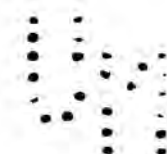


THE THEOSOPHICAL PATH

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Edited by Katherine Tingley



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JAN 31 1925

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

Monthly



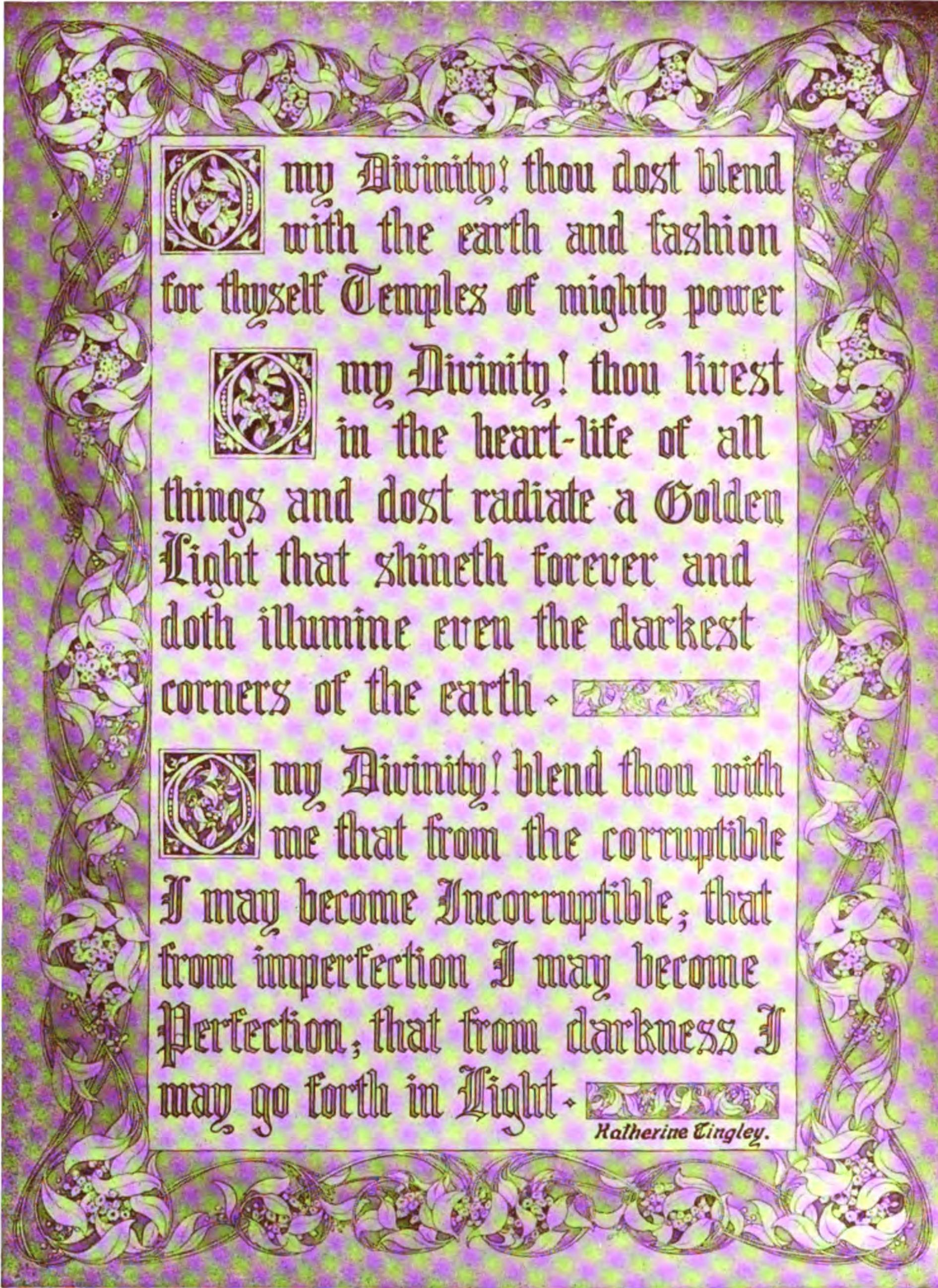
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Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern Ethics, Philosophy, Science and Art, and to the uplifting and purification of Home and National Life.


Edited by Katherine Tingley

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



O my Divinity! thou dost blend
with the earth and fashion
for thyself Temples of mighty power

O my Divinity! thou livest
in the heart-life of all
things and dost radiate a Golden
Light that shineth forever and
doth illumine even the darkest
corners of the earth. 

O my Divinity! blend thou with
me that from the corruptible
I may become Incorruptible; that
from imperfection I may become
Perfection; that from darkness I
may go forth in Light. 

Katherine Tingley.

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Lomaland Photo & Engraving Dept.

A BEAUTIFUL VIEW, ON A 'WINTER'S' EVENING, OF CLIFF AND SEA
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Note the sea-gulls in the middle distance, against the cloud.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR


VOL. XXVIII, NO. 1

JANUARY 1925

"Come, then, let philosophy approach after the manner of a legislator, adorning the disorderly and wandering soul as if it were the people in a city. Let her also call as her coadjutors other arts; not such as are sordid, by Jupiter! nor such as require manual operation, nor such as contribute to procure us things little and vile; but let one of these be that art which prepares the body to be subservient, as a prompt and robust vehicle, to the mandates of the soul, and which is denominated gymnastic. Let another art be that which is the angel of the conceptions of the soul, and which is called rhetoric; another, that which is the nurse and tutor of the juvenile mind, and which is denominated poetry; another that which is the leader of the nature of numbers, and which is called arithmetic; and another that which is the teacher of computation, and is called logistic. Let geometry, also, and music follow, who are the associates of philosophy and conscious of her arcana, and to each of which she distributes a portion of her labor."—MAXIMUS TYRIUS, *Dissertation* xxi; Translated by Thomas Taylor

NATURE THE MIGHTY MOTHER BY KATHERINE TINGLEY

I: THE MIGHTY MOTHER

 LOOKED out over the blue waters of the Pacific; I watched the sun rise above the mountains and listened to a mocking-bird singing; and the beauty of the awakening world grew marvelous for me with suggestions of the hidden harmonies of life. Then I thought of humanity, and wondered what would happen could the veil of external things fall from before our eyes and reveal the glory of the Law. . . . We should stand in silence motionless, thrilled through with the grace and plenitude of its compassion.

Long ago there was a time when men lived in purity of thought and act, and knew little of selfishness, and moved through the experiences of their incarnations not bound down or interfered with as the human mind is today. Better than we do they understood how to conduct their lives: there was not the rush and whirl

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of things; they lived more inwardly, in communion with what is best and noblest; — the splendor of spiritual life was manifest, and through all human consciousness shone deepest reverence for Nature and truth. Better than we do, too, they knew how to work with Nature; and found in her something the people of modern times have never discovered. — How many today are satisfied with their lives, or sure that they possess the truth, or know whence they came when they were born, or, after death, whither they are going? — Yet there is a promise in our hearts and in the Divine Law that all that mankind has been, it shall be again; and all that we have forgone we shall recover.

We lost touch ages ago with the Mighty Mother, Nature; and now need to go to her again, for the most part, in her forests or on her hill-tops or by the sea-shore, to find our own souls in her quiet places, and to learn that all matter responds to the spiritual touch. Out beyond hearing and seeing and thinking are infinite Laws that control our lives: divine Laws hold us in their keeping; and immediately behind the veil of visible things, and but a little way from the consciousness of our mortal selves, are Higher Forces at work for our good.

They speak to the soul to make the way broad and beautiful; they speak to us at all times through the sunlit sky and the starlight; the shining silences of Nature proclaim to us always the greatness of the world and the hidden grandeur of man; so that in the desert, in the deep caverns of the earth, under the heaviest weight of sorrow, "he that hath ears to hear" is never alone; and were he lost in the great waste places, or in a rudderless boat on the open sea, or were he on the brink of created things and far from the world of men: he would carry within him still the Kingdom of Heaven, and might find in his heart all the revelations for which humanity is longing.

It is the Spiritual Message that the world is crying for: a baptism of the spirit of the Divinity of Man, whereby we should be made to realize that the heavens are opening to our needs; that the light is breaking and new stars are shining; that the things we do not see are greater than the things we see — what the heart yearns for, more than we know; that Nature is supremely just, and in all this grand universal Scheme of Being not a thought, not an aspiration, not the smallest effort is lost or wasted.

You who are despairing, who have little faith in yourselves or hope of tomorrow, or belief that you can control your conditions,— seek aid here of the Great Mother: look up into the blue sky or the stars; catch in the air the feeling of her universal life; and then examine yourselves, and discover that many of your sorrows have come to you because you have not been willing to suffer.

NATURE: THE MIGHTY MOTHER

I find treasures of experience in suffering. Any real attainment must come through discipline; and no matter how it may be outwardly, we can meet it as that which will call forth the stronger side of us, until it becomes at last the pride and joy of our lives and we love it as we love the sunshine and the aroma of flowers.

We cannot succeed unless we work with Nature: who will not accept half-hearted service. We receive no answer when we call to her only in moments of dilemma or disappointment, and then turn again and desert her. She has no word for the insincere or indifferent; she responds only to those whose minds are awake to the highest aims. It is as we reach out in thought to the best and noblest that her answer comes back to us, and out of the great dark surroundings of life dawns the enlightenment of the Inner Man, when the Soul of Man shall speak, and we who were under the shadow of our affairs and difficulties become aware that this is indeed the Gods' universe which Divine Laws do govern, and that Nature is all friendly and humanity need not be otherwise,—for there is no need for all this human quarreling and fighting and doubting: could we trust ourselves, we should trust our neighbors; could we trust our neighbors, we should trust the Divine Law; then we should know that life is beautiful and true.

Fear is the basis of all discouragement. Only cultivate fearlessness in meeting the trials from without and the weaknesses within, and you cease to be alone; you attain discernment of a grand companionship ever present with you, and become aware of the God "that is within you and yet without you,"—the Everywhere-existing whose voice you may hear, listening for it, in your own spirit, and no less in the murmur of the brooks and in the birds' chorusing: for the Mystery in the heart of Nature is also the Mystery in the heart of Man; and the same wonderful powers are in both.

The secret of life is impersonal love. It is impersonality that is our great need today; impersonality wins her secrets from the Mystic Mother. If we dismiss the idea of a personal god, and dismiss our own personalities with all their limitations and misgivings; if we carry our minds beyond self into the limitless, our thought into the universal order; and from the inmost recesses of our consciousness regard the universe in its magnificence, until, lifted out of ourselves, we recognise within ourselves greater things than ever we have dreamed of and draw near to inspirations unendingly beautiful and rich; and make question then as to the interpretation of it, and the meaning of all these limitless rhythms of law and order that throng the immensity of space: her answer will come back to us, and we shall behold the universe as the outgrowth, the expression, of an infinite scheme proceeding from an Inmost Source beyond our compre-

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hension — the Fountain, the Center, the Unknowable Absolute Light: flowing out from Which, following the plan of evolutionary law, passing through the many lives ordained for our growth towards perfection — we are here to work out the purposes of existence.

II: THE KINGDOM OF HEAVEN

Godlike qualities lie sleeping within us: the spiritual things that mark us immortal; for here within the heart is the Kingdom of Heaven, and the only recompense a man needs is to become aware of his own divinity. It is there, a creative power within us, by whose virtue he who has patience to endure and work shall behold the fruit of his efforts: the human family glorified and brought to the goal his heart tells him may be reached. An order of life shall yet be established by Those who have gone through the schools of experience, birth after birth, round after round, until they lifted themselves out of the strain and sorrow; and their building will be of a new kind — a type of civilization higher than anything we have read of or imagined. The minds of men will expand in the atmosphere of universal brotherhood till all are orators, geniuses, wonders; earth will give up its secrets and the stars declare the mighty mystery of their lives; things of old unheard of will come from the hearts of men; we shall hear the answer to the pleadings of the advance-guard.

How many believe it possible to establish the Kingdom of Heaven upon earth? The majority even of the so-called spiritually-minded carry their thoughts into far spaces when they think of it; yet it is here within the heart; it is in man; it is on earth, and we can come into it because we are part of the Universal Scheme. The grandeur of creation, and all that vast quietude above us,— the mysterious sublimity we look out upon,— proclaim to us that which no man sees, none regards: and that this earth is the paradise of God, the place of souls or angels, the gate of heaven; — and yet we have seen in the flowers and in the stars only that part of them which many have seen; and heard but what many have heard in the winds and in the roaring of the sea. There are millions of lights in heaven we have never caught sight of; there are millions of planets evolving; and wonders in the world around us of which we have never conceived.

Some day humanity will find a way of living more apart in the outer sense in order to come more closely together in the inner; and that far from the strained tied-up condition of our cities we shall be out always in her wide domains with Nature where her morning silences shall assure us of the presence of the Divine, and we shall walk with God daily and read the mysteries of the Eternal in the lights of heaven and the blossoms of the valleys, and in every blade

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of grass by the roadside and every godlike attribute in man. What noble things we love now, we shall love more; what is beautiful to us now will be much more beautiful; the heights our souls aspire to, that seem now so far beyond hope of attainment, will be ours.

There is no limit to the possible expansion of human life and the growth of the Soul — here on this earth which is the Paradise of God and the place for Souls to love and serve and grow in, working on and on toward the perfection of mankind. Nature is entirely beneficent; the universal laws that have us in their keeping are forever dependable; the God in us is always striving to bring us to that higher life which is lived solely to benefit mankind; the Souls of men are calling always to the minds of men to listen, obey and be free.

The Soul is not a thing to be set aside, and as it were locked up for awhile and brought out upon occasions. It is that nobler part of our nature that rises to every situation and meets it with patience and courage,— the power that often sweeps into a man's life unaware and carries him out beyond all brain-mind thought into the great broad road of service. It must be given breadth and scope and the large environment it demands. The knowledge of it comes not in any world-startling or magical way, and is not to be purchased save by the surrender of a man's passionate and lustful nature to the God within. It is a knowledge that steals upon us in the quiet of the night-time and in all our peaceful moments, when we serve our fellows and ask for no reward but the glory that shines through the silence on him who has done his utmost, and the peace of mind that is for those who are striving. Through our smallest actions it may enter: when we are at our best and in love with what is truest and noblest; when we are in despair yet cling to our high ideals and dreams. Something comes home to us, and we say, This will of mine is free, that but now wavered and was surrounded and oppressed; I can look with perfect trust into tomorrow and into eternity.

It is a knowledge that must be evoked from within: each must earn it through his own efforts; it cannot be conveyed in words: the greatest of seers could not explain it, nor the greatest of orators make it clear. Each must find within himself the light and the key, the fire and redemptive stimulation: making his mind free and receptive as the flowers to the sunlight; awaking to the glory of the morning and ascending to the mountain-peaks of light. But let a man seek it for his own sake, and all his efforts will amount to nothing: he must do it for the salvation of the race, aware that there is no separateness on the inner planes; that we are all brothers and our brothers' keepers, and that not until we get real knowledge of the inner self in ourselves can we interpret our other selves, our fellow-men. We must understand the delicate and intricate interaction and

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functioning of the different parts of our own being before we can claim understanding of the laws of universal life.

At any moment in every life the hour of revelation may be at hand. It requires no epoch or special season, nor the beginning or end of any outer cycle. In regions within ourselves where intellect is not, but imagination has full scope for its greatness, we touch the Infinite off and on at all times, and stand on the brink of vast possibilities and truths. We can draw upon resources greater than we dream of.

Imagination is not the peculiar property of men of genius and exceptional talent, but a power innate in everyone, and that which might help each to find his Soul. It is the hand-maiden of the God in man, and our guide into that Kingdom of Heaven within, which is the realm of thought where the Soul speaks to the heart and mind . . . in the silent places of our lives, in the moments when we verge upon greatness, when an overwhelming consciousness comes in upon us of the universality of the Divine Life, and of the divine possibilities latent in man; when the silences of great Nature cry to us tidings of the God in ourselves, and we feel the nearness, the companionship, of That which it would be presumption to define, but in Whose universal presence we must tinge our thoughts and feelings with a certain solemnity, a mystery and grandeur . . . before the Mirror of this Infinite Beauty — in the Temple of this Majesty — standing in an attitude of larger reverence . . . in silence. . . .

III: THE SONG IN THE SILENCE

In silence we must stand . . . to gather out of that solemn beauty the joy humanity needs. . . . Much more can be expressed through silence, always, than through speech. The inner life which is music — the overtones and undertones of the universal harmony — is only accessible in the silence. Music lifts for awhile the veil between ourselves and the Unseen, the Unspoken, the Unknowable; but there is a music that cannot be heard — that the heart can feel and the soul realize and the mind reach to — so potent that it is without outward sound.

Before ever man was on earth, Nature, dwelling alone in her beauty and secret mysterious power, felt the need of some grander manifestation of Divinity, and as it were cried aloud to the Higher Law to bring a new power into the world; and in answer to her prayer Man stepped into the arena of life — Man the Master, thrilled through and held and controlled by the Divine Spark, the spiritual center of his being. Then when thus the Human Soul was first incarnate here, out of its own inmost depths and out of the heart of the deep silences of Nature a glorious song arose that swept and echoed through the universe,—

NATURE: THE MIGHTY MOTHER

*"The stars of Morning sang together,
And all the Sons of God shouted for joy;"—*

the Soul of Man and the Soul of Nature singing in harmony; and the song became assimilated with the silence of the stars and the mountains and the murmur of the forests and the seas, and has sung itself down since through all the reaches of time: its magical overtones, heard in our hearts, reminding us of our lost godhood, of our goal which is perfection, and of the unflinching courage proper to us as souls.

Only in the silent and secret recesses of our being can we hear it; only there can truth be fully known. When the outer senses are stilled, and self-control takes possession of the mind, listening inwardly, one may hear the deeper notes of the divine melody.

It works on inner and quiet lines; touches our consciousness here and there, quickening it to greater sensibility.

Our outer ears are deaf to it because we have willed them away from hearing; our minds cannot perceive, because with our indifference we have rebuked the Higher Law, and allowed the confused thoughts of the lower man, mean or doubting, to keep us in the shadows; and yet I know that wherever we might be, in the darkest corner of the earth or the most beautiful, were our sense not dulled with the noise of the world we should hear the Grand Symphony.

Go back in thought to the time of your childhood, when the world was beautiful to you, and such appreciation of the fullness of life came over you that your inmost soul told you of its own divine nature, and you felt in your heart the presence of God: you caught the sound, inwardly, of the mighty undertones and overtones then! To all of us such moments of revelation come; and if they pass quickly it is because our thoughts run so in the grooves of self, and we hold our minds, which, divested of self-satisfaction, might become superb factors in the refashioning of human affairs, too often as if each day were eternity and our business in it nothing but to make trouble for ourselves.

As a child in the woods of my father's estate in New England I learned to love the silence. There was always a song for me in the noiseless waters of the historic Merrimac as they swept along the woodland shores towards the sea. The quiet of friendly pine-trees soothed my unrest: they seemed to me dear companions of my own, set there to guard the secrets of Nature. The birds in my imaginings were darling wood-fairies, messengers from some inner and lovelier land; the fragrance of the pines and laurels was the breath of the Great Spirit, the Love that brooded over all things. I felt as though I were some winged thing; at unexpected moments a Master-Power awakening within me filled my brain with

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pictures that came and went. It spoke to me through the silence of the pines; and when a bird chirped or a small breeze stirred the branches, the sound blended in my thought with infinity and became for me a message from the Divinity within.

It all came back when I went up into those same woods at 'The Laurels' again a few years ago. The old beauty was there, and the feeling of the infinite life above and about me and the Infinite Presence I could trust: God that is all-beauty; the Reality behind this world of appearances; the Supreme beyond the range of thought, 'in whom we live and move and have our being.' I never was so sure of the greatness of humanity, never so sure of myself, as I was then, out under the old pines and oak-trees, with the sun shining down through the leaves and gleaming between the tree-trunks on the Merrimac, until every ripple seemed sacred and a reminder of the warmth and glory of life. I felt through sun and trees and river the immeasurable joy that flows towards us forever through shining Nature and her silence. . . .

And then came a pang because humanity will not believe, since it does not hear and see; and will not listen for the great Song of Life, and is shut out from all this sacredness, and dwells exiled and oblivious in this radiant universe its spiritual home, and knows nothing of the inward beauty, the symphonies that are yet unheard, the divinity that thrills through ourselves and all things.

(The following chapter: "The Sacredness of the Moment and the Day")

THE NEW TIME FOR HUMANITY

[RÉSUMÉ OF EXTEMPORANEOUS ADDRESS DELIVERED BY
KATHERINE TINGLEY

AT HER ISIS THEATER, SAN DIEGO, CALIFORNIA, SUNDAY MORNING
NOVEMBER 23, 1924]

BEFORE a large audience which filled the Isis Theater Sunday morning, November 23, 1924, downstairs and upstairs, Katherine Tingley gave her first public address since her return from her four months' lecture-tour in Europe. The full Mixed Choir of the Isis Conservatory of Music at Point Loma rendered Mascagni's 'Light Divine.' The Theosophical Leader's subject was 'The New Time for Humanity.' She opened her thirty-five minutes' extemporaneous address by telling how glad she was to be back in San Diego again. "Wherever I have been abroad," she said, "in the finest

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halls and the grandest theaters, I have always felt a peculiar quality of home-sickness for my theater here in San Diego, where I have been working now for nearly a quarter of a century. This home-sickness is a natural and a sort of half-agreeable disease. For though we are all of God's great family and in a certain sense belong to all nations, yet coming back to California, breathing the sweet air of our mountains and the sea and the desert, and meeting familiar faces, afford me most unusual pleasure. To hundreds of people abroad to whom I have talked personally, California is a sort of Mecca. They talk of its beautiful fruits, its sunshine, and its flowers, and they dream of it as a Mecca to which some day good fortune may bring them."

In speaking of 'The New Time for Humanity' Katherine Tingley said: "Everywhere I went I found surprising factors which pointed very clearly to something new for the world's children. The sufferings caused by the war and the many disappointments and losses that followed it have brought the majority of humanity to a point where they are quite ready to set aside the non-essentials and to build their own lives and their nations' on basic essential truths." The speaker enlarged upon this thesis with illustrations of the changed attitude of mind of individuals and groups of people she met at different stages of her lecture-tour.

"There is no time like now," she said. "One must not look too far ahead to the great goal. Not even the smallest duty of the present can be neglected. Everyone should take up life as though each day were so sacred that not one moment could be lost, the non-essentials would not come into the life, and every act would be based on the strictest line of absolute justice."

The Theosophical Leader told of her experience in crossing the Atlantic to Sweden, the different classes of people on board the steamer: "the liberal-minded seeking the Truth" and some "in whom the spirit of dogmatism and persecution still lingered in the name of Christianity." Arriving in Sweden, she went to the beautiful and historic island of Visingsö, where she immediately inaugurated her school. "As a summer-school only, it was not subject to the control of the state-church in Sweden" she said; "so I could teach the children things that they do not learn in the government schools. We taught them music according to the Râja-Yoga system, the different languages, arts and crafts, typewriting and shorthand, and above all to build their characters up from childhood on the basis of the philosophy of brotherhood, to love the true and the beautiful, and to seek nature for the great lessons in life. And these children responded. It brought an absolutely new quality into their lives.

"The aspect of Sweden from a social point of view is very interesting. On the one hand there is a great deal of culture and refinement among the

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prosperous and a devotion to home and country among the farmers and working people. But there are thousands today in Sweden who are without employment. And hundreds of people who before the war had plenty of money and were noted for their generosity, hospitality, and good-will, have lost everything in the bank-panics which followed the war. So that rich and poor have suffered seriously.

"When I saw the crowds coming to my meetings, often many being turned away because the halls would not hold them, the only way I could explain it was by repeating what I have said before; that is, that the war has brought humanity to the realization that if we are to progress as individuals and as nations and as a race, we must take a new view of life. We must have a broader comprehension of its purposes and its meaning.

"With the inspiration of what the great Swedish nobleman, Earl Per Brahe, had done at Visingsö in the seventeenth century for the higher education of the people and the amelioration of the condition of the political prisoners there confined, it did not seem difficult for me to go again to this beautiful and historic spot, erect my temple, establish my school, and gain victories such as our Society has never known before.

"On my trip through Germany I found evidences of the new time for humanity. Everywhere — on the cars, at the railroad-stations, in the hotels, and at my public meetings, I discovered something new with everybody. There was not that absolute hopelessness that was noticeable among these people when I was there two years ago. They are beginning at last to hope for at least three meals a day, when up to the present time a large majority were still living on their black bread and water once a day. The factories were closed then as many of them are now, and despair was written on the faces of all two years ago; though even then every square inch of land appeared to be under intensive cultivation. The women work out in the fields shoulder to shoulder with the men trying desperately to keep the farms going. And yet I am told that the crops for this year are twenty-five per cent. short of what they were last year. And the German people are facing a hard and cruel winter unless America can advance them the credit with which to purchase foodstuffs. But hope is not quite dead with them; Humanity cannot live without hope.

"When I asked the German people with whom I came into close contact: 'What is the greatest thing that has come to you since the war?' most of them would answer, 'Nothing definite has really come in the sense that we have had it, but there is a hope that the Dawes plan will bring us better times; and, more than that, there is the confidence that the German people have in the heart of America.' All with whom I spoke, diplomats and business men in high positions, and splendid women-workers, they were all dependent upon America. Why? Because they

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believe that the spirit of brotherhood still lives in the hearts of the American people. The German nation today is practically living on hope. It will take a long time before Germany can get on its feet, a great many more children will starve and there will be a great many more suicides, because there is so much yet to be done. Many of the great factories that formerly gave employment to thousands of men and furnished attractive quarters for their families in the neighboring factory-villages are still shut down — and the industries are at a stand-still.

“Yet the very pressure of these conditions in another way brings out a superb courage, a stepping forward and a larger hope. I believe that this year and the next two or three years will bring us what might be called an ‘international epoch’ — not just the worldly prosperity that is going to build up the nations, but a moral regeneration.

“In Berlin the people flocked to attend our meetings — not just to hear of Theosophy or to see Katherine Tingley, but to hear an American woman. The way I was treated and the way all Americans are treated in Germany should forever contradict the outrageous stories that were sent out as propaganda against the Germans during the war. It is absolutely impossible to believe them; they were not so. America has an opportunity of proving its humanity and making a history for itself that will pass down the ages to its everlasting glory, if it can awaken to the duty it has before it of rendering further help in granting credit.

“No man and no woman and no nation can do a noble, unselfish act for a stranger or another nation without something taking place within the heart of the doer. There is a renovation, there is a readjustment, something new happens.

“At the opening session of the Twenty-Third World-Peace Congress at the Reichstag last month, which took place on the last day of the former ministry, what a sight it was to see some of those thin, pale-faced women and tired men, with all their strength and all their hearts pleading for eternal peace, striving for international unity, where every nation should have its rights! There too was a promise of the new time for humanity. I have attended international peace-congresses before, but never saw anything like this one. They all seemed to realize that this was the time to act. There was no attempt at oratory; one delegate was not trying to get ahead of another. I saw nothing but an earnest, sad, pathetic, determined, and courageous effort for peace. They all were unanimously agreed that without peace there was no hope of bringing about the new time for humanity.

“To keep abreast of the new time in America, we must have a greater sense of justice, better politics, a higher class of statesmanship, and a wider acceptance of the true religion of brotherhood. We must carry in

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our hearts the realization that the smallest step in the direction of justice, the smallest act of mercy done with a free heart, will bring about a revelation of the better things in life. Something must be done; we must make this the new time for humanity, or our civilization will go under. America has no excuse for failing to do its full part, to enable a nation that has gone to pieces to rise again through its trust in this country.

"This is the new time not only for the world's children collectively but for every human being. I believe that the Higher Law is opening up the way for man to find himself. The Divine Spark is in every man, even the most degraded. But it is for those who have more of the privileges of education, culture, and spirituality to rise to the need of the hour, and to make of the now a new time for all. What encouragement have women to bring children into the world under conditions as they are now? What hopes have we spiritually and morally for humanity unless we can have from the hearts and minds of the people something like a spiritual outburst that will give us more faith in ourselves? We must love and nurture and foster the divinity within us and all its best attributes; and we must spend as much time in trying to serve our higher natures for the good of humanity as we do in eating and drinking.

"Theosophy brings the divine message of the hour; it tells us of that wonderful doctrine of Reincarnation by which the lessons of the past become the stepping-stones of the future; and every soul, no matter how degraded or how many mistakes have been made, has another chance, another life in which to correct the mistakes. I cannot understand how any thinking man or woman can run away from this glorious doctrine. The mercy of it, its justice and its uplift, give man confidence in the present and hope for the future.

"No matter how many solutions you may have of present affairs, no matter how many revelations you may have from the gods, you cannot hit the mark, you cannot find yourselves, you cannot carry in your lives a divine hope, until you have the consciousness of your own essential divinity, until you can at least consider the possibility of Reincarnation being true, and instead of looking upon your God as a punishing and revengeful God, who caused you to be born in sin, you will do justice to that great, divine, supreme Power — to the mercy and compassion of the Infinite Law.

"Just as we go from the kindergarten through the grammar-school and the high school up to the university and beyond, so do we in our different lives learn the lessons of each, and win by self-control. We must put aside and lock out the weaknesses of our nature, and become selfless, compassionate, just, and loving.

"Simple as it is, the message of the new time is the message brought

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by that wonderful woman, Helena Petrovna Blavatsky, which she never declared to be hers, but which came from the Ancients. When we can take this message into our hearts, though we may lose our money, though our friends may fail us, and everything go out of our material life, yet we shall have the treasure of the Gods in our nature. Why? Because we have found our inner divinity; we have found the eternal peace that the soul craves in realizing that the path leads out into broader visions, greater joys, more love, more mercy, and more knowledge. All we have to do is to tread the path honestly and sincerely; step by step we must climb.

"Tell me, ye who are of different belief, can you bring as bright a picture for suffering humanity, for the poor and the sick and the discouraged as the doctrine of Reincarnation? Can you bring them a greater message, a more consoling and reasonable message, a more God-given message, than the message of Theosophy? It declares that man is a part of the divine scheme of life, and that his lessons are to be learned through the different schools of experience he is passing through. When he comes to the point of questioning the justice of this or that, the knowledge gained through the challenging of his own nature, the finding the key to the divine part of himself, will open a way and a book of revelation. He shall go forth and learn his lessons in different life-experiences until he reaches the goal and shall go out no more; for his life will be blended with the eternal life.

"Now is the time to study the interests of our nation, to cultivate the spirit of brotherly love, and to find the new joy of living in service. We must put our shoulders to the wheel, work for our neighbors as we do for ourselves, do full justice to all, grasp the possibilities of the now, spiritually, morally, and materially, without neglecting the smallest duty.

"If we can develop the true American spirit, the beautiful spirit of our forefathers, the spirit of the old constitution, if we can love America sufficiently to make it the beacon-light of the world, by its higher morality, its greater sense of justice, and its true brotherhood, we can make good use of the now; we can be sure that the seed we sow will bring a rich harvest, not only to ourselves, but to our children and our children's children."




"GENTLE kindness to all beings, strict honesty, . . . virtuous habits, strict truthfulness, and temperance in all things, these alone are the Keys that unlock the doors of earthly happiness and blissful peace of mind, and fit the man of flesh to evolve into the perfect Spirit-Ego."— *H. P. Blavatsky*

FUTURE GERMAN-AMERICAN CO-OPERATION, AND THE TWENTY-THIRD WORLD-PEACE CONGRESS

An Interview with Dr. Ludwig Stein

BY KATHERINE TINGLEY

N my recent lecture-tour in Europe, I spent about two weeks in Berlin, during which time I took part as official American delegate at the Twenty-third World-Peace Congress. At the German Capital I came into personal touch with many distinguished characters, holding varying views as to the political and social outlook of Europe, especially of Germany, and of America's relation thereto.

A dinner was held in my honor at the home of the Hon. Dr. Ludwig Stein, an outstanding figure in the diplomatic, social, and literary life of Berlin, and editor of one of its leading dailies, the *Vossische Zeitung*. Dr. Stein is Swiss by birth, and was for many years a university-professor. At this dinner there were present the German Ambassador to China, Hans von Schoen; the Greek Ambassador to Germany; Count Albrecht von Montgelas, an international journalist well known on the Pacific Coast; Hellmut von Gerlach, President of the International Society of the Rights of Man; Dr. Hugo Waldeck, jurist, and others prominent in the upbuilding of the new Germany.

Dr. Stein was enthusiastic over his visit to America last spring with Count Kessler, when he spoke at some of the big eastern universities and was most cordially received by distinguished Americans in Boston, New York, and elsewhere. He made no secret of his liking for our country, and referred several times to the fact that the future of Germany depended in very large measure upon America's friendship and help. He said he was delighted with many things he found in America, and he hopes to visit California when affairs are more settled in his own country. He is a very able speaker and writer.

I drew him into conversation with some questions as to the future of Germany, the Dawes Plan, and German-American relations. Below are some of his answers to my questions.

I was also invited to dinner at the Hotel Adlon by Gerhart Hauptmann and family. Hauptmann is recognised in Germany and Austria as the greatest figure in German letters since Goethe. Hauptmann is a wonderfully interesting character, like a fascinating figure from a piece of rare old tapestry — a man well past middle age, a brilliant conversationalist,

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charming and refined in manner, a genuine cosmopolitan with a keen interest in the affairs of all nations and in anything and everything tending towards the upbuilding of the race. With him were Mrs. Hauptmann and their young son — both of whom were also unique and charming characters. Hauptmann has been invited to lecture in the United States in the coming season and may visit Southern California.

Gabriele Reuter, the noted German novelist, also visited me at the Hotel Adlon where I was stopping, as did Baron Ebner von Eschenbach-Baader. Both these distinguished people were splendid types of original thinkers in their unselfish devotion, promising much for Germany's future.

The Women's Lyceum Club of Berlin is said to be one of the oldest and largest women's clubs in Germany. It is a body of most interesting, cultured, and whole-hearted women, doing their part in a helpful effort for the advancement of their country. Their very gentle and courteous treatment of an American lady was evidence of their trust in America's help and co-operation in the readjustment of their Fatherland.

Among the outstanding figures at the Peace-Congress were three who are known to San Diego audiences, having visited this city as my guests and spoken here on behalf of universal peace, under the auspices of the Parliament of Peace and Universal Brotherhood. These were Dr. Henri La Fontaine, winner of the Nobel Prize for Peace, Vice-President of the Belgian Senate and President of the International Union of Peace Societies, under whose auspices the Twenty-third World-Peace Congress at Berlin was held; Count Harry Kessler, former German Ambassador to Poland, and German representative at the recent Geneva Conference; and Frau Rega Hellmann, German representative at the Women's International Peace Conference at San Francisco during the Panama-Pacific Exposition in 1915, whom I had the pleasure of entertaining here at Point Loma shortly thereafter, before her return to Germany. Frau Hellmann is very active in the highest social circles of Berlin, and indeed all over Germany. Ever since her visit here in 1915 she has everywhere been singing the praises of Southern California, especially of the city of San Diego and beautiful Point Loma.

Dr. Stein's answers to some of my questions follow:

"Indeed, America has a large interest in seeing a well-regulated Germany, in respect to both her external and internal affairs. The 'birth-pains' of an entirely new world are imminent. Universal Democracy has commenced its onward march the world over. As a symptom of this I merely mention the Twenty-third World-Peace Congress at Berlin.

"With the successful consummation of the German loan, as also the striking success of the voyage of the Zeppelin to America, the period of our living on charity which prevailed in Germany during the last two

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years, has come to an end. Germany once again stands on her own feet. The Anglo-Saxon world has regained a prestige equal to the measure of success attained by the Zeppelin, *i. e.*, through German strength and German industry.

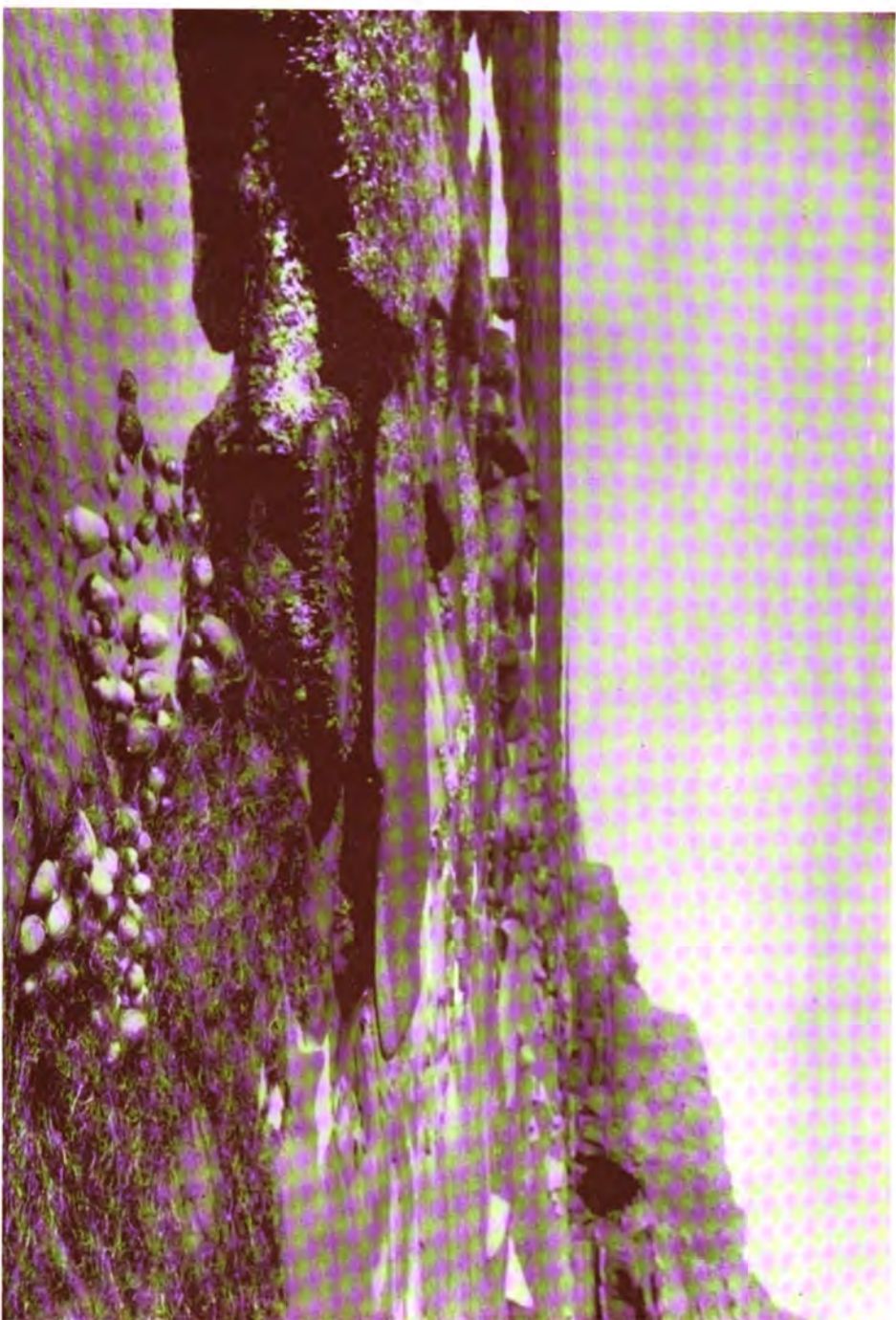
"The Anglo-Saxon is a sportsman, and the American people, led by Bell, Edison, and the Wright brothers, have enriched the world with technical marvels. The American has a quick ear for achievements of this kind. This miracle of technical genius gives the lie to the legends spread during the war to create a hostile psychology through anti-German propaganda hammered into the brains of the people, in order to discredit everything German, including German Art, Science, and Technology.

"Germany is, however, now facing a period of renewed distress, as a result of the poor harvest, which is twenty-five per cent. smaller than last year. She will again be in urgent need of the surplus grain of the American farmer. A collection of five million dollars, such as was made for us last year by General Allen, will not help the German people this year. What we need is credit wherewith to buy food-stuffs. German industry is able to obtain credit from Wall Street in case of need, if it can demonstrate that it is worthy of credit, *i. e.*, if its gold basis is maintained. This is, however, not the case with the grain-merchants, who have to provide for the needs of Germany this coming winter. America, it is hoped, will give Germany credit in the interests of her own dealers in raw-materials, the farmers for farm-products, the Southern States for wool and cotton, and the mining-industry for copper and silver.

"Germany will pay her debts, as she has proved by her acceptance of the Dawes Plan; and that she can pay is evidenced by her unimpaired industry, and the twenty millions of trained and disciplined workers it employs, which constitutes Germany's reserve capital. All that Germany needs is breathing-space in order to recuperate her health and strength, and it is through individual enterprise that this must be made possible, especially since the Quakers have ceased to favor us with their splendid, helpful work.

"Credit means that people have confidence, and that can only be had when stability has been established. For the present the only thing that we can build on is a stable currency. The Dawes Plan guarantees this stability of currency, and the unity of our people together with the Dawes Plan, insures to us also a stable government.

"If Germany survives the coming winter, with the help of credits which it is hoped will be granted her, then, with the next awakening of spring, Germany will arise, and the ardently desired world enfolded in peace, will blossom forth into a beautiful spring-time for all the peoples of the earth."



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THIS, AND THE THREE ILLUSTRATIONS WHICH FOLLOW, SHOW BEAUTIFUL AND HIGHLY
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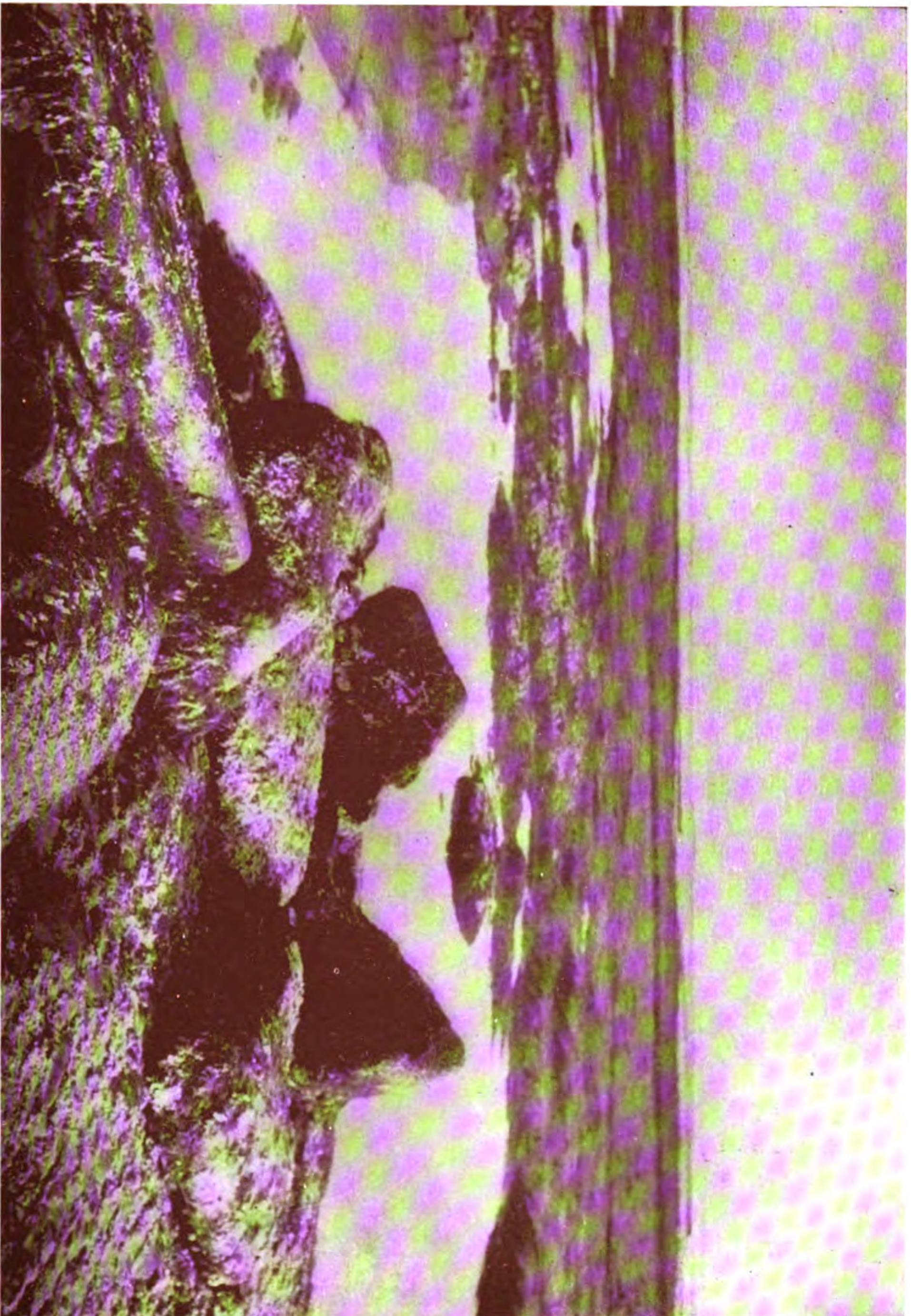
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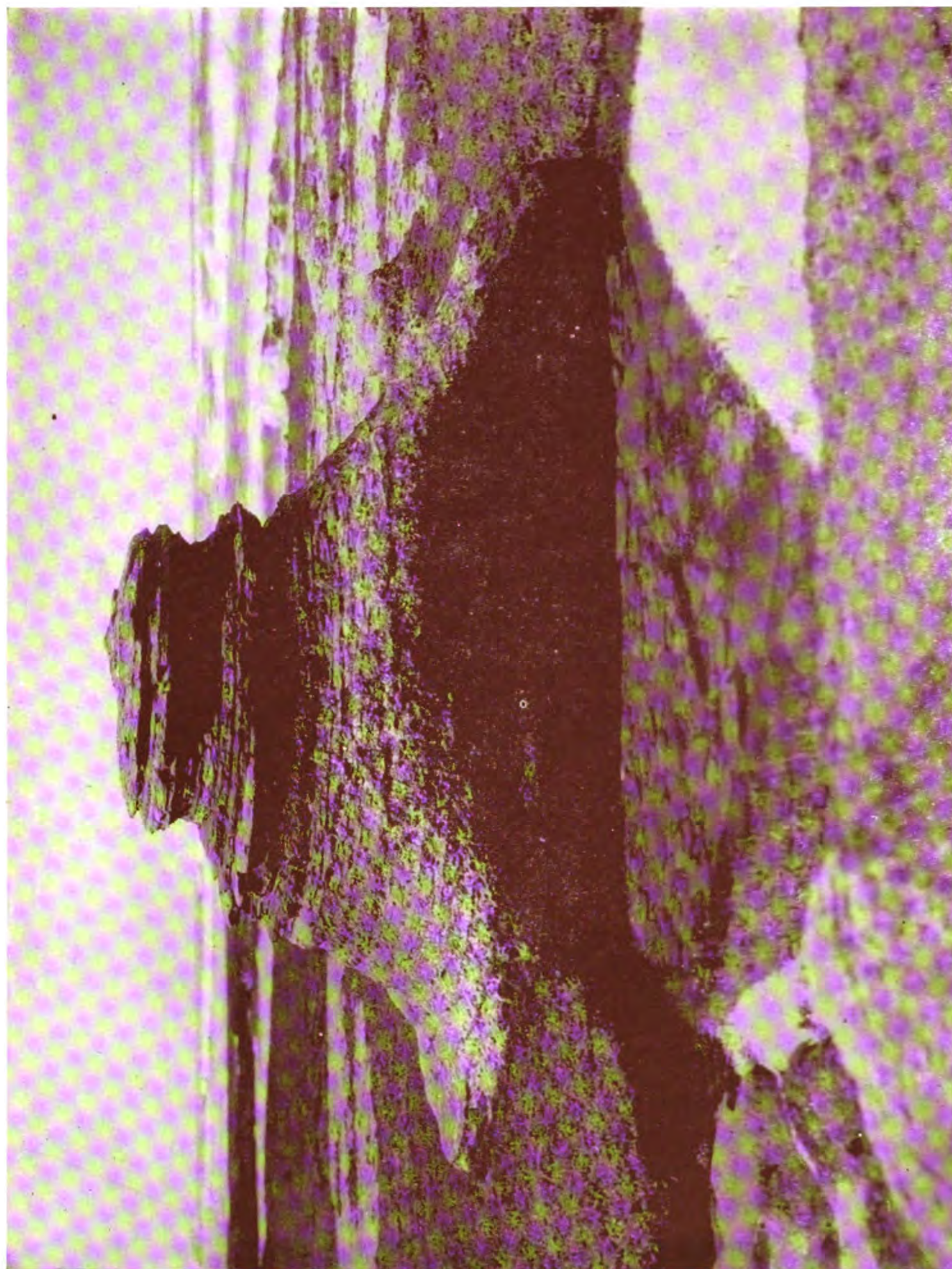
ALONG THE BEACH IS AN ENDLESS VARIETY IN SHAPE AND SIZE OF WATER-WORN

BOULDERS AND STONES, WITH A MOST REMARKABLE RANGE OF COLORS



A QUIET POOL

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HOW MANY AGES HAS THIS LONELY SENTINEL OF THE LAND SEEN PASS?

NOTE THE INFLOWING BREAKERS BEYOND

JESUS AND GOD

H. TRAVERS, M. A.

N the October *Hibbert Journal* is an article on 'Jesus,' by Professor Kirsopp Lake, of Harvard, which we do not intend to review at length, but which contains some statements of interest to students of Theosophy.

He gives the orthodox view, both of Catholics and Protestants, as follows: (1) God has a 'Son' or 'Logos' or 'Word,' who is a definite person, distinct from the Father, but not another God. (2) This Son became human in Jesus. The evidence for this is clear, he says from the Gospel of John, but is not found in the Synoptic Gospels.

"The central doctrine of the Catholic theology was unknown to Jesus and to those disciples of Jesus who first recorded his life."

The Greek doctrine of the Logos, and the Jewish doctrine of the Messiah, have both been blended with the story of Jesus.

Bishop Gore is quoted as saying that "we can conceive nothing further from the method of Jesus than that he should have startled and shocked their consciences by proclaiming Himself as God." On which the writer comments: "Thus it is admitted that Jesus did *not* say that he was the Logos, or was God."

The writer seems to regard Jesus as one of the greatest Teachers of all time, the truth of whose words must be estimated by their intrinsic worth, and not merely by the fact that he said them. He considers that Jesus must be regarded in relation to his own times; and that, though some of his teachings have a fundamental and unchanging value, others were not adapted to later times, including the present day.

The question of the historical Jesus is so confused and obscure that one cannot profess to clear it up. But there seems abundant warrant for the Theosophical view, that Jesus was a Teacher of the Secret Doctrine, otherwise the Wisdom-Religion; and that he was only one of many such in the history of mankind. It is evident that he makes no *special* claim for himself; when he does speak of his relation to the All-Father, he also speaks of a similar relation as within the reach of his disciples and of men in general. He was a Jew, and perhaps not a Greek scholar; so that it is very likely that the idea would not present itself to his mind in a form familiar to the Greeks. Whereas John and others would interpret the teaching in the terms of Greek philosophy; and it is perhaps a little hard to accuse them of *tacking on to* or *converting* the teachings of Jesus, as some have accused them.

But we may err in imagining the doctrine of the Logos as restricted to

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the Greeks, for it is universal and one of the cardinal teachings of the Wisdom-Religion, to be found everywhere. Its essential purport is that man himself, and not Jesus in particular, can rightly be called the Son of God, in that there actually is a principle in man which links him up with the Divine; this principle being characteristic of humanity and distinguishing it from the lower orders of sentient beings. Jesus came with a message to remind men of their essential Divinity and to illustrate his teachings by his life. He was exceptional in the sense that he had attained a higher level in human evolution than is normal to the people of this age.

The great practical error ensuing from the idea of regarding Jesus as a *special* incarnation, is that we worship *him* and rely on *him*, instead of putting our own shoulder to the wheel. Also we seek to bring people away from their own religion into ours, to give them our Jesus instead of encouraging them to respect their own Teachers. It is clear that religion will have to become more universal, and that Christianity will have to recognise that, however excellent it may be, it is not the only or final word of salvation. It surely cannot be any detriment to Christianity for it to recognise the validity of other faiths and to hold out hands of sympathy and fellowship to the devotees of other religions. By recognising the common parentage of the world's faiths — the great Wisdom-Religion from which they have all sprung, we deepen and broaden our own religion.

It does not seem that Jesus came for the purpose of founding a new religion, but in order to teach a way of life — to teach the Path, in fact,— by which man can achieve his salvation. This was no new doctrine, but a very ancient and universal one. It seems also that a new religion was built up around Jesus' teachings and the accounts of his life, by other people after his departure. Our task today therefore is to disencumber the teachings from what has been built around them; to reconstitute the teachings of Jesus. And this is clearly what many modernists are feeling their way towards. In this they are truly more fundamental than the fundamentalists, for they go farther back.

It happens that the next article to the one we have just quoted is on the 'Doctrine of God,' and in it Dr. Richard Roberts, of the American Presbyterian Church, Montreal, discusses various conceptions of Deity. It is well known to students of Theosophy that Theosophy regards the attribution of personality to God as a belittling of the conception of Deity. In connexion with this we quote the following from the article just mentioned:

"I confess that my difficulty is in conceiving of God as being *only* personal; and I wonder whether the doctrine of the Trinity is not the attempt to state a dimly apprehended fact of super-personality."

People are apt, when first hearing of the objection to a personal God,

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to imagine that the conception of Deity is thereby reduced by subtraction, and the Deity thus reduced to practically nothing. We see here a far more correct conception of the meaning: that the idea of God is increased, not diminished. Personality, as found in man, is a limitation; it stands continually in his way, causing him to act selfishly, in defiance of a nobler instinct from his heart. Can we attribute such a limitation to the Deity? Is it not clear that, even as man aspires to transcend the limitation of personality, and is destined eventually to do so, so Deity must be something far *greater* than personality? It is indeed true, as the article quoted brings out, that we can only attempt to conceive Deity by means of our own best and highest thoughts and feelings. It is not advisable to worry over our inevitable failure to form a mental conception of Deity; when for all practical purposes it is sufficient to think of Deity as the source of all Goodness and Wisdom and Harmony, towards which we tend in proportion as we cultivate what is best and noblest in our own character.

THE PERSONALITY. THE HIGHER AND THE LOWER SELF

E. A. NERESHEIMER



KARMA is the law of action and reaction, which means constant change; change marks time, and the mother of all these is Space. Actions must be performed so long as there is a universe in space and time, with its diversity of life and forms. An infinity of Sparks of Divinity, reflected from the Divine, having been cast forth into the womb of matter, have formed nuclei of atoms from whence again have emerged molecules, things, and creatures, culminating, at last, at a certain stage, under the ceaseless action of Karma, in the development of individualized man. Through Karma, the Spark shall emerge and UNFOLD the infolded Divinity, revealing Itself to itself, becoming once more identified with the Primal Source of its being through conscious effort made by each individual unit of the human kingdom.

Great periods of time have already elapsed since humanity passed the turning-point of its present Life-Cycle, whence, entering upon the upward wave of evolution, individual effort alone counts for progress. We cannot say, judging by present conditions in the world, that, so far, the average man has shown much uniform advancement in spiritual development. Yet, undoubtedly a wide range of personal experiences have been gained from the alluring contact with all sorts of novel conditions

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peculiar to the life opened up to mankind, which, in its earlier periods, chiefly developed strong feelings, a certain independence of thought and action, and the rudiments of purposeful will-power.

The desires for sense-enjoyments were, of course, the first to arise, and to make a deep impression upon the then budding mind of man, as may be judged from the effects, still so prevalent, that desire for sensation has created. So overpowering is this desire for sensation that many other important qualities of human nature have been unable to come to the fore, by reason of their neglect; though the soul cries aloud for scope for their expansion. In consequence, the average thinking person rarely allows himself to relax his desires and curb his impulses sufficiently to make it possible for him to observe dispassionately the various forces that affect him incessantly from within and without.

To be sure, the laws of being have placed man in a sea of apparently conflicting forces, that will ever cause him to toil, enjoy, and suffer, without deriving very much benefit from their contact, until he learns to understand and to live in harmony with their workings. Every one of these forces is dual in its nature, for it is ever wedded to a counterforce that acts in an opposite direction; hence the subjective and objective, the positive and negative, and countless other 'pairs of opposites,' at all times indissolubly connected with and affecting man in two distinctly different directions. They act incessantly on man's body, and still more on his state of mind, owing to the fact that the body is composed of the same elements, forces, and qualities as every other imbodyed center of consciousness in the outer world, and the mind also has its exact correspondences with these forces, but in a much more subtil way.

Each human being is an individual center of energy in which the forces of nature are concentrated at this time, apparently for the purpose of calling forth or wooing out the divinity which has practically become latent, the evolution of man's material vehicles having taken precedence over his spiritual development. Karma is the agency which arouses the 'I'-consciousness to action, and awakens it to take heed of the relation between itself and that which is outside of itself.

Unfortunately, but few can locate the particular 'me' in 'myself' that is affected by different conditions and circumstances: for individual consciousness is much more complex than it appears, and cannot be apprehended without much introspection. Moreover, not only is the human constitution thus complex within itself, but it also has different relations in every direction without itself. The internal differences are easily confirmed when we see that one part of us enjoys good works, another part evil deeds, another remains aloof from both, viewing them as a spectator, while even the body has separate claims of its own. The

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outer relations again are no less uncertain, because of the conditions imposed by Karma as the result of man's arbitrary and wilful actions, performed without any regard for the majestic progression of the laws of the Universe.

For a satisfactory understanding therefore of these numerous candidates for recognition, we have to turn to the teachings of Theosophy. Probably the study of no other subject could be more serviceable and helpful than that of the most active aspect of the 'I'-consciousness in man, namely the 'personal' self, and its relation to the 'Higher' and the 'Lower' Self.

The most obvious definition of a 'personality' is that it is a sentient and complex center of consciousness; — a combination of subjectivity and objectivity in human form, endowed with free will and with mind which confers the power of choice, a special and peculiar privilege, individual and unique, constituting thus a distinct 'self.' Conditioned and submerged in the ocean of Nature's mighty forces, this 'self' is the child of the mighty 'Mother,' though at the same time the offspring of another and spiritual force which comes altogether from within, and grows to be more powerful than the forces from without which at present are the more dominant.

Sometimes this 'self' is designated by the dignified name of 'individuality' and sometimes called the 'personality.' In any case, granting that there is a difference between the two, it is *both* of these temporarily according to a Theosophical analysis, for both are inextricably joined together during the period of one earth-life. During one earth-life period the combination of the two makes up that particular part of man which we can categorically designate as that center of consciousness which aspires to evolve into something greater than that which it now is.

Encountering the same kind of forces within itself which subsist throughout the whole of the manifested Cosmos, many a mind is bewildered by the contrary impulses which arise within itself, not knowing how to guide and control them aright, nor how and when to guard against them.

With regard to the inner consciousness, some of these Nature-impulses have, to some minds, the appearance of being wholly evil, and injurious. This, of course, is due to insufficient knowledge of them; and experience alone is not a safe enough guide, when not supplemented by discrimination, freed from the domination of the senses. Be it observed that the standard by which natural impulses are measured frequently changes,— must change in fact,— in the degree that spiritual conquest is attained.

Drifting along in a 'go-as-you-please' attitude of mind, man might continue experimenting indefinitely, with resultant happiness and suffer-

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ing, in the treadmill of experience, but without finding his true bearings or the path that leads to progress. What he should do is to look at all experience dispassionately, in order to extract therefrom the synthetic essence of its meaning, make it his own, and thus build up some kind of basic knowledge. Those to whom the help and guidance of Theosophical teachings is not readily accessible, may still gain, by deep meditation, knowledge gleaned from their life's experience. But everything that comes to us is governed by the ceaseless action of Karma, whose operations affect us not only from within but through the outer world of forces as well.

Let us remember that the Cosmos proceeds along certain lines of evolution, carrying along with it, through cyclic waves, all that is capable of adapting itself to its well-ordered changes. One of its purposes is to provide means for the development of fitting vehicles for all creatures and beings, in order that through these their consciousness may unfold. But man, once having placed his foot on the first rung of the ladder of the upward arc of evolution, is, by virtue of his oneness with the DIVINE EGO, able to become more and more independent, and when he reaches the point where he realizes this fact to the full, then external Nature will stand to him purely as a negative agency.

The birth of the IDEA of the Source of Individuality has to be sought in the Logos, "the one root of self, of which every other kind of self is but a manifestation or reflexion" (*The Secret Doctrine*, Vol. I, p. 429). It assumes in man the feeling 'I am myself.' Yea, by analogical semblance it appears to a degree also in minerals, plants, and animals respectively, as a central 'I-am-ness.' Yet, because of this, let us not too hastily assume for the personality or individuality a divine franchise. The sense of 'self' in all the kingdoms of nature, at present, is but a reflexion in the becoming. Man alone has the privilege of consciously winning his way to full SELF-consciousness. The Ego from whom the reflected Spark emanates, will gradually transfuse the personality, if this personality be so disposed, *i. e.*, in a frame of mind in which it can help itself to reach its destined goal.

What then is the 'Higher self' and what the 'Lower self' in man? Briefly stated, the 'Higher self' is the God in man, the spiritual 'Ego' that is nearest to its original source of being — the Logos. The 'Lower self,' as a center of consciousness, is the sum of the accumulated relics of the past; of nature-forces which have become attached to that center, and thus form a kind of entitative being, which is, however, perpetually being modified and changed by extraneous and inner impulses and occurrences.

The 'Higher self,' the immortal Spirit or Spark, imbodyed in man, is

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not a being, but the reflexion of a hierarchical and Cosmical Unit, composed of all and every divine conscious Intelligence within the Universe. Rising periodically from the bosom of the Divine, with every Grand Life-Cycle, this Divine Unit infolds itself in a Cosmos manifested in Time and Space. It is the actual spiritual basis of every unit however great, however small, and individual man is but an infinitesimal part of this 'ONE.' Krishna referred to this grand truth when he declared "I AM THE EGO SEATED IN THE HEARTS OF ALL CREATURES."

The 'Lower self,' whose actual existence as a recognisable and apparently conscious agent, is so-called only in relation to man. It is a compound center of consciousness; firstly, owing to the present dominance of material forces in the Cosmos over spiritual powers, and secondly, owing to the hereditary remnants of man's own past evolution. The first is due to the 'fall of Spirit into generation' *i. e.*, into material existence; the second to the inherent cosmic necessity for an agency and a vehicle for its ascension and return to Divinity (full SELF-consciousness), in and through man. Matter in its primal state is divine; but when a conscious being like man, with his power of mind for self-determination, violates and attempts to sully the purity of Nature's domain, and to derange her hallowed proportions, then the forces evoked turn and become 'dwellers on his threshold,' with all the conscious powers of a fiend for the furtherance of destruction.

"Thoughts are things." This truism is brought home forcefully when we see with what readiness certain mental tendencies turn into acts and these acts incarnate as effects. Some mental tendencies almost amount to an obsession, which in fact they often are. Human thought-creations only too readily associate sympathetically with kindred forces that give them added life and strength for evil, which turn upon him who called them forth. Thus the actual categorical 'Lower self,' or matter informed and insouled by man himself, becomes the 'Dweller on the Threshold.'

We refrain from detailing the dire results that ensue when hidden hereditary and other causes, set in motion in the past, and continuous personal lapses from right action, reinforce the 'Lower self,' which grows stronger and stronger, and finally blasts some promising life for one or more incarnations. Every sincere thinker, parent, and teacher may supply a picture hereof for himself, drawn from the living examples that he sees in the world about him, of crime, cruelty, and unbalance, displayed by both young and old; those who have had no opportunity in early life to receive wise guidance from parents or teachers who had assumed this responsibility.

These evidences of the existence of a 'Higher' and a 'Lower' nature in man, are the keynotes which must be studied and their lessons applied

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before a truly balanced life can result with certainty. No one can affirm that these truths are difficult to understand, or that they are hidden or obscure. A knowledge of them has existed since the beginning of time, as all the other priceless teachings of Theosophy, which in written and spoken word, by precept and in practice, have been promulgated by the three great Theosophical Teachers of modern times, for the last fifty years. Katherine Tingley, the present Leader of the Theosophical Movement, has particularly laid stress on the urgent need for a clearer understanding of this teaching concerning the 'Higher' and the 'Lower' nature in man. As the foundress of the now famous Râja-Yoga System of Education she has demonstrated, by practical application, how much an understanding of these self-evident truths can aid the parent and the teacher in the fulfilment of their duties towards those who have been placed in their charge, and for whom they are responsible.

Through her writings, her private instruction to her students, and most especially through her eloquent addresses given to large audiences in this and in other countries, Katherine Tingley has made and is making the truths of Theosophy accessible to all classes of minds. With her exceptional knowledge of the laws of life and of human nature, and her deep sympathy with human problems and difficulties, this true Teacher and Reformer appeals to the heart-life of the world, and gives new hope for the future, and faith to man, through his own, his 'Higher self.'



LIFE'S LITTLE THINGS

M. G. G.

EVER the zephyrs of the Past blow nigh:
A glance, a certain word, frail waifs that play
Dark parts amid our doings grave or gay;
All meager, vague, yet with a might whereby
They move us to our depths, we know not why.
We do not feign surprise, nor say them nay;
They come, as guests we bade but yesterday,
Each with a power, to shame or glorify.
We sowed the thorns in lives of long ago,
Then reaped, and sowed again our sorry store.
We walked the earth with gods we know no more,
And wrought bright deeds within their afterglow.
Now, from Oblivion's realm, stray breezes blow,
That half reveal our hells or heavens of yore.

LUCK

R. MACHELL

WHEN a man says that his luck has turned, he only says what is a common experience to all who believe that there is such a thing as 'luck'; and that includes a very large part of the population, I imagine. But I also imagine that there are very few people who have any clear idea of what they mean by the word 'luck,' nor how it turns, nor why. Only they know that it is an uncertain proposition. They know that there are times when everything they undertake turns out just as they want it to, and then, for no apparent reason, everything goes wrong. For no apparent reason; but that does not mean that there is no reason in what is called luck; only that the reason is not apparent. But then the reason why of things in general is not apparent. It has to be found out; and that means learning the nature of the world we live in, and also our own nature, and the relation of one to the other, as well as the cause of life and the purpose of existence. — A large order. Without knowledge of this kind the reason of things cannot be apparent.

When we talk of 'luck,' and 'accident,' and 'chance,' we generally mean no more than this, that the reason why is not apparent. But there seems to be in life and in all events a certain tide of luck, a run, a sequence, that lasts for a time and then changes suddenly. This is what makes men gamblers. They believe that it is possible to guess at the length of a run, or a tide, or a streak of luck, so as to use it to their own advantage and then escape the sudden change that usually swamps them.

One thing is certain: nothing can happen without a cause. If you know all the causes you may foretell the event; if not, you are guessing.

It is taught by some of the old philosophers that a man's undertakings are successful or not according to how he has lived in former lives. Some of them seeming to have thought that success was the reward of merit. But it is evident that success in many undertakings would be more disastrous to a man than failure; because so many of the things he desires are bad both for him and for others. Also we know that luck does not seem to be more favorable to one kind of enterprise than to another.

Then there were wise men who said that success and failure are not matters for a man to trouble about. All that concerns him is that he shall do the right thing at the right time, and leave the consequences to the law of nature which will take care of the event. But the ordinary man is not wise enough to do that. He wants results, and he wants them quick:

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and he gets them, but not the ones he wanted. True, there are some who do not outlive their run of luck, and so seem to have got the best of the gamble; but it seems certain that death is only a doorway in the house of life; and it may be that a man cannot 'beat the game' by dying at a convenient moment.

That too was thought of many thousands of years ago; and most of the wise men then believed that life and death follow one another endlessly. So that, as they said, what a man sows in one life, he shall reap in another life on this earth, or on some other. They did not admit that any cause could go without its due effect. And many of them said there is no chance, and that every man some day gets 'what is coming to him' of good and evil luck. But they said that it was only the unwise who looked on success or failure in a man's undertakings as good or evil. They said events are the fruit of the tree, and such as the tree is so will be its fruit.

Sow good seed and you will in time reap the harvest; because the seed and the sower and the harvest are not really separate, in the deeper sense. But that is more difficult to understand. So men must be content to gamble in life, unless they decide to rise above the sea of luck into the higher air of knowledge, whence they may look down upon the earth and understand that all causes have their necessary consequences and no more; and that events are not due to chance, or to any arbitrary will of destiny; and that a man can rise above his lower animal body and his human brain up to a state in which the laws of Nature seem intelligible to him as part of his own being. Then he will be content to do what he knows to be right, and will not look for the result. Like a man who having spoken a message into a 'phone will hang up the receiver.

LEARNING FROM THE SILENCE

T. HENRY, M. A.

PEOPLE often wonder why the truth is not revealed to them, and may assign the reason for this to the weakness of human faculty or to the reticence of supernatural powers; but a little reflexion suffices to show us reasons enough for our ignorance. For instance, there is the question of fixed dogmas and rigid molds of mind; a topic ample enough for many an essay. Dogmas are most often considered as religious; and we are familiar with the cramping effect of fixed religious formulas upon the vision and upon the freedom of our mind. But dogmas may be of many other kinds; and we hear much

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nowadays about the cramping influence of old-established and rigid habits and customs and manners and institutions. The tendency to dogmatize and to cast ideas into rigid molds is innate in the human mind, and makes its influence felt everywhere; so that, even in science, the professed liberator from theological dogmatism, we may find dogmas that fetter the mind and hold it back from possible advance.

We have been much impressed by the writings of a certain wanderer, who has made many trips to the solitude of the desert and other regions where natural scenic beauty reigns undisturbed far from the haunts of men and the devitalizing influence of civilization. In these sequestered haunts he found in his soul a response to the sublimity of the great silences; and these raptures he was prone to indulge during long hours of tranquil contemplation, when conventional ideas faded away and even thought, as we commonly know it, was gradually stilled, until he found himself concentrated in an attitude of *listening* — listening to the voice of the silence.

Not content with the mere enjoyment of the experience, the man — the thinker — proceeds to analyse it. And it is here we feel that now he will arrive at the true explanation, an explanation which many before him must have reached. In civilization the artificial habits and appurtenances that encompass us build up an equally artificial life and thought-atmosphere, which hovers like a mist before our eyes; so that we behold, not things as they are, but as they are conventionally supposed to be. But in the vast silences and solitudes, all this superincumbent miasma dissolves, and the eye waxes lucid and transparent, so that we see with our natural senses, and our relieved heart vibrates to the thrill of nature's august heart. We have been through an initiation; the artificial outer man has fled, and the real man stands revealed. Such is surely the true explanation, and such is the explanation we expected. But alas!

The fixed notions of civilized life had not, in this case, entirely departed; for there was one that, hovering near, found a chance to insinuate itself into the opening mind and to bring down the revelation into the ruins of a sad anticlimax. The rapture engendered by the desert was due, says the writer, to the reawakening — of the intuition, of the soul? — nay, of the '*cave-man*.' The cave-man! And he proceeds to talk about the putative bestial origin of man, and of the love of killing for the sake of killing, which he says is inherent in *all* small boys (which we emphatically deny). It is, then, because man rebecomes an animal, that he enjoys these raptures.

What a confusion of ideas! One does not quite know whether the animal is supposed to be a superior being or an inferior one; or whether the rapture is to be regarded as a lapse into barbaric lust or as a transla-

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tion to the heaven wherein the animals dwell. In short, the dogma of the 'cave-man' has become badly mixed up with the writer's intuitions, making a result at once illogical and disappointing. An echo from somebody's outline of history must have found its way into the Grand Canyon.

It is in the silence of nature that man, together with other animate souls, find the responsive silence which is the atmosphere of the soul. Wisdom is attainable by removing the obstructions of the mind, say the Teachers. The Soul, the organ of direct vision, is obscured by the mind; the mind takes the form of whatever it dwells upon, and hence is usually cast in the form of conventional ideas and clouded by fears and desires. Let these encumbrances be removed, and our natural vision shines unimpaired.

Education, the attainment of knowledge, is, as so often said, not so much a gaining of new faculties as a getting rid of some faculties that we already have and would be better without. That one word *silence* is pregnant with meaning in this respect. Not that we must rush out into the solitudes of nature, a thing not often possible; but that we should seek to encompass ourself with an atmosphere of silence; that we should prepare a retreat of solitude into which we can retire even in the midst of the toil and moil.

Is it not an essential of religious teaching, to contrast the love of gain with contentment, the desire of acquisition with the spirit of resignation? To gain is the principal object of the worldly life which is so characteristic of our civilization. We carry this spirit of acquisition into our highest aspirations. Spiritual riches, moral stature, is the object we place before our eyes. It is recorded that a certain man who had asked the Teacher to show him the way "went away sorrowing," because he was enjoined to part with his riches. In contrast to this we learn from the silence of nature that initiation is rather a question of stripping ourself than of appareling ourself in fine raiment. The 'occult powers' are there within us, waiting to be revealed when we have put off our outer habiliments; not something to be acquired and stuck in our cap like a feather. Let us seek the harmony within and listen to the Silence.



"WE should 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*

AN ANSWER TO CORRESPONDENTS

BY TALBOT MUNDY

I ADMIT it was a greatly daring editor who first published *OM* as a serial in *Adventure*, a magazine which, though it stands for manliness, omits religious subjects as a rule. It was a daring firm of publishers who brought the story out in book-form last November. *OM* treats of a mystery that to one half of the world, the whole of the eastern hemisphere, is concrete fact, however many explanations of it may be current; whereas to the western half it sounds not mystery so much as a mere fairy-tale. And it is the western half of the world that buys books in English.

However, both the magazine and the book publishers now admit that their daring must have been a sort of inspiration; while I, the author of the story, have been swamped under a mass of correspondence, to the greater part of which I have not yet had time to reply (and to none of it adequately).

The amazing part of it is this: that among all of the hundreds of letters I have received about the book, not one finds fault with it. I had expected to be deluged with abuse and ridicule!

I wrote the book from knowledge; but I did not know there were so many people in the western hemisphere not only willing but apparently quite eager to accept an explanation of life's handicap based solely on what Asia calls the Ancient Wisdom. I am almost tempted to believe — perhaps to hope — that prejudice and dogma are not after all so firmly seated on the throne of Christianity as the professional religionists would have us think.

Has the world gone mad, that it accepts my book? Or is it waking up? Or am I dreaming? All I know is, that the book is being widely read. The answer must be left to wiser heads than mine.

The East has known, for no man knows how many centuries, that there exist (and always have existed) individuals — known variously as the Keepers of the Ancient Wisdom, Teachers, Masters, Gurus — who, from philosophic heights attained by heroism of self-mastery in former lives, keep watch over the world, inspiring it, whenever opportunity presents itself, with pure, uplifting thought. These men (and they are men, not spirits) have attained to greater heights of evolution than the rest of us have glimpsed. They live apart from the world, and so have always lived since long before such history as we find recorded in the

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western text-books; and this, less from dread of defilement by the world's dense thinking than because of the uselessness of mingling with a crowd that crucifies, idolizes or prevents all teachers whom it fails to understand. On one point all who know of these men are agreed: that they are practical, and faithful to the vast responsibility entailed by knowing more than others know.

I am reliably informed that at this present time the home of the Masters is in Tíbet, that country being difficult of access and affording them the opportunity they need to think and move and have their being in an undisturbed calm, beneath whose unruffled surface they persist in pauseless effort to induce into the world high thinking and its consequences, purity of living; since through purity alone comes true enlightenment.

But this may give a false impression of them. They are manly men, not meditative fakirs. Except that they are human they resemble not at all the popularity pursuing 'swâmis,' self-styled 'mahâtmas' or 'yogis' who posture on rocks for the plaudits of ignorant people — or who cross the Atlantic to pocket the dollars of fools. They do not advertise. They shun the fawning adulation of the mob as sedulously as they keep aloof from its vindictiveness and passion. To them, I have been told, all forms of selfishness appear ridiculous, since selfishness contains its own destroying agent, and to them there is no profit under the sun except in benefiting others.

Their religion, as I understand it, recognising thought as the precursor of all deed, and regulating thought as the precursor, consequently in the last analysis is wholly one of deeds and of abstaining from such deeds as might, by their inherent selfishness, destroy the harmony of others. No life like that could possibly be lived without more wisdom than is given to the ordinary run of men. None, surely, will deny that wisdom is a stark necessity if one is to discriminate between what benefits humanity at large and what does not. Reforms, 'revivals,' social crusades and all familiar attempts to legislate or wheedle nations into righteousness are self-destroyed inevitably by the lack of wisdom in their frequently too energetic advocates. It was Solomon, I think, who is supposed to have advised us to seek wisdom first.

I have been told — and I believe it — that these Masters have, by high unselfishness and self-control in former lives, attained to higher wisdom than the rest of us can understand. If so, then we show less wisdom than we might, if we should challenge or resent their privilege of keeping to themselves. If they are so wise that in spite of all our modern methods of inquisitive research they can retain aloofness and can pass among us, when they so please, utterly unrecognised, it serves no useful

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purpose to deny their right to do so, or, in the alternative, to argue they do not exist.

I can imagine (who cannot?) that multitudes of higher forms of life exist of which nine-tenths of us at present have no cognisance. But ignorance proves nothing. I am sure, for instance, that in every realm of art and science there are men innumerable who know more than I do, but my ignorance of what they know does not disprove their knowledge. Rather they serve as an avenue through which I may attain their knowledge, if I will.

When we behold art, do we stultify our own intelligence by arguing that the artist knew no more than we? Or, because we have never seen the artist, do we deny that art exists? Or, because we see fraudulent copies of art, do we deny that there are many artists whose integrity is above dispute?

Admitting as, for one, I do admit that there is high philosophy abroad among us, that is freshening our thought and working like precipitating acid on our outworn, half-abandoned creeds; maintaining that philosophy necessitates philosophers to bring it into being, as it were; and so admitting as, for one, I do admit, that the existence of the Masters is no myth but an established certainty; conceding at the same time, as we must, that if they do exist they must be wiser than the rest of us in order to escape the searchlight of our pitiless publicity (the name preferred by persecution-mongers); what avails then to pit our ignorance against their wisdom and insist, with the world at large, that they are non-existent or that they are selfish not to satisfy our curiosity by coming out of their seclusion and, with magic, entertaining us. Doubtless they know better than to do it — or do it they would. Theirs is the prerogative of wisdom.

What is magic? It is certainly not humbug, though we know too well how many humbugs pose among us as magicians, in the same way that too many cacophonists claim the title of musician and too many doctors mutilate our bodies in the name of healing. The exposure of a thousand tricksters never has disproved one truth, though many a magician has been branded as a fraud because, for lack of enough wisdom, and perhaps because of vanity, he has displayed more knowledge of the esoteric laws of nature than the prejudices of the human mind permit to any man. Knowledge and wisdom are not the same thing.

A century ago would radio not have been magic? What of Newton and his laws? And what of Galileo? Would our fathers have believed it possible to transmit by a mechanism, through the aether without wires, the pictures of events within a half-hour of their happening? Can there be any object other than to glorify our ignorance, in stubbornly denying

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that there might be men who know how to project their thought without the intervening agency of a machine?

The handicap of all humanity is fear. We are afraid to lift ourselves above the ruts in which we run, and glance into the storehouse of the Infinite. A century ago (and less) it was religion under which we covered up our eyes and hugged our totally illogical conservatism. Now with flattery we fool ourselves that science has uncovered all laws and the portals of all knowledge. What the licensed and accredited observers of the shadows of the real say is true, we must believe or else be damned. And being damned by fellow-men is much more comfortless (because more real) than the hell our ancestors believed in!

We are still, like the fabled ostrich with its head stuck in the sand, absurd conservatives, for we conserve not much else than our own opinion of ourselves — no pleasant one, at that, maintaining as it generally does that we were born in sin.

But of the Masters I am told on good authority that they conserve the Ancient Wisdom, which is something not so worthless as our theories of God-appointed and prenatally implanted vice.

Presuming, as I think the preachers mostly do, that there was wisdom in the ordering of all this universe, and that the stars that keep their courses, and the flowers that obey the summons of the spring, have not entirely lost their contact (yet, in spite of jazz and boot-leg liquor!) with the First Cause, that obeyed the Wisdom, that impelled them forth; presuming that; admitting, as we must, that we ourselves are not wise, or our affairs were better ordered; yet admitting, too, that most of us would like to be wise and would cherish wisdom if it might be had without too much self-sacrifice — to me it does not seem too far-fetched to presuppose that Wisdom does exist.

And since we rather dimly and sporadically long for it, particularly when the aftermath of unwise deeds propels us into gloom, I think it logical (and surely some agree with me) that contact with the Ancient Wisdom never has been absolutely broken. If it had been broken, we could hardly be aware of its suggestive thrills.

We search, or rather, some of us still search among the animals in far-off lands for that weird figment of imagination called the missing link, to prove material evolution. Why not — in the name of manhood, why not search at least as far afield for proof of spiritual ancestry? The dignity would certainly be greater, and the shock less numbing to our morals, to discover ourselves linked in spiritual evolution to the Gods, instead of, as the scientists would have us, chained to a material progression with the apes.

A spiritual link there must be. Otherwise, whence come the streams

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of spiritual thought that in our calmer moments of reflection raise us higher than the animals? Life, we nowadays agree, is a becoming. What of those who have become? If there is progress, where are those who have progressed?

To a believer in the very modern, unauthenticated doctrine, totally impossible of proof and more illogical than any other phantasy invented by the mind of man, that we are doomed to one earth-life, and only one, whereafter we are dead and done with this world, it is manifestly difficult to think, and almost an impossibility to understand that in the order of the universe evolving hierarchies fill the realms of evolution, stage beyond stage.

But whoever dares — and two-thirds of the world does dare — to open up his mind and think that possibly, perhaps, this earth-life that we now live is a short link in a chain of many lives, past and to come, lived and to be lived on this self-same earth, the purpose of them all the same, that by experience we may evolve into a higher spiritual type; whoever dares to let imagination wander in that realm of thought can see, at least the possibility, that higher types of men, who have preceded us along the path of evolution, may exist among us, though unrecognised, and through familiarity with purer wisdom than our own may make our own ascent less difficult.

We may imagine that such men would no more mingle with us socially than would our own least prejudiced and most enthusiastic advocates of the equality of man permit themselves to live with cannibals. We may imagine, too, that they would much bestir themselves to raise us by the best means from the moral mud, wherein we cheat, recriminate and fight; and, being wise, that they would go about it with more wisdom than our own brass-band enthusiasts display when they set forth to educate the heathen in his blindness.

I am told — and I believe it — that the password to association with the Masters is no spoken word at all, but stark integrity, that they can recognise as instantly as trainers see the good points of a horse.

It is of such integrity, and of the Path that leads up to association with such men, that I wrote my story *OM*; and of all the things in life that have amazed me, first is this: that in this said-to-be-materially minded Western Hemisphere so many men and women have not only read the book, but have agreed to like it, and to ask for more of the same character.

MOSCOW: THE HEART OF RUSSIA

BORIS DE ZIRKOFF

" . . . Russia is for the Old World one of the riddles of the Sphinx. One will discover the *perpetuum mobile* before the Occident will be able to grasp the Russian spirit, its nature and tendencies. . . ."— *F. M. Dostoyevsky*

IF you really wish to see old Russia, if you wish to feel the spirit of its culture, the hidden depths of its soul, all that is mysterious and sacred in the cradle of its civilization, you must go to Moscow, the *mother-town* of the Russian soil. Here you are at the heart of Russia; here is the holy place for the patriotism of a thousand years; here was the central point of an Empire that stood unshaken for nine centuries; here is the fountain of a spiritual life that flowed and still flows to the four winds of that infinite country of rolling steppes and somber forests; here stood Napoleon at the last day of its glory amidst the glittering of four hundred domes of pure gold and the flames of the incipient fire; here stood Madame de Stael and uttered the well-known words: "Rome of the Tatars!" words which depict in such a masterly manner the grandeur and the glory of a semi-barbaric race. Even if Kief is more entitled to honor from the Russian than is Moscow, on account of its greater antiquity, and even if it is like Jerusalem, the sacred city,— still, Moscow is always, for the inhabitants of Great Russia, the mother-city, *Moskvá-mátushka*, as the Russian says.

The center of Moscow is the so-called *Kremlin* (in Russian *kreml'*). The Kremlin is an old fort, forming by itself a whole city; it is of pentagonal shape, and occupies a hill 130 feet above the level of the river Moskva, that crosses the city. It is enclosed by a high stone battlement wall 2430 yards in length, restored during the nineteenth century, and having nineteen towers. Its five large gates are also surmounted by towers and are all historical and noteworthy. The *Spásskiya Voróta*, or Savior's Gate, was erected in 1491 by a famous Milanese architect; the Gothic tower that surmounts it (203 feet) was added in 1626 by the English architect Holloway. A colossal picture of the Savior (the 'palladium of Moscow') was placed upon it in 1647, and all who pass through the gate uncover. The towers which surmount the other four gates were all erected by order of Tsar Iván III.

The Kremlin as a whole has nowadays a tremendous importance as the center of the spiritual life of Russia; moreover, it is the incarnation of the artistic life of that country, owing to the fact that it contains the

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living examples of Russian architecture and painting for a thousand years, due to the habit of old Russian Tsars to add each one some new gates or temples to the central buildings, erected in the style characteristic of the period of their respective reigns. As a result of this fact, the Kremlin shows the history of Russian art, especially in the domain of architecture, and presents a priceless remnant of our civilization since the very dawn of its development. The riches contained in the walls of this old city are beyond any appreciation by means of numbers; the diamonds, pearls,



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THE KREMLIN OF MOSCOW: THE CRADLE OF RUSSIAN EMPIRE

and gold bars (not to speak of other stones) are packed in bags in the undergrounds of several large palaces and old cathedrals.

Of the sacred buildings of the Kremlin the most venerated is the *Uspénskiy Sobór*, i. e., Cathedral. The former church of this name was erected in 1326 by the Tsar *Iván Kalitá* (the name meaning 'Ivan with the Purse,' as a memory of his charity), but, on its demolishing, a new one was built on the same place in 1475-79, by the Bolognese architect Fioraventi, in the Lombardo-Byzantine style, with details from the Tatar architecture, which *ensemble* forms a transition between the mystical features of the Middle Ages and the Asiatic splendor of a Timur-Leng, combined both on a Slavonic soil amidst the glittering snow of the icy plains. It has been restored four times after being pillaged or burnt; the last time in 1812, after the great conflagration of Moscow.

This Temple contains the oldest and most venerated pictures of Russia, priceless relics of antiquity, one of which is attributed to the metropolitan

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Peter, and the other is ascribed by the popular tradition to the Apostle Luke. It is well-known that the precious stones ornamenting these pictures weigh more than twenty-five pounds, apart from the golden frame. The same Cathedral possesses also the throne of Vladímir I, and numerous other relics of old Russian history, from the fourteenth century to our time. The Russian metropolitans and patriarchs used to be consecrated in this cathedral; as well as the Tsars after Ivan the Fourth, or the Terrible.

The Archangel Cathedral, on the opposite side of the square, was originally built in 1333, and a new one was erected later. It is here that the tombs of the Tsars from *Iván Kalitá* (1340) to *Iván Alexéiyevich* (1696) are to be found; this temple possesses vast wealth too. One of the most interesting buildings for historical value is the Temple of Annunciation; its architecture reminds one of the famous shrines at Mount Athos (Greece); it was built in the very beginning of the fourteenth century, and newly restored by our most prominent architects and painters; the remarkable pictures of Rublév (pronounced *Rublyóv*) from the first years of the fourteenth century, are still preserved. It was the private chapel of the Tsars, and in it they were baptized and married.

Among the other buildings erected in the same fourteenth century, and known all over Russia for the splendor of their architectural features and for the rôle they played in the history of that country, we shall mention the *Voznessénskiy Monastír'*, or Convent of the Ascension; it was, to the very end of the Russian Empire, the burial-place of wives and sisters of the Tsars; and the *Chúdob Monastír'*, or Convent of the Miracle, which was the residence of the old metropolitans of Moscow and also the state prison.

Close by, stands the wonder of the architectural art of the Times of Troubles, the great campanile of *Iván Velikiy* (meaning the great), known as the Terrible; erected in the Lombardo-Byzantine style under the Tsar Boris Godunov, in 1600, it rises to the height of 318 feet, including the 47-foot long cross of massive gold, and contains many bells, one of which weighs 64 tons. Nearby is the well-known *Tsar-Kólokol* (King of the Bells), 65 feet in circumference round the rim, 19 feet high, and weighing 198 tons; ordered by the Tsar in 1735, it was broken during a big fire in the Kremlin, before being hung; there it stands now on a huge pedestal, a silent witness of these Emperors of the bygone days whose enterprises and plans were as large as Russia itself.

The wonderful treasury of the patriarchs in the campanile of *Iván Velikiy* contains not only such articles of value as the *sakkos* (episcopal robes) of the metropolitans with 70,000 pearls, and bags of diamonds sent by the Rulers of India to the Moscovite Tsars, but also very remarkable monuments of Russian archaeology; the library has 500 Greek and

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1000 extremely rare Russian MSS., including a Gospel of the eighth century.

The great Palace of the Tsars inside the Kremlin was erected relatively late, namely, in 1838-49; it is a vast building in white (as were all the imperial palaces of the eighteenth and partly of the nineteenth centuries) with a gilded cupola. It contains the so-called *térem*s or rooms erected by Tsar Mihail Feodorovich for the young princes, his sons, in 1636 (around which the other parts of the large Palace were later built), a remarkable memorial of the domestic life of the Tsars in the seventeenth century. In the treasury of the Tsars, the so-called *Oruzhéynaya Paláta* (meaning the 'Tent of Arms'), now the public museum, the richest stores connected with old Russian archaeology are preserved — crowns, thrones of pure gold, dresses, various articles of household furniture belonging to the Imperial House, Russian and Mongolian arms, carriages, etc. The *Granovítaya Paláta*, another wing of the great palace, consists of a single-vaulted apartment, and is used as a state banqueting-hall.

The four sides of the Senate Square in the middle of the Kremlin, are occupied by buildings of various dates, from the fifteenth century onward. Among them is the imposing Senate, erected by the order of that Empress *par excellence*, Katherine II. Facing it is the Arsenal.

Nearby is another wonder,— perhaps the greatest among this forest of temples and palaces — the *Cathedral of the Savior*, begun in 1817 and abandoned in 1827, after ten years of a tremendous labor and piling up of priceless riches; in 1838 the architectural work was taken up once more and (this may sound strange, perhaps even unbelievable) the huge temple was finished only in 1883, and stands now on a hill on the steep bank of the Moskva river, at a short distance from the Kremlin,— an incarnation of more than half a century of stupendous labor.

Go through the Holy Portal in the thick walls of the Kremlin, step outside of this sacred precinct, and you will have before your gaze the most stupefying specimen of old Russian architecture you could imagine — the *Cathedral of St. Basil*. With its golden cupolas, with its sky-blue domes, its amazing forms, and its enormous wealth in precious stones, it is the most marvelous example of barbaric outline and color, a thing impossible to portray save by a picture. This temple is known all over Russia and even in the other countries of the world. It was built by the order of Ivan the Terrible with the secret idea of stupefying the whole world, and on the completion of this masterpiece, its architect, the pride of Russia at that time, was blinded by the Tsar, in order that he might not repeat his work. Thus the joy and the contentment of the terrible ruler was expressed at once.

Go further, descend the Borovitskiy hill, on which stands the Kremlin,

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and climb one of the *seven* hills,— on which, like Rome, Moscow is built,— and you will have the picture,— the panorama of this wonderful city where four hundred temples point to the sky their dazzling domes. From the center rises the Kremlin, its campaniles, cupolas, and palaces glittering



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CATHEDRAL OF ST. BASIL, MOSCOW

One of the architectural wonders of Russia

with gold and azure colors, and still surrounded by the old Tatar wall, which Peter the Great decorated with the heads of its nobility. The Kremlin stands high, with the Moskva river sweeping around its base, and away from it on all sides spread the city and the innumerable towers, which rise by the hundreds and glitter with stars. But far and away the most beautiful of all is that of the Savior's Temple. Its white walls rise across the river, supporting a great dome and four small ones, as in the majority of old Russian shrines, all covered with plates of pure gold. This is the great religious center of Moscow. Let us pause here, and look.

To my thinking, there is something almost pagan in the services of these Russian Temples, where early

Christianity meets with mystical forces of the Orient, where the teachings of the Gospel are heard in the somber vaults of a half Buddhistic shrine. The vast spaces of the temple are crowded with an enormous multitude, all standing; there are seats for none. Around and above rise the walls, a glittering mass of marbles and precious stones; malachite from the Ural Mounts, gold and silver from the icy plains of Siberia, lapis-lazuli from the Black Sea shores, and granite from the lakes of Finland; and through the painted windows of the domes the cold sunlight casts long rays downward upon the high altar shining in the distance as if a star

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in darkness. Nothing save the voices of men can be raised here in the praise of God, and the voices of the choir, mingling with prayers of the people, sound like a far-off sea.

And to which God do they pray, these people? Is it to the meek prophet of Galilee, or is it to Vishnu as in the Temple of Madura? The whole is rich and pagan; full of the splendor of the Orient. Look there, between the high columns that support the giant vaults of the cathedral! Within the arches of the altar, beyond the sacred portal that leads to the Holy of Holies, in the semi-darkness of a fading winter day, one can distinctly see the colossal image of the Virgin, occupying a wall more than a hundred feet high, *encircled and crowned with points of light*. She stands on the crescent, holding the infant in her arms, and seems to soar among the clouds above the black waves of an unbridled sea. That is the God they worship, all these masses!

And is the symbol not clear enough? Is it not suggestive? The Virgin Mary (from *mare*, the sea), the patroness of Christian sailors, as Dido was the patroness of Phoenician mariners, and Venus Erycina of those of Sicily, is represented now by the Christian Church as 'conceived without sin' by Anna, from the Chaldaean *Ana*, heaven, or Astral Light, *Anima Mundi*; together with Venus and other lunar goddesses,— the moon being the ruler of the tides — she was and still is the 'Virgin of the Sea.'

We have but to look in the works of H. P. Blavatsky in order to see immediately that the 'great Dragon' which the Virgin Mary is sometimes represented as crushing, symbolizes in all the ancient mythologies, and logically also in Christianity, the world of *matter*, or the *Great Deep*, which on all the orthodox images is represented by the black waves of a furious sea, or by the clouds soaring in space. Concerning the radiation surrounding the figure of the Virgin *in the form of an egg*, we can but repeat the words of our great Leader, in her stupendous work, *The Secret Doctrine*:

"... In the world of being, the one Point fructifies the Line — *the Virgin Matrix of Kosmos (the egg-shaped zero)* — and the immaculate Mother gives birth to the form that combines all forms. . . ."

And as to the infant that she holds in her arms, we can but say that

"Thus is repeated on Earth the mystery enacted, according to the Seers, on the divine plane. The 'Son' of the immaculate celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again on earth as the Son of the terrestrial Eve — our mother Earth, and becomes Humanity as a total — past, present, and future. . . . Above, the Son is the whole Kosmos; below, he is MANKIND."

Do they realize the secret meaning of their image, all these thousands of

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people who come and silently worship on knees this sacred symbol behind the altar? Do they know that, far from being *only* Christians, they touch the great, the infinite, Truths of all religions and of all times? Do they know that there is in this shrine something that belongs not only to the teachings of Christianity, but forms one of the foundations of the Secret Science? But here is not the place for analysing the religious belief of the Russian people.

Close by the Temple of St. Basil, with its fantastic features and fountain of towers, all differing from each other in size and brilliant colors, is the *Red Square*, famous throughout Russian history; there is a stone tribunal in its middle, which was formerly the forum, market-cross, and place of execution. On its sides is the so-called *Kitáy-Górod*, or Chinese Town; this is the chief commercial quarter of Moscow, with several large buildings, one of which alone contains 1200 shops. It is in this quarter that is situated also the *House of the Románov* (last dynasty of Tsars), and the printing office of the Synod of the Greek-Orthodox Church, worth mentioning for its 600 MSS., and 10,000 very old printed books.

On the west, north, and north-east, the Kremlin is surrounded by the *Byéliy-Górod*, or White Town, formerly enclosed by a stone wall that used to be the second enclosure of the central City; nowadays these walls form a first circle of streets round the center of Moscow. Here was the rendezvous of the fashionable world; here also are the theaters, the industrial-art museum, the Imperial Bank, and the *Rozhdéstvenskiy Convent* of the fourteenth century. In its south-west part are the University, the Museum of domestic industries, and the famous *Rumyantsev Museum*. The University of Moscow, founded in 1755, exercised a powerful influence on the intellectual life of Russia, especially in the middle of the previous century; its library contains more than 280,000 volumes and the establishment has a vast collection in mineralogy, geology, and zoology. As to the *Rumyantsev Museum*, it contains one of the greatest collections of rare books and MSS. that Russia has, with its 700,000 volumes and its old pictures, sculptures, and prints. Among other museums that form the pride of Moscow, we will but mention the Private Museum of Prince Galítsin, and the Shchúkin Museum of rare paintings.

It is also here that the *Tretiakóv Gallery* of painting, known all over civilized countries, is established. Tretiakóv was a great Maecenas for the painters of the last century, and presented his wonderful collection of pictures, chiefly of the Russian school, to the city of Moscow. Some of the best paintings of our great Vereshchágin are contained in the beautiful Temple of the Redeemer, standing nearby.

The *Zemlyanóy-Górod*, or Earthen Town, forms the third enclosure of the city, surrounding all the others; it has arisen from villages situated

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around Moscow, and was, up to the last days, the true abode of the families of old, for the most part decayed, but still proud, nobility. The *Zamoskvaryéchyé*, or district 'behind the river Moskva,' on its right bank, is still the home of the patriarchal merchant-families of old Moskovy.

Since the fourteenth century Moscow has been an important commercial city; about the end of the fifteenth century its princes transported to that town no fewer than 18,000 of the richest Novgorod merchant-families, and took over the entire trade of the city, entering in direct relations with Narva and Livonia. The annexation of Kazañ and the conquest of Siberia, in the last part of the sixteenth century, gave a new importance to Moscow, bringing it into direct commercial relations with the khanats of Khiva, Bukhara, and with China, and supplying it with Siberian furs. Situated at the intersection of six important routes, Moscow was the storehouse and exchange-mart for the merchandise of Europe and Asia. Here are concentrated the traffic in grain, the chief product of Russia, and those in hemp and in oils sent to the Baltic ports; in tea, brought both by way of Siberia and of St. Petersburg; in sugar, refined here in large quantities; in tallow, skins, wool from the steppes of the Kaspian Sea, metals from the Ural Mounts, timber from the far-off Siberian woods, iron and steel from the mining towns, wine from the warm shores of the Black Sea, cotton from the sun-burnt Turkestan, silk from China, and other innumerable products of all the Eastern and Western markets.

Moscow is surrounded by beautiful parks and picturesque suburbs, with botanical gardens and experimental farms. The large Imperial Palaces are situated in the village of *Ostánkino*, well-known in Russian history; in some of the private estates around the city are to be found remains of very old graveyards, supposed to belong to the pagan period. The best panorama of the city is from the high Hills of Sparrows, on the right bank of the Moskva river, which here makes a great loop to the south. In this loop is situated the Virgin Convent, which played such a tragic rôle in the history of Peter the Great. To the south is the village of *Kolómenskoye*, founded in the thirteenth century, a favorite residence of Ivan the Terrible and of Peter the Great.

The Russian annals first mention Moscow in the beginning of the twelfth century, as a place where *Prince Yúriy Dolgorúkiy* (one of the ancestors of Helena Petrovna Blavatsky, on her mother's side) of Suzdal, met Svyatosláv of Syéversk and his allies. The site was inhabited from a very remote antiquity by the Meryas and Mordvinians, whose remains are very numerous in the neighborhood, and it was well peopled by the Great Russians in the twelfth century. To the end of the thirteenth century Moscow remained a dependency of the Princes of Vladimir, and suffered from the raids of the Mongols. It was in 1300 that the Kremlin,

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or fort, was enclosed by a strong wall of earth and timber, offering a protection to numerous emigrants from other principalities, who fled before the Mongolian hordes. Under Ivan Kalita (1325-1341) the principality of Vladimir became united with Moscow, and the metropolitan Peter established his seat in this city, thus giving new importance and powerful support to the young principality in the stage of development. In the middle of the fourteenth century the Kremlin was enclosed by stone walls, strong enough to resist the enemies from outside.

The increase of the principality continued during the fifteenth century; but it was, however, not before the reign of Ivan III (1462-1505) that the prince of Moscow set up claims to other parts of Russia, and called himself 'Ruler of all Russia.' By the annexation of Nóvgorod and Pskov, and the conquest of Kazáñ and Ástrakhan, Ivan IV, or the Terrible, became practically the ruler of all of European Russia and partly of that of Asia. After his reign Moscow suffered several times from terrible conflagrations and pillages by the Tatars of the Crimea. In the sixteenth century Moscow became gradually the center of the entire country, and kept this importance throughout the Period of Troubles which resulted in the ascension to the throne of the house of Románov.

The seventeenth century in the history of Moscow was full of internal troubles up to the reign of Peter the Great. The opposition encountered in Moscow to the plans of reform of this latter Tsar, the conspiracies of the *boyárs* and merchants, the distrust of the mass of the people, compelled him afterwards to leave the city (1703), and to seek a new capital. This he founded at St. Petersburg on the very confines of the military empire he was trying to establish. But in spite of this fact Moscow remained and still is the center of Russian life, the cradle of her civilization, the sacred fountain of its spiritual strength.

The eighteenth century, *i. e.*, the reigns of Peter and of Katherine the Great, was a time of relative peace in the internal struggles of Moscow. Both of these rulers tried to conciliate the nobility, and applied themselves to benefit the capital with new and useful buildings. The last disaster was experienced by Moscow in 1812 during the great conflagration that destroyed nearly the entire city except the indestructible Kremlin, which still stands on the sacred hill, a silent witness of the birth and growth of the Russian culture, a watcher over the Russian land.

Such is Moscow, the mother-town of Russia. Such are its temples, its palaces, and gates. Such is the splendor of this fantastic city where merge into one, two worlds,—two continents. Sacred for every Russian, it incarnates for him the history of a race. It unrolls before his eyes, as if in pictures of gold, silver, and marble, the panorama of its struggles


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and final glory. It opens to him a source from which a stream of hidden force and unknown power seems to spring forth and cover the Russian land. Moscow, the Rome of Russia! Moscow, the city of glory! Moscow, the cradle of the Slavs! Thou art the heart of Russia, and from that heart will come a new life, a new strength, a new race.

HUMANITY AN EMANATION FROM DIVINITY

H. T. EDGE, M. A.

"Theosophy considers humanity as an emanation from divinity on its return path thereto."
— H. P. Blavatsky

 HIS quotation gives in a nutshell the Theosophical view of humanity; and it does make a difference what men believe about themselves. It is all the more necessary to insist on the above view because we have with us in this age a species of dogmatism which is accentuating as much as possible the animal nature of man. The dogmatism in question is not religious, and one hesitates to apply to it the name scientific, because that would be a derogation of the name of science. None the less it *claims* to be scientific. It disports itself in the pages of our illustrated papers, where are to be seen pictures of skulls, anthropoid apes, and imaginary reconstructions of ancient men. But it is curious how isolated and detached from daily life all this speculation is; it is as though the theorists who elaborate it were playing a sort of game of their own, which is interesting but not very important. People read it, but their real interest lies with the affairs of actual life, and with that *real* world wherein the drama of the human *Soul* is being enacted.

After all, the question whether man did or did not descend from the apes is of secondary importance to the fact that he actually is now a living Soul, with a self-reflective intelligence and power of self-development. What we want to know is the origin and development of this intelligence; and we feel that, even supposing it did originate in the way the theorists tell us, then the power that caused such an evolution must indeed have been a deific power. But it is impossible that men should long remain satisfied with such an explanation of the origin of man's Soul; for in truth it is no explanation at all but merely a shirking of the question.

The divine nature of man is as self-evident as his animal nature; and equally it calls for explanation. Is it not reasonable to suppose

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that, as we have the power to ask the question, we have also the power to answer it?

Theosophy insists that man shall develop his divine nature, and not leave this to be done by 'evolution.' Man has a free-will, however he may have obtained it; and if he does not use it, he will never evolve. He could but sink back into idiocy; but what he is much more likely to do is to use his will in the service of lust and passion. The power of evolution in man is the divine-human will and the divine-human intelligence. Man must invoke them and use them, if he is to evolve.

Earnest people everywhere recognise this age-long and obvious fact; yet side by side with this recognition we have this singular 'scientific' speculating going on all in its own separate groove. One wonders what possible bearing a discussion of the alleged animal ancestry of man can have on the need of the age and the development of the human Soul.

The quotation indicates that the path which man is pursuing is not a straight line but a curve; and surely this is in accordance with the laws of nature.

The redeeming power for humanity consists in a recognition of the spiritual unity of all men; but the recognition must be so real as to have practical results and not remain a mere pious belief. Mere emotionalism will not do. We must expect to be able actually to develop in ourselves a spiritual intuition which will lift us above the plane of our ordinary mentality, and an inward urge which will impel us to act in the interests of brotherhood. We must revive the true and ancient spirit of Religion. Many people see this, but they do not see how to do it.

Theosophy declares that humanity is divine, but its divinity is obscured. This is an age of obscuration. Humanity moves in cycles, and is now in a dark cycle. It is the reign of materialism and confusion, and the faith in spiritual verities has almost disappeared. Theosophy came to revive this.

In the far past great races have lived on earth, attained to great wisdom, and passed away, bequeathing their knowledge. Knowledge has always been *handed down* from race to race. The racial memories of peoples always tell of divine ancestors, heroes, and teachers; of Edens lost, yet to be regained; of the dispersal of races and the confusion of tongues. These are no myths, except in the sense that myths are the surest history.

While some explorers are delving for odd human bones, others are unearthing the vestiges of great civilizations; and every day additional confirmation comes to hand of the great truth that humanity is the heir of a mighty past. Our present civilization is largely self-destructive; and if its energies went on unrestrained, they would devastate the earth,

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unless indeed they first disintegrated society. The factors that make for permanence are the same now as ever — the powers of the Soul — Courage, Honor, Compassion, Truth, Loyalty, Devotion.

If evolution has really brought man up from the apes (which it has *not*), it is clear that it may bring him up to the Gods; so in any case he has a prospect of divinity before him.

If we are to deal with facts, we must take for granted the divinity in man; we must assume that we have in us an infinite power of self-development. And if we are to be practical, we must use it. No doctrine is of any use until it is applied; what is the use of believing that man had a divine origin, is divine in essence now, and will return to his lost Eden, if we do not apply these beliefs?

We hear of Oriental nations, whom once in our ignorance we despised, but are now beginning to understand, that they have systems of culture which assert the supreme power of the human Soul over all the circumstances that beset it. We hear of systems of training in self-mastery, which uphold courage, loyalty, and honor as the real values in life, instead of gold, pleasure, and power. People so trained are self-poised and disciplined, free from the ills that vex our undisciplined minds. It is time we began again to reverence and to cultivate the true values in life and to set before ourselves as ideals the true Man and the true Woman. Here is surely a religion that is universal and above all dogmas; here is surely a religion that can bind all humanity on the basis of their common spiritual essence.

Theosophy is a mighty force for restoring this forgotten Religion, and men of all creeds and races can unite on the basis of its principles. In addition to its lofty yet simple ethics, it has an unfathomable ocean of knowledge to offer to the student; and it is the interpreter of all religions and sciences. The whole system is based on the foundation-stone of man's divinity. To see the need for such a system, we have only to view the perplexity in men's minds as they try now this fad, now that.

If man's personality were all there is of him, he could have no part or lot in the light of that greater Man — humanity. For the personality grows with the body and is snuffed out when the body dies. But man has an Individuality, which is his kernel or nucleus, so to say, and is the part which was before birth and will be after death. The word Individuality is used in the wrong sense; when people talk of individualism, they usually mean personalism — assertion of the personality. We do not assert our Individuality enough, for we have not enough faith in it.

The human race is a scattered family on the earth today, as it has been ever since the confusion and scattering of races spoken of in sacred allegory. It was when man defied the divine power and trusted to the might

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of his animal nature that this took place. Every race has some predominant excellence, and what must humanity have been like when all these were united in one race?

We have wandered so far away from our divinity that the very idea has grown nebulous. To bring back old conditions will require the concerted endeavors of a united body of people, each and all striving to sink selfishness in devotion to the one cause. The greater the number of people doing this, the more potent will be the result; and the more widely the (true) Theosophical teachings are diffused, the nearer will be the goal.

Theosophy is the one hope of humanity, for it is the representative of the ancient Light that has shone throughout the ages and is man's beacon. Its summons to man to stand up and recognise his own *Individuality* will find a response in all earnest hearts; and its teachings will prove themselves a sure guide amid all the mazes of doubt and speculation.

WISER, BETTER, FITTER

W. RENSHAW

O talk or write of goodness and badness, outside of a pulpit or a tract, is usually to evoke a supercilious sniff, as if one should offer spoonfuls of baby-food to a robust adult. "That's all right for the children; it keeps them in hand; but we *adults* have grown past that kind of thing. It isn't the talk for us." Isn't it, though?

"It's wiser being good than bad;
It's better being meek than fierce;
It's fitter being sane than mad. . . ."

Robert Browning, a robust, manly poet if ever there were one commences one of his poems with the simple statements:

1. Goodness and badness are just opposites, and while goodness may sometimes lack virility and become merely 'goody-goody,' there is no similar qualification of badness, which is just plain *bad*.

Let us consider common everyday things: a good egg — a bad egg; a good apple — a bad apple; a good thought — a bad thought; a good deed — a bad deed. Badness in eggs and apples is simply rottenness and it does not call for much wisdom to detect it, or to select the good and reject the bad when we are dealing with eggs and apples. But the case seems to be different when it comes to thoughts and deeds.

Bad, that is, rotten, thoughts and deeds are not so easily got rid of

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if they are harbored. They cannot be thrown away after we have entertained or committed them. We all know that, too well. Their consequences have to be endured. And they affect others perhaps more than ourselves. So that one who invites or harbors bad thoughts, with their inevitable result sooner or later in bad deeds, is to that extent a plague-spot, a center of rottenness, first to himself, second to the community, and eventually, in their far-spreading results, to the world at large.

Of course, we needn't make, invite, nor when they come unbidden, harbor bad thoughts. But as we are not now sermonizing, but dealing with simple facts with which no one can disagree, everyone must be left free to do his own sermonizing and to try to practise what he preaches, according to the old saying: "Sickness is not cured by saying or thinking of medicine; but by taking it." The poet hits it off very simply in his first statement: "It's wiser being good than bad."

2. The Bible says: "The meek shall inherit the earth." But *do* they? asks the critic. Perhaps they do. Where are the proud, fierce, arrogant nations of history? They are but historical warnings, examples of 'Decline and Fall.' But the fierce nations of today — are they not in possession? Well, in a way, temporarily. But the writing is on the wall for them, too. From all the signs, unless a better way is found while yet there is time, they will cancel each other out, as did the older nations. So that history if it be no better will merely repeat itself disastrously.

But the meek, that is the vast mass of patient, unobtrusive, modest, loyal, industrious folk, they always possess the earth and have to clean up the mess caused by the few fierce ones who corrupt. They have to start again their old work of building up a civilization fit for the soul of man to carry on its eternal divine growth.

Says an old Chinese scripture: "Nothing wins so many victories as patience." If one could read aright the lessons of one's own life (and what is life if not an unending series of lessons to the scholar already made wise by goodness?) one would unmistakably see how much has been lost by want of patience which is the essence of meekness.

"Blessed are the poor in spirit," said Jesus, a teaching that has somehow been overlooked by so many of his supposed followers. If Christianity has failed, it may be because it has never been tried, except by an individual here and there who has lived the life and found the pearl of great price, and possesses, inherits, the spiritual riches of the whole earth.

One can experiment and find out how much better it is to be meek than fierce! It keeps one out of many difficulties.

"Stone walls do not a prison make
Nor iron bars a cage.
Minds innocent and quiet take
That for a hermitage."

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Only it must not be 'Uriah-Heep-meekness,' a pose assumed from a mean motive, with an evil end in view. In short, it must not be a bad but a good meekness. Goodness and meekness, together then, are both wiser and better.

3. "It's fitter being sane than mad." *Of course!* Everyone knows this. 'Partially sane' is a contradiction in terms. Sane means whole, healthy. One is either unwholesome, sick; or whole, in the old sense: "thy faith hath made thee whole." How significant was the accompanying benediction: "Go in peace, and *sin no more.*" don't make — yourself sick again; be wiser, be better, be sane, and you'll keep off worse things! This is the keynote, for as Whitman says: "Perfect sanity shows the master."

The very word 'fit' means the same. 'Keep yourself fit' is a good advertising slogan. Fitness is everything. But how often we think, say, or do the unfit thing, the unwholesome thing, and in so far the *insane* thing, the mad thing.

So to be ever fitter, better, and wiser, we must look to it that we are sane rather than mad, meek rather than fierce, and good rather than bad. Besides, to bring in one word more, it's also *easier*.

4. It may not be easier, to take a simple instance, to get out of bed if one has cultivated the sluggard's habit. All habits have to be cultivated. One habit is as easy to acquire as another — in the beginning. Indeed, good habits are easier because they are more natural. In the majority of cases, with uncorrupted dispositions, the taste for tobacco or intoxicating liquors has to be acquired against an innate aversion often amounting to strong repulsion; while the graver lapses from 'good taste' are possible only through the breaking down of even stronger, moral and spiritual, defenses.

'Easy Street'; 'Easy Virtue.' Not at all! "The way of the transgressor is hard," and gets even harder, and he knows it. For he is always cursing his hard luck, his unkind fate, everything and everybody; and in severe cases himself too for ever having been born. So if we find our worries and strains and antagonisms and trials and difficulties increasing, let's ease up a little if we cannot reform it altogether. If we find ourselves, however, little or much on what the ancient poet with subtil scorn described as the easy descent to hell, or Shakespeare with equal subtlety calls: "the primrose path to the everlasting bonfire," let's ease up in time and get ourselves wiser, better, and fitter in the simple ways pointed out by the robust modern poet who has been our guide in these reflexions.



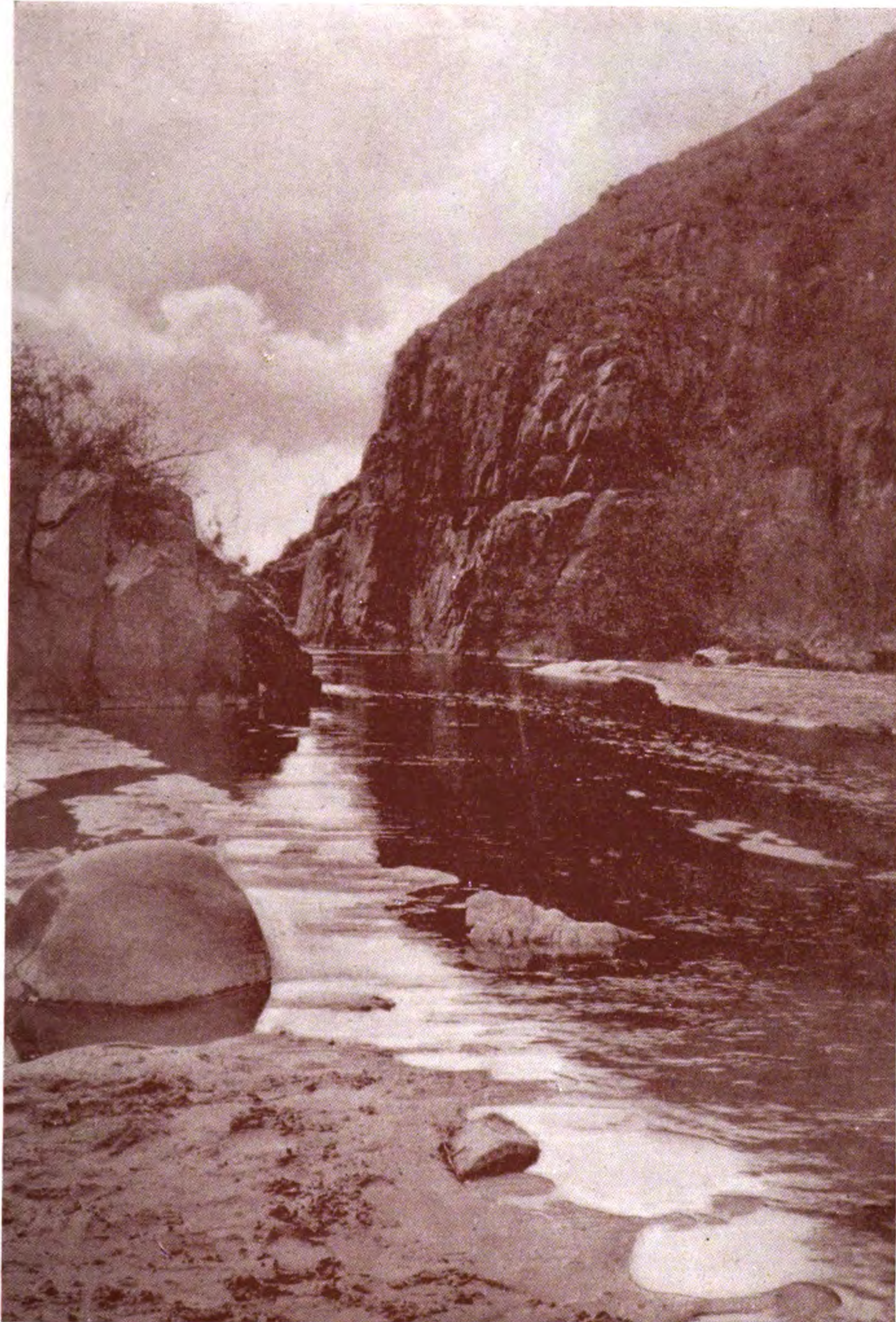
ON THE BEACH NEAR LA JOLLA, SAN DIEGO, CALIFORNIA

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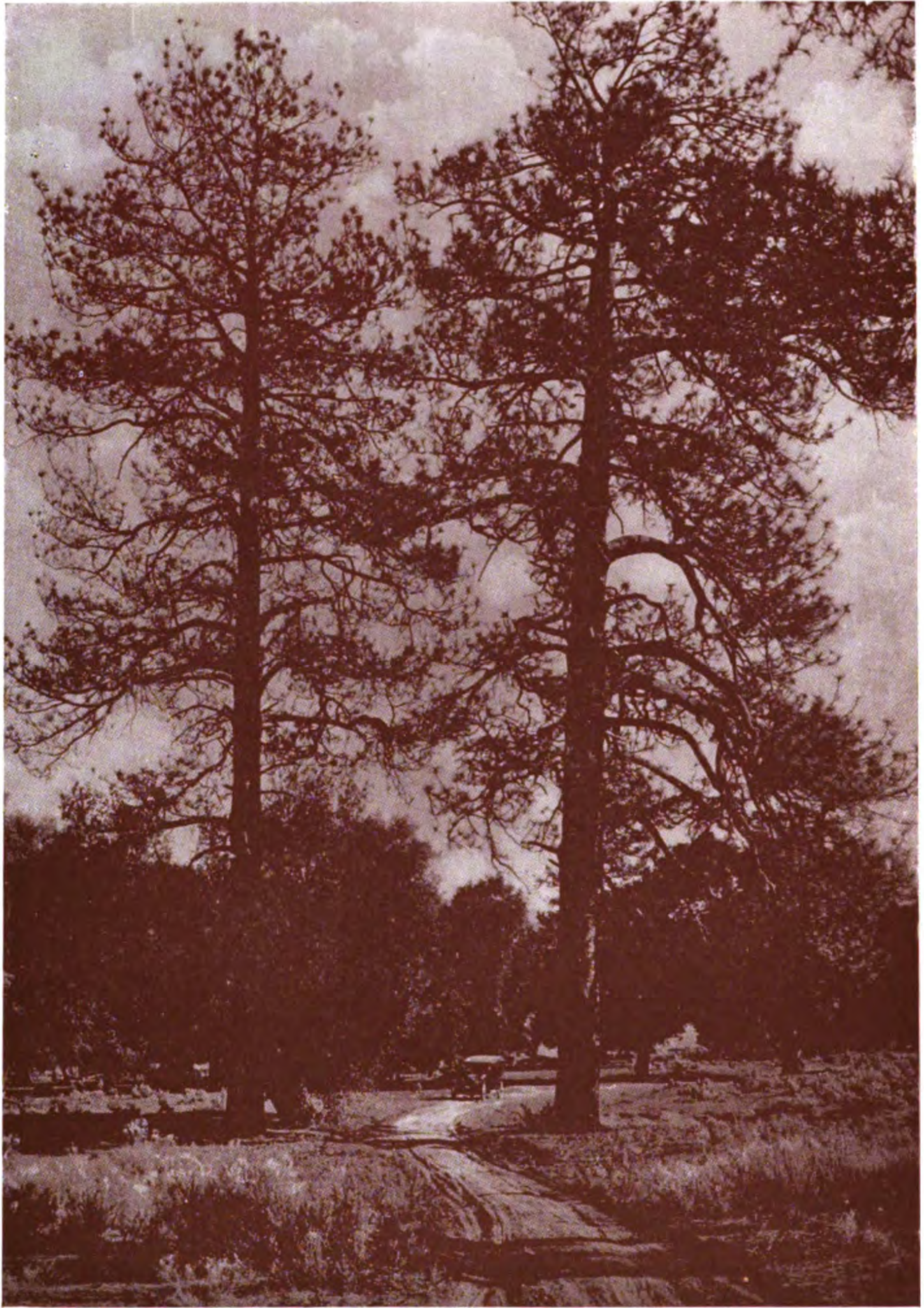
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SAN DIEGO RIVER IN THE MOUNTAINS WEST OF THE TOWN



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ANOTHER VIEW OF THE SAN DIEGO RIVER IN THE MOUNTAINS




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A STRIKING PAIR OF SUGAR-PINES IN THE FOOTHILLS
OF SAN DIEGO

THE CONTINUITY OF CONSCIOUSNESS

RALF LANESDALE

 THE fact of consciousness would seem to be the surest fact of our existence; its loss or temporary suspension would be death, if there be such a state, which I think questionable. Nor do I believe that there is ever any suspension of consciousness though there may be periods of forgetfulness. Though even this is doubtful, for a period implies time, and time means "succession of states of consciousness."

It might be more correct to speak of points of oblivion in consciousness. A man says perhaps "I was unconscious for several hours." How does he know that? How does he know that he was unconscious at all, since his knowing is itself an act of consciousness? All that he knows is that his memory was suspended for a time: and even that is more supposition than knowledge, more the result of an attempt to account for a disagreement between his own record of events and that registered by other minds or by the clock, more a theory than a fact. Our personal identity seems based upon the continuity of consciousness: for when I am no longer conscious, I am not I.

When we think of sleep and death and momentary lapses of attention, it may seem quite unreasonable to maintain that consciousness is continuous. And yet it must be so. "Never was time, it was not."

Time is generally regarded as a continuity. In *The Secret Doctrine*, H. P. Blavatsky says: "Time is the illusion produced by the succession of our states of consciousness as we pass through eternal duration." Is time intermittent? If so what is it that intervenes? Is unconsciousness a something that has extension in time?

The confusion arises from the duality of mind. There is a consciousness that transcends time, and there are states of consciousness that are subject to measurement in time. That which transcends time is the eternal, the spiritual, which is not born nor dies. The other is intermittent.

It is hard for an unthinking, unobservant man to admit the duality of his own consciousness. To himself he is simply 'I,' and is not aware of any duality in himself. If at long intervals he has had the experience of a rare flash of intuition he will probably look upon it as something that has come to him from outside. Identifying himself with his lower or merely brain-mind consciousness he looks upon all thoughts that pass through his thinking apparatus as either the product of that machine or as coming to him from some other mind than his own. If he is religious

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he may attribute his inspiration to a revelation direct from heaven; if not he may talk of telepathy, of thought-transference, of subconscious mind (whatever that may be); but he will not readily admit that he himself can possibly be his own spiritual guide or instructor flashing ideas into the thinking machine that he calls his mind for him to turn into thoughts.

It is this knowledge of the divinity in man lost at a certain stage of human evolution, that has to be regained by conscious effort,—by self-directed evolution, by self-knowledge, in a word. To find the true Self is to re-establish the continuity of consciousness in the individual mind as in the universal.

Pure consciousness must be continuous, for it is the foundation of the universe. It may be likened to the Sun, which shines continuously and whose image is reflected, more or less imperfectly, in countless objects on the earth. So shines the eternal Self, and so the lesser selves, the personalities of men, reflect its image intermittently and in distorted forms, blurring the brilliance of the eternal light by reason of their own material grossness and impermanence.

In the Theosophical conception of the Universe, the first manifestation is consciousness; and within this Universal Consciousness the call of Life awakes the hosts of individual creatures, who exercise intelligence as limited reflexions of the Universal. All things and creatures are of this same substance — consciousness. Finding the Self, the individual becomes identified with the universal. The pilgrim seeks the shrine of the eternal, and finding the truth is liberated from the delusion of separateness: "the dew-drop slips into the shining sea." "*Om mani padme hum.*"

GROTESQUE PERVERSIONS OF THEOSOPHY

H. T. EDGE, M. A.



THAT there is everywhere a great and urgent demand for the sublime and most helpful teachings of Theosophy is proved by the experiences of the Leader, Katherine Tingley, and her party, in their various tours around the world. That people in all parts are earnestly and wistfully seeking for light on the problems of life, and that they find in Theosophy that which they seek, is proved by the correspondence received at the International Theosophical Headquarters. So true is it that H. P. Blavatsky, in undertaking her great work, foresaw the conditions which would exist in the world today, and prepared in advance to meet them, by laying the foundations for a great

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center whence the teachings of Theosophy could emanate for the helping of humanity.

Yet it is an inevitable characteristic of our civilization that whatever is good should be victimized and preyed upon by a swarm of worthless imitations and impostures, whether it is some healing medicine, some valuable article of food, or what not; and Theosophy has not escaped this fate. In the universal thirst for the waters of life, unscrupulous people have seen their opportunity to feather their own nests by offering worthless nostrums to satisfy that thirst; in precisely the same spirit as leads the quack to disappoint the hopes of the sick with his colored water or harmful drugs. And further — just as the very names of the genuine are stolen to deck out the bogus, so it is under the sacred name itself of Theosophy that these pernicious teachings are purveyed to the unwary and ill-informed.

The wrong thereby done to humanity is incalculable. The experience of the Leader on her tours, and of the secretary in his office shows that many worthy people, having read some of the teachings of H. P. Blavatsky, have been attracted to some one or other of these bogus cults, which use the name of Theosophy; and have found to their grief and horror that the teachings given are fantastic, ridiculous, or even vicious. Lucky are those who later on discover true Theosophy and come in touch with the Universal Brotherhood and Theosophical Society. But how many are there, one asks, whom once deceived, turn away in disgust and never come in contact with genuine Theosophy at all?

It may be said that ultimately the truth must prevail; and this is true enough. For the shams will be found to be shams, and will not satisfy the craving for knowledge and peace of mind, but will only increase that craving. But it is fortunate that people will not have to go hungry while we Theosophists sit still and wait for truth to prevail. For we have an energetic Leader, of whose character sitting still and waiting forms only one part; and she will see to it that everything possible is done to spread the knowledge of real Theosophy and to expose and defeat the shams.

Whatever theoretical philosophy we may profess, we shall all agree that human nature has two sides, one tending downwards and the other upwards. Either side of the nature may be appealed to. It is characteristic of the counterfeits of Theosophy that they appeal to the lower side of human nature, directing their allurements to people's desires, ambitions, and follies; while seldom frank enough to despise a sop to hypocrisy, or to refrain from dressing up the appeal in fine language. One such meets our eye in the shape of the announcement of a book, in which the words Theosophy and Spiritualism are coupled as if they were identical

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or in any way united; and the reader is left to suppose that Theosophy teaches crank mysticism, unphilosophical vagaries of sorts, and how we may 'attain our desires.' Thus, by the misuse of the word Theosophy, the credit of H. P. Blavatsky's sublime teachings is stolen; and Theosophy is used as a bait to draw the unwary into this folly.


The Universal Brotherhood and Theosophical Society teaches the original principles of scientific religion and philosophy as handed on by H. P. Blavatsky, and therefore its appeal is always to the brighter side of human nature.

What is needed, for happiness, is simplification, rather than new schemes; to get rid of a burden of thoughts and feelings that weighs us down. For it is the complication of our outer nature that prevents the real nature within from expressing itself. Theosophy does not encourage the merely selfish desire for material possessions, for 'getting something'; for it is this very desire that is the foe of real progress and knowledge and happiness. So long as we feed the desire for power and possessions, we merely intensify our great enemy — self-love — no matter how grandiose may be the objects we set before ourselves. Both in home and public life, self-love is the disturbing influence; and peace is only to be found along the path of self-forgetfulness and harmony. The sublime and ancient teachings of Theosophy, brought anew to the world by H. P. Blavatsky, are the panacea for human woes, domestic or public; and the greatest obstacle to their diffusion is the unworthy imitations and grotesque travesties that are purveyed under the sacred name of Theosophy.

A LAND OF MYSTERY

BY H. P. BLAVATSKY

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EARLY all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal, or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the shores of Lake Titicaca, in the Republic of Bolivia, are ascribed to giants, the five exiled brothers "from beyond the mounts." They worshiped the *moon as their progenitor* and lived before the time of the "Sons and Virgins of the Sun." Here, the similarity of the Aryan



IN THE YOSEMITE VALLEY, CALIFORNIA

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ON SENTINEL DOME, YOSEMITE VALLEY, CALIFORNIA

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with the South American tradition is again but too obvious, and the Solar and Lunar races — the Sûrya-Vanśa and the Chandra-Vanśa — reappear in America.

This Lake Titicaca, which occupies the center of one of the most remarkable terrestrial basins on the whole globe, is "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desagadero, to the south-east into another lake, called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world." As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanaco.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Inca period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great law-giver and teacher of the Peruvians, Manco Capac — the Manu of South America — diffused his knowledge and influence from this center, yet the statement is unsupported by facts. If the original seat of the Aymara, or 'Inca race,' was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of 'Giants' having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet neither the Incas of the Spanish period could prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua*, the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars, and stone idols, so elaborately carved, are "sculptured *in a style wholly different* from any other remains of art yet found in America." D'Orbigny speaks of the ruins in the most enthusiastic manner. "These monuments," he says, "consist of a mound raised nearly 100 feet, surrounded with pillars; of temples from 600 to 1200 feet in length, opening precisely towards the east, and adorned with colossal angular columns; of porticoes of a single

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stone, covered with reliefs of skilful execution, displaying symbolical representations of the Sun, and the condor, his messenger; of basaltic statues loaded with bas-reliefs, in which the design of the carved head is half Egyptian; and lastly, of the interior of a palace formed of enormous blocks of rock completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco." Like the rest of his fellow-explorers, M. D'Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanaco; so do the vast blocks of stone elaborately sculptured, some of which according to the report of the surveyors, in 1846, measure "3 feet in length by 18 feet in width, and 6 feet in thickness"; while on some of the islands of the Lake Titicaca there are monuments of great extent, "but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards." The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. "Its east front has a cornice, in the center of which is a human figure of strange form, *crowned with rays*, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design. . . ." Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their Nagal, or chief sorcerer and serpent worshiper. The ruins standing on an eminence, which from the water-marks around it seem to have been formerly an island in Lake Titicaca, and "the level of the Lake now being 135 feet lower, and its shores 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America." ⁶ Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tulhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and

6. *New American Cyclopaedia*, Art. 'Teotihuacan.'

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skill." . . . And these monuments are all either *Dracontias* — temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan. The former are some eight leagues from the city of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers — the historians who saw them during the first conquest — say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures *in the form of serpents*," says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth that "the horses of the Spaniards could not move over them without slipping," writes Bernal Diaz. In connexion with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives, though excessively brave, "were so awestruck at the sight of horses and the roar of the artillery" that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to Gomara, the four walls of the enclosure of the temple corresponded with the cardinal points. In the center of this gigantic area rose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base, and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrines of the divinities to whom it was consecrated — Tezcatlipoca and Huitzilpochtli. It was here that the sacrifices were performed, and *the eternal fire maintained*. *Clavigero tells us*, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tezcacalli*, "the House of the Shining Mirrors, sacred to *Tezcatlipoca*, the God of Light, the Soul of the world, the Vivifier, the Spiritual Sun." The dwellings of priests, who, according to Zarate,

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amounted to 8000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens in which flowers and sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that "8000 or 10,000 persons had sufficient room to dance in it upon their solemn festivities," says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavigero, speaking of the majestic *Teocalli* (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. "What striking analogies exist between the monuments of the old continents and those of the Toltecs who . . . built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?" he exclaims.

The eminent naturalist might have also inquired where the Mexicans got all their *Christian* virtues from, being but poor pagans. The code of the Aztecs, says Prescott, "evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations." Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics. "He who looks too curiously on a woman commits adultery with his eyes," says one of them. "Keep peace with all; bear injuries with humility; God who sees, will avenge you," declares another. Recognising but one Supreme Power in Nature, they addressed it as the deity "by whom we live, Omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defence." And, in naming their children, says Lord Kingsborough, "they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to *wash away the sin* that was given to it before the foundation of the world, *so that the child might be born anew*." "Their laws were perfect; justice, contentment, and peace reigned in the kingdom of these benighted heathens," when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion was sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. . . . Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment *your* Christianity has poured out on the poor, and once virtuous heathens!

A LAND OF MYSTERY

The ruins of Central America are no less imposing. Massively built, with walls of great thickness, they are usually marked by broad stairways, leading to the principal entrance. When composed of several stories, each successive story is usually smaller than that below it, giving the structure the appearance of a pyramid of several stages. The front walls, either made of stone or stuccoed, are covered with elaborately carved, symbolical figures; and the interior divided into corridors and dark chambers, with arched ceilings, the roofs supported by overlapping courses of stones, "constituting a pointed arch, corresponding in type with the earliest monuments of the old world." Within several chambers at Palenque, tablets, covered with sculptures and hieroglyphics of fine design and artistic execution, were discovered by Stephens. In Honduras, at Copan, a whole city — temples, houses, and grand monoliths intricately carved — was unearthed in an old forest by Catherwood and Stephens. The sculpture and general style of Copan are unique, and no such style or even anything approaching it has been found anywhere else, except at Quiriguá, and in the islands of Lake Nicaragua. No one can decipher the weird hieroglyphical inscriptions on the altars and monoliths. With the exception of a few works of uncut stone, "to Copan we may safely assign an antiquity higher than to any of the other monuments of Central America with which we are acquainted," says the *New American Cyclopaedia*. At the period of the Spanish conquest, Copan was already a forgotten ruin, concerning which existed only the vaguest traditions.

No less extraordinary are the remains of the different epochs in Peru. The ruins of the temple of the Sun at Cuzco are yet imposing, notwithstanding that the destructive hand of the Vandal Spaniard passed heavily over it. If we may believe the narratives of the conquerors themselves, they found it, on their arrival, a kind of fairy-tale castle. With its enormous circular stone wall completely encompassing the principal temple, chapels and buildings, it is situated in the very heart of the city, and even its remains justly provoke the admiration of the traveler. "Aqueducts opened within the sacred enclosure; and within it were gardens, and walks among *shrubs and flowers of gold and silver*, made in imitation of the productions of nature. It was attended by 4000 priests." "The ground," says La Vega, "for 200 paces around the temple was considered holy, and no one was allowed to pass within this boundary but with naked feet." Besides this great temple, there were 300 other inferior temples at Cuzco. Next to the latter in beauty was the celebrated temple of Pachacamac. Still another great temple of the sun is mentioned by Humboldt; and "at the base of the hill of Cannar was formerly a famous shrine of the Sun, consisting of the universal symbol of that luminary, formed by nature upon the face of a great rock."

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Roman tells us "that the temples of Peru were built upon high grounds or the top of the hills, and were surrounded by three or four circular embankments of earth one within the other." Other remains seen by myself — especially mounds — are surrounded by two, three and four circles of stones. Near the town of Cayambe, on the very spot on which Ulloa saw and described an ancient Peruvian temple "perfectly circular in form and open at the top," there are several such *cromlechs*. Quoting from an article in the *Madras Times* of 1876, Mr. J. H. Rivett-Carnac gives, in his Archaeological Notes, the following information upon some curious mounds in the neighborhood of Bangalore.⁷

"Near the village there are at least one hundred cromlechs plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones around it, and is called by the natives 'Pandavare Gudi,' or the temples of the Pandas. . . . This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a bygone, if not of a mythical, race. Many of these structures have a triple circle, some a double, and a few single circles of stone around them." In the 35th degree of latitude, the Arizona Indians in North America have their rude altars to this day, surrounded by precisely such circles, and their sacred spring, discovered by Major Alfred R. Calhoun, F. G. S., of the United States Army Survey Commission, is surrounded with the same symbolic wall of stones as is found in Stonehenge and elsewhere.

By far the most interesting and full account we have read for a long time upon the Peruvian antiquities is that from the pen of Mr. Heath of Kansas, already mentioned. Condensing the general picture of these remains into the limited space of a few pages in a periodical,⁸ yet he manages to present a masterly and vivid picture of the wealth of these remains. More than one speculator has grown rich in a few days through his desecrations of the 'huacas.' The remains of countless generations of unknown races, who had slept there undisturbed — who knows for how many ages — are now left by the sacrilegious treasure-hunter to crumble into dust under the tropical sun. Mr. Heath's conclusions, more startling, perchance, than his discoveries, are worthy of being recorded. We will repeat in brief his descriptions.

(To be continued)

7. *On Ancient Sculpturing on Rocks in Kumaon, India*, similar to those found on monoliths and rocks in Europe. By J. H. Rivett-Carnac, Bengal Civil Service, C. I. E., F. S. A., M. R. A. S., F. G. S., etc.

8. See *Kansas City Review of Science and Industry*, November, 1878.

THE STORY OF KALANDA

P. A. MALPAS

THE LAW COMES WEST

PÂTALIPUTRA



THUS have I heard. . . ."

Our Blessed Lord, the Enlightened One, the Buddha, was living at Rājagriha, on the Eagle's Peak, with his disciples.

Ajātasattu, the King of Magadha, vowed a vow against the kingdom of the Vajjians. "I will tear up the mighty and powerful tribe of the Vajjians by the roots; I will destroy the Vajjians; I will bring the Vajjians to utter ruin and their name shall be no more remembered among men!"

Now Ajātasattu was a wise king even in his anger. Before going to war he sent for his proud and haughty Prime Minister, the Brāhmana Vassakāra. "Brāhmana," he said, "thou shalt go to the Blessed One and in my name bow down in adoration at his feet. Ask if he is well and if he has all that he needs. Then tell him that King Ajātasattu of Magadha has said in his royal resolve: 'I will tear up the mighty and powerful tribe of the Vajjians by the roots; I will destroy the Vajjians; I will bring the Vajjians to utter ruin and their name shall be no more remembered among men!' Then remember what the Blessed One shall prophesy and tell it to me when thou come again. For the Buddhas never speak but what is true!"

"Be it so!" said the Prime Minister, the Brāhmana Vassakāra. He called for the carriages of state with their royal horses and retinue, a princely cavalcade, and drove towards the Eagle's Peak as far as the horses could go. Then he left the carriage and his gorgeous retinue and walked to the hill where the Blessed One dwelt. He saluted the Blessed One and spoke the words that the King had commanded.

Now the Venerable Ānanda, the disciple whom Our Lord loved, stood behind him fanning him, for the sun was hot.

The Buddha asked his beloved disciple a question: "Have you heard, Ānanda, that the Vajjians hold full and frequent assemblies to consult on the welfare of their kingdom?"

"Lord, I have heard that it is so," replied Ānanda.

And the Lord answered him: "So long, Ānanda, as the Vajjians hold

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these full and frequent assemblies for orderly government, so long may they be expected to prosper and not decay."

And Our Lord continued to question Ānanda in the same way, while the Brâhmana Vassakâra listened, that he might tell the King the words of the Buddha.

And these are the things that the Buddha said: "So long, Ānanda, as the Vajjians meet together in harmony and work in harmony and live in harmony; so long as they change not their good laws, and make no new ones, but ever live in full accord with the laws of the Vajjians of the olden time; so long as they hearken to the words of their elders and reverence them; so long as they honor their wives, not stealing them from other tribes nor holding them unwillingly; so long as they maintain the shrines and religious rites of old; so long as they shall honor and defend and protect the holy men whom they call Arahats so that these men may be free to live among them, and Arahats from other parts may be free to come into their kingdom,— so long, Ānanda, may the Vajjians be expected not to decay but to prosper."

Then the Buddha turned towards the Brâhmana Vassakâra and said: "When I was once dwelling among the Vajjians, O Brâhmana, I taught them these things; and so long as they observe these conditions, so long may we expect them to prosper and flourish."

The Prime Minister reflected on the words of Siddhârtha, the Prince of the Gautama family, whom they also call the Buddha.

"We may then expect," he said, "that if the Vajjians observe one of these rules they will prosper. How much more then must they prosper and be fortunate if they observe all seven rules, as Ānanda says they do. Therefore, Gautama, the Vajjians cannot be overcome in battle by the King of Magadha, unless he can first destroy their harmony and brotherhood, or by some other trick. And now, Gautama, we must depart, for there is much at all times for a Prime Minister to do; he has many duties."

"Do as it seems best to you, O Brâhmana," replied the Blessed One, dismissing him.

And the Prime Minister, the Brâhmana Vassakâra, pleased with the words of Our Lord, rose and went to tell the King what the Blessed One had said.

Now the Buddhas are very wise or they would not be called Buddhas. The lesson was too valuable to be lost. Therefore Our Lord told the Venerable Ānanda, the disciple whom he loved, to assemble the disciples and brethren in the great hall on the Mount; and he preached there to them the "Sermon on the Mount" which taught the lessons he had given to the King by the mouth of Vassakâra the Brâhmana, together with many other rules for the conduct of life.

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THE FAIRY BUILDERS

THUS the King of Magadha knew that he could not conquer the Vajjians. But what if the Vajjians tried to conquer him? He would build a fortress to keep them out, in case they attacked him. Now Pâtaliputra is situated near the great Ganges River as it flows eastward to the sea. Therefore it was an excellent town to fortify. Not a big town, perhaps, but a village of fair size; and it must be defended.

So the Prime Minister, Vassakâra the Brâhmana, and another minister, Sunidha, built the fortress at Pâtaliputra. And there were thousands and thousands of fairies that hovered over the land around where the fortress was in building.

These were the city-fairies, the builders. They cannot themselves build in brick and stone, but they live for thousands of years in places where great cities, long forgotten, used to be, so that they are often found where no city is, but only plowed fields. They know that there was once a city there and they are ever longing to see it built again, greater and more beautiful than ever before. So they haunt the place and try to persuade people to build there. Now there are two kinds of people, the builders and the destroyers. But the fairies can do little good while the destroying people are about; *they* see no fairies! And then one day, after thousands of years, the building men come and they sometimes see the building fairies, because they are in sympathy with them. Or if they cannot see the fairies, they feel them unconsciously; they don't know why, but they feel that they must be ever building, building, until the city-fairies are satisfied.

Sometimes where there has been a great and powerful city, there are great and powerful fairies; these are the ones who move the secret heart of powerful kings to build glorious stately cities; other less powerful fairies influence the desires of kings less powerful and not so great.

So it is that cities are often built invisibly and in the silence long before one brick is laid upon another. All that remains to be done is for a builder among men to come and make the fairy city one of brick and stone that all may see.

Our Lord, the Blessed One, had great and clear vision surpassing that of ordinary men. He could see what was happening in the remotest star or what was passing in the mind of the ant; he could see what happened five thousand years ago, just as if it were in a mirror, and he could see what will happen in the future as clearly as a man looking out of a window sees what is passing in the street; he could see the fairies everywhere and understand what they were doing.

So very, very early one morning he looked out of the window and

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saw thousands and thousands of the city-fairies hovering in and about the town and in the fields and by the riverside and everywhere.

"Ānanda! Ānanda!" he called to his favorite disciple whom he loved, "who is building a fortress at Pātaliputra?"

And Ānanda, waking from sleep, answered: "It is Vassakāra the Brāhmana and Sunidha, the Ministers of Magadha, who are building a fortress there to hold back the Vajjians."

Then Our Lord the Buddha told Ānanda what he had seen, and told him about the building fairies he could see everywhere, and he made a wonderful prophecy, because he *knew*, and that is why he is called a Buddha, 'he who knows.'

"And, Ānanda, among famous cities and the busy places where men live, this will be the greatest, the city of Pātaliputra. It will be a great market where men shall come from every country in India to trade, But three dangers will hang over Pātaliputra, one from fire, one from water, and another from quarreling and lack of harmony."

Now this is the wonderful prophecy made by Our Lord about the city of Pātaliputra which was fulfilled in the days of Chandragupta-Aśoka, the glorious warrior King who became a Saint, over two hundred years later.

And Our Lord prepared to depart from the city of Pātaliputra. First he was invited to dine with the ministers Vassakāra and Sunidha, and He graciously accepted. The ministers sat each on a low seat at his side.

When he went out, they followed him and said: "The gate that Gautama goes out by today shall be called Gautama's Gate, and the ferry by which he crosses the river shall be called Gautama's Ferry." And they called the gate by His name.

But when they came to the ferry the river was wide and overflowing and some prepared to make rafts to cross over; others went to find boats; some made baskets which they waterproofed and used as boats to go over the river. But Our Lord needed no boat; he could walk on the water. In an instant, while you might be pronouncing a single syllable, He vanished from the bank of the great river and appeared on the other bank.

That was his way of making men remember his teaching. While he watched their efforts to make rafts and boats to cross the river, he sang a little song:

*"Wise is the man, his soul he saves
Who builds a solid road through ocean waves.
The vain world ties its basket boats
And sinks or swims, or helpless floats."*

What He meant was that all men must cross the great Ocean of Desire in order to attain their own divinity; they who are wise build

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the Noble Path of Right Action to cross the pools and shallows of ignorance and sin and delusion and desire while the world of simple men are building useless little rafts of ceremonies and rites and beliefs and think that they can be saved from the World of Desire by priests and gods. These things are their little basket-boats by which they hope to attain Perfection.

That is the simple way in which Gautama taught his disciples in parables the doctrine of the Kingdom of Heaven and that they themselves and all of us are divine if we only will it so.

As it was quoted four or five centuries later in another land: "Ye are Gods, and have the spirit of God dwelling in you."

THE ADEPT KINGS OF MAGADHA

THERE is a story about Sir Walter Raleigh in the Tower of London. He had spent much time and labor over writing his history of the world. Then one day, in the intervals between chapters, he glanced out of the barred window of his cell and saw a quarrel take place in the courtyard below. One of the contestants killed the other with his sword.

Shortly afterwards an attendant brought Sir Walter Raleigh's dinner and the great hero spoke of the incident. The servitor assured him that nothing of the sort had taken place and that he was self-illusioned.

"Well, if my own eyes deceive me in that way in what I *have* seen, how can any historian ever write truly what he has never seen?" declared the old knight.

And he burnt his books.

There are people of high intelligence who think that the world would not be the loser if more than half our history-books were burnt with those of the grand old Elizabethan maker and writer of history.

Let that be as it may, we can rest assured that the Greek and Latin histories of the 'Conquest of India by Alexander the Great,' ought most emphatically take their place among the first to be cremated.

Think how they were written! The chief offender is Flavius Arrianus, or 'Arrian,' who lived about the time that Vespasian was destroying Jerusalem, say nearly four hundred years after Alexander's fairy-tale conquest. Arrian took his history from the pages of Aristobulus and Ptolemy. These histories are lost to the world.

But what of that? Well, these good bookwrights wrote their histories in turn on the evidence given in the history of Megasthenes. This was a Greek who visited India some years after the 'glorious conquest' of that country by Alexander (*which never happened!*).

Now here is the point. These second-hand Greek authorities never

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once set eyes on a single word written by Megasthenes! As for the third-hand Arrian . . . !

Could any history ever be a more illegitimate grandchild than Arrian's history? It is a book written by a man who took it from two other men who never saw a word of the history from which they took it in their turn!

The Greeks certainly 'fancied themselves' at that date when Alexander invaded Afghanisthân and Beluchisthân — say between 325 and 330 B. c. And really their civilization was something of which to be proud. Less than a hundred years ago we English were content to base all our art and sculpture on Greece, and our polished men could never speak more glossily than when quoting Greek tags — in short, we were content to recognise that Greece was greater than ourselves.

But that does not in the least interfere with the fact that Indian civilization was then far superior to that of Greece in almost everything except boastfulness. Greek civilization was the infant grandchild of an India hoary with age — and that is why today artists and theologians and folk-lorists find Indian art and literature always showing *Greek influence*. It is wonderful how heredity tells. But even so, our most learned authorities refrain from speaking of the 'influence' grand-babies have on their grandparents; they do not rhapsodize over the squalling infant and declare that "his grandfather takes after him wonderfully"!

We are afflicted with sadness to think that our veracious tale shall not agree in all respects with official history, but let it suffice that we shall do our best to yield a few points, while rejoicing that ours is merely 'fiction.' And Oxford and Cambridge can sleep peacefully in their beds while we burn the midnight 'veritas' in pursuit of the evasive muse of history.

KALANDA

LIKE all bazaars, the bazaars of Patna — where the rice comes from — are the editorial office of the spoken newspaper called gossip. And there is a deal of genuine news in the bazaars that never gets into the printed papers at all, even in 1925 A. D.

It was just the same in Pâtaliputra — which is Patna — in 327 B. c. with the difference that there were then no printed papers in India and the bazaars held a monopoly of all the news.

In the time of Our Lord the Buddha — 570 B. c. and thereabouts — Pâtaliputra was a mere village by the side of the Ganges. It had been a wonderful thing when the ministers Vassakâra and Sunidha had held

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consultation with the building fairies, as Our Lord had remarked in pleasant fancy. At any rate, the little builders had somehow managed to get their message to the great statesmen, and the grand fort was built to keep out the Vajjians or other enemies, since Our Lord had shown that it was no use attacking them as long as they obeyed the Great Law of Harmony among themselves.

In two hundred and fifty years the village had become a great city, the capital of the powerful state of Magadha. The bazaars were the central news agency for all the world. And 'all the world' was a big place in those days. India did not stop at the Indus but included Afghanistanisthân and Beluchisthân and took in quite a large slice of what we call Persia today. Those distant countries formed a sort of barrier and bulwark for the real India against the Western nations, the Babylonians and Persians and Assyrians and Greeks — they used to call the Greeks, *Yavanas*, which means 'foreigners.' Admirable barriers these countries formed with their burning deserts and lofty mountains, which none but the most determined traveler cared to face.

Kalanda was never happier than when listening in the bazaar to the strange and gorgeous tales that came from distant lands. He was not a big boy for his age and nobody minded in the least when he squatted inconspicuously in the circle of bearded merchants while they told their news. Mind you, Kalanda was no *sudra*, no mere servant or outcast; he was of the proud Kshatriya caste, a soldier to the twelve-year-old finger-tips, as his father had been before him. Some day he was going to be a real soldier, an officer, and ride with princes. Meanwhile he delighted to hear of the lands where the soldier's life would take him, to pick up strange phrases of foreign tongues such as soldiers use, and dream in the Indian sun of marches over the snowcapped Caucasus, the Hindû Kush, of terrific combats against the desert tribes, of conquests in the West, and loot beyond the dreams of kings.

It was comic to see the proud little warrior drilling his army of boys in play, to watch the imperious toss of the head when giving the words of command, to see the wooden sword flashing in the Indian sun — "Halt!" "Right turn!" "Form fours!" "March!" And off the boys would go with heads held high and turbans squared as if the whole world depended on their bearing.

But when the real soldiers passed! It was then a proud moment for the lads as they saluted and were gravely saluted in their turn. Once a Royal Prince on his way to the great North-West had smiled and saluted their little company. It was a memorable day for Kalanda and his companions.

Sometimes Kalanda would stand at the door of his mother's house

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and forget that it was school-time, lost in the wonder and glitter of passing soldiers.

"Thou Kalanda, get thee to thy schooling," she would say, laughing. "Plenty of time yet to think of soldiers. Thou art too small to run away if an enemy came after thee!"

"Nay, my mother," said Kalanda, taking the jest quite seriously, as was his way. "I shall not need to run away, and I will see to it that my enemy will not need to run away either!"

"To thy books! to thy books!" replied his mother impatiently. For in those days all could read who were not of the very lowest class. And was not Kalanda a Kshatriya, a soldier, as his father had been before him?

So he would go to his teacher. With the strange power of some Oriental minds he learnt his lessons fast enough and his teacher could not complain.

But one thing alone upset his equilibrium and drove all thoughts of concentration on his books far from his mind. And that one thing was an elephant. Especially Hari. If an elephant passed in the street there was no more work for Kalanda that day. Not to speak of, that is. And if Lala, the King's elephant-keeper, permitted, Kalanda was in the seventh heaven of delight among the royal war-elephants in the fortress-enclosure. Somehow Hari, the big white tusker who always led the other elephants in ceremonial procession and at the royal hunts, had taken a great fancy to the boy Kalanda and Kalanda could do anything with him. If Kalanda could secure some special dainty from his friends in the bazaar it usually found its way into the expectant trunk of Hari, and Hari appreciated the compliment in such a way that he would do things for Kalanda that he would do for nobody else.

But just at this time there were strange rumors and wild tales floating about the bazaars. The stop-press columns of the spoken news were working overtime.

An Afghan merchant was talking of events in the far North-West: "The Mahârâja of Persia has been conquered by the Yavana Râja" — he meant the Greek King — "named by the Arabs Al Iksander, or El Iksander. The Yavana Râja is a young man of thirty and they say he is a great warrior before whom none can stand. Because he has taken the Persian Kingdom he rules from the west of the world to the Indus, but for all that he must come and conquer the land before the Kings of the West between us and Persia will submit. So he comes and conquers. He has taken a mountain of treasures that no man can count from the great city of the Gate of God, which they call Bab-el, gold and silver and diamonds and rubies and emeralds and precious stones beyond the power of a man to count. With this treasure and his great army he will conquer

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the world unless he is stopped. But our Râja is the Lord of India from the East to the Indus and he will not permit El Iksander to cross the great river."

"Will there be war?" asked a merchant of the town.

"There will be war," replied the Afghan. "But the Yavanas, the Greeks with their Alexander, will not conquer."

"Why not?" asked one of the listeners.

"Because the sand and the sun fight for us," said the Afghan. "The foreign Yavanas will die by thousands and they will be swallowed up in the sands of the deserts which the gods have placed to defend India."

"But have they any right to come to the Indus?" asked an interested soldier of Pâtaliputra.

"They say they have. It is thus. The Râja of Taxila in the north and all those west of him have paid rent for some of their lands to Darius the King of Persia. Now he is dead, El Iksander claims the land as his own and demands the tribute as overlord."

"That is just," said the soldier.

"Truly it seems so. But many years ago the Persians took the land from the Râjas of Taxila and demanded rent from them for holding it. Now that is changed. The Râja of Taxila holds the land at a rent from our own Mahârâja Chandragupta. And El Iksander, the Râja of the Yavanas from the West, must fight for it if he will have it."

A small boy inconspicuously listening on the outskirts of the group heard every word with intense interest. The word 'war' made his eyes glitter and his brain to whirl. His Kshatriya blood would not be denied. He would be a soldier, sometime, somehow, and the sooner the better.

"Mother," he said when he had gone home, "I am big enough now to be a soldier. How can I join the army?"

Fondly, and not ill-pleased with the boy's spirit, his mother answered him. "Nay, my son, not yet, not yet. But in a few years time, who knows? Meanwhile, remember that thy books will help thee to be a soldier, too. Even a book can sometimes win a battle."

"How so, Mother? I understand thee not well."

"Little thickhead," she answered tenderly, laughing at him. "If thou canst learn the speech of other lands thou canst be of the greatest use to the general. That is what a soldier fears most — ignorance of the country in which he fights."

She too had learnt her lessons. Had not her husband died an honorable death in war, lost in a strange country where knowledge of the language might have allowed him to escape with information of vital importance to victory?

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The days passed and Alexander the Macedonian, the all-conquering, came nearer and nearer to India. There was at that time in Pâtaliputra a very wise minister, Kautilya, whom they also call Chânakya. He had vision to see ahead, and he had counseled the king to send strong reinforcements to the border provinces and kingdoms of the Indus.

So the streets of the town of Pâtaliputra echoed with the tramp of soldiers. The legions were marching against the possible invasion of the Greeks and Persians. It was a tremendous affair, but there was a great trunkroad all the way, built through the foresight of Kautilya, and the obstacles were few. War in those days was slow and an army had to be complete in itself as far as possible. Not only had there to be stores and provisions, but thousands of men to supply them and keep the communications. The supernumeraries swelled the total enormously and an army might occasionally reach the total of half a million men.

Kalanda's teacher was a wise old Brâhmana. His beard was white and I suppose his hair was too. But you could not see that because he wore a great white turban which covered it up completely. His face was very dark and wrinkled as if the Indian sun had burnt it almost black; but his bright eyes shone with a rare wisdom. One day he told Kalanda that he must learn his lessons well because he could not expect to go to school for ever and would someday lose the opportunities which a school gives to all.

"How is that, master? It will be years before I am a man."

"That is true, boy. But someday you might want to go to war, as a soldier should."

"It would be glorious!" said the boy enthusiastically. "But if I could only go to this one against the Persians and Yavanas and cut off the head of El Iksander!"

"Even that is not impossible, though I hope you will not want to cut off people's heads too much. But you may help to drive them away from India."

A strange idea was slowly dawning on Kalanda's intuitive brain. Was his teacher hinting that he should go to the war against Alexander? It seemed incredible, but beautiful, a vision too good to be true.

"Shall I go to *this* war?" he asked.

"If thou keep silence thou shalt go!" was the astonishing reply.

Pâtaliputra was a busy town in these days. Soldiers came and soldiers went. Princes and chiefs and armies passed through the town, all going north-west to the Indus and the Panjâb. Not one of them had a thought for Kalanda. But what he knew, he knew. His teacher had said he

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should go, and go he would when the time came. Then came the turn of Pâtaliputra, and all the available soldiers went away behind the rest. Last of all there followed the King's elephants.

Kalanda said a sad farewell to old Hari, the chief of the elephants, and at last they marched majestically out of the town. Kalanda was left. But the faith of an oriental in his teacher is something that cannot be comprehended by a Westerner. Kalanda knew that he was to go, though the heavens fell, if he only kept silence. And that he had done.

Suddenly the chance came like lightning out of a clear sky. Excited messengers came riding back and told a curious tale of Lala and the elephants. Hari had gone three miles along the road like a lamb and then he had stopped and all the efforts of Lala and the elephant men had failed to move him an inch more.

Finally Lala declared that he knew what was the matter. With unerring instinct Hari suspected that he was going away from home and would not go without his favorite friend, Kalanda. The officer in charge of the elephants acted with a soldier's rapidity. The solution of the difficulty was simple enough. The elephant must go. It had been commanded. The elephant would not go without Kalanda. Therefore Kalanda also must go. Send for him and make him a sergeant of elephants or whatever rank best suited the case. Do anything except delay the elephants.

Kalanda's mother gave her consent with smiling face. She was proud of her boy — he was a soldier as his father had been before him. But she let none see the tears that flowed fast as soon as she had turned into the house when they had gone. A soldier's wife must suffer griefs unseen.

And thus it was that Kalanda went out into the wide world to meet the Greeks with the great El Iksander at their head. The world shone in a wonderful glory of romance for him that memorable day. Next time he came to Pâtaliputra it would be as the teller of news in the bazaar, not as the unconsidered listener. And he would come back riding on Hari with El Iksander's head on his spear!

(To be continued)

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For Members of the Universal Brotherhood and Theosophical Society

ALL the nature-sprites whose abodes are in the great state of California, seem to have assembled in Lomaland to add their silent power to the glory of the Christmas-time for the Tots, the boys and girls, and the older people who are helping to make Theosophy a living power in the hearts of

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humanity, here at our beloved International Theosophical Headquarters.

Verily it has been a great holiday season — and the kind that bespeaks helpfulness for others through splendid examples of unselfishness and loyalty and a far-reaching spirit of brotherly love. Some of the headquarters departments have been working ever since last year to prepare for the Christmas festivities just past; and nearly all the members whose other duties would permit, have been doing their part — sometimes well into the midnight hours — to make the celebration a grand success. The result was a real triumph — not only outwardly, but inwardly — in the further accentuation of the Christos-spirit which Theosophy declares is in every man.

Christmas in Lomaland
The Christmas-Eve celebration is described below in a clipping from *The San Diego Union*. But there was an appeal to the noblest and best in not only those actually taking part in the program of the evening, but in response to the thought-gifts from members throughout the world. The pioneer Theosophical workers among the ladies who live together as a happy family on the east side of the Point Loma boulevard, pronounced this Christmas "the best ever" — in which refrain they were joined by many others, old and young.

And it was not just happiness for the Lomaland family! Santa's enthusiastic vicegerent in Lomaland — our Leader, Katherine Tingley — did not forget the sick and unfortunate and the men behind the bars — both near and far — to say nothing of thousands of members and friends throughout the world. For some weeks before Christmas several of the Leader's offices were turned into various departments of St. Nicholas's free department-store. For instance, 235 tastefully decorated Christmas boxes, each containing two cup-cakes made by loving hands in the Lomaland refectory, and a generous piece of cheese, were distributed among all the shut-ins in the San Diego County jail. Attached to each box was a card reading as follows:

"HOLIDAY GREETINGS TO THE BOYS BEHIND THE BARS.

"The Christmas Holidays bring to all of us old and sacred memories of our childhood-days, and our mother's love. Our hearts are then open to the touch of the divine light. Our minds become clear and we yearn for better things — to do better, to serve better, and truly to love.

"NOW: — This is the great opportunity! May the most discouraged and disheartened and despairing find new joy in building hopes for a stronger and purer life through the magic power of self-control.

"My sincere holiday greetings to all!

"KATHERINE TINGLEY.

"International Theosophical Headquarters,
"Point Loma, California."

Several hundred copies of these cards — beautifully printed in colors by the Aryan Theosophical Press, Point Loma, were also sent to other state-prisons, such as San Quentin and Folsom (California), Salem (Oregon), and

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Florence (Arizona). Everywhere they were received with great appreciation and enthusiasm.

On Christmas morning the Leader sent the Râja-Yoga College-Band and Male-Choir to the San Diego County-Jail to give an added touch of good cheer to the men there confined. The musical students' enthusiastic reception was proof that the Leader's thought and their efforts were heartily appreciated.

To each of the patients at the Alpine Sanitarium near San Diego, which is conducted by our comrade, Dr. H. Lischner, the Leader sent a special hand-painted card of greeting, attached to which was an appropriate Theosophical quotation and a spray of everlasting flowers.

For those who participated in all this work there was great comfort in the thought that in many parts of the world the same note was being struck by Theosophical workers for humanity; that in their unselfish efforts there was an added hope that each tomorrow and each Christmas would bring new joy to the world's children.

The large number of cablegrams, telegrams, and written messages of greeting and congratulations which the Leader received from members and others throughout the world brought an added touch of encouragement and helpfulness not only to her but to all the members resident at the International Theosophical Headquarters.

A letter from the Secretary of the San Diego Braille Club (organized for those suffering from blindness) illustrates another phase of the Leader's 'Christmas' activities which extend the year round.

The Secretary, Mrs. Lora M. Baecht, writes on December 23, 1924, that at the last monthly meeting of the Braille Club the members instructed her to transmit to Katherine Tingley their hearty Christmas greetings and their deep appreciation for the kindness shown them in the past, in so generously giving them the use of the hall for their meetings, and in providing them with musical and other assistance, and finally in remembering them with sweet-meats at Christmas-time. The Secretary stated that the Club owes its success "largely, if not entirely" to the fact that Katherine Tingley made possible its growth and development by thus providing it with a suitable home.

Below is *The San Diego Union's* report of the Christmas-Eve festivities conducted in Lomaland:

"FESTIVAL USHERS IN YULETIDE AT THEOSOPHICAL INSTITUTE;
CHILDREN JOIN WITH ST. NICK

By Student

"A Christmas festival of unusual beauty and significance was held last evening at the International Theosophical Headquarters at Point Loma. The participants ranged from tiny tots of two and three years of age, up to young men and women students of the Theosophical University, most of whom had themselves been pupils of the Râja-Yoga School, Academy or College. The only real 'grown-up' allowed to take part was Santa Claus himself, as 'King Christmas.' The spacious college Rotunda in which the festival was held, its seating capacity doubled for the occasion to accommo-

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date parents and special guests from a distance, was a bower of scarlet poinsettias and Christmas greens.

"The music-play presented by the pupils included not only characters from the fairy world but from practically all the nations of this one, nearly two hundred performers taking part. The Rotunda stage was transformed for the occasion into a fairy woodland, and the little drama opened with a solo-dance by the 'Spirit of the Snow.' Discovering in a forest a lost child, she summons her nature-sprites and together they weave a spell of protection, the tot awaking to find herself in 'Sunbonnet Land,' with scores of other little folk as tiny as she. Here the 'Sunbonnet fairies' and 'Overall Boys,' from three to seven years old, give a complete little cantata, including both songs and choruses. Attracted by the fairy singing, young folk of the Irish peasantry wander in, and at the close of the cantata contribute a group of old Irish songs with harp, and also an old-fashioned Irish hornpipe, danced by a lad of ten.

FOLK-DANCES PLEASE

"A group of junior pupils of the boys' department, dressed in the costume of Scottish clans, danced a spirited Scotch reel, ending with the famous 'Reel o' Tulloch.' Another and older group, also costumed to a nicety, gave songs and folk-dances of peasant Holland. Still another, shouting '*Joyeux Noel!*' and dressed as French peasants, sang '*Sur le Pont d'Avignon*,' concluding with an old French dance. Germany was represented by a folk-dance and the familiar song '*O Tannenbaum*'; Sweden by songs and a folk-dance as well, by members of the Point Loma '*Svenska Klubben*'; and Russia, in addition to folk-songs, by the Cossack dance, '*S Rozhdestvom Hristovim*,' perfectly rendered by a little girl of nine.

"The entry of 'King Christmas' and the magic by which he makes an enormous Christmas-tree grow from a tiny seedling, planted in the soil of the fairy forest, introduced gift-giving to the little folk, Christmas songs by Robin Hood and his Merrie Men (who for over twenty years have visited Lomaland each Christmas to start Christmas day with carols), and an impressive Concourse of the Nations.

"The latter was the spectacular feature of the evening, being participated in by groups representing almost every nation in the world, ranging from India, Burma, China, Japan and other Oriental peoples, to England, Germany, Sweden, Holland, Denmark, Finland, Norway, France, Italy, Spain, Czechoslovakia, the Balkans, and so on. These responded to the greetings of 'King Christmas,' each group in its own language, the pageant being led by a group representing the American Indian. All wore national or tribal costume, making the scene kaleidoscopic in brilliancy and giving the whole that international touch which is the keynote of Katherine Tingley's work.

HONOR KATHERINE TINGLEY

"Salutations and greetings to Katherine Tingley from members and friends in different parts of the world were given, Madame Tingley responding



Lomaland Photo & Engraving Dept.

GERHART HAUPTMANN

The noted German poet and novelist, said by many to be the greatest name
in German letters since Goethe



Lomaland Photo & Engraving Dept.

A "FRAU CARL DRUSCHI"
GROWN IN ONE OF THE LOMALAND GARDENS

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in her usual cheery vein, which added much to the charm of the hour. After the merrymaking and music, that silence which so often ends the ceremonies participated in by workers at the Theosophical Headquarters, contributed an impressive solemnity to the occasion and made a fitting ending to a Christmas Eve program that was not only entertaining, but instructive and uplifting as well.

"Long before sunrise this morning, Lomaland residents were awakened by the singing of old English carols, as Robin Hood and his splendid singers made their rounds. Christmas dinner to the students and invited guests will be served in the sunny refectory, Madame Tingley presiding as hostess. Toasts and responses will follow, and in the afternoon the hills will resound to the voices of happy children, whose beautiful Christmas effort is surely of a kind that will go out to make the world better."

— *The San Diego Union*, Dec. 25, 1924



The Parliament of Peace and Universal Brotherhood has recently published a pamphlet, beautifully printed in German by the Aryan Theosophical Press, and translated from the English by our good comrade, Professor

A New German Pamphlet

Harry B. Ferren of San Diego. The pamphlet has been distributed to hundreds of German inquirers who became interested in the Theosophical Movement through the Leader's last two lecture-tours there. It contains the following articles, which will be found in English in the present issue of THE THEOSOPHICAL PATH: "Future German-American Co-operation and the Twenty-Third World-Peace Congress at Berlin: an Interview with Dr. Ludwig Stein," and "A New Time for Humanity," both being written by Katherine Tingley. There is also reproduced a long article published in *The San Diego Union* of November 9, 1924, giving an account of our Leader's last lecture-tour in Europe, which was attended with such phenomenal success; and ending with the remarkable article entitled "A New Conception for Humanity," written by 'Litos,' for *Öresundsposten*, Hålsingborg, Sweden, and reproduced in English in the December issue of THE THEOSOPHICAL PATH.

This pamphlet will not only do a great deal for the cause of genuine Theosophy in Germany, but it will also be a source of help, inspiration, and joy to thousands of discouraged people in that unhappy land.



A recent circular letter which was sent by the Leader in Swedish to the pupils who attended the first term of the Râja-Yoga Summer-School at

The Râja-Yoga Free Summer- School at Vi- singsö, Sweden

Visingsö last summer, is published in the current issue of the *Râja-Yoga Messenger*. Attached to the same was the following announcement which will be of interest to European readers of THE THEOSOPHICAL PATH:

"Parents desiring to enroll their child or children in the Râja-Yoga Free

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Summer-School at Visingsö for the Second Term, which will last for seven weeks, beginning on Thursday, June 25, 1925, and ending on Thursday, August 13, 1925, with classes for children between the approximate ages of three and twelve years, to be held in the morning from 9 to 11.30, and for children from approximately twelve to sixteen years of age in the afternoon from 3.00 to 5.30, every day in the week except Saturday and Sunday, are invited to mail their application at once to Katherine Tingley's Free Correspondence Bureau for the Râja-Yoga Free Summer-School, International Theosophical Headquarters, Point Loma, California, U. S. A."



The San Diego Branch of the Universal Brotherhood and Theosophical Society, which has adopted as its own the names of our three Leaders, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley, meets regularly every Friday evening at the San Diego Club-House, 949 Ninth

The San Diego Branch

Street. Its members co-operate most heartily with the workers at the International Theosophical Headquarters, and yet retain their individuality as a Center. They have been active for many years now, not only in their good-will to the Comrades at the International Center, but also in doing much Theosophical propaganda work in San Diego.

When the San Diego Branch was organized, the Leader appointed Mr. Joseph H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, her private secretary and formerly private secretary to W. Q. Judge, to direct its activities. Mr. Fussell has ever since worked assiduously for its advancement. The members constitute a very happy Theosophical family. They have also adopted the plan of working up the symposia referred to below.

As stated last month, these symposia give the earnest students an opportunity to listen to the well-digested and thoroughly reliable teachings taken from the books written by the Theosophical Leaders, from whom their Center is named, instead of to the mere opinions of the speaker who may be addressing them. As soon as the symposia are translated and introduced into the public meetings of our Centers throughout the world, in accordance with the Leader's instructions already given, she has expressed great confidence in their power to interest inquirers and to answer their questions, and also to increase the attendance at the public meetings.



On November 30th, the Leader opened the Memorial Temple of Peace at the International Theosophical Headquarters, Point Loma, for public

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Sunday services, to take the place of those formerly conducted every Sunday morning at the Isis Theater in San Diego, which has been leased by Katherine Tingley for a number of years — though she still retains the use of the theater for Sunday morning if she desires.

Sunday Afternoon Services in the Memorial Temple of Peace

That these services are appreciated is evidenced by the large crowds that motor out to the International Headquarters every Sunday afternoon, or who come part way by street-car and thence by motor-coach.

The services have been held every Sunday without interruption, and so far Katherine Tingley has spoken on each occasion. On November 30th her subject was "Greater Works Than These Shall Ye Do"; on December 7th "In My Father's House Are Many Mansions"; on December 14th, "The Mirror of Infinite Beauty," and on December 21st, "The Twenty-Third Psalm: The Lord is my Shepherd." The full stenographic report of all these addresses will be later published in THE THEOSOPHICAL PATH.

Outside of our Leader's inspiring addresses, the programs always contain other interesting features — sometimes the Râja-Yoga Tots with their songs and symposium; and their well-trained voices, their poise, and their clear enunciation are always a delight to those who attend. Again there are symposia given by the older members of the Headquarters Staff and by students of the Theosophical University. Their general character was described in last month's "Items of Interest." There is always an excellent musical program of solo- and ensemble-numbers, both vocal and instrumental, and frequently by the full Râja-Yoga International Chorus and Orchestra. An added feature is the music from the fine new pipe-organ which has recently been installed in the Temple of Peace.

The Leader has succeeded in creating and maintaining an atmosphere of real devotion in this Temple work, which is felt and appreciated even by the many strangers who attend — if one may judge not only from their attitude of silent reverence, but also from their expressions of gratitude and enthusiasm. It is noticeable that many people — who are not members of the Universal Brotherhood and Theosophical Society — come regularly and bring their families with them. The atmosphere of sincere devotion coupled with a keen joy in life, which pervades these meetings, is in itself a silent tribute both to the soundness of the philosophy of Theosophy, and to the wisdom and practical common sense of the one who is guiding the destinies of the present Theosophical Movement.

Though it is against the policy and the explicit directions of Katherine Tingley for any member in good standing to attempt to 'convert' any one to Theosophy or to induce him to join our ranks, it is encouraging to realize that more and more sincere, earnest, and sane people are expressing their feeling that the time has arrived for them to become active members of this body of unselfish and unsalaried workers of the Universal Brotherhood and

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Theosophical Society. The Leader's crusades and lecture-tours have done a great deal to arouse the interest of the right sort of people — and the 'right' sort includes everybody who is seeking more knowledge and more opportunities for unselfish service to humanity, and also reaching out for that help which can only be found in the Theosophical teachings.

It is a source of gratification to the Leader and the Headquarters staff — as it will doubtless be also to our members throughout the world — to know that the number of pupils in the Râja-Yoga School, Academy, and College at Point Loma is constantly growing. Katherine Tingley says: "The splendid co-operation of many very dear and quite splendid people, who are not yet members of the Universal Brotherhood and Theosophical Society, but who have placed their children here, is a sign of the times. People are awakening under the very pressure of their trials and disappointments, and are turning towards Theosophy and Râja-Yoga Education as the only solution for their problems."

Many of these are regular attendants at the Sunday services in the Memorial Temple of Peace.



Talbot Mundy's new book *OM*, reviewed in the December issue of THE THEOSOPHICAL PATH, which also contained a photograph of the distinguished author, promises to become one of the "best sellers" of the year. It is

**Talbot Mundy's
New Book "OM"** published by Bobbs-Merrill Company of Indianapolis; but it can also be ordered through the Theosophical Publishing Company at Point Loma. The eagerness

with which people in general are reading the book is also a sign of the times. Katherine Tingley says of it: "It contains a genuine and powerful message of Brotherhood. In the wise utterances and quaint sayings of the old Lama, the book marks a new epoch in the history of fiction."

Talbot Mundy's friend, Larry Trimble, well known moving-picture producer, owner and trainer of 'Strongheart,' was one of the interested parents who spent the Christmas holidays in Lomaland. His daughter Janet was enrolled as a Râja-Yoga student some months ago, and is a promising pupil.



A short paragraph in last month's 'Items' spoke of "The Mirror of Infinite Beauty"—a new book by Katherine Tingley. Since that time, the

**"The Wine of
Life"** book has been enlarged by her to about three times its original size; "The Mirror of Infinite Beauty" has been made one chapter of the same; and the whole work has been renamed, *The Wine of Life*.

An announcement of interest to those who would like to subscribe for the book before it appears, will be found elsewhere in this number. There are also appreciations of the contents of the book, written after reading the

"THE WINE OF LIFE"

manuscript, by Talbot Mundy, Kenneth Morris, and G. de Purucker, which follow immediately these 'Items.'

Readers of THE THEOSOPHICAL PATH will be glad to hear that Kenneth Morris, whose health has been very poor for several years, has recovered to such a remarkable degree that he is surprising all his Comrades at Point Loma; and although he has never entirely ceased his activities, the readers of this magazine may expect to enjoy more of his brilliant writings during the coming year.

The Recorder was told by Kenneth Morris that he considered the greatest single element in the recovery from his recent illness was the reading of the manuscript of Katherine Tingley's forthcoming book, *The Wine of Life*.

— RECORDER

"THE WINE OF LIFE"

REVIEWS OF "THE WINE OF LIFE", KATHERINE TINGLEY'S FORTHCOMING BOOK

I

THERE is duality in proverbs as in human nature, and as a man who walketh lamely, so is a maxim in a fool's mouth. A world that nowadays could not exist without advertisement quotes, none-the-less, the truth the wise men know, that good wine needs no bush. The good wine, like the good advice incorporated in the Sermon on the Mount, stands proven from the moment it is tried. But who shall try it, unless told by someone who has tasted first, how good it is?

So it is we ourselves, and not the wine, who need advertisement. There are so many vendors at the corners of the streets these days, too many of whom offer stuff that sets the teeth on edge. So many of us have pursued too many Jack-o'-lanterns in the hope that one might lead to magic springs whose crystal draught should bring us back to sanity from out the turmoil of mad egoisms. So few of us agree on one solution of life's riddle, although almost all agree on what it should accomplish.

It must inspire, because it honestly explains what seem to be injustices; and that, without explaining them away with metaphysical negations. It must appeal to human reasons. It must comfort by its indication of a hope for all humanity and a contenting duty for ourselves; because unless we, too, may have a hand in it, there will remain those twin foundations of all bitterness — the theory that men are free and equal, and the fact that they are not. No favored few may be allowed to claim advantage in a plan that shall appeal to all of us; nor may we all be leveled down to mediocrity.

Above all, what is offered must be practical, as well for those in prison as

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for others, whose offenses against humanity have not yet brought the inevitable retribution.

The search for the lost key to the perplexing riddle has created so much argument, and has given rise to such a medley of diverging creeds, that though the sweetest singer in the world should tune a harp and fill all air with Hope's divinest melody, not many would be found to listen unless served with warning that the song is good.

We should ask, and not unjustly, what the singer knows? And whether this is not one more of those alluring siren-songs that have decoyed unnumbered victims to the crags of irresponsibility and hopelessness and despair? Those many of us who have studied most of the world's creeds, and have been tempted this and that way until brought up short by the "thus far and no further" signboard that they all oppose sooner or later to the inquirer's thought, might well ask whether this is not another of those *culs-de-sac* so hugely harder to escape from than to enter. Life, when we have trodden many roads in vain, seems too short for new experiments.

But here is a great woman who has spent her life in the heroic service of humanity. Each word she writes is from a store of gained experience. She has endured all persecutions and withstood all efforts to reduce her to the ranks of merely rich or merely popular celebrities. Long years of doing — in the slums, the prisons, hospitals — on lecture-platforms — in Cuba — all over Europe as well as the United States — around the world and back again; and now, at last, she writes a message to the world. What is it?

It is something new, and most amazingly good. Hers not the trick of salesmanship that, in the jargon of the mart, would capitalize her own experience and personality. She sells us to ourselves; she has no other wares to offer. Hers is spiritual alchemy. She knows the gold of human nature, and can find it and transmute the dross by the appeal to what is sane in us, and decent, and aware of dignity.

And so, because we weary of new creeds and of old efforts to convert us to a sense of our iniquity; because so many men and women have been crying "Lo, here!" and "Lo, there!" pointing to solutions of life's difficulty at the far-off rainbow's end; because there still persists in us a hope for all humanity beyond the reach of circumstance to kill, this book comes opportunely. For it enlightens us by kindling the light within ourselves. It is old wine. It has been bottled from the cask of ages by one schooled through many lives, and he who drinks deep of it will feel no after-pains. The world is tired and thirsty, and this wine is good.

— TALBOT MUNDY

II

BOOKS are published daily, and mostly die after a little season; but now and again a classic appears, to defy the drums and trappings of mankind and the cycles of time. Two qualities that such a work must have,

"THE WINE OF LIFE"

says a great modern critic, are *permanency* and *universality*; we may add that they must have style, the preservative; the high quality of beauty: the author must have looked on life with an eye that sees keenly but also nobly, and as from peaks of an inward Sinai or Meru.

In this volume, the Leader of the Theosophical Movement has surely given the world a Classic. Here are the tones of ages more spacious than our own. In the Golden Era of English prose, when King James's organ-music was yet fresh in the ears of men, and Donne and Traherne and Bacon and Milton, Sir Thomas Browne and Jeremy Taylor and Sir Walter Raleigh, were all recording in their resonant or flute-like periods this and that of their thoughts and observations, but always beneath it all, for who had ears to hear, the dignity and majesty of the Divine Soul of Man — English seemed a language of the Gods, and gold minted on Olympus; Dryden had not yet made it common currency for our intellects and personal side, nor journealese worn therefrom the image and superscription of heaven.

But here again, surely, is the old authenticity; in the chapter on 'Death' particularly, and in those on 'The Mirror of Infinite Beauty' and 'The Lost Chord in Human Life,' the rhythms and stately music of the language, in themselves and irrespective of the thought expressed, are such as to convict us of the Divinity at the heart of our being — that Something in us "that was before the elements, and owes no homage to the Sun." Beauty this book has then; and beauty of that lofty and heightened order that only the great classics have.

It has universality no less; and permanency: consider the subjects treated. Man's relation to Nature, — a relation that always has been and always will be; Birth and Education, Home-Life and Marriage; Death; the Ideal ordering of a Day; the treatment of the unfortunate and those who have suffered life-wreck in our midst. Because we all are born and die, and are by nature mixed god and devil, these are the subjects of most intimate concern to all men; and if there be human beings, like or unlike ourselves, on the planets of the far stars, so long as their lives begin and end, and they tread, as we do, the slow path towards perfection — these are the things necessarily that would come most home to their business and their bosoms. And in the treatment of them here there is no sectarian or epochal limitation. The Human Soul is neither ancient nor modern, Christian nor Pagan nor Jew; it has no politics and succumbs to no fashions; — and I cannot see that in this book you have any standpoint but the Soul's.

That this world is the "mirror of Infinite Beauty"; that the Spirit of Man is inescapably divine; — and therefore that our daily life may be made all-beautiful: that is the teaching; but it is all practical: word by word, step by step, the way to all-beauty is shown. There is Sirius in the sky for your inspiration; here is a flashlight in hand for your feet's sake upon the difficult road; and, wonder of wonders! you find that the two are one, and the silence in the heart the dwellingplace of the Most High. . . .

I try to give my impressions of the book. When I first heard it read, and

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afterward read over the manuscript for myself, it was an exciting and rare experience for me; as I think it will be for thousands. A critic, I imagine, if really honest and painstaking, is almost always in doubt as to the merits of any new or contemporary work; I suffered no kind of doubt here; the authentic tones were here, and ringing; this little book proclaimed itself to me, very clearly indeed, "not for an age, but for all time."—KENNETH MORRIS

III

KATHERINE TINGLEY'S new book, which is to be entitled *The Wine of Life*, will be the nightly and daily companion of thousands of earnest and thoughtful men and women all over the world, who will find in it treasures of spiritual inspirations, a sure guide and light in life's many perplexing problems, and a never-failing Comforter.

The book is, all of it, beautiful; but there are passages, and they are very many, which are full of a haunting loveliness of idea, so native and familiar to the highest Soul of us, yet so alien to the gross mind of matter which weighs us down with its formalisms, that we feel as if the wings of the presence of some divinity had passed over us; and we pause in our reading in a joy of inner peace, feeling that something fine and true has happened to us; and that, had we been a little more receptive, a little more awake, a little more intuitive, we had felt ourself face to face with our own Inner God!

I have read the Theosophical Leader's new book in manuscript, and can testify personally to its spiritual, moral, and intellectual appeal to me. It is truly an unusual and noble work. Like all truly great books it is wonderfully gracious in its startling simplicity; there are passages in it which are sublime; there are others equally heart-moving, where the tone changes to one of deep tenderness and compassion; there are others, again, which impress one in a somewhat other sense: they seem to be to the reader (and are so in fact, we feel) drenched with the living wine of holiness (in its old sense of wholeness) and with the to-be-expected companion-attribute of the ineffable joy of willing, eager self-sacrifice,—than which there is nothing in heaven or on earth which is so fully satisfying to the heart, which brings us such peace, which is so majestic: for it is the expression of perfect Love. It is unutterably lovely, inexpressibly sweet, to the Spirit-Soul of Man!

Yet this new book by Katherine Tingley is, all of it, so simple! I doubt if there be one passage from which the most unsophisticated mind cannot derive help; and innumerable ones which, each of them, will be to him like a revelation, an illumination, an initiation into something grand and true.

Where is the book, which deals with so many problems which have vexed and anguished human hearts; and, while pointing out the causes of such load of human misery and woe, likewise points out the Way of Liberation, and of Peace, and of Hope, and of Healing?

In the Theosophical Leader's new book the language of its writing is both

"THE WINE OF LIFE"

beautiful and highly expressive; it is above everything else simple and frank, clear and concise, direct and straightforward, and intimate, leading the mind along, insensibly to itself, to acknowledge as true and fully real the thoughts that it conveys. Yet within this harmonious flow of language, in the words and back of them, and 'between the lines,' as the saying goes, lies the finest part of this notable work. Here the observant student can find treasures of wisdom; fountains inexhaustible of surpassing loveliness of idea; an immense and all-encompassing love for all that is; secret, mysterious, and holy things, which, in the very nature of our lower life cannot appear superficially, that is, on the surface, for they are untranslatable into mere human words, and must be digged for by the reader. But **THEY ARE THERE!** Therein, as this writer honestly believes, lies the high mission of this most unusual book. Katherine Tingley has given us something that is priceless from the depths of her soul. How could such things be told, otherwise than feebly, in mere colorless words, which would be simply ruined by any attempt to wring meaning from them into merely poetic terms, or to torture language into expressing the Inexpressible? It simply cannot be done. There is the fault with so much so-called poetry: or with so much so-called 'fine writing' trying to attain what versifiers and type-tappers call the 'grand style'! Immortal gods! The only Grand Style there is — true grandeur in writing — is fundamentally and throughout soul-stirring simplicity. And this book of Katherine Tingley has it, and has it abundantly; it is absolutely without pretense, false or otherwise — if there can be an 'otherwise' — and for this reason it is stately.

Listen, and ponder over the following:

"The secret of life is impersonal love. It is impersonality that is our great need today; impersonality wins her secrets from the Mystic Mother. If we dismiss the idea of a personal god, and dismiss our own personalities with all their limitations and misgivings; if we carry our minds beyond self into the limitless, our thought into the universal order; and from the inmost recesses of our consciousness regard the universe in its magnificence, until, lifted out of ourselves, we recognise within ourselves greater things than ever we have dreamed of and draw near to inspirations unendingly beautiful and rich; and make question then as to the interpretation of it, and the meaning of all these limitless rhythms of law and order that throng the immensity of space: her answer will come back to us, and we shall behold the universe as the outgrowth, the expression, of an infinite scheme proceeding from an Inmost Source beyond our comprehension — the Fountain, the Center, the Unknowable Absolute Light: flowing out from Which, following the plan of evolutionary law, passing through the many lives ordained for our growth towards perfection, we are here to work out the purposes of existence."

Now is not that stamped with grandeur,— with the majestic touch?
Listen also to this veritable Hymn to the Soul:

"The Soul is not a thing to be set aside, and as it were locked up for awhile and brought out upon occasions. It is that nobler part of our nature that rises to every situation and meets it with patience and courage — the power that often sweeps into a man's life unawares and carries him out beyond all brain-mind thought into the great broad road of service. It must be given breadth and scope and the large environment it demands. The knowledge of it comes not in any world-startling or magical way, and is not to be purchased save by the surrender of a man's passionate and lustful nature to the God within. It is a knowledge that steals upon us in the

THE THEOSOPHICAL PATH

quiet of the night-time and in all our peaceful moments, when we serve our fellows and ask for no reward but the glory that shines through the silence on him who has done his utmost. . . ."

We cease, leaving with these high words haunting our minds like the subtil and ennobling influence of a benediction of the Spirit, our souls drenched with the pure white "Wine of the Spiritual Life." — G. VON PURUCKER



F. J. Dick, Editor

MIRROR OF THE MOVEMENT

KATHERINE TINGLEY'S NEW BOOK: "THE WINE OF LIFE" AN ANNOUNCEMENT OF INTEREST

THE greatest and most stupendous work — or rather two works — of the last century, were *Isis Unveiled*, and *The Secret Doctrine*, both by Helena Petrovna Blavatsky, the messenger of the Great Teachers who, as she says, sent her to make known again to humanity the ancient Wisdom-Religion, the Secret Doctrine of Antiquity. In these two works H. P. Blavatsky outlines, and in many places fills in details of, the most complete philosophy of life that is extant at the present day. She traces the origin, growth, and destiny of the universe and of man. She traces also the origin and growth of the great Religions. Her work is pre-eminently scientific and philosophical. It gives, in the words of Talbot Mundy, the author of *OM*, "the Why of Life," while, he says, Katherine Tingley's book, *Theosophy: the Path of the Mystic*, gives the "How."

Announcement is now made of a new book by Katherine Tingley, *The Wine of Life*, which it may be said still more completely gives "the How of Life" — the secret of right living and of the joy and beauty of spiritual life.

MIRROR OF THE MOVEMENT

A glance at the headings of the chapters will give some idea of the thoughts presented.

"THE WINE OF LIFE"

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Frontispiece: "LIFE IS JOY"

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William Q. Judge, successor to H. P. Blavatsky as Teacher in the Theosophical Movement, and Katherine Tingley's predecessor in that office, once wrote that one reason for the misunderstanding that many had in regard to Theosophy was due to the fact that they looked upon it "as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning; it is priceless if it is the best rule and ideal of life."

The keynote of Katherine Tingley's teaching is the application of the teachings of Theosophy to the problems of everyday life and, to change the metaphor used in the title, it is in the words of William Q. Judge, verily, "a lamp to light our feet about the house and in our daily walks."

MIRROR OF THE MOVEMENT

The same great principles of life, the same underlying philosophy in regard to the universe and man, the same teaching of divinity at the heart of all things, are in Katherine Tingley's writing as they are in the great works of H. P. Blavatsky, but the teaching is brought home by Katherine Tingley in a new and more intimate way, making its appeal to every one, not alone to the student and the philosopher, but to men and women whatever their walk in life — equally to the man in the office or factory, or on the street, as to the one who works out-of-doors with nature, and to the housewife and the mother with her family. It has an appeal also to the growing young folk, and presents to them ideals that verily they can take as a lamp to light them on the pathway of their lives. And while Katherine Tingley does not say it herself, many of those closest to her including some of H. P. Blavatsky's pupils, feel justified in thinking that throughout her teachings are flashes of memory from some preceding life.

The book undoubtedly will find its way into many, many homes; it should be in every home, and in every library in the land. Katherine Tingley's two books, *Theosophy: the Path of the Mystic* and the forthcoming one *The Wine of Life*, mark a new era in spiritual teaching and in literature.

— J. H. FUSSELL, Secretary, Universal Brotherhood and Theosophical Society

Theosophical University Meteorological Station

Point Loma, California

Summary for October — November, 1924

TEMPERATURE					
	Oct.				Nov.
Mean highest	65.50	..	..	..	66.80
Mean lowest	54.70	..	..	..	53.20
Mean	60.10	..	..	..	60.00
Highest	74.00	..	..	..	84.00
Lowest	49.00	..	..	..	45.00
Greatest daily range	16.00	..	..	..	24.00
PRECIPITATION					
Inches	0.51	..	..	..	0.52
Total from July 1, 1924	0.62	..	..	..	1.14
SUNSHINE					
Number hours actual sunshine	242.50	..	..	..	242.30
Number hours possible	351.00	..	..	..	314.00
Percentage of possible	69.00	..	..	..	77.00
Average number hours per day	7.82	..	..	..	8.08
WIND					
Movement in miles	3570.00	..	..	..	3100.00
Average hourly velocity	4.80	..	..	..	4.30
Maximum velocity	24.00	..	..	..	18.00

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. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual 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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POINT LOMA, CALIFORNIA, U.S.A.

FEBRUARY 1925

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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
Monthly

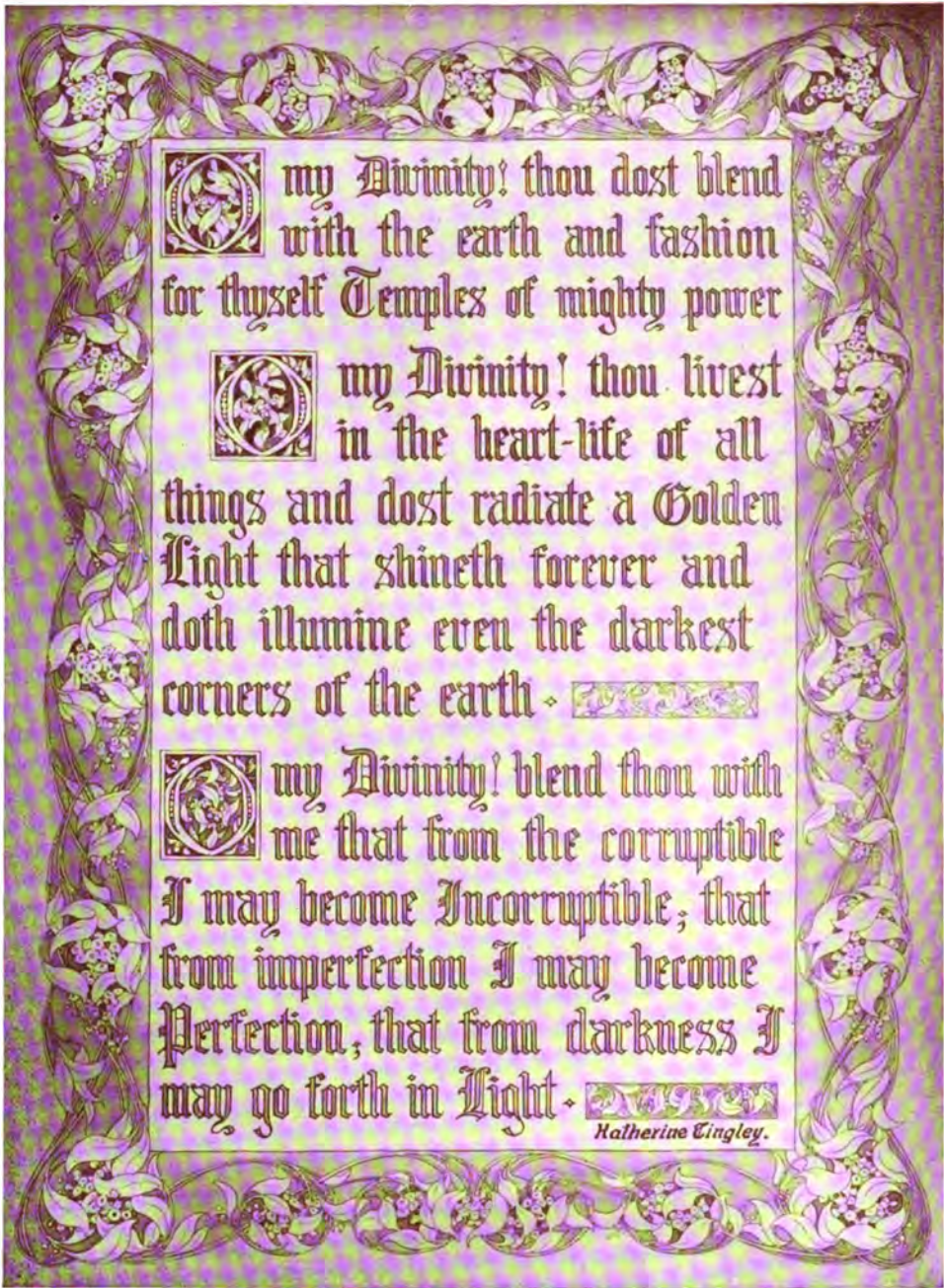


Nonpolitical
Illustrated


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


Edited by Katherine Tingley

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



O my Divinity! thou dost blend
with the earth and fashion
for thyself Temples of mighty power

O my Divinity! thou livest
in the heart-life of all
things and dost radiate a Golden
Light that shineth forever and
doth illumine even the darkest
corners of the earth. 

O my Divinity! blend thou with
me that from the corruptible
I may become Incorruptible; that
from imperfection I may become
Perfection, that from darkness I
may go forth in Light. 

Katherine Tingley.

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

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The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles

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EBB-TIDE AT THE FOOT OF THE CLIFFS

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXVIII, NO. 2

FEBRUARY 1925

"They who know the life of life, the eye of the eye, the ear of the ear, the mind of the mind, they have comprehended the ancient, primeval Brahman.

"By the mind alone it is to be perceived; there is in it no diversity. He who perceives therein any diversity, goes from death to death.

"This eternal being that can never be proved, is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal."

— *Brihadâranyaka-Upanishad*, iv, 18, 19, 20; translated by Max Müller

THE SACREDNESS OF THE MOMENT AND THE DAY

By KATHERINE TINGLEY

I: FIRST THOUGHTS UPON WAKING



TRUE Theosophist will conduct his life as though each moment were the most precious in eternity: keeping an endless sacred festival in his heart and living all the year in the joy of service to humanity.

No day is commonplace if only we have eyes to see its splendor. With every nightfall a door is closed for the soul. Other lives and myriads of days will come to us, but never just the day that is ending: never that environment, those moments, those opportunities. They are gone; and long cycles of effort must be traversed before what they offered can return.

This very day we can make or mar our lives, and render them a blessing or a blasphemy. We can fill all the hours of it with such powerful affirmation of our hopes that they will become the world's hopes and the illumination of all life; no duty can come to our hands in it, but will bring us the possibility of doing kingly service.

Hence the importance of our first thoughts upon waking.

If one rises in the morning in a mood through which the Soul can express itself, one is at peace during the whole day. Remember how great is the creative

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power of the imagination; build up with it, upon waking, a picture of hope and joy; lay aside all that belongs to the lower self, and going up into the temple of the heart, dedicate the day to self-purification,—and you invite an invasion of the Gods.

But rise with the brain-mind dominant, and a day of perplexing difficulties awaits you. . . .

II: THE SOUL'S INSPIRING LIGHT

Many of the greatest minds, in spite of all their knowledge, have come down in history as failures because they never found the inspiring light of the Soul. Study the lives of our writers, teachers, musicians, poets, inventors, and statesmen, and you will find how often, just when it seemed they were about to reach the heights, they faltered and failed, because they had been straining the brain-intellect — living wholly in that side of their nature and ignoring the sustaining spiritual power. The brain-mind is apt thus to exhaust itself in research and vain endeavor. We lose our way when we turn from the path of spiritual discovery.

Others, again, advance to a certain point and then hesitate and fall away because in the limitation of their lower mentality they expect results at a certain time: they must have their rewards, as they must have their dessert after dinner, or they would lose their peace of mind. But the real seeker is indifferent to results; forgets himself altogether in the service of others; nurses in his nature the gentle and earnest spirit of justice, and treads the path carefully lest he should place one stumbling-block in the way of those who follow after.

III: FASHIONING YOUR TOMORROWS

You ask, If I am divine by nature, why have I so many efforts to make, and so often unsuccessfully? The answer is that it is a part of the Scheme of Life. We are born into this world that we may grasp our opportunities to assert the nobler side of our consciousness. It is the law that man shall ever be changing, ever growing: the Soul's designs and the processes of its evolution move him, interiorly and otherwise, from condition to condition; the whole purpose of life is change, growth.

Some Theosophists are burdened and aged by the consciousness of their failings: to me, to give way thus is the sin against the Holy Ghost. Remember that two things cannot occupy the same place at the same time; and that of the two Companions, either the angel or the demon must win; they cannot both be in possession. There is great danger for the one who in working towards

THE SACREDNESS OF THE MOMENT AND THE DAY

his Higher Nature permits himself to dwell too long upon his failings. Indeed, to think of them at all is a mistake, and a sign that the courage is weakening.

Do not obscure from your vision the glory of your tomorrows by brooding on the gloom of your yesterdays! The brightest of us undervalues his powers. One half our battles are defeats because we have so cultivated fear that we dread to undertake them: the human mind, conscious of its unworthiness, enters the path half afraid and with hesitation, and is eternally looking towards the goal instead of taking each day as it comes with affectionate determination. There is a great lesson to be learned from these experiences: dealt with in time they often lead to splendid victories. Life is a struggle and it should be: struggle is part of the divine scheme. What use would there be in living if we were born perfect? It is the growth of the soul, the unfolding, the effort to attain perfection, that is the incentive. The well-balanced know that every temptation is heralded in one's mind; and that no evils come up and press in upon us and force us to action unpreceded by the warnings and reminders of conscience.

So, if you are looking for rest and relief and peace, or for the love of your comrades, find what you desire by giving it forth out of the treasure-chambers of yourself. Thought is of little value unless it generates thought: by the power of imagination create within yourself the Divine Warrior. Begin to fashion your tomorrows by shutting out your yesterdays' weaknesses; go forth into the day and its duties with mind open to the light and trusting in the God within, the Divinity at the heart of things; saying of that Higher Self, I will arise and go to my Father; and to the lower, Get thee behind me, Satan!

There must be shadows, but we have the power to dispel them. When discouragement comes, and doubt and lack of faith, that is the time to bring imagination into play, to invoke the power of silence, to dig into the inner depths of one's own nature and discover there the beauty and grandeur of life, the glory of the Law. . . . Had we no difficulties we should make no effort. Had we no temptations there would be no need for self-control. Had we no trials there would be nothing to call forth our patience and trust. — Trust in what? — In those universal Divine Laws that hold our life in their keeping. They are there, and all existence is governed by them; and therefore those who base their living on law and order are on the path of progress whether they know it or not; and those who live without discipline are retrogressing.

IV: DISCIPLINED METHODS OF THOUGHT

System, self-discipline, orderly habits: these are the things that set the soul

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free and allow the mind to gather such breadth from its experiences that it comes to see itself a factor in the infinite harmony of law-governed manifested being. We have to learn to conserve our energies if we are to do our duty by the world.

How much we waste in a day for lack of this knowledge! • How we talk ourselves to death on trifles, and die of chattering long before our time! What scrapings, tearings, worryings, and confusion the poor brain-mind suffers where there has been no self-training in disciplined methods of thought!

The time is coming, not in this life perhaps, but some day, when we shall find it difficult to talk at all. Then what wonderful energies we shall conserve for use, in our own homes, and day by day! We shall realize how great is the power that lies dormant in us; and establish a right royal acquaintance with the Higher Self; we shall no longer worry our brains into uselessness.

Stop worrying! That one habit has destroyed many homes and many nations, and well-nigh shut out the light of the world. Stop worrying! If a cyclone threatens, do not be troubled. Let it come! See to it that you have done what you can to protect your fellows; but for yourself, refuse to loose hold of your trust.

Preserve it especially at night. We cannot reap the real benefit of sleep if we enter upon it negatively, in ignorance, carrying to bed with us our fretfulness and dislikes, despairs or hatreds. To retire in the right spirit is to set aside the worries that have followed us during the day; to shut all doors that have invited us into realms of unreality; to pass into sleep resting in the True, in a mood of utter trust in the wonderful Law and Mystery of Universal Life,— and holding within a clearly defined aspiration for a better and sweeter tomorrow, and that we may wake fortified in the strength of the Soul's majesty.

Learn thus to conserve energy and the days and moments become ever more and more laden for you with beauty and meaning, until presently the great flower of enlightenment will bloom. At first all may be mystery and a conundrum; but hold the aspirations at heart and the great ideals ever before you, and the knowledge latent in you will open to your search, and you will take your position, and find in due time the peace that brings with it perfect understanding. Remember that these minds of ours that do so much thinking and cross-thinking and twisted thinking, and lamentable thinking sometimes, are but instruments for the Soul, the Master of all Music, to play upon.

V: TOWARDS THE GREAT PEACE

Rest within yourself: do not depend upon another for your happiness!

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The moving away from the central source of one's inner life and from the duties near at hand has prevented spiritual growth in thousands, and wrecked thousands of lives. It is by endeavoring to do the great things rather than the small that we fail to find and follow the Law and to realize that our hearts are pulsating every moment in harmony with the finer forces of Nature and the inexpressible vibrations of Divine Life. It is ignorance of these facts that causes so much unrest in the nature of man.

One of the greatest obstacles on the upward path is extremism: where the brain-mind has fashioned the way and the method and worked out its comparisons and put forward its severe criticisms of life. In such cases there is always a danger of the dogmatic attitude, and of finding oneself in a rut instead of swinging far out into the universal thought and moving forward along the broad road of spiritual effort. The strain that I know exists upon the body and mind of the extremist is terrible. Though no motive may be behind to do wrong or get away from the true, where there is that intense impulse to be doing something — to be getting a result without learning how, or bringing about some quick action contrary to one's better judgment — there at once the whole make-up begins to deteriorate; and in weeks perhaps, or months, something may happen that will cause its complete undoing. This extremism becomes in time a mania — a kind of insanity; and the brightest minds are often caught in the reaction.

Safety lies in keeping to middle lines. Do not look for phenomenal occurrences, nor expect any startling manifestation through or for yourself. The Divine Laws do not work that way, but in silence in the inmost part of our being. One must not take a yardstick to measure one's spiritual advancement. And remember that if you drop a single note in a melody, the whole piece is spoiled; and so it is in our lives: the perfect harmony cannot exist if a false note is struck anywhere.

A new life must come to humanity, else it will surely go down in darkness. We must be impatient in the knowledge that we have within ourselves divine potentialities, and that to serve is to do what our souls long to do; so that all mankind may have glimpses of the blue of the future, and out beyond the shadows and horrors of the present behold the morning-star of a brighter day arisen.

For we plow the way for the human race. We cannot move along this path by ourselves, nor advance alone towards the Great Peace. We may not rest in the joy of being blessed, but by our devotion must bless the world.

(For interesting information regarding the above, see Mr. J. H. Fussell's article on page 98 of the January issue of *The Theosophical Path*)

THE SUN OF RIGHTEOUSNESS

A few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the 'Solar Myth'

STUDENT

[This article is a reprint of the first part of No. 8 of the series of Theosophical brochures called *The Pith and Marrow of Some Sacred Writings*, a series begun in the year 1908 under the personal direction of the Theosophical Leader. The purpose of this series of most interesting studies was to show in brief but comprehensive form certain fundamental Theosophical truths, or principles, which lie at the basis of the so-called 'World-Religions,' and from which these religions drew their finest inspirations in their respective days of glory, before entering upon the period of formalism and literalism leading to spiritual decay. The various pamphlets are written by students of Theosophy under H. P. Blavatsky, and by others, members of the New York Aryan Theosophical Society — the parent Society of the early days. — EDITOR]



IN the immense variety of subjects dealt with in the Theosophical philosophy, Comparative Religion is one of the most vital at this transition-period of the history of thought, and in this essay an attempt is made to present a few illustrations of the unity at the base of the world-religions, in order that the reader may get an insight into some of the reasons why Theosophists affirm the importance of toleration in religion — not because all faiths are equally untrue, mere human fancies, but because they all have a real basis and a common inspiration. The Parent cult was the primitive Wisdom-Religion, the trunk of the tree of universal cosmogony.

In the early centuries of Christianity an unfortunate policy of isolation was inaugurated. This principle of attempted independence which had been hitherto unknown, ultimately separated the new form of religion from every other, even the Jewish. Until the days of Christianity the principle of give-and-take was recognised, and the essential unity behind all the forms was so fully admitted that a Greek could be initiated in Egypt or India, like Plato or Apollonius, and simply feel that he was receiving a new light upon matters with which he was already familiar.

At first, while Christianity was not overbearingly dogmatic and had yet to become a great political engine, a few broad and intuitive minds, such as Origen, openly taught that Christianity was merely the re-statement of the Ancient Wisdom, under new conditions. Origen, and a large school of thinkers whose views were closely in harmony with the

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ancient cults, fully accepted the fact of the reincarnation of the spirit of man in successive earthly personalities, and even Augustine freely admitted that Christianity was merely a fresh embodiment of the ancient universal beliefs and nothing new in itself. He used the following remarkable words, which, however, have *not* been forcibly brought to the attention of the faithful by the theologians!

"That in our times is the Christian Religion, which to know and to follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which it is the name; for the thing itself which is now called the Christian Religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called *Christian*: and this in our days is the Christian Religion, not as having been wanting in former times, but as having in later times received this name.¹

Eusebius admits the same thing,² and other frank admissions to the same effect are found in the writings of the early centuries. The Neo-Platonists recognised that Christianity really differed in no essential points from the ancient exoteric religions; and the bigots of the triumphant State-Church, when it was finally consolidated into a political organization, had to take refuge in the absurd theory that all the preceding forms of religion had been devised by the Devil, so as to ingeniously mislead the very elect and prevent them from accepting the orthodox faith. But even as late as the fifth century the shadows of ignorance had not yet gathered deeply enough to compel Synesius, the devoted follower of Hypatia, to surrender his Platonic philosophy, although he became bishop of Ptolemaïs. For a while the initiated philosopher and the ignorant priests compromised in trying to stem the tide of materialism.

In the ancient world the teachings of the Sacred Mysteries contained the knowledge that was common to all the rightfully placed guides and spiritual leaders of the people, the initiate Hierophants, who gave out in symbolic form alone what was within the comprehension of the ordinary people — the 'pro-fane' — those outside the temple. When the candidates for wisdom made the necessary progress in purification and right living they were given the deeper explanations of the symbols — or shown how to find them for themselves — the truest method of teaching. Very little is known about even the external form of the Mysteries of Greece, and even less of those of Egypt and India, and honest critics admit that nothing is known of the *Inner* Mysteries. It should seem strange to those who think that there were and are no guardians of the knowledge of profound secrets of nature which would be fatal to humanity if prematurely revealed, that not one scrap of information has leaked out concerning the real secrets taught in the Eleusinian and other Mysteries. This is

1. *Opera Augustini*, Vol. I, p. 12, Basel edit. Quoted in Taylor's *Diegesis*, p. 42.

2. *Hist. Eccl.*, lib. II.

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strange to our modern Western view of things, in these days of publicity, when even State secrets cannot be kept long inviolate from the Argus eyes of the 'yellow press.' In the East ideas of publicity and secrecy seem to be different, even now, as the recent marvelous example of reticence at critical times during the Russo-Japanese War proved to a wondering world.

To explain the preservation of the ancient Secret Wisdom it has been suggested by materialistic critics that there was none; but the fact that the wisest of the ancients spoke with profoundest respect of the Mysteries, and that they lasted for untold ages in Egypt, India, and elsewhere, is good testimony to their value, and makes the independent thinker suspect that the critics are simply blinded by prejudice, the child of vain-gloriousness, and that they have lost cognisance of the vast world of causes — the spiritual, and semi-spiritual or astral — of which the material world is an expression. The ancients had penetrated this veil ages ago, and as the candidate passed deeper into the arcane experiences awaiting him after the seal of the Mysteries had closed his mouth from the danger of indiscreet revelations, he found entirely new worlds of thought and feeling opening up — worlds of spiritual life and light.

The efforts of the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY have at last attracted the attention of the more intuitive and unprejudiced persons to the fact that materialistic science has not said the last word on any subject — that, in fact, it is only lisping the first letters of the names of the problems which are really fundamental to humanity's well-being. Within the past few years, as H. P. Blavatsky, the visible founder of the Theosophical Movement in the present age, anticipated, there has been a great deal of investigation into what was until lately sneered at as mere superstition and quackery; and it has been satisfactorily proved to the acute minds of a multitude of thinkers that the sarcasm leveled at that portion of the human race which had the misfortune to live before the self-styled enlightenment of the eighteenth and nineteenth centuries for its belief in the existence of some kind of supernatural phenomena, was wide of the mark, and has merely resulted in discrediting the impartiality, the open-mindedness, or the common sense of modern observers. The very fact that the ancients had studied such matters carefully — matters of which the learning of the present day boasts its contempt — adds great probability to the claim that they knew what they were doing in concealing them under the protection of the Mysteries and of a *real* initiation. The knowledge revealed in them was dangerous in prentice hands.

A curious misapprehension has deluded the theological world in spite of the plain teachings of Jesus and the Apostles, *i. e.*, that the gospel is

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so simple that "he who runs may read" it. While it is true that the ethical teachings of brotherhood which Jesus taught in almost the very words of his great predecessor, Gautama the Buddha, were divinely simple and satisfying, he and his followers never concealed the vital fact that they had an inner meaning which could only be spoken among "those who were perfect," the initiates (τέλειοι).³ Jesus and Paul both declared it was only possible to feed their disciples with 'milk,' instead of 'meat,' for which they were not ready. All we have in the written gospels is the 'milk'; the 'meat' may not be written. It has to be given "face to face and mouth to ear," and it cannot be understood except by the worthy and well qualified, the self-disciplined and the pure. Were the noble teachings of the Galilean Initiate really put into practice on a wide scale by those who claim to follow him who taught that the only sign by which their right to be recognised as his people could be admitted was the practice of unqualified benevolence — universal brotherhood in action — the Custodians of the Mysteries would be able to re-establish them throughout the world for the healing of the nations.

Through the light of Theosophy many intuitive and studious minds in this age have had the opportunity of satisfying themselves that the knowledge contained in the ancient Mysteries was of transcendent import, and that it has never entirely disappeared but is still in the possession of Those who are holding it till Karma, the divine law of cause and effect, permits the Mysteries to be re-established in more than their antique glory as the spiritual guidance of a more united and less selfish humanity than that of today. The light which H. P. Blavatsky brought so illuminates the obscurities of the ancient religions and philosophies, including Christianity, that we can easily see she had access to the source of the same knowledge that was possessed by the Founders of the pre-historic Mysteries. Theosophy is able to unlock the meaning concealed behind the forms of the creeds, and many are finding this out; but, just as the way seemed to be cleared of some of the man-made obstructions of the past, as if mankind had not suffered enough from 'religious' wars and persecutions, through ignorance of the underlying unity of religious thought, what do we see stalking along at this psychological moment but a new form of misconception, masquerading in learned disguise, and hypnotizing our leading thinkers under the plausible aspect of 'Comparative Mythology on a Scientific Basis.' According to the modern school of critics, the early religions of mankind — of which the modern ones are modifications — were merly fanciful attempts made by primitive supposed semi-animal man to personify the natural forces and phenomena,

3. 1 Cor., ii, 6; x, 1-4; Gal., iv, 22-26, etc. Origen, *Apostolic Teaching*, and *De principiis*.

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such as the dawn and sunrise, winter and summer, rain and wind, heat and cold, etc.; and ceremonies were mainly intended for the propitiation of the supposed Powers behind the outwardly dangerous manifestations of natural forces. Dreams and insane hallucinations are also credited with a large share in the formation of primitive beliefs.

This new form of delusion completely ignores the existence of an inner or causal world which early races of men realized more clearly than we, and which their Teachers brought into a comprehensible system by using the plain natural phenomena as the best illustrations. The brute-ancestor theory, by putting the 'superior person' of the Twentieth Century upon a high pinnacle of conceit as he compares his elaborate array of facts and statistics with what he imagines to have been the obscure records and imperfect information possessed by the ancients, appears to the Theosophist, who regards spiritual development even though combined with extreme simplicity of living as a higher test of civilization than mere intellectual and material progress, to be as great a danger to the progress of humanity as the old theological bigotry. It is the natural outcome of the depressing conception of the universe lately widely prevalent, which accepts nothing as fit subjects for consideration but what can be handled and tested by material instruments. Fortunately for mankind, signs are appearing of a wider thought-atmosphere which will bring proof that "the things which are seen are temporal; but the things that are not seen are eternal." To cultivate this is, and has been, part of the work of the Theosophical Movement, as can easily be seen by a comparison of the trend of philosophic thought just before H. P. Blavatsky commenced her work with that of the present day.

One of the popular theories of the learned, ingenious, and immensely painstaking but not fully informed pedants, is the 'Solar Myth Hypothesis,' which has been strained to breaking point to explain the careers of the various Savors of humanity upon purely astronomical lines. The Comparative Mythologists cling to this theory with a tenacity worthy of a better cause, but as the facts which have been laboriously collected with immense and praiseworthy labor by several generations of searchers contain much that is of interest to students of Theosophy, we cannot do better than to look into them while avoiding the subtil materialistic hypnotic influence surrounding them. They are interesting to the Theosophist in proportion to their value to the Human Race and in actual human living, not as mere curiosities of the Cinderella or Jack-and-the-Bean-stalk type.

To repeat the histories of all the World-Saviors of whom records have come down to us would take too much space. We can only touch upon a few of the principal ones; the student must consult *The Secret Doctrine*

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and *Isis Unveiled* and other classical works on these subjects, to trace the origins of the minor cults.

Among the names of Saviors who suffered in various ways for humanity, and whose stories resemble each other in the most surprising manner, are Osiris, Horus, Krishna (also known as Vishnu and Wittoba), Zoroaster, Tammuz or Adonis, Mithras, Prometheus, Bacchus, Ixion, Hercules, Quetzalcoatl, Baldur, Buddha, and Jesus.

The first thing claiming attention in the history of many World-Saviors is the unexpected and apparently unmeaning and preposterous coincidence that they were alleged to be born of Virgins, in some cases having previously been announced by angels! The manifestation of the Hindû Vishnu, the second 'Person' or aspect of the Trimûrti, under the name of Krishna, was born of Devakî by conception from a God after having been announced by a band of celestial singers:

"The spirits and nymphs of heaven danced and sang: and at midnight, when the Support of All was born, the clouds emitted low, pleasing sounds, and poured down rains of flowers."

Krishna was of royal descent, but was said to be born in a 'cave,' his mother and foster-father being on a journey to pay taxes. He was adored by cow-herds and a holy prophet who visited him declared him to be a divine personage.

The story of the nativity of Gautama-Buddha has many similarities to those of Christ and Krishna, though it is not the same, probably because the 'Light of Asia' was an undoubtedly historical person whose birth in his father's palace was well known; but the three stories are wonderfully alike. Gautama the Buddha was born on Christmas day (or according to some versions, in May); a heavenly being appears to his mother, saying:

"Behold, thou shalt bring forth a son bearing the mystic signs of Buddha, a scion of highest lineage, a son of highest kings. When he shall leave his kingdom to enter the state of devotion he shall become a sacrifice for the dwellers on earth, a Buddha who to all men shall give joy and the glorious fruits of immortality."

A wise Rishi or holy man also predicts his greatness and angelic messengers descend at his birth to announce the tidings of great joy, etc.

The Persian legend of the birth of Mithras again is similar; this God-man was born on the twenty-fifth of December, visited by wise men, etc. In fact the Mithraic account and ceremonial seems to be the most direct source of the miraculous and allegorical backbone which was woven into the personal history of the Jewish Initiate Jesus.

There is also a tradition of Sosiosh, a Persian Savior, born of a Virgin, who will come again at the end of days to regenerate the world, preceded by two prophets. Like Christ and Vishnu he will come on a white horse.

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Turning to hoary Egypt we find the parallel account first in the story of Osiris, who was born of the holy virgin Neith; on the same day of December as the other world-saviors (if the myth be viewed from a purely astronomical standpoint, when the sun is beginning to turn back after reaching the most southerly point of its annual journey); and then in the life of Horus, the permutation of Osiris, who still more closely keeps to the type as set forth in the histories of Krishna or Christ. He, too, was born on Christmas day, in a 'manger,' (*i. e.*, a *secret* place) and his immaculate Virgin mother was Isis.

Herakles (Hercules) is another Savior in whom mankind has placed its trust, and his story contains many of the essential features of the other Saviors. He, too, was born of a maid (Alkmene) and of Zeus; his Labors have been shown to reflect the annual journey of the sun through the zodiac. Samson is the Hebrew Herakles, but his story is very incompletely given in the Bible.

The Sun-God Bacchus or Dionysus, son of Zeus and the Virgin Semele, was another aspect of the Hellenic Savior; his story is a composite between those of Christ and Moses.

The Etruscans worshiped a Virgin-mother and Son. Cybele was still another Virgin-mother goddess. The Scandinavians had a Sun-god, Baldur (son of the Al-fader, Odin, and the Virgin Frigga), whose festival was held at the winter solstice; and a boar was offered at the feast of Yule to the god Frey, who was killed at that time. The Germanic peoples worshiped a Virgin-mother and child; her name was Eostre, whence our word Easter. Easter-time was a period of fasting with them and many other races. In Finland, Ukko, the Great Spirit, chooses the Virgin Mariatta for the mother of his incarnation as the Man-God, and the mystic birth takes place in a stable. From time immemorial the Chinese have adored a Virgin-mother, Shin-mu, and child, and there are traditions similar to the Christ-story among the records of the Babylonians, Chaldaeans, Tibetans, and other peoples of the old world. It is an astonishing thing to find that the same highly improbable legend has been the foundation of the religious beliefs of the Mexicans, the Mayas, and other American nations for millenniums! Yet it is undeniable, for Quetzal-coatl, who was born in Tulan in Mexico, was reputed to be the son of the Virgin Sochiquetzal, the queen of heaven. She received the announcement of the miraculous conception from an angel who gave her a token of flowers.

Passing on from the Nativity of the Christs, we find the rest of the Christian gospel account in the above-mentioned places in more or less completeness. For instance, Krishna, according to a Sanskrit dictionary

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(compiled more than two thousand years ago), was carried away secretly when an infant to escape the wrath of the reigning monarch, Kansa, who, like Herod, was afraid of being dispossessed of his throne when the newborn Messiah grew up, and had ordered the massacre of all the vigorous male infants born on the night of Krishna's birth. This is the subject of an important piece of sculpture in the caves of Elephanta. Quaint stories of Krishna's boyhood closely resemble those given in the apocryphal Gospels concerning the childhood of Jesus; Krishna's miracles resemble those of Jesus; the first one was the healing of a leper; another was the raising of a maiden, Kalavatti, who had been fatally bitten by a snake. Krishna, in bringing her to life, uses the same expression as Jesus when raising Jairus's daughter — she is not dead but sleepeth. Krishna had a favorite disciple who followed him everywhere, Arjuna, who is the counterpart of John in many respects; Krishna boldly and openly supported the weak against the strong and tyrannical though he was meek and lowly. One account of his death represents him as crucified. Krishna, under the name of Vishnu, is to come again riding on a white horse to restore all things. His worship is known to have been in existence nine hundred years before Jesus, and 'miracle-plays' depicting his career have been given by his devotees, bearing a curious resemblance to those of the Church in the middle ages.

The teachings of Krishna given in the *Bhagavad-Gîtâ*, a portion of the *Mahâbhârata*, the great epic of India, are of great devotional value today; in many respects they resemble the teachings of Jesus, but they contain a larger amount of instruction concerning the nature of the soul, the plan of evolution and the origins of Being, than the Christian Gospels that have come down to us. Of all the Gospels, that of John — particularly the earlier part — has the greatest likeness to the Indian Scripture. The *Bhagavad-Gîtâ* has always claimed the profound respect of Theosophists, who have made it a special object of study — not alone from a mere philological or historical standpoint, but as a living power in their lives. There are certain portions of it which are difficult, if not impossible for us to understand in translations and under present conditions of society, which have changed so much since the work was written, but the main part of it is clear and of great value for those who "hunger and thirst after righteousness."

Though the history of the Sâkya Prince Siddhârtha, the Buddha or Enlightened One, is probably more exact than that of the other World-Teachers and therefore the opportunity of weaving in the whole of the mystic incidents was not so favorable as in the other cases, the resemblance of the leading events to those in the life of Jesus or of Krishna is unmistakable. Buddha's ethical teachings are practically identical: as

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deep and tender a tone of compassion penetrates every line of Buddha's words as can be found in the Gospels.

It is difficult to separate the legendary from the literal in his story, and as he preceded Jesus by five or six hundred years it is hard to accept the fable that these incidents of his life which absolutely reproduce in minute detail the Gospel stories were copied from the latter: it seems more likely that the truth is the other way! Early in his career he is found discoursing to an assembly of sages (Rishis) after his parents had searched in vain for him; he leaves his home and retires to the wilderness to fast and meditate for a while, during which period Mâra, the Prince of Darkness, or worldly Illusion, tempts him with every earthly lure; he has a Judas, Devadatta, who meets with a disgraceful end; he has interviews with two preceding prophets or Buddhas in a state of spiritual glory; he walks on the water, heals the sick; he escapes miraculously from the snares of his adversaries; his disciples receive the gift of miracles and speaking in tongues; he is transfigured on a mountain, and at his death the earth trembles, phantoms appear; he descends into the Hells and preaches to the suffering souls, giving them hope. He taught in parables, and often used precisely the same symbols as Jesus, such as those of the Prodigal Son, the Blind leading the Blind, the Rain falling upon the Just and Unjust, and many others.

In Persia and the near East the Mithraic cult was of enormous importance and lasted for centuries, certain offshoots even persisting through the early Christian centuries until Mohammedanism supplanted the old forms. Sufism, as has been mentioned in a preceding *Script* of this series, is that inner knowledge in Islâm which carried on, and still carries on, the ancient Magian wisdom of the Persians.

Mithras, the Savior, was called the "Lamb of God that taketh away the sins of the world." He was put to death, remained three days in Hades, rose again and ascended. At the celebration of his Mysteries during the Spring Equinox (about Easter) the priest cried: "Rejoice, O sacred Initiated, your God is risen. His death, his pains, his sufferings have worked our salvation." The followers of the Mithraic cult had the ceremonies of the Eucharist and of Baptism; their views upon the Creation, the Deluge, the War in Heaven, and the Garden of Eden were similar to those of the Hebrews. As far as outward form is concerned, the Mithraic religion shows the closest resemblances with formal Christianity, yet the origin of the cult is known not to have been later than B. C. 560.

Osiris and Horus in Egypt are the heroes of similar stories of mysterious births, triumph over temptation, tragical deaths and resurrections. Osiris became the Judge of the Dead, and is represented on the monuments carrying the Egyptian cross or Tau in one hand. Osiris descended

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into Hades after his tragic death and then ascended into Heaven. His death and resurrection were celebrated as the leading feature of the outer mysteries, and we shall see later why this should be so. Horus — a permutation of Osiris it should be remembered — was entitled the Royal Good Shepherd, the Only-Begotten, the Savior, the Anointed (Christos), and is frequently represented as an infant sitting on his mother's lap. She was called 'Our Lady,' the 'Star of the Sea,' 'Mother of God,' and sometimes in early art is represented as standing on the crescent moon with twelve stars round her head.

Space will not permit anything but the barest mention of a few of the endless permutations of the same idea of mystic birth, temptation, sacrifice for mankind, and ultimate death and resurrection found in all parts of the earth, for it is necessary to speak of the Theosophical interpretation of this extraordinary mythos. But first one word about the significance of the American versions, particularly that of the Central Americans and Mexicans. In the general consideration of the subject by agnostic comparative mythologists, they have laid great stress upon the fact that the Christ-Mythos was of Aryan invention and was spread by means of Aryan emigration, wholly or largely thus ignoring the very important and extraordinary fact that the same story was found to be the leading tenet in the most advanced nations of America when the Spaniards arrived. The story of Quetzalcoatl, the Mexican Savior; the religious legends of the Deluge; the Tower of Babel (Cholula); the primitive Paradise; the belief in Heaven, Hell, and Purgatory, and hundreds of other striking resemblances, made the Spanish remark that it was perfectly clear that the Devil had taught the Mexicans for the purpose of confusing them the same things that God had taught the Christians — an argument that has frequently been used in connexion with the Oriental Christ-myths, and has even been applied in our time to the presence of fossils in the ancient rocks to the degree of suggesting that they were placed there by the Devil to deceive mankind! Quetzalcoatl, like nearly all the other saviors, was said to have suffered for the sins of mankind. The morning star was his symbol, and he was translated to heaven according to one account. His mother was a virgin; he was tempted by the evil powers; and so fully did the Mexicans believe in his second Advent that when Cortez appeared, the unfortunate people felt sure it was the return of the good Quetzalcoatl to rule over them! The Mexican idea of the Supreme Divinity was high; He dwelt in the midst of thick darkness into which no man could penetrate. The Mexicans observed the right of Baptism, the ceremony of the Holy Repast, and they worshiped the Virgin Mother of God, Sochiquetzal.

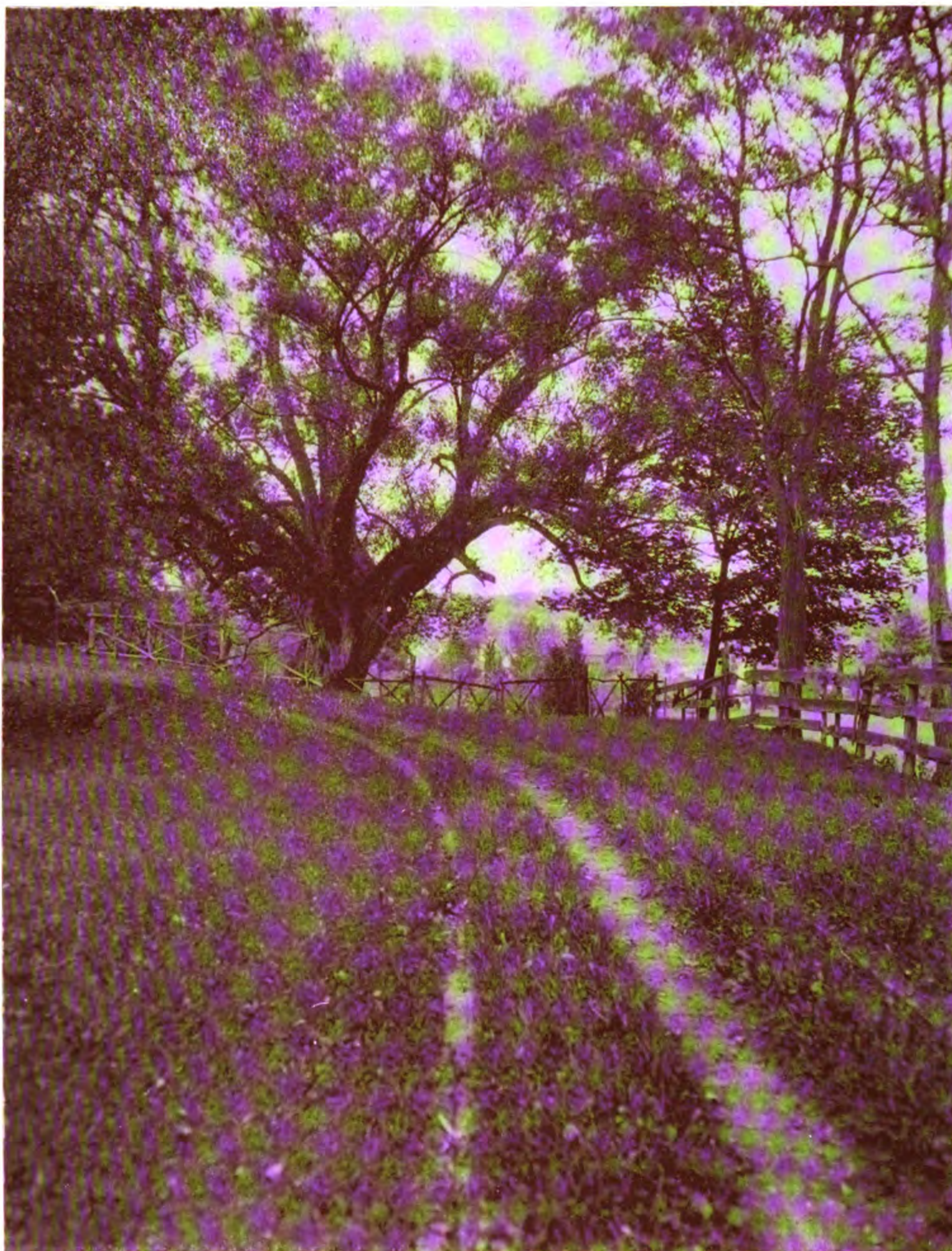
Animalistic science considers that all these Christ-myths are nothing

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but fanciful stories derived from the progress of the sun through the signs of the Zodiac from December to June and back to December; that the mystic birth in a cave represents the appearance of the sun out of the darkness of night and of winter; that the Virgin (Mary, Maia, Mâyâ, Mariatta, etc.) is the zodiacal constellation rising at midnight at Christmas; that the king who tries to take the life of the young child is the mid-winter darkness that will be ultimately vanquished by the solar beams; that the temptations are the storms and fogs of the winter. The twelve apostles or companions are either the hours of the day or the signs of the Zodiac; the Sun-god's greatest triumph is at midsummer when he is at the zenith of his activities for the benefit of mankind; soon the cold and darkness of autumn and winter set in and he is slain as the year approaches its limit. For three days, December 22, 23, 24, the sun appears stationary at the southernmost point in Capricorn; he then starts on his upward climb — or is reborn — on the 25th. (Capricorn is a goat, a climbing animal.) There are many other points upon which the solar mythologists dwell which need not occupy our space, but which can be found in all the encyclopaedias and the numerous erudite works on the subject.

Theosophical students, of course, recognise that the Solar progress through the year is the obvious *physical* meaning of the story, for the dwellers in the northern lands, but they protest emphatically against the idea that there was nothing more behind. Every world-symbol has many interpretations, probably seven at least, and the superficial material one so dear to our unspiritual modern science is little more than a blind, concealing the deeper ones from those who have not intuition to see that there must be something more. Taking a broad view over the past it becomes impossible to believe that the most intelligent of mankind in past time could have been satisfied for ages by mere imaginary concoctions regarding the most *heart-felt* subjects, based upon nothing but ordinary meteorological or astronomical phenomena. The seekers after real knowledge demanded without doubt histories and ceremonies based upon realities of spiritual experience. Unless the forms and ceremonies could prove their value in character-building, and show their foundation in the higher wisdom, the people would have rejected the mere quaint, artificial, meaningless personification of 'blind' natural forces or time-cycles, as soon as they found there was nothing behind the fair-seeming mask.

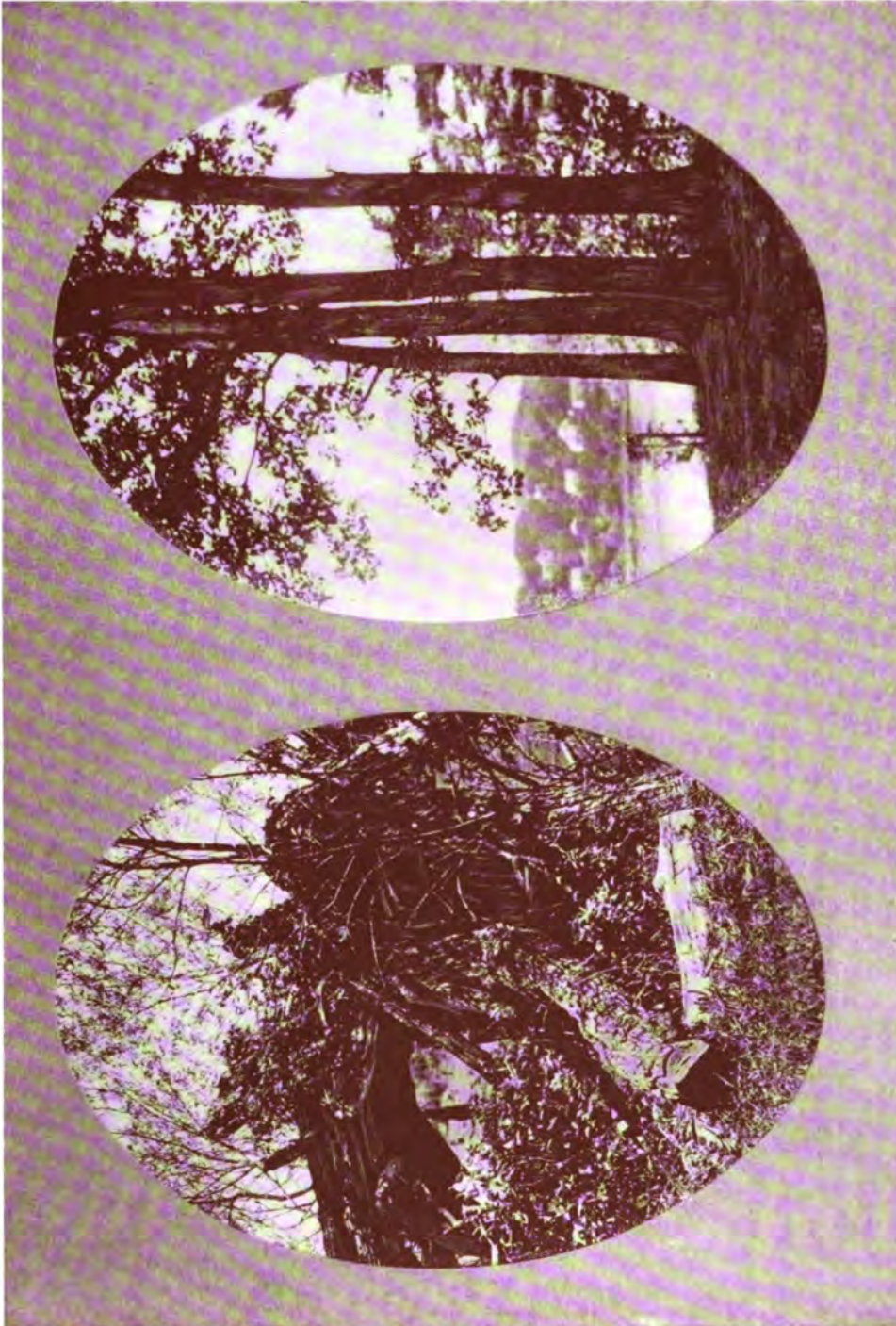
(To be concluded).



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THE "WASHINGTON WILLOW," OVER 200 YEARS OLD

While waiting for the Ferry, Washington and Lafayette held a conference under this tree. This venerable tree is on the estate of Katherine Tingley's childhood home, "The Laurels."



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(AT LEFT) THE "WASHINGTON WILLOW" AFTER BEING STRUCK BY LIGHTNING A FEW YEARS AGO
New shoots have sprouted all over it. This venerable tree is on the estate of Katherine Tingley's childhood home, "The Laurels."

(AT RIGHT) KATHERINE TINGLEY'S CHILDHOOD TEMPLE AT "THE LAURELS" ON
THE BANKS OF THE MERRIMAC

The poet Whittier was born in the village opposite

IDEAS THAT RULE THE WORLD

H. T. EDGE, M. A.

IT has been truly said that ideas rule the world, but we are sometimes apt to forget it in our pursuit of what is called 'the practical.' This vogue of the practical finds some justification by its contrast with futile speculation and unpractical philosophizing; yet it is possible to err as much on the one side as on the other, and to forget that the practical man is he who puts idea into application.

It is ideas that distinguish man from the lower creation and make him what he is; they are at the back of all progress.

Half a century ago H. P. Blavatsky came for the purpose of inaugurating a new era of thought. It was at a critical juncture that she came; for materialism was rampant, in science, in religion, and in sociological theories. The task she set herself was gigantic, and well described as a breaking up of the molds of mind. Like all such reformers and initiators, she encountered the strong antagonism of the forces which she had to combat; but was enabled to gather around herself a group of sympathizers and helpers sufficient to establish and perpetuate the Theosophical Society. The proof of her mission as an inaugurator of a new era of thought is to be found in her own express declarations, in the character of her teachings, and in the now visible results of her work.

Contrasting the ideas prevalent today with those that ruled half a century ago, we can realize how great has been the change; and nothing is easier to show than that these changes have taken place along the very lines marked out by H. P. Blavatsky and Theosophy. It is quite in order today to proclaim that man must seek and find salvation *within himself*, by summoning to his aid the Divine nature with which he is endowed; instead of expecting an unmerited salvation through faith in certain dogmas of vicarious atonement. Theosophy has always strenuously insisted that man, whatever may be the history of his animal nature, is essentially a Soul; and that he must manifest the grace that is within him, rather than wait for grace to be bestowed from without. This is a teaching that is universal, and can be understood and applied by the adherents of any religion in the great family of nations, thus constituting a true bond of union among all faiths.

And now, with every new day, the great truth of the perpetuity of the human Spiritual Soul, and its successive overshadowings in reincarnations in human form, is gaining ground. It is impossible sufficiently to

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estimate the mighty difference which will be made in our outlook upon life by the acceptance of this great amplification of the prospect. One who has grown accustomed through long habit to hold this idea in his mind, referring to it every thought, finds it hard to imagine the state of those who still believe that their present life on earth is the only one they ever have lived or will ever live. On this latter theory, we cannot find any rime or reason in life at all. Our present faculties do not enable us to realize much about Reincarnation; but the reason for our ignorance is evidently that we have so long accustomed ourselves to neglect the question. One has to be careful in dealing with the subject of memory of past incarnations, because the subject obviously lends itself to delusion or to imposture. A person who could really remember his past lives would have to be on a much higher level than the normal person of today. Such knowledge is for those who have attained to a very high level of self-knowledge.

Nevertheless it must be remembered that we cannot claim any greater knowledge respecting any other theory of what happens after death. The doctrine of Reincarnation, being a truth, commends itself to the reason, as explaining so many difficulties; and the more we keep it in mind and ponder over it in the light of daily experience, the more light do we get on the matter.

What idea can be more potent in its influence on mankind than the law of Karma, which exhibits the workings of unerring Law and Justice in all the affairs of life? Has it not always been the great stumbling-block in the way of believers that they knew not how to reconcile the seeming injustice of life, the apparent indifference of nature, with divine wisdom? But, with our knowledge of the doctrine of Karma, we realize that our perplexity was due to our ignorance. We had not taken a large enough view of the scope of life. A scientist who would discover a physical law must extend the range of his observations over as large an area as possible, otherwise he will not be able to trace the sequence of cause and effect. So with human life: if we consider it as restricted to a single brief term of seventy years, we discern but a fragment, and cannot relate cause and effect to any adequate degree. Karma, with its twin doctrine of Reincarnation, shows us that we are now reaping the crops we sowed in the far past, and sowing other crops for future reaping. Thus is our confidence in the immutability of Law established; and in the knowledge that no experience can be unjust, nor any effort vain, we find the antidote to pessimism and despair.

No one who keeps in touch with current opinion can deny that recent years have witnessed a rapid swing from materialism to a belief in the value of immaterial forces. Possibly the downward momentum of an

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age of industrialism and machinery might have submerged us, had not that great Soul, H. P. Blavatsky, come to arouse the spiritual vitality of our race, so that that race might be carried over the dangerous point; and so that the very difficulties brought about by materialism might spur us on to revalue the essentials of human life. That part of our nature which is made up of the bodily senses and appetites, enlarged by the co-operation of our intellect, is not the essential part of us. The essential part is something that lies deeper and is peculiar to man as distinguished from animals.

This leads to two other ideas which Theosophy has sown in the soil of modern thought — those pertaining to evolution and to archaeology. We have frequently had occasion to call attention in these pages to the much broader conceptions of evolution that are now being taken by prominent scientific men; wherein the operation of intelligence is regarded, not as a product of evolution, but as the active agent therein from the first. Nor will it be long ere it has to be generally allowed that the human mind cannot be considered as derived from the animal mind, but that it is a faculty which man has derived from another source.

H. P. Blavatsky did much work in directing attention to the discoveries of archaeology, and in impressing us with the lesson that they teach — that in the remote past there must have flourished mighty civilizations, endowed with faculties and powers which exceeded our own. See for instance her articles on "A Land of Mystery," now appearing in this magazine. This goes to show that the anthropological ideas usually entertained do not explain the facts of human history, which facts however are fully accounted for by the Theosophical teachings as to human evolution.

The few examples we have adduced, out of many which might be cited, serve to prove the ruling force of the ideas planted by H. P. Blavatsky. But, as a conclusion, we must refer to one which is probably the most important of all — that knowledge can never be sundered from the loftiest ideals of morality in thought and deed. Whatever in morality may consist in mere changing fashion, there is nevertheless the great body of unchanging truth. The great sin is "denying the Holy Ghost" — that is, being disloyal to our spiritual nature and origin; and morality consists in obeying the laws of our *Higher* nature.



"To bring back into life the noblest of ancient ideals, to awaken in all men's hearts an abiding love for the Good, the Beautiful, and the True — that is the Mission of Theosophy." — *Katherine Tingley*

BEWARE OF PROVERBS

RONALD MELVILLE



THE habit of regarding proverbs as treasures of wisdom, whose authority is unquestionable, is a bad one. True it is that wise men have, at times, expressed their wisdom in epigrammatic form, and these sayings have been preserved in that form; but it does not follow that all epigrams express wise thoughts, nor that all proverbs are treasures of wisdom, whose application is universal and infallible. Epigrams are dangerous because of their apparent conclusiveness; and proverbs are valuable in proportion to the authority they are able to bestow on an opinion. This authority may be questioned occasionally with advantage.

There is an old French saying whose authority may be challenged with propriety: "*Ce n'est que le premier pas qui coûte*"; for experience tells us that in any enterprise it is the continuity of effort that tells; and this continuous effort 'costs' assuredly. Still there is some truth in the familiar quibble, which declares that "*well begun is half done*"; and this seems to give support to the French proverb. Certainly there is a peculiar difficulty in the initial step in a new undertaking, and this difficulty overcome may seem to smooth the path beyond. Truly, the mere finding of the path is a big gain; but the following steps need effort, and the effort surely 'costs.'

Where the importance of the first step is most apparent is on the downward path: for there the forces of nature aid and augment the swift descent. But if the down-hill traveler turn and endeavor to retrace his steps, then he will find that each step on the upward path 'costs' dearly; and the proverb is proved untrue. Yet there is an unquestionable truth in it, if not a universal verity.

There are innumerable instances in which the first step is of supreme importance. Take the case of a writer. Have we not all known what it is to sit facing a blank sheet of paper waiting in vain for an idea that seems to hover near but just out of reach? At such moments it seems as if one were imprisoned in some empty 'chamber of the mind' surrounded by a garden filled with a wealth of fairy-flowers waiting to be culled, just out of sight. One feels as if there were but a step to be made to enter the enchanted garden; but that step seems more hard than any that may lie beyond. Why? Is it not possible that the imaginary prison is a dread reality? Are we not actually self-imprisoned? Is not that magic garden

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of ideas a glorious reality? Is not the imagination the great liberator of the mind?

From childhood most of us have learned to look upon imagination as the great deluder, rather than the heaven-sent liberator,— the champion, who shall slay the reptile Doubt, that 'dweller on the threshold' that chills the will and paralyses the mind. What is this dreadful presence? What is Doubt? This tyrant, that is so terrible a reality to those who have not learned to trust their mystic champion, their true Self. It is the shadow of Fear; and Fear is born of ignorance.

The Warrior who by his own radiance dispels the shadow, is Truth itself, the great reality, the true Self. To one who has not found the Self the first step across the threshold of his prison seems like a wild plunge into the unknown. For this plunge, trust is necessary, trust in the reality of that magic land in which ideas are real as flowers are, and all-abundant, and alive, waiting for one to gather them and bring them down to earth. Trust is the golden key that can unlock the prison-door and set the prisoner free.

But liberation of the individual soul is not the end of labor. To have gained access to the magic garden of ideas is an important step indeed, but it is not the end of effort; no! The great adventure is the bringing back to earth some fairy-blossom from the enchanted land of spiritual reality, to show to dwellers in the world of shadows, that they may know the soul of things is beautiful, and true, and real; and that it is accessible to man.

Upon this path no step is taken but at the cost of effort, aye, and of suffering, it may be; but who would grudge the cost? Not he, assuredly, who knows the joy of the creator giving form to great ideas, bringing to birth thoughts that lay dreaming in the enchanted land, waiting to be awakened into life. To work with Nature, that is the joy of life; and who would count the cost?

But it may well be urged that there are people to whom Trust is unknown, who live in a continual state of doubt and seem incapable of faith or trust of any kind; and it would be mere mockery of their condition to talk to them of trust, even if they should come to see the desirability of such a quality; for how are they to achieve so great a transformation in themselves? Will they not ask: "Can Trust be born by a mere act of will?" And if they ask the question, how shall it be answered? To the doubting mind, Trust can only seem an act of wilful self-deception; how can it be otherwise?

How can the sleeping soul be awakened? How can the dreamer be convinced his dream is not reality? Sometimes it is enough to show a

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light, to call the dreamer by his name, to startle, or alarm him. But unless the awakened makes the effort to regain his lost self-consciousness, he will sleep again. To break the power of the dream is but the first step; for the sleeper to recover full self-consciousness, and to remain awake, that first step must be made continual. And this, the establishment of full self-consciousness, I take to be purpose of our life on earth. It is probable that to all men at some time in their life there comes a flash of this self-consciousness; but it is fleeting and may not return. And yet that flash of light is in itself enough to justify the existence of that individual. If he has known but one such moment in a life-time he has not lived in vain. But if he fondly dreams that all is done when that first step is taken, then he will have to learn by long experience that each succeeding step costs the same effort, and he will learn that it is not only the first step that costs.

Evolution is not a succession of leaps and bounds; the process is continuous: it is a gradual unfoldment, from within outwards, a long-drawn story of formation, in which there is no beginning and no end; the awakening of consciousness has passed through many stages ere the creative spirit utters the mystic word of power, and the cry "Let there be light!" vibrates through the depths of chaos. The initial impulse is eternally renewed; there is no step in evolution that costs no effort; but such effort is the joy of life; and man is wrong to fear the initial effort, the first step, no matter how important it may seem; for in reality each effort is a first step to all that follows after. Truly "End and beginning are dreams"; and the dawn of creation is Now. There is no step in evolution that can be taken at any other moment. The time to act is Now. Each step is in turn the first step, and each one is made at cost of effort. Therefore, I say again: Beware of epigrams and proverbs!

THE HUMAN RACE ADVANCES THROUGH KARMA

E. A. NERESHEIMER



BOTH the Universe and Man proceed from Spiritual Realms to which ultimately they must return.

Nothing can exist in time and space that is not primarily based in an idea, from which issue all subsequent conditions and attributes, and such forms as may clothe it. Even matter, intelligence, and life are but modes of expression; vehicles for the manifestation of ideas, formulating what already is. They are not in any sense fresh

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creations, but only the issue of an ideal impulse, coming forth in boundless modifications from ONE INFINITE AND ETERNAL PRINCIPLE.

Conditioned existence moves forward in a series of cycles of alternating descents and ascents, for the purpose of unfolding the infolded consciousness in all sentient beings and creatures, spinning all the while an extending thread of knowledge. This thread, formed of a continuity of consciousness, connects the past with the future, bridging apparent interruptions caused by temporary lapses in progress — births and deaths — to which all living centers of being are subjected. Its function is to preserve individual identity upon which man's progressive development depends. Its continuity never ceases until the very end of the Grand Life-Cycle is reached; hence there is ample opportunity for all creatures and especially for 'Man,' to accomplish all that is prescribed for them in the Universal Plan.

We are proud, in this our twentieth century, of the wonderful scientific discoveries and mechanical inventions of our time. We have flying-machines, wireless telegraphy, the phonograph, and many other useful, practical, and alluring devices, produced by ingenious effort, for the profit and pleasure of men. But, as a matter of fact, these are mostly but re-discoveries of similar contrivances already known to humanity in former cycles, and now rediscovered at the recurrence of a similar cyclic period in the spiral revolutions of the 'Universal Wheel.'

The Secret Doctrine tells us that the Atlantean Race of the Fourth Root-Race of our present Life-Cycle, had many of the intricate material mechanical devices, as also divers other inventions which will at some time probably be rediscovered by our civilization; that is to say, if we escape the dire fate which overtook that great Atlantean Race, many millions of years ago. In the exuberance of their material success and owing to their concurrent neglect of spiritual integrity, they utterly lost their sense of proportion, and consequently missed their great possibilities. Heedlessly practising the magical arts for selfish ends, they lost the benefits which they should have gained from advantages peculiar to their cycle.

Every kind of energy expended by sentient beings must work itself out according to principles inherent in the Law of Cause and Effect, the Law of Karma, which ever tends to re-establish equilibrium. Hence the egos, of which that ancient race was composed, have since then certainly reincarnated many times, and perchance among us at the present time are some of those very pilgrims, once again rushing rashly and in ignorance over the borderland of safe development into the dangerous and nebulous regions of psychic practices.

The trend of our time certainly has produced an attitude of mind in

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the great masses of the people which causes them to feel that they must have a maximum of happiness for themselves at any cost, irrespective of consequences. It is pitiful to witness the utter disregard, the ignorance, of the inexorable Law of Karma, that still exist in the minds of many intelligent people who thoughtlessly and flagrantly overstep their natural limits as if they had never had the experience, so common to all men, of bitter pain following upon the heels of misdeeds and excesses. Injustice, oppression, unbrotherliness between nations as well as individuals, mark the temper of our times, and indeed in many other respects also we see practically the same restless negation of moral laws that also supervened, according to ancient records, during the time of Atlantean civilization.

However, it is useless to try to cheat Karma. Karma is the very law of our being. We are its product and subject to its workings; Karma being, in fact, the inseparable companion of conditioned existence in its every phase and aspect. It is universally present, adjusting and re-adjusting all circumstances, and if we only knew this, we would certainly hail it as our best and kindest friend. Karma is verily the cause of our Universe, and of all universes that have come into being, and that will be; each new appearance being due to causes engendered in previous existences. So it has ever been from beginningless time, and so it will continue to be in all eternity: — and through Karma's unremitting action man is forced to advance.

This Universe of ours, and every mode of existence, including human life, has the same spiritual and material ancestry; but nothing can ever happen of itself either by fortuitous circumstances or by chance, or so-called 'luck.' Everything, however small and apparently unimportant, is primarily the result of an idea of some kind, involved in and resulting from an intricate but unbroken chain of Karmic causes and effects, most marvelously linked together. All that happens to us has been of our own making in the past, and nothing but a just and impartial effect, patiently endured, can ever neutralize it. As said before, Karma is our true benefactor and friend. How otherwise could it have come about that, in the early stages of evolution, our undeveloped bodies became so delicately adjusted to the stimuli of forces from without?

During the early stages of the development of the race, the physical form was quite unresponsive, and the intellect drowsy and unheeding. The mind was hardly more than a resisting medium to higher impulses. The inner consciousness was therefore constantly compelled to struggle for expression through a rigid shell of matter. Yet the body grew in stability, the slow nerve-response was accelerated, all this being due to the reactions produced by Karma. Karma hammered incessantly on the various sheaths of the primitive organisms with the effect that they were

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forced to become more yielding and reflective, gradually opening up new avenues for the expansion of perception and knowledge.

Although progress may be said to have been going on uninterruptedly up to the present time, yet, when we look at the human race as a whole, including the not inconsiderable intelligent portion, we see that, as yet, but little interest is shown in the more real, the permanent, qualities that are possessed by all men. It is true that the tendencies of the *Tamasic* quality are difficult to overcome and it is for that reason in many cases that a tenacious indolence, still clinging to them from the past, hinders and impedes a free response to promptings from within. Mental even more than physical indolence is responsible for this, since there are a great number of people who are not habitually lazy in the conduct of their customary occupations, or in carrying out any task which they particularly like, or which they think will lead to power or profit for themselves.

With regard to the sum-total of development for the human race, however, it may perhaps be said that its present condition does not actually fall so very far short of what it should be, considering that, as the Teachings declare, it is not so very long since humanity passed the middle point of its evolutionary career, and that it is now only at the beginning of the second half of the Grand Life-Cycle. It cannot therefore be considered as strange that, with the awakening from out of the darkness of matter and with the expansion of intellect, the trend should first have been that of intense and egoistic emotionalism, along the easy and broad Highway of Life. Feeling is one of the most potent of the associates of the mind, and it will be long, ere it can take its rightful place, coupled with virtue and ethics. Meanwhile it, of course, remains a fruitful source of passion and excesses of all kinds. Men still restlessly toil, hustle, bargain, invent, and scheme, merely in order to gain an advantage for themselves over their fellow-beings, without any awareness of the true inner worth and many other real privileges they possess. They race through life in a perfect frenzy for selfish possession, squandering the while their energies in a multiplicity of objects and sensations which are degrading even to their present limited ideals.

Increased intelligence and ability means greater power, of course; but fortunately for the world and for mankind, certain limits cannot be overstepped with impunity. There is a law by which every accession of intelligence is accompanied by a corresponding degree of responsibility. The karmic effects that ensue from each act and thought should be reminders to us. The motives of one who is ignorant are generally not very complex, and they are therefore not subject to violent reactions, but when the intelligence rises above a certain level all thought and action

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assume wider relations, encompassing other planes besides the physical, and the consequences therefore are greater and much more far-reaching. These relations go to the very heart of things, and wise men of all ages have not only hinted at, but have even traced the reactions from, certain causes as affecting the whole constitution of man; his soul and body, including even those little lives which go to make up his physical organism, and whose well-being is in his charge. Every act of man is composite in character, and reacts upon every plane of being. It is always prompted by a motive, and propelled by faculties of the mind which invest and connect it with astral, mental, and psychic matter and powers.

The popular view is that an act or thought is chiefly connected with physical life alone, whereas in truth it finds but its outward expression therein. By reason of a lack of knowledge of the interaction of other subtler forces with those of the physical plane, a certain notion has arisen that pain and disease of the body may be cured with impunity by the use of mental powers. The fact is that if indeed an affliction is remedied through the influence of the mind it is not necessarily eliminated from the system, but, on the contrary, only transferred to another part of the nature, *i. e.*, to the mental or psychic planes, often breaking out in mental and nervous disorders, and finally affecting the body also; and so the disturbance finally returns again to expend itself in the body. The rationale of the process is that when disease appears in the physical constitution and the symptom of pain is experienced, then it is a sign that Nature is making an effort to expel it from the system in a normal way. If arrested by the mind, then, as said above, it is forced back to the plane where it originated, and when it appears again in the body it comes reinforced with some worse evil, due to a mistaken interference with Nature's laws.

It is quite plain therefore that such dabbling, without certain knowledge of the laws that govern all planes of being, and attempting to divert the course of events decreed by the Law of Cause and Effect, must inevitably result in blunders and disaster. Karma cannot be cheated or propitiated.

It would indeed be futile for any 'baby-Ego' deeply immersed in emotionalism, to wrench itself suddenly free from accepted conventions and traditions without some previous preparation. There must at least be a reasonable balance of the physical, moral, and mental faculties before such a course can be pursued. The safest way for the avoidance of entanglements and errors is patiently to prepare the soil by right conduct, devotion to principle, and the study of moral relations. Careful thought must also be taken of physical conditions, in order that we may

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work with Nature instead of against her, causing disharmony and consequent 'dis-ease.'

The first real and sure sign of a readiness to enter upon the path that leads to freedom is a supreme discontent with the impermanence of all conditioned existence, and a confidence in the desirability of a life of greater stability. This will lead to that which is enduring, real, and abiding.

A universal spiritual connexion binds together all things: creatures, men, and even universes. All forms of existence originate in the One Source of All Being, and are established upon that foundation. Uninterrupted development through the continuous recurrence of birth, death, and regeneration is the lot of every man while he remains within the spheres of action and reaction.

The aim of all progress along any line whatsoever is to bring into manifestation the pattern first conceived in the Spiritual Realms by the Divine Mind. "As above, so below." The process is repeated from plane to plane down to that of the materio-physical, the spiritual thread passing through all stages from the highest to the lowest. The proof of this truth is that it is universally applicable. As the cycles pertaining to Cosmic Evolution move in spiral progression of ups and downs, so do the smaller cycles likewise, in analogical repetition, on every plane, and all proceeds from the plan formulated by the One Informing Life that pervades All,—Karma being the regulating agency.


Man is, so to speak, the reflecting mirror of the Whole, for in him is represented every phase of consciousness, every state of matter, every degree of intelligence, and potencies of every grade within the Universe. However, the consciousness of the presence and functions of these potencies in man as throughout the Universe, is as yet unknown, or but ill-defined in man's perceptions, owing to the more or less densely material vehicles through which the widely differing human units act while proceeding on their journey towards perfect unfoldment. These Realities inhere germinally in all men, and must eventually be known to each through the realization of his Higher Nature.

From Spirit we come and to Spirit we must return. We have lived in many worlds and in many solar systems, each of which has afforded us development of a kind peculiar to each of these systems, and there are still many more such experiences before us, on the upward path that we have already entered upon, since the middle period of the Grand Cycle.

The full measure of our possibilities in future association with Hierarchies of Divine Beings may as yet be shrouded in mystery for us, but all these Intelligences are ever in sympathetic and karmic concord with us, *i. e.*, with the nobler part of our being, for the nature of these Intelligences is in very truth the same in essence as our own Higher Self.

AS TO WRITING AND READING

TALBOT MUNDY

N one point there is very nearly a consensus throughout all the world. They are not many who deny that literacy is a symptom of the progress of the individual and of the race. Some nations have insisted on a test of literacy before they will admit an immigrant at all, and in civilized communities it is compulsory to learn to read and write. In fact, as much stress has been laid on literacy as on sanitation, with the consequence that what was patronizingly referred to as the 'Fourth Estate' has grown into a social element whose boundaries are no more easy to define than is its influence to measure.

The accepted critics speak of modern literature as a flood, and they are right, for it is not less 'floodsome' than was Noah's fabled deluge. They refer particularly to the books that thunder off the presses of the world so fast that none can possibly keep track of them or read the tenth of one per cent. The books, though, are as one drop in the ocean in comparison with all the magazines, newspapers, bulletins and pamphlets that pour forth day by day. Nor do these complete the flood.

Who reckons up the tons of correspondence that the postmen carry to and fro? Has anybody sought to measure up the influence for good and evil that the stamped and sealed hand-written letters wield, which pass in billions back and forth in what amounts to legally protected secrecy? The hand that writes the letter rules the world, these latter days.

All superstition dies hard, and it lingers in the veins of men long generations after its pretensions have been expertly exposed and drenched with vitriolic ridicule. We do a thousand things from superstition that our reason would reject if we should pause to analyse them; and by no means least is the effect that we permit the written or the printed word to exercise upon our thought, and so upon ourselves and our reaction toward one another.

What poet said he cared not who should write a nation's laws, provided he might write its songs? His was a modest preference. The harm he might do, or the good, though vast, would be as nothing to the influence of poisoned pens that scribble in the darkness and suggest, to minds all unsuspecting of the subtilty, solutions of life's handicap that lull into a lazy dream of self-absorbed indifference, or stir the lower leas of animality to madness.

All of us attach too much significance to what is written. We forget that the essentials of life, intangible and tenuous, the inner spiritual

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meanings of the symbols that we see, are inexpressible in any form whatever. Ink and the best hand-woven paper are not mediums through which the spirit can emerge, and no man, pen he ever so adroitly, from a motive utterly unselfish, with an aim however high, can write one line that is not capable of misinterpretation.

We are too prone to believe whatever we may see in print. We take less care to look into the source of what is fed to our imaginations from the printed page than to investigate the food we eat (though we are careless about that). Incorrigible superstition guiding, we assert or take for granted that no individual, or group, or organized association would attempt to drug our minds; and we forget that the drug-craving almost always is unconsciously acquired. From very small beginnings it becomes a tyranny that owns, eats, empties, and leaves nothing but the shell of manhood. Do we stop to think that drugging of the mind and its imagination is a subtler and a worse form of corruption than the peddled poison that can only wreck one human being at a time? With pen and ink we can be poisonous at wholesale and a million can fill their minds from the suggestions of one black filling of a fountain-pen.

Time was, when literacy was the privilege of few and the majority were at the mercy of the masters of the art of writing; pens were mightier than swords in those days; he who took his pen in hand was conscious of responsibility. So well was that condition realized that censorship was rigidly enforced by church and state, both equally aware that superstition lent exaggerated value to whatever might be written and regardless of who wrote it. In the early days of printing censorship increased in rigor, aided and abetted by the fears of long-hand secretaries that their own profession of the pen might fall on evil days.

In spite of censorship, it was as evident in those days as it is now, that a man equipped with fluency and malice might undo more governments, upset more nicely balanced calculations and leave greater ruin in his wake than all the culverins and powder in the arsenals of Europe. None denied, as few deny today, that printing, writing, correspondence have in them the germ of liberation for the minds of men; the benefit of literacy was conceded, but the dread prevailed of what might happen if the gift of literacy and the freedom of the press should actually pass into the keeping of the common people.

Those who had inherited, or had assumed the custody of public morals were agreed on the necessity of rigidly reviewing in advance of publication anything the printers might intend to loose upon the public. But — “*quis custodiet ipsos custodes?*” It was discovered, then as now, that what goes through a sieve is governed by the nature of the meshes of the sieve; it was impossible to keep a higher standard of morality

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than that of any individual entrusted with enforcing it. The leak began; there flowed in rapidly increasing streams into the channels sanctioned by authority all manner of polluting filth to find its level in the lower swamps of public consciousness.

Stupidity increased the weakness of the censorship, since good intentions never were the gage of government. Excluded works of merit, whose plain writing or originality had shocked the appointed guardians of thought, found outlet to the public somehow and men mocked a censorship that tried to keep from them such mental stimulant — until, since ridicule is all-corrosive, censorship became discredited and, knowing its own weakness, vanished into nothing more than name and a few emoluments.

Then license had its day, with now and then reactionary swings that but intensified the common will to read, or to be read to, from whatever was forbidden. Side by side with a perpetually gaining literary habit, that as generations came and went alchemically changed the medium of thought-communication from the sung and spoken to the written word, there flowed out of the stagnant lower levels of the human mind a habit of indecency unable to express itself except in the corruption of the noble, the artistic, the sublime.

So, side by side, the literary bay-tree and the worm both flourished, the worm spoiling what the nature of the tree produced; until, unable any longer to restrain the human appetite for knowledge easily acquired, those in authority let down all barriers and, making virtue of necessity, decreed that literacy, if no more, should be the common heritage of all men.

'If no more' was where the canker entered in. By law it was compulsory to learn to read and write, but not to learn to judge between the good and evil. Canons of good taste, artistic standards, literary judgment were omitted from the new curriculum, imposed on men, or else conceded to them by the keepers of the nations' weal. There came a generation, taught to read and write and stirred to mental hunger by the consciousness of an ability its ancestors did not possess, but utterly unable to discriminate and no less bound than formerly by superstitious reverence for anything in writing or in print.

On them, in their simplicity as helpless as young birds about to leave the nest, the hawks of opportunity descended. There was born, within a generation, an enormous system, sprung Minerva-like from out the forehead of the century, equipped with thundering machinery, devised expressly to exploit the common people's craving for a mental anodyne. It praised itself. It flattered its eager victims. Flamboyantly it flourished fragments of the truth and drenched them in a stream of printer's ink. It cultivated in the public mind the theory that all men had the right to

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know their neighbors' business and, reckless of the consequence, excited to the limit the awakened craving for sensation.

The printing-press became the governing machinery of nations. With the youth compelled to go to school, it was a simple thing to cultivate in coming generations markets for the ever-growing, ever more sensationally written flood of daily fiction masquerading as the truth.

The proper field of fiction was invaded. To obtain an audience the story-writers yielded to the impulse to appeal to the sensation-appetite, soon learning the advantage of the indirect suggestion over downright loathsomeness. Deliberately books were written with the unconcealed intention of evading legal penalties while pandering suggestively to all the lowest human instincts — they themselves, the writers, in their own youth caught within the toils of the impersonal, intangible perverter of men's minds, whose modern engine of perversion is the press.

Now this is clear: as much today as in its first beginnings literature has in it the seed, the possibility of liberation for men's minds. Men live today, as yesterday, whose destiny has charged them with possession of great 'organs of opinion' — who are publishers of magazines, and books, and newspapers — and who are striving with all their might to purify the streams of print that flood the public mind. But they have learned in the expensive college of experiment that appetite, once whetted, is impossible to appease or to ignore, and they are faced with the fact that the public is glutting itself with trash and, on the whole, prefers it to the better wares that those aware of their responsibility persist in offering.

The flood, in other words, has got beyond control. Discolored, foul, polluted with the reputations of its victims, it has burst the banks of dignity and flows over the whole wide realm of thought. Like Noah in his ark, some writers float on it, some publishers preserve their self-respect, some readers swim, selecting flotsam to support their interest and finding quiet counter-currents — now and then an island or a rock in mid-stream. But the most go down along the flood, and no man knows to what depravity it leads.

The pessimist's persuasion then, is easy — lazy might define it more correctly. If we view what Kipling calls the "unforgiving minute" with the concentrated gaze of appetite that throws the wider views of time and cycles out of focus, it may be difficult to disbelieve that all humanity is drowning. Then — hope lost for the world, ourself the looker-on — there might be some good sense in resignation to the thought that all is vanity.

They say that Solomon composed that epigram, in some despairing mood when he had tasted all the ashes of sensation. Yet the same man, in the same mood, wrote "there is nothing new under the sun." Nor is

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it new then, that the world should foul its own nest and pollute the stream of literature. Always it has done the same thing. It erects its cities and pollutes its rivers; it discerns art dimly and invents the chromograph; it hears the symphonies of Beethoven, and dances to the cacophonic barbarism of machine-made jazz.

None knows the number of the wise men and the prophets who have brought into the world new torches lighted at the Ancient Fire of Wisdom. No historian can count the creeds, philosophies, fanaticisms, canons and dissensions that have leaped up from the darkness to distort that light, have flickered in it for a while, and vanished. When the rain drops on the thirsty earth, the mud forms. When the light shines in the darkness, shadows multiply themselves. When wind blows, there are waves that wreck ill-managed ships.

No floods persist. They leave destruction in their wake and carcasses, the ruins of homes unwisely built and tumbled, littered acres where the land-marks stood; but from them, in the leisured course of time, men learn a little wisdom — as they learn from the polluted streams they labor to repurify at last and to protect. Men die from the pollution — die in droves, until at last survivors listen to the advocates of cleanliness.

There is an endless store of Wisdom, and the acts of men can no more empty it than can the night blot out the sun. By night, how many of us think the day has gone forever and no dawn will gleam along the hills? Not even maniacs succumb to that delusion. All of us expect the coming dawn, and some of us prepare for it. We may await a new dawn of the Ancient Wisdom in the world with equal confidence. We may as well be ready for it when it comes.

Undoubtedly the night of literature lingers; there are many who have bad dreams, some who sleep too deeply to be dreaming, and a horde who dance the night through to the tune of any instrument, who will be weary and will sleep late when the morning comes. But stars shine — all the brighter for the darkness, and considering the stars is better for us, and more restful, than to woo sensation in the yellow light that seeks to dim them with its artificial glare.

H. P. Blavatsky was the morning star. The literary dawn will not be far behind her. She retaught the ancient law of individual responsibility, and of the dignity and the divinity of man. Her theme was theme enough for all the writers of the world for centuries to come. With morning, when the world perceives there was no profit in the yellow glare of cheap sensation; when it sees the littered nastiness of what the lamps made to resemble virtue, it will turn toward the sun.

But there is no need now, because the morning star is merged into the faint rays of the rising sun, to waste time waiting for the full dawn.

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There is still with us that "unforgiving minute," and the words we write are as reactive as the stuff we read. We are responsible. In these days, when the youngest of us is a letter-writer and the oldest makes his book of reminiscences, not one of us escapes responsibility for some share in the stream of written thought that goes forth influencing men's minds. Responsibility comes home to roost.

We are in school, as all the universe was always — in the school that fits us for the ascending path of evolution. We are learning, or if not we will be forced to learn, to use the written and the printed word as medium for transference of thought, in preparation for the day — it may be centuries ahead of us — when thought-communication will be understood and used without mechanical assistance.

It requires no deep investigation into logic, and it needs no pinnacles of purity from which to realize that just so long as we are willing to admit into our thought the written vapors of suggestiveness and all indignity, we never shall be fit to guard our minds against a more insidious, unwritten method of approach. It is what we read now — what we are willing to spend time on reading — that provides us with a part of the experience on which our evolution will be based.

And so with writing. Whether it be letters to our friends, the daily news or books intended to be read by fellow-men whose personality and views are totally unknown to us, we must respect their dignity although we fail to recognise our own. We may not trespass in a man's house; laws are rigidly enforced against offenders who befoul the air with smoke or keep their premisses in such condition as may spread disease. We keep all those who are likely to spread contagion isolated. But we must learn not to contaminate the thought of others, nor to obscure truth, nor to deny it with the written word, before we shall be fit for further progress.

In our hands, available to all of us, there is a means of thought-communication. We have fouled it until all too few of us can recognise the foulness, and we have to purify it carefully, persistently and one by one, each individual attending to his own share of the whole. No one man, nor any group of men is rightfully to blame for the incredible debasement of our modern literary output, which is due to the inherent craving of the lower natures of us all for anything that will keep our eyes masked from the light. Indignity desires indignity, like craving like.

The dawning of the dignity of man affords the remedy. When writers, whether of books or news or private letters, learn that they imbue the written matter with their own true character, revealing to the educated eye their meannesses as well as what of virtue they may have, there will be more attempt to cleanse and prune the thought that goes on to the page. When it is realized that every contribution to the mass of sordid

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thinking adds to the inevitable karma that contributor will have to meet, there will be caution, if for no more reason than a mere enlightened selfishness. When it is understood that the reception into consciousness of sordid views and misinterpretations of the facts of life unfits the thinker for true thinking on his own account, the market will diminish for the wares of the sensualist and for sheer self-preservation he will have to strive to turn out better reading-matter.

The last phase of literary degradation has arrived, exactly as the deepest darkness usually precedes dawn. The so-called 'realistic' school of letters foists on us a presentation of the worst side of men's character, their worst indecencies and lowest aims, as the truth about human nature; and they scream, as they scream of the indignity of nature, that the truth and art are one.

That wail exposes their own falsity. As surely as that truth and art are one, depiction and delineation and description of the dignity of manhood are the first pre-requisites of art. The rebirth of the art of writing, though the midwives of the so-called realism scream however loud that their brain-child is nature's favorite, was heralded when first H. P. Blavatsky dared to come among us and reteach that fundamental principle of all art — that life is spiritual evolution, aspiration, ever climbing upward, and the picture of degeneracy is not, never was and never can be worth a minute's spattering of pen and ink.

With dignity (of which two attributes are tolerance and humor) let the spiritual aspect of humanity become the theme of art, and soon there will be greater men than Shakespeare in our midst, because we shall be plowing up a field of thought in which the seeds of renaissance can grow.

THE HIGHER SELF

T. HENRY, M. A.

"Each human being is an incarnation of his God, in other words, one with his 'Father in Heaven.' All that an average man can know of his 'Father' is what he knows of himself, through and within himself. The soul of his 'Heavenly Father' is incarnated in him. The soul is himself, if he is successful in assimilating the divine individuality while in his physical animal shell."— *H. P. Blavatsky*



O make the above teaching clearer, the reader may be referred to *The Key to Theosophy*, where by means of the index and contents he can find various passages bearing on the subject. We learn that the 'Father in Heaven' is *Atmâ*, "the Higher Self, neither your spirit nor mine, but like sunlight shines on all. It is the universally diffused divine principle." This is the highest in the list

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of the seven principles of man. The next is *Buddhi*, "the spiritual soul," the vehicle of *Atmâ*. "Neither *Atmâ* nor *Buddhi*, separately, nor the two collectively, are of any more use to the body of man than sunlight or its beams are for a mass of granite buried in the earth, unless the divine duad is assimilated by, and reflected in, *some consciousness*."

To find out what is this consciousness, by means of which the light of *Atmâ-Buddhi* is reflected and brought into relation with man, we refer to the next principle, *Manas*, or Mind, which, when united with *Atmâ-Buddhi*, forms the "spiritual Ego." "This is the real individuality, or the divine man." (See chapter VIII)

It is this last, therefore, which must be the soul of his Heavenly Father, which is incarnated in man, and under certain conditions is himself, as our initial quotation states. We see further what Jesus must have meant by his sayings about the Father and the Son. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (*Matt.*, xi, 27) Still more do we find in John's Gospel. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life" (vi, 40).

We shall be proclaiming no 'heretical doctrine' in these days if we aver that Jesus himself makes no *special* claim for himself as an incarnation of Divinity; but merely takes his own case as an illustrative example of what is true, and what is possible, for every man. This understanding of the matter is held by many influential theologians today, as we gather from our reading of current literature. The idea of Jesus as a *special* and *unique* manifestation of *Divinity* seems to have been an afterthought; and such a process of transformation is always apt to occur in the later states of any religion; when, the Teacher having withdrawn, the commentators get to work on his teachings. It is by this process that religious teachings are made sectarian, special, local, exclusive. In place of the Teacher's open invitation to all men to seek the path of Self-Knowledge, and to approach the Father through the Son (their own spiritual Ego), is substituted some special mark of grace, some definite form of creed or shibboleth, without which (it is said) no man can be saved. Those within this charmed circle are the 'elect,' and those without are 'heathen,' to be converted if possible.

And today we see that professed Christians are ardently embracing this broader and truer view of their religion; thus proving themselves to be, not innovators, but the real and genuine fundamentalists, going back to the teachings of their Master.

The important thing to remember is that the teachings thus proclaimed by Jesus are those of the Universal Religion; and are therefore to be found in the utterances of the other great religious Teachers. Such

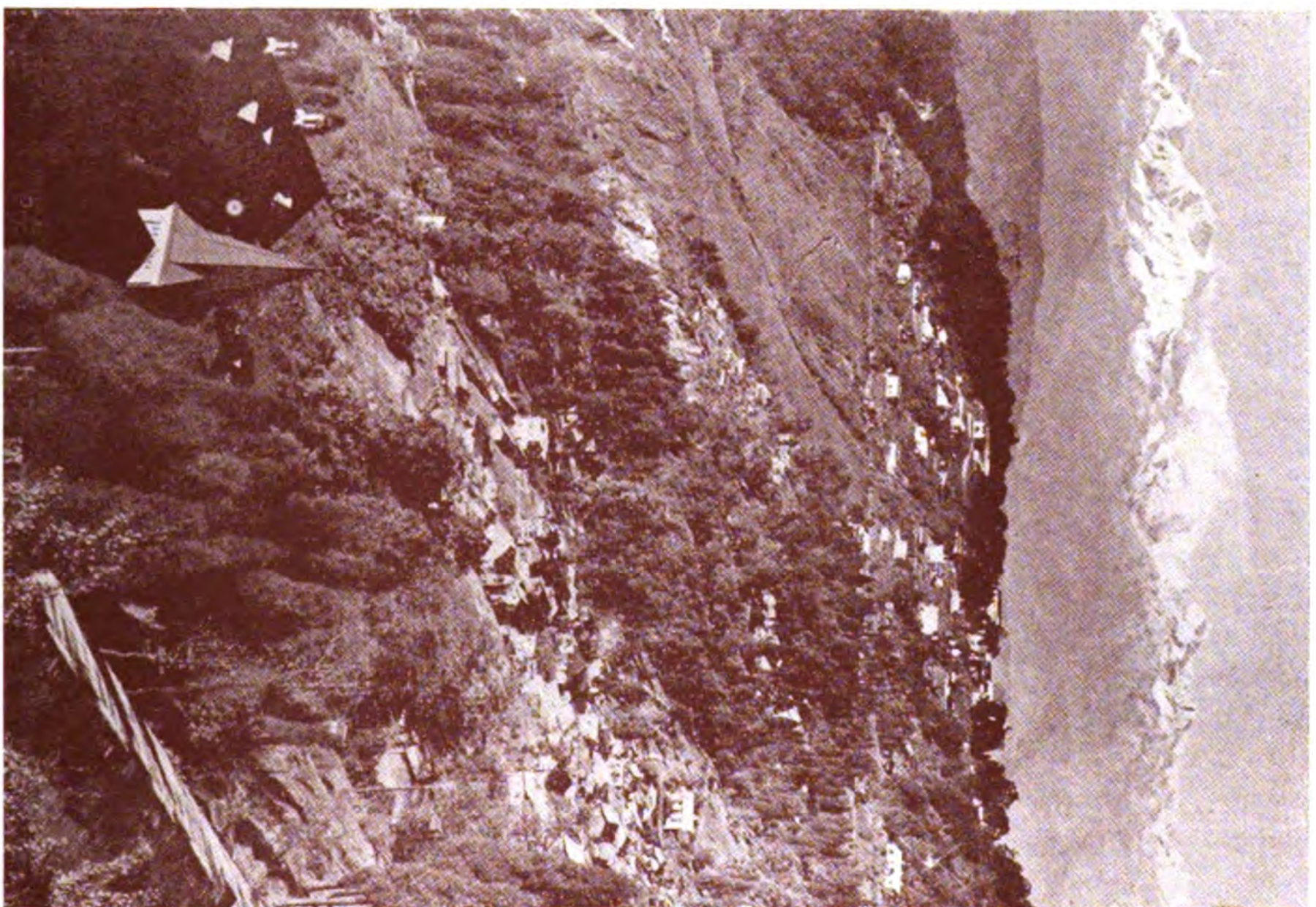
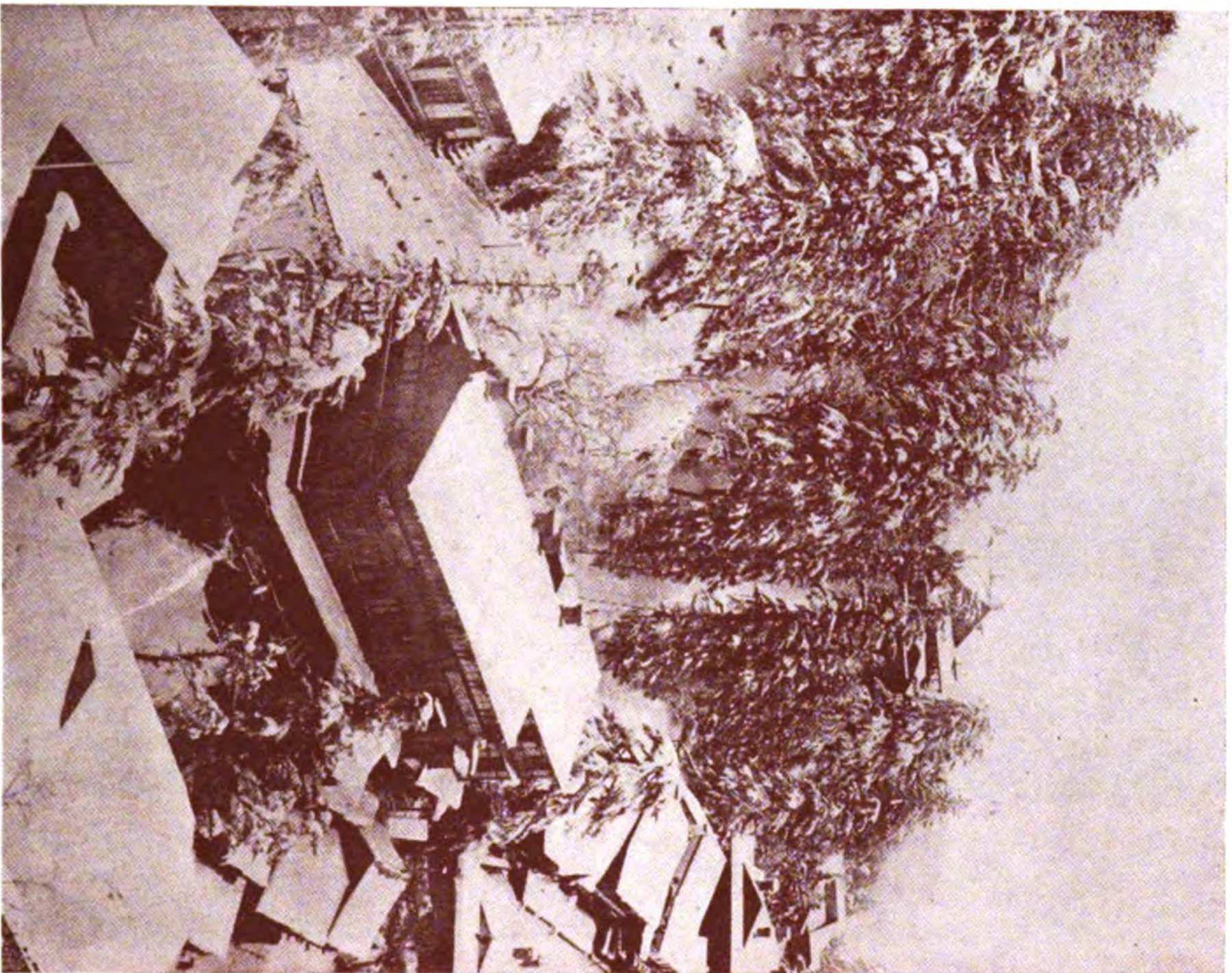
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adherents of other religions as can preserve a similar openness of mind with respect to their own doctrines, will thus find themselves in harmony with the more openminded Christians. For the diversity of religious sects is harmonized when they all recognise their common origin in the universal Religion.

That universal Religion is unshakably founded on facts in human nature; facts which are explained in the writings of H. P. Blavatsky, from which we have quoted. For these teachings as to the dual nature of man, and as to his possessing both a divine and an animal nature, mysteriously connected with each other in his earthly life — these teachings rest on ascertainable facts, which have been recognised by contemplative people during the whole history of mankind.

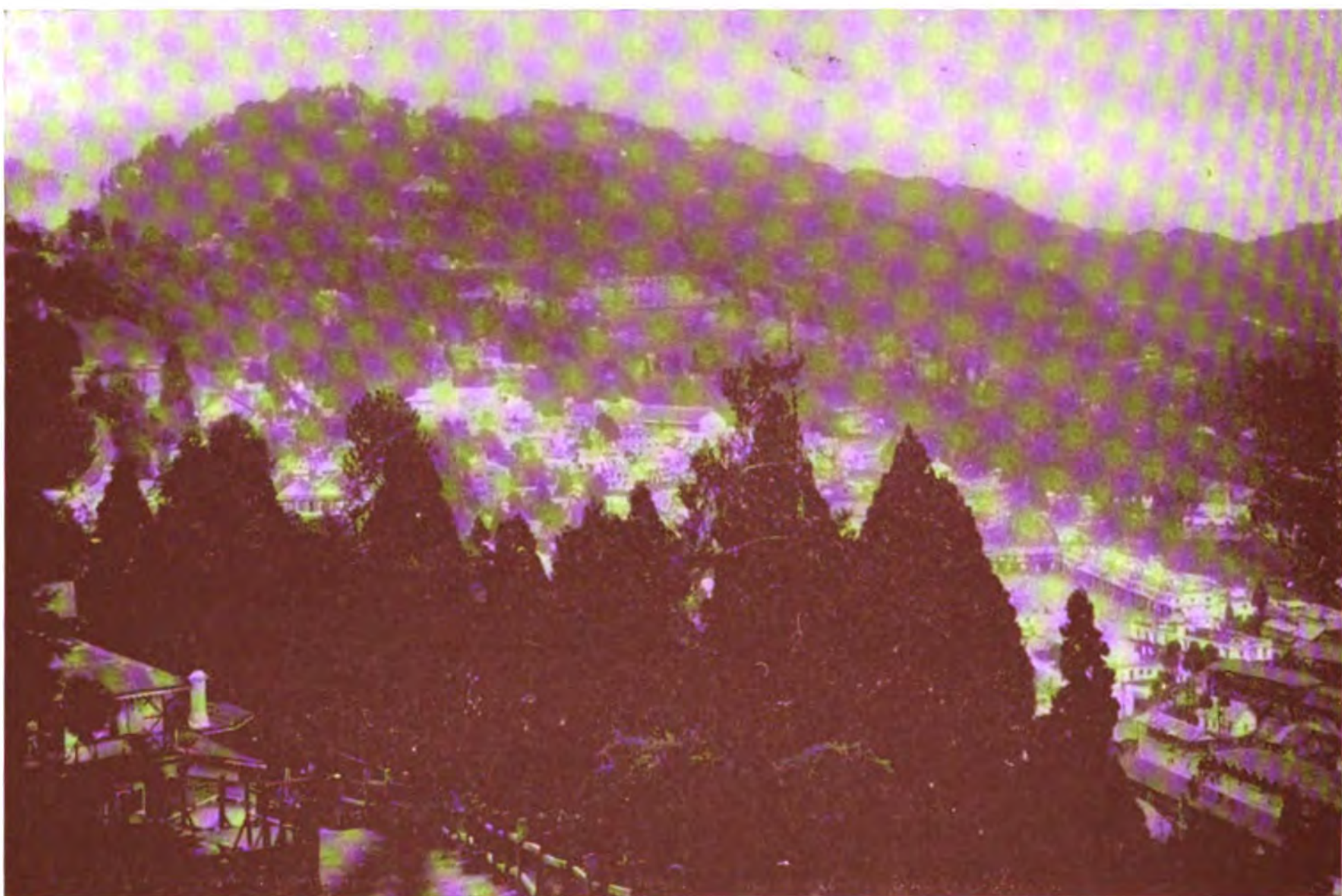
So vital and important is this fact of the divine origin of man (as to his *real and essential* nature), that any theories about his animal derivation sink into comparative unimportance. It seems to matter little whether man's obvious analogy to the animals imports an actual descent from them, or whether it means that the animals have descended from him, or whether again the analogy signifies nothing at all as regards genealogy. But what is important is that some of the doctrines preached under the aegis of science have a marked tendency to hypnotize people into the belief that human nature is predominantly animal and gross and sensual; and thus we have a fault strictly parallel with that committed by some forms of religious dogmatism, which are always dwelling upon the alleged inherent sinfulness of human nature. The fact evidently is that this tendency to degrade the ideal of human nature belongs neither to religion nor to science, but is apt to crop up in any place where materialistic ideas have been allowed to prevail over spiritual.

What is most needful therefore is to insist on the inherent spirituality or divinity of man (on one side of his nature, and that the greater side); and to connect this ideal with both religion and science. For it surely is an obvious fact that our nature is thus dual. Theosophy brings no new doctrine, but comes as an interpretation of the *facts* of life, as these facts are found to be by the ordinary individual. It gives an interpretation of facts that are too often either ignored or insufficiently dealt with by religion and science. It explains how man comes to have a dual nature. It goes into the question of his *spiritual* origin. And its teachings in this respect may claim to be as scientific as any other teachings — nay more so. For they are founded on the accumulated wisdom of many ages and many peoples; and one of the objects of H. P. Blavatsky's writings is to prove that there is a uniform body of doctrine in the teachings of all the sages and greatest religious founders. Moreover it can be truly maintained that these teachings are verifiable by every student for himself



IN THE HIMĀLAYAS: TWO VIEWS OF DARJĪLING

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IN THE HIMÂLAYAS

(Above) THE BRIDGE LEADING TO SIKHIM, ACROSS THE RANGIE RIVER

(Below) A VIEW OF DARJÏLING

THE HIGHER SELF

in the course of his progress along the path of self-study which is indicated. And thus a chief requirement of science — that it shall be demonstrable — is fulfilled.

What is Man after all? To speak of him as mainly a physical organism or a kind of superior animal is altogether wrong and misleading. He is primarily a self-conscious mind, a thinker. This power of reflective thought and self-determination is the essential fact in our nature, to which our physical organism is subordinate and accessory. No reasonable man is so foolish as to condemn offhand the whole results of scientific inquiry into organic evolution; yet the same reasonableness will oblige him to admit that the evolutionists have gone too far in some respects. Attempts to account for the human self-conscious mind by supposing it to have been evolved by slow degrees from animal mentality have proved futile; and it is not surprising to find that a younger generation of scientific men seems disposed to abandon the attempt. The truth that no evolution at all can be rationally imagined without our presupposing the existence of conscious mind *from the very beginning*, is now dawning upon people. So it does not seem so heretical nowadays to declare that Man *as a conscious mind*, existed before ever man *as an incarnate being* existed.

What is to be said about evolution, from the standpoint of Theosophy, has been discussed at some length and at various times. (See for instance "Studies in Evolution: Papers of the School of Antiquity: No. 8.") In the light of Theosophy the Christian controversy between Fundamentalism and Modernism, on the question of evolution, fades into dimness. What is truth and fact in the scientific views must of course fit in with any other teachings that are true, and can but confirm the teachings of Theosophy. At the same time there is a good deal of mere speculation and some dogmatism in the scientific doctrine of evolution. It can be shown that the *facts* support the Theosophical teachings better than they support the scientific theories. In particular is this the case as regards the origin of the human mentality. The self-conscious human mind was derived from another and quite different line of evolution. In fact, it is shown that at least three lines of evolution have *converged* in man. Of these three, science has been studying only one.

Who will deny the importance of emphasizing the divine qualities of human nature, and showing how these can overcome the animal and selfish propensities, reducing them to their proper position as servants? If therefore we find some people, claiming to represent science, and teaching us that the whole of our nature is animal; and others, professing to speak for religion, and telling us that our nature is radically evil; it is no wonder that intelligent people will think for themselves, and try to find a better doctrine. But there is no need for them to invent or evolve

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such a doctrine; for all they need to do is to go back to the original teachings of the Universal Religion, which is the parent of all religions, philosophies, and sciences.

Seated in the heart of every human is that Divine Spark with which he has been endowed; and man is also endowed with a Mind which gives him the power to aspire to that Divine Spark. His mind is like a mirror, which reflects both from above and from below. For man, salvation means the attainment of freedom and eternal life, by union of the Mind with its Divine counterpart. And for such salvation we have not to wait until some postmortem transfiguration into heavenly glory, but it is attainable, as our initial quotation shows, "while in the physical animal shell." But let us ever remember that it is not personal stature that is to be sought. To entertain such an idea would but mean the harboring of an exalted selfishness, and would defeat the real purpose. It is only by subordinating the personal self that the real Self can be attained. Hence we find in all religions the supreme importance of the Golden Rule.

THE BURIATS AND THEIR BELIEFS

BORIS DE ZIRKOFF

THE Buriats belong to the Mongol race. This race may be divided into three principal branches: East Mongols, West Mongols, and Buriats. The East Mongols who occupy Mongolia, the south borders of the Gobi desert, and Tangut; and also the West group of that race, known under the name of Kalmucks or Oirads, living in the wide steppes of the Caspian Sea, are not the subject of the present article. We will stop for a while on the third group of the Mongolian race, the so-called *Buriats*. Their heirdom lies in the southern part of the Russian province of Irkutsk, in a wide circle around the lake Baikal, or 'Holy Sea'; the country that lies east of that enormous lake is what is known in Russia under the name of 'marches' or 'borderland,' although it occupies more than 500,000 square miles. The sum-total of the Buriats amounts to about 250,000. While Mongols and Kalmucks generally continue to live after the usual fashion of nomads, we find among the Buriats some agricultural enterprises; but the main occupation of these tribes is the breeding of cattle, as the Buriats are essentially dwellers of the steppe, in spite of the rare villages and monasteries that were occasionally erected in their country.

The language of the Mongolian race is subdivided in the same way as

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the race itself. These three fundamental dialects are found to be in close relation to each other, as they certainly are derived from the same archaic root. The difference between them is so slight that whoever understands one of them understands all. Phonetically, a characteristic of them all is a peculiar 'harmony of vowels' that makes these languages very musical and sonorous. The key to the Mongolian is indeed the Kalmuck language, and should form the groundwork of Mongolian studies. The Buriatic, in all its peculiarities, is related especially to the East Mongolian. It has a great variety of verbal tenses and moods, an infinite number of appended particles forming the declensions of the words, and a peculiar tendency to make the sentences as long as possible by use of periods filling several pages each.

The native Buriats are either Buddhist or Shamanists. Shamanism is the original religious belief of these nomad tribes which embraced Buddhism later on, and it is only since the latter spread over the country that the Buriats developed an independent literature; before that they had not even an alphabet, although many oral traditions lived and still are living amidst them. However, the majority of books that the Buriats possess are translations from the Tibetan language, the holy language of Buddhism, which is also the sacred language of the learned in the rare but influential monasteries of the Buriat land. These books are mostly the same as those used among the other groups of the Mongol race. They are not an exclusive possession of the Buriat cloisters (the nomad tribes have practically no printed books or manuscripts whatsoever). Most of the writings are of a religious, historical, philosophical, medical, astronomical or astrological character. Favorite subjects are folk-lore and fairy-tales.

Among the religious books, used by all the Mongols, and hence by the Buriat priests, or Shamans, also, perhaps the most important is that containing the legends entitled *uliger un dalay*, or 'ocean of comparisons'.¹ To this may be added the *bodhi mor*, or 'the holy path,' the *altan gerel*, or 'gleaming of gold,' and the *yertünchü yin toli*, or 'mirror of the world.' There are also some very important historical essays and some poetical works known only since the famous investigations and researches in this matter made by the Russian scientist Pozdneyev.²

The *Khamta-Shaman* is the religious chief of the Buriats, while the Shamans are the priests. The chief lives in the monastery some twenty miles from Selenguinsk near Lake Gusínoye, called lake of the priests.

1. Ed. by I. Jacob Schmidt under the title, *Der Weise und der Thor*, in Tibetan and German (St. Petersburg, 1843).

2. *Specimens of the Popular Literature of the Mongolian Tribes and Popular Songs*, in Russian (St. Petersburg, 1880).

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Although Buddhism has been adopted by the Buriats, Shamanism is the foundation of their religious beliefs and forms the basis of their everyday life.

Let us stop for a moment on the old traditions that still live among the Buriats of the Trans-Baikalian region. Some of the legends told by their 'Shamans,' or priests, are very suggestive and prove that the Buriats have drawn the mythological element of their religion from the same archaic source wherefrom sprang all the other ancient traditions and beliefs. One of the most interesting points is to see how the myth of the creation has been adapted to the peculiarities of this particular tribe, but still holds between the lines, so to speak, the same truths that are common to all the races of the world.

In the beginning there were Esege Malan, the highest God, and his wife, Ehé Ureng Ibi.

At first it was dark and silent; there was nothing to be heard or seen. Then, Esege took up a handful of earth, squeezed moisture out of it, and made the sun of the water; ³ he made the moon in the same way.

After that first creation he made all living things and plants.⁴ Then he divided the world into East and West, and *gave it to the highest order of gods*; ⁵ these gods were supposed to be very strict, and men, since the beginning of the creation, had to sacrifice horses and rams to them.

The Buriats have a whole hierarchy of gods, and a very complicated one. The higher gods, if angered, punish by bringing sickness, especially to children; some of them punish with disease and misfortune people who offend local gods, disseminated all over the peaks, mountains, plains, and lakes of this country. For instance, if a man calls to witness or swears by a local *Burkan*, *i. e.*, god, either he will be punished by a local god, or the judgment will be rendered by one of the gods belonging to the higher class, *for it is a great sin to swear by any Burkan, whether the man swears truly or falsely*.⁶ Among these principal gods which are very much revered by the Buriats, are the *bird-gods* of the southwest. Some of them take the form of swans; ⁷ they are very kind to good people; different offerings are made to these gods twice a year. Between these two higher orders and the so-called Ongon gods there is another order of Burkan of both sexes. Some of them descended from the higher Burkan, and others were in the old, old time people who *by the favor of*

3. It is rather difficult to determine what kind of water is meant here; it might be, however, that the word *water* means *chaos*.

4. Note the distinction between living things and plants, as if the last were not living.

5. Compare with the plural *Elohim* of the first chapter of *Genesis*.

6. "But I say unto you, Swear not at all. . . ." — *Matthew*, v, 34

7. Compare *The Secret Doctrine*, I, pp. 357-8.

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the divinities were made Shamans (this last word meaning an *initiated* priest).⁸

The story continues as follows: People, as you know, exist in the sky as well as on earth; they existed long before the nations of the earth were born. The oldest and chief of these people is Esege Malan.

Esege Malan had nine sons. Once upon a time, the four elder sons said: "We will succeed our father." And the four younger replied: "We will succeed him." The fifth, or middle son, a great hero who had a tremendous power, was on the side of the four younger brothers; his name was Mahai Danjin.

Thus began a dispute between the two groups of brothers, and nobody knows how long it might have lasted had not Mahai Danjin interfered; he sent the four elder brothers to the earth, to some place beyond the Frozen Ocean (Arctic), where after a while they began to create wicked creatures, called *Mangathais*: those creatures were mostly vile serpents, vampires, who could swallow people (compare the place *beyond* the Frozen Ocean, with the Hyperborean Continent of the Greeks). Bad results followed this action of the four brothers; the earth became full of evil creatures, and great disorder reigned upon its surface, and continued so for many thousands of years — no man knows how long.

Meanwhile Esege Malan, *having ceased to rule*, built a great, splendid palace, a huge fortress around the sky. One day, he found in this fortress a place broken. He called a great meeting where were represented all the ninety-nine provinces of the sky, to discuss who was the man guilty of that destructive work. They could not find it out. At last Esege Malan sent for the wise Zarya Azergesha, a footless sage. He refused to join the meeting. Then two Shalmos, or invisible spirits were sent to him, in order to *listen to his thoughts*.

"That Esege Malan," thought Zarya, "cannot understand the truth. He is supposed to have ninety-nine Tengeris (ministers or chieftains), and he could not control his four sons; these last ones are making such a trouble on our mother-earth that the tears of people have risen to the sky and are weakening the walls of the fortress; how is it that Esege Malan does not know that? The sons are to blame for the broken battlements."

When the spirits reported these thoughts to Esege Malan, he sent quickly to the earth his grandson, Gesir Bogdo, the son of Mahai Danjin the hero; he came as a bird and landed on the broad steppe called Urun-

8. *Shaman*, pl. *Shamandan*, is generally translated as sorcerer; if rightly, then the Christian priest would be a sorcerer too, as he is supposed to be able to change pure wine and bread into the very *flesh* and *blood* of the God he worships and *eats* after a while. Shaman is really an *initiated priest*, although many call themselves Shamans for egotistical purposes only.

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dashéi; after a while he turned himself into a bull of blue color and bellowed in challenge to the four brothers. Beyond the Frozen Sea the four brothers sat and listened to the voice and said: "That is the voice of one of our relatives, one of our own people!"⁹

One of them turned into a bull and first nearly killed the blue bull, but, after throwing him on the other side of the Altai mounts, he found him changed into a stone; he broke his own horns on the stone, trying to destroy it; defeated, he went back to his brothers beyond the Sea. Beyond the great range of the Altai this stone bull is supposed to stand to this day. *But Gesir Bogdo, its spirit, is no more there*; he went back to Esege Malan and created heroes to fight the Mangathais, the serpents of the North. Finally his granddaughter married the grandson of one of the four brothers, and the family of Esege Malan was thus at last pacified. A point of interest might be that an important role is played in another version of this legend by Solobung Yubún, the Morning Star, which is the favorite son of Esege Malan. The Buriats sacrifice to that god a ram at dawn, and for three successive nights dance around the altar.

The intellectual life of the Buriats is not a very complicated one, indeed; steppes, tents, herds, and steppes again — this is the whole surrounding of the people all the year through. It is certainly not in these conditions that the complicated and intricate mythology of the Buriats could develop; to my thinking, it is a solid proof of the fact that they borrowed it from some ancient nation or race inhabiting the country from which they came. It is not the Buddhistic faith that furnished them with those traditions, as they existed long before the Buriats embraced Buddhism.

With the Buriats, *Delquen Sagán Burkan*, World White God, is the highest existence in the universe. He is also called Esege Malan. In him are *three* spirits: Tabung Tengeri, Dirlún Tengeri, and Sagadé Ugun. From the first of these spirits came the fifty-five Tengeris, from the second one the forty-four Tengeris. Although being but aspects of the Highest God, the three spirits are sometimes supposed to be three different gods themselves, and people ask them for rain, good crops, and children.

No pictures are ever made of the Highest Being, or of the first or second spirit. In this the Buriats are certainly superior to Europeans with regard to their philosophical judgment and conception of the Divinity. The existing pictures represent only the third spirit; his wife; their eldest son; and their eldest daughter. Without mentioning all the innumerable gods of the lesser orders revered by the Buriats, we will speak, however, of the eighteen sons and daughters of the eldest Tengeris, as

9. Compare *Genesis*, chap. iii: ". . . as one of us."

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they are supposed to gallop over the sky on their gray steeds and make the awful thunder of the steppe-tempests. We mention this tradition because its scope, its grandeur, and its force, resembling those of the Nibelungennöt, contrasts with the poor legend of the prophet Elijah speeding on his chariot through the storm-clouds when rumbles the thunder in certain Christian lands, as their peasants believe.

Irlik Namun Qûn,¹⁰ a descendant of the forty-four Tengeris, had three sons, and each of these sons came to earth and has his dwelling-place in the mountains on the frontier of the Buriat steppes and hill-country. It is needless to say that the Buriats worship at the beginning of the spring one of the Tengeris, supposed to govern rebirth in Nature, as do all other people at the same occasion and with the same idea, consciously or not.

I suppose that the idea of a man's life being in one place while his body is in another is common to all mythologies. The same idea occurs in the legends and religious beliefs of the Buriats, as illustrated by the tradition of Gesir Bogdo. In Mongol tales a man cannot die until his life is found and destroyed; no matter how mutilated be his body. The same idea is contained in the Slav mythology, however poor this may be. There is a very well known Russian myth of the '*Koshchey Without Death*;' this legendary being was not entirely without death; but this death was in a place 'apart from him'; probably the Norse tale about the 'Giant who had no heart in his body' is also related to the same cycle of traditions.

As to the fight fought by the Buriats' Burkan, or gods, we see again the famous myth of the 'War in Heaven' present in all the ancient and modern religions. With the Buriats the characteristic of all these battles and heroic deeds is that they were usually fought during nine days and nine nights. Evidently all the tales about Titans and their mutiny against the highest order of gods, as they occur so often in the mythological remnants of the trans-Baikalian tribes, have been drawn from the same archaic source as all the other legends belonging to the different races of the world.

The following story that I heard from an old 'wise' man of the Buriat border-land is certainly very suggestive and hides between the lines the dim memories of a sunken continent.

At first, in the beginning of the world, there was confusion here below, and great disorder. There were various vile creatures, called Mangathais. At a great council held by the Highest Being in the sky, a plan was adopted to destroy these evil creatures; one of the Tengeris said: "A *middle son* can pacify and set aside all this evil." The Highest Being had nine sons.

10. The belief in the successive Avatâras of an exalted Being is here obvious.

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He called the middle one, whose son, Gesir Bogdo, said to him: "I will go to the earth and destroy the evil creature if I get what I need from thee." The Highest Being gave him the hundred thousand tricks possessed by the Tengeris, and Gesir swallowed them and went to the earth. But he realized soon that he could not come down so simply; that he had *to be born* on earth. This he did.¹⁰ He chose an old woman and entered her head. When he was born, he said to the woman: "As I am born, all people will be born hereafter." From an ugly infant he grew to be a giant, and cleaned away all vile things on 'mother-earth,' destroying evil spirits and bad people. He burnt to the ground the chief *yurta* (or tent) of the Mangathais¹¹ and crushed them all with a huge hammer; the *yurta* sank into the ground and disappeared under the earth. Thus perished the Mangathais, "evil creatures that lived in a world preceeding this." Then Gesir Bogdo said to himself: "Now I will lie down and sleep. Let no one waken me. *I will sleep till again there be many harmful things, evil creatures in the world; then I will waken and destroy them!*"¹⁰

Gesir Bogdo sleeps now under a huge rock; all around is the great *taygá* (the virgin forest of Siberia) and the mystic silence of the infinite plains. When he turns from one side to the other, the earth trembles. The Russians call this trembling an 'earthquake,' but the Buriats know that it is Gesir Bogdo turning over.

It is certainly interesting to see how this old 'legend' of the destruction of a continent has been adapted to the conceptions of a nomad tribe.

It is not without interest to mention the tale I once heard from another 'wise' man about the origin of the Shamans.

The first spirit to emerge from the Highest Being in the Universe (Esege Malan) was Tabin Tabung Tengeri. From him came the fifty-five Tengeris. (It may be that some dim reminiscence of the doctrine of the first and the second Logos is to be found here.) One day it happened that the spirit of one of the fifty-five entered into a hailstone, fell to the earth, and was swallowed by a girl thirteen years of age, called Meluk Shin; the son she bore hereafter, called Ubugun, lived for three hundred years; he established the Buriat religion, known nowadays as Shamanism, gave the Buriats all their rites and prayers, and told them all about their gods and their own origin. Now, it is very important to say that, according to the words of the old man, *Ubugun is the same for the Buriats that Christ is for Christians*. He is called sometimes Mindiú.

Mindiú chose and consecrated the first one hundred and seventy-six Shamans, ninety-nine males and seventy-seven females. He was certainly the first Shaman himself. He commanded to pray to the heavenly spirits

11. 'Tent' meaning here evidently a whole continent.

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only, but the Shamans of later time have often forgotten his orders and prayed to the spirits of dead Shamans and to the *descended* Burkans, or gods.

Although the Shamans of today, or at least a certain part among them, are no more what they used to be in previous times, they are not, however, mere ministers of a dogmatic religion, or sorcerers, as the majority of travelers have written and told. They are still possessors of a hidden science, and guardians of a secret tradition, that they never will give out to the first man they meet. It is corroborated by the legend of their divine origin, but also by the different so-called 'miracles' they can perform, and which prove that they are in possession of a wide knowledge about occult forces and hidden powers of Nature.

There are two kinds of Shamans,— those appointed directly by Burkans, or gods, and those who have inherited from either the male or female branch of their family their right to be Shamans; this last case occurs when the father, mother, or grandparents, have been themselves consecrated Shamans. However, even the inherited right to be a Shaman must be confirmed by one of the Burkans in a special ceremony. A child or young person is acceptable to the Burkans when the spirit of a dead relative, a Shaman, comes while he is sleeping and takes his spirit to the residences of the Earthly and Heavenly Burkans, who conduct him through their mansions, show him their powers and forces and wealth, and give him a secret knowledge.

It depends upon the candidate himself how many years this education shall last. When it is finished, the spirit of the Shaman, *in the form of a flame*, strikes the student a heavy blow on the forehead. He falls to the ground, and when he becomes conscious again he is supposed to make an offering to the Burkans. After the end of his education he has to go through different trials lasting several years. Sometimes he is found unfit, and left aside by the Burkans. If he becomes Shaman, his first sacrifice is to the gods that abide in sacred groves; he officiates by request of the people. It is well known among the Buriats that when a Shaman speaks about the gods or about his ancestors and their work, it is not he himself who speaks but the *flame* or spirit which struck his forehead and *which speaks through him*. There is another ceremony, and a very complicated one, when the new Shaman becomes a 'Shaman in full.' This day is usually a day of great feasting in the village or in the tents on the immense steppes of the Buriat region.

There are several well-known stories in Russia about the *superhuman* powers developed by the Shamans. "They tell of Shamans who take a sharp stick called 'haribo,' thrust it in over one of their eyes to the depth of several inches, and ask some one to pull it out. To do so requires all

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the strength of a strong man, still the stick leaves no visible wound." I heard a story-teller recounting how a Shaman calls the birds of heaven to come and sit on his shoulders; then he will put the back of his hands to his head and spread out his fingers, and immediately his head and fingers will be full of worms for the birds to eat. For those who have been among the Buriats it is obvious that almost every Shaman can dance on fire and not even the soles of his feet are burned. He is also able to handle red-hot iron, draw his hands over it and make sparks fly.

When the Russians came to Irkutsk and met Shamans for the first time, they certainly disbelieved in their powers and were opposed to the religious beliefs of the Buriats, as it often happens with Christians in face of another religion; jealous of the influence that the Shamans had (and still have) among the tribes of this nomad people, they tried to capture them and put them into a house where they locked every door; the Shamans, as reported, whispered a few words, spat, and the doors opened wide. Then they built a big fire and put one of the Shamans into it. The Shaman danced in the fire, because, as the Buriats believe, "the fire was for him just water," and remained unhurt. The Russians then shot against him; he caught the bullets in his hands, held them out and said: "Here are your balls." The story is told by a traveler, who might have been a witness of the strange scene.

There is no place here to enter into more details on the fascinating question of the Buriat religious beliefs and folk-lore. Suffice it to say once more that these traditions, these various legends and tales, show themselves the archaic source wherefrom they sprang; they are certainly modified according to the exigencies and characteristics of a nomad tribe, but they still contain enough of that primordial element, of that fundamental color, which make of them an added proof of the common origin shared by all the ancient traditions and beliefs. In studying these legends we can but strengthen our conviction


". . . that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE."— *The Secret Doctrine*, I, p. 341



"THEOSOPHY seeks the one truth in all religions, in all science, in all experience, as in every system of thought. What aim can be nobler, more universal, more all-embracing."— *H. P. Blavatsky*

THE LAW NATURAL AND DIVINE

RALF LANESDALE

O the orthodox Christian the universe is a product of the will of its creator, who is personally responsible for all that it contains, and who personally directs its life according to his own good will, making laws for that purpose as he thinks best. But to the modern scientist the universe is self-created, and self-governed by means of laws that arise spontaneously and which are subject to no higher will. These laws are called natural laws, to distinguish them from the divine laws of the Christian God. The chief difference between these two systems would appear to lie in the possibility of modification of the divine laws by the direct interference of the divine will on the one hand; and on the other in the immutability of natural law, which recognises no superior will.

The whole Christian Religion is based on the Will of God, which can be invoked by man in his own behalf: whereas the natural law of modern science is subject to no control by god or man. The Christian system is complicated by the admission of a great intelligence wholly evil and opposed to the authority of God, and also by a population of human creatures endowed with sufficient intelligence to be able to choose responsibly between the law of God and the will of evil. Added to this are hosts of spiritual beings obedient to one or other of these opposing powers, who either serve or oppose the purposes of man. Below the human kingdom there is no responsible intelligence.

Theosophy, which claims to be as old as intelligence in the universe, is not affected by the theories of modern science or religion; for all sciences and religions have their origin in Theosophy; and as the student comes nearer to the heart of the ancient Wisdom-Religion, so the inconsistencies of temporary systems of science or religion fall away, and their fundamental principles appear as modifications or misconceptions of the primitive Sacred Science.

In Theosophy there is no ultimate distinction between Divine Intelligence and Natural Law. But teachers of Theosophy in all ages have distinguished between those of their disciples who were qualified to understand the inner nature of things, and those who could not receive the inner teachings. For these latter the same truth was presented in allegory and symbol suited to the stage of intellectual evolution of the people.

Modern science and modern religion have not distinguished between

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the exoteric and esoteric schools, and so have confused the ancient teachings by 'letting down the bars,' and by failing to understand the limitations of the human mind on the one hand, and its power of receptivity to spiritual illumination on the other.

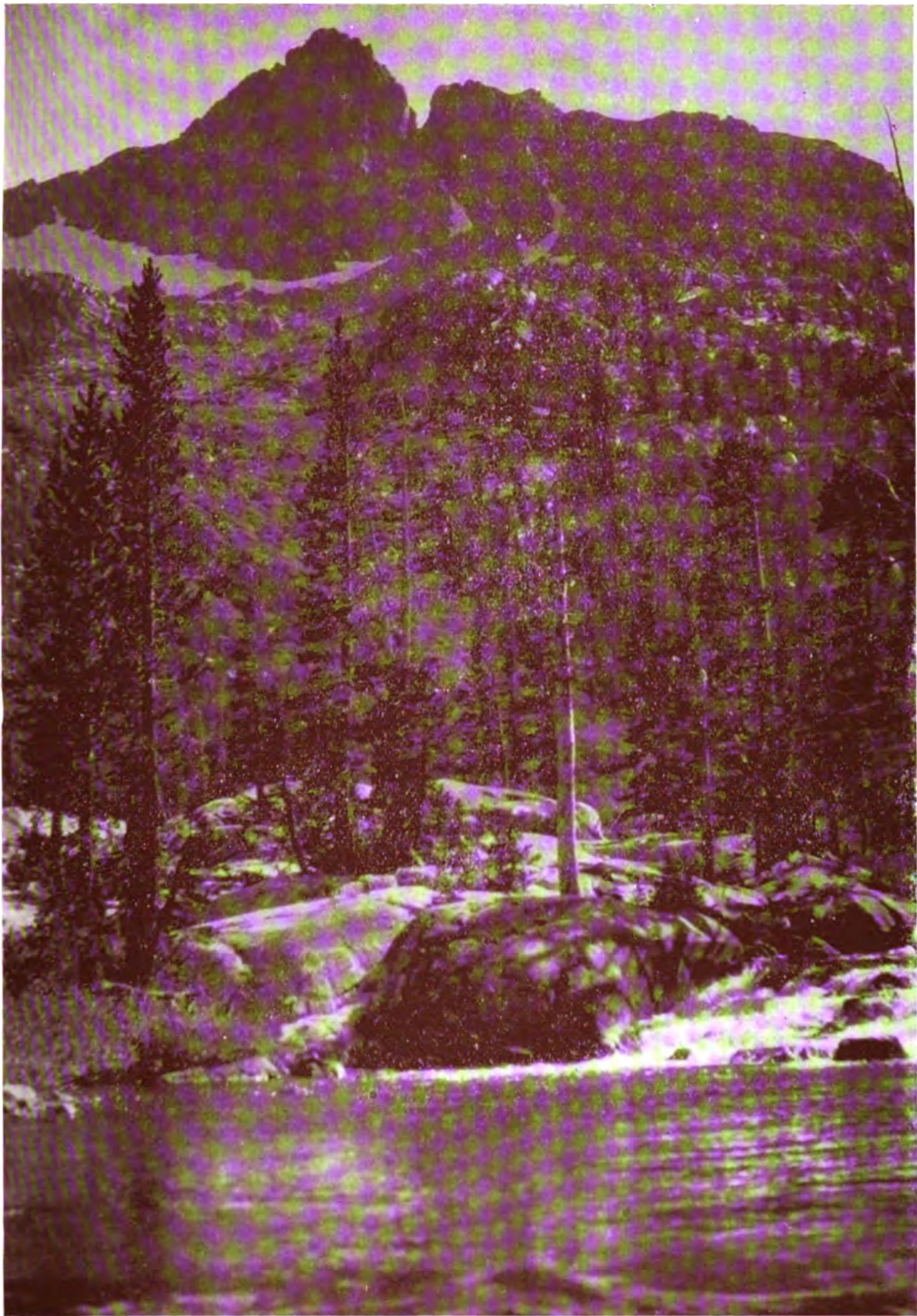
Theosophy teaches the essential spirituality of the universe, the potential divinity of man, the universality of consciousness: and on these fundamentals lays the foundation of that Universal Brotherhood which is the ideal state towards which we are evolving, along with all that is. There is no particle in the entire universe that is not a more or less material manifestation of divine law: which law is not imposed by any extracosmic god; but which is the spontaneous expression of the tendencies inherent in that particle, as in all else, but modified in each case by the degree of evolutionary development that has been reached.

In some religions all the various stages of evolution are presented exoterically as gods and demons, and celestial spirits, prophets, arhats, and so forth. And all these forces are depersonalized in modern science, and endowed with names as various as the Hindû gods, but to all of which intelligence is denied.

Some of the medieval scientists veiled their teachings so successfully as to make them ridiculous in the eyes of uninitiated students. Alchemy to the outsider appeared as the most flagrant charlatanism; yet the most advanced of modern scientists is only publishing in modern language some part of the secrets more or less unveiled to those who stood behind the veil some centuries ago. And these discoveries are as little understood as formerly by the general public, and are so horribly perverted in the uses they are put to, that one can but regret this indiscriminate 'profanation of the mysteries.'

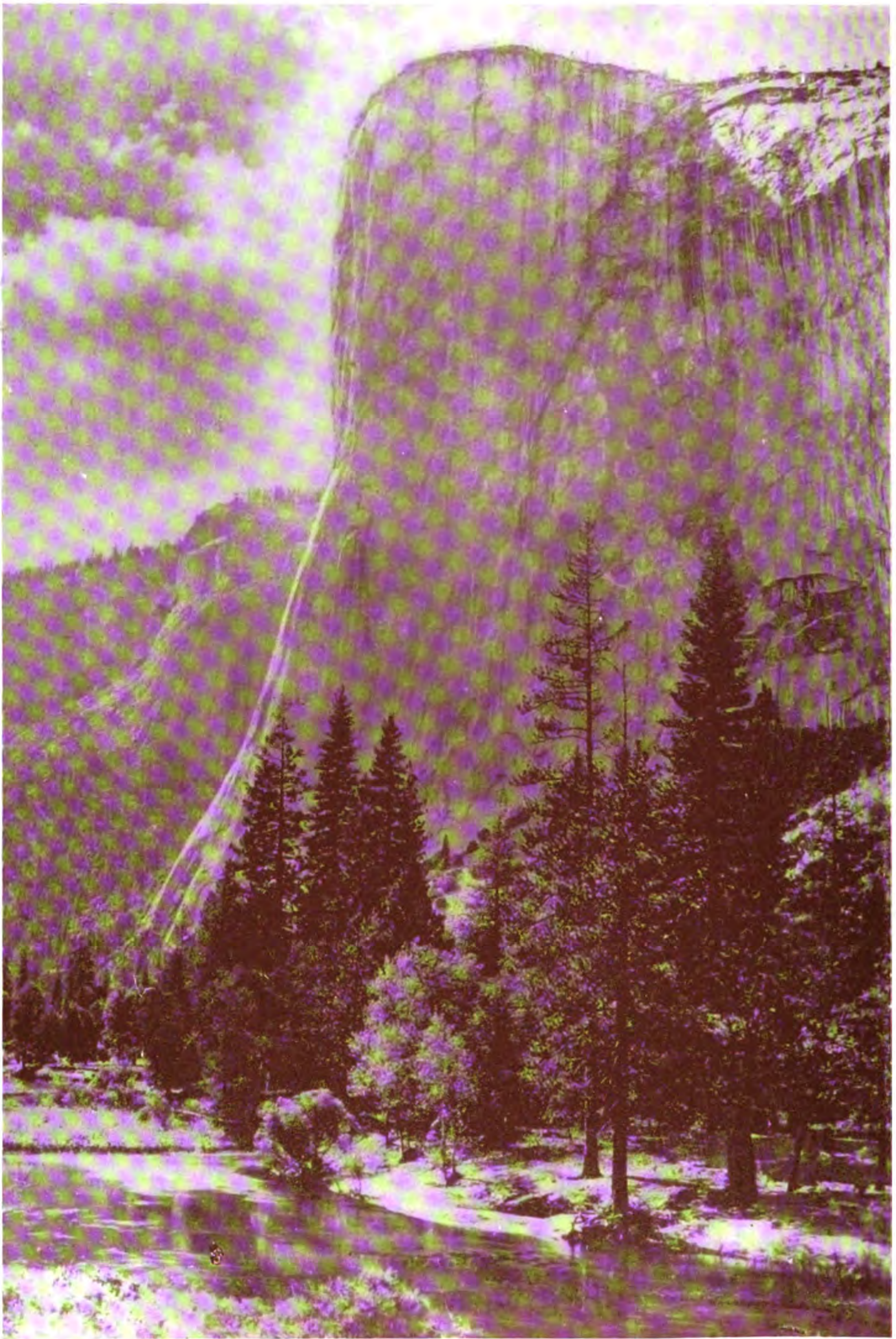
Tradition has it that the Atlanteans had unveiled many of Nature's secrets and had mastered imperfectly many strange powers, which they put to evil uses as some moderns are doing openly today. And the tradition tells that Atlantis was for that reason destroyed and its science was obliterated. Civilization had failed; and Nature purged the earth of its infection. Shall this occur again?

Modern religion has almost lost its hold upon the people, and is utterly ignored by science; which recognises no control in its investigations, nor in the use to which its wonderful discoveries may be applied. 'The bars are down': and before long the 'jungle' will obliterate our civilization, unless men realize that there are *moral* laws, and *social* laws, and laws of *ethics* that cannot be violated with impunity, for they are Nature's laws, not made by man, and they are all part and parcel of the Law Divine; for Man and Nature and the Gods are all Divine in essence.



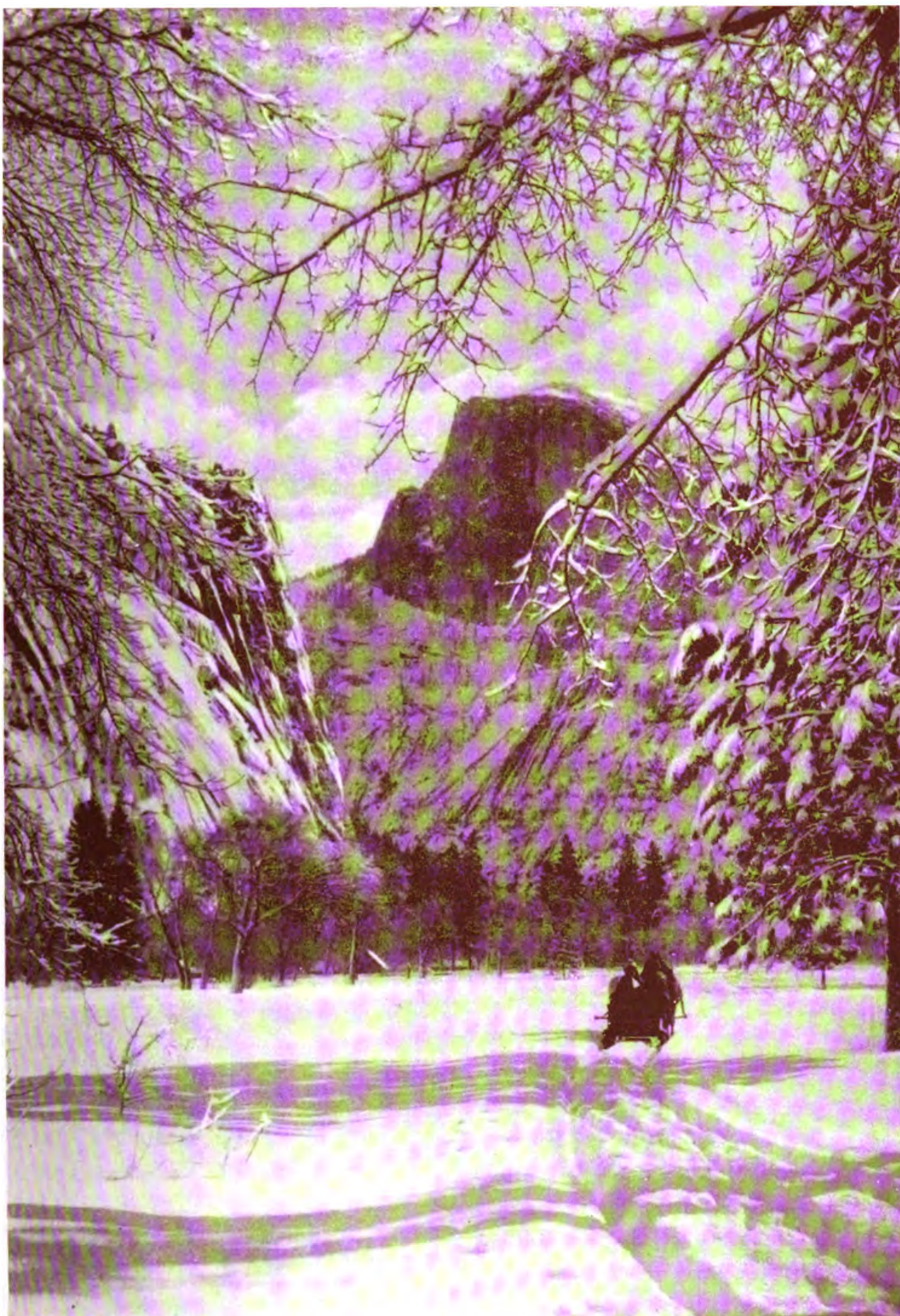
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A POOL IN SHADOW CREEK, YOSEMITE VALLEY, CALIFORNIA



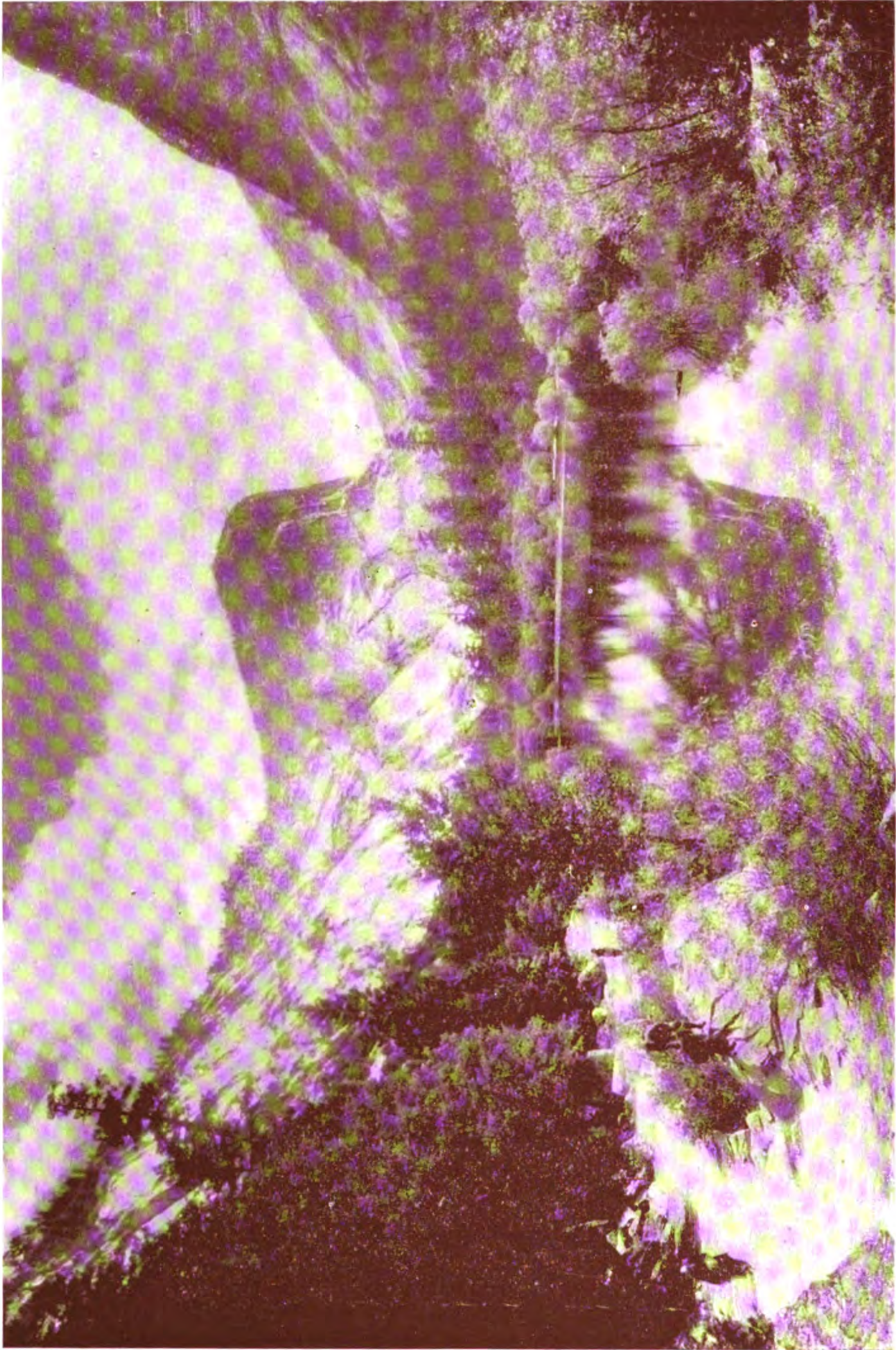
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EL CAPITÁN, YOSEMITE VALLEY, CALIFORNIA



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HALF-DOME IN WINTER: YOSEMITE VALLEY, CALIFORNIA



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MIRROR LAKE IN WINTER: YOSEMITE VALLEY, CALIFORNIA

ON PUNISHMENT

R. MACHELL

IT is sometimes difficult to understand the support and approval still given by otherwise kindly and intelligent people to that relic of barbarism known as capital punishment. It is not sufficient to say that there is a streak of sheer cruelty in human nature that finds pleasure in the torture and destruction of other human beings: nor can the retention of this piece of stupidity in our penal code be justified by its practical utility as a deterrent.

To understand the survival of this ancient superstition one must look closely into human nature as it is revealed in the persons of ourselves and of our most respectable relations and friends. We know that there are good and respectable persons among our acquaintance who shrink from the killing of a fly, and who would look with horror on the slaughter of a pet dog, but whose sympathy closes 'with a snap' when there is question of the abolishment of capital punishment.

Some of these good people are no doubt moved by fear and by a belief in fear as a protective agent. I suppose they judge the criminal as they judge themselves and finding their own virtue fortified by fear of the consequences of vice they naturally believe that crimes of violence would be general if the fear of punishment were removed. They are not aware, most likely, that about ninety per cent. of such crimes in this country (U. S. A.) actually do go unpunished. Nor are they affected by the opinion of many criminologists to the effect that our system of official killing actually encourages crimes of violence.

I think that these respectable defenders of this part of our penal code are influenced by a belief that our system of retribution is divinely ordained for the protection of society, that it actually represents divine justice, and that society would go to pieces and 'we should all be murdered in our beds' if instead of killing and brutalizing those criminals that fall into the clutches of the law, society attempted to regenerate them. I have heard the proposal to treat criminals as lunatics denounced as an interference with divine justice. People whose minds work in this way evidently believe that the only system of compensation or of justice in the world is that devised by man, and that this system of punishment and reward is a true expression of the will of God. Of these two aspects of justice, punishment alone is positive; the reward of virtue being left to nature or to God is negative in man's hands.

The fear of punishment, to be really effective, must be regarded as

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infallible; and that is just what human punishment is not; the criminal hopes to escape the consequences of his crime, and so the law does not deter him from indulging his passions. The punishment is not, in his mind, inseparable from the crime. Amongst less civilized races, superstition does frequently endow the law with superhuman vindictiveness, but then human ingenuity can and does devise means to avert the doom, or to pacify the craving for revenge that does duty for divine justice.

There is a peculiarity in human nature that shows itself in this mad craving for revenge, and which is worth considering if only on account of its universality. A crime is committed: an injury is inflicted on some person or persons. Justice demands that the injured person be compensated and estimates the amount of the damage. Obviously, the payment of this assessment is judged as full compensation, and there the matter should end. But here comes in the peculiarity I spoke of: the public, or its representative, demands more: it desires to see the offender punished as well as the sufferer compensated.

Punishment is evidently something different from compensation. I have known people who would willingly spend time and money far beyond the estimated value of the damage sustained to bring home punishment to the offender. That is to say they were more anxious to see some one else suffer than to receive compensation for their own injuries. What can be the explanation of such vindictiveness? Has it foundation in natural law?

What do we mean by punishment? and why do people not directly affected by some crime clamor so loudly for the punishment of the criminal, a punishment that will not apparently benefit anyone at all, but will satisfy a craving for revenge or will pacify an offended deity?

There is serious need for a clearer comprehension of man's relation to his fellow-man, to humanity as a whole, and to his accepted god or gods. There is confusion on these points, and there is no generally accepted authority to be appealed to. Until Theosophy is understood and accepted this confusion will continue.

Theosophy answers all such questions. Man's relation to man and to the universe is that of Universal Brotherhood based on the Spiritual Unity of the universe, and his life is a manifestation of Karma, which as a Law is just the relation of effect to cause. The law of Karma brings about harmony by readjustment of disturbed conditions. The law of Karma is not vindictive but is absolutely just, being inherent in every particle of the universe. Man carries with him his own reward and punishment. He makes his own heaven or hell.

This natural power or law of Karma being inherent in the elements of man's nature will naturally produce in a human mind some fundamental

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ideas of Justice and law and order, however ignorant that mind may be. But these latent principles cannot be rightly interpreted in an ill-balanced mind, and may be warped out of all semblance of justice by the influence of personal passion, or personal prejudice. Besides which, a man who is not self-mastered is under the influence of a whole set of animal instincts and desires, that may appear to him to be of divine origin; whereas they are more correctly described as inversions and distorted reflexions of impulses higher in origin but now demoniac: for man can sink lower than the animals, if he does not rise to his true height and recognise his own divine Self as the master over his animal nature.

Thus a man may feel in every part of his nature an instinctive reverence for Justice, which is the rule of order, or the 'fitness of things': but he may not understand himself and he may confuse this high quality of Justice with his personal desire for revenge or even with his unrecognised and brutal love of cruelty: and so he may clamor for the punishment of a criminal who has not wronged him personally. Then, being ignorant of the law of Karma, he may fear that the culprit if not punished by man will go scot free. This thought may shock his instinctive respect for Justice, and also it may disappoint his lower nature by depriving it of the assurance that some one will be made to suffer by way of vicarious revenge.

It is probable that martyrdom owes much of its popularity as a public entertainment to a combination of similar motives heightened by a sense of superiority and the assurance of divine approval. And yet it is written: "Vengeance is mine; I will repay, saith the Lord." This was said by the same god who declared, according to the scriptures, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation," etc., and one might think the worshipers of such a jealous god would hesitate to encroach on his prerogatives.

But interpret these stories by the light of Theosophy and you may find in some of them an allegorical statement of a highly philosophical doctrine. Substitute the impersonal law of Karma for the jealous god and you may find a statement of the infallibility of natural law neither cruel nor capricious in its inevitable justice. Those who have once realized the might and majesty of natural law will look with pity on those who are so eager to assume the divine prerogative of Justice and to add a little of their own for good measure in the punishment of criminals.

Nay, I think rather if we could realize how inevitable is the justice of these natural laws we would do all in our power to rescue the ignorant from the consequences of ignorance by teaching them to understand the law of life and helping them to adjust their own lives so as to be in accord

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with nature. We may leave severe punishment where it belongs, with nature, and then devote our energies to the establishment of schools of prevention, in which young students should learn the great art of self-control, and where Brotherhood should be the rule of life, and co-operation take the place of competition.

Study Theosophy, and you will see that it is more profitable to educate the young than to punish the guilty, for the second will be unnecessary.

A LAND OF MYSTERY

BY H. P. BLAVATSKY

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Continued from last issue

IN the Jeguatepegue valley in Peru, in 7° 24' S. latitude, four miles north of the port of Pacasmayo is the Jeguatepegue river. Near it, beside the southern shore, is an elevated platform 'one fourth of a mile square and forty feet high, all of adobes' or sun-burned bricks. A wall of fifty feet in width connects it with another, 150 feet high, 200 feet across the top, and 500 at the base, nearly square. This latter was built in sections of rooms, ten feet square at the base, six feet at the top and about eight feet high. All of this same class of mounds — temples to worship the sun, or fortresses, as they may be — have on the northerly side an incline for an entrance. Treasure-seekers have cut into this one about half-way, and it is said \$150,000 worth of gold and silver ornaments were found." Here many thousands of men were buried, and beside the skeletons were found in abundance ornaments of gold, silver, copper, coral beads, etc. . . .

"On the north side of the river are the extensive ruins of a walled city, two miles wide by six long. . . . Follow the river to the mountains. All along you pass ruin after ruin and huaca after huaca," (burial places). At Tolon there is another ruined city. Five miles further up the river, "there is an isolated boulder of granite, four and six feet in its diameters, covered with hieroglyphics; fourteen miles further, a point of mountain at the junction of two ravines is covered to a height of more than fifty feet with the same class of hieroglyphics — birds, fishes, snakes, cats, monkeys, men, sun, moon, and many odd and now unintelligible forms. The rock on which these are cut is a silicated sandstone, and many of the

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lines are an eighth of an inch deep. In one large stone there are three holes twenty to thirty inches deep, six inches in diameter at the orifice and two at the apex. . . . At Anchi, on the Rimac river, upon the face of a perpendicular wall 200 feet above the river bed, there are two hieroglyphics, representing an imperfect B and a perfect D. In a crevice below them, near the river, were found buried \$25,000 worth of gold and silver; when the Incas learned of the murder of their chief, what did they do with the gold they were bringing for his ransom? Rumor says they buried it. . . . May not these markings at Yonan tell something, since they are on the road and near to the Inca city?"

The above was published in November, 1878. When in October, 1877, in my work *Isis Unveiled* (Vol. I, p. 595) I gave a legend which, for circumstances too long to explain, I hold to be perfectly trustworthy, relating to these same buried treasures for the Inca's ransom, a journal more satirical than polite classed it with the tales of Baron Münchhausen. The secret was revealed to me by a Peruvian. At Arica, going from Lima, there stands an enormous rock which tradition points to as the tomb of the Incas.

As the last rays of the setting sun strike the face of the rock, one can see curious hieroglyphics inscribed upon it. These characters form one of the landmarks that show how to get at the immense treasures buried in subterranean corridors. The details are given in "Isis," and I will not repeat them. Strong corroborative evidence is now found in more than one recent scientific work; and the statement may be less pooh-poohed now than it was then. Some miles beyond Yonan on a ridge of a mountain 700 feet above the river are the walls of another city. Six and twelve miles further are extensive walls and terraces; seventy-eight miles from the coast, "you zigzag up the mountain side 7000 feet, then descend 2000," to arrive at Caxamalca, the city where, unto this day, stands the house in which Atahualpa, the unfortunate Inca was held prisoner by the treacherous Pizarro. It is the house which the Inca "promised to fill with gold as high as he could reach, in exchange for his liberty," in 1532; he did fill it, with \$17,500,000 worth of gold, and so kept his promise. But Pizarro, the ancient swineherd of Spain and the worthy acolyte of the priest Hernando de Luque, murdered him notwithstanding his pledge of honor. Three miles from this town, "there is a wall of unknown make, cemented; the cement is harder than stone itself. . . . At Chepen there is a mountain with a wall twenty feet high, the summit being almost entirely artificial. Fifty miles south of Pacasmayo, between the seaport of Huanchaco and Truxillo, are the ruins of Chan-Chan, the capital city of the Chimora kingdom. . . . The road from the port to the city crosses these ruins, entering by a causeway about four feet from

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the ground, and leading from one great mass of ruins to another; beneath this is a tunnel." Be they forts, castles, palaces, or burial mounds called 'huacas,' all bear the name 'huaca.' Hours of wandering on horseback among these ruins give only a confused idea of them, nor can any explorers there point out what were palaces and what were not. . . . The highest enclosures must have cost an immense amount of labor.

To give an idea of the wealth found in the country by the Spaniards, we copy the following, taken from the records of the municipality in the city of Truxillo, by Mr. Heath. It is a copy of the accounts that are found in the book of Fifths of the Treasury in the years 1577 and 1578, of the treasures found in the 'Huaca of Toledo,' by one man alone.

First: In Truxillo, Peru, on the 22nd of July, 1577, Don Gracia Gutierrez de Toledo presented himself at the royal treasury, to give into the royal chest a fifth. He brought a bar of gold 19 carats ley and weighing 2400 Spanish dollars, of which the fifth being 408 dollars, together with $1\frac{1}{2}$ per cent. to the chief assayer, were deposited in the royal box.

Second: On the 12th of December he presented himself with five bars of gold, 15 and 19 carats ley, weighing 8918 dollars.

Third: On the 7th of January, 1578, he came with his fifth of large bars and plates of gold, one hundred and fifteen in number, 15 to 20 carats ley, weighing 153,280 dollars.

Fourth: On the 8th of March he brought sixteen bars of gold, 14 to 21 carats ley, weighing 21,118 dollars.

Fifth: On the 5th of April he brought different ornaments of gold, being little belts of gold and patterns of corn-heads and other things, of 14 carats ley, weighing 6,272 dollars.

Sixth: On the 20th of April he brought three small bars of gold, 20 carats ley, weighing 4170 dollars.

Seventh: On the 12th of July he came with forty-seven bars, 14 to 21 carats ley, weighing 77,312 dollars.

Eighth: On the same day he came back with another portion of gold and ornaments of corn-heads and pieces of effigies of animals, weighing 4704 dollars.

"The sum of these eight bringings amounted to 278,174 gold dollars or Spanish ounces. Multiplied by sixteen gives 4,450,784 silver dollars. Deducting the royal fifth, 985,953.75 dollars, left 3,464,830.25 dollars as Toledo's portion! Even after this great haul, effigies of different animals of gold were found from time to time. Mantles, also adorned with square pieces of gold, as well as robes made with feathers of divers colors were dug up. There is a tradition that in the huaca of Toledo there were two treasures, known as the great and little fish. The smaller only has

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been found. Between Huaco and Supe, the latter being 120 miles north of Callao, near a point called Atahuangri, there are two enormous mounds, resembling the Campana and San Miguel, of the Huatic Valley, soon to be described. About five miles from Patavilca (south and near Supe) is a place called 'Paramonga' or the fortress. The ruins of a fortress of great extent are here visible, the walls are of tempered clay, about six feet thick. The principal building stood on an eminence, but the walls were continued to the foot of it, like regular circumvallations; the ascent winding round the hill like a labyrinth, having many angles, which probably served as outworks to defend the place. In this neighborhood much treasure has been excavated, all of which must have been concealed by the pre-historic Indian, as we have no evidence of the Incas ever having occupied this part of Peru after they had subdued it."

Not far from Ancon on a circuit of six to eight miles, "on every side you see skulls, legs, arms, and whole skeletons lying about in the sand. . . . At Parmayo, fourteen miles further down north," and on the sea-shore, is another great burying-ground. Thousands of skeletons lie about, thrown out by the treasure seekers. It has more than half a mile of cutting through it. . . . It extends up the face of the hill from the sea-shore to the height of about 800 feet. . . . Whence come these hundreds and thousands of people, who are buried at Ancon? Time and time again the archaeologist finds himself face to face with such questions, to which he can only shrug his shoulders and say with the natives, "Quien Sabe?" who knows?

Dr. Hutchinson writes, under date of Oct. 30, 1872, in the *South Pacific Times*: "I am come to the conclusion that Chancay is a great city of the dead, or has been an immense ossuary of Peru; for go where you will, on mountain top or level plain, or by the seaside, you meet at every turn skulls and bones of all descriptions."

In the Huatica Valley, which is an extensive ruin, there are seventeen mounds, called 'huacas,' although, remarks the writer, "they present more the form of fortresses or castles than burying-grounds." A triple wall surrounded the city. These walls are often three yards in thickness and from fifteen to twenty feet high. To the east of these is the enormous mound called Huaca of Pando . . . and the great ruins of fortresses, which natives entitle Huaca of the Bell. *La campana*, the Huaca of Pando, consisting of a series of large and small mounds, and extending over a stretch of ground incalculable without being measured, form a colossal accumulation. The mound 'Bell' is 110 feet high. Towards Callao, there is a square plateau (278 yards long and 96 across) having on the top eight gradations of declivity, each from one to two yards lower than its neighbor, and making a total in length and breadth of about 278 yards,

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according to the calculation of J. B. Steere, of Michigan, Professor of Natural History.

The square plateau first mentioned at the base consists of two divisions . . . each measuring a perfect square 47 to 48 yards; the two joining form the square of 96 yards. Besides this is another square of 47 to 48 yards. On the top returning again, we find the same symmetry of measurement in the multiples of twelve, nearly all the ruins in this valley being the same, which is a fact for the curious. Was it by accident or design? . . . The mound is a truncated pyramidal form, and is calculated to contain a mass of 14,641,820 cubic feet of material. . . . The 'Fortress' is a huge structure, 80 feet high and 150 yards in measurement. Great large square rooms show their outlines on the top but are filled with earth. Who brought this earth here, and with what object was the filling-up accomplished? The work of obliterating all space in these rooms with loose earth must have been almost as great as the construction of the building itself. . . . Two miles south, we find another similar structure, more spacious and with a greater number of apartments. . . . It is nearly 170 yards in length, and 168 in breadth, and 98 feet high. The whole of these ruins . . . were enclosed by high walls of adobes — large mud bricks, some from 1 to 2 yards in thickness, length and breadth. The 'huaca' of the 'Bell' contains about 20,220,840 cubic feet of material, while that of 'San Miguel' has 25,650,800. These two buildings with their terraces, parapets, and bastions, with a large number of rooms and squares — are now filled up with earth!

Near 'Mira Flores' is Ocheran — the largest mound in the Huatica Valley. It has 95 feet of elevation and a width of 55 yards on the summit, and a total length of 428 yards, or 1284 feet, *another multiple of twelve*. It is enclosed by a double wall, 816 yards in length by 700 across, thus enclosing 117 acres. Between Ocharas and the ocean are from 15 to 20 masses of ruins like those already described.

The Inca temple of the Sun, like the temple of Cholula on the plains of Mexico, is a sort of vast terraced pyramid of earth. It is from 200 to 300 feet high, and forms a semi-lunar shape that is beyond half a mile in extent. Its top measures about 10 acres square. Many of the walls are washed over with red paint, and are as fresh and bright as when centuries ago it was first put on. . . . In the Cañete Valley, opposite the Chincha Guano Islands are extensive ruins, described by Squier. From the hill called 'Hill of Gold,' copper and silver pins were taken, like those used by ladies to pin their shawls; also tweezers for pulling out the hair of the eyebrows, eyelids, and whiskers, as well as silver cups.

(To be continued)



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BUDDHA: CHINESE, SUNG DYNASTY

Wood, 21 inches high. R. I. School of Design, Providence Museum Appropriation

(Photo supplied by Dr. Sirén)



Photo by P. A. M.

Lomaland Photo & Engraving Dept.

SCENE FROM THE LIFE OF GAUTAMA-BUDDHA

From a sculptured stone vessel in the Indian Museum, South Kensington, London, England. Dated 5th or 6th century, A. D.

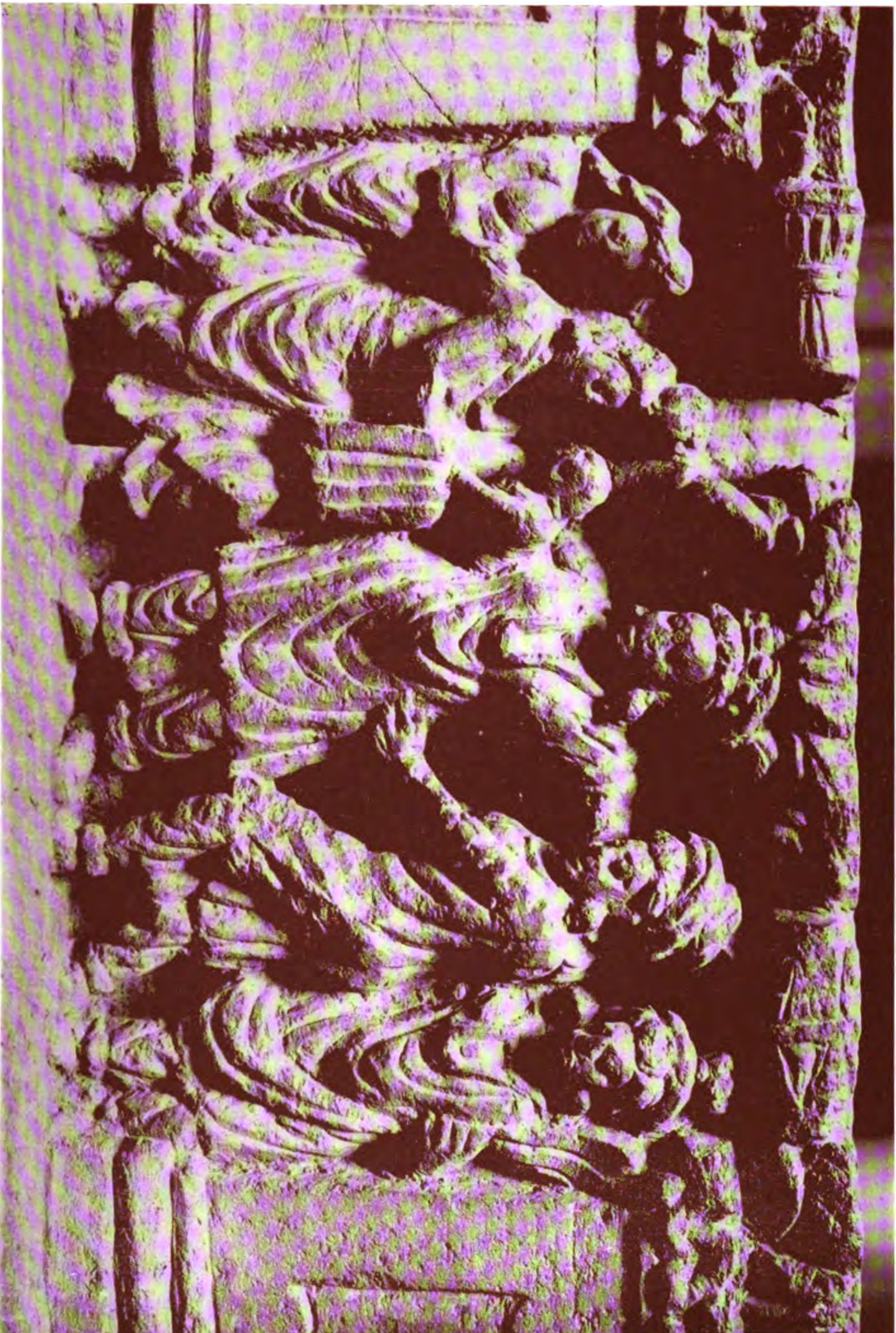


Photo by P. A. M.

BIRTH OF GAUTAMA-BUDDHA

From a sculptured stone vessel in the Indian Museum, South Kensington, London, England. Dated 5th or 6th century, A. D.

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Photo by P. A. M.

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A REPRESENTATION IN SCULPTURE OF THE PARINIRVĀNA OF GAUTAMA-BUDDHA


From a sculptured stone vessel in the Indian Museum, South Kensington, London, England. Dated 5th or 6th century, A. D.

THE STORY OF KALANDA

P. A. MALPAS

II

TAXILA

 HE days that followed were a dream of ever-recurring delight to Kalanda. The kaleidoscope of the Grand Trunk Road across India from Pâtaliputra to the Khyber Pass filled his boyish brain with a thousand gaily tinted pictures of Romance and Adventure. Truly the old Brâhmana, his teacher, had known his business when he had decided that the best education for his favorite pupil was travel.

And if the Brâhmana had held one or two secret interviews with Lala, the elephant-keeper, and 'coincidences' of a refractory Hari and the demand for Kalanda to accompany him had followed, what concern is that of anyone but the Brâhmana and Lala? The Brâhmana's prophecy had come true to a dot, and if he had taken precautions to *make* it come true, why quarrel with him? Kalanda was happy and his faith in his teacher had been strengthened; that is always desirable when the teacher is a good one. If some day, later, Kalanda should find a greater teacher, he would be so much to the good in knowing enough to trust him the more implicitly.

It was a great day when the elephants entered the Royal Camp at Taxila. Such a brave show of tents and richly caparisoned horses and dashing cavaliers as the Indian army made! It brought forth but one comment from Kalanda. "And I too, am a soldier," he said proudly.

Such display of wealth and panoply of war has seldom been seen as was gathered there in that far north-west corner of India. The power of India was there and the Greeks and Persians must be impressed at first sight. Meanwhile, officially, this was no army of war, but a grand Durbar, a Royal Review. There must be no provocation of the foreigners, for the King was no seeker of blood, but would be ready should need demand.

The King, the Mahârâja Chandragupta-Aśoka, was like a god among men to Kalanda. And not to Kalanda alone. For the Hindûs worshiped him from coast to coast and from the Himâlayas almost to Ceylon. He was the head of one of the greatest empires the world had ever seen. Kalanda hoped one day to catch a glimpse of the mighty Mahârâja, and then his cup of happiness and devotion would be full.

Months passed in the journey and in waiting and preparations for whatever might be the event of the clash with the coming Greeks. Kalan-

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da was now thirteen and growing fast. His army-training was making a man of him and he was hardly the same Kalanda whom we knew in Pâtaliputra not so many months ago. There were drills and parades and ceremonials; there was fodder to procure, sick elephants to tend, accoutrements to look after; and it was necessary to keep in repair the cloths for adorning the elephants. At times there would be a journey with some high officer to a neighboring state; sometimes they would be in camp for weeks together without much diversion; but Kalanda never had an idle moment and the intoxication of camp-life kept his energies ever on the boil.

Alexander had at last arrived at the edge of India. Unfortunately the histories we have are written by irresponsible Greeks and are all but worthless. The Alexander that came to Taxila was the same high-spirited young man of whom we read, but his circumstances were hardly the same. There were many Persian allies and Alexander had actually begun to transform himself into a Persian. In the end he rather overdid the matter, but that story comes later.

Alexander was himself as full of spirit and energy as a boy — he was only thirty and knew nothing of an old soldier's caution. He went to excess in everything. If he exceeded the energy and bravery of his best generals, he also exceeded their lack of self-control and seemed likely to kill himself with drink and gluttony and other pleasures of a more questionable character.

So when he burst with his host of Macedonians and Persians and auxiliaries onto the plains of the Indus he was the only one who desired to press forward. His officers and generals protested strongly against marching on; others had had enough of the desert and mountains and their hardships; they had been away from Greece too long and wanted to go home; things in Babylon were reported to be going badly; the governors left behind had decided that they would never see Alexander again and were letting the empire run to riot; altogether the enthusiasm of Alexander was at a discount and he must either curb his spirit of enterprise and go back or face a discontented army.

He had his way in going to Taxila, the modern Attock, as we may say loosely. There came the pinch. Nominally the Râjâ of Attock had been a vassal of Darius the Persian and therefore Taxila was nominally Alexander's, or at least he claimed it. But the claim was very vague. On the other hand, Chandragupta rightly claimed Taxila as his vassal kingdom. It was really Indian. So for that matter were Afghanisthân and Beluchisthân, but they had long been regarded as dependencies of Babylon and the point was not insisted upon.

So the two armies met. But there was no talk of war as yet, though

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excitement ran high among the vast concourse of Hindûs. Outwardly, all was calm as a review on a summer day at Aldershot or West Point, but beneath the surface there seethed a world of emotions as East met West and West met East. So much might depend on the result of the meeting.

It was then that a curious thing happened to Kalanda — nothing less than that the great Emperor of the World (for the Hindûs India was the world, and all the other countries mere suburbs) sent for him. And wonder of wonders, Hari was to go with him to the Royal enclosure!

Now at last Kalanda was to see the glory and splendor of the greatest man in all the world. Not perhaps a real palace, but as much of a palace as a king might have in the field. Kalanda's white teeth showed and his eyes sparkled at the glory of the adventure. He could hardly believe it to be true. And then what should the great Chandragupta, the worshiped hero of all India, want with a little boy who had only come with the army by accident?

With another officer of senior rank — for they had made Kalanda an officer in spite of his years, though only a subordinate one as yet — Kalanda took old Hari to the great enclosure in the center of the plain. Even Hari seemed to know what was in the wind, for he walked more sedately and proudly than he had ever done. His embroidered trappings had cost a mint of money but he was royally clothed. And the howdah on his back was the last word in gorgeous luxury. Still, Lala had his doubts. Were the trappings of Hari, gorgeous as they were, fit to display before the Emperor, the Mahârâja, on this special occasion?

All the barriers between Kalanda and Chandragupta melted like snow in the desert as the magic word was passed that he had been sent for. With slow and stately pace old Hari took the lad to the very door of the Royal tent — Lala walked beside them and Kalanda had the proud consciousness of being in command of his huge mount.

Then Hari stopped and with astonishingly little ceremony Kalanda was ushered into the Presence. He prostrated himself to the ground before the one who received him, and being bidden, rose to his feet again. He had a feeling of extraordinary elation as the tall, grave, majestic Mahârâja, the Ruler of All the World that Mattered, spoke to him face to face. There was an awe in his heart such as he had never dreamed possible to feel even if he had been in the most wonderful palace in the world. And Chandragupta's eyes seemed to pierce him through and through. Kalanda was speechless. Fortunately he was not expected to speak until addressed. But . . . Where, oh where was all the glory and panoply of state? Where the Royal robes? Where the palatial furnishings of the Royal tent? Where . . . ?

Chandragupta was more simply dressed than Kalanda himself. In a

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white robe and wearing a white turban the great King was far more majestic than any fancy robes could make him. And as for his surroundings, there was not a mess in the camp that could be more simple or plainer. Just a couch for sleeping, a table and a few seats, a writing-desk, two or three scented wooden chests, and that was all. It seemed incredible. And yet Kalanda felt a far greater reverence for this simple severity than ever he could have felt for all the glory of Solomon had he known of it.

The officer who had brought him to Chandragupta silently left the tent, and they were alone.

"So you are the son of Nanda! He was a brave man and a good soldier." — There was something very winning about the kind tone of the great Emperor. Kalanda saw his gentle smile and at once was won over. All his fear had gone and he felt as if he were in the presence of a friend of all the world.

"Yes, your Majesty, they call me Kalanda the son of Nanda. He was a soldier."

"And you would be a soldier too? You are a soldier!"

"Your Majesty, I am a Kshatriya!" And Kalanda spoke with a finality as if that settled the whole matter. He was of the soldier-caste and a soldier he was, nothing less.

"Can you fight?"

"Not yet, but soon I shall be able to, and then I will!" stoutly answered the boy. He did not realize that the quiet manner of the Emperor was drawing him out.

"But there are more ways of fighting, Kalanda, than with the sword and spear. Do you know it?"

"Your Majesty, I know it. My mother says that even a man who can speak a foreign tongue may save an army in the enemy's country."

"Well done! I see, Kalanda, that your mother is a Kshatriya, too!"

The boy's heart was bursting with pleasure to hear his father and mother so praised by no less a person than the Ruler of India.

"Now Kalanda, you are too small to fight with a sword in the Royal army. But you have heard that the Mahârâja fights not with swords and spears when he can avoid it, but with the weapon of the Great Law that governs the world."

"Your Majesty, thus have I heard!" — It was the modest Buddhist phrase.

"Then, Kalanda, I want you to fight a battle with me against the great Alexander, who after all, is only a Greek barbarian from the West. I want you to come with me to meet him and do exactly what I tell you. Will you remember?"

"I will remember and I will do it."

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"Where is Hari?" next asked Chandragupta.

This extraordinary man knew everything! Truly he was the great Mahârâja, the Emperor. Who else should know about his father and mother and even Hari?

"Hari is outside the tent, your Majesty."

"Then this is what I want you to do. I have heard that you can make Hari do many wonderful things and I want you to take me on his back to meet the Greek Yavana, El Iksander. You shall show that you can make Hari do anything and let the Greeks know the power an Indian boy has over such a great beast. Then leave the rest to me and you will win a battle for India greater than an army could win. Now I want you to go outside and show me all the tricks you can do with Hari. Tell the messenger at the tent-door to have them send for fruit or whatever reward you give to Hari, and then he will do his best."

Always the thought for others, even animals!

The motive was serious enough, but the performance was delightfully comic and interesting. Hari was as good as gold and acted as if he knew he was on trial before the Mahârâja, doing his tricks in the most polished way. Kalanda was in the clouds of delight and he also surpassed himself in his perfect command over his huge mount. That evening Hari was so well rewarded that he would have liked to perform before Chandragupta every day and all day if he could have had his way.

It was a glorious circus-turn and little Kalanda did the honors to his heart's content. Lala was there, but Kalanda would have been even more pleased if his mother could have been transported a thousand miles to see his triumph.

Then they were dismissed. Kalanda could hardly sleep for thinking of the kind way the great Emperor had received him and talked to him. To him it was all just a great game; it never occurred to him that destiny was using these things to shape his future along strange lines. But the Emperor was 'one who knew' and perhaps he realized well enough the general purport of these rare adventures for the little schoolboy from Pâtaliputra.

Then came the great day. A place was chosen between the two camps, that of Alexander and Chandragupta, and the two monarchs met as perfect equals. Complete simplicity was the keynote of Chandragupta's attendant party — simplicity and obvious efficiency. Alexander, on the other hand, displayed a curious mixture of barbarous splendor and warlike preparation. His officers were serious-looking men, warworn and tired-looking, though Alexander himself had a perfectly extraordinary power of recuperation. And he needed it, for his habits were enough to

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try severely the physique of even stronger men than he; yet he was a vigorous young man of thirty in the flower of his age and trained to war in the tremendous march from Macedonia to the edge of India.

He was not above a display of wealth. Had he not recently captured the treasure of centuries of saving in one of the most luxurious empires the world ever knew? It was calculated at seventy-five million pounds — equivalent in purchasing power to many times the amount today. Quite possibly this enormous booty weighed in the scale against his desire to push on into the unknown. His officers had had enough of hardship for the time being, and they may well have argued that they needed not to progress for the sake of acquiring more wealth. However that might have been, Alexander was ready to go forward, but those behind him most heartily wished themselves at home and were ready to accept the least excuse to return.

Chandragupta was not as other men. Subtil when he wanted to be, he was at the right time most disconcertingly direct. Others might have prolonged negotiations for months and then not have avoided war, but Chandragupta tore out the heart of the situation and settled it in a day.

Alexander claimed Taxila. Chandragupta had it. Alexander's claim was that he had succeeded Darius by conquest and Darius had held Taxila under tribute to him. Chandragupta clearly showed that Darius had only done so by force, not right. Therefore, if Alexander wanted Taxila or any part of it, he could buy it; and things would go on as before. Alexander had to show something for his tremendous enterprise and to be able to demonstrate that he had 'penetrated' India. His officers were to a man in favor of this solution of the problem. There was a withdrawal for consultation.

Truth to tell, Alexander was in a flighty mood. The opposition on the part of his generals had thrown him off his balance a little. It would not be fair to say that he was not sober, but he was in a rather irresponsible frame of mind. Given his own way he would have said "Go on, though the heavens fall!"

But his generals had sized up the Indian army with no inexperienced eye and they saw that they had to deal with discipline and sober economy under a real leader of men.

The negotiations broke off for an interval for dinner and discussion. The Macedonians were free from the serious things of life for an hour or two and they took the greatest interest in the Indian bodyguard. It was then that Kalanda, according to instructions given beforehand, made Hari go through his best tricks, not the least of which was a display of his tremendous strength in pulling down a heavy structure of wooden beams that had been built on the Indian side of the enclosure.

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Alexander himself was like a schoolboy at the sight. Elephants they had seen, but the way Kalanda handled his huge protégé was something quite new to them. The Indians, as they had been warned, remained impassive as though such feats were everyday matters and as if every Indian boy could move such a mountain of an animal as Hari with equal ease.

In Alexander's tent the debate was very heated, but at last he had to give way. On one thing he insisted; he must have something to show his claim to have entered India (the India we know) and to have returned with honor, and not by forced retreat. So he agreed to pay a rent for certain lands which had paid tribute to Darius and could thus claim that he had 'conquered' a part of India. The Greeks were ever a subtil race in their claims.

For himself Alexander demanded one other proof of Chandragupta's friendship. He must have Kalanda and Hari!

Chandragupta willingly consented. But he made a point of asking Kalanda if he would do this service for India and demanded that Lala should go with him. The whole Indian party with Hari was in charge of the wise Râma-Sinha, Kalanda was to be treated as an officer and a soldier on the guarantee of Alexander's right hand; if Hari died, or after three years, when the Greeks would have had ample time to learn to care for him, Kalanda and Lala and the rest were to be given perfect freedom to go home and every facility to do so in the shape of transport and military protection.

Alexander was hugely delighted at the acquisition of his new toy. As for Kalanda, his head was in a whirl of excitement. He was to be a soldier for India in reality! This was one of the things of which his mother had told him when she said that other things than fighting might fall to a soldier's duty.

But the great disappointment was that Kalanda actually *liked* Alexander, who treated him as a favorite son.

And he had hoped to bring Alexander's head home on a spear!

(To be continued)



"It is wiser for Theosophists to study the doctrine of Brotherhood and its application, to purify their motives and actions, so that after patient work for many lives if necessary in the great cause of humanity, they may at last reach that point where all knowledge and all power will be theirs by right."

— W. Q. Judge

THEOSOPHICAL ITEMS OF INTEREST

For Members of the Universal Brotherhood and Theosophical Society

MEMBERS of the Universal Brotherhood and Theosophical Society throughout the world will rejoice with the Leader and members of the Headquarters Staff in the recent important duties assigned by the United States Government to our respected Comrade, Colonel Arthur L.

**Col. A. L. Conger
given important
assignments**

Conger, who, many years ago, as a young man, served Katherine Tingley as Private Secretary. During the World-War Colonel Conger was Assistant Chief of Staff to General Pershing, Commander-in-Chief of the American Expeditionary Forces. Now Col. Conger has been assigned to the post of Military Attaché to the U. S. Embassies in Germany, Holland, Denmark, Norway, and Sweden.



Mrs. Dr. Emilie Fersch, of Nürnberg, Germany, one of the ablest and most enthusiastic Theosophical workers in Germany, under date of December 2, 1924, writes of the auspicious opening and remarkable growth of the

**Enthusiastic
Report from
Nürnberg**

Lotus Group, or Theosophical Sunday-School inaugurated by the Leader during her visit to the old city of the Meistersinger last September. Mrs. Fersch says further:

"Since Katherine Tingley's visit at Nürnberg, a new spirit has awakened everywhere. It marked a turning-point, especially among the women. Never in all my life have I seen so many women inquiring about and accepting the Theosophical teachings. It is really astonishing. . . . Our Sunday public meetings here are always attended by big audiences, and they certainly spread blessings. . . . Our members' meetings are always pervaded by high spirituality, and all the Comrades work most earnestly and in beautiful harmony. Our souls are drinking in the spirit of the Leader's inspiring teachings, made so plain in her book *Theosophy: the Path of the Mystic*."



Mrs. A. G. Spalding's friends in America and Europe will be delighted to learn that she suffered no disadvantage through taking part in the Leader's

**Mrs. A. G. Spalding
Improving**

recent Lecture-Tour, and her physician's latest report is that she is slowly overcoming her physical disabilities. These have not prevented her looking after her duties as General Superintendent of the Children's Lotus-Groups or Theosophical Sunday-Schools throughout the world.

THEOSOPHICAL ITEMS OF INTEREST

Col. Herbert W. Meyers of the law firm of Meyers and Couden, of Seattle, Washington, is at present looking after suits for libel which were instituted some time ago by Katherine Tingley and other members of the Headquarters Staff against two newspapers in California, one in San Diego and another in

**Col. Meyers
visits
Headquarters**

Los Angeles, which had published false, malicious, and injurious articles about the plaintiffs and the work being carried on at the International Theosophical Headquarters. Col. Meyers recently spent several days at Point Loma as the Leader's guest, and has made himself much loved and appreciated by all of the Leader's staff who have had the pleasure of meeting him. As a younger man, he served Presidents McKinley and Roosevelt at the White House, Washington, D. C., as social secretary for several years.



Dr. and Mrs. Roelf Barkema with their infant son recently arrived from Holland. After being entertained for a week by the Leader at the Inter-

**New Arrivals
from Holland**

national Theosophical Headquarters, Point Loma, they have taken up their residence in San Diego, in order to be as near as possible to our World-Center. Dr. Barkema expects to take up the practice of medicine as soon as he has resided long enough in California to obtain a medical certificate from the State authorities. He is an enthusiastic member of the Universal Brotherhood and Theosophical Society.



The beloved Directress of the Stockholm Center of the Universal Brotherhood and Theosophical Society, Konsulinnan Anna Wicander, well known to all readers of THE THEOSOPHICAL PATH, under date of December 13, 1924,

**Konsulinnan Anna
Wicander writes**

writes to the Leader a letter, full of her usual spirit of enthusiasm and devotion. The following brief extracts are characteristic:

"Every member throughout Sweden and Finland rejoices at the great success won by our Leader for our holy Cause. We all have the strong feeling that Theosophy is now so firmly rooted in Europe, that it can never be eradicated. All the good news of the recent successes of Katherine Tingley's Lecture-Tour give us renewed strength and energy to go on with our efforts to make Theosophy a living power in the life of all Humanity.

"Naturally Germany is the country where these truths are most needed, and where people must be very receptive to them, because of all the suffering they have endured and are still enduring. . . .

"The foundation of the Râja-Yoga Summer-School at Visingsö forms a most significant feature in the history of the Theosophical Movement. It is a great thing the Leader accomplished there, and the world cannot be grateful enough for this great deed." [Note: As before announced in these columns,

THE THEOSOPHICAL PATH

Katherine Tingley is already planning to re-open the Râja-Yoga Free Summer-School at Visingsö, on June 25, 1925. She expects to have some of the same teachers as last year, and will possibly be there herself at the opening.]

Konsulinnan Wicander continues:

"Our work here at the Stockholm Center proceeds as usual with no disturbances and keen interest on the part of all. . . . Our public meetings attract a very earnest and cultured class of people. Many fine women attend the meetings of the Women's International Theosophical League.

"The members of the Girls' Club for Higher Education are most earnest in their work and duties. The Lotus work is my great joy. Miss Sonesson puts all her soul into this work for the children, who respond in a wonderful way. Last Sunday I was invited to see them performing 'The Râja-Yoga Torchbearers,' and the room was crowded with friends and parents of the children. These all did their parts splendidly and the guests seemed deeply moved by their sweetness and earnestness.

"More than ever we understand now that Theosophy is the salvation of the world, that the Theosophical Movement is the most important of our age, and that Katherine Tingley is the only Leader who can carry out the special work so extensively planned by her."



As reported in 'Items of Interest' last month, the regular Sunday-services of the Universal Brotherhood and Theosophical Society, which were formerly conducted at the Isis Theater in San Diego, are now held every Sunday

Sunday Services at Headquarters

afternoon in the Memorial Temple of Peace, at the International Theosophical Headquarters, Point Loma, and are always attended by many serious-minded, earnest inquirers and truth-seekers. As before recorded, the Leader's inspiring extemporaneous addresses are the principal features, ably supported by symposia on Theosophical themes, and high-class organ and choral music by students and teachers of the Isis Conservatory.



Professor Osvald Sirén, well-known Art Critic and authority on Chinese Art and Archaeology, after several months in Paris in his professional capacity, is spending the winter in London. An announcement of his forthcoming works, *Chinese Sculpture from the Fifth to the*

Osvald Sirén in England

Fourteenth Century (Ernest Benn, Ltd., London), and *Documents d'Art Chinois de la Collection Osvald Sirén* (G. van Oest & Cie., Paris & Brussels), and *The Walls and Gates of Peking* (John Lane, The Bodley Head Limited, London), was published on page 401 of THE THEOSOPHICAL PATH, October, 1924. As most of our readers know, Professor Sirén has been for many years a member of the Universal Brotherhood and Theosophical Society.

THEOSOPHICAL ITEMS OF INTEREST

Frau Alice Löwenstein-Hellmann, daughter of Frau Rega Hellmann, who is well known to the readers of THE THEOSOPHICAL PATH, writing from Berlin last December, says:

**"The Theosophical
Path" appreciated
abroad**

"I look forward every month to the arrival of THE THEOSOPHICAL PATH. It is for me the best hour in the four weeks, when I sit alone reading its wonderful articles. I forget everything else for the time and enter the paradise which it opens to us poor human beings, and feel myself a little better than I am in reality."



Talbot Mundy's great book, *OM*, is being everywhere received with enthusiasm. It was reviewed at length in the December issue of THE THEOSOPHICAL PATH. Hon. Frank G. Finlayson, Presiding Justice of the District

**"OM" Delights
Everyone**

Court of Appeal, Division 2, Los Angeles, California, calls it a wonderful book, and writes:

"I have read the book with keen pleasure and much profit, and am inducing others to read it. The twenty-ninth and thirtieth chapters in particular, 'The Lama's Story,' filled me with delight. What a wonderful character the old Lama is! He radiates Wisdom and Compassion. Would there were more such books on our library shelves!"

Mr. P. A. Malpas, well known to all readers of THE THEOSOPHICAL PATH, writes from England:

"I have read *OM* with the greatest pleasure. Not an atom of the almost invariable sentimental element about it, and interesting from first to last. That is what any reader might say. But for myself there are many little suggestions and lessons in it which I can use, or try to anyway. . . .

"It is delightful to bring out the purpose of the drama in that way. Someday some one is going to write plays that will enthuse Europe. I have been sure of it ever since I saw that play in Madrid admittedly based on Theosophy (as he knew it — Jacinto Benavente), when he was called before the curtain at least twenty-seven times and carried on men's shoulders a mile through the center of Madrid to his home. It opened my eyes as to the possibilities of a good playwright dealing with Theosophy. Of course that was an appeal to the popular side, but even a higher appeal would arouse immense enthusiasm when the time is ripe.

"Ah, well, I can't write like Mundy, but I can appreciate his writing and mine should be the better for having read it. It is wonderful how many features have been brought in in a quiet way that look as if they were pure fancy, and yet are based on things he has seen at Point Loma."

Mrs. W. E. Small, of Atlanta, Georgia, writes:

"Mr. Mundy's book *OM* is a wonderful inspiration, and its influence will be felt for all time. We hold it as one of our prized possessions. I shall consider it my very pleasant duty to pass along copies whenever opportunity offers."

OM — The Secret of Ahbor Valley, is published by the Bobbs Merrill Co.,

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of Indianapolis, Indiana; but it may be ordered through the Theosophical Publishing Co., Point Loma, California. (Price \$2.00).



Comrade J. H. Venema writes with his usual enthusiasm of the work at The Hague, in which he is ably seconded by his wife, and also by Miss Willemine Pleijsier (a new member, admitted during the Leader's visit to The Hague last October), and by Comrade Tillema, who has moved from Rotterdam in order to render more effective service to our Cause at The Hague. Comrade Venema describes with enthusiasm the Lotus children's Christmas festival, which, he says, "made a fine impression on the public. We are beginning our work with fresh courage in 1925. We shall have our regular public meetings, but above all, our work will be for the little children. Indeed, we are marching on!"

The Work at The Hague Progresses

Comrade Venema's appreciation of THE THEOSOPHICAL PATH is thus expressed:

"I have read and been a subscriber to the beautiful 'Path' for over ten years. More than that: from 1913 all the volumes have been neatly bound in my bookcase, both for reference and to reread them if necessary, and my intention is that all future editions shall be bound in the same way, so that I shall have a huge library when I am an 'old man' with a youthful heart! I shall then bequeath my library to The Hague Center, which by that time will, no doubt, be in urgent want of it.

"From the 'Path' of December, we learned wonderful news!"



Dr. Erik Bogren, one of the pioneer Theosophical workers in Sweden, and now President of the Universal Brotherhood and Theosophical Society in that country and in Finland as well as the Director of the Hälsingborg

Good News from Dr. Bogren

Center, writes that his health is now much better, and tells of the progress of our Cause in his city. Some of the features of his recent letter are that the Hälsingborg Center has moved into larger headquarters, "fine and beautiful, attractive and comfortable, and centrally located. Every seat was taken at our public meeting yesterday. The interest in and appreciation of Theosophy and its Leader, Katherine Tingley, are more than good. People are commencing to realize what Theosophy is, and to feel the blessed, tremendous force there is behind our Movement. The Leader has gained a splendid victory here in Sweden. The seed sown by H. P. Blavatsky, William Q. Judge, and Katherine Tingley and her splendid members at Point Loma has taken root and is commencing to grow in the spiritual sunshine. And then the Râja-Yoga Summer-School at Visingsö! What will it not mean to the world when it has been in existence as long as the Theosophical work in Sweden!

THEOSOPHICAL ITEMS OF INTEREST

We, the old members, will probably not see it — but I hope we will have the opportunity to continue on the other side!

"I enclose the translation of extracts from a public lecture on Theosophy held in Malmö last October by a minister and church-rector. It seems as if the advance-guard of the ministers are coming!"



In the recent lecture referred to by Dr. Bogren, a Lutheran Minister has some interesting confessions to make about Theosophy:

**The Truth Goes
Marching On**

Theosophy is above all worthy of our recognition, because of its high idealism. It stands abreast with all modern religions, which all, without exception, oppose the materialistic world-conception. It proclaims — like other religions — the reality of the spiritual world and the subservience of the material world to the sovereignty of the spirit.

"Every religiously thinking being agrees with Theosophy, when it protests against the science which confines the human spirit only to the material world, holding that it cannot come in contact with the world of spirit, which is hidden from our outer senses. Every religious man must assert that the human spirit also experiences that which belongs to the spiritual world; and the certainty which is then reached of its existence is just as unshakable as the knowledge of the physical world, which we get through our physical senses.

"Theosophy is worthy of all appreciation for its high morals. Man must strive for ethical ennobling, try to become good, pure, and merciful. Further, one must give Theosophy credit for its efforts to amalgamate faith and knowledge — everything that seems to be an insurmountable conflict between the claims of the mind and the faith of the heart. . . .

"No person with knowledge of the doctrines of Theosophy can deny its depth and noble power. The goal is great, and it helps man to a deeper spiritual life. Theosophy has much to teach other religions in these days about spiritual practice, which helps man to become his own master."

There are also many 'buts' in the address, which will probably not be 'Items of Interest' to our readers, as they have been heard, answered, and dismissed so many times before!



Brother Herbert Crooke, Director of the Universal Brotherhood and Theosophical Society in Great Britain, sends this characteristic note of optimism from London:

**Everything Opti-
mistic in London**

"We have passed into the New Year with hearts attuned to the great Cause of Human Brotherhood, and devoted in love and fellowship with our Comrades all over the world, under the banner of the Universal Brotherhood and Theosophical Society, and the guidance of our beloved Leader, Katherine Tingley."

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Our old Comrade, Lucius H. Cannon, Branch Librarian of the Municipal Reference Library, St. Louis, Mo., has the following to say of Katherine Tingley's book: *Theosophy: the Path of the Mystic*:

Warm Words of Appreciation "I have to express my gratitude again for this book, which will go down the future centuries as one of the great spiritual lights that have been bestowed upon groping mankind. It has been the source of so much joy and hope to me — an inspiration when weakness and despair seemed to overwhelm me. A strong note of optimism in the face of world despair seems to be the keynote. Ah! We cannot do too much honor to our Leader, Katherine Tingley, who has so nobly, greatly, grandly carried on this Theosophical work through a period of unprecedented events, horrors, and wars in the world's history."



Dr. Pierre Peverelli, who grew into Theosophy as a member of the Utrecht Boys' Brotherhood Club, has recently started such a club in Amsterdam. Describing their first meeting, Dr. Peverelli writes:

Boys' Brotherhood Club at Amsterdam "As I saw the faces of the boys, I remembered the time I was young, and a member of the Boys' Brotherhood Club at Utrecht, and thinking of all the good I received then, I promised myself that I should try to offer the boys in Amsterdam the best opportunities of finding their way upwards."

Dr. Peverelli also speaks with enthusiasm about the keen interest shown in the public meetings conducted at Amsterdam, as well as in the Leader's successful lecture-tour through Europe last year.



Miss Inez Wilén, Directress of the Helsingfors (Finland) Center of the Universal Brotherhood and Theosophical Society, writes with the same ardent

News from Finland devotion to our Cause and loyalty to our Leader, which so characterize all our Finnish members. The following extracts speak for themselves:

"We continue holding two public meetings each month at our Headquarters, which have been attended by an interested audience, which occupied every single seat. Our Members' Meetings are held three times a month, besides two private meetings, and the Lotus Group every Sunday. Our Library is open on all working-days, and different members take turns on duty there to serve. We are planning a lecture-tour to some country-towns, such as Ekenäs, Hangö, and, for the first time to Wasa. The latter is one of our larger towns far up in the North."



Comrade Arvid Dahlgren of Calcutta, India, does his share to keep true

THEOSOPHICAL ITEMS OF INTEREST

Theosophy alive. He has set a good example in getting Standard Theosophical Literature from Point Loma put on sale at various book-stores in India. He writes with enthusiasm of the Leader's last Theosophical lecture-tour in Europe, and says: "It is a very good thing to be in communication with our International Theosophical Headquarters at Point Loma."

News from Calcutta, India

A recent letter from Direktör E. A. Gyllenberg of Malmö, Sweden, Business Manager of the affairs of the Universal Brotherhood and Theosophical Society in Sweden, requested the Leader's approval in reviving the Boys' Brotherhood Club work in Malmö, suspended on account of the World-War. The Leader cabled her hearty approval and named the following active Theosophical workers in Skåne as Trustees: Dr. Erik Bogren, Mr. Nils Björk, Mr. Eric Jönsson, and Mr. Henric Lundgren, in addition to Direktör Gyllenberg himself.

Boys' Brotherhood Club revived in Malmö, Sweden

A Circular, dated International Theosophical Headquarters, Point Loma, California, January 1, 1925, and addressed "To THE MEMBERS AND FRIENDS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY THROUGHOUT THE WORLD", has just been issued by the Cabinet Officers of the Organization, approved by the Leader and Official Head, Katherine Tingley. The Circular explains in detail how members and friends can best serve the Cause. Copies of the same may be had for the asking by application to: "E. A. Neresheimer, Treasurer-General, The Universal Brotherhood and Theosophical Society, International Headquarters, Point Loma, California, U. S. A."

1925 Theosophical Propaganda Campaign

Mrs. E. A. Neresheimer, formerly Mrs. Emily Lemke of London, has gladly offered her services in assisting Mr. Neresheimer with the correspondence which these circulars are creating.

An attractive twelve-page announcement of Katherine Tingley's forthcoming book, *The Wine of Life*, which it is hoped will be off the press at about Easter-time, has been issued by the Theosophical Publishing Co., Point Loma, California. The following reviews of the book are reproduced in the circular:

Announcement of "The Wine of Life"

- I. "Reveals Penetrating Depths of Genius": by E. A. Neresheimer
- II. "Face to Face with our Own Inner God": by G. von Purucker
- III. "Permanency and Universality": by Kenneth Morris

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- IV. "The Gospel of Coming Centuries": by Herbert Coryn, M.D., M.R.C.S.
- V. "The Key to Life's Riddle": by Talbot Mundy
- VI. "The 'How' of Life": by Joseph H. Fussell

Mr. Fussell's review also enumerates in detail the Contents of the book, by Chapter and Section, as published in THE THEOSOPHICAL PATH for January, 1925. The announcement ends with order-blanks to be filled out and mailed to the Theosophical Publishing Company. A supply of these announcements will be sent to interested subscribers for distribution among their interested friends, if stamps are enclosed to cover the expense of mailing at the rate of 4 copies for 1 cent. If preferred, addresses may be sent to which it is desired that the circular shall be mailed. In this case 1 cent in postage should be sent for each address. Address: The Theosophical Publishing Co., Point Loma, California.



On page 402 of THE THEOSOPHICAL PATH for October, 1924, there appeared a Statement concerning "Katherine Tingley's Fund for the Purchase of Gramophone and Records for the Visingsö Home for the Aged." As a sequel to that announcement, the following extracts from the Record of Proceedings of the Parochial Board of Guardians of Visingsö, held in the Home for the Aged on September 8, 1924, and recently transmitted to the International Headquarters, speak for themselves:

**Gratitude from
Visingsö, Sweden**

"Since the Visingsö Home for the Aged has received as a gift from the Universal Brotherhood and Theosophical Society a gramophone and records together with kronor 116.50 in cash, the Board of Guardians resolved:

"To express to the Leader of the said Society, Katherine Tingley, their warm thanks for the beautiful gift, as well as for the former interest she has taken in the aged of the Home.

"The Board of Guardians expresses the wish that there may always be people who, like Katherine Tingley, will remember the aged in their frequently desolate condition, and who will make it one of their purposes to gladden the poor and needy within our community."

(Signed by members of the Parochial Board of Guardians of Visingsö)



Comrade Konrad Wening of Nürnberg, Germany, under date of December 15, 1924, writes to the Leader of the extensive preparations made by

**Boys' Brotherhood
Club at Nürnberg**

the Board of Directors of the Boys' Brotherhood Club, which Katherine Tingley organized during her recent visit to Nürnberg. The Board expected to have everything in readiness to begin active work with the boys at the beginning of 1925. Comrade Wening writes: "I hope that we shall soon be able to send most favorable reports about our Boys' Brotherhood Club Work."

THEOSOPHICAL ITEMS OF INTEREST

On January 19th, our Dutch Comrades, Mr. and Mrs. Louis F. Schudel, sailed from San Pedro, California, en route to Holland via the Panama Canal,

Dutch Comrades Return to Holland

thus terminating their several years' visit at the International Theosophical Headquarters. Mrs. Lucie Goud, who come on a tourist's passport to Point Loma with the Leader on her return from her last European Lecture-Tour, expecting only to remain three months, accompanied Mr. and Mrs. Schudel. Mrs. Goud and her husband, Mr. Jan Goud of Utrecht, Holland, both ardent Theosophists, have left their two little girls as pupils at the Râja-Yoga School, Point Loma.



Day and night the Leader is busy at work making many plans for the coming spring, summer, and fall. There is every reason to expect that she

Headquarters Activities

will put on several plays in the Greek Theater before leaving for Europe in order to carry out the other plans outlined in the December issue of THE THEOSOPHICAL PATH. Katherine Tingley is also working on her next book. Those who have read the manuscript say it will prove of as great advantage to the public as *The Wine of Life*, which she is now publishing — possibly greater!



The brothers Abbott and Orange Clark, well-known California horticulturists, and for many years in charge of the Lomaland Orchards, submit

Lomaland Or- chards Report

the following report of the amount of fruit in pounds produced between January 1 and November 1, 1924: Avocados, 13,592; Oranges, 16,839; Figs, 16,749; Peaches, 11,706; Plums, 4,559; Grapes, 1,751; Sapotes, 1,123; Apples, 1,320; Pears, 2,077; Persimmons, 8,385 (January to March); miscellaneous, 7,007; Total, 85,108 pounds; Value, \$11,173.00. — RECORDER



"It can never be too often repeated that *real* Theosophy is not contemplation or introspection or philosophizing or talk, but work, work for others, work for the world. The one fatal bar to progress is selfishness in some one of its protean forms. Selfishness will *never* be overcome by thinking about oneself. And, as we have to think about something, the alternative is thought for others and how to help them."— *W. Q. Judge*

“THE WINE OF LIFE”

REVIEWS OF THE NEW BOOK BY KATHERINE TINGLEY

I

IT is an acknowledged fact that there are but few books that bring real benefit to humanity. These few may be known by the light they give on the perennially new question as to what the essential requisites are for the acquiring of a knowledge of ourselves, and our place in the great economy of the Universe.

Katherine Tingley's latest book, *The Wine of Life*, is such a book. It fills the mind that yearns for a realization of the moral and ethical values of life, on which ultimate progress depends, with thoughts that thrill with rich, warm and living ardor. It advances rational and practical precepts, and suggestions, that we are usually accustomed only to seek in the recorded sayings of the world's greatest sages, whose exalted message bears testimony to their deep insight, power and wisdom. The author does not theorize on the questions she treats; to her they are living realities based on observation and experience, as one might imagine, of many lives, and have to do with issues that every human being has to meet sooner or later in this life. The writer's conclusions are the result of penetrating depths of genius, that knows the invisible causes that underlie all visible effects; the perception of which enables her to account for many things that are inexplicable to others.

The subjects of "Life and Death," "Human Duality," "Our Endless Opportunities," "The Great Challenge," "Theosophy the Hope of the World," and many other equally timely subjects, are so earnestly and so vividly treated that Katherine Tingley's words cannot fail to be of immense value to all who desire to obtain an understanding of their own nature, and of the forces that affect them from within and without, and create the conditions in which they live.

— E. A. NERESHEIMER

II

January 2, 1925.

DEAR LEADER: I thank you for your New Year's card, and for the book *OM* which accompanied it. The book will be of endless service to the whole reading world. . . .

I want to thank you also for letting us hear portions of the manuscript of your new book, *The Wine of Life*. People will be guiding their lives and minds by it for generations and perhaps for centuries. Why is not your book the Gospel of coming centuries? And there can be no disputes about authenticity or interpretation.

Faithfully,

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

"THE WINE OF LIFE"

III

[The following was written by one of the most prominent and influential citizens of Los Angeles, California, Hon. Frank G. Finlayson, for many years Presiding Justice of the District Court of Appeal, Division 2]

WE may confidently expect that a disquisition upon the 'Wine of Life' from the pen of the gifted author of *Theosophy: the Path of the Mystic* will prove to be an illuminating revelation upon subjects which she is so opulently qualified to expound. For such a work I know of no one who is better equipped by nature and spiritual knowledge than the Leader of the Universal Brotherhood and Theosophical Society.

Katherine Tingley's mind has been illuminated by great teachings. She is steeped through and through with wisdom of the Divine Science. It of course is possible for any one of deep spiritual insight to attain to some degree of illumination through individual effort; but for all such the difficulties which obstruct the way to achievement are almost insurmountable.

Jakob Boehme, by his own efforts, entered into these realms of higher consciousness with which true initiation is concerned. He seems to have attained to illumination in virtue of a particular faculty in an extraordinary degree of development.

The living realization of the inward grace and spirit of man lies with the soul, and is attainable when the lower personal ego or the physical man effects a spiritual transmutation, when the windows of the mind are open to permit the rays of the light from the heavenly spirit, the higher self, to pour into and illumine the whole being.

It is here that Theosophy, with its teachings regarding the constitution of man and the universe, and of the Wisdom-Religion, which is the root of all religions, comes to the aid of the seeker of true spiritual illumination, and helps him to attain to that bliss which is indeed the very 'Wine of Life.' For through the Christos within, lies the way to light and to life.

The Theosophist knows that "the Kingdom of God is within you." He knows that man is of dual nature; there is a lower or human self, and a higher self. Knowing also that the eternal, divine science of man can be communicated to the higher, spiritual self, the true Theosophist learns to find and tread the path along which his human soul may travel towards freedom from the constraints of his body, and ultimately to a conscious union with his higher self.

And so I say that because Katherine Tingley's new book, *The Wine of Life*, is written by a Theosophist who drank deep at the fountain of arcane knowledge, we may expect to find its pages aglow with the light of the supernal.

But there is another and to me more convincing way of thinking that we may expect this book to make a powerful appeal to the higher consciousness. That reason is that the author, above all things, "has put on love," which is the bond of perfectness. Katherine Tingley's compassionate heart beats in unison with the great heart of humanity, sending forth loving thoughts to

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and sympathizing with the good in their aspirations and with the sinful in their perplexities, reaching out the helping hand to raise the fallen, ever yearning to aid all to climb to the mountain-heights of divine knowledge, which the pure, cool breezes of the spirit sweep through, and cleanse the mind, and bring peace to the soul. She is, of all the men and women known to me, the one who is pre-eminently qualified to write such a great book as this.

I am sure that in reading it, every earnest seeker of the hidden things of the spirit may drink deep of the "Wine of Life." — FRANK G. FINLAYSON

TALBOT MUNDY ON "OM"

[Extract from "The Camp-Fire," published in *Adventure*,
New York, October 10, 1924]

BEFORE letting Talbot Mundy talk at Camp-Fire in connexion with his new serial beginning in this issue I want to say that this magazine is in no way sponsoring the opinions he offers. If you don't like them settle it with him, not with the magazine or with me personally, and don't think for a minute that Camp-Fire is going to use any of its time or space for arguments pro and con. No religious discussions at our blaze. The only reason for allowing Mr. Mundy to express his opinions among us is because they seem a legitimate support of his story and of his sincerity in handling its material.

As opinions they are merely Mr. Mundy's not the magazine's, and have place in our pages solely because the author had, in attempting to present and make real another religious world, an extremely difficult task in which he is entitled to a Camp-Fire hearing. For most of us reared in the Christian faith almost automatically react with scorn and hostility to any other religion that claims superiority over ours as ours does over it. And it is part of that scorn and hostility to doubt even the sincerity and good intent of the other faiths' followers. This, in the case of the Lama of the story, seems an unfair handicap on the author, before even a word of the story is read, and should entitle him to opportunity to offset this handicap — if he can — and to do so also before the story is read.

"*OM* explores two fields that have been hitherto untouched, so far as I know; and a third that has not been much investigated, at any rate in fiction, from the viewpoint that there may be something in it. The Abor Valley, of course, is a real place, but that is about all that is actually known about it, although plenty of people have been within thirty-five miles of its border. On the north it touches Tibet, where the Tsang-po River goes tumbling over wide, moderately deep falls, into the Valley, to become the Brahmaputra

TALBOT MUNDY ON "OM"

lower down. Those falls have been seen and their height variously estimated at from thirty to three hundred feet; but somewhere in the Valley the river descends several thousand feet and, because of the comparatively short distance, it is calculated that there must be other falls immensely greater than Niagara.

"As many of the facts as are actually known about the Abor Valley are given in the story. My latest informant was Sven Hedin the explorer, but although he has been probably nearer to the Abor Valley than any other white man, he could not tell me more than is to be found in some of the Indian Survey reports. For more than a hundred years the Indian Government has been trying to get information about the Abor Valley, but has signally failed, the mountains being unclimbable, the river unnavigable, the jungle impenetrable, and the Abors themselves being fiercer and more secretive than any other people in that part of the world. All of the numerous spies sent into the Valley have vanished and nothing has ever been learned of their ultimate fate; it is supposed they have been killed or sold into slavery.

"Samdrup, the most famous member of the Indian Survey force, spent several years trying to get into the Abor Valley, but failed, although he was as faithful, persistent, and reliable as any spy who ever lived. He saw the upper falls, reaching them from Tíbet, and actually threw a hundred marked logs into the river — none of which however, were seen at the lower end by the people set there to watch for them; so that even today it has not been actually proved that the Tsang-po and the Brahmaputra are the same river. In the course of his great adventure Samdrup was sold into slavery, but escaped and was finally pensioned by the Indian Government. He made no notes during his wanderings, because to have been caught with them would have meant instant death; nevertheless, relying solely on counted footsteps, his estimate of distances has since been proved accurate within a few miles in almost every instance.

"The 'Masters' are mentioned in the story more than once, although none of them appears. Personally, I have never met one to my certain knowledge, although this may be due to the fact that no one who really was a Master would dream of admitting it. I have met several men who claimed to be 'Masters' but in each instance I have been quite sure the individual was an impostor (of which breed there are all too many); and I have met one man who, to judge by his conversation and his conduct, might have been one of them, but as he did not admit it, and I have no other means of proving who or what he was, I cannot claim to have seen one.

"Nevertheless, I am convinced they exist. Rumor never dies concerning them. About half of the population of the world believes implicitly in their existence, and much nonsense is talked and written concerning them. But they are supposed to be men who, having gained in past lives, through experience, a fuller knowledge of what life means than has yet been attained by the rest of us, are born into the world on a somewhat higher plane of consciousness than we are. Their duty and delight is said to be to watch over

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the world and, from time to time, as opportunity offers, to release a little of their wisdom for humanity's benefit — but not too much of it at a time, because men have a way of using knowledge for their own destruction (as the Lama in my story points out frequently).

“They keep themselves to themselves, hardly ever revealing their identity and almost never letting their whereabouts be known, because humanity (that is to say, the rest of us) is much too prone either to deify or to murder whoever appears to possess unusual powers; and it is said that the natural powers of a Master, due entirely to his higher spiritual development, are such as would appear quite unnatural and even superhuman to the average man in the street. There are some who say that Jesus of Nazareth was a Master; they offer what they say is proof.

“I have read everything I can find on the subject of the Masters, both for and against, and have found nothing that even vaguely resembles proof that they do not exist; whereas there is a very great deal of testimony that they do exist, at the present time somewhere in Tibet or that neighborhood. Practically all the statements (they are hardly to be dignified by the name of arguments) that there are no such persons emanate from two sources: (1) the Christian missionaries and (2) the sort of so-called scientist who believes that Jenner was inspired, and who helps to prosecute and vilify whoever dares to disagree with him or stray outside the fold of scientific orthodoxy.

“As for the latter, since their theories change with every passing year, they need not be taken too seriously, and certainly not at their word. Since I was a boy there seems to have been hardly one so-called scientific fact that has not been reversed and re-reversed two or three times; and while all of us respect the bold adventurer into unexplored realms of nature, as well as the careful analyst of ascertained facts, there are probably few of us left who waste much sympathy on the ‘scientific’ pandits who try to limit knowledge and discovery within the compass of their own peculiarly narrow vision. There are plenty of them left, but they are fortunately losing influence, and the word of a dry-as-dust biologist to the effect that Masters do or do not exist hardly adds confusion nowadays to the already existing noise of rival theories.

“Perhaps one reason the Masters are assailed is that they and their chelas teach, or are said to teach, that it is wicked to accept money in return for spiritual services. No teacher of the true eastern esoteric doctrine would demean himself, or stultify himself, by accepting a cent or a favor of any kind from any one whom he saw fit to help or teach. Like St. Paul of Tarsus, if he needed money he would go to work for it, at whatever trade he knew. The Lama in my story does not claim to be a Master (no true Master would ever claim to be one), but it will be noticed that he does not invite the public to contribute money for his expenses.

“All signs point to an ancient Mother-religion. The Masters are declared, by those who say they know, to be the men who preserve that ancient Mother-religion (they call it the Ancient Wisdom) and whose duty is to keep it in the world until such time as it can safely be brought to light again. It is said to

TALBOT MUNDY ON "OM"

include all science, and in fact all knowledge that the human mind is capable of understanding.

"For the rest, there are several books that deal with Indian drama, but I have found none that gives any account whatever of the actor's life in India. *Mailtraya* is an entirely fictitious character; but I have met actors here and there whose brief acquaintance helped me to imagine this one.

"One or two friends, who have read the manuscript, have criticized the dog *Diana*, as being altogether too wise for a dog and too well trained. But my friend Larry Trimble, who trained Strongheart, and who certainly knows as much about dogs as any man in the United States, assures me she is not overdrawn; and I myself have seen Larry Trimble do with dogs and wolves things that are much more wonderful than any that *Ommony* does with *Diana* in the story.

"*Ommony* is simply a tired Englishman, who has spent his life toiling in India, for India, without any self-consideration, and who has awakened after twenty years to a realization that the whole theory of empire is wrong. (There are plenty like him.) He does not know what to do, or what to think. He only knows that he has meant well and has dealt honestly according to his lights with all who have been subject to him. It bewilders him, almost to stupidity and speechlessness, to discover that all that work was done, apparently, in vain. When the Lama points out it was not in vain, and explains why, he feels like a new boy in a new school — rather afraid, self-conscious and self-critical.

"The Lama must speak for himself. It will be seen he is an individualist, who does not believe that much can be gained by politics. According to his theory, the only real problem in any man's life, in any circumstances, is: what do I intend to do about it? Without pretending to say whether he is right or wrong, I have tried to give his viewpoint.

"I have tried to show how he believes in evolution — of the soul quite as much as the body, and both simultaneously; how reincarnation forms a part, as it were the mechanism, of that solution of the problem of life; and how he is convinced that whatever we do in this life, whether good, bad, or indifferent, will set up chains of consequences with which we shall have to deal in lives to come — so that even the assassin and the traitor punishes himself,— and the hero in secret rewards himself — until we all come, in the infinitely distant future, to a state of perfect spiritual wisdom and earned happiness, which, having earned, we shall enjoy. All which is beautiful, if true; encouraging and better, for example, than the creaky-rusty doctrine of eternal punishment and birth in sin.

"However, each man to his own opinion; it seems likely we shall all know something of the real truth later on — unless one of these 'anti-Master' scientists should discover a new tortoise-gland that shall enable those of us who choose to live in a state of nervous ignorance in this very illogical world forever! (Maybe he will get a law passed to compel us to submit to the operation; and *then* where will the Masters be?)" — TALBOT MUNDY



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

[Translation from *Wereldkroniek*, the most widely read illustrated weekly in Holland]

MME. KATHERINE TINGLEY — HER PHILOSOPHY OF LIFE AND HER RÂJA-YOGA SCHOOL

MME. KATHERINE TINGLEY, whose latest portrait accompanies this article, is the Leader of the Universal Brotherhood and Theosophical Society, which has its headquarters at Point Loma, California. The world-wide reputation Mme. Tingley enjoys, is based largely on the Râja-Yoga School she founded at Point Loma. Students from all parts of the world — twenty-eight nationalities being represented — are following the courses given in this school.

Since the beginning of July, Mme. Tingley, accompanied by a number of her students, has been making a lecture-tour. After an extended stay in Sweden where, on the island of Visingsö, she founded her Râja-Yoga Summer-School, she visited Germany and, on her way back, spent several days at The Hague where she lectured in 'Pulchri Studio.'

The Râja-Yoga system of education was originated by Mme. Tingley as a result of her own experience and knowledge. 'Râja-Yoga' is a Sanskrit term meaning 'Royal Union.' This term was selected as best expressing in its real meaning the purpose of true education, viz.: the balance of all the faculties, physical, mental and moral. To develop character — to turn out clean-minded, self-reliant men and women, able to occupy an honorable position in life, is the principal purpose of this system of education. In Mme. Tingley's own words:

"I realized many years ago that something was vitally wrong with all our scheme of things — with our conventions, our reformatory efforts, our charities. In the very shadow of the churches I saw vice and suffering and want. Worse still, everywhere I saw people moving along the even tenor of their ways, blissfully oblivious or frankly indifferent.

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"Never could I reconcile myself to such a bland acceptance of things. I must at least try to ameliorate conditions. . . . I saw hardship as the result of vice, and vice as the outcome of hardship. I realized that all of our systems of helpfulness were totally backhanded. We dealt then, as most people deal now, with effects rather than with causes. *After* the damage is done, we attempt to repair.

"What I wanted to do was *to prevent* — to prevent the damage being done. The world was already fairly well equipped with havens for the beaten and the fallen. I wanted to evolve an institution that would take humanity in hand *before* it was worsted in the struggle of life."

It is quite impossible of course, to do justice to Mme. Tingley's life and work in a short article but a few points of interest should be mentioned.

At Point Loma, music is a part of life itself, and is looked upon as one of those potent natural forces which, if rightly used, bring into action the divine powers of the soul. The real significance of music is often under-estimated, and not until our attitude towards music changes, shall we realize that the true harmony of music can never be produced by one who has not established harmony within himself at least to a degree.

The drama is given almost as prominent a place in the educational life at Point Loma as music. It is made to enter largely into the instruction of the children under the Râja-Yoga system, and nowhere are the advantages of this system more strikingly illustrated than in the dramatic power which can be called forth wherever there is an absence of self-consciousness and of vanity.

In the open-air theater at Point Loma, which seats more than 2000, several Shakespearean plays and classic Greek dramas have been given during the last few years. After a performance of Aeschylus' *Eumenides*, Austin Adams, a dramatic critic, well known in the United States, wrote:

". . . Memory rejects as pitifully inadequate the adjectives which usually trip into the mind when criticizing a dramatic performance. It was more than great beauty. . . . Yes, it was beautiful and fine and wonderfully done, and great and amazingly unusual, but it was more than all this. It caught one up above the things which seem to count and revealed with majestic simplicity and compelling clearness the things which do count — eternally. . . . As a man of the theater, I knew that such a performance as we witnessed can come only after infinite pains, and then only to such as get to the heart of art by living the divine beauty. . . . It means that we have something unique not only in America, but in the whole world, something potentially more vital to our cultural and spiritual well-being than anything else we have. . . ."

Of Point Loma, Mme. Tingley says:

"Point Loma is a center from which streams of brotherly love radiate out

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into the world. The educational institution founded there has no other reason for its existence than to benefit humanity at large, to show that the life which is inspired by hope is necessarily the life which is rich in achievement, and that man does indeed possess to the fullest extent a dominion over Nature, vast and unimaginable."

Among Mme. Tingley's activities may be mentioned her work among prisoners and for the abolishment of capital punishment; her untiring efforts in the interest of world-peace and her editorship of THE THEOSOPHICAL PATH, one of the finest magazines published in the United States.

In conclusion a few words on her leadership of the Universal Brotherhood and Theosophical Society.

To many the word 'Theosophy' has a somewhat equivocal sound; it is often associated with hypnotism, spiritism, clairvoyance, and many think that Theosophists indulge in weird practices like the study of colors on the astral plane, etc.

Mme. Tingley looks upon all these 'isms' as delusive paths and she never loses an opportunity to emphasize the practical element of Theosophy. She says:

"The mission of the Theosophical Society is to set aside errors, misconceptions, unbrotherliness and intolerance, and put love and trust, right action and the sweetness of truth, in their place. Its mission is to spread new ideas throughout the world for the benefit of those who most need them: to release the mind of man from prejudice and from fear, and human life from its digressions. Its mission is to bring the whole human family up to a standard of spiritual foresight, discrimination, intuition, right thought and right action, with a new and diviner conception of justice and of love. . . .

"Theosophy teaches, first and last, purity of life, protection of the innocent, pure thoughts, pure words, pure deeds. . . .

"We never proselytize. We make no attempt to 'convert'; for our philosophy declares that any attempt to force others to accept our thought or our views is an injustice to their true nature, their deeper self. . . .

"The principles of Theosophy are worthless unless carried out in deeds. It is useless to pile up in the library of our intellectual life ideas upon ideas — and nothing more. The world is weighed down with mere intellectualism already. It must have something more, and that 'something more' is the active, practical expression of those ideas, those spiritual principles, in every act of life. . . .

"The lazy, the indifferent, the selfish and the egotistical will not be interested along such lines of research; but one who is stirred by the simple conviction that he is immortal — not in some nebulous future life, but *here and now* — that man feels the touch of the Divinity within."

MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN THE MEMORIAL TEMPLE OF PEACE

AT the regular Sunday afternoon services held in the Memorial Temple of Peace at Point Loma, December 28th, under the auspices of the Universal Brotherhood and Theosophical Society, Katherine Tingley was unable to speak as announced, having been prevented by an unexpected and urgent duty. She therefore asked Mrs. Emily Lemke-Neresheimer, formerly of London, now a resident at the International Theosophical Headquarters, to speak in her stead. The latter delivered a forceful and telling address on the subject 'How I Became a Theosophist,' which was listened to with concentrated attention by the large audience. The registry plates on the autos parked within the grounds of the Theosophical Headquarters, showed that visitors from the District of Columbia and the following states besides California attended the services: Indiana, Oregon, Washington, Rhode Island, New Jersey, Iowa, and Nevada.

Preceding Mrs. Neresheimer's address, there was a vocal duet with harp accompaniment, and a symposium on 'The New Year and its Significance,' conducted by the Junior Students of the Theosophical University. The address of the afternoon was followed by the singing of Gounod's *Ring Out Wild Bells* by the full International Chorus of the Isis Conservatory of Music. The following are extracts from Mrs. Neresheimer's address:

"As a very small child in London, what struck me more than anything else in the life around me was the great injustice there seemed to be everywhere. I could not understand why it was that so many people were born in the utmost poverty, misery and distress, and others were born in high places in wealth and comfort; why some children were born with weak and sickly bodies and others with health and strength; why some people were endowed with fine intellects and artistic gifts, and others seemed to have no mental powers whatsoever. I asked questions but nobody seemed to give me a satisfactory reply.

"The older people told me that it was the will of God. But that did not satisfy me at all. How could it be possible that a loving God, our Creator and our Father, could put us into such circumstances just because it was His will? Others explained that God has given these troubles and trials to people for their good. But I looked around and I could not see that it worked out that way. I could see that there were people who became sweeter and more beautiful and more unselfish through their trials and troubles; but others again became hard, selfish and unfeeling, and certainly not improved by the troubles they had to bear. I could not understand where the good came in.

"So I went in all directions in the hopes of getting some sort of solution to these problems. But it was in vain. Finally I read a book by Mme. Blavatsky; I read of this wonderful Law of Karma, the Law of Cause and Effect, of action and reaction; and then I saw an explanation to all my questionings. I realized that as we sow, so must we also reap; that what-

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soever happened to us in this life, whether it be good or evil, was without exception of our own making.

"Now, of course to understand this, we have to consider also the twin doctrine that Theosophy teaches, Reincarnation. We cannot take the short view of life, of ninety or one hundred years at the most, and think that that is the end of existence; because we see in this life alone, that we do not always get our deserts. We see people that do much that is evil, and yet who seem to have an abundance of what the world calls good luck; and we see other people who live beautiful and unselfish lives, and who seem to have nothing but suffering.

"So, for the full solution of this problem, we have to couple with the doctrine of Karma that of Reincarnation; namely, that there is no end to life, that life is the Deity itself; it is eternal; it comes from the unknown and it returns to the unknown — to the divine source of all. Life comes in cycles of manifestation and of rest; just as we have in our daily lives a period of activity, and then we have a night of rest. And so it is with all things throughout nature. . . .

"Death, according to Theosophy, is simply another aspect of life. When we wake up after the rest we call death, we are ourselves, just as we were before; but we have a new body, a new brain, a new vehicle, fresh and strong in which to begin again our new life, to gain new experiences and to learn something more of the wonderful universe in which we live. . . .

"At this beginning of the New Year, I would like to invite all to look out of this window which the Theosophical Teachers opened for me and to see something new and wonderful and beautiful in life. There are so many treasures for each and all of us to take. They are there for us all if we will only make the effort to find them. The treasures contained in our Theosophical literature will bring to all a wonderful new joy. This I know, for it has brought it to me, and I know it is there for all who will take it."

Theosophical University Meteorological Station

Point Loma, California

Summary for Dec., 1924

TEMPERATURE		SUNSHINE	
Mean highest	60.40	Number hours actual sunshine	190.00
Mean lowest	47.60	Number hours possible	310.00
Mean	54.00	Percentage of possible	63.00
Highest	71.00	Average number hours per day	6.13
Lowest	38.00		
Greatest daily range	18.00		
PRECIPITATION		WIND	
		Movement in miles	3640.00
Inches	1.44	Average hourly velocity	4.89
Total from July 1, 1924	2.58	Maximum velocity	30.00

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. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual 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

BOOK



LIST

- THE SECRET DOCTRINE: *The Synthesis of Science, Religion, and Philosophy*: by H. P. Blavatsky. Third Point Loma Edition, 1925: Virtually a verbatim reprint of the original edition published in 1888 by H. P. Blavatsky (2 vols.) per set \$12.00
- ISIS UNVEILED: *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, by H. P. Blavatsky (4 vols.) per set 12.00
- THE KEY TO THEOSOPHY: *A Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which The Universal Brotherhood and Theosophical Society has been founded, with a copious Glossary of General Theosophical Terms*, by H. P. Blavatsky per copy 2.25
- THEOSOPHY: THE PATH OF THE MYSTIC: A unique collection of Citations from the Teachings of Katherine Tingley, including extracts from Private Instructions per copy gilt edge \$3.25; gift 2.50; fabrikoid 1.25; paper .75
- THE WINE OF LIFE (In preparation: approximate time of publication, Easter: approximate price \$2.00 per copy). *The Wisdom of sane mysticism presented with a beauty of diction and wealth of illustration unsurpassed. A guide for the daily life of the individual, home, nation, and humanity*, by Katherine Tingley
- OM: THE SECRET OF AHBOR VALLEY: *Profound truths in the guise of vivid and fascinating fiction, by one of the most prominent writers of today: A novel by Talbot Mundy* per copy 2.00
- REINCARNATION: A STUDY OF FORGOTTEN TRUTH: by E. D. Walker. A work valuable alike to the student of Theosophy and to the general reader. Point Loma edition (cloth) per copy 1.75
- BHAGAVAD-GITĀ: *The Book of Devotion. A Dialog between Krishna, Lord of Devotion, and Arjuna, Prince of India. An Episode from the Mahābhārata, India's Great Epic.* Recension by W. Q. Judge per copy 1.00
- THE VOICE OF THE SILENCE, and other fragments from the *Book of the Golden Precepts. Dedicated to the Few. Translated and Annotated by H. P. Blavatsky* per copy .75
- ECHOES FROM THE ORIENT: *A Broad Outline of Theosophical Doctrine*, by W. Q. Judge per copy cloth .50; paper .25
- HELENA PETROVNA BLAVATSKY, by Katherine Tingley: with Quotations from the writings of H. P. Blavatsky; tributes by W. Q. Judge and Students cloth .90; paper .75
- A NOSEGAY OF EVERLASTINGS: *from Katherine Tingley's Garden of Helpful Thoughts. Short extracts culled from various addresses delivered in Europe and America* cloth .75; paper .50
- THE FATES OF THE PRINCES OF DYFED: *A Romance from that Wonderland of old Celtic Mythology of which so many literary exponents have won fame in the last thirty years: derived, however, from Welsh and not, as the mass of Neo-Celtic literature has been, from Irish sources*; by Cenydd Morus per copy 2.00
- THE PLOUGH AND THE CROSS: *A Story of New Ireland*, by William Patrick O'Ryan 1.00 per copy
- A NOSEGAY OF 'YORICK'S' EDITORIALS: *Compiled by a Student of the Theosophical University, Point Loma, California, in memory of Edwin H. Clough, America's Great Journalist and Critic* per copy .25
- LOMLAND: An Album of Views of the International Headquarters at Point Loma, and Quotations from the three Theosophical Leaders (10 x 13 in., postage 6c. extra) per copy .50
- KATHERINE TINGLEY ON MARRIAGE AND THE HOME, by Claire Merton .25 per copy
- INCIDENTS IN THE HISTORY OF THE THEOSOPHICAL MOVEMENT, by J. H. Fussell .25 per copy
- THEOSOPHICAL PAMPHLETS: 15c. per copy
- AN EPITOME OF THEOSOPHY, by William Quan Judge
- THE MYSTICAL CHRIST, by Katherine Tingley
- THE READJUSTMENT OF THE HUMAN RACE THROUGH THEOSOPHY, by Katherine Tingley
- KATHERINE TINGLEY AND HER RĀJA-YOGA SYSTEM OF EDUCATION, by Lilian Whiting
- KATHERINE TINGLEY: THEOSOPHIST AND HUMANITARIAN, by Lilian Whiting
- SOME OF THE ERRORS OF CHRISTIAN SCIENCE, by H. P. Blavatsky and W. Q. Judge
- THE EVILS OF HYPNOTISM, by Lydia Ross, M. D.
- ON VERSE, "FREE VERSE," AND THE DUAL NATURE OF MAN, by Kenneth Morris

MAR 17 1925

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
Monthly

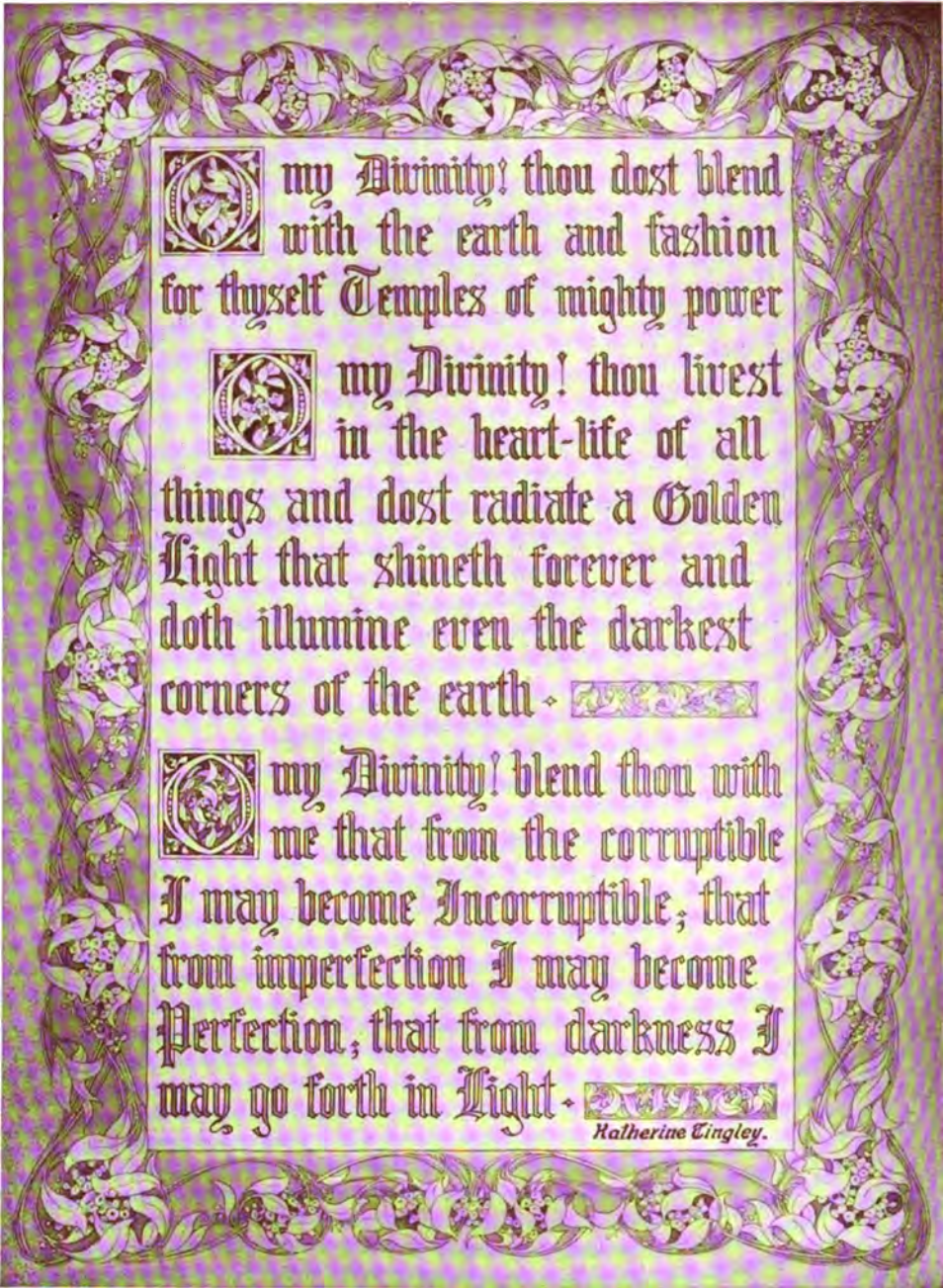


Nonpolitical
Illustrated


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


Edited by Katherine Tingley

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



O my Divinity! thou dost blend
with the earth and fashion
for thyself Temple of mighty power

O my Divinity! thou livest
in the heart-life of all
things and dost radiate a Golden
Light that shineth forever and
doth illumine even the darkest
corners of the earth. 

O my Divinity! blend thou with
me that from the corruptible
I may become Incorruptible; that
from imperfection I may become
Perfection; that from darkness I
may go forth in Light. 

Katherine Tingley.

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

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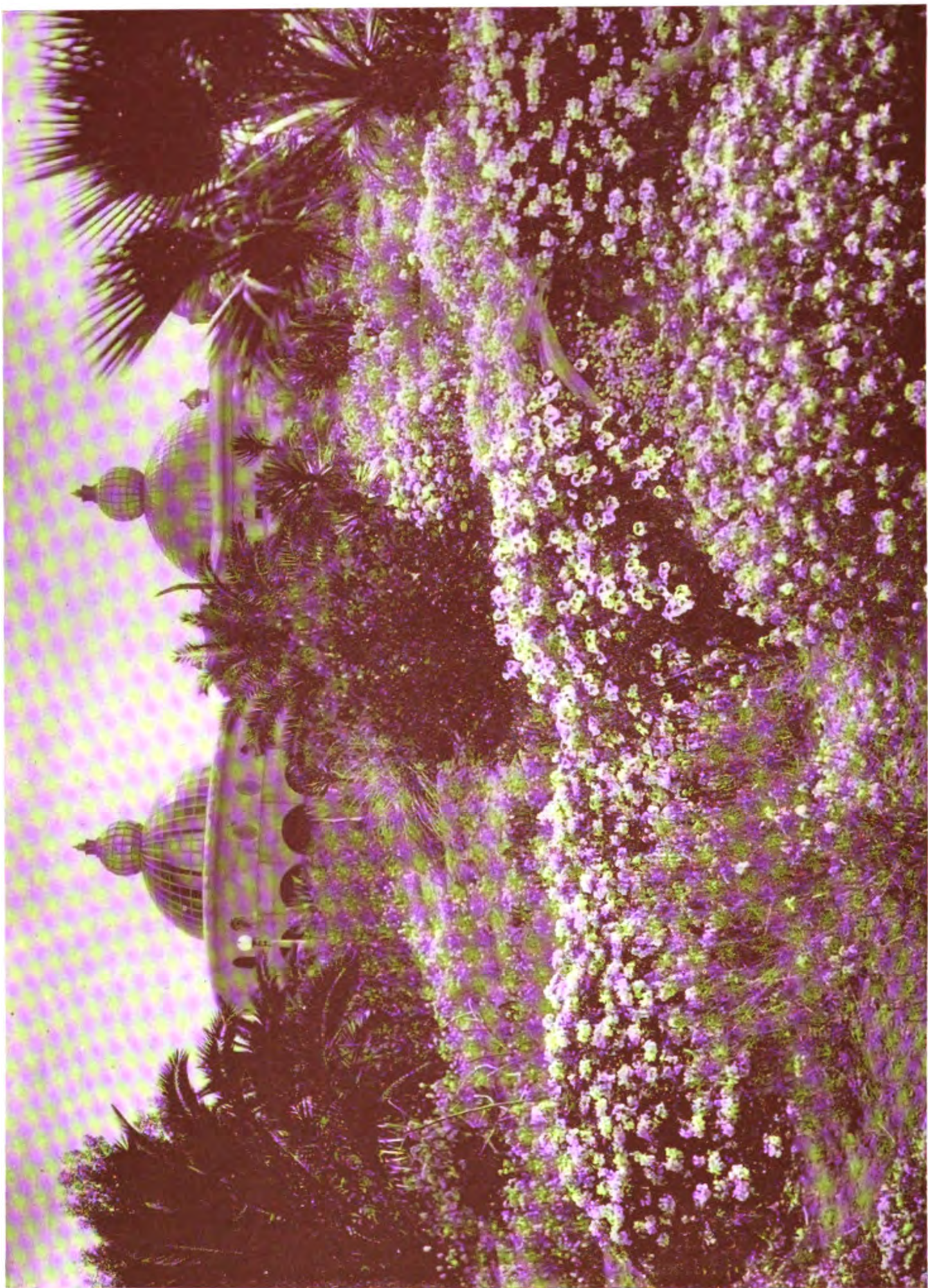
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Lomaland Photo & Engraving Dept.

ONE OF THE LUXURIANT GARDENS AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA

At left, the dome of the Temple of Peace. At right, the dome of the Râja-Yoga Academy.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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MARCH 1925

"Nature gives up her innermost secrets and imparts *true wisdom* only to him who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality."—H. P. BLAVATSKY

OCCULT POWERS

H. TRAVERS, M. A.

THERE is a universal craze for occult powers; and any mention of the phrase is sure to attract attention. Nor is it surprising that there are plenty of people ready to take advantage of this desire, and to offer to show us the way to attain such powers. But how often do we find what we really want? Who are the self-appointed teachers, who undertake by lectures and books and lessons to initiate us into mysteries and set our feet on the path of power?

But it all shows that people are realizing now more than ever that the real source of all help is to be sought within man himself; and that man is a being in whom the processes of evolution are to a great extent accomplished consciously, by his own intuition and will.

Still we have to remember, in connexion with occult powers especially, that all is not gold that glitters. Gold is tested by a touchstone; and there is one sure touchstone in the matter of occult powers; and that is the question of motive. Is conscience at the bottom of our aspirations, or is personal desire?

Personal desire is our great bane, by which we let ourselves be attracted to all kinds of objects. Desire is insatiable and grows by feeding, like a fire. To gain additional powers, while the force of personal desire is still unconquered, merely puts weapons into the hands of our chiefest foe.

Desire may be harmless in the beasts; but in man there takes place an unhallowed alliance between desire and intellect; and it is this which is the cause of his trouble. The Theosophical teachings show that the human mind stands midway between *Kâma* (selfish desire), and *Buddhi* (wisdom); and that we have to strive for a union between the mind and *Buddhi*, weaning the mind away from its subservience to desire. Hence

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it is taught that, before occult powers can safely or rightly be attained, we must purify our character by eliminating the selfishness from it. In other words, we must cultivate *spiritual* powers. The student of Occultism who is on the right path strives to live a life of service to others and to the Theosophical cause; and, instead of being ambitious for powers, he tries to get rid of that ambition, knowing that it is his chief obstacle to progress on the path he has chosen.

We find H. P. Blavatsky saying:

"Occultism is not Magic. It is comparatively easy to learn the trick of spells and the methods of using the subtiler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic — Sorcery. For it is the motive, and the motive alone, which makes any exercise of power become Black (malignant), or White (beneficent) Magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can be used by the selfish and revengeful, as much as by the unselfish and all-forgiving; the powers and forces of Spirit lend themselves only to the perfectly pure in heart — and this is DIVINE MAGIC."

— *Practical Occultism*

In further pages of the same work, H. P. Blavatsky points out that Western ideas of education differ from Eastern in the great stress which is laid in the former on emulation and personal rivalry; an ideal which is not only found in education, but enters into every detail of life. Personality is developed, in contrast with the Eastern ideal of 'non-separateness.' It follows from this that what may be safe for one class of people may be altogether different for another; and that Western people have much preliminary training to undergo before they can be fit to develop occult powers.

But the existence of higher powers in man is of course a fundamental teaching of Theosophy. It is only insisted on that the right and safe road should be followed. For Theosophists well know that the attempt to seek occult powers for purposes of self-gratification, or any personal motive whatever, can but cause delays and disaster to the student of Wisdom. The difference between real Theosophy and the various counterfeits that use the name, is shown by the useful practical program of service to humanity followed by the former, and the weird fantastic lucubrations of the latter.

In Theosophy the same maxim applies as that enunciated by Jesus, when he said:

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

This means that we must first practise altruism, in deed, word, and

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thought, eliminating the personal motive; and thus alone can be laid the safe foundation for the attainment of powers. These latter, it is taught, *will come unsought, whenever they are needed.*

It is the essential nature of man always to be striving towards an ideal or perfection. The greatest of all obstacles in his path is self-love, in its various guises or ambition, pride, lust, etc. The great question for him is whether he shall feed the enemy within him, or whether he shall call forth the strength of his divine nature. It is a common-place that we suffer individually and collectively from the prevalence of self-love; which not only mars our individual life but sets the members of society at variance with one another. Now, when we aspire for 'occult' powers, which is it that we propose to do? To feed the animal, with its lusts and passions, thus giving aid and comfort to the enemy; or to invoke those nobler powers that shine down into our heart from the Spiritual nature?

If there is a true and noble ambition for man, it is surely the ambition to fit into his proper place and so to live as to be at peace with himself and a blessing to those who surround him. The ambition to master our weaknesses and failings, which cause so much trouble to ourselves and embitter our relations with others, is an ambition which can only lead us along the right path. But if our desire is merely to obtain powers that will minister to personality, or gratify curiosity and vanity, then we shall set foot on a path where we must choose between failure and the sacrifice of conscience and honor. For the passional nature is a ruthless and insatiable tyrant. Once aroused, it will lure us on and become our master. A man cannot serve two masters. Ordinary life may be a compromise between the good and the evil; but when we call forth the latent forces of our nature, compromise becomes no longer possible, and a choice has to be made. Thus the aspirant for power and knowledge finds himself at the parting of two ways, and must choose which of two roads he will take. Shall he choose that which cuts him off from the common lot and can at best make him an isolated pinnacle at variance with his fellows? Or shall he choose the path which submerges mere personality in the ocean of universal love and harmony, and leads to true Wisdom?




"THE secret with Theosophy is that it gives something more than a high ideal, it gives a divine ideal. It proclaims the shining truth that man has a divine nature; and he who knows of this higher nature has great possibilities. It is in everyone, but must manifest itself in action. It is this great fact that makes Theosophy so practical."— *Katherine Tingley*

THE SUN OF RIGHTEOUSNESS

A few Notes upon the Singular Resemblance between the Life-Histories of the different World-Saviors; and an Outline of the Theosophical Interpretation of the 'Solar Myth'

(CONCLUDED FROM THE FEBRUARY ISSUE)

[As stated in the preceding issue, this article is a reprint of the first part of No. 8 of the series of Theosophical brochures called *The Pith and Marrow of Some Sacred Writings*, a series begun in the year 1908 under the personal direction of the Theosophical Leader. The purpose of this series of most interesting studies was to show in brief but comprehensive form certain fundamental Theosophical truths, or principles, which lie at the basis of the so-called 'World Religions,' and from which these religions drew their finest inspirations in their respective days of glory, before entering upon the period of formalism and literalism leading to spiritual decay. The various pamphlets are written by students of Theosophy under H. P. Blavatsky, and by others, members of the New York Aryan Theosophical Society — the parent Society of the early days. — EDITOR]

N these latter days of 'culture' the world has lost the meaning of the ancient universal symbology; the very persons who might be expected to preserve sacredly the esoteric meaning — the theologians — are tremblingly holding to the dead letter, or even throwing it away in despair of ever lifting the veil. But it was different in old times; precisely in accord with the inner development of the candidate was he inducted into the deeper meanings contained in the myths. It is an important portion of the Theosophical activity to arouse the spirit of respect for the knowledge of the ancients, and so to provide a sympathetic atmosphere in which a higher form of expression may flourish.

"You cannot fool all the people all the time!" said Lincoln, and it is simply unthinkable that a world-wide institution like the Mysteries, which has existed throughout the whole of human history to the present day — for it has not entirely perished — could have been an absolute imposture or at best a mere dramatic rendering of the common facts of nature. For those who are open-minded enough to judge of the evidence brought forward by Theosophy, and who have taken the broad view needed of the history of the Theosophical Movement, there are satisfactory proofs that there is an intelligent and beneficent power behind the strife and stress, a power spiritual yet human, which possesses a greater knowledge of human nature and its divine possibilities than the most cultured minds known to the world at large, and that it is this leavening spirit which holds the secrets of the Mysteries — secrets which are only concealed from those who will not open their eyes to read.

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After the terrific cataclysms which destroyed Atlantis and shook the whole world, "the Gods descended and taught the people" (H. P. Blavatsky); that is to say, great souls possessing profound knowledge of inner and outer nature which they had gained in former ages, willingly incarnated amid the descendants of the destroyed nations who had sunk almost to savagery, and gave them the keys to knowledge in the form of the Mysteries. It is not surprising that the forms in which the Mysteries were couched should be similar throughout the world; it would be singular if it were otherwise, for the underlying facts to be rendered were the same, the Custodians were in close touch with each other, and it would be unnecessary to use entirely different symbols for each country! H. P. Blavatsky says:

"The object of the Mysteries was to re-establish the soul in its primordial purity, or that state of perfection from which it had fallen."

The rule of nature is that the elder and more experienced brother should teach the younger, and, although mankind has perpetually striven against it, that Law has prevailed in the development of mankind, little though it has been recognised by historians. The various races have always had Teachers and Elder Brothers possessing a superior wisdom. It was these who formulated the myths which have endured so long without essential change. It is from the parent myths which were *based on knowledge*, that the present religions have grown. For ages the world has suffered under the reign of ritualism and anthropomorphic cults which even yet retain supremacy among those who believe everything in its literal meaning.

The conception that there is substantial foundation for all the world religions is a very different one from that of the conventional materialistic student of Comparative Mythology, and it is calculated to give a shock to the modern mind hypnotized by the ever-repeated suggestion that "we are the people," and that the wise among the ancients had not even common sense, much less deeper knowledge of the working of natural law than our best thinkers today. But it is true, nevertheless, that there are always Teachers watching over the race and giving the people the help they demand in proportion to their deserts.

In the *Institutes of Manu* the following is found:

"This universe existed only in the first divine idea yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undisclosed by revelation, as if it were wholly immersed in sleep.

Then the sole-existing power, himself undiscerned, but making this world discernible, appeared with undiminished glory, expanding his idea, or dispelling the gloom."

This first divine idea yet unexpanded is the Universal Logos, and the

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broadest meaning of the Solar Myth may be taken as the appearance, or manifestation, of spiritual consciousness or LIGHT — the Logos — from the chaotic sea of darkness, symbolized as the Virgin, Mary or 'Mare,' the great Deep, the Woman or Vehicle who carries the Lunar or passive attributes of Isis, Diana, etc., and from whom the active Solar creative energy is separated. The Christ story, secondly, symbolizes at a later stage the struggle of Spirit with Matter — or the material condition — into which it descends 'to redeem the world,' *i. e.*, to raise it to a higher state of being or *self*-consciousness. The crucifixion typifies this; and the penitent thief who goes to Paradise is that portion of the world-consciousness which has advanced most rapidly in evolution. In some cults the Divine Word or Logos is represented as crucified in space on the quadruple cross of the four elements, and sometimes even without the cross.

The descent into matter takes place in minor cycles as well as in great cosmic ones, and the symbolism of the crucifixion is equally appropriate to the lesser world-periods, the Rounds; to the experiences of the Root-races and the minor races; and to the individual lives of men. The Higher Ego is crucified every time it incarnates, and the penitent thief is the symbol of that portion of the personal man fit to enter the heavenly rest of 'Devachan,' illuminated by the radiance of the Divine; and the impenitent thief stands for the impure passions and desires which go down to destruction.

Another subtil meaning, utterly ignored by the learned of the day, is the descent of advanced souls from high spiritual states into the darkness of the world at cyclic intervals, for the keeping alive of the spiritual life of humanity which is "crying in the night, with no other language but a cry."

Compared with the consciousness of the soul in its own condition, liberated from the astringencies of ignorance, the most joyous life on earth is a penitential pilgrimage. We have gradually become so fully identified with the limitations of the body that we have learned to love or at least to tolerate them; yet has not everyone, at some time, awakened from dreams in which there was such a vivid sense of freedom and largeness of life that the return to bodily consciousness was like the sharpness of steel? But Theosophy does not teach that we are to flee from or despise the earth-life: it is a necessary experience, and through the material forms — which are, after all, but the reflexions of the inner life — the spiritual world is shining transparently enough to those who know how to look. Wisely used, the physical life can be brought into subjection or harmony with the deeper life of the soul, and the popular blasphemous notion that the *body* is essentially impure, is a complete misconception. Even the New Testament repudiates that idea in the teaching that the

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terrestrial man is the Temple of God,⁴ and we have no reason to suppose the true followers of Christ are intended to adopt the practices of St. Simeon Stylites or St. Labro, whose mortifications were identical with those of the self-torturing Hindû yogis of today. There is no logical reason why we should escape from physical existence until we have thoroughly mastered its opportunities. When we have trained our bodily instrument to obey the orders of the impersonal soul free from the perpetual hindrance caused by the impetuous desires of the lower nature, a wonderful path will open out for humanity.




But there is still another and a more personal meaning to the Mythos.

As Theosophy brings a message from behind the veil of the Mysteries, and as the Guardians of them have allowed a glimpse of the purpose of the primitive Initiation rites, with the possibility of their revival at no very distant period in view, every scrap of authentic information is valuable. While astronomically, the sun's descent into Hell means his abandonment of the higher celestial regions to descend below the equator to journey through the southern Zodiacal constellations, and cosmically, it means the burial of the Spirit in matter — as a vital factor in personal development it signifies the purifying initiatory rites in the crypts of the temples, or other dark and mysterious places called the 'underworld.' The Resurrection was the becoming a full Initiate, after the candidate had overcome the delusion of ignorance; after the middle principle in man, the passional-emotional, which separates the Higher Ego from the Lower Mind during ordinary life, had been purified and perfectly controlled.

"Not only is man more than an animal because there is the god in him, but he is more than a god because there is the animal in him.

"Once force the animal into his rightful place, that of the inferior, and you find yourself in possession of a great force hitherto unsuspected and unknown. . . . The god, given his right place, will so inspire and guide this extraordinary creature, so educate and develop it, so force it into action and recognition of its kind, that it will make you tremble when you recognise the power that has awakened in you. . . . But this power can only be attained by giving the god the sovereignty. Make the animal ruler over yourself and he will never rule others." ⁵

H. P. Blavatsky, who was allowed to give out a little definite information upon these subjects, says in *The Secret Doctrine* (Vol. II, pp 558-9):

"The initiated adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on a couch in the form of a *tau*  (in Egypt), of a *Svastika* without the four additional prolongations (thus , not ) , plunged in a deep sleep (the 'Sleep of Siloam,' it is called to this day among the Initiates in Asia Minor, in Syria, and even

4. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? . . . for the temple of God is holy, which temple ye are."—1 Cor., iii, 16-17

5. *Through the Gates of Gold*.

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higher Egypt). He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to confabulate with the 'gods,' descend into Hades, Amenti, or Pâtâla (according to the country), and do works of charity to the invisible beings, whether souls of men or Elemental Spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, 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. . . . Then appeared the Hierophants-Initiators, and the sacramental words were pronounced, ostensibly, to the Sun-Osiris, addressed in reality to the Spirit Sun within, enlightening the newly-born man."

The student of Theosophy will recognise that the initiation rite and the solar myth are similar to the experiences of the soul after death. It is born into the astral world, passes through the trials of Kâma-loka, becomes purified, and leaving behind it the lower principles, enters into the glorious state of Devachan after the 'second death.'

Unfortunately, mankind could not keep up the high aspirations which called forth the Mysteries in the natural course of events, and gradually, as spirituality waned, "the cross became in Cosmogony and Anthropology no *higher than a phallic symbol*," and finally the Eleusinian Mysteries remained the only pure ones in Hellas. Towards the end it became necessary to veil the Mysteries still more deeply and to eliminate the holy secrets of nature from even the inner program. Only the few were found worthy to understand the highest teachings, and at last their very existence was altogether withdrawn from public access in Western lands. The withdrawal began about B. C. 510 when Aristogeiton proposed that payment should be taken from the candidates for initiation, but of course the final destruction of the Mysteries did not take place till A. D. 396 when the Eleusinian Mysteries were suppressed.

That the Tau or Cross in its various forms is far older than Christianity, is now fully admitted. We find it carved on the temples of pre-historic America, and on the mysterious colossi of Easter Island, far out in the Pacific — those relics of the vanished races that date from the sunken Atlantis — it is as familiar to the North American Indian as to the Chinese, or to the Scandinavian of old; in fact, it is a universal symbol with more than one meaning. Strangely enough, the early Christians did not encourage the worship of the cross; it was not commonly used till several centuries had passed.

The sacraments were well known in antiquity, particularly the communion rite of Bread and Wine — or Water — which is very ancient. In its naturalistic meaning the Wine represented Bacchus the Sun-Fructifier, and the Corn Ceres the Earth-Substance, but the deeper import conveyed was the passing of the Higher Self into Matter to quicken its latent potentialities.

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The Litanies to the Virgin Mary today in use are practically identical with those of Mylitta; the Assyrian Venus, Astarte; Isis; the Greek Magna Mater; the Hindû Nârî, etc. H. P. Blavatsky in *Isis Unveiled* gives some curious examples of these Litanies showing the parallelism. The attributes of the Christian 'Mother of God' are the same as those of her predecessors who were worshiped around the Mediterranean Basin, and elsewhere.

The meaning of the passing of the Christ-Sun through the Zodiac requires longer treatment than can be given in this article: it is merely possible to say that the journey through the twelve signs corresponds to cyclic changes in the conditions of consciousness during life. "This tabernacle, O Sun," says the Egyptian *Hermes*, "consists of the zodiacal circle."

Besides the annual journey through the signs of the zodiac in direct order the Sun also passes through them in *reverse* order in a period of about 25,920 years, called the Precession of the Equinoxes, the Great Year. As it enters each new sign, modifications in human feeling take place, and the ancients recorded these in their ceremonies and allegories. We can easily trace some of these records, such as those mentioned by Jesus — who was himself the 'Lamb' or sign of Aries — that he would only give the sign of the Fish (Pisces) to that adulterous generation (*Luke*, xi, 29); and when he prepared for his 'Pass-over' he ordered his disciples to hire an *upper* room in the house of a man who carried a pitcher of water (*Mark*, xiv, 13); this was, of course, Aquarius. The order of the signs read backwards is, Aries, Pisces, Aquarius. The 'sign of Jonah,' Pisces, is now just passed and the Sun is entering into Aquarius, so we may reasonably hope that the "New Order of Ages" will bring a more purified generation. Already the spread of the Theosophical Movement has profoundly modified current thought, and with the help of the Râja-Yoga system spreading in every country the means by which the change will take place is apparent. Traces of the zodiacal sign preceding Aries, — Taurus, the Bull — are found in the Mithraic cult and in the Apis worship of Egyptian exotericism. Moses belonged to the Aries period as is shown by his symbolical ram's horns. Buddha's symbol was the horse, the Indian corresponding symbol for Aries, the Ram or Lamb, as he flourished during the period when the sun was in that sign.

Volney in his *Ruins of Empires*, that remarkable pioneer of modern critical inquiry, says that all men agree on certain main facts, such as that gold is heavy and sugar sweet, but not on doubtful statements, such as the question as to the nature of the interior of the earth, and he recommends a cessation of acrimonious controversy concerning what cannot be proved. Theosophy takes this position also; it says leave the eternal

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wrangle as to this or that creed, and find a basis of agreement for action. This can only be found in the recognition of the actual solidarity of the human kind: this once found the rest follows, for gradually the truth about the nature of things opens out to him whose ideals are high and impersonal and through whom the Divine Soul-life can play. But still, as a matter of fact, there is amply enough now for those who are not blinded by deliberately wilful prejudice, to prove the underlying unity of the ancient faiths, and this proof leads straight to the question: "Why should it be merely the *same* thing? Must it not then also be the *true* thing?" — a question that only needs honestly facing to command an affirmative answer. Every day the best thinkers of the age are coming nearer to the Theosophical position that there was once a clearer knowledge of the spiritual life than in these latter days. Sir William Ramsay, in a recent communication of remarkable originality, said:

"Wherever evidence exists, with the rarest exceptions, the history of religion among men is a history of degeneration: and the development of a few Western nations in inventions and in civilizations during recent centuries should not blind us to the fact that among the vast majority of the nations the history of manners and civilization is a history of degeneration."

Further, in speaking of the Golden Age whose memories linger in all parts of the globe, he says:

"That the golden age lay in the beginning, and every subsequent period was a step further down from the primitive period of goodness, happiness, and sympathy with the divine nature. We are too apt to pooh-pooh this ancient doctrine as merely an old fashion, springing from the natural tendency of mankind to praise the former times and ways. But it was much more than this. It was the reasoned view of the philosophers. . . . It lay deep in the heart of the pagan world. . . . A feeling like this cannot be safely set aside as false. It must be explained; and the only explanation is that it arose from the universal perception of the fact that the history of the Mediterranean world was a story of degeneration and decay." ⁶

Theosophy extends this story of degeneration and decay far beyond the Mediterranean Basin, and it proves by a vast mass of evidence that there was truly a Golden Age. Of course, the present conditions are necessary until we have learned the lesson they and they only can teach us.

H. P. Blavatsky in *The Secret Doctrine* (Vol. I, p. 272) says:

"The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e. g.*, even in the exotericism of the Purânas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs."

* * * * *

"The Doctrine of our Master [Confucius] consists in having an invariable correctness of heart, and in doing towards others as we would they should do to us."— *Chinese Scriptures*

6. *Contemporary Review*, London, 1907.

WHAT THEOSOPHY CAN DO IN THE PRESENT CRISIS

"As is the outer so is the inner; as is the great so is the small. There is but one eternal law, and he that worketh is one. Nothing is great, nothing is small in the Divine economy."

— *Hermetic Writings*

"Attack not the religions of other men, but seeking whatever may be beautiful in those religions, add that truth and that beauty to thine own, to the glory of thine own life, to the glory of thine own religion."— *Buddhist Scriptures*

"For hatred never ceases by hatred, but by love; this is the everlasting law."— *Buddha*

"A man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me; the fragrance of these good actions always redounding to me, the harm of the slanderer's words returning to him."

— *Buddha*

"Conquer a man who never gives, by gifts; subdue an untruthful man by truthfulness; vanquish an angry man by gentleness; and overcome the evil man by goodness.

"Before infirmities creep o'er thy flesh, before decay impairs thy strength . . . before the Ender . . . breaks up thy fragile frame and ends thy life — lay up the only treasure; do good deeds; practise sobriety and self-control; amass that wealth which thieves cannot abstract, nor tyrants seize, which follows thee at death, which never wastes away nor is corrupted.

"This is the sum of all true righteousness: treat others as thou wouldst thyself be treated. Do nothing to thy neighbor which hereafter thou wouldst not have thy neighbor do to thee. . . . A man obtains a proper rule of action by looking on his neighbor as himself."

— *Mahābhārata*

"Renunciation of and devotion through works, are both means of final emancipation. But of these two, devotion through works is more highly to be esteemed than the renunciation of them."— *Bhagavad-Gītā*

"There is this city of Brahman — the body; and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self here in the world, and whatever there has been or will be, all that is contained within it.

— *Chhândogya-Upanishad*

"The Kingdom of God is within you."— *Jesus of Nazareth*

WHAT THEOSOPHY CAN DO IN THE PRESENT WORLD CRISIS

H. A. FUSSELL



ODAY, when the whole world is confronted with the most serious problems, on the right solution of which the future of civilization depends, many people are asking: "If Theosophy holds the key to these problems, as is claimed, why do not Theosophists offer some practical plan for their solution?"

In the first place, it is not the province of Theosophy to present

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ready-made plans in any department of human life for the approval or disapproval either of statesmen, or philosophers, or the general public. Such a proceeding would nullify the very intent and purpose of Theosophy, which is to give to man guiding principles, to awaken his Higher nature, the Divinity within him, and so enable him to solve life's problems himself, instead of being like a child in leading-strings waiting for some one else to do it for him. You cannot feed to grown men knowledge with a spoon, much less great moral principles which must be assimilated and made part of our being in order to be efficacious, and which we ourselves must learn to apply in daily life. Men cannot be *made* good, but you can help them to *become* good. Men, worthy of the name, not only prefer, but insist on doing their own thinking. Besides, to think for another is dangerous for both parties, and provocative of much harm in that it hinders 'self-evolution,' which is the only way man can work out his destiny, either individually or collectively.

In the next place, though Theosophists are always ready to co-operate in solving life's problems, and are doing their best by example, and by writing and lecturing, to show men how to do so, their aid has not been openly sought by those who have the direction of the world's affairs in their hands. Why, then, should Katherine Tingley, the Leader of the Theosophical Movement throughout the world, add another to the various Peace-plans already before the public; especially as the more excellent features of these plans are to be found in the teachings of Theosophy, in the writings of its three successive Leaders, H. P. Blavatsky, William Q. Judge, and Katherine Tingley? The last named has most assuredly done her part by emphasizing the forgotten truths: the essential Divinity of Man, Universal Brotherhood, Karma, and Reincarnation, a knowledge of which is so necessary in our day; and by instituting a Permanent International Parliament of Peace which, before, during, and after the Great War, has been occupied in showing the world how alone an enduring and universal peace may be obtained. (See THE THEOSOPHICAL PATH for March, April, and May, 1923.)

What Theosophy is trying to do, and is doing with marked success, is so to leaven the thought of the world that those who really have the welfare of mankind at heart, will come together and work intelligently towards lessening the evils produced by individual and national indifference, selfishness, and ambition. And this can be accomplished, not so much by legislative enactments, as by bringing about a change in human nature, in men's hearts and minds, and this latter is a slow process. All thinkers are agreed that without a change of heart nothing permanent can be accomplished. Lord Bryce, whose long diplomatic career afforded ample opportunity to observe men and nations, writes: "The

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possibility of improving the relations between states and peoples with one another depends ultimately upon the possibility of improving human nature itself." This is Theosophic teaching, as the following quotations prove:

"We are working for the new cycles and centuries . . . working to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such a radical change as to fit them to use aright the knowledge and the powers, now coming to light."

— *William Q. Judge*

"We cannot expect universal peace at once, I know too much of human nature for that. We must learn to trust each other, individuals and nations both, and we must broaden our ideas as to the meaning of brotherhood. . . . *Universal Brotherhood means Universal Peace.*

"You cannot gain the power to adjust civic affairs, let alone international affairs, until you begin self-adjustment."— *Katherine Tingley*

Just now, more perhaps than at any previous time in history, the thought of the world needs guidance. Not only is each individual nation finding it difficult to adjust itself to the changes within its own borders, brought about by the World-war: changes so radical that they demand an entirely new attitude towards life; but the means of transportation have improved so enormously, aerial navigation and wireless telegraphy have brought all nations so closely together, that the problems of one are the problems of all. Moreover, these problems are so complex and so far-reaching in their consequences that their solution is becoming increasingly difficult. Add to this the sporadic attempts to use force when it seems impossible to come to a working agreement through discussion and compromise, and the fact that in some countries the frank expression of personal opinion is positively dangerous, and it becomes increasingly evident that there is need of some great constructive ideal, some new all-compelling unifying conception of life to make mankind whole again.

In spite, however, of the disintegrative forces which are just now so active, there is, to offset them, a strong desire to bring about a nobler, better, more spiritual state of things than exists at present. To do this, however, we must learn to see things clearly, from a more impersonal point of view, without sentimentality or prejudice; an effort of the imagination is also needful to enable us to view things as they appear to other men and nations; and above all a high sense of duty coupled with an incorruptible sense of justice. In all affairs, national and international, as well as individual, we must heed the wise old words:

"Do justice. Justice being destroyed, will destroy; being preserved, will preserve; it must therefore never be violated."— *Laws of Manu*, VIII, 15

Ethics — the science of right living — should be the formulated statement of the Laws of our Being, for, in order to know what is the true goal of human endeavor, we must know what man is, and his relation to the

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cosmos of which he is an integral part. Theosophy alone can give us this knowledge. As H. P. Blavatsky says:

"Humanity is an emanation from Divinity on its return path thereto."

"The source of our individual consciousness and of the guiding intelligence in the vast scheme of cosmic evolution is one and the same."

"The upward progress of the Ego is a series of progressive awakenings,"

whereby we learn to know better the cosmic process and learn to co-operate more effectively with it.

Nearly fifty years ago H. P. Blavatsky said that in the twentieth century men would accept more and more of Theosophy, unconsciously no doubt, in many cases, for the trend of modern thought is in the main along the very lines indicated by her in her books, *The Secret Doctrine*, and *The Key to Theosophy*, from which the above quotations are taken. In this connexion it is interesting to note what William McDougall, Professor of Psychology in Harvard University, says in his latest work, *Ethics and some Modern World-Problems* (1924):

"If we recognise the truth that we are part of the cosmic process, not passively enduring parts, but rather the growing parts of the evolutionary process, the parts in which the creative energy of Life and Mind finds its fullest expression, parts in which intelligent purpose is beginning to take a vastly wider scope than it has done in the past, then we shall see that it is our highest task . . . to discover how we may best co-operate in the cosmic process, so guiding it [we would prefer to say, *so working with it*] as to carry to yet higher levels that highest product of evolution, the cultured life of well-organized societies, in which alone human nature can realize its highest potentialities. . . .

"Ethics can no longer be content to seek out and to formulate the ideal of conduct for human nature as it is; it must also assume the responsibility of formulating an ideal of human nature as it may come to be. The first step towards the new ethical synthesis must be the frank realization that Ethics cannot be divorced from Politics. . . . As Edmund Burke has said, 'the principles of true politics are but those of morals enlarged.'"—pp. 160-162

According to Mr. McDougall, what is paralysing right thought and action at the present time is the conflict between what he calls 'Universal Ethics' and 'National Ethics,' neither of which, he says, is capable of guiding mankind aright. We by no means accept all the strictures that Mr. McDougall makes on 'Universal Ethics,' which he confuses with 'Universal Individualistic Ethics,' which is something vastly different. He uses now one term, now the other, without distinguishing between them. In our opinion, Universal Ethics, to be worthy of the name, must include National Ethics and determine its scope. In reality there is an ascending scale of ethical values, leading to problems of greater and greater complexity, which may be thus formulated: (1) the Individual; (2) the Family; (3) the Nation; (4) Humanity; but throughout the individual is paramount, for all movements of reform which aim at

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accelerating the moral and spiritual progress of mankind must first have inception and be thought out in the mind of some *individual*. All ideals are first conceived there, and are then gradually propagated among an *élite*, before influencing the 'group-mind,' whether of the nation or of humanity. The fear expressed by Mr. McDougall that the general acceptance of Universal Ethics will result in a dead level of what he terms 'Cosmopolitanism' is unfounded: nations, no more than individuals, will not become merged in a colorless, homogeneous mass of human beings, alike all the world over, nor will the advanced portions of mankind be degraded to a lower level of evolution, through the prolific birthrate of the less developed in comparison with the restricted birthrate of the more intellectual and so-called higher classes, for true Universal Ethics aims at improving the mind and morals of *all*, no matter to what class they belong. Theosophy rejects the crude Old Testament maxim, "be fruitful and multiply," and teaches everybody that the ideal of married life should be "fewer and *better* children." As Katherine Tingley says:

"Men and women should study the laws of life and the responsibilities of fatherhood and motherhood even before marriage. Home should be acclaimed as the center from which the higher life of the nations is to spring."— *Theosophy: the Path of the Mystic*, p. 139

The Theosophical Society is *not* a political organization. "As a society it takes absolutely no part in national or party politics." Its position towards politics generally may be thus defined: "To seek to achieve political reforms before effecting a reform in *human nature*, is like putting new wine into old bottles." Nevertheless, Theosophists do believe in forming public opinion, and this, as H. P. Blavatsky says, "can be attained only by inculcating those higher and nobler conceptions of private" (and we would add, of public) "duties which lie at the root of all spiritual and material improvement." Further, Katherine Tingley writes:

"You may organize systems of thought, or found societies and associations for the betterment of humanity; but these can do little permanent good because there is lacking a universal system of right education for the youth."— *Op. cit.*, p. 168

Right education is the secret of world-betterment! Education in the service of humanity! And that is why Katherine Tingley has instituted her world-famous Râja-Yoga System of Education, in which "children are taught to regard themselves as integral parts of the nation to which they belong," and at the same time to consider all nations as members of one great family, having moral obligations and duties to perform in relation to other nations, obligations and duties which, if properly performed, will result in World Harmony, in Universal Brotherhood, and in Universal Peace.

To quote Katherine Tingley once more: "A new energy is being

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liberated from the center of life." A new, wider, truer spirit of humanity is forming in the hearts of all, and amid the distressing problems which mankind is facing, problems of our own making, men and women are finding in Theosophy the courage and the strength to go forward in the light of the new day that is dawning. Possessing the wisdom that comes of a knowledge of Karma and Reincarnation, Theosophists can see more of the scope of the 'ethical process,' than is possible to those who are ignorant of these great truths. It is impossible for men to escape the consequences either of their thoughts or of their actions, Karma sees to that; and Reincarnation brings them back into an environment of their own making. Cowards may shrink, but the brave rejoice in the opportunity which the Good Law gives them of making good their mistakes, and making what amends they can for the suffering they may have caused. Learning through past failures, they will go on towards perfection, carrying their fellows with them, and reap the reward of 'self-evolution.' Such is the vision of hope which Theosophy gives to man.

FROM THE IRISH SONG OF MAELDUIN

A Wonderful Voyager of Dim Ages Ago

A. o'M.

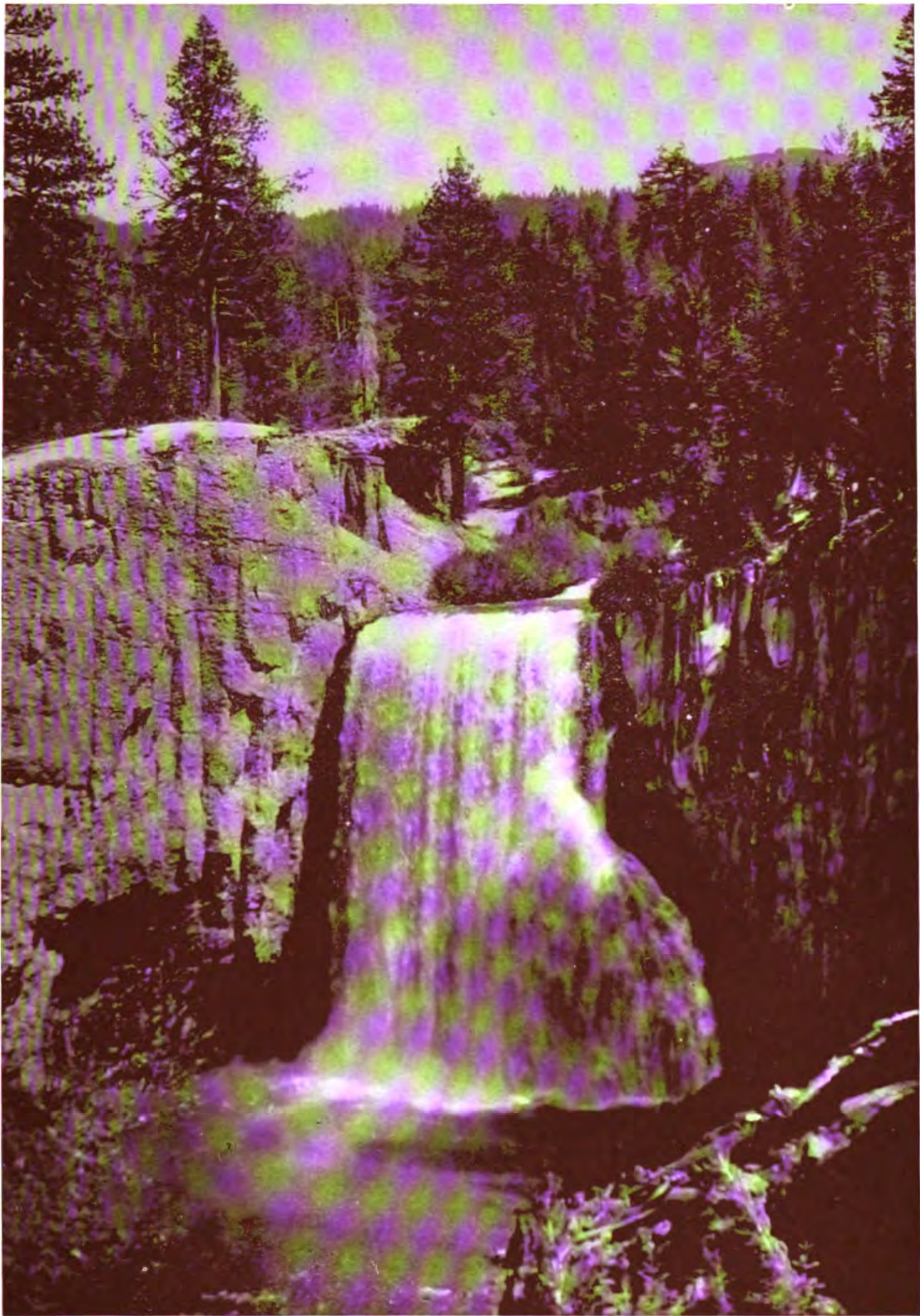
THERE are veils that lift, there are bars that fall,
There are lights that beacon, and winds that call —
Good-bye!

There are hurrying feet, and we dare not wait,
For the hour is on us — the hour of Fate.
The circling hour of the flaming Gate —
Good-bye, good-bye, good-bye.

* * * * *

The music calls and the gates unclose,
Onward and onward the wild way goes —
Good-bye!

We die in the bliss of a great new birth,
O fading phantoms of pain and mirth,
O fading lover of the old green earth —
Good-bye, good-bye, good-bye.



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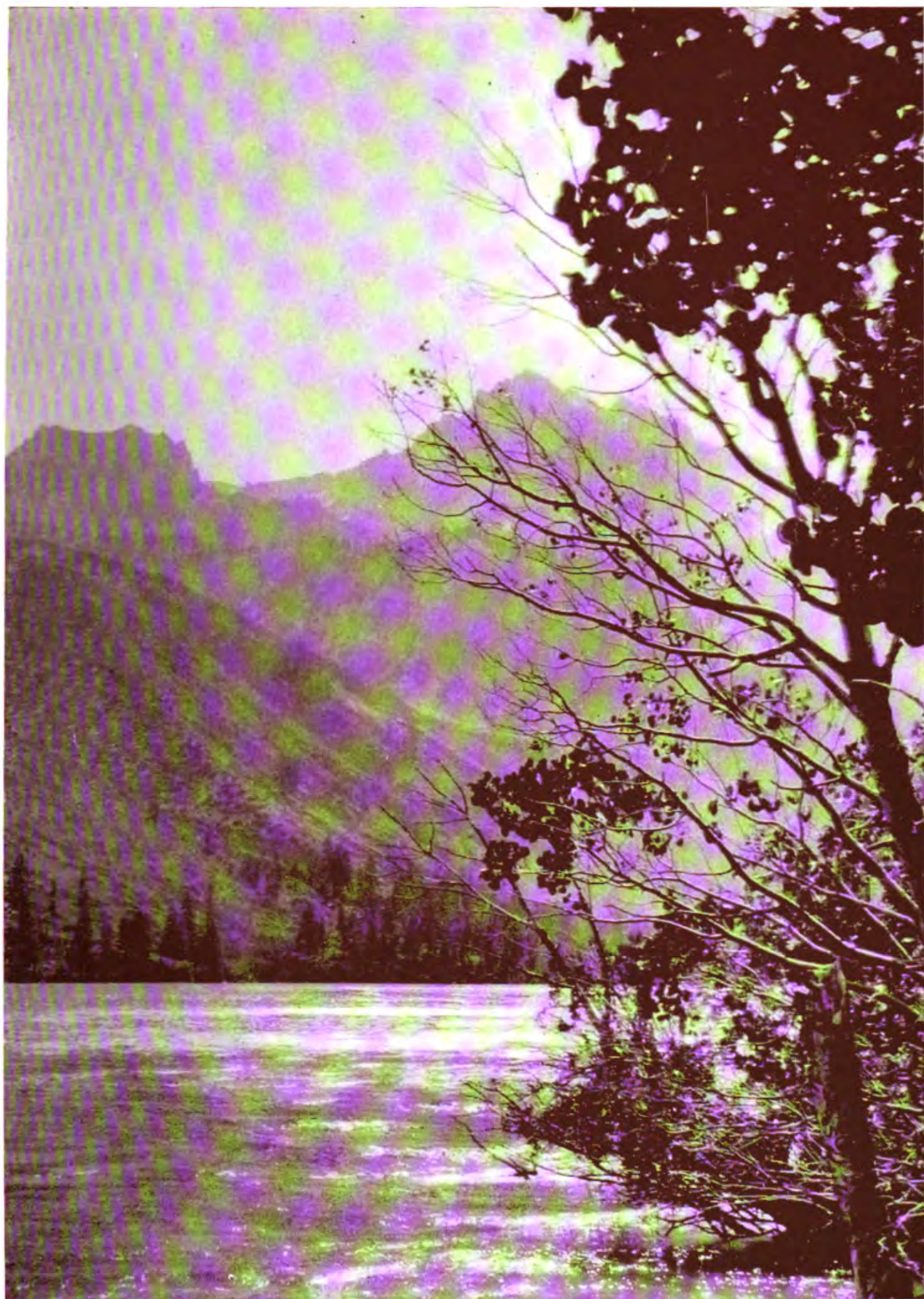
'RAINBOW FALLS', 80 FT.: MIDDLE FORK OF THE
SAN JOAQUIN RIVER, CALIFORNIA



Lomaland Photo & Engraving Dept.

LOOKING DOWN SAN JOAQUIN RIVER CANYON, CALIFORNIA

Mammoth Mountain in the distance.



Lomaland Photo & Engraving Dept.

UPPER TWIN LAKE, MONO COUNTY, CALIFORNIA




Lomaland Photo & Engraving Dept.

THE 'GENERAL SHERMAN' TREE (THE LARGEST LIVING TREE IN THE WORLD)

SEQUOIA NATIONAL PARK, CALIFORNIA

“TO BE, OR NOT TO BE”

R. MACHELL

O be, or not to be” is not the question for the most of us because we *are*, and know we are. Indeed, that is the only thing that we are sure of, our own consciousness. Our existence may be questioned, but the questioner must be conscious, and consciousness is the assurance of existence. We know that we *are*.

What troubled the morbid mind of Hamlet was a doubt as to the advantage or disadvantage of a change of state. Being intelligent he was aware that though he might destroy his body he could not be sure of thereby ending his existence.

It is probable that many of us, at times, have questioned the desirability of putting an end to conditions of life that seem unbearable, even at the cost of life itself; and it is probable that the same doubt that troubled Hamlet served to stay the act of many a would-be suicide: *“the fear of something after death.”*

This doubt as to the finality of death may seem unreasonable to one who has not faced the problem of existence in some definite form, and who has not sought an answer to the question “Is consciousness eternal?”

A sleeping man may seem unconscious; but is he? A dead man is assumed to be entirely devoid of any consciousness, in spite of evidence to the contrary, and in defiance of the teachings of religion. But all the evidence of unconsciousness is external; no man can say truthfully ‘I am now unconscious’; nor can he reasonably be sure that there ever was a time when he was so. How then can he hope for non-existence? The suicide seeking release from life deceives himself. He does not seek to put an end to life, but to the uncomfortable conditions in which he finds himself involved. The mystical aspirant to the bliss of non-existence is deluded by the selfishness of his desire for bliss, which is a state of consciousness; unconsciousness is itself unthinkable. It is easy to talk about annihilation but not to think of it. So the philosopher who seeks to merge his personal consciousness in the universal is not seeking to annihilate consciousness but to set it free from mental limitations.

The word ‘mind’ is too often used as if it belonged alone to some unique and well-defined state of consciousness; whereas it does duty for a great variety of mental functions even in the person of a living, waking, entity; as well as for an indefinite number of antenatal and post-mortem

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states. To go no further than the duality, that may be easily observed in every normal human being,— if this were recognised for what it is, a fundamental fact in every person's mental equipment,— a vast number of perplexing problems would vanish, and a host of irritating misunderstandings would be avoided, thus dissipating many a cause of quarrel. Not that Duality is the last word of human consciousness; indeed, one might almost say it is but a stepping-stone to the triune character of every thing in nature.

Every stick must have two ends as well as a center point, which might be called its soul; for in it resides the essence of its unity. One end of the stick may point due north and the other end due south, while the center, unaffected, points nowhither. The ends may point alternately to every direction in space, eternally in contradiction one to the other; but the center is unmoved. Such is the mind. Its fluctuations are as perplexing as its contradictions; but the truth is unaffected; the Soul is undisturbed, but only so when it is Self-mastered.

The ordinary man is at the mercy of his 'wayward mind,' drifting uncertainly in impotent obedience to every wind of passion, or stranded on some sand-bank of opinion or tradition. Probably the most important lesson that we have to learn here in the school of life is the control of mind in all its aspects. When that has been achieved it will be time enough to talk about becoming the "master of my soul."


No sooner is the continuity of life grasped as a fact in nature, and the doctrine of Reincarnation accepted as the only rational theory of life for man on earth, than we begin to understand that we are students in the school of life, and that all our tribulations are no more than opportunities for progress which the wise man will seize and convert into valuable experience. To him there can be no question as to the advisability of learning his lesson, nor can he be in doubt as to his moral obligation to allow to every other man the right to live his life and learn *his* lesson. He will not easily be misled as to the nature of his duty to his neighbor or to the state; and he will think twice before he gives his support to capital punishment or to war.

Without the knowledge of Theosophy and the understanding of the most complex problems of life that it makes possible to us all, we may well accept the pessimism of the age as the last word in the philosophy of life.

But the Theosophist can rise above all doubts and gladly answer *Life is Joy!* "To be, or not to be" is not the question; for we *are*.

THE 'I-AM-NESS' IN ME

E. A. NERESHEIMER

NE of the ruling, everpresent motive powers in a human being is his consciousness of self, or self-hood. The mind is the seat of this power, and through it are received the impressions of all contacts, whether from objects outside of, or within himself. It is there also that impressions received are colored with a sense of ownership, or 'my-ness.' This sense of possession is usually termed Egoism, and defined as "a habit of regarding one's self as the center of every interest."

These remarks do not by any means touch upon the whole aspect of the self in man, nor do they refer to the dual nature of man's intelligence.

Upon a further analysis of the subject, we find that the self is a synthesizing co-ordinator that instantly probes and passes judgment upon successive occurrences which come before the mind's eye, formulating summary conclusions unique to the individual self alone. These conclusions have both a concrete and an abstract bearing upon the self according to its intellectual and moral inclinations. The concrete conclusions, that is, the practical material inferences drawn from the synthesizing process above referred to, generally take precedence, owing to habit and social custom, and express themselves in what is known as the personal interest or feeling of 'my-ness' in its grosser aspect. The abstract result is one that is much more important than the personal, and is grouped into a summary by the instrumentality of conscience, or, as is often the case, in accordance with artificial moral standards, according to the degree of positive development attained by an individual. Whether a deduction is based upon one or the other of these two aspects, depends entirely upon the moral and ethical sense of the self, in short, upon character.

There are always two sides to every question, as also to every decision made by the self: one related to purely selfish interests, the other to an underlying Principle, which latter is altogether unconcerned with the personality, or Egoism. We do not have to go far to seek the reason why human nature is so completely controlled by these opposites, for man on earth is shaped after the pattern of the Divinity that is mirrored in Nature, both in its outer and its inner aspects.

But why then are men affected so differently by these opposite aspects of Nature? The reason is, that man is constrained to evolve through HIS OWN efforts, and to rise through merit gained and victories achieved

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within himself; and in no other way. Hence those who deserve much, advance greatly, while others, who have but a faint urge towards progress, rise slowly, if at all.

When a person is seen to act with wise judgment under all circumstances, it is simply because his action has continuously been based, throughout a series of lives, upon upright and just conclusions. Another, who has acted carelessly and indifferently, cannot possibly have gained the sagacious judgment, discernment, and circumspection that lead instantly to right action on the impulse of the moment, as is the case with those who have made good use of their opportunities.

Many different factors are involved in the development of the average man, mostly due to artificially stimulated conditions which mark individual life and society. The self in association with other selves is continually exposed to injustice and impositions practised on the unwary by those who, consciously or unconsciously, deceive and oppress others weaker than themselves.

Human nature, as displayed in the undeveloped majority, is generally unnecessarily timid, and all too easily deluded by the self-seeking. It is a common experience that men otherwise sane often fall easy victims to those who habitually put on a bold front in order to impose their will on them. Some again are often disposed to take offense at the least provocation, relating everything to themselves, frequently even when no harm is either intended or implied. In the latter case an unwarranted strain results from such gratuitous assumptions, leading to misunderstanding and unnecessary complications.

Fear lies at the base of all such thought and feeling, and this is apt to grow worse as the consciousness becomes more and more centered in the personality, finally causing extreme sensitiveness and shyness, even in association with familiar companions and especially with strangers.

Timidity actually invites aggression, making it easy,—yea, actually tempting others to take advantage of and to wrong those who are weak and easily swayed. The effect in such cases is twofold, inasmuch as the injured person has, in addition to the harm that falls upon him directly, also to bear a part of the karmic responsibility. A practical step to be taken to prevent this would be to guard oneself by adopting a positive attitude of mind and bearing towards the bigoted, the idle, the domineering, and the selfish, who, by making undue and unreasonable demands, prey upon their emotionally sympathetic friends and, in their self-centered egoism, sap the very life-force from their weaker fellow-beings. No one is called upon to shoulder the responsibilities of another. As the scriptures rightly say: "it is best to do one's own duty; performance of the duty of another is full of danger." It is true that the path of duty is difficult

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to discern. The adoption of such a rule of life and conduct would obviate much trouble, and would put an end to undue oppression and strain, which many now have to endure.

Timidity is not only a weakness, but an encumbrance that is injurious and unfair both to ourselves and to others. In the first place, we often discover when it is too late that most of those who embarrass us are quite unworthy of our concern. A timid person is naturally at a disadvantage, and liable to succumb to fear, or, in any case, to an undue sense of awe, for those who put on a bold face and act with assumed assurance. Genuine modesty is indeed a virtue; but very different is an unreasoning meekness, unworthy of a self-respecting individual. Meekness is the outcome of a lack of self-confidence. It impedes and obstructs healthy natural development, and actually encourages and makes the way easy for selfishness in others. While being mortifying to ourselves, it 'breeds contempt' especially in those who have injured us.

Even a little knowledge will make it possible for us to overcome un-called-for shyness, and to think and act with at least a measure of assurance and dignity. But something more than mere mechanical means are necessary to serve us herein. Nothing could be more helpful, more energizing, than the thought of Life as a School of Experience, through which all have to pass in order to learn the lessons of life. We have already behind us a great store of assimilated experiences thus acquired in past ages, the benefits of which we are enjoying at the present time. The present moment is always decisive, and if we *will*, it is a turning-point for rising to a higher condition. Fixing the mind on the vital import and the sacredness of the moment, and giving as much attention as possible to affairs to be dealt with here and now, seeking to refrain from coloring them in the least degree with personal feelings and opinions, we shall gain more and more a positive command over ourselves, and can successfully meet difficult situations. With even a little practice in concentrating our attention on the moment and the particular event before us, we shall soon forget all shyness and be surprised at the positive attitude which we have thereby attained.

All the incidents that make up our evolutionary journey, consisting of a never-ending chain of successive present moments, lie between the wide expanses of the future and the past. These fleeting moments may seem insignificant for the time being, but they are the only reality that we have at our immediate disposal. Moreover, the whole of the future will likewise be made up of such successive moments, rich in opportunity, that may be held or lost; and this is the only thing that the self can make its own and retain for ever.

All beings are moving towards one and the same goal, and no ad-

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vancement, no high place, can be gained as a gift or by favor. Some forge ahead by sheer initiative, and by so doing gain much; and why? because they *deserve* much. A first step, boldly taken, opens up new vistas ahead, and new opportunities and possibilities present themselves to us. It is often surprising to find how easily they are attained, and how great the benefits are that we derive from them. But we must remember that continuity of effort is indispensable, and that we must never allow ourselves to 'rest on our laurels,' for that would debar us from advancing and from breaking new ground.

It is by continually delving within ourselves, ever deeper and deeper, in order to draw upon our own resources,—those still latent faculties that are our birthright—that those things are accomplished which "shall make us whole."

Within ourselves lie hid the greatest of all treasures, and when we find them, then we shall also discover the same in the hearts of our brother-men.

It is true that in the course of many lives and ages but comparatively few have, so far, come forth who are conspicuous for their intelligence, knowledge, and wisdom. The great majority, still hesitating to take the first step in positive effort, continue to lag behind. The average human being, at this period of evolution, remaining ignorant of the true laws of life, often wrecks his new-born powers by using them only for personal ends, thus really misusing and forfeiting that which he has with difficulty and pain acquired. The desire for possession of everything in sight, takes hold of some, and so they lose their grip on their innate good qualities. But Karma is at their heels, and every jot of injustice that has been practised must be rectified ultimately, in order to re-establish the equilibrium that has been disturbed. The Law is inflexible, and takes no account of mistakes made in ignorance.

The 'I-am-ness' in the individual that expresses itself in an emphasizing of the *personality* — *i. e.*, Egoism — is the source of all mischief, sorrow, and trouble in the world. It will remain so for long ages unless we learn to know more of its real nature, and how to overcome it, through the higher 'I-am-ness in me' that is all-embracing and universal.

Life is fortunately so ordered that man is finally compelled to search for and cultivate the best that is in him. It is for this reason that he finds himself placed between two opposing forces which drive him ceaselessly hither and thither, until he finds his right bearings. In this way he has already built up his mind and body, so intricately and wonderfully made that he may contact all the manifold and exquisite beauties of the material world. And later, when he shall have opened the inner chambers of his being, he will be ready to claim also the unspeakable bliss that is in store for all the children of man, through participation in Divine

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Self-consciousness, which is his true birthright. Everything within the Cosmos is there to be cognised by man sooner or later; meanwhile he may have the joy of working, striving, aspiring. It is the 'I-am-ness' that "liveth in the heart-life of all" — the very essence of the Godhead Itself — that will thereby eventually realize the full purpose and glory of its being.

Communities, nations, and races also have this same sense of 'I-ness' that is inherent in each and every human being; and synthetically the same characteristics, interests, and aims as the individuals of which they are composed. As individual consciousness expands and widens its horizon, inasmuch as it shares in the interests and characteristics of the larger communities of which it is a part, so these latter again participate in the distinguishing traits of nations, races, and even of worlds, all of which are, so to say, but bodies or forms in which man dwells to achieve mental, moral, and spiritual expansion, on his pilgrimage towards Supreme Divine Wisdom.

We see that nations, like individuals, are struggling to add to and maintain their greatness. Each nation is different from every other; yet each has a character of its own, and also its special and unique field of development. Could any one believe that the great variety of nations and that which they each have to give to humanity, is but a matter of mere chance? No indeed! Each nation in its own special way is a teacher and a bestower of benefits to the whole human race, to all the peoples of the earth. How else but through the medium of various and dissimilar nations and races could the different and peculiar affinities that men cultivate find expression? May it not be that men, just for this purpose, must incarnate here and there, in divers environments, finding opportunities for developing all their faculties, and thus rounding out the whole of their nature?

The quest for perfection cannot be held up by our likes and dislikes. Only by rising above these, through observation, by acquiring new ideas, and making fresh associations, can we learn to know the world in which we live. It is the law of necessity, of Karma, that helps us forward towards the realization of the goal of our aspiration and our hope.

So let us seek a wider horizon, and bow to the behests of the eternal 'wheel of necessity,' which is the ladder of progress, and our friend.

Certain rare flashes of clear understanding, amounting almost to beatific vision, come at times to every individual, connecting him in universal kinship, instantly, and encompassing, as it were, a thousand and one apparently unrelated things. At such moments it would seem that new and heretofore unexplored regions of the soul are open to our perception, and we become conscious, if only for a moment, of the most

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wondrous harmony existing between our own little self and the True Self that ensouls the mighty expanse of all life and being. Our mind and body also, including the cosmos of tiny lives, of which we are formed, and which are therefore in our charge, become absolutely at one for the time being, in a conscious glow of friendly concord. In short, we are momentarily united with that universal consciousness that embraces both the worlds within and the worlds without. Discord is then non-existent, and the very 'my-ness,' the obtrusive personal 'I,' has for the while retired into complete abeyance; for we are then actually that part of our nature in which all knowledge and all bliss abide,— in the Eternal.

The notion of I am myself — the 'my-ness in me,' the 'I-am-ness,' — is the strongest, the most stable, indeed the only enduring state of being; for in its highest aspect it changes never. Through pleasure and pain, the 'I-consciousness' ever holds its own; whether it enjoys, or suffers, it is always the same center around which, and before which, the whole panorama of life unfolds. In an Indian allegory it is symbolized as the Dancer in the embrace of Matter, moving ceaselessly in rhythm to the tune of the Flute-player — Vishnu — the Godhead in manifestation, that can never be thought of as apart from 'thyself.' "Fire cannot burn it, water cannot drown it, the wind cannot dry it away. It is indestructible, everlasting, unborn, and inexhaustible." The earth, the stars, and all the universes,— each is centered around its own peculiar I-consciousness. When the Godhead goes forth into manifestation, then Ahamkâra or Ego-ship appears: first in the Logos, in Mahat — the Divine Mind — where the primeval shadowy outline of Self-hood, that is the basis of all conscious and semi-conscious being, appears. In the course of evolution it becomes reflected in individual human consciousness as the 'I-am-ness in me'; which shall evolve to a fully Self-conscious Divine Being.

THE PEACE OF SELF-CONTROL

H. T. EDGE, M. A.



THE following quotation from the late Stopford Brooke, though written many years ago, is certainly not less applicable to the conditions of today. Writing on "The Peace of Self-Control," he says:

"In how many of our lives is there any temperance at all, or any desire to work for it? Who among us realizes, before we plunge into some excitement or into any unbridled thinking of ourselves the meaning of that image of Giotto — where the noble Virtue of Temperance

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stands binding the hilt of her sword to the scabbard lest she should draw it too quickly, even when she is righteously distempered? Who, when a wild desire cries for satisfaction, has the habit of turning it out of doors? Who, when life is dull and a fresh pleasure offers itself, restrains himself until clear answers are given to these questions: 'Is this right in the eyes of love? Will it sow sorrow in some soul or disturb some life?' It is wise, even at the risk of checking noble impulse, to ask these questions now, when self-indulgence is so much the mistress of society, or the mistress of our own lonely self-devouring heart."

This well-known preacher and author was a great exponent of the power of Love; by which he meant universal love, free from all passion — Harmony, Brotherhood, Altruism; the antithesis and conqueror of selfishness, of passion, of fear, and of the whole brood of our baser nature. In the above quotation he is certainly loyal to his ideal: no sparing, no fond compromises. Passion is passion, however attractively dressed up. So long as self-love is in the cup, that cup is poisoned, be its savor howsoever sweet. He shows a knowledge of the psychology of the human breast — how it deceives itself by finding plausible justification for beloved desires.

It is our great pitfall to mistake the personality for the real Self; and, in trying to assert the latter, merely to assert the former. Such mistakes will generally yield before the following test: those 'noble impulses,' for which, in ourselves, we demand worship and gratification, — are we prepared to grant a similar freedom to the like impulses of all and sundry? What may seem holy in ourself may seem quite ugly in somebody else!

It takes some strength to "turn a wild desire out of doors," does it not? The trouble often is that we merely send it away for awhile, or drive it temporarily out of sight; while keeping it on a string, so to say. Or, to vary the metaphor, we do not extirpate the head or the seed, so that it can grow again, or present itself in some new dress. The secret of success is to have some higher ideal, with which the wild desire is incompatible; and then the desire will languish through the transference of our affections elsewhere. This man, Stopford Brooke, had his own higher ideal, for which he strove, on which he modeled his life.

Desires are the thieves of the heart, as symbolized by the figure of the snake crawling up the altar and stealing the sacrifice. Therefore by turning them out of doors, we preserve what they would steal. Is a desire something we want, or is it something that wants us? Looking back at past desires from which we are now free, we can realize the joy of freedom.

The word 'temperance,' as used in the quotation, means something more than physical abstinence — something more important and efficacious. It means mental and emotional temperance. 'Unbridled thinking' — how many of us permit our thoughts to roam over seductive paths, lulling ourselves to imagine that all is well so long as we refrain

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from outward action! But thoughts are the prolific parents of acts to be born. Our dreams are apt to materialize suddenly any day. We need to build us more spacious mansions and let in the air and light; that we may entertain those thought-guests which shall become the parents of worthy acts. A truly temperate man is not a morbidly repressed man; but a man in whom unhealthy cravings can find no lodgment, by reason of his healthy activity. So, in our mental life, if we can realize that unwarrantable desires are consuming fires, or canker-worms that feed on our vitality, we may find ourselves able to soar aloft out of the regions where they hover.

Emancipation from outworn ideals and customs does not spell freedom, unless at the same time we can escape the tyranny of our own wayward caprices and strong propensities. Freedom from *all* law is mere madness and chaos; if we give up our old allegiances, it must only be that we may be loyal to a higher and nobler obligation. Changes must come over the face of society; but people can be kept secure through those changes by loyalty to the dictates of their higher nature — to that Moral Law which is unchanging and universal because it has its sanction in the veritable facts concerning human nature. This is what is meant by the writer, when he proclaims his law of Love, as opposed to the law of self-seeking. The Law of man's Divine nature is one of subordination of the personal self to that Higher Self which knows no separateness.



“THERE is much that goes to show that our heathen forefathers had a widespread belief in the *transmigration* [reincarnation] of souls. The soul of the deceased could take its abode in a new-born child and live another life. Those human beings thus reborn are called in the old sources *endrbornir*, ‘born again.’ Helgi, Hjorvarth’s son, and the Valkyr Svafa were *endrbornir*. Of the renowned Helgi, Hunding’s Bane, a prose piece in the Elder Edda relates: ‘The belief prevailed in ancient times that people became *endrbornir*, but now it is called old wives’ talk. Also about Helgi and Sigrun, it was said that they were born again.’ Saint Olaf was, after the opinion of people, one born again from a traditional-historical king, *Olaf Geirstahaalf*, who received sacrifice. To the belief in being born again was perhaps attached originally the custom of naming a child after one deceased in order that the one concerned might be born again in the little child who bears the dead person’s name.”— PROFESSOR MORTENSEN in *Norse Legends*

THE "BODHICHARYÂVATÂRA," POEM BY ŚÂNTIDEVA AND THE DOCTRINE OF ŚÛNYATÂ OR "EMPTINESS"

H. A. FUSSELL



CERTAIN books, as, for instance, the *Confessions* of Augustine, and *The Imitation of Christ* by Thomas à Kempis, have, over and above their literary value, special significance as expressions of the deepest spiritual life known to Western nations. The noblest minds of Christendom have found in them inspiration "to lead the life," encouragement and power to overcome their passional nature, and are accustomed to use their language to express their highest aspirations. Even non-religious earnest natures — to whom *The Thoughts of Marcus Aurelius* are more congenial — have felt their charm, while rejecting the dogmas which their authors imagine form the basis of our moral life. The power which these books possess is due to the fact that they are not merely moral disquisitions, but that each is the portrait of a human soul with all its propensities to evil, its failures and successes in the attempt to lead a life free from blame, and to attain to communion with the divine source of our being.

Within the last hundred and fifty years, however, other books of devotion, with a deeper insight into the eternal verities, have been made accessible to Western readers. The *Bhagavad-Gîtâ* and *The Voice of the Silence* appeal to an ever-increasing number of truth-seekers. The *Bhagavad-Gîtâ* has been called "the pearl of the Hindû Scriptures," and *The Voice of the Silence* is a selection of Precepts by the Masters of Wisdom for the daily use of Lanoos (Disciples), which H. P. Blavatsky learned by heart when she was living in the Extreme Orient. "The Few," to whom this little book is dedicated, are, I suppose, those *practical* mystics who have really entered upon the Path of Self-Mastery in the pursuit of knowledge, not for themselves alone, but in order to be better able to help and save "suffering humanity."

A book of the kind we are considering is the *Bodhicharyâvatâra*, an introduction to the path to be followed by the Bodhisattvas, or aspirants for Buddhahood. The well-known Orientalist, A. Barth, compares it to the *Imitation of Christ*, for it breathes the same humble renunciation and ardent charity. What the *Imitation* is to Christians, that the *Bodhicharyâvatâra* is to Buddhists, giving valuable counsels for the development of the spiritual life. It became extremely popular, and was the daily meditation of many thousands of Buddhists in Central Asia and the Far East during the seventh and eighth centuries of our era.

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Just as Augustine wrote his *Confessions* in order to awaken devotion in his own heart and in the hearts of "fellow-pilgrims of the Way," so Śântideva says:

"I write this book solely for the sanctification of my own heart"; [adding however], "it may be of use to others, similar to myself, should they happen to read it, . . . for while meditating on what I desire to write, the current of my purified thought sets more strongly towards good. . . . If it were not for the thought of *bodhi* [enlightenment], what virtue could overcome the power of sin?"

Our author belongs to the Mādhyamika school of Nâgârjuna, a most subtil metaphysician, equally remarkable for the saintliness of his life and the hardihood of his philosophical thoughts, generally regarded as the elaborator of the doctrine of *śûnyatâ* (emptiness, or the void). Born 223 B. C. in Berar, Central India, he went after his conversion to Buddhism as a missionary to China, where he gained many adherents. By the end of the third century, Buddhism had spread over the whole country, and in 625 A. D. the Buddhist monk Eikwan introduced the Mādhyamika teachings into Japan and founded the Sanron sect of Japanese Buddhism. These teachings are largely 'negative,' and some modern scholars, though erroneously in the opinion of the Buddhists, regard them as a form of philosophic nihilism. As we shall see later, the Yogâchârya school gives a positive and spiritual interpretation of the doctrine of the void, more in harmony with the Theosophic teachings. The importance of this school can hardly be overestimated, for H. P. Blavatsky, when asked whether the Esoteric philosophy taught the same doctrines as the Yogâchârya school, replied: "Not quite."¹ She calls it "a school of pure Buddhism, neither northern nor southern"; and no wonder, for it was founded by Âryasanga, a direct disciple of the Buddha; much of its teaching was esoteric.

We have already mentioned the likeness of much in Śântideva's poem to the *Imitation of Christ*, but it is important to note that in Śântideva there is nothing of the quietism and self-depreciation so characteristic of Thomas à Kempis. On the contrary, the aspirant for Bodhisattvaship is self-reliant, confident, a man of action, bent solely on attaining illumination, and indefatigable in unselfish service for humanity. We must not forget, either, that Buddhism was once a great missionary religion.

"Go forth," said the Buddha to his disciples, "your hearts overflowing with compassion, as teachers in a world torn by suffering, and in every place where reigns the darkness of ignorance, light there a torch."—*Fo-sho-hing-tsan-king*

In verse four of his poem, Śântideva exclaims:

"How difficult it is to attain that blessed state in which all the conditions of temporal

1. *Transactions of the Blavatsky Lodge*, London, England.

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happiness as well as of deliverance are united — that state in which a man may realize his destiny. If he does not work out his deliverance, it will be a long time before he finds so favorable an opportunity again."

In the *Bhagavad-Gītā* (vi, 40-42) Krishna says:

"Never to an evil place goeth one who doeth good. The man whose devotion has been broken off by death goeth to the regions of the righteous, . . . and is then born again on earth in a pure and fortunate family; or even in a family of those who are spiritually illuminated. But such a rebirth into this life as this last is more difficult to obtain."

It is a striking parallel. Śāntideva continues:

"This pearl which is the thought of enlightenment has been tested and recognised as very precious by the wise who lead the caravan of humanity. Take then this pearl, O ye who go from existence to existence in this world. . . . Even if a man has committed the most terrible sins, he will overcome them if he takes refuge in the thought of enlightenment. . . . One thing, however, is the taking of the vow to find enlightenment; the following of the path that leads thereto is another and altogether more difficult. The vow is to be taken for the purpose of bringing deliverance to all creatures in the universe, by a soul incapable of turning back, with the firm resolve to accomplish this divine mission, even as Avalokiteśvara refused to enter Nirvāṇa before having saved all creatures. . . . As I have nothing to offer to the Buddhas of Compassion but myself, I renounce the self. I give myself to them without reserve. Take possession of me, O sublime Beings! Then I shall have nothing more to fear here below, I shall be diligent in the service of others, and shall commit no more sin. . . . I take refuge in all the Buddhas, past, present and future, in the Law, and in the Community.² The sins I have stupidly committed myself, through carelessness, through attachment or aversion,³ or have caused others to commit, were done in order to get what seemed pleasant or to avoid what seemed hard to endure. My friends, my enemies, bodily existence, everything, will pass away and disappear like a dream; only merit can save me, and that friend I have neglected. In bodily sickness one does not dare disobey the physician; but, O what height of folly! I have despised and disregarded the words of that omniscient physician who is able to cure all ills, whether of soul or body. . . . But now my soul desires deliverance, and not mine own only, but that of all creatures. I will be a protector of those who have none, a guide, a boat for those who desire to reach the other shore,⁴ or a bridge, a lamp for those who are in darkness. . . . Thus may I, in every way possible, in all the immensity of the world, contribute to the life of all that is,—as long as any creature has not found deliverance. . . . I do not know by what miracle the thought of enlightenment has been born in me; it is the Good Law that has given it to me, and I invite all creatures to share in it. . . ."

"Having, then, obtained firm hold of the thought of *bodhi* [enlightenment], I must henceforth, without fail, endeavor not to violate any of the rules [of the Bodhisattvas]. I have made a vow [to attain enlightenment for the sake of all creatures]; if I do not fulfil it, if I disappoint them, what a terrible destiny am I not preparing for myself! . . . That is why failure on the part of the Bodhisattva is so grave, for if he fails he jeopardizes their salvation. . . . Why then, buffeted about in the course of earthly existences, now held back by the

2. All Buddhists take refuge in the Buddha; — in the Law (*dharma*), conceived of as the expression of the Buddha-mind; — in the Community (*sangha*), its earthly representative. As M. Anesaki says: "One takes refuge in the Buddha, in order to take refuge in himself (*atta-sarana*), as the Master has done."— *Buddhist Ethics and Morality*, p. 2

3. The three causes of sin are, according to Buddhism: (1) Inattention; evil comes from unguarded thought. (2) Attachment to objects; and (3) Aversion from objects; that is why it is necessary to cultivate equal-mindedness or detachment.

4. That is, Nirvāṇa, in which there is freedom from the round of births and deaths.

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weight of my sins, now impelled onward by the force of the thought of enlightenment, do I delay the conquest of holiness? This very day I must strive to conquer my lower nature, or I shall sink lower and lower. The deliverance of all men will be delayed, and through my fault. . . . Capable of becoming good and doing good today, why do I delay? My lusts and evil passions are the cause. Why am I a slave to them? Because I have allowed myself to dwell upon them in thought, and that is why they overcome me unawares. In order to be able to deliver others, I must first deliver myself. . . . The sole cause of my slavery is absence of effort, faintheartedness, and lack of attention. In thought I have dreamt of riches, glory, honor, homage of all kinds. I have been envious of other men's good, desirous only of my own. Henceforth, free from doubt and error, compassionate, firm, obedient to the rules and to the Teachers, master of my senses and passions, I will guard my thought, firm as Mount Meru, from all thought of self. I shake off languor and indolence, and in order to have nothing more to dread, I fix my thought on the Good Law, withdrawing it from all evil ways, applying it to what ought to be its sole object, the attainment of enlightenment and the salvation of all creatures. . . ."

Thus far I have sketched Śântideva's conception of the spiritual life almost entirely in his own words and at some length, for no translation of the *Bodhicharyâvatâra* exists easily accessible to English readers. I have followed mainly the excellent French translation by Louis de la Vallée Poussin (1907) from the Sanskrit, checked by references to the Tibetan version and commentaries. As might be expected from Śântideva's attitude towards life, there is no false piety in his poem. Though spiritual life is impossible without meditation, he insists again and again that 'ecstatic contemplation' must never be indulged in at the expense of duty to one's neighbor, the service of others being the first and last rule to be observed by him who takes the Bodhisattva-vow, which is strictly in accord with Theosophic teaching. As William Q. Judge says:

"Unselfish service, altruism in all things, is the demand made by the Masters of Compassion on all who seek to qualify themselves for chelaship. THERE IS NO OTHER ROAD."

And in order that there may be no misconception of what duty is, H. P. Blavatsky thus defines it:

"Duty is that which *is due* to Humanity — to our fellow-men, neighbors, family — and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*."

— *The Key to Theosophy*, p. 225

There are many interesting parallels between Śântideva's thoughts and those of other spiritual teachers, some of which our readers will already have noticed. We will only mention two. He says:

"Many are the friends and enemies that I have had; they have passed out of my life leaving only the sins of which they were the occasion."

Augustine, speaking of the power of suggestion, exclaims:

"O friendship, worse than the deepest enmity, unfathomable betrayer of souls! Merely because someone says, 'Come, let us do this or that,' we are ashamed not to be shameless."

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All true Christians have been heartened and encouraged by Paul's admonition in *Hebrews*, xii, 1-2:

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Hear now Śântideva:

"There are around me, witnesses of every moment of my life, sublime Beings who might enter Nirvâna if they would, but who prefer to remain [invisible] on earth for my salvation and for the salvation of all men."

We do not need to wonder at these parallels nor at the similarity of language, for the Path is one, and all go through essentially the same experiences, in one life or another.

The *anatta* doctrine — that there is no 'self' — is a fundamental principle of Buddhism, and, as we might expect, the term 'Higher Self' does not occur in Buddhist nomenclature, though isolated phrases are found such as: "Self is the lord of self"; and, "A man who controls himself enters into the untrodden land through his own self-controlled self" (*Dharmapada*, 160, 323). The idea is there nevertheless, and is sufficiently well represented by the *bodhichitta*, or the 'Buddha-mind,' which is latent in all beings and is the cause of all advance in spirituality. Impersonal and eternal, it needs to be awakened and realized by mental purification; when fully active, enlightenment takes place. And so Katherine Tingley says to all students of the Higher Wisdom:

"Have you meditated on that Higher Self to which you aspire? This thought and meditation is the first step to an understanding of the real nature of the inner and outer man. It clarifies your whole being, unloading and separating from you much that you have hitherto thought to be yourself, helping you to an understanding of the valuelessness of much that you have hitherto desired and perhaps thought necessary to your welfare or peace of mind; separating the chaff from the wheat in consciousness, conferring added power of insight into human nature, and discrimination in your dealings with men." — *Theosophy: the Path of the Mystic*, p. 31

Śântideva runs through the whole gamut of Buddhist virtues, emphasizing especially the necessity for Patience or Forbearance (*kshânti*); Strength or Exertion (*vîrya*) — which H. P. Blavatsky defines as "dauntless courage that fights its way to supernal truth"; and Meditation (*dhyâna*); one of the principal subjects recommended by our author for meditation is "the non-differentiation of one's self from one's neighbor." The remainder of the poem is highly metaphysical and polemical in tone; Śântideva defends the Mâdhyamika interpretation of the 'void,' attacks that of the Yogâchârya-school in so far as it differs from his own, and states his reasons for rejecting the metaphysical entity, known as the 'ego,' of the Sankhyas and Vedântists.

Briefly stated, the doctrine of the void is as follows. The *skandhas*

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and elements which make up man and the universe are not only continually breaking up and reforming according to the law of Karma, but are themselves perpetually disintegrating and reintegrating, so that nothing is left but a ceaseless ever-changing stream of life which wells up as consciousness in an unending series of transient groupments, for ever appearing and disappearing like the rising and falling of the waves of the sea. Nothing is, everything is becoming. The *anatta* doctrine has been thought out to its logical conclusion. The phenomenal world is *mâyâ*, illusion, and anything beyond can only have conceptual existence. And behind it, all is empty and void (*sarvam śūnyam*).

What the Buddha really taught was, that all things both *are* and *are not*, that is, they have relative existence (*Samyutta-Nikâya*, ii, 17). On all questions concerning absolute being he kept a profound silence, as his conversation with Mâlunkyâputta proves. The latter had asked:

“‘Is the world eternal or is it limited? Will the perfect Buddha continue to live after death? It does not seem to me right that these questions should remain unanswered. Let the Buddha deign to answer them if he can.’

“The Buddha began: ‘Did I promise you, when you entered the Community, that I would teach you whether the world is or is not eternal, limited or infinite, whether the saints live or do not after death?’

“Mâlunkkâputta was obliged to confess that the Buddha had not.

“Then the Buddha continued: ‘Why do I not teach these things to my disciples? Because the knowledge of them does not conduce to progress in Sainthood, because they do not subserve either Peace or Illumination. The Buddha teaches his disciples the truth about suffering and deliverance from suffering. That is why the things you ask have not been revealed. Let that which has not been revealed remain unrevealed.’” — *The Śâla-Mâlunkyavâda*.⁵

Nevertheless the Buddha did give his disciples glimpses of ultimate reality, of which nothing can be predicated except that it *is*. For example, in the *Udâna* we read:

“There is, O disciples, a state, where there is neither earth nor water, neither light nor air, neither infinity of space, nor infinity of reason, nor absolute void, nor the coextinction of perception and non-perception, neither this world nor that world. That, O disciples, I term neither going nor standing, neither death nor birth. It is without basis, without procession, without cessation. It is the end of sorrow. . . .

5. From this passage and a few others of like import many modern scholars have concluded that the Buddha never taught anything *esoterically*. This is very far from the truth, as the Buddha's own words in the *Saddharma-Pundarikâ* prove: “Knowledge is difficult to understand. Were fools to be given it suddenly they would become confused, and in their greater folly would rave and go mad. I speak according to the capacity of understanding of each person; with the help of a dual meaning I prepare theories.” This and other passages which might be quoted prove that the Buddha did *withhold knowledge* from those not prepared to receive it. H. P. Blavatsky, who had access to records unknown to our Orientalists, says that this great Teacher, Gautama-Buddha, “reserved the hidden Truths,” concerning the mystery of Being. . . . “for a select circle of his Arhats. The latter received their Initiation at the famous Saptaparna cave . . . near Mount Baibhâr . . . in Râjagriha.” — *The Secret Doctrine*, I, p. xxi

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"There is, O disciples, an unborn, unoriginated, uncreated, unformed. Were there not, O disciples, this unborn, unoriginated, uncreated, unformed, there would be no possible exit from this world of the born, originated, created, formed."

"The voidness alone is self-existent and perfect," is a Buddhist saying. Compare this with the statement in *The Secret Doctrine* (I, 42):

"Non Ego, Voidness, and Darkness are Three in One and alone Self-existent and perfect."

It is evident, from the use of the term 'void,' not only in the above citations, but everywhere else in this article, that it does not mean mere emptiness, vacuity, which is the meaning given to it in our dictionaries. The word 'abstract,' in its philosophical sense, comes nearer to the oriental conception of *śūnyatā*, as is plain from a careful consideration of its use, especially since what is abstract requires a concrete imbodiment to become manifest, in much the same way as a righteous man may be said to be an imbodiment of righteousness.

"Emptiness (*śūnyatā*) does not always mean relativity or phenomenality, but often absoluteness and transcendentality. When Buddhists declare all things to be empty, they are not advocating a nihilistic view; on the contrary they are assuming an ultimate reality *which cannot be subsumed in the categories of logic*. With them, to proclaim the conditionality of things is to assert the existence of something altogether unconditioned and transcendent of all determination. *Śūnyatā* may thus often be most appropriately rendered by the Absolute."

— *The Eastern Buddhist*, September-December, 1922

In the *Prajñā-pāramitā-hridaya-sūtra* (Tibetan version) we read:

"Adoration to the Prajñāpāramitā, which is beyond words, thought, and praise, whose self-nature is, like unto space, neither created nor destroyed, which is a state of wisdom and morality *evident to our inner consciousness*, and which is the mother of all Excellent Ones of the past, present, and future."— *Ibid.*

Let us now see what the Theosophic teaching is.

"The Secret Doctrine establishes three fundamental propositions:—

"(a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE . . . beyond the range and reach of thought . . .

"(b) The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing,' . . .

"(c) The fundamental identity of all Souls with the Universal Over-Soul, . . . and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle — or the OVER-SOUL — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyāni-Buddha). . . ."— *The Secret Doctrine*, I, 14-17

All religions are but adumbrations or elaborations of these three fundamental propositions, and their truth or falsity must be judged by reference to them; for, as Katherine Tingley says: "Theosophy is the

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inner life in every religion. It is no new religion, but is as old as Truth itself." 6

The Secret Doctrine also teaches that

"it is only through a vehicle of matter that consciousness wells up as 'I am I,' a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity. . . .

"The 'Manifested Universe,' therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as 'manifestation.' But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is 'that' which links spirit to matter, subject to object."—I, pp. 15-16

Bearing these teachings of the Ancient Wisdom in mind, let us now turn to a consideration of the Yogâchârya interpretation of the void. The Mâdhyamika school stressed, as we have seen, the transitoriness and the impermanence of all things; its conclusions were somewhat vague and negative. The Yogâchârya school, on the other hand, being nearer to the Esoteric Philosophy, with its doctrine of the *Alaya-vijñâna*, neither matter nor spirit, but the root of both — essentially the same as the *Bhûta-tathâtâ*, or permanent reality, of Âryasanga — gave a positive content to the idea of the void (*śūnyatâ*) by linking with it the complementary idea of fulness (*asūnyatâ*),⁷ a state in which "the pure soul manifests itself as eternal, permanent, completely comprising all things that are pure." The Yogâchâryas taught, moreover, that Alaya is also the self of an advanced Adept.⁸ In this aspect it may be likened to the *bodhichitta*, the Buddha-mind, already mentioned, and which, if allowed to become the dominating factor in his life, will lead a man to Buddhahood, for it is latent in all men. All this is in complete accord with Theosophic teaching. In *The Voice of the Silence* we read:

"Alas, alas, that all men should possess Alaya, be one with the great Soul, and that possessing it, Alaya should so little avail them!

"Behold, how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent! . . .

"Look inward: thou art Buddha. . . .

"All is impermanent in man, except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. . . ."

One reason why the complete Alaya-doctrine was largely esoteric is that it was liable to be misunderstood, for all men are subject to the illusion, at least in the elementary stages of thought about themselves,

6. See also Manual No. XV, *Theosophy, the Mother of Religions*.

7. Compare with "the voidness of the seeming full, the fullness of the seeming void."
— *The Voice of the Silence*, p. 72

8. Cf. *The Secret Doctrine*, I, 48.

THE "BODHICHARYÂVATÂRA"

that they are distinct personalities, and therefore would identify Alaya with their own limited personality, mistaking it for their immortal part. In the *Mahâyâna-Abhidharma*, the Buddha describes Alaya

"as existing from eternity to eternity and forming the foundation of all things, without which no paths are possible, nor is there any attainment of Nirvâna. This *Vijñâna* supports and sustains everything, is a storehouse where all the germs of existence are stowed away. *This I preach only to the higher men.*"

This idea of Alaya as the Repository or Storehouse in which are contained the seeds of future existences is a very important feature of the Yogâchârya-teaching. So long as man is not free from selfish impulses and desires, these seeds are, in the language of the school, "defiled or contaminated," and there is no escape from *samsâra*, the round of births and deaths, which are conditioned by his Karma. When however he has, through lives of service to his fellow-men, got rid of "the great dire heresy of separateness," and become the imbodiment of universal love and righteousness, there is no more "soiled-mind-consciousness" (*kliṣṭo-mano-vijñâna*) to produce Karma. Though no longer subject to rebirth, the now perfected Bodhisattva, out of compassion for humanity, refuses the Nirvâna which is his by right, in order to remain on earth to help those less advanced than himself. For him Nirvâna is, in the picturesque language of Mahâyâna, "the Abodeless" (*Apratisthita-nirvâna*), for he has

"sacrificed the personal to SELF impersonal and destroyed the path between the two — *Antaskarana* (the lower *Manas*)."— *The Voice of the Silence*, p. 65

Such is the destiny of every human soul, and it is startling, even terrifying, when first presented to thought, for, as H. P. Blavatsky says: "To lose all sense of self implies the loss of all that ordinary men most value in themselves." That is why the *anatta*-doctrine of Buddhism is anathema to all those who believe in a personal God and in the survival of the personality after death, and why Nirvâna seems to them no better than annihilation. On the contrary,

"Nirvâna is not annihilation, is not death, but life; it is the right way of living, to be obtained by the conquest of all the passions that becloud the mind. Nirvâna is the rest in activity, the tranquillity of a man who has risen above himself and has learned to view life in its eternal aspects."— PAUL CARUS, *Buddhism and its Christian Critics*

The Secret Doctrine teaches that there is

"One homogeneous divine SUBSTANCE-PRINCIPLE . . . It is the omnipresent Reality: impersonal, because it contains all and everything. . . . It is latent in every atom in the Universe, and is the Universe itself."— *The Secret Doctrine*, I, 273

We are lacking in insight, therefore, if we do not see reality everywhere, or, more strictly speaking, degrees of reality, for the nearer anything is to the One Substance-Principle, the more real it is. The Yogâchâryas

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liken the *bhûta-tathâtâ* to the ocean, and all phenomenal things to its waves, but the One Reality (*bhûta-tathâtâ*) is inherent in all transient things, just as the water of the ocean is inherent in the waves, which are for ever appearing and disappearing.

This being so, what does it behoove every disciple, every truth-seeker, to do?

"To live in the realities of life! That is what all students should aim to do."

— KATHERINE TINGLEY, *Theosophy: the Path of the Mystic*

To conclude with one more quotation from H. P. Blavatsky, who brought the teachings of the Ancient Wisdom to the West in the last quarter of the nineteenth century:

"Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT."

— *The Voice of the Silence*, p. 64

ADDENDUM. Some of our readers will doubtless ask our reasons for saying that the truth or falsity of all religions must be determined by reference to what Theosophists call the WISDOM-RELIGION. To guard against any misunderstanding, however, we must first say that Theosophists reverence all great religions, seeking only to disentangle the truth which they all contain from the error with which it is too often overlaid. The answer to our question can be best given in the words of H. P. Blavatsky herself.

"The Secret Doctrine is the accumulated Wisdom of the Ages. . . . It is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity."— *The Secret Doctrine*, I, 272

MEN SAID

F. M. PIERCE

MEN said to men: "There is no Christ!"
Then turned to their markets where souls are priced;
This Christos in them bartered and sold;
This All-Divine exchanged for gold —
This part of Deity in man,
This son of God through all time's span.
These all, the One: the Christ denied.
The God, who'll raise men deified.

*International Theosophical Headquarters,
Point Loma, California*



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THE WORLD-FAMOUS TORREY PINES

On the coast between San Diego and Los Angeles, California.



Lomaland Photo & Engraving Dept.

ONE OF THE FAMOUS TORREY PINE-TREES

These interesting and curious pines were originally found, it is said, in only one or two spots on the American Continent.



Lomaland Photo & Engraving Dept.

A CLOSE-UP VIEW OF ONE OF THE TORREY PINES

The Pacific Ocean in the distance.



Lomaland Photo & Engraving Dept.

A VIEW OF THE LANDSCAPE WHERE THE TORREY PINES GROW ON THE CALIFORNIA COAST

Did the seeds originally reach this spot on the American Coast by ocean-current? A glimpse of the Pacific Ocean is shown in the upper right-hand corner of the photograph

RUSSIAN MYSTICISM AND SOME OF ITS CAUSES

BORIS DE ZIRKOFF

IF two cultured Russians happen to meet one another, no matter what be the place or the circumstances of this meeting — reception-hall, train, theater, hunting-grounds, or a foreign water-resort,— and if they feel themselves in a certain mental disposition, you may be perfectly sure that they will launch at once into the most abstract discussions, and develop the most metaphysical theories on the future of European civilization, or on the immortality of the human soul, or on the existence of such a being as God. In fact, it is not exclusively the privilege of a *cultured* Russian. It is a characteristic of the Russian nation as a whole, and of every one of its individuals in particular. If you happen to ask any Russian — from the first peasant you will see perched sidewise on his four-wheeled truck and driving melancholically through the endless village along something that is called in Russia ‘a road’ (but is in reality for everybody else the picture of the most gloomy desolation), and plunged hours in and hours out in a semi-conscious state of mind defined in his tongue as ‘dreaming’ (but not thinking), to the representative of the very cream of Russian society you meet during his hours of rest or meditation — if you ask them both about the subject-matter of their respective ‘dreaming’ or ‘thinking,’ you will learn that it was either about Christ or the Antichrist, about the end of the world or the beginning of it, about the mermaid that tickled to death last night a lad of the village near the great river, or (if the man was a somewhat learned fellow) the strange hint on the Buddhistic Nirvâna that occurred in the address of the High Priest in the Temple last Sunday.

If you think that the first (the peasant) will meditate about the outcome of the crop, or the best way of improving his house, or let his wife be unbeaten at least for one day; and the second one (the representative of society) about a brilliant social affair, or his business, you will have greatly mistaken the case. Such matters are entirely improper for thinking. They are unworthy that special occupation which the Russian calls ‘stirring the brains.’

Why is it so? The problem is a difficult one, indeed. The present few lines will endeavor to elucidate the character of the religious sentiment of Russian people, and try to give a glimpse of its inner life and consciousness.

Whether it is on account of the youth of Russian civilization when

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compared with the other countries of Europe, and its relatively short acquaintance with what is known as the 'Christian Church,' or owing to some peculiar conditions of development and evolution, or to definite surrounding circumstances, is very difficult to say, but the fact is that with the Russian people — meaning not only the peasant (who forms, it is true, ninety-seven per cent. of the entire population) but the working-man, the poor townsman, and the city merchant — religious feeling has retained its pristine simplicity and directness, its character of long ago, and the colorful traits by which it reminds us of the so-called 'heathendom' in which the Slavonic tribes lived only ten centuries ago. The peasant of Russia seems to exist in a certain stage of evolution at which every conception that arises in his mind spontaneously assumes a religious form.

If this stage of development existed in other countries of the West, it has long since disappeared, and has left no tangible proofs of its existence. Religion as a sentiment, not as a mere compilation of certain dogmas and established artificial frames, is the most important factor in the life of the peasant of Russia (and we will continue to speak mainly about the *peasant*, as it is *the only* element which can be considered as belonging to the pure Slavic race). This religious feeling permeating every action and deed of every-day life and playing the rôle of a background, as it were, on which the whole gamut of emotions, sentiments, and thoughts uprolls itself day in and day out, holds a broad and significant place in the consciousness of every individual and of the nation as a whole. Perhaps even the harshness of the soil, the difficulties of a severe climate, the vicissitudes of history, the form of government throughout long centuries, and the peculiar state of culture, have strengthened the religious keynote and uphold its influence.

Remembering once more the famous question of Rousseau, whether civilization had corrupted humanity, and the definition and explanation given by him, we may notice in passing that, even if so-called civilization, as it is understood in the West, has not turned to the worst all the faculties and inclinations of the Western nations, it has at least corrupted and nearly killed the so-called 'religious' sentiment. *This is just what has never occurred in Russia.* A thousand years of history have not changed in an appreciable way the nation's *intellectual age*, as it was at the very dawn of the 'Christian civilization,' which was for Russia the civilization of Byzantium. Russia has just reached adolescence, and all the various and multifarious beliefs of its long childhood are still the most important factors in its thought-life, and retain their unimpaired authority. Needless to say that these 'childish beliefs' are but the last remnants of a period of 'heathendom,' and that, luckily, these very beliefs form an

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essential element of the inner consciousness of the Russian people.

Like the great, endless rivers of our infinite lands, the centuries in Russia seem to have a slower flow. There are people and even whole provinces which live not only in the Middle Ages, but truly in that wonderful time of paganism when every atom of Nature was endowed with the spark of life. Even if nature-worship in its most pure and real form is gradually receding from our century, yet the spirit of the Middle Ages, with all its mysticism for the searching mind, is a factor of every-day life in Russia, though it is mingled with a certain Asiatic element; the splendor and richness of the Orient and this Middle-Age touch of culture forming together one of the most fascinating effects on anyone who is willing to plunge into the real spirit of Russia.

What can be more important to the Russian peasant than the belief in the 'supernatural,' in the mysterious and the unknown? It seems as if it were the only lever capable of lifting the slumbering energies and hidden potencies of his soul. He lives in a world of visions and apparitions. He expects all around him, at every moment of his life, that something strange and wonderful will happen. *His is the most mystical nature we know of.* His faith in the invisible and superhuman is stronger than his sufferings and his misery. — Look at the old town of Kief when thousands and thousands of people, peasants, beggars, workingmen, tramps, and merchants come once a year to see the old catacombs, the somber galleries of one of the oldest shrines of Russia. Look at their faces, at the features of these human beings. Tired and exhausted, the fever in their visionary eyes, thin like living skeletons, barefooted, a bag on the shoulder, a stick in the hand, they come on foot from the icy plains of Siberia, they come from the virgin forests of the north, they flow from the Ural Mountains, they pour forth from the Black Sea shores; and there they stand, day and night, weeks sometimes, awaiting the moment when they shall be able to visit the goal of their pilgrimage, and invoke what every one of them believes to be God. Is it a picture of the twentieth century or is it the image in miniature of Benares?

Is it blind fanaticism of the so-called 'mass,' or is it the rooted belief that *there are* still, in that unknown Russia, living men who know the secrets of a gradually disappearing old religion and practise white magic? What is the reason that all these innumerable people come like a river of human beings to the old shrines of the old city? Is it because its wall hides men, known all over Russia for their wonderful wisdom? They may belong to the Greek Orthodox Church; they may recognise (for the time being) the dogmas of an established priesthood; even more than that, they may be themselves High-Priests of the secular shrine — what matters it for them? Is it the name that makes the man? Have we not

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heard on every corner of the great and sacred city, stories about strange deeds? And yet what are those beings? Are they adepts? No, we hardly believe so. They are what they stand for — *startsi*, or *old men*. And the title implies a still older wisdom. — But this subject would bend our study in an entirely different direction.

The great power which lies in the depths of the peasant-soul is due mainly to the fact that it has never been touched by our barren skepticism. Seemingly coarse, this soul is nevertheless usually far less so than in the case of externally polished people.

The spirit of negation, that shadow of death, which tries to cover the present generation and kill its divine fire, has not withered the noblest and loftiest faculties of the heart of Russia. Why? *Simply because Russia is several generations behind the time*, and this is, to our thinking, its hope and merit, strange as it might sound.

If we consider one nation after another (meaning Europe), and compare their popular beliefs and religious feelings, we will be able to note that *Russia is the only European country where man has not lost the sense of the invisible*, where he truly feels himself, all the time of his life, in touch with the powers (personified or not) of the unseen world. 'Faith' in the invisible world has been always strong and perhaps even never so strong as it is now. But this faith was not a blind one. It was rather a subconscious 'knowledge' of the truth and reality of the object believed in. In his poor, miserable life, brought about by different causes as well historical as national and racial, this 'faith' or that 'knowledge' of a superior and of an inferior world was to him the great comforter, the great promise of compensation, for what he could not reach or possess in this earthly life. The harder this life was, the more he lived in a world of his own.

Thus we see that, although originated in the *pre-Christian* world-conception left behind by the receding faith of old, this belief in the existence of mysterious and unknown forces and worlds which form as it were the *natural religion* of Russia, has been even strengthened by the prevailing circumstances of a difficult life.

The racial characteristic and the historical influence extend to the cultured classes, this drop in the ocean of the nation. The skepticism and the spirit of negation which, proceeding from Europe, have touched those upper elements of the race, have combined with the natural inclinations of the Slavic soul, and, leaving it for the most part devoid of real spiritual satisfaction and happiness, have implanted, or rather developed out of an existing nucleus, the peculiar strain of melancholy that pervades it, the disappointment with a 'civilization' that does not come up to its standard, and has been the cause of their desperate effort to grasp a new

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faith yet to be born. We see this in the Russian literature, that strange advertising of suffering, misery, and wrecked hopes. It is out of these unuttered and almost inexpressible sensations of a race which feels a new and brighter future vibrating in the depths of its consciousness, that proceed the sudden and pathetic beatings of captive wings which startle us in the literary productions of Russia, where faith and trust shine through the veil of unbelief, where feeling usually survives its object, and the forces of a hid and powerful self try to reach out into the wide world.

Although the racial mysticism and the inherent religious sentiment of Russian people are the remnants of the primeval religion of that race, unimpaired by the Christian Church and the direct influence of Byzantium during several centuries, they have yet two other causes which ought to be noticed.

The first is strongly connected with the original faith of the Slavs, and consists in their blood-relation to the great Aryan stock. It is thus in their own veins that the Slavonic race has the inheritance of Oriental mysticism and intensity of religious feeling. Some have shown, or have tried to show, the likeness which exists between the Russian genius and that of the Hindû, between the beliefs of the Great-Russian peasants and some of the oldest traditions of Buddhism. However, this likeness is not so prominent that we could draw out of it any positive conclusions as to the origin of the Slavonic race and its primitive dwelling-place. In fact, we can only notice that there is in many a way a certain similarity of conceptions between the Russian peasant and the people of the Orient. No wonder, if the Slavs are the descendants of the old Aryan, though largely mixed with Finno-Ugrian elements. The great similarity of the Old-Slavonic tongue (called also Old-Bulgarian and Church-Slavonic) with Sanskrit, is a good proof that the purity of Aryan blood is modified only in an insignificant degree.

But — and here we touch the second cause (by no means the lesser one) of the mystical trend of thought of Russia — we are able to notice that this mysticism is not expressed in the same way by the other nations belonging to the Slavonic stock. The Slavs of the Danube and the Elbe and those of south-eastern Europe, also in possession of a marked mystical instinct, have it more hid in their inner nature, on account of the difference of historical development.

The second cause referred to is the peculiar character of the land itself, on which the Eastern branch of the Slavs — the Russians — have settled since the very beginning of the present era. Were it not for the former racial unity with the Oriental nations and the original religion of their ancestors, this factor of physical surroundings and climate could have been the most important in the fashioning of the mystical touch in

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the character of a nation. And we know of many cases when people born in the West and fed on the theories of the greatest logicians and philosophers of Europe, have become real mystics and, even more than that, after a life spent in Russia; this change in their nature being chiefly due, as they say, "to the mysterious, boundless, and overwhelming space" of their adopted country, as well as to other of its characteristics.

If we are to sum up in one single word the impressions we receive from the physical characteristic of Russia, it would be that very word *space* that we should have to use. It is the boundless space in all directions that is so characteristic of the Russian landscape. It awakes the sense of the Infinite, as well as that of life's inanity; its immensity joined to the feeling of man's feebleness attunes the soul to melancholy, humility, retrospective meditation — and the result is mysticism.

The limitless plain has on the Russian a peculiar influence, perhaps in some way identical with that exerted on the Arab by the boundless desert. There are two different impressions produced on man by viewless space; and they depend upon his mood and temperament. One human being will be frightened, and feel himself small; he will shrink within himself and await some tragic event from the mighty hand of a superhuman power, the Spirit of Nature, which he feels beyond the all-embracing sky. Another one will long for a greater and freer life; he will merge into the vastness of that nature and feel himself a part of its grandeur and solemnity. Far from being small, he will have the idea of his greatness as a thinking being, able to cross in his thoughts the infinity of space and fix his attention on the Cause which gave birth to the vastness he sees before his eyes. These two contrary feelings are sometimes combined in the Russian peasant and have produced these two types, so peculiar to the Russian soil — the migrating, colonizing *muzhik*, and the Cozak, the wild son of the steppes, whose raids and liberty had no limits.

There is another type, too, directly originated by that feeling of man's smallness and insignificance before the majesty of space. It is the type that fills the ancient monasteries, or *skits*, of the northern forests and which fostered the endless dreams of the mystical sects of Great-Russia. The longing for freedom and wandering has been the fire which prompted the innumerable pilgrims to cover enormous distances on their way to the far-off shrines. They are always on the march from the remotest ends of the Empire, and form, as it were, a constant flow of migration forth and back on the infinite plains of 'holy Russia.' There are even sects of vagrants, for vagrantship is one of the forms which popular piety and unconscious mysticism are apt to take. So far, the influence of the open plains and steppes.

Turning to the north of Russia we see another feature of its wild

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nature — the wide-spread forests, sombre and untouched by men. Though changing in some way the inner impression made on the soul of the inhabitants, they too inspire the feeling of an infinite duration. The forest, like night, is mysterious and silent. Dreams haunt the breathing solitude of the woods. The vibrating silence of its fathomless depths, where the rays of sunshine hardly ever succeed in penetrating, inwraps the soul with deep solemnity and turns the stream of meditation inward, to the inner recesses of being. There is something in this very solemnity that makes you feel at one with the great flame of eternal life; and when the wind from the icy plains rushes overhead and the forest sighs and roars like so many breakers on the shore of an endless sea, you begin to feel freedom around you and try to follow the breath of the winds in their gigantic course and mighty sway in the sky of winter.

Take a look to the upper north, with its long, constant nights of the cold season, and its constant day of the summer months. The mysterious shudderings and mournful desolation of a winter-landscape, with the hosts of scintillating stars in the haunted splendor of a black-blue sky; the long June evenings, with their diaphanous gloaming, neither day nor night, and the feeling of something ethereal, immaterial, almost unreal — give both their seal to the soul of man, and awake in him the sense of the unknown and the so-called 'supernatural.'

Many other typical characteristics of nature and climate could be taken to account for the predisposition to mysticism in the Russian mind, but what has been said suffices to form a picture of the different possible causes of that phenomenon. Neither one nor any other of these causes is the most important nor the most essential. They all play a certain rôle in the fashioning of the mind, and give each one its respective part for the building up of that mysterious, inscrutable, and puzzling problem, which is the consciousness of the Russian peasant, and even that of every Russian, seen from the standpoint of foreign analysis.

It is by no means believed that we have said even the half of what might have been stated in reference to the present subject; this matter could be studied from all possible aspects and would fill a whole volume with the most interesting and fascinating researches. But we believe that we have given some few hints as to the causes of that peculiar religious sentiment which is so deeply ingrained in the character of the Russian. We are able now to answer, though in a very unsatisfactory way, the question why it is that when two Russians meet together they will attack at once the domain of the most abstract metaphysics and philosophies. Because, at the very moment when their mind is at rest and begins to withdraw from the outer world of impressions into the inner world of meditation, on any possible subject-matter that might for the

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time being occupy their intellect, there begins a certain *flow* through the open door of mind from the subconscious nature of their soul; a flow from what might be called the 'root-nature' of their whole organism. Being the basis, the fundamental corner-stone, of the soul, religious sentiment rises and fills their mind as soon as it is quiet enough to receive it; and this Russian mind, so puzzling for psychologists, is thus more or less a screen on which the most deep, rooted, inherent, vibrations of their being can imprint themselves and attain a certain degree of manifestation. The feeling thus dominates the intellect.

Religious conception of the Universe developing into mysticism is an almost unavoidable stage of evolution for a Russian. With him, mysticism is the end of every philosophical analysis of the world. It is astonishing to find it in Russia mixed up with instincts seemingly incompatible with it. It hovers over the land like a subtil haze. It permeates all and everything. Mature age seems to be more liable to it than youth. The greatest of our writers and thinkers, after a rather materialistic life, were, as it were, drowned in the ocean of mysticism, when they attained fifty. Take, for instance, Gogol and Tolstoy; they evolved and evolved till they both ended in deep mysticism.


A proof of the rôle played by nature in the development of mysticism is the fact that the latter is more strongly evolved by the peasant who stands nearer to nature and lives usually a semi-conscious life, deeply united with the flow of seasons, and the climatic peculiarities of the land. Russian mysticism is melancholic and mysterious; but it rarely falls into the stern asceticism of the East. It is not sombre or fierce, but gentle and compassionate. It is not an aimless drift "behind the clouds" as the Russian says, but is more or less practical and does not quit the earth. There is "a certain latent positivism, and often unconscious realism, which underlies the Russian character and shows through all coverings and disguises. It is this very union of contraries which gives originality to the national life; something unforeseen, puzzling, elusive, which lends such fascination to a study of Russians because it leaves always something to be discovered, some enigma to be solved."

These interesting contrasts are expressed in the innumerable sects of Russia, and it is their most striking keynote. In these sects we can follow the gradual development of the national, perhaps even racial, consciousness, and a study of their beliefs, rites, superstitions, ignorant heresies, and religious illuminism, forms therefore a curious chapter of psychology.

CURRENT TOPICS

T. HENRY, M. A.

ANTIQUITY OF CIVILIZATION

O frequently do we refer to the facts of archaeology in support of the Theosophical teachings, that it is possible old readers might weary of the subject. Yet we may plead in response that the occasions are made for us, rather than sought; and that there are the many new readers to be considered. This time we give a quotation from the London *Daily Telegraph* as follows:

"Every year the work of the archaeologists gives us vistas of a more remote past. From year to year we have to revise our ideas of the time which has passed since man learnt the skill to make his life more comfortable than that of the beasts. Now comes a report from Egypt that the Antiquities Department has discovered stone buildings, older than any yet known save the earliest Pyramids.

"Those who have seen the sights of Cairo may remember that close by the statues and mounds which are all that now remains of the magnificence of Memphis stands a strange pyramid built in five stages and in other curious ways unlike the others. It is called the Step Pyramid, it is the oldest of all, it was built to be the tomb of King Zoser, who reigned in Memphis perhaps 4,500 years before Christ. Close by the Step Pyramid Mr. Cecil Firth has discovered two Tomb Chapels. There are many tombs of the old empire there, and they have yielded much to the museum at Cairo. But the structures now brought to light belong to the same dynasty as the Step Pyramid, that is, they were built not less than 5,000, perhaps 7,000, years ago, and we are told that they will prove to be the oldest stone buildings in the world.

"What is even more wonderful is that the architecture and the craftsmanship which they exhibit are of a very high order, pointing further back still to a long period of development. The style is not what we commonly think of as Egyptian, for the columns are fluted and have leaf-form capitals. How long had the people in the Nile delta been building with stone before they learnt the mastery of the material which such work required? How many thousands of years must we allow as the period during which men have had the ability to use stone for their houses and their temples?

"Long before that, be it remembered, men were building with brick. The earliest Egyptian dynasties have left forts of brickwork. Before the first brick was burnt in the sun in Egypt or on the Chaldaean plain, man must have been making himself habitations. For the ability to plan a brick-built hut implies some power of design, some knowledge of what a house should be. We do not know how quick were the processes of constructing, self-taught, the elements of civilization. But it is plain that we must think of the human race as having possessed for vast unmeasured ages the most important of the arts of life. We may be tempted to think that the difference in civilization and in mastery of Nature between an Englishman of the eighteenth century and an Egyptian 4,000 years before Christ was less than the difference between us and that eighteenth century ancestor of ours. But perhaps we exaggerate our advantages."

How long will it be, one asks, before archaeologists relinquish altogether the idea that man ever has come up from the savage state? So far as our actual experience of peoples in that state goes, we should

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rather infer that they are the declining remnants of once civilized races, than that they are destined to evolve into civilizations. Such races, when left alone, tend to grow weaker and more ignorant; and it is only under the influence of civilized races that the individuals in them depart from their ancestral ways and acquire culture. This goes to show that human evolution depends on a passing on of the light from one to another — upon inspiration and teaching, in short.

It would seem from our quotation that we cannot regard the Egyptian style in architecture and delineation as a primitive stage. What we know of the Egyptians in other respects would indicate that they could have achieved elaboration if they had not intended rather to achieve sublimity. But the 'mastery of nature' is not the only nor the most important achievement of man. Superior to this is the knowledge of self, the mastery of human nature, the power to understand and deal with the whole nature of Man, physical, mental, and spiritual. Archaeology is destined to reveal abundant evidence of the existence of the Wisdom-Religion of antiquity.

RELIGION AND SCIENCE

THE following quotation illustrates a certain scientific attitude towards religion.

"Religion is a necessity to most of mankind. Modern psychology shows that it is one of the highest activities, a natural function which needs education. Science must study it as an activity of man just as it studies the building of a honeycomb in a beehive.

"The religion of the past has dealt with the unknown, the mystic, the miraculous. The religion of the future will deal with the known, the real, the natural. Religion will be the relation between our personality and external reality."— *Julian Huxley*

We recognise here one of those evidences, becoming more and more frequent, of the passing of that attitude of self-sufficiency and complacent materialism which in earlier times has seemed to characterize many scientific utterances. Religion is recognised as indispensable; and the scientific man, justly reliant upon its methods, seeks to find the means of bringing together all human faculties in the common search for truth. Yet it must be said that considerable obscurity and confusion of thought is apparent.

By implication, we must understand that the unknown is the unreal, and the known the real. Also that the unknown is not natural; while what is natural is known. This will never do: there must be a vast deal which we do not know, and which yet is perfectly natural; and it is a bold man that would say that what we know is more real than can be anything which we do not know. Moreover, nothing is more certain than that the mystic and unknown is what constitutes the whole attraction of religion for mankind; and that it is precisely this element which

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is regarded as distinguishing religion from science. To some people the remarks quoted may seem to be a replacement of the old-time hostility of science towards religion by a condescending patronism; or as expressing a desire to make religion a branch of science.

According to a saying of H. P. Blavatsky, which we have several times found occasion to quote, religion and science can be reconciled only on the condition that *both* shall cleanse their houses; and this well sums up the attitude we intend to take. Religion and science must both aspire towards what is greater than either — the knowledge of reality and truth, the great Wisdom-Religion, which is the root of both religion and science, the jewel of which they are but facets. We can never satisfy our minds or our hearts by limiting them to the known, thus leaving out that great background of the unknown, towards which we ever aspire as to a goal before our steps, and which we contemplate with the eye of faith, the precursor of knowledge to come. The natural is not limited to that which our external senses can descry and examine; nor can the phantasmagoria of the sensory world be dignified with the name of 'the real.' Science must recognise that the picture presented by the senses and sensory concepts is the unreal; and that the real lies beyond.

Religion, for many people, perhaps for most, means something more than a psychological attribute which can be tilled and watered by science, or dissected like a honeycomb in a hive. One feels that the author, in writing thus, has had in mind, not true religion but certain forms and ceremonies and dogmas. If we can examine and dissect the history of superstition and folk-lore, can we do so to loyalty and honor, truth and justice, compassion and unselfishness? Are these mere psychological traits to be inspected by science?

The faculties used by science can find out much about the external face of nature. But to penetrate beyond the veil of illusion and attain the knowledge of Reality, we must awaken dormant faculties; and this has to be achieved by that self-study which leads to self-mastery. True Religion consists in the recognition that man is essentially and primarily an immortal Soul, and in modeling one's life in accordance with that recognition. On this condition, science can be a handmaiden to the Truth; but without it, scientists will merely do what religious dogmatism has done in the past — block the way to freedom of thought.

PESSIMISM VS. KNOWLEDGE

A QUOTATION meets our eye from the autobiography of Mark Twain, and it may serve as a sample of many similar utterances. Its burden is the apparent futility and ruthless indifference of the cosmos, and the alleged utter helplessness of man in the face of unescapable sorrow. The

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author's characteristic exaggeration and violence of expression are of course apparent. But this very extremeness is in one way an advantage; for so powerfully does he delineate one side of the question that the other side stands out conspicuously, just as immortality is triumphantly proclaimed in Bryant's well-known 'Face of Death.' Do the brutes thus torture themselves with rebellions and denunciations of the lot that is theirs? Is not the fact that man does so torture himself abundant proof that he has — nay, that he *is* — an immortal Soul, not limited or bound by the laws of external nature? Does it not show that, like a lion in a net, he has the power to rebel, and that he is greater than circumstance?

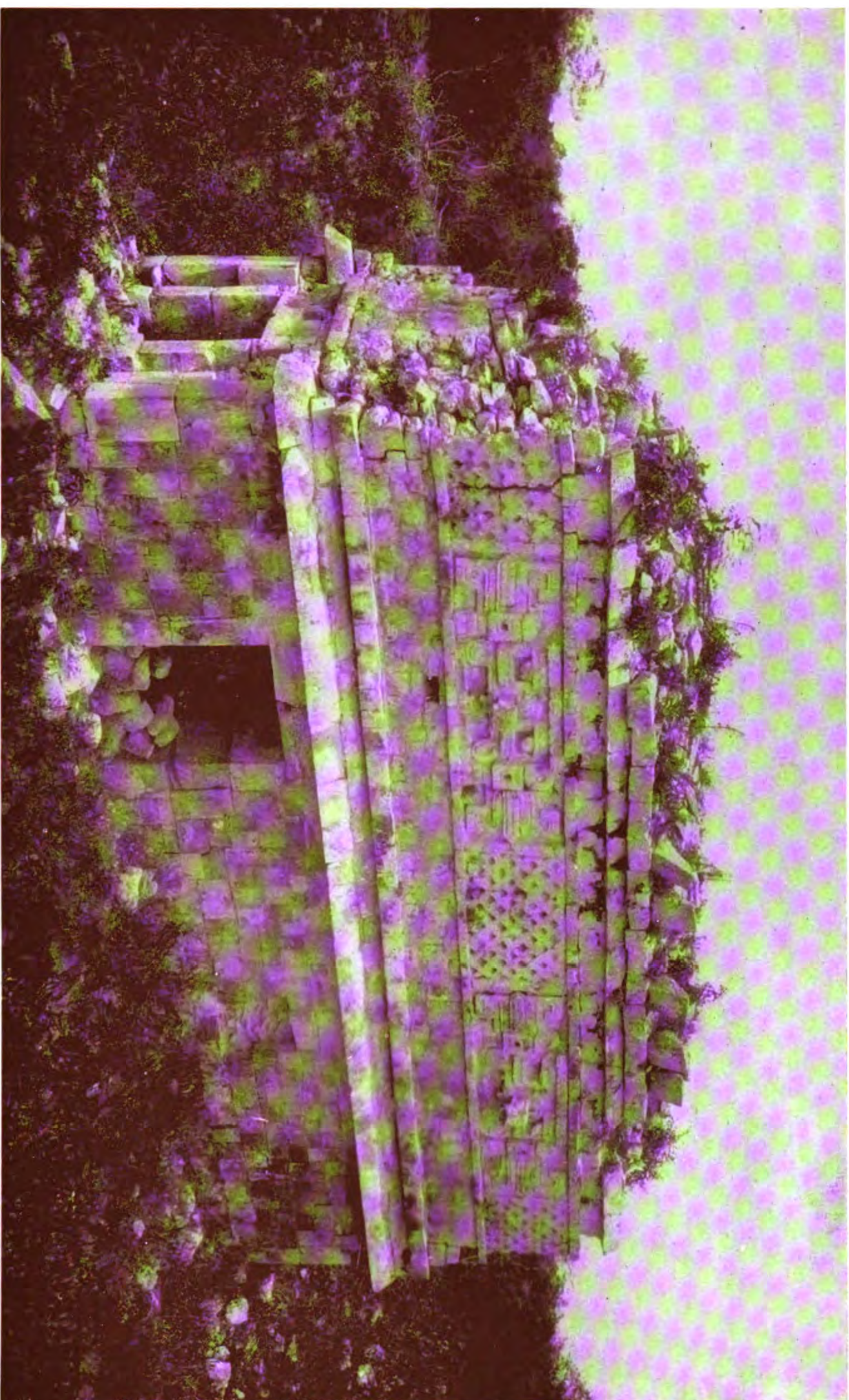
Let us imagine three stages: the first that of the brute, who accepts all unquestioningly; the second that of the *man*, who rebels; the third that of the man, who, from rebellion, has won onward to knowledge. Is it not then evident that stage the second marks a stage of progress?

Well it is for Theosophists that they do not believe that death ends a man's career of progress in knowledge and experience. Otherwise they might indeed repine that anyone should pass away leaving such pessimistic thoughts behind him. But they know that that Soul will one day win on through pessimism to a stage which others have reached before him; the stage where despair has summoned forth the strength of the Soul, and knowledge, demanded, has supervened.

Problems are given us that we may solve them. For the brute there is no problem. For man, because his nature is dual, there must always be a problem, until he has succeeded in sounding the mysteries of his own nature. The lower mind paints a picture which the higher mind cannot tolerate. Hence the agony of doubt and despair. This thing that we call human life is *not* all — not even a sorry half. The Soul protests.

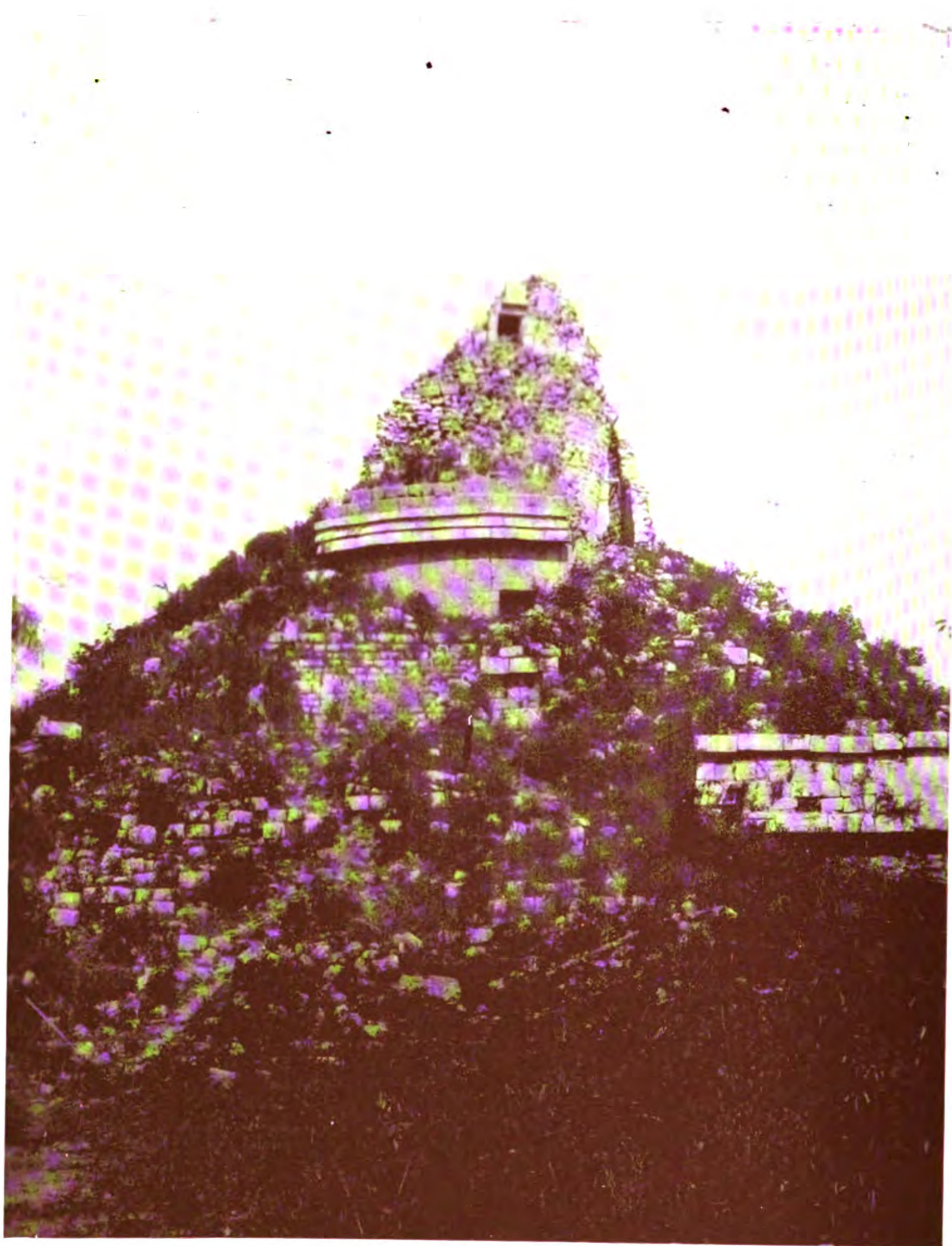
But where shall we seek the other half? Shall we look beyond the grave to some heaven of bliss where injustice shall be made up and tears washed away? Shall we adopt any subterfuge that will wile away our efforts from the arena of battle wherein we stand? Nay, let us rather seek the reality of life in life itself. Let us boldly proclaim that our pessimism is the result of our own weaknesses and limitations.

We say that this life is a nightmare, but we do not know what this life is — can be. We have not tapped its best resources. We have moods of joy and peace besides our despondent moods; what we see in life is more dependent on our internal condition than on conditions outside. Hence it is within that contentment and knowledge must ever be sought. But let us bear in mind that we cannot escape by a perpetual running away from the unpleasant in pursuit of the pleasant. By that method we merely set up a perpetual vibration from one to the other. It is necessary to accept all experience and learn from it, if we would attain that un-



'LAS MONJAS,' RUINS OF CHICHEN-ITZA, YUCATAN

Lomaland Photo & Engraving Dept.



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THE 'CARACOL' (SNAILSHELL): RUINS OF CHICHEN-ITZA, YUCATAN



Lomaland Photo & Engraving Dept.

THE 'CARACOL' AND THE 'CASTLE': RUINS OF CHICHEN-ITZA, YUCATAN



Lomaland Photo & Engraving Dept.

A MAYA INDIAN WOMAN, AT THE CITY MARKET, MÉRIDA, YUCATAN

A LAND OF MYSTERY


changing poise and equanimity which is upset by no moods, whether of exultation or repining.

That picture of human life on the large scale, which represents it as a ceaseless repetition of the same futile experiences, is but the result of our blindness to what is really going on in the drama of Souls. We may see the mere forms or shadows flitting across the stage; but of the history and destiny of each individual Soul we have taken no account. Why pose as the helpless and put-upon victim of a silly tyranny? Is it not an unheroic attitude to assume? Why not claim the dignity of manhood? Why not resolve to tread the path of Knowledge?

A LAND OF MYSTERY

H. P. BLAVATSKY

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HE coast of Peru," says Mr. Heath, "extends from Tumbes to the river Loa, a distance of 1233 miles. Scattered over this whole extent, there are thousands of ruins besides those just mentioned . . . while nearly every hill and spire of the mountains have upon them or about them some relic of the east; and in every ravine, from the coast to the central plateau, there are ruins of walls, cities, fortresses, burial-vaults, and miles and miles of terraces and water-courses. Across the plateau and down the eastern slope of the Andes to the home of the wild Indian, and into the unknown impenetrable forest, still you find them. In the mountains, however, where showers of rain and snow with the terrific thunder and lightning are nearly constant a number of months each year, the ruins are different. Of granite, porphyritic lime and silicated sandstone, these massive, colossal, cyclopean structures have resisted the disintegration of time, geological transformations, earthquakes, and the sacrilegious, destructive hand of the warrior and treasure-seeker. The masonry composing these walls, temples, houses, towers, fortresses, or sepulchers, is uncemented, held in place by the incline of the walls from the perpendicular, and the adaptation of each stone to the place designed for it, the stones having from six to many sides, each dressed, and smoothed to fit another or others with such exactness that the blade of a small pen-knife cannot be inserted in any of the seams thus formed, whether in the central parts entirely hidden, or on the internal or external surfaces. These

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stones, selected with no reference to uniformity in shape or size, vary from one-half cubic foot to 1500 cubic feet solid contents, and if, in the *many, many millions* of stones you could find one that would fit in the place of another, it would be purely accidental. In 'Triumph Street,' in the city of Cuzco, in a part of the wall of the ancient house of the Virgins of the Sun, is a very large stone, known as 'the stone of the twelve corners,' since it is joined with those that surround it by twelve faces, each having a different angle. Besides these twelve faces it has its internal one, and no one knows how many it has on its back that is hidden in the masonry. In the wall in the center of the Cuzco fortress there are stones 13 feet high, 15 feet long, and 8 feet thick, and all have been quarried miles away. Near this city there is an oblong smooth boulder, 18 feet in its longer axis, and twelve feet in its lesser. On one side are large niches cut out, in which a man can stand and by swaying his body cause the stone to rock. These niches apparently were made solely for this purpose. One of the most wonderful and extensive of these works in stone is that called Ollantay-Tambo, a ruin situated 30 miles north of Cuzco, in a narrow ravine on the bank of the river Urubamba. It consists of a fortress constructed on the top of a sloping, craggy eminence. Extending from it to the plain below is a stony stairway. At the top of the stairway are six large slabs, 12 feet high, 5 feet wide, and 3 feet thick, side by side, having between them and on top narrow strips of stone about 6 inches wide, frames as it were to the slabs, and all being of dressed stone. At the bottom of the hill, part of which was made by hand, and at the foot of the stairs, a stone wall 10 feet wide and 12 feet high extends some distance into the plain. In it are many niches, all facing the south."

The ruins in the islands in Lake Titicaca, where Inca history begins, have often been described. At Tiahuanaco, a few miles south of the lake, there are stones in the form of columns, partly dressed, placed in line at certain distances from each other, and having an elevation above the ground of from 18 to 20 feet. In this same line there is a monolithic doorway, now broken, 10 feet high by 13 wide. The space cut out for the door is 7 feet 4 inches high by 3 feet 2 inches wide. The whole face of the stone above the door is engraved. Another similar, but smaller, lies on the ground beside it. These stones are of hard porphyry, and differ geologically from the surrounding rock; hence we infer they must have been brought from elsewhere. "At Chavin de Huanta," a town in the province of Huari, there are some ruins worthy of note. The entrance to them is by an alley-way 6 feet wide and 9 feet high, roofed over with sand-stone partly dressed, of more than 12 feet in length. On each side there are rooms 12 feet wide, roofed over by large pieces of sand-stone 1½ feet thick and from 6 to 9 feet wide. The walls of the rooms are 6 feet thick,

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and have some loopholes in them, probably for ventilation. In the floor of this passage there is a very narrow entrance to a subterranean passage that passes beneath the river to the other side. From this many huacas, stone drinking-vessels, instruments of copper and silver, and a skeleton of an Indian sitting, were taken. The greater part of these ruins were situated over aqueducts. The bridge to these castles is made of three stones of dressed granite, 24 feet long, 2 feet wide by $1\frac{1}{2}$ thick. Some of the granite stones are covered with hieroglyphics. At Corralones, 24 miles from Arequipa, there are hieroglyphics engraved on masses of granite, which appear as if painted with chalk. There are figures of men, llamas, circles, parallelograms, letters as an R and an O, and even remains of a system of astronomy.

At Huaytar, in the province of Castro Virreina, there is an edifice with the same engravings.

At Nazca, in the province of Ica, there are some wonderful ruins of aqueducts, 4 to 5 feet high and 3 feet wide, very straight, double-walled, of unfinished stone, flagged on top.

At Quelap, not far from Chochapayas, there have lately been examined some extensive works. A wall of dressed stone, 560 feet wide, 3660 long, and 150 feet high. The lower part is solid. Another wall above this has 600 feet length, 500 width, and the same elevation of 150 feet. There are niches over both walls, 3 feet long, $1\frac{1}{2}$ wide and thick, containing the remains of those ancient inhabitants, some naked, others enveloped in shawls of cotton of distinct colors and well embroidered. . . . Following the entrances of the second and highest wall, there are other sepulchers like small ovens, 6 feet high and 24 in circumference; in their base are flags, upon which some cadavers reposed. On the north side there is on the perpendicular rocky side of the mountain, a brick wall, having small windows 600 feet from the bottom. *No reason for this*, nor means of approach, can now be found. The skilful construction of utensils of gold and silver that were found here, the ingenuity and solidity of this gigantic work of dressed stone, make it also probably of pre-Incal date. . . . Estimating five hundred ravines in the 1200 miles of Peru, and ten miles of terraces of fifty tiers to each ravine, which would only be five miles of twenty-five tiers to each side, we have 250,000 miles of stone wall, averaging three to four feet high — enough to encircle this globe ten times. Surprising as these estimates may seem, I am fully convinced that an actual measurement would more than double them, for these ravines vary from 30 to 100 miles in length. While at San Mateo, a town in the valley of the River Rimac, where the mountains rise to a height of 1500 or 2000 feet above the river bed, I counted two hundred tiers, none of which were less than four and many more than six miles long.

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"Who then," very pertinently inquires Mr. Heath, "were these people, cutting through sixty miles of granite; transplanting blocks of hard porphyry, of Baalbic dimensions, miles from the place where quarried, across valleys thousands of feet deep, over mountains, along plains, leaving no trace of how or where they carried them; people (said to be) ignorant of the use of wood, with the feeble llama their only beast of burden; who after having brought these stones fitted them into stones with mosaic precision; terracing thousands of miles of mountain side; building hills of adobe and earth, and huge cities; leaving works in clay, stone, copper, silver, gold, and embroidery, many of which cannot be duplicated at the present age; people apparently vying with Dives in riches, Hercules in strength and energy, and the ant and bee in industry?"

Callao was submerged in 1746, and entirely destroyed. Lima was ruined in 1678; in 1746 only 20 houses out of 3000 were left standing, while the ancient cities in the Huatica and Lurin valleys still remain in a comparatively good state of preservation. San Miguel de Puiro, founded by Pizarro in 1531, was entirely destroyed in 1855, while the old ruins near by suffered little. Arequipa was thrown down in August, 1868, but the ruins near show no change. In engineering, at least, the present may learn from the past. We hope to show that it may in most things else.

To refer all these cyclopean constructions then to the days of the Incas is, as we have shown before, more inconsistent yet, and seems even a greater fallacy than that too common one of attributing every rock-temple of India to Buddhist excavators. As many authorities show — Dr. Heath among the rest — Inca history only dates back to the eleventh century A. D., and the period from that time to the Conquest is utterly insufficient to account for such grandiose and innumerable works; nor do the Spanish historians know much of them. Nor again, must we forget that the temples of heathendom were odious to the narrow bigotry of the Roman Catholic fanatics of those days; and that whenever the chance offered, they either converted them into Christian churches or razed them to the ground. Another strong objection to the idea lies in the fact that the Incas were destitute of a written language, and that these antique relics of bygone ages are covered with hieroglyphics. "It is granted that the Temple of the Sun, at Cuzco, was of Inca make, but that is the latest of the five styles of architecture visible in the Andes, each probably representing an age of human progress."

The hieroglyphics of Peru and Central America have been, are, and will most probably remain for ever as dead a letter to our cryptographers as they were to the Incas. The latter like the barbarous ancient Chinese and Mexicans kept their records by means of a quipus (or *knot* in Peruvian) — a cord several feet long composed of different colored threads, from

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which a multi-colored fringe was suspended; each color denoting a sensible object, and knots serving as ciphers. "The mysterious science of the quipus," says Prescott, "supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations. . . ." Each locality, however, had its own method of interpreting these elaborate records, hence a quipus was only intelligible in the place where it was kept. "Many quipus have been taken from the graves, in excellent state of preservation in color and texture," writes Dr. Heath; "but the lips that alone could pronounce the verbal key, have for ever ceased their function, and the relic-seeker has failed to note the exact spot where each was found, so that the records which could tell so much we want to know will remain sealed till all is revealed at the last day . . ."—if anything at all is revealed then. But what is certainly as good as a revelation *now*, while our brains are in function, and our mind is acutely alive to some pre-eminently suggestive facts, is the incessant discoveries of archaeology, geology, ethnology, and other sciences. It is the almost irrepressible conviction that man having existed upon earth millions of years — for all we know — the theory of cycles is the only plausible theory to solve the great problems of humanity, the rise and fall of numberless nations and races, and the ethnological differences among the latter. This difference — which, though as marked as the one between a handsome and intellectual European and a digger Indian of Australia, yet makes the ignorant shudder and raise a great outcry at the thought of destroying the imaginary "great gulf between man and brute creation" — might thus be well accounted for. The digger Indian, then, in company with many other savage, though to him superior, nations, which evidently are dying out to afford room to men and races of a superior kind, would have to be regarded in the same light as so many dying-out specimens of animals — and no more. Who can tell but that the forefathers of this flat-headed savage—forefathers who may have lived and prospered amidst the highest civilization before the glacial period — were in the arts and sciences far beyond those of the present civilization — though it may be in quite another direction? That man has lived in America, at least, 50,000 years ago is now proved scientifically and remains a fact beyond doubt or cavil. In a lecture delivered at Manchester in June last, by Mr. H. A. Allbut, Honorary Fellow of the Royal Anthropological Society, the lecturer stated the following: "Near New Orleans, in one part of the modern delta, in excavating for gas works, a series of beds, almost wholly made up of vegetable matter, were dug through. In the excavation, at a depth of 16 feet from the upper surface, and beneath four buried forests, one on the top of the other, the laborers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the

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type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years." The irrepressible cycle in the course of time brought down the descendants of the contemporaries of the late inhabitant of this skeleton, and intellectually as well as physically they have degenerated, as the present elephant has degenerated from his proud and monstrous forefather, the antediluvian *Sivatherium* whose fossil remains are still found in the Himâlayas; or, as the lizard has from the plesiosaurus. Why should man be the only specimen upon earth which has never changed in form since the first day of his appearance upon this planet? The fancied superiority of every generation of mankind over the preceding one is not yet so well established as to make it impossible for us to learn some day, that as in everything else, the theory is a two-sided question — incessant progress on the one side and an as irresistible decadence on the other, of the cycle. "Even as regards knowledge and power, the advance which some claim as a characteristic feature of humanity, is effected by exceptional individuals who arise in certain races under favorable circumstances only, and is quite compatible with long intervals of immobility, and *even of decline*" says a modern man of science.

This point is corroborated by what we see in the modern degenerate descendants of the great and powerful races of ancient America — the Peruvians and the Mexicans. "How changed! How fallen from their greatness must have been the Incas, when a little band of one hundred and sixty men could penetrate, uninjured, to their mountain homes, murder their worshiped kings and thousands of their warriors, and carry away their riches, and that, too, in a country where a few men with stones could resist successfully an army! Who could recognise in the present Inichua and Aymara Indians their noble ancestry? . . ." Thus writes Dr. Heath, and his conviction that America was once united with Europe, Asia, Africa, and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual; globes and planets, as well as races and nations are born to grow, progress, decline, and — die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and — disappear, one after the other, from the face of the earth. So do great continents. Ceylon must have formed, once upon a time, part of the Indian continent. So, to all appearances, was Spain once joined to Africa, the narrow channel between Gibraltar and the latter continent having been once upon a time dry land. Gibraltar is full of large apes of

9. *Journal of Science* for February; Article — "The Alleged Distinction between Man and Brute."

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the same kind as those which are found in great numbers on the opposite side on the African coast, whereas nowhere in Spain is either a monkey or ape to be found at any place whatever. And the caves of Gibraltar are also full of gigantic human bones, supporting the theory that they belong to an antediluvian race of men. The same Dr. Heath mentions the town of Eten in 70° S. latitude of America, in which the inhabitants of an unknown tribe of men speak a monosyllabic language that imported Chinese laborers understood from the first day of their arrival. They have their own laws, customs, and dress, neither holding nor permitting communication with the outside world. No one can tell whence they came or when; whether it was before or after the Spanish Conquest. They are a living mystery to all who chance to visit them. . . .

With such facts before us to puzzle exact science herself and show our entire ignorance of the past, verily we recognise no right of any man on earth — whether in geography or ethnology, in exact or abstract sciences — to tell his neighbor — “So far shalt thou go, and no further.”

But, recognising our debt of gratitude to Dr. Heath of Kansas, whose able and interesting paper has furnished us with such a number of facts, and suggested such possibilities, we can do no better than quote his concluding reflexions. “Thirteen thousand years ago,” he writes, “*Vega* or *a Lyrae*, was the north polar star; since then how many changes has she seen in our planet! How many nations and races spring into life, rise to their zenith of splendor, and then decay; and when we shall have been gone thirteen thousand years, and once more she resumes her post at the north, completing a ‘Platonic or Great Year,’ think you that those who shall fill our places on the earth at that time will be more conversant with our history than we are of those that have passed? Verily might we exclaim in terms almost psalmic, ‘Great God, Creator and Director of the Universe, what is man that Thou art mindful of him!’ ”

Amen! ought to be the response of such as yet believe in a God who is “the Creator and Director of the Universe.”



“THE Theosophist sees all around him the evidence that the race-mind is changing by enlargement, that the old days of dogmatism are gone and that the ‘age of inquiry’ has come, that the inquiries will grow louder year by year and the answer be required to satisfy the mind as it grows more and more, until at last, all dogmatism being ended, the race will be ready to face all problems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute side of their nature.”— *W. Q. Judge*

THE STORY OF KALANDA

P. A. MALPAS

III

WESTWARD HO

THERE was one pledge that Chandragupta had demanded of Kalanda, and only one. It was that he should keep himself pure, bodily and mentally, as befitted a Hindû. Lala and the group of Hindûs that were with Kalanda had been solemnly promised on the word of Alexander that their religious formalities and customs and beliefs should be respected, and since Kalanda was received as an officer of Chandragupta's staff, young though he was, the Greeks treated him honorably.

But the Hindûs could not fail to observe what utterly immoral semi-barbarians the Greeks were, in spite of their outward pretense to civilization. At all times when such a one as Chandragupta, a messenger of the gods, comes to establish righteousness on earth, you have merely to look for the most fashionable and reputable state of society to find that all is rottenness within. There is no coincidence about it. The adept kings of the divine race come on purpose to set up a barrier against the evil of materiality and sensuousness, even though that evil is hidden under the most respectable forms.

If Chandragupta had not come to India when he did, the Greeks in fifty years would have destroyed that great continent, for India is a continent. Not by arms — nothing so simple or even so honorable, if war is ever honorable. But their then utter moral degradation filled the land with dead men's bones and all rottenness. Greek girls figured very largely in the trade with India and they brought with them the seeds of all destruction. The sacred virgins of the temples (of which one is admirably pictured in the later stories of the girl Miriam in the Hebrew books, who at the age of fourteen became the mother of one of their reformers) had been pure and undefiled until the Greeks came. After that, they became the nautch-girls of whom so much is said in condemnation of the Hindû religion by the very westerners who are descended from the men who corrupted the purity of India. We need not go farther into the matter, but will remark that this is one of the least faults of the Greek rottenness that they took to India; a corruption that only the purity and holiness of the Buddhist Chandragupta was able to stem in some degree. It is the only way in which the Greeks ever conquered India, and it is

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not much of which to boast. Perhaps that is why the Greek historians of later times found it desirable to write such extraordinary fairy-tales on third-hand hearsay as to the history of the 'conquest of India' by Alexander. Certainly that brilliant if erratic young man did get as far as the western side of the Indus, almost to Taxila, but if our tale is not accurate in every point, it is hardly more inaccurate than the Greek histories that have passed down to us as 'gospel' simply because they are Greek.

Why, the fact that a Greek wrote a history no more makes it true than that a clever ecclesiastic supporter of the old régime makes it true when he wrote 'history' round the "great Napoleon, Lieutenant-General of the Armies of the King!" Nor is Greek history necessarily more proportionate than the English histories of the day which give a couple of lines to the battle of Patay where Joan of Arc turned the English out of France and forever gave a new shape to European history; nor is the Greek any more trustworthy than the American school-history that this writer has had to teach (out of the book) to American schoolboys as to the English, based on a few distorted facts of what was 'history' in 1776. Perhaps, who knows, there may be American histories now, showing that Washington was an *Englishman* and the best of Englishmen, fighting for freedom from the enemies of England who had eaten into the core of the home Government. If there is no such history, there will be, some day. At any rate, Greek fairy-tales that pass as history simply because a lot of old fogies of mediaeval universities thought that anything Greek or Latin must be right and above criticism, needs revision, just as soon as some one arrives with the wit and the sense of proportion to do it.

So . . . to return to the adventures of Kalanda.

Slowly the Greeks made their way back through the terrible desert-sands of Gedrosia — what we call today Beluchisthân. Their army was a strange mixture of Greeks and Syrians, Babylonians and Persians, Afghans and Hillmen, but there were still many Macedonians among them. Some say 30,000 left India and that just 15,000 emerged west of the Desert of Gedrosia. The other fifteen thousand were all that remained in 'India' as a 'garrison' for future historians to boast about. They were a very peaceful garrison, lying unconfined under the burning sands of Beluchisthân.

The Macedonians suffered most. They fed wrongly, they lived wrongly, they were not trained to the almost tropic heat of the land. But even the Hindûs with Kalanda suffered a great deal in that terrible journey. Still, there was no question of their dying so long as they had water and food for Hari. This Alexander took great care to provide. Hari was his mascot — his proof that he had 'conquered India'! Whatever the

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cost, Hari must be kept alive, and with him Kalanda and Lala and the rest of his company. Râma-Sinha was their leader.

At Babylon the governors left behind by Alexander never supposed that he would return from his wild journey into the Far East. The result was corruption and chaos on a grand scale — each was for himself. When Alexander did return, those that could do so and had the money, fled. Others were beheaded by the dozen and at last some sort of order was restored.

It was necessary. For Alexander had magnificent plans for the future. He was going to make Babylon the capital of the World with himself as Emperor. He himself dressed as an Oriental and he made the Macedonians and the Persians mix on equal terms. When the Macedonians revolted to a man — they would call it a 'strike' in these days,— he dismissed them and filled their regiments with Persians. Then they repented and asked to be taken back. He took them back, but let the Persians keep their places with the Greeks under them. Then he arranged a wholesale system of marriage between the Macedonians and Persians so as to produce a race composed equally of the two stocks. He himself married a Persian; the officers of his army married Persian ladies of the nobility and the men-at-arms married Persians of similar social rank. It was a marriage of a nation with another.

The next step in the plan would have been to enlarge the empire westward, at least to Spain. It was a beautiful dream, that of Alexander; beautiful and very practical if there had only been the right men to carry it out.

The Western nations from Italy to Spain, from Libya, from Gaul and Britain, from Russia and Germany, saw the way the wind was blowing and they sent delegates and ambassadors to cement friendship with the coming conqueror. The Druids and leaders of the Celts and Gauls and Lusitanians were far superior to the Greeks of Alexander in their wisdom, just as Chandragupta had been in India — they kept their power to themselves, but used it when necessary. It was only later, when the degraded Roman Empire could not get the culture and wisdom of the Druids without morally qualifying for it, that Julius Caesar had to destroy them and their colleges. Their purity of life and superb religious system was so far above the Greek and Roman mentality of the day (Plato and Socrates were no longer alive), that being unable to attain to it, the new powers of materiality and brutality, entering the descending arc of soul-culture, had to acknowledge themselves inferior or crucify what was better than themselves. Caesar destroyed the glory of the Druid civilization; he could not equal it.

The next year or two were full of incident in the kaleidoscope of

THE STORY OF KALANDA

history. Kalanda was fast growing to be a man, for the Oriental matures rapidly. Also he was under the care of Râma-Sinha, a wise guardian, and under the protection of his own faithfulness towards the pledge he had given to Chandragupta. Though he saw the horrors of Greek civilization with outward impassive unconcern, he was learning his lesson at heart and he was able to realize how immensely superior were his own countrymen to the Western barbarians.

Then came Alexander's sudden death, accelerated if not caused by his lack of care for his health.

The strong central rallying-point of Empire being withdrawn, Alexander's generals divided the Empire between them. Egypt fell to the share of Ptolemy, son of Lagus, and by common consent Râma-Sinha and Kalanda and Lala had been asked if they would go with him. Or rather, go independently, because the army could not wait for Hari's slow, if stately, progress. Ptolemy was very willing to have such a trophy to show in Egypt as the huge Hari and the none-too-big Kalanda; the latter was equally willing to accompany him.

So they journeyed westward by easy stages, avoiding the deserts as much as possible, and in everything trying to consider Hari's interests. He was the ostensible cause of their presence in these strange countries, though Râma-Sinha knew perfectly well in his own mind that it was Kalanda who was enjoying to the full the curriculum of the university of Life. Râma-Sinha was not entirely ignorant of the methods of such wise men as Chandragupta — that is why he had been chosen as Kalanda's unobtrusive guardian.

Kalanda had been hugely interested in the visitors from the far west who had come as delegates and ambassadors to Alexander at Babylon. Especially in the Celts from distant Britain. As usual, he utilized every opportunity to learn the languages of those he met and with the rapidity of Oriental acquirement he could soon speak the wild language of Britain with some facility.

Among the party were three Druids from whom he learned remarkable things. It was not customary for the Druids to write one word of their marvelous philosophy -- they preferred to spend twenty years in memorizing the 'literature,' their Bible, and that is why they have been so foolishly misrepresented in later histories as half-ignorant savages. Their culture was far above the civilization of Rome and even Greece in many ways; their inner philosophy was identical with that of Our Lord the Buddha. In their own department of practical philosophy they were head and shoulders above ourselves.

Kalanda learnt how in their most intimate and sacred ceremonies woad, a wonderful blue dye, was used to symbolize the universe expressed

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as man, and all the astonishing mysteries of the microcosm and the macrocosm. Now in Europe it is the Virgin Mary who is always clothed in the blue dye for the same reason; you can see it in almost any painting, but the philosophy behind it has long been forgotten. And the 'history'-books talk foolishly of the Britons dyeing themselves with woad because they were too silly to dress in boiled shirts and silk hats like any civilized man!

When the delegation of ambassadors left Babylon, Kalanda and his party went with them towards the west. Kalanda had taken a great liking to one of the Druids, a splendid young Englishman of twenty-five, and had hoped to share the journey with him for months to come. But on the third day the party of Celts melted suddenly overnight and the Druids were seen no more. Only Kalanda found a yellow Persian rose on his pillow when he woke. He knew it was from his friend. Râma-Sinha told him, cautiously and privately, enough for him to guess that the Druids had gone back towards India to the north and east. It was all so quietly and unostentatiously done that little notice was attracted by their departure; and that was precisely what they wanted. The delegation to Alexander had been a true embassy and it had accomplished its purpose as well as might be. If, in addition, the Druids chose to push on quietly to Kashmîr to the initiation-caves and temples of the mystics of the Hindû-Kûsh or the Himâlayas, it was nobody's business but their own.

Only, someday, there would be a new Druid of great power in Britain, and it would be vaguely said that he had learned much in a trip to the East he had made when young, going as one of an embassy to the notorious Alexander the Macedonian. If he ever got into the history-books, they would doubtless say that he learned his wisdom from Alexander!

And the Greeks or Romans would write more history about the savage Druids in Britain who enclosed hundreds of living beings in wicker-cages and burnt them as sacrifices. How should they know or care that the Druids practised the funeral mysteries of cremation in the immemorial way of the East and that the 'cries of the numberless victims' were merely the wailings of the mourners for the dead whose body was being cremated in the wicker-structure? The mysteries of the East and West were closely interlinked, and if their votaries did not choose to boast of their wisdom and learning to every Greek scribbler, that did not prevent them from existing and flourishing when left alone and in peace.

So time passed. We now find Kalanda on his way to Egypt with Hari and Râma-Sinha and Lala entering the coasts of Tyre from the north, whither they had gone to make the desert-journey shorter. Kalanda was now almost a man, an old scholar in the college of experience. One

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thing he never forgot; he was passionately studious of languages. Had not his father died for lack of a few words in an enemy's country?

At Babylonian he was an expert. His long residence there in the time of Alexander and afterwards had given him ample opportunity to know the language well. And he knew not a little of the Chaldaean technical priestly language. So that when he came into Syria he found little difficulty in adapting himself to the local dialects. The Aramaic especially, or what we have called Babylonian, was a dialect little differing from several of those he knew well.

Thus Hari came to Palestine with Râma-Sinha and Kalanda and Lala and the group of Indians who had so strangely set out with Alexander.

(To be continued)

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For Members of the Universal Brotherhood and Theosophical Society

WHILE much of the United States has been suffering from floods and an extremely rigorous cold season, Southern California has had a very mild winter. During the month of January and the first week in February, there was less sunshine than usual, and considerable fog, but very little cold weather. Spring has already arrived; but there is threatened another

Nature-Life in California

year of drought, which of course adds greatly to the expenses of irrigation. The average rainfall at the International Theosophical Headquarters is about ten inches per year, coming mostly between November and April. The U. S. Weather Bureau's reports indicate that San Diego is already about 3.25 inches below the seasonal normal. This causes much concern to all except winter-tourists, who come in large numbers from all over the world to Southern California to enjoy the beautiful climate, permitting of out-of-door sports of all kinds practically the whole year around. The splendid state-roads are a perennial invitation to motorists. It is now possible to travel by automobile on excellent paved roads virtually the whole way from San Diego to Seattle — a distance of over fifteen hundred miles by rail.

In Lomaland the fine kitchen-garden under the direction of Mr. M. G. Gowsell, formerly an expert in the U. S. Forest service, the fruit-orchards superintended by Messrs. Orange and Abbott Clark, and the flower-gardens managed by Mr. Walter Forbes, are a continual evidence of the beneficence of Nature, when aided by man. As H. P. Blavatsky writes, "Help Nature and work on with her, and Nature will regard thee as one of her creators and make obeisance."

By no means the smallest item contributing to the general good health of

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the resident-students at the International Theosophical Headquarters, is the plentiful supply of fresh fruits and vegetables daily furnished by the Lomaland Kitchen Garden and the Orchard Department.

Then too, the flower-gardens yield in abundance, sweet-peas and violets being most in evidence at present. Besides being used for the decoration of the dining-rooms, the school-rooms, the Temple of Peace, and the Rotunda of the Râja-Yoga Academy, several times a week large bouquets are brought to the Leader's Headquarters. With these she adorns her reception-rooms and offices, and also distributes exquisite nosegays to the older members resident at the International Theosophical Headquarters, to invalids in the neighborhood, and to visiting friends.

Then, too, each person who attends the regular Sunday services of the Universal Brotherhood and Theosophical Society in the Memorial Temple of Peace, is given a little boutonnière of Lomaland flowers attached to a card, on which is printed a helpful Theosophical thought from one of the three Leaders, H. P. Blavatsky, William Q. Judge, or Katherine Tingley. Similar quotations and boutonnières are sent every Sunday to the County Jail in San Diego, for distribution among the 'shut-ins' behind the bars. These are so much prized that frequently they are kept from week to week in the prisoners' drinking-cups.

Speaking of the regular services held in the Temple of Peace every Sunday afternoon, which have been described in detail in previous 'Items of Interest,' it is interesting to note that these meetings are attended by large numbers of tourists from all over the world who, at this season of the year, instead of going to Southern Europe or to Florida, as formerly, now come to California. Many of them prolong their stay in San Diego in order to hear Katherine Tingley speak. They manifest great interest, and are eager to receive our Theosophical literature and to register their names and addresses in order to keep in closer touch with the work at the Theosophical Headquarters.



Katherine Tingley's new book, *The Wine of Life*, will be printed at the Aryan Theosophical Press, Point Loma, California, in order that the Theosophical Publishing Company may keep its promise with subscribers that

**"The Wine of
Life" ready on
April 1st**

the book will be available as an appropriate Easter gift.

This has been made possible by the volunteer workers at our Press, old and young, who have generously, enthusiastically, and unanimously arranged to put in extra hours of work for this purpose. Mr. E. J. Dadd, Manager of Operations at the Press, is also setting aside other important publications in order to carry out this plan.

The following are extracts from a circular letter dated February 18, 1925, which is being sent broadcast by H. T. Patterson, Assistant Manager of The Theosophical Publishing Company:

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"*The Wine of Life*, Katherine Tingley's new book, has been called by Dr. Herbert Coryn, M. R. C. S., 'the Gospel of Coming Centuries.' It will be off the press before April 1st — a beautiful gift for Easter.

"*The Wine of Life* is the book which all thinking people, seeking the 'Middle Way,' have been hungering for. It is written for all humanity in language that every one can understand — the house-wife and the man of affairs, as well as the scholar, the scientist, and the theologian. It is a boon to parents seeking more light as to the best methods of child-culture. It is invaluable to the sincere teacher and the earnest student. It is of inestimable consolation to those who suffer and seek a rational explanation for the apparent injustices of life and a way to overcome them. It gives the medical man many priceless hints. It will enlighten our law-makers and jurists. And it should be most welcomed by progressive pastors in search of wholesome, spiritual food for their flocks.

"In short, it is of universal appeal. It deals with the things which are of vital importance to everyone who concerns himself with the advancement of the human race. And above all, it opens wide to everyone the door of self-directed evolution — or rather, it gives to each the key with which he may open the door for himself."

The Wine of Life will be handsomely bound in Keratol, and will consist of approximately three hundred and seventy pages, 8vo. 7½ x 5¼ inches. It will contain twenty beautiful illustrations, consisting of a frontispiece by Operti, photographs of the three Leaders of the Theosophical Movement, H. P. Blavatsky, William Quan Judge, and Katherine Tingley, reproductions of the beautiful mystical paintings of R. Machell, the famous English artist, and some of the choicest and most significant views of the nature-life, the buildings, and the activities at the International Theosophical Headquarters, Point Loma, California, including beautiful pictures of the Râja-Yoga children.

Advance subscriptions for the very first edition of *The Wine of Life* are already coming in rapidly.

(For additional information about this new book, see page 407 of this issue. The January and February numbers of THE THEOSOPHICAL PATH also made special references to it.)



A new wing to Katherine Tingley's residence, 'Wachere Crest,' is nearing completion. It is for the purpose of enlarging the 'Oriental Room' to practically double its present size. 'Wachere Crest' is frequently opened by the Leader to invited guests; and this new addition will enable her to meet more numerous guests than heretofore. During the last twenty-five years, Katherine Tingley has entertained a very large number of distinguished visitors from all parts of the world, members of the Universal Brotherhood and Theosophical Society, and old and new friends.

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Mr. and Mrs. W. E. Small, now and for many years past loyal supporters of our Leader and enthusiastic workers for the Cause of Universal Brotherhood and Theosophy, are the guests of Katherine Tingley in her beautiful residence, 'Wachere Crest' here at the International Theosophical Headquarters. ('Wachere' is a North-American Indian word meaning 'welcome.') Mr. and Mrs. Small's son, Emmett Jr., has been a Râja-Yoga student from childhood and is now an active worker at the International Theosophical Headquarters, and a Vice-President of the William Quan Judge Theosophical Club.

Mr. Small has always been deeply interested in the Universal Brotherhood and Theosophical Society and on his present visit to Point Loma has become an active member thereof. Mr. and Mrs. Small are well-known residents of Georgia, and have recently moved from Macon to Atlanta. Mr. Small is President of the Georgia Casualty Company, with branches in forty states of the Union. His stay at the International Headquarters will be brief, as he is on a business-trip to the branch-offices of his company throughout the west. Mrs. Small remains for some time as the guest of our Leader.



Katherine Tingley says: "The growth of the Râja-Yoga School, Academy, and College is phenomenal. The progress of the young students marks a new epoch in the history of our educational work. It is a joy to know that instead of being shut up indoors on account of the inclemency of the weather, our Râja-Yoga children have Lomaland's beautiful and extensive grounds to enjoy, including of course their tennis and basketball courts, their out-door gymnasium equipment, their baseball and football fields, as well as their interesting flower-gardens.

The growth of Râja-Yoga

"The life of the little folk is a happy world in itself. Those who observe them carefully sometimes refer to them as 'the little Râja-Yoga wonders.' They are as enthusiastic over their school-home as are the older students, and over everything connected with it. They share in the joyful life of Nature, which is so lavish and generous in Lomaland, as well as in the blessings of the Râja-Yoga teachings.

"Whenever there is a 'crusade,' the Râja-Yogas always consider themselves active participants therein as 'home-crusaders,' and they really contribute through their joy and obedience and study to the welfare of the race. The Râja-Yoga System repudiates that fallacious old proverb, 'spare the rod and spoil the child.' There are no corporal punishments in the Râja-Yoga School, and it is insisted that the teachers shall be mild and gentle in manner, no matter what the provocation might be to act otherwise.

"The *Râja-Yoga Messenger*, which is the voice of our students, clearly reflects the true spirit of the Râja-Yoga system of education. Its helpful attractiveness increases with the months, and many young people who have

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not had the privilege of a Râja-Yoga education, read the *Râja-Yoga Messenger* and through it receive a helpful touch, not to be found in so great measure in any other young people's publications. Under my supervision the *Râja-Yoga Messenger* is edited, printed, and published by the older students, who also contribute most of the articles. Those parents who have not yet subscribed to the *Râja-Yoga Messenger* for their children, are missing a real opportunity."



It is said that Santa Barbara, California, is the oldest home-site in North or South America. An investigation has been made and one of the highest authorities in archaeology says that thousands of years before recorded history began there was a tribe of wandering Mongols exploring the continent. It was at Santa Barbara that their first home settlement was made.

Santa Barbara, California Old- est Home-Site in America

An interesting statement concerning the antiquity of America was made by Katherine Tingley in India about twenty-eight years ago, while on a Theosophical Lecture-tour around the world. She said: "Egypt is older than India, and America is older than either." Subsequent archaeological discoveries have given this statement added significance.



A moving-picture star, whose name is known throughout the world, was recently quoted as saying to her interviewer, an American journalist:

"For four years I have studied Theosophy. It has changed my outlook on life. When you understand that we are only passing through a phase when we live and suffer in this life, then we realize that nothing matters. It is

The Consolation of Theosophy

all a moment in a life of thousands of years.

"Without this philosophy I should not have been able to have endured life."



Comrade H. H. Somers of San Francisco, who has for many years been in charge of the Theosophical work conducted under the Leader's direction at the California State-Prison at San Quentin, in a recent report to the Leader says:

"Our last two meetings at San Quentin were big successes. Yesterday

Theosophical Work at San Quentin Prison

we had a packed house. At the former meeting there was an overflow crowd, numbers turned away. Comrade Jesse L. Greenbaum ably assisted me. My subject was 'Jesus and the Law,' based on the scriptural text, 'The Heaven and earth shall pass before one jot or tittle shall pass from the Law, till all shall have been fulfilled.' Comrade Greenbaum followed me, and splendidly elaborated the points I presented.

"One of the men with a fine voice favored us with a song. He was former-

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ly a member of an operatic company. He was very diffident and was 'discovered' Christmas day, when he sang several touching songs, as the newspapers stated, 'bringing the whole official prison force and inmates to tears.'

"I sent one of the boys whom you saved from the gallows, to ask him to sing for us, and although he had declined to sing for many other organizations, he said 'Yes, I will sing for the Theosophists.' It would have delighted you to have heard the grand melody of his voice. I cannot imagine how he landed in prison. He has a refined, artistic, Irish cast of features. He told me that whenever possible he attends our meetings. His song for us was highly appreciated by the men.

"Yesterday my subject was 'Education Theosophically Considered,' as the prison-commissioners have granted permission for the establishment of a High School within the walls. There are a number of qualified students for teachers.

"The new warden from all accounts promises to be the right man. Many reforms have been put into effect by him. In an interview he says 'I am not a talker, but believe in action making towards human betterment for the men.'

"There are over twenty-eight hundred convicts within the walls and about five hundred men out on road work, also a record number of women, over fifty. When you last visited the prison there were less than thirty."



On all sides one hears only words of highest praise for Talbot Mundy's great new book *OM*, which has been several times referred to in these columns before. A recent letter which the Leader received from a distinguished 'M. A.' of England, editor of one of the most widely read weeklies in that country, says:

**More Words of
Praise for "OM"**

"I found the story absorbing, and admired its literary style and its wonderful atmosphere. The author has indeed great power. I had to finish the work in two nights of hard reading, and thoroughly enjoyed it. Before long I hope to review the book — one that has impressed me deeply."



Under the accompanying title Brother Herbert Crooke, Director of the Universal Brotherhood and Theosophical Society in England, circulated among the British members a lengthy letter describing Katherine Tingley's

**"With the Leader
in England"**

crusade there last October. A copy of this interesting document has just come into the hands of the recorder. As many of the facts therein related have already been described somewhat at length in these pages, only a few paragraphs are quoted, which give the keynote to the whole epistle. Brother Crooke writes:

"This year, at the conclusion of a most eventful tour through Europe, everyone was almost startled by the wonderful energy and even youthfulness

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in appearance of this remarkable Teacher of ours. Truly one had the feeling that the clock had been put back at least ten years and all the fire of her enthusiasm and the earnestness of her calling in the great Mission of Theosophy which she has so consistently, so faithfully, and determinedly carried on for upwards of twenty-eight years revealed to her hearers something of the secret of her great successes.

"Our first gathering was one for members only and was held in the rooms of the H. P. Blavatsky Center in Westbourne Grove, London. Here we heard of the success of Katherine Tingley's most recent work in Sweden, where she had established the Râja-Yoga Summer-School, and of her lectures in several Swedish cities, of her visit to Nürnberg, Bavaria, and to Berlin, and of the very important connexions that she had made while in the latter city, where she had been invited to attend as American delegate the opening session of the Twenty-third World Peace-Congress in the Reichstag and where her short address was received with extraordinary enthusiasm and was interrupted no less than twelve times with applause. From Berlin the Leader went to The Hague and then came on to London."

Brother Crooke then summarizes what was said and done at the members' meeting above referred to, and at the public meeting the following night in Kingsway Hall, concerning which he wrote:

"Many lingered after the meeting to speak with the Leader, and all the members felt that it had been a magnificent success. Many inquirers have since sent in cards asking for information and about the literature.

"The next day the Leader and her party went through to Manchester where the fine Houldsworth Hall on Deansgate had been secured for a lecture the following evening. Here again a very full audience were stirred to the depths as they listened to the Teacher's earnest words on 'Theosophy and the Vital Problems of the Day.' The importance of having the pure teachings of Theosophy was stressed in no uncertain terms and the folly and deliberate misleading of certain false guides was pointed out so that those who sought the truth should not have an excuse for doubting what constituted the false and what the true. Again the pictures of Lomaland were displayed and music from the students formed a beautiful setting to the Leader's speech. Then there were interviews and talks with members until quite a late hour after the meeting had ended. Some parents had brought their children and one or two were invited to Lomaland as soon as arrangements could be made for the journey.

"The next day Liverpool was visited and a public meeting was held in the large Ball-Room of the Midland Adelphi Hotel — a beautiful hall nicely appointed and brilliantly lighted. Here the Leader expounded another aspect of the Vital Problems of the Day, touching on her conception of Death, as Rebirth, and the beauty and hopefulness of the Theosophical teachings, and was listened to with the deepest interest. On this occasion a number of old-time friends were met after a long interval — since the Leader's first visit to Liverpool in 1896, when she had addressed a large audience in the Picton

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Lecture Hall. Once again keen interest was aroused in the educational work at Point Loma as demonstrated by the lantern-views, and in the speeches and music of the students, and later a throng of inquirers gathered around the Leader as she prepared to leave the hall. Some of these sought interviews the next day and evening and the Liverpool members felt that a very important victory for the work in Liverpool had been accomplished. Members and friends from Southport and the far-away East Coast and Durham, and some from Wales were present and there was great joy when it was intimated that the Leader would again visit Lancashire in the near future.

"The Leader's visit has done very much to hearten the comrades in Lancashire. The members at Liverpool seemed awakened with a new enthusiasm."

This feeling is corroborated by Brother Peter Stoddard, who writes from Manchester:

"I am overjoyed to learn that the Leader's plans include another visit to Manchester, during the forthcoming summer. Let me say that all the Manchester members stand ready to help her to the utmost of their ability."



While the Leader was in Sweden last summer, she received a fine letter from the loyal, devoted members in Gävle, from which the following are extracts:

"We, the undersigned members of Center No. 20, Gävle, feel ourselves prompted to express to our dear Leader our deepest thanks for the great work done at Visingsö this summer."

**A Word from
the Far North**

"We have with great interest read the communications and the newspaper-clippings sent us. We are looking to the future with joy and hope. We congratulate the Leader on the good start made at Visingsö, for the benefit of the children of Sweden, and it is our hope and trust that the seed now sown, in due time will yield a good and rich harvest and that it will become a great blessing to the Swedes in the future."



Comrade Arvid Dahlgren, a faithful Swedish member, writing from Calcutta, India, in a letter to the Leader says:

"I am indeed very glad to hear what a great victory you have won in Sweden already. There is at the depth of the Swedish nature, a chord that will soon start vibrating in harmony with you, because you know so well how to touch that chord."

**A Message
from Calcutta**

"I think the Swedish people in general will love you much more than any other people, in just a few years, when they have learned to understand your work and your aspirations to help them in the right way. When they understand that the great and splendid Râja-Yoga School of Visingsö is something

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that other parts of Europe are looking up to and longing for, then the day will be yours.

"That fine temple on your land at Visingsö, what has it not told the people already about what it represents and what it is a pioneer for? I am so happy for your great success in Sweden this last year."



Comrade H. M. van Hof, one of the latest additions to the ranks of the Universal Brotherhood and Theosophical Society in Holland, writing to the Leader about her recent visit to his country, says:

**Appreciation from
a new Dutch
Comrade**

"I hope to learn much in this Society of the Science of Life as you teach it, and through it to be able to help others. It was a great privilege for my wife and child, as well as for myself, to have the opportunity to see and hear you personally at The Hague, and also the Râja-

Yoga Students. They were very wonderful, these evenings, and will forever remain fixed in our memory. We are profoundly grateful for them. Doubtless these evenings will be a blessing to many.

"I met people of our country, who, though unacquainted with Theosophy, were full of admiration for the Leader and the music of the Râja-Yoga Students. At The Hague, Katherine Tingley and the Râja-Yogas were the general topic of conversation.

"After I began to study Theosophy, the seriousness and responsibilities of life for the first time became clear to me. Theosophy took hold of me, brought quite a change into my life, and quietness and peace to my heart."



In reply to a letter from a new member, whose Theosophical leanings had met with opposition in his family, Katherine Tingley recently gave the following advice:

**A Bit of Practical
Advice from the
Teacher**

"I have much charity for the people who oppose us, for, as Jesus said, 'They know not what they do.' They are ignorant of the glory and the wonder of our teachings. They do not believe that there is any life beyond this one earth-life; and they have so little time to think

deeply of those things that are the most essential to their inner lives — to their souls' progress.

"Your family are certainly dogmatic, as you say, and they cannot tolerate other thoughts; but you can let them see how Theosophy can tolerate their thoughts, as long as they do not attempt to defame the work you love in your presence, or to place you in a position where you will appear to have no judgment of your own, nor any consciousness of your own power of choice in the manner of living.

"Do not have conflicts! Try instead to create harmony and peace; but do not go so far in your peaceful tendencies that you forget your duty to your convictions and to the principles of Theosophy. It is good to read what

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you say: 'I have something rising in my heart that strongly opposes all that is fanatic and dogmatic.'

"The effort to conquer and control the lower self is a royal touch in your nature; for the more one thinks about it, and the more one does to strengthen the higher nature, the more one grows spiritually and the clearer becomes the light of truth.

"Remember, every day brings new opportunities. And with your love for Theosophy and your devotion to your family and your efforts towards right living, you can go on and on, and maybe ultimately give those who oppose you more enlightenment. But do not attempt to argue with them or to convert them. Remind them that Theosophy does not try to convert. It does not believe in using any influence other than its own intrinsic truth, nor will it try to destroy anything that is true to another. Consequently you can leave your father to the karmic law; for time will adjust all things, as nothing is lost. You say that you feel his motives are good and that he means right, however much he may be mistaken; so it is your duty as a son to be patient, but determined in your defense of truth, when necessity demands.

"You are now a member of the Universal Brotherhood and Theosophical Society — of this body of earnest workers on the line of self-directed evolution for the benefit of humanity. It is a great privilege; and we must do all we can to help you."



Only those members of the Universal Brotherhood and Theosophical Society who were eye-witnesses, will ever know the untiring and impersonal service rendered our Cause, especially during the Leader's last two visits

Brother Carl Sandblad writes to Sweden, by Brother Carl Sandblad, of the Stockholm Center. In a recent letter from him addressed to Katherine Tingley, he says:

"While my thoughts go back to last summer, I wish to assure you of my great gratitude for the significant work accomplished in our country. It is probably few of our present generation who can fully appreciate what was done. It may be the lot of posterity to reap the fruits thereof.

"My thoughts go daily to Point Loma, while the work here in Stockholm quietly and steadily progresses. Welcome back to Visingsö next summer!"



In a recent article, published in the San Francisco *Daily News*, and written by W. H. Porterfield, the writer says:

"We were a small dinner-party at the palatial home of Eugene MacLean, in San Mateo, the other night. Mr. MacLean is executive head of the inter-

Eight Californians of International Reputation nationally known Newspaper Enterprise Association which serves seven hundred newspapers throughout the western world, and the talk turned on stories which could be regarded as of world-interest, when one of the party asked this question:

THEOSOPHICAL ITEMS OF INTEREST

'Can you name five Californians, whose death would be noticed internationally?'

"We had a lot of fun over the 'candidates' for international fame and finally agreed on this list of eight from which the five should be selected:

"Dr. W. W. Campbell, world-famous astronomer.

"Dr. Robert Milliken of Pasadena, great scientist, winner of Nobel prize.

"Luther Burbank of Santa Rosa.

"Mary Pickford.

"Douglas Fairbanks.

"David Starr Jordan, president emeritus of Stanford.

"Katherine Tingley, of Point Loma, founder of the Universal Brotherhood.

"Mme. Schumann-Heinck, San Diego. . . .

"Now please note; there isn't a rich person, that is a person known for his money, in the list. . . .

"Every one of these eight famous ones has actually done something which has made an impression on the western world — done something; that is the real point after all."

*Darwin.
Batman
H.C.*

During Katherine Tingley's stay in Manchester, the devoted members there presented her with a beautiful scroll on which appeared the following text:

"With heartfelt greetings we welcome you, our Dear Leader and Teacher:
Greetings from the May your presence here light again the Ancient
Comrades in Man- Sacred Theosophical Fires. We dedicate ourselves
chester, England anew on the Path of Service in the great work for
'Truth, Light, and Liberation for discouraged
Humanity.'

"The torch of Truth so heroically held aloft by warriors, apparently isolated, begins, under your guidance, to dispel the materialistic gloom hitherto so prevalent.

"The night is nearly spent, and the dawn of a better era faintly glimmers on the horizon: the Gods are astir, and mighty portents herald the entry of humanity into its glorious heritage."

On February 18th, the 27th Anniversary of the Chicago Convention was celebrated in the Memorial Temple of Peace, and participated in by all the resident members at the International Theosophical Headquarters.

27th Anniversary New members will be interested to learn that
of Chicago Con- it was at the Convention of the Theosophical So-
vention Celebrated ciety in America, held in Chicago on February 18,
1898, that the Constitution of the Universal Brother-
hood, founded by Katherine Tingley in New York on the January 13th immediately preceding the Convention, was adopted with great enthusiasm by practically a unanimous vote of all the delegates present. By this action

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the Theosophical Society merged itself into and became an integral part of the Universal Brotherhood, and Katherine Tingley was accepted as Leader and Official Head for life, with power to name her successor.

Among those taking part in the celebration of the 27th Anniversary, were some who were present in Chicago as delegates to the Convention in 1898. Among these were Mr. J. H. Fussell, Mrs. A. G. Spalding, Mr. E. A. Neresheimer, Mr. H. T. Patterson, Mr. F. M. Pierce, and Mr. Lucien Copeland, all members of Katherine Tingley's Cabinet. Others who took part in the celebration — also members of Katherine Tingley's Cabinet — were Dr. Herbert Coryn, Professors F. J. Dick, and H. T. Edge, and Mr. Reginald Machell, all of whom were personal pupils of H. P. Blavatsky in London.

Other members of the Cabinet who spoke were Professor G. de Purucker, Mr. Talbot Mundy, and Mr. Ross White. The celebration was continued Sunday evening, February 22nd, at which time some of the above-mentioned spoke, and representatives of the William Quan Judge Theosophical Club, and of the Helena Petrovna Blavatsky Club also delivered short addresses.

Mrs. W. E. Small of Atlanta, Georgia, was invited by Katherine Tingley to speak as a visiting comrade. All the addresses were marked by a spirit of enthusiasm and devotion. As usual the Leader's address stirred everyone with new hopes and aspirations, with courage for the future, and with satisfaction for the past efforts, achievements, and triumphs of our great Cause — Theosophy.

— RECORDER

KATHERINE TINGLEY'S NEW BOOK REVELATION OF HER EXTENSIVE EXPERIENCE IN THEOSOPHICAL WORK

[The accompanying review of Katherine Tingley's new book *The Wine of Life*, which will be off the press about April 1st, was written by one of the best known writers on the Editorial Staff of *The San Diego Union*, one who is not a member of the Universal Brotherhood and Theosophical Society, though his review indicates a keen appreciation of Katherine Tingley's writings.

Talbot Mundy, referred to herein, is the noted English author and traveler, whose latest book, *Om, The Secret of Ahbor Valley*, has created such widespread interest throughout the world. That book is richly colored with the reflexion of Mr. Mundy's Theosophical studies and shows his penetrating thought.]

FROM the prolific pen of Katherine Tingley, author of many shorter works on the various aspects of Theosophy, has come at last a work which is a summation of her many years of creative thought, as expressed in her extemporaneous lectures and teachings.

Her newest book, *The Wine of Life*, has just been completed and is soon to be published. The volume is a carefully revised and edited collection of

“THE WINE OF LIFE”

various lectures and addresses Katherine Tingley has delivered in the United States and Europe during 1923 and 1924, together with much material taken from private instructions to her students.

AN AMAZING REVELATION

The book is an amazing revelation of the scope of Katherine Tingley's work and insight. Its eighteen chapters cover the whole range of human experience, religious, material, physical, psychological, spiritual, metaphysical. It deals with the intimate common things of every-day life, as it deals with the deep, the rare, and the great emotions and thoughts, showing tolerantly and thoughtfully the relation of each to the great truths of Theosophy and the place of Theosophy in every phase of life.

The book is written in a marvelously simple and flowing style. It deals with subjects that are abstract and, to many writers, difficult to handle firmly but delicately. Yet Katherine Tingley has succeeded in making the abstract thing concretely understandable and the complicated problem simple. The simplicity of the language she has used adds at once to the charm and to the penetrating directness of the work.

Unlike many writers on religious or philosophical subjects, Katherine Tingley has not permitted herself to become involved in any abstruse metaphysical discussions appealing only to the scientist or the student of philosophy. Her command of her subject is evidence that she could write in the realm of pure philosophy as well as anyone, but she has wisely written for all humanity, simply, lovingly, applying her pure philosophy to the things that men and women and children most need and should know, feel, and understand.

The preface by Talbot Mundy is an apt piece of writing, fixing the mood and the spirit of the reader to the key in which *The Wine of Life* is written. Of Katherine Tingley's message he says:

“It is something new, and most amazing good. Hers not the trick of salesmanship that, in the jargon of the mart, would capitalize her own experience and personality. She sells us to ourselves; she has no other wares to offer. Hers is spiritual alchemy. She knows the gold of human nature, and can find it and transmute the dross by the appeal to what is sane in us, and decent, and aware of dignity.

BOOK IS ENLIGHTENING

“And so, because we weary of new creeds and of old efforts to convert us to a sense of our iniquity; because so many men and women have been crying ‘Lo, here!’ and ‘Lo, there!’, pointing to solutions of life's difficulty at the far-off rainbow's end; because there still persists in us a hope for all humanity beyond the reach of circumstance to kill, this book comes opportunely. For it enlightens us by kindling the light within ourselves. It is old wine. It has been bottled from the cask of ages by one schooled through many lives, and he who drinks deep of it will feel no after-pains. The world is tired and thirsty, and this wine is good.”— *The San Diego Union*, Feb. 6, 1925



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

OCCULTISM, THE SCIENCE OF RIGHT LIVING

BY KATHERINE TINGLEY

*Leader and Official Head of the Universal Brotherhood and Theosophical Society
Throughout the World*

THE following is the stenographic report of an address delivered at The Hague, Holland, October 8, 1924, by Mme. Katherine Tingley:

"It is very pitiful that everywhere the word 'occultism' has been so mis-used and so misapplied. Fanatics of every kind, and half-crazed people who are endeavoring to introduce some new-fangled religion, have interwoven into their vocabulary and their teachings the word 'occult.' Theosophically speaking, the word 'occultism' simply means the science of right living. It belongs to ages ago, long before Christ was born, when people had no creeds, no churches — when they were closer to nature, when they preached, believed, and lived the science of life. Theosophists use the word quite rationally.

"Surely thoughtful people are not yet satisfied with their comprehension of life, nor with their comprehension of death, or rebirth. Just as long as one's heart is yearning and aspiring, he may be sure there is something more for him. But when one can aspire and learn and gain the knowledge of true Theosophy — occultism, or the science of right living — then he will begin to rise and go forward on a new basis of real occultism; for we must have something substantial to depend on, if we are to meet life and meet death with any degree of peace and satisfaction. We must have something more for our children, something more for posterity. We must seek that which our hearts are calling for: and truly that is Theosophy.

"Helena Petrovna Blavatsky, the noble Russian woman, who in the seventies of last century brought the teachings of Theosophy to the western world in modern times, never claimed that she had originated these teachings. She had no disposition to interfere with or condemn anything good. One of her strongest declarations was that Theosophy accepts the essential teachings

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of all religions. How many people are there that can draw the line between the essentials and the non-essentials in life? How many think that their wants must be met, and forget that if their needs are met, that is enough?

PRACTICAL TEACHING

“One must not judge Theosophy by the ridiculous idiosyncrasies and madness of pseudo-theosophy. Real Theosophy, as Madame Blavatsky taught it, and as it is taught by accredited representatives of the Society which I have the honor of leading, is the most practical teaching in the world. We consider the Theosophical Movement the most serious movement of the age. It offers to every human soul the key to the real meaning and purpose of life. It teaches man whence he came, whither he goes. It explains something at least of the divine laws governing the universe. It demonstrates that one life on earth is not enough for the evolution of the soul of man. Theosophy does not limit God. It makes that great Supreme Power infinite. And if God is infinite, can we make him finite? Can we personify him? Can we call him revengeful? Can we name him as a punishing God? No, we cannot. Moreover, can we believe that we were born in sin?

“Think of the great supreme source of life that holds the stars in their places, that orders nature and its wonderful mysteries, that gives to mother and father the sacred privilege of parenthood — think of these and then tell me who can limit the Universal, Supreme Deity?

“Who can attempt to limit human life? At your best moments, at your silent moments when either by despair or joy you have been moved to a state of contemplation, of analysis, of questioning, of yearning, think a moment, have you not sometimes almost felt the touch of this divine power in your longings and in your aspirations? Think what it would be if the human mind could be ever conscious of the fact that man is part of the great, central, spiritual life, a ray of the Supreme!

JESUS, THE INITIATE

“Think of Jesus, the great spiritual teacher. We Theosophists consider him an Initiate. Think of his Sermon on the Mount. Remember that he had no church, no dogma, no creed. He was the highest expression of human evolution at that period. Why? Because he, in his different lives, had had vast experience and learned therefrom. Probably far back — how far back we do not know — he began to realize the potency of the universal life, to feel that he was a part of it; and in feeling it and longing for it he found the key in his own heart. Hence we have that splendid, royal example of his life for humanity.

“Obscurations and obscurations have been placed on our path all down the ages. For thousands of years we have been limited to one line of thinking. We have had to accept faith without knowledge. But Theosophy gives the knowledge that will teach you to read your Bible better, to know Jesus better,

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to understand Deity better; because in the spirit of Theosophy there is no aggressiveness against truth.

“There are many aspects to truth. Take the teaching of Reincarnation, for instance. Cannot we find therein a solution to many of life's problems? Cannot we find the mercy of the divine law? Theosophy teaches that nothing that happens is due to chance; it is the result of some former condition. If one will think towards the idea of Reincarnation with an open mind, it will not be long before a new touch will be felt in the heart, new thrills in the blood, a new contemplation of life, a larger vision. When the vision comes, then comes the mercy and justice and knowledge of life.

“If Theosophy could be accepted in the right way, intelligently and with the love for greater knowledge, we should have no more wars; no more would history tell of the fightings of nations. If Theosophy goes on making the strides that it has made during the last few years, in a few hundred years our present humanity will, as a whole, be looked upon as barbarians.

“Please remember that there is no attempt on the part of Theosophists in trying to reach the great secrets of life, occultism, the science of life — there is no attempt to convert, no persuasion, no one is frightened into accepting it for the salvation of his soul. But the door is opened. If you choose to enter you will enter. If you do not, you will later choose to do so. I am not counting on membership, I am not counting on gaining converts; I am counting on that inner something which should be present with all right-minded people; for did not Jesus say, ‘Where two or three are gathered together in my name there am I in the midst of them’?

IDEA OF LOVE

“Surely no one is so stupid as to think for a moment that he meant his personal self would be there, or that He meant His intelligence or even His own soul. What He did mean was the higher quality of spiritual life, which is ever awaiting recognition in us — a ray of the Supreme, which holds man in his place, and the stars in their places, and which brings the spirit of justice to earth, ultimately. It is the Christos-Spirit in man; it is that wonderful, indescribable something that comes to all of us at times; perhaps it can be best understood as the highest conception that we can reach in our present state of evolution of the idea of love. How many are there in the world today who can describe love? Look at the different aspects in which it is presented. Sometimes it is degraded and dragged down in life in a way that makes it a but counterfeit of love. But where real love begins, when it is true and unselfish, we may know that it belongs to all eternity.

“When we can realize that the soul of man is a part of the great, divine law, and that love belongs to the soul, is an attribute of the soul, can we not then feel within our hearts something more than we have ever felt before? Can we not then enfold in our hearts, in the very essence of our spiritual natures, those we love, who have passed on? Not in the sense of spirits returning, spirit communication — nothing of this sort. I am speaking of

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the divine essence of things, of that indescribable something that love gives us. We cannot define it, we cannot describe it, but we know we have it to a degree.

SCIENCE OF RIGHT LIVING

“As we step out on the broad path of research, with a disposition to forget our selfish selves, and to live for others with a desire to make the world smile and rejoice while there are so many aching hearts, to do our full duty to our mission in life — then we shall be living the occult life; thus we shall begin to know the science of living; thus we shall begin to climb, and within the compass of one earth-life we shall know that we are evolving.

“One of the great secrets in the science of life is self-directed evolution. Man directs his own life if he only knew it. If he will recognise his own soul and feel the power of it, he will know what self-evolution means. Man can bless his life or curse it. Look at human life as you see it about you, and you will realize the truth of this statement.

“Is it not time after the terrible war and the dreadful aftermath of the war that an earnest effort were made to adjust the affairs of the world on something more than a merely intellectual basis? It makes Theosophists smile to see men in their egoism, acting as though there were nothing above the intellect. But let a man rise in your conventions with a knowledge of occultism and strike the needed note of peace and universal brotherhood. Then we shall see the power of Theosophy, the science of right living! This is not far-fetched at all, for real Theosophy has attached to it none of the absurdities and nonsense taught and practised by counterfeit Theosophists. Real Theosophy applies to every duty in life. It appeals to the noblest in man's nature. It demands of everyone a clean, strong, pure life. Theosophical preaching without living the Theosophical life is entirely out of place. Unless the heart-life is behind our preaching, unless we can have the daily consciousness of becoming better, of growing nearer to the great universal life, we shall know little of occultism, the science of right living.

“Theosophy presents none of the gruesome religious pictures that we were taught in our childhood. Man is not told that he was born in sin or that hell will be his eternal abiding-place if he does wrong. Theosophy says that the world belongs to humanity; that the soul of man is eternal; that his destiny in a sense is as fixed as the stars, if he will turn his face toward the light, if he will respond to that indescribable, pulsating something — that spiritual urge in his heart. No man living, no matter how he has failed, has ever completely lost touch with that certain quality of tenderness and gentleness and nobility which is the eternal part of him, though it may seem lost, and if he does not find it today, he may find it tomorrow. So the hope, the grandeur, the superb optimism of the psychology of true Theosophy is just what the nations need today.

KEY TO SOLUTION

“This does not mean that the churches should disappear, nor that the

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pulpits should be closed; but it does mean that every human being shall have the right to think for himself and to give his own soul a chance to live. I can conceive that your preachers, great as some of them are, good as many of them are — for I have many friends in the church — they would find in Theosophy the key to the solution of their problems. It never can be taken away from them; and then they will begin to present to the human mind a grander conception of Deity — impersonal, infinite, unknowable, all-powerful, all loving, all-just. This is what every man must seek.

“Suppose for a moment that I am on the wrong path; that my plan of life has no basis, is it not safer to take this view and fashion the life according to it, even though it might be fallacious, than to go on as the world has been going on for so many centuries — man separate from his brother, families inharmonious, nations at war, suicide, vice, crime and despair everywhere? We must be up and doing; we must clear the way; we must dare to think more deeply and to work more unselfishly. Let us depend on the intellectual life just so long as it keeps us free. But remember that the intellectual life of man, great and necessary as it is, is but the instrument of the higher nature, the soul.

FOR THE UNFORTUNATE

“With these ideas in mind, is it not easy to see what the Theosophists can do for the poor criminal who has to be hanged, or the street-woman who is condemned, or the drunkard or the thief? Theosophy says, ‘There is another chance. The great Supreme Power is greater than man. Man’s laws punish because civilization has not evolved to anything higher than punishment; but the mercy of God is so great that the sooner we trust to it, the safer we are. The sooner we can find that there is this Eternal Center within us, the sooner shall we begin to know ourselves.’

“I have worked among the criminals and unfortunates ever since I was sixteen years of age. They have lost faith in themselves; they have lost faith in humanity, they have lost faith in their God; and when they lose these, they lose everything; and their Godlike qualities and that little divine ray that is in them ceases to be active, though it may be there. Then the whole lower nature is bent on revenge, on all those dreadful feelings that arise from the selfishness of human nature.

“Theosophy explains further that man, being a part of God’s great family, it is only the body that dies, with its passions, weaknesses and its idiosyncrasies; but that all that was noblest and best in the life is still there, and as the released soul goes out into its new birth for another school of experience where it may evolve and grow, it loses nothing; it is not lost.

“Here let me say a few words of warning. There are some people who profess to preach Theosophy, and they do give out the most absurd teachings, and claim to remember their past incarnations. Now, according to the best knowledge that I have, and according to Madame Blavatsky and all the ancient teachers, no one knows what his last incarnation was. The physical

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brain, which is the organ of memory, dies with the body. Only that part of the higher nature which is needed for the soul's development, goes on with it. It is like the flowers. They blossom for the summer and then die; the next summer other flowers like them blossom from the same essence, but not the same flowers. And so it is with the soul. The soul goes on its way. This is according to my knowledge of Theosophy; and I haven't much knowledge in comparison to what I hope to have in another life.

BEAUTY OF DEATH

"But I have had one experience which was a wonderful revelation to me. I have been under water and was supposed to be drowned. I went under three times before I was pulled up. If I had never known Theosophy, if I had never known anything spiritually, my soul would have gone out joyfully to the wonderful state beyond; for during that experience, when I was brought back to my normal state, I had lost all love of this life, for the revelation of death was so beautiful. Imagine the state of the soul that has fashioned itself at its best in one life, when it goes out — the revelations must be unlimited. As we have lived so shall we receive.

"Think of the wonder and the joy of the soul freed from the tired body, in harmony with the grand symphonies of life. Of course these grand symphonies are sounding all the time; but we haven't the ears to hear; we have not yet developed a conception of the spiritual things in life. But they exist. I remember once speaking of these grand symphonies to a large audience. Professor Daniel de Lange was present. I was telling of the wonderful symphony of life beyond the grave. I said, 'I do not hear it, I cannot hear it, but I can conceive of it, because Theosophy has opened the way and shown that real soul-life is beautiful, is wonderful, is teeming with joy, which every man can have, when he has courage enough to face himself, to challenge himself, to find his own soul, and to begin to climb the ladder of self-directed evolution.'

"Professor de Lange said to me, 'I feel that I should like to close my eyes tonight and hear that grand symphony. How I long to have the vision that you describe!' His face was lit up with something I have never seen before. Daniel de Lange was a wonderful man, a great musician. When he gave forth his music he was like one walking over the clouds with his soul touching the Infinite. But on that occasion he looked about twenty years old. His face was lit up, his eyes were aglow. He died three days later with heart-disease. And when I think of him going out with the picture that had touched him, I believe he had a royal welcome in the next condition of life. He had earned it, for his life was clean and his music inspiring.

OCCULTISM AND EDUCATION

"Taking up again the idea that Occultism is the Science of Right Living: According to Theosophy man's body is in a sense as sacred as his soul; for it is the house in which the soul lives. Consequently the life must be clean

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and pure. Then when the soul passes out, the body goes to its own, mixes with the elements, continues on its mission in different physical expressions.

“Now let us consider the mind. It is the aim of my Râja-Yoga system to produce above all, balanced characters: ‘Râja-Yoga’ means the perfect balance of all the faculties, physical, mental, and spiritual. It is the teachings of Theosophy applied to the problem of education. Please remember that Râja-Yoga is not Hatha-Yoga, for Hatha-Yoga is the very antithesis of Râja-Yoga.

“Great educationalists have said to me, ‘Could you not give us the secret of the success of your Râja-Yoga system.’ And I have answered, ‘I cannot give it to you. No one can give it to you. All the money in the world cannot purchase it.’ For each pupil is treated individually. We give to each the necessary environment, the right atmosphere, the proper example; and we aim to bring out from each child its own soul-qualities rather than to weigh down its brain, its intellect, with our own intellectual attainments. Of course the pupil gets enough of the intellectual development in our school and college. More than that, while this is going on, while the body is being preserved and strengthened by proper dietary and exercise, and a clean, wholesome environment, the mentality holds its balance. Why? Because the child is taught its responsibility from the time it can speak. This may seem a mystery, but it is true. It is taught that it is a part of the great universal life. It is never punished; it is never reprimanded as most children are. But it is corrected and reminded and encouraged.

PART OF ETERNAL LIFE

“When the pupil reaches the period of temptation, between fourteen and sixteen years of age, when most parents think it is time to send their children off to college, our Râja-Yoga pupil has learned when to say yes and when to say no. He feels that he is a part of this eternal life. This gives a sense of responsibility. It goes with the environment, with the example.

“Under the Râja-Yoga system of education music is a very important factor, for real music is an attribute of the soul. By cultivating music in the child we can help to bring it up in accord with the natural laws of life, in the Science of Life. In this way we have sometimes made musicians out of pupils with no musical heredity, who in the beginning were very stupid in their classes, and yet we do not make them musicians. The music was in their natures, and we have simply helped them to open up their natures.

“Theosophy has brought to the human mind the key to the science of life — not just for modern times but for all times. It had long been lost sight of when Madame Blavatsky brought it again to the western world. She did not invent it. It is as old as the ages. The more I think of it, the more sacred it becomes. The more I talk to the people about it, the more I want to talk; the more I am determined to do so, the more power I have. I am perfectly willing to be thought unkindly of, because I know my motive is to help. I want to give humanity something that will help lift its burdens, that will

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give a new touch to human life, that will make men hope more, look ahead more, climb more and become more.

PRACTICAL OCCULTISM

“Theosophy does not interfere with one's duty to his family or anything of that sort. It simply gives one's mind a rest. It will make him realize that the whole of life is not confined to seventy-seven or one hundred years. What has life to offer of a tangible nature, after you are seventy or eighty years old? There may be faith; and if so, I do not wish to disturb anyone who is absolutely satisfied that his future is assured. But how many are assured? Is not this wonderful message of Theosophy something to hold to and to carry out in life?

“Take the Theosophical idea of the continuation of the soul-life — that when the soul goes out it does so by natural law. Why should we wonder at that when we remember the mysterious process of the birth of a child — that gestation takes place from an atom, a germ, a tiny cell, and that in a short time we have the manifestation of a human being — an incarnate soul? What do we know of that mystery?

“I was recently talking with Gerhart Hauptmann in Berlin. I was his guest at dinner, and he expressed great interest in Theosophy. He said, ‘Well, madam, what are you going to do with the masses, who do not take up the study of Theosophy?’ I said: ‘All we have to do is to live the life, set the example, and do our best to spread the teachings. The result we must leave with the Higher Law. We must consider the law of evolution. The masses may not take Theosophy today, but they will tomorrow; and as the divine life is natural, they have got to take it some day anyway. Often people have to take what they do not at first want, and when they get it they are so glad, that they wish they had wanted it before. People must think about their needs and not their wants.’

“Ye men and women who have your daily duties, your disappointments, your heartaches, and your trials, remember there is nothing so grand in life as a superb motive, continuously sustained with your love and spiritual devotion. It is the breath of the soul. If one will cling to the pure ideals of Theosophy, one finds a constant companionship in its philosophy of life. It is not purchasable and it cannot be taken away. It applies to every department of life.

“Let us discuss Theosophy as applied to marriage, home, and parenthood. I often think, if all the marriages that have taken place in the last hundred years could have had behind them the philosophy of Theosophy, the law of Occultism; if every man had felt his responsibility from the soulful and divine side of his nature; if he had realized the potency and the sacredness of marriage; and if every mother, too, had been prepared in the highest sense — can you not conceive that the issue of such as these would be a better humanity than we have today? And yet even with its weakness, humanity is still splendid in many ways.

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'KILL OUT FEAR'

"Then in the rearing of children parents should at least feel that it is their bounden duty to give as much care and love and opportunity to the soul of their child as they do to the body and the objective life. Give the child a chance for spiritual growth. Open its mind for the higher education. Kill out fear! Abolish punishment! Never allow a shadow of the lack of faith in life to cross its path. Make life a joy — in your mind and in your imagination, if you have it not in fact. Have no disharmony in your home-life. Build up your home-altar on a new basis of spiritual growth, as well as mentally and physically. Do this and you need have little fear for the future of your children.

"Teach the children the laws of physical health. Teach them to keep their bodies pure and clean. Realize that some of your children's difficulties may be inherited. Teach them to keep their minds pure that their lives may be clean. Remember that their lives are in your keeping. Remember that imagination is the bridge that links the mind and the soul. Use your spiritual will and your imagination in continuously picturing your children as advancing along the path according to your highest ideals and your most sacred hopes.

"I cannot conceive that any artist ever painted a beautiful picture without first imagining it. I cannot conceive of any musician composing or performing grand and masterful works without first playing them in his imagination.

"We must use common sense, and keep ever in our minds the ideals of a beautiful manhood and womanhood for our children. Try to live close to your highest ideals and your spiritual will; and after a while you will become so psychologized with these ideals that you will find a key to the problems of life — you will discover a new way to educate your children. Through Occultism, the science of right living, you will afford higher education for your children. For the sake of coming generations, for the sake of what is noblest and best in your natures, find and follow the path of Occultism, or the Science of Right Living!"— *The San Diego Union*, January 28, 1925

VISITORS ENTERTAINED IN LOMALAND

ON Saturday afternoon, January 31st, the Rhondda Welsh Male Glee Singers, under the direction of Professor Tom Morgan, who delighted two San Diego audiences at the Spreckels Theater, were entertained by Katherine Tingley and the professors and resident-students at the International Theosophical Headquarters, Point Loma. The visitors were welcomed in the Memorial Temple of Peace, first by the Welsh poet of Lomaland, Kenneth Morris, professor of literature and history at the Theosophical University, and later by Professor Charles Savage, director of the Isis Conservatory Chorus and Orchestra.

After a warm speech of appreciation by Professor Tom Morgan, the

MIRROR OF THE MOVEMENT

Rhondda Choir sang a number of selections, which were received with enthusiastic applause.

Following the program in the Temple of Peace, the Welsh singers were shown around the grounds of the International Theosophical Headquarters, after which Madame Tingley and a reception committee of ladies entertained them with tea at the Theosophical Leader's residence, 'Wachere Crest.' The visitors were accompanied by George Holmes, president, Rev. W. S. Williams, secretary, and other members of the Welsh society of San Diego. Mr. Holmes, in a few well-chosen words, thanked Madame Tingley on behalf of the Welsh society for the afternoon's entertainment and for numerous past courtesies.

In welcoming the visitors to Point Loma, Kenneth Morris read the following original verses:

"I heard the Welsh waves thunder
The crags of Cemeis under;
The loud and lion-throated sea
Go wild with glee and wonder.

"I heard the Welsh rain raining;
The storm-tossed pine-tree straining;
The wild Welsh wind ride riot o'er
The forest's sore complaining.

"I heard far harp-strings ringing;
Far snow-white squadrons winging;
And what I'd heard, when all was done
Was men from the Rhondda singing."

Professor Morgan in his response told of the appreciation of himself and his singers for the reception tendered them, as well as for the musical program of the Râja-Yoga Students, to which he paid a high compliment. He also said:

"If we could get all the people of the world, of all nationalities, to feel the spirit that is here this afternoon, we would never again hear the word 'War.'" This remark was greeted with loud and sustained applause.

—*The San Diego Union*, February 1, 1925

A DUTCH WRITER'S IMPRESSIONS OF KATHERINE TINGLEY

THE following are extracts from the translation of an article signed by Jacqueline Reyneke van Stuwe, and published in *De Haagsche Vrouwen-Kroniek*, ('The Hague Women's Chronicle'), during Katherine Tingley's recent visit to Holland:

"We recently published an extensive article about the Râja-Yoga College founded by Katherine Tingley, so I shall not give more details. I only want to add that the term Râja-Yoga is very ancient, and means: *Kingly Union*. She chose this term because, properly understood, it best expresses the

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object of true education, namely: the perfect balance of all the faculties, physical, mental, and spiritual. Building of character, the forming of pure-thinking, self-reliant men, able to fill honorable positions in life, is a point of very much importance in this system.

"'Men cannot be preached into compassion,' says Katherine Tingley, 'nor sermonized into brotherly love, nor talked into a love of justice. The virtues will not grow in the nature until the heart is touched, and the mystery-drama is the Teacher's magic wand. For all dramas which give us a true picture of the soul's experiences and a true interpretation of the Higher Law and of life's diviner aspects are mystery-dramas, whether written by Aeschylus, Shakespeare, or by some unknown dramatist past or to come. Life is the great Mystery, and in unveiling it, in the light of knowledge, the true drama has ever been, and ever will be, man's greatest instructor.

"'The drama, like music, is regarded by the world as merely one of the relaxations of life. True drama points away from the unrealities to the real life of the soul. As such the drama should lead and guide the public taste, providing it with ideals towards which it can aspire.'

"Katherine Tingley arrived in Sweden in July to establish a Râja-Yoga Summer-School at Visingsö. The first building on the grounds bought by her, is ready now, and promises to be just such a center of activities for Europe as Point Loma is for the whole world. For this purpose a lecture-tour was made in Sweden and after this Katherine Tingley visited Germany, where she was present as American Delegate at the Twenty-third World Peace-Congress in Berlin.

"She is now in our country and delivered an address last Thursday in the big hall of Pulchri Studio to a devoted and interested public. All the seats were taken and many stood in the corridors, following her address with the greatest attention.

"Katherine Tingley is an imposing personality. . . .

"The ardor with which she speaks makes her understandable in every corner of the hall. We realize that she is carried away by the subject she is treating; her telling gestures accentuate every movement. She raises them beseechingly, the clenched hand forcibly strikes the little table in front of her, those hands entreat, or adjure; and the public, not accustomed to such eloquent gestures, is enthralled by it and listens in profound silence.

"Katherine Tingley is an orator; every sentence is beautifully rounded, every word obtains a particular significance; she means truly and sincerely what she says and that is the reason why her own fire lights up her audience.

"Katherine Tingley praised the attitude of our country during and after the war, and spoke with profound sorrow about the misery in Germany, which country she had just left. She talked on Occultism, which she described as the universal life, a conviction of unity, and the ever-present idea of the immortality of the soul. 'Everything on the earth-plane is transitory,' she said, 'the soul only is eternal; teach this to your children.'

"Her address was many times applauded with enthusiasm."

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. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual opportunities.

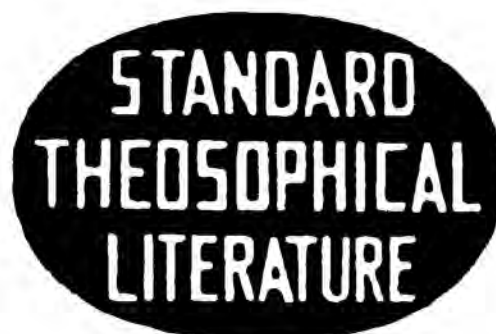
The whole work of the Organization is under the direction of the Leader and Official Head, Katherine Tingley, as outlined in the Constitution.

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

BOOK



LIST

- THE SECRET DOCTRINE:** *The Synthesis of Science, Religion, and Philosophy*: by H. P. Blavatsky. Third Point Loma Edition, 1925: Virtually a verbatim reprint of the original edition published in 1888 by H. P. Blavatsky (2 vols.) per set \$12.00
- ISIS UNVEILED:** *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, by H. P. Blavatsky (4 vols.) per set 12.00
- THE KEY TO THEOSOPHY:** *A Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which The Universal Brotherhood and Theosophical Society has been founded, with a copious Glossary of General Theosophical Terms*, by H. P. Blavatsky per copy 2.25
- THEOSOPHY: THE PATH OF THE MYSTIC:** A unique collection of Citations from the Teachings of Katherine Tingley, including extracts from Private Instructions per copy gilt edge \$3.25; gift 2.50; fabrikoid 1.25; paper .75
- THE WINE OF LIFE** (In preparation: approximate time of publication, Easter: approximate price \$2.00 per copy). *The Wisdom of sane mysticism presented with a beauty of diction and wealth of illustration unsurpassed. A guide for the daily life of the individual, home, nation, and humanity*, by Katherine Tingley
- OM: THE SECRET OF AHBOR VALLEY:** *Profound truths in the guise of vivid and fascinating fiction, by one of the most prominent writers of today: A novel by Talbot Mundy* per copy 2.00
- REINCARNATION: A STUDY OF FORGOTTEN TRUTH:** by E. D. Walker. A work valuable alike to the student of Theosophy and to the general reader. Point Loma edition (cloth) per copy 1.75
- BHAGAVAD-GĪTĀ:** *The Book of Devotion. A Dialog between Krishna, Lord of Devotion, and Arjuna, Prince of India. An Episode from the Mahābharata, India's Great Epic.* Recension by W. Q. Judge per copy 1.00
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- HELENA PETROVNA BLAVATSKY**, by Katherine Tingley: with Quotations from the writings of H. P. Blavatsky; tributes by W. Q. Judge and Students cloth .90; paper .75
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- THE PLOUGH AND THE CROSS:** *A Story of New Ireland*, by William Patrick O'Ryan 1.00 per copy
- A NOSEGAY OF 'YORICK'S' EDITORIALS:** *Compiled by a Student of the Theosophical University, Point Loma, California, in memory of Edwin H. Clough, America's Great Journalist and Critic* per copy .25
- LOMALAND:** An Album of Views of the International Headquarters at Point Loma, and Quotations from the three Theosophical Leaders (10 x 13 in., postage 6c. extra) per copy .50
- KATHERINE TINGLEY ON MARRIAGE AND THE HOME**, by Claire Merton .25 per copy
- INCIDENTS IN THE HISTORY OF THE THEOSOPHICAL MOVEMENT**, by J. H. Fussell .25 per copy
- THEOSOPHICAL PAMPHLETS:** 15c. per copy
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- THE MYSTICAL CHRIST**, by Katherine Tingley
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- THE EVILS OF HYPNOTISM**, by Lydia Ross, M. D.
- ON VERSE, "FREE VERSE," AND THE DUAL NATURE OF MAN**, by Kenneth Morris

APR 17 1925

The Theosophical Path

KATHERINE TINGLEY, EDITOR



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POINT LOMA, CALIFORNIA, U.S.A.

APRIL 1925

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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
Monthly

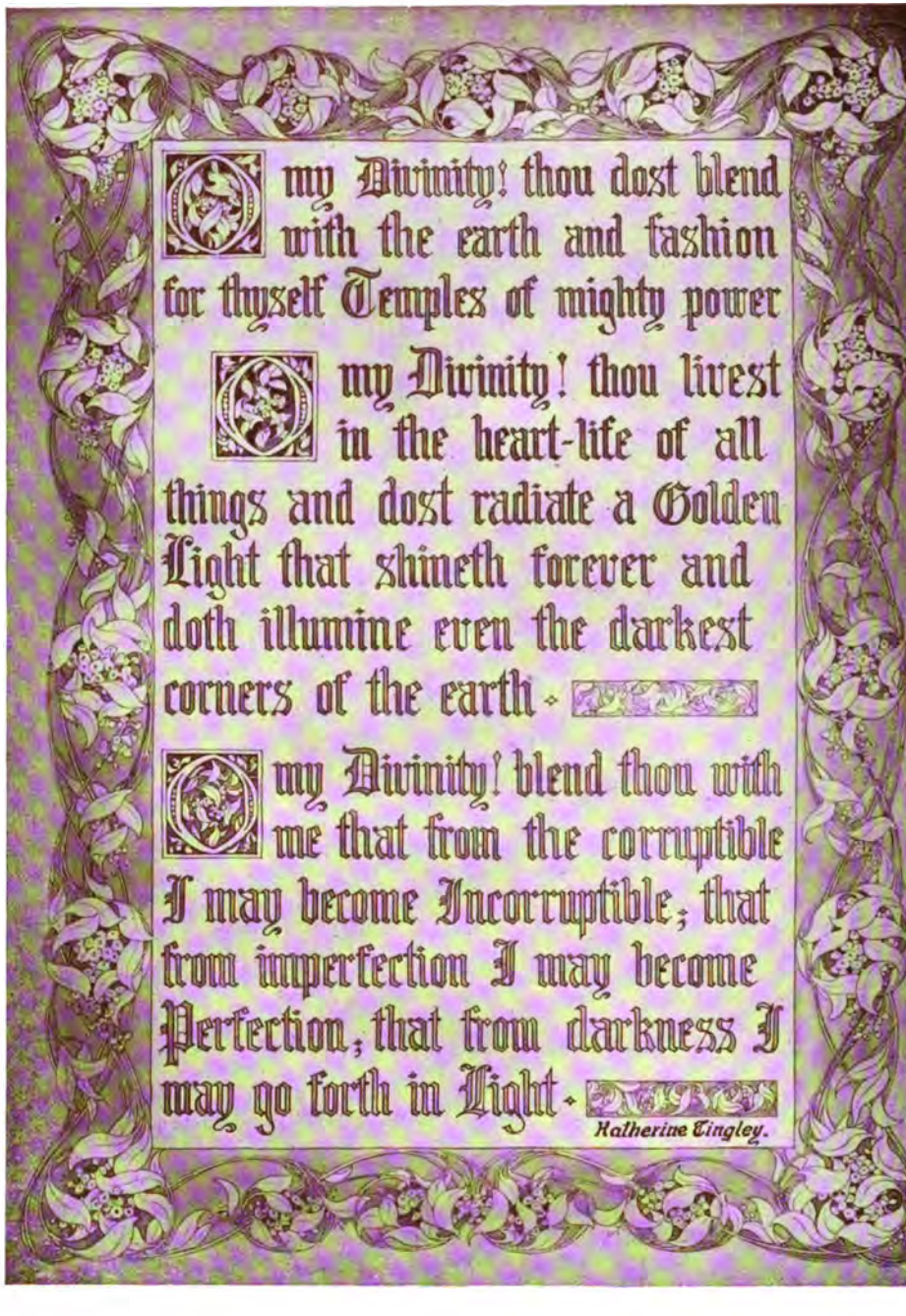


Nonpolitical
Illustrated


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


Edited by Katherine Tingley

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



O my Divinity! thou dost blend
with the earth and fashion
for thyself Temples of mighty power

O my Divinity! thou livest
in the heart-life of all
things and dost radiate a Golden
Light that shineth forever and
doth illumine even the darkest
corners of the earth. 

O my Divinity! blend thou with
me that from the corruptible
I may become Incorruptible; that
from imperfection I may become
Perfection; that from darkness I
may go forth in Light. 

Katherine Tingley.

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

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THE INCOMING TIDE OFF THE SHORE OF THE INTERNATIONAL THEOSOPHICAL
HEADQUARTERS, POINT LOMA, CALIFORNIA

A singularly interesting and beautiful study of the ways of the ocean-waves

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"WHEN they have attained to It (the Universal Self), Sages achieve rest through Knowledge, for they are conscious of their Self (as being one with the Universal Self), their passions have ceased, and they are at peace. The Wise Ones have attained That which is everywhere present; are at one with the (Universal) Self, and themselves become It."

— *Mundaka-Upanishad*, 2, v

THEOSOPHY FOR THOSE WHO DOUBT

KATHERINE TINGLEY

Stenographic Report of Extemporaneous Public Address delivered in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, California, Sunday afternoon, January 11, 1925

I — MAN'S INNATE RIGHTEOUSNESS

THEOSOPHY is a Scientific Philosophy and Religion. Theosophy is not superstition; it is not blind faith; it is not speculation; it is not dogmatism; it is not miraculous. It holds to the principle that every man has within himself the spiritual power to control his own life, and to bring it to a standard of nobility such as we have hardly dared dream of. It declares that the sublime goodness in man, his essential divinity, his innate righteousness, is stronger than the 'original sin,' which we have had preached to us for many centuries.

I mention 'original sin' repeatedly in my public addresses, because humanity is psychologized with it, and through it has lost faith in itself. The result is that where we have one with sublime faith in his own divinity, in his own original righteousness, which he has brought over from some former life, we have hundreds and possibly thousands doubting, and questioning, and over-shadowed, and held down in the bondage of doubt in themselves, and doubt in everything; because this psychology of 'original sin' has burned out, to a large degree, the

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sublime, spiritual, and beautiful trust that every human being is born with. Man should grow up with it and nurture it, and keep it and live in it, and become a trusting servant of the Divine Teachings.

It is only those who isolate themselves from this higher state of consciousness, from this knowledge of Theosophy, who doubt, who have fear and despondency in their natures, who have excessive unrest, who are thoroughly ignorant of their divine consciousness, which is the higher selfhood.

II — NEGATIVE SYMPATHY AND POSITIVE COMPASSION

And so the Theosophist must meet the doubter with true compassion. We must remember also, that sympathy is one thing and compassion is another. We may have sympathy for one and wish to help him; but without unselfish action, sympathy is only a negative quality. Divine Compassion is that which Jesus and other great Teachers before him taught — love for one's fellows, mercy and generosity and unselfishness, the desire to serve and the determination to help one's brothers. Remember that it is only where there is ignorance and the limitations of mere sympathy, that doubt can live.

And then think of the many classes of doubters: those who doubt their own essential divinity, and doubt their God, and doubt a future life, and doubt their friends and themselves. There are also some very well-meaning natures, who are not positive of course,—for if they were positive they would not doubt at all — but who are negative in their half-belief in things spiritual. They live along never doing anything very wrong or very evil, but they are weak, fluctuating — in the sunshine today, and tomorrow in the gloom, half-believing, fashioning themselves in the spirit of censure, of criticism, of dogmatism, of superstition.

The real duty of every man is to have what I call determined self-respect, which is very different from selfish pride. As one grows in knowledge of Theosophy, which is ancient wisdom, in the true spirit of his higher consciousness, and in spiritual aspiration, he will understand.

Theosophy is the scientific philosophy and religion of the ages, and the real remedy for the doubter.

III — VARIOUS TYPES OF DOUBTERS: THE MATERIALIST

My experience has been so varied that I hardly know where to begin. For instance, let me take a business man whom I knew once, a man who had been tremendously successful in the material sense, who was a very good philanthropist, very kind to his wife and his children; but he was a materialist. This gave a hardening touch to his life, and he was cynical. There was something missing.

THEOSOPHY FOR THOSE WHO DOUBT

He was a splendid type in some ways — physically a royal representative of one of God's children. And yet he believed that this world as it is was all there is for man, and that human life is snuffed out when one earth-life is finished.

But suddenly in a great panic, he lost his fortune; and the word came to me that he was very despondent. Outside of this he had lost all faith in business and in himself. He did not have trust enough in himself to rise above that difficulty, and to see that merely chasing after the dollars won't pay — though of course we must honestly earn the dollars in order to fulfill our duties in life.

This man was so conscious of his suffering that he lost all hold on himself and surrendered to drink. There seemed nothing in this life for him. When he appealed to me to help him, I answered: "You would not accept my advice even if I gave it. So I will leave you to the Higher Law."

He was a Princeton College man, but he did not know what I meant by 'the Higher Law.' He had never studied anything above mere intellectual scholarship. 'The Higher Law' was a myth to him. I was told by his wife that he never even thought towards the sun and the trees, the flowers and the birds, and the wondrous beauties of nature.

I wrote to his wife, a devoted Theosophist, and told her that if he were my husband I would take him on a trip around the world, that in this way he might discover himself. He had yet some money and could do this in spite of his terrible loss. So he went around the world, and, through his wife's persuasion, took with him some of our Theosophical books. He read The Key to Theosophy by Helena Petrovna Blavatsky. On his return from London he wrote me: "Oh, the mercy of the Divine Law! Oh! how wonderful! I am restored!" In this way the doubting man had awakened through his own effort to redeem himself. In this case, knowledge of Theosophy was the salvation of the doubter.

Our mission is to lessen the pain and the agony of the world. This is what we must do if we are to accomplish or to try to work out God's message. We must know Theosophy, that we may live in it, and through it help our fellow-men.

IV — THE STREET-WOMAN

I recall my experiences with street-women in an eastern city. For years I devoted myself to working for them; and for the worst criminal cases in the prisons. In my experiences with them there have been colossal victories!

Let us consider the stories of these unfortunate girls, from the beginning. They 'go to the dogs' under different conditions. Some are born with love for excitement and for everything that feeds their lower natures, which lure them to their destruction. But, believe me, at such times they are as helpless as little

THE THEOSOPHICAL PATH

babies and know not what they do. They have no knowledge of themselves and their dual natures. They have no belief that they have a spiritual nature, and no belief in another life in which to learn and to undo past mistakes, no thought of the mercy of the Infinite Law, no love of God. They are just vegetating — born doubters.

Then we take the innocent young girl, cared for and loved by mother and father, given education and tenderness and loving sacrifice. Mother and father had love for their child, but not wisdom. They did not have the knowledge of the duality of human nature, else they would have better understood their child. They did not bring that child up to realize fully the sacredness of human life, nor the possibilities of self-mastery, though they did the best they could, according to their knowledge. They are not to be blamed.

And the child drifted away from the right path, by falling first under the influence of the wrong man — of the kind of creatures who walk our streets nightly seeking the weak ones. We find them sometimes in the drawing-rooms of our best society, while often their victims die in degradation or go to prison.

These are another type of doubters. They also are doubters through ignorance. They have not found the light. They are not conscious of this inner, wonderful, promising power of spiritual life and light within. They too were taught that they were 'born in sin.'

V — THE UNDISCIPLINED YOUTH

Then there is the young man. Oh! the egoism — the feeling that many good parents have of their children expressed in the words: "He is all mine." A terrible mistake this is — a terrible mistake, "he is all mine!" Theosophy says: "He is just as much yours as you so make him! If you have high ideals, if you teach him that possibilities for permanent worthy attainments are within his divine nature, if you make him realize the sacredness of his body and of his life, and the sacredness of his responsibilities, if you cultivate his spiritual nature, then he is yours!"

But no matter how close he is to you in the bonds of flesh — the ties of birth, — no matter how much you may have done for him, if he drifts from you, he is not yours! You have lost him for this earth-life at least.

It is for the children that I am constantly working and possibly tiring people with the enthusiasm of my efforts. And safety for these — for they too are doubters — is in the knowledge of the Divine Wisdom. You can feed them, care for them, indulge them, watch over them, protect them in the physical sense, educate them in a way; love them, aye, love them; but without the knowledge of human

THEOSOPHY FOR THOSE WHO DOUBT

duality, you take fearful chances. And then if you had this knowledge of Theosophy, and had the enthusiasm that I have, you would find that at best, with all your intellectual power in general worldly accomplishments, and so forth, only one-half of your brain and heart has been working for your children, because you have not the key to the universal life. You too are doubters; for you have not yet acquired the knowledge of your spiritual power to help your children by teaching them self-control through the divinity of their own natures, from their tenderest years.

How can I believe in another life? How can I believe in the continuity of life? How can I believe in the immortality of life? How can I know where my child is — the soul of the child I love — if I have not something more than the teaching of the one earth-life to depend upon — if I have not a larger conception of God's love, of His compassion, and of greater chances in another earth-life for the soul of my loved one? How can I? Am I not a doubter? Are not you doubters as long as you stand on the outer edge of the great spiritual truths that make man free, reaching out for the things that cannot help you, and ignoring the things that will bring happiness and peace of mind?

But, as I have so often said before: it is the brain-mind, the merely lower mental part of us, that holds us down in ignorance. We have fettered ourselves; we have bound ourselves; we have shut ourselves in; we are in the shadows of doubt; we have not the great vision that we should have — the highest expression of life,— consequently human life is distressingly disappointing.

But here Theosophy steps in and so beautifully and simply explains that it is only the mortal body that dies; it is the flesh-house, the tabernacle in which the soul lived. But that eternal, living, breathing, spiritual ray from the Supreme, out of the ages, lives on and on, carries the divine soul, the higher ego, through different schools of experiences in different earth-lives to higher states of consciousness and service.

We find doubters among some of the very best and dearest people in the world. The absolute conviction of being a part of the universe, of being a part of the universal life, of being a soul, an immortal soul, ever growing in knowledge, brings the victories; for as we gain knowledge of our higher selves, so we grow; but when we turn away from knowledge, we disintegrate.

Theosophy is a blessed, beneficent, splendid, and royal uplift offered humanity without money and without price.

VI — THE SCIENTIFIC DOUBTER

Speaking of doubters, one finds them also in science. Think where science would be if it had Theosophy! Science is doing a little more than it did twenty

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or fifty years ago; but it is still too materialistic. It needs the sounding-board of the harmonies of life. It needs something royal and splendid to inspire it. It needs some scientist so thoroughly assured of his own essential divinity, who finds it so much a part of his life, that he will be fully enlightened in his scientific research. He will not lean on this book or that book, on this idea or that idea, or on this brain-mind conception or that. But the scientists, even the greatest benefactors, have not yet demonstrated — and they never will demonstrate — the full value of science to the world until they study Theosophy!

VII — THE DOUBTING STATESMEN

Then we find the doubter working in our international affairs. In a hundred years from now our children will look back and say that human life was a farce at this present time, in our international struggles. How many of these men,— no matter how high their motives, no matter how unselfishly they work — how many of those, who are the potent factors in the settlement of the international affairs of this period, know anything about the soul of man? How many know that intuition is a faculty of the soul — the intuition which gives the higher discernment, which mirrors the higher knowledge into the brain-mind, and that then the mind expresses it? They do not know anything about this. I say that without this higher knowledge, they too are doubters.

My experience in traveling through the different countries in recent years has been very wonderful, talking with men and women of position, who were working for the welfare of their country. But even they had not yet attained the knowledge of their own inner spiritual power, which would have helped them to render greater service. And yet very many of them were highly honorable and cultured. I met a number who would give their lives to serve the nations justly.

VIII — THEOSOPHISTS STILL A MINORITY

H. P. Blavatsky brought the Ancient Wisdom to America in the seventies of last century. And now there are thousands of people all over America and Europe, who have these uplifting and spiritual teachings, and are beginning to lead a fuller and richer life. But they are not yet in the majority. There is where the trouble lies.

If we had the dollar-interest attached to Theosophy, and made it a little more popular, and perhaps introduced it with jazz music and will-o'-the-wisp promises, it would be more attractive to a certain class; but it would not be doing the real work; the work would not be done as it is being done now. And so from the very

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inception of H. P. Blavatsky's great work for the benefit of her fellow-men in modern times, from the very starting-point of introducing the teachings of Theosophy — the ancient Wisdom-Religion,— it has had the pure unselfish motive of its followers to support it.

No man or woman can have the power that I speak of — they never can attain true knowledge of the Wisdom-Religion, they never can find themselves in the truest sense — until they make direct personal efforts in self-evolution. If they wish to reach a point of power or knowledge that they may render greater service to their fellow-men, they must sit at the feet of the Master — Truth — as little children. They must take the cart-loads of inferior literature that they have read, and their opinions and their preconceptions and their prejudices, and throw them overboard, and stand in the spiritual light of their own souls. If they do this, they will be glorified, purified, and, believe me, sanctified; because their doubts will have disappeared and they will have begun to evolve through their own higher natures.

IX — THE DOUBTING JURISTS

Is it not time that we had in our courts of justice a class of men who can read human nature from the standpoint of Theosophy? They would not have to depend alone on the finger-prints, nor the record, nor the testimony; because intuition is a factor of the soul. It is one of those god-given qualities that grows as man grows in aspiration, in hope, and in trust.

Never shall we have the laws of our country rightly made and justly applied; never shall we have the different nations working together in the spirit of brotherly love; never can we be bound together by that eternal tie of good-fellowship, of brotherhood, until the great men who stand as the interpreters of the law understand the duality of human nature — on the one hand the mortal self which dies with the body, and on the other hand the Higher Self, the immortal soul that lives on through eternity, gaining through many schools of experience in different earth-lives the knowledge essential for its spiritual advancement. This is the doctrine of Reincarnation.

I intend no reflexion upon the interpreters of man-made laws in our city, state, or country; for some of them have shown by their liberal sense of justice a touch of their own divine natures; but others have not. There is no blame to be attached to those who fail.

Theosophy meets these issues in compassion — in the same spirit in which Christ spoke when he said 'Father, forgive them, for they know not what they do!'

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X—THE DOUBTERS IN PRISON

I am somewhat familiar with prison-work. As a girl,— a mere child, I think between seven and eight years of age,— I was riding horseback with my father one day in my old home-town. We passed a grave-yard. My father said he never meant to take me this way. I was made unhappy by the sight and memory of it. I shrank in horror from the picture of a graveyard.

In turning away from it, my eyes rested on the other side of the road, where there was a big stone building. I had never seen it before. It was a jail! I saw the pale face of a young man against the barred window. It was quite a shock to me. I can remember now how terribly I felt. I did not know there were such things as iron bars, prisons, and jails. I had been brought up in a happy home on the shores of the historic Merrimac River, close to the touch of beautiful nature, and that jail-scene mirrored itself so deeply into my nature that my whole life was changed from that time!

I believe that my Higher Self, or whatever there is in me that is best, had then and there pledged itself for constant work for those behind the bars — not only for those in prison, but those outside who, in their doubts and their spiritual limitations, have shut themselves into mental prisons. From that moment I began to realize what human suffering was. And from that time my ordinary girlhood was thrilled with an indescribable hope for better things for humanity, because I was born with innate trust in the divinity of man.

So years afterwards, when I was living in another city, with my home and everything to satisfy my worldly tastes, all at once a vision of that jail came back to me, and I began reading the criminal records in the daily newspapers. I never had read them before — I thought it was bad taste to do so. But I found that I had a determination to do something for the unfortunates in prison. I secured permission from the proper authorities to go to Blackwell's Island, New York, where the penitentiary and hospitals were; and from that time I have been ever seeking to ingrain into the minds of even the most discouraged and most unfortunate, the teachings of Theosophy. These teachings hold the key to man's true freedom from his weaknesses and his doubts. Our workers have been active for over a quarter of a century at San Quentin alone, and they can tell wonderful stories of how man finds his way out of the shadows of doubt in himself through the development and unfoldment of his spiritual will — and this is so even with these men behind the bars, the most discouraged doubters in the world!

I am not ready to accept the word criminal; but I would say, the unfortunate, the misled, or the blinded. Human beings are not to be condemned.

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Theosophy does not condemn men for what they do in ignorance; and how dare we say that those who have broken the laws are not ignorant? I hold that no man commits a crime but he is, in respect to that act, insane. He is not responsible; he does not understand the laws of his own being; he is continuously at the mercy of his own weaknesses.

'We are our brothers' keepers,' and cannot escape our responsibility; every thought that tends to distrust, despair, or lack of self-control, makes for the downfall of many besides the thinker of it; and he who stands, if only for a short time, face to face with his own soul, must realize that the sin and shame of the world are his sin and shame.

The idea that we can reform men by punishing them is incompatible with the knowledge that humanity can advance and evolve, and that we can aid its evolution. Punishment never succeeded in bettering any child's or any man's character, and never will; it is a brutal kind of compulsion, that mind and heart and soul rebel against. If evil is done, condemn the action, but save the doer! Judge not that ye be not judged!

True liberty is freedom of the mind, and depends on the possession of knowledge: the knowledge that inheres in the divine Higher Self. Greater than wealth, greater than all that can be gained from books and sermons, is this real divine touch that humanity starves for: this knowledge of human life that gives the key to all its problems. And yet it is not beyond the attainment of the lowest and most depraved; for in them too, Theosophy teaches, that Spark of Godhood abides.

Man by virtue of his divine heritage is so royal of nature that even when he is at the depth of vice, and so far fallen as to seem hardly human, that by which he may redeem himself is still sleeping within him. Not one human soul is lost. The Law is infinitely merciful; there is no condemnation in the teachings of Theosophy; no hell; no revengeful God who punishes. We suffer now and here in our own self-made hells; and the heaven that awaits us is the knowledge that we are essentially divine and that there is a broad path to lead us into the light and sunshine of spiritual life.

To the one who is discouraged — to the one who has been hunted from town to town and branded as thief or murderer — I would reach out my hands in the spirit of justice: him too would I serve; him too forgive. That which we condemn in him is but a part, and the lesser part, of himself: it is the lower side of his nature, and the Higher has never had its full opportunity. To the most hopeless creature in the world I would say: Shut the door on fear, on your past, on all your difficulties and despair; unbar the gateways of your soul, that the

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Silent Angel may emerge into your life — that the Warrior-Self of you, the Eternal, may enter,—

“That the King of Glory may come in!”

This is the message of Theosophy to the fallen. Theosophy never makes an effort to ‘convert’ a man; it never reminds him that he is a sinner, no matter how low he may have sunk; but tells him of the duality of his nature, and that though he has lost his way now he may find it again; and how passions and inclinations, selfishness and avarice, can be changed, and the lower self made the servant of the Higher. It sends forth the unfortunate newly equipped: weighed down no longer by a sense of sin,—reminded no more of his failures and mistakes,—heartened instead to close the door upon the past and find within himself that light of knowledge that will be an aid and companion to him through all his efforts. It speaks infinite encouragement, eternal hope, to the fallen woman who has gone through every experience of the lower life and is heart-broken. She feels that the world is against her and she hates all humanity, as it condemns her. Theosophy has limitless hope and help for her.

You must meet the results of your own past actions, it says, in your own way; but if you fill your mind and heart with memories of those deplorable failures your Real Self cannot grow; and your Real Self is divine, and will not always be defeated. Put the past behind you then, Theosophy says, and hope and hope; there are always other chances awaiting you, and other lives after this one in which to reach success.

These word-pictures of the doubters show plainly that the psychology of doubt is found all along the pathway of human life. I declare that doubt is killing the spiritual life of humanity. It is robbing man of his royal heritage. It is overshadowing our children, bringing obstacles and difficulties that they cannot meet. Doubt is a curse; and the only factor that can lift the weight of it, the sorrow of it, the pain of it, and the hell of it, is Theosophy.

The Ancient Wisdom, Theosophy, was accepted and lived by some of the most illustrious statesmen and teachers of antiquity, long before the great Initiate, Jesus, announced some of its truths. Let us therefore rest our souls in the consciousness that life is eternal, that the impersonal, omnipresent Deity is all mercy and compassion, and that there is an open way, through self-directed evolution, for those who falter and doubt.

What could be more uplifting and encouraging than the passage quoted below from H. P. Blavatsky, who never claimed to have originated the teachings she brought, but, borrowing an expression from Montaigne, said: ‘I bring a

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nosegay of culled flowers; mine is but the string which ties them together'? Here is her great message for all doubters:

"Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom."

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T. HENRY, M. A.



HERE appears to be considerable uncertainty in the scientific world on the subject of the inheritance of acquired characteristics. The doctrine that acquired characteristics are passed on from one generation of animals to succeeding generations, is considered to have originated with Lamarck, and hence is known as Lamarckism. But the doctrine appears to have been given up by an influential party among men of science: they declare that acquired characteristics are not inherited. But, if this is the case, what becomes of the science of eugenics; what of stock-breeding and selective plant-culture?

Much of this perplexity is due to the attempt to establish some hard-and-fast general law, applicable to all cases; and much of it again to the attempt to treat man as a part of the animal kingdom. We can obviously modify plants and animals to a considerable extent by culture and selective breeding; but only in a limited degree. We cannot produce one species out of another. In man an entirely new factor is present — his self-consciousness.

But we find it futile to pursue the argument subject to the limitations which scientific theorists customarily impose upon their ideas. If we direct our attention solely to the physical organisms, we shall descry merely the *effects* of evolution, the results of a process which is going on elsewhere, and of agencies which act upon those visible organisms from a source invisible to the ordinary scientific eye. The most awkward fact for evolutionists to explain according to their theories is that observation

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fails to show us instances of the creation of new species. It is the indwelling Monad which undergoes the evolution, while the physical forms in which the Monad dwells are to a great extent fixed for long periods of time; so that the Monad itself may grow by passing from one form to another. When we come to the case of Man, we find that his mental, psychic, and spiritual natures are far more complex and important in proportion to his body; so that it is even easier to understand that, though human bodies are produced by generation, true to type, the individual souls occupying them may evolve to an indefinite extent by mental, psychic, and spiritual growth. The whole subject of evolution has been discussed at length in the pamphlet entitled *Studies in Evolution: Papers of the School of Antiquity, No. 8*; to which inquirers are referred.

A reviewer in the *New York Times Book Review* says that people who take their views literally from Darwin are almost as much out of date as those who take them literally from *Genesis*; also that the more one learns about evolution, the less one knows.

"The simple unicellular amoeba, popularly conceived of as a bag of jelly, and once regarded as the starting-point of all life, has vanished from the scene. The amoeba of today is wise, sophisticated, and immeasurably old. There are something like 10,000 species of him, each the result of long ages of adaptation and development. And in some such unicellular organisms there actually exists . . . something corresponding to the ability to learn by experience."

And, quoting his authority, the reviewer adds: "It is here that the behavior of the protozoon seems to be dominated by an end or purpose." What will posterity think of a people who worshiped ten thousand different jelly-bags, all immeasurably old and wise? Or of what use is it to write an outline of human history from jelly-bag to Jellicoe, when we find countless ages of purposeful experience stretching back beyond the jelly-bag?

Reading further, we learn on excellent authority that most geneticists practically disregard environment as a causative factor in evolution. Instead, changes arise spontaneously in the germ plasm. What a world of suppressed meaning lies hid in that word 'spontaneously'! It gives the whole question away. It concedes our point, that scientific investigators can see what happens, and can tabulate it, but cannot tell why or how it happens. And the real and only possible explanation is given by that other phrase 'an end or purpose.' The changes which arise 'spontaneously' are due to an end or purpose. Spontaneity is but another name for purpose. The stream of life, like a stream of water, may often flow in ready-made channels, but as often or oftener carves its own bed. Environment is quite a useful help for the organism, provided environment does not environ too much; as in that case the organism

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will send it to the right-about and mold an environment closer to the heart's desire. But whether the environment rules the germ, or the germ rules the environment, in either case we shall be left with an omnipotent agent unexplained: the Almighty Environment or the Almighty Germ. Another quotation on the same point is as follows:

"Professor Wieland points out that, in plant evolution at least, 'environments appear to be resisted rather than yielded to.' Some fungi were literally 'the same tens of millions of years ago as today,' though the physical environment has been revolutionized."

The theory of mutations, or sudden changes, is said to be enough to account for organic evolution. Does not this bear out what we said above, about the evolution taking place in the invisible and ultraphysical animal, and not in the physical form? As has so often been pointed out in Theosophical writings, the visible organic forms are discrete stages in the scale of life; and it may be appropriate to quote once more the analogy (suggested by W. Q. Judge) of the spiral staircase. We see people on different levels of this staircase, but we do not see how they rise from one stage to the next, as the process is carried out beyond our sight. Now according to this view we should expect to see, not one species gradually changing into another, but a new species suddenly appearing; the gradual change having been effected in the invisible model-body of the organism, and not appearing in the physical form until completed. Yet, the authority cited by the reviewer states "no unquestionably new species have been created under human observation."

The following are a few quotations from *The Secret Doctrine* by H. P. Blavatsky:

"There *can be no objective* form on Earth (nor in the Universe either), without its astral prototype being first formed in Space."— II, 660

"All things had their origin in spirit — evolution having originally begun from above and proceeded downwards, instead of the reverse as taught by the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis."— II, 190

"The types of life are innumerable; and the progress of evolution, moreover, does not go on at the same rate in every kind of species. . . . Nor do we find that which ought to be found, if the now orthodox theory of Evolution were *quite* correct, namely, a constant ever-flowing progress in every species of being. Instead of that, what does one see? While the intermediate groups of animal being all tend toward a higher type, and while specializations, now of one type, now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity in the description of the palaeontologists from one period to another, the two solitary exceptions to the general rule are those at the two opposite poles of life and type, namely — MAN *and the lower genera of being!*"
— II, 256

"We have one thing in common with the Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years."— II, 669

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"The human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true '*Evolution*' or '*unfolding*' — a sense which cannot be said to belong to the mechanical theory of natural selection."— II, 683

"Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the '*Eternal Pilgrim*.'"— II, 728

"Archaic science allows the human physical frame to have passed through every form, from the lowest to the very highest. . . . But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds, it was quite ready for man from the beginning of *this Round*."— II, 660

"The pithecoids, the orang-outang, the gorilla, and the chimpanzee, *can*, and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race."— II, 683

"The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary Period, were evolved from *purely* astral progenitors contemporary with the Second Race [of mankind]. They are thus *post-Human*, and consequently it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated."— II, 684


These quotations, which are merely a sample, are enough to show how much vaster and more elaborate is the scheme of evolution contemplated by Theosophy. It is easy to see that conflicting views, however apparently irreconcilable, may be only small fragments of a truth large enough to embrace them all. So great is the influence of science upon the ideals and character of mankind, that nothing can be more important than to have the true teachings as to the nature and origin of man himself. And we see that it is possible to allow him a divine origin without in the least denying the doctrine of evolution: indeed evolution cannot otherwise be rightly understood at all. We also direct particular attention to a certain conclusion to which recent results both in biology and physics are tending — namely, that the so-called rudiments of life or of matter are anything *but* rudimentary. Conscious intelligent purpose is found everywhere — at what was believed to be the very beginning. This of course merely confesses the fact that, if conscious purpose be denied, it has to be replaced by meaningless abstractions, such as Force and Tendency, Environment and Selection, etc. The Universe is a living Soul, and physical science studies only its outermost vesture.



"No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be incarnated for weal or woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster — Karmic Life."— *H. P. Blavatsky*

SYMBOLISM OF THE BIBLE

MAGISTER ARTIUM

HE Hebrew Bible, which we have so strangely inherited, is a symbolical book — to a great extent at least — the early chapters of *Genesis*, of which we propose to speak, in particular. As such, it is important to remember that it is but one of a great many symbolical books, to be found in the religious lore of all the world and all antiquity. The burden of H. P. Blavatsky's great work, *The Secret Doctrine*, is to prove that there exists, and has existed from all antiquity, a great body of knowledge concerning the evolution of the cosmos and of human races; and that this has been preserved in the form of symbolism and allegory, which at once veils the truth from those who might abuse it, and reveals it to those qualified to profit by it. Also, there are truths which cannot be expressed in any other way, as they transcend the powers of ordinary language.

Those who take the Hebrew Bible literally will therefore naturally fall into great error; and still more those who take literally the English version of that Hebrew original; for the former naturally contains many misrepresentations, due to the translators, though they doubtless acted in good faith and according to their best lights. The literalists are of more than one kind. Besides those pious ones who take the story of creation and of Adam and Eve, as given in the English version, literally, there are those who, having rebelled against the tyranny of this literal translation, have been just as absurdly literal themselves in throwing over the whole business as so much folk-lore and childish fable.

The sensible man can have little use either for those who accept verbatim the story that one God created the world in seven days, at an epoch of about 6,000 years ago; or for those who stand on a chair in the park and mouth insufferable vulgarity and even indecency, about the Bible narratives. He feels there is something in it, and would like to know what it is. He finds that not only our present people, but people in past ages, have had similar stories, which the uninstructed masses have accepted literally, while the cultivated have poked fun at them. He is assured by certain scholarly bigwigs that mankind in bygone ages has always been satisfied to feed itself on such mumbo-jumbo, because it did not know any better; while it is only recently that we have gloriously emancipated ourselves. But it is shown by H. P. Blavatsky that the said mumbo-jumbo, when properly sifted, is found to inshrine in allegorical form the most vital truths concerning human evolution.

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It is important to know that the word 'God,' in the Bible, stands for a number of different words in the Hebrew, all denoting different deific Powers which took part in the evolution of man. Consequently we have here an error of the greatest magnitude, and it is no wonder if inconsistencies are found when several different Powers are represented as if they were the same person, and no clue is given to indicate that this is not so. Man was not created all at once; the universal law of evolution or slow growth, which science so rightly finds universally prevalent in Nature, applies to man, spiritually, mentally, physically. The subject of human evolution is too vast for us to attempt to explain it, even were we competent; but each may study for himself, and we may be able to say a little that will be of use to those knowing even less.

Many impartial critics, reading the Bible-narrative, might well come to the conclusion that it is Jehovah himself who really brings about the Fall of man, since he first creates a woman to seduce him, and then allows Satan to complete the mischief. This, in fact, is what H. P. Blavatsky says (I, 387). She also points out that this power, in one of his meanings at least, was the Teacher of mankind, who opened his eyes; and that the real 'sin' of the Fall was not in man's gaining or using the powers thus conferred on him, but in his *abusing them*. (I, 302)

Thus it was this *figurative* power, who revealed to man man's own powers; which man forthwith abuses, by allowing the material passions of his animal nature to step in and profane. In consequence of this, man finds himself shut out from the light and happiness of his innocent days. But man, by the use of those very powers, shall eventually redeem himself and win back that which he has lost; being incomparably the richer for his experience.

This is of course not merely an allegory of the evolution of the earlier Races of mankind, but it also reveals the mysteries of our daily life. Every man or woman born passes through an Eden of childish innocence, gains powers and is thereby put on probation, to make or mar himself, according as he triumphs or falls. How important to train the child in the use of its own will, so that it may *not* fall when the trial comes! And how important, if the fall has already come, to impart the true teachings, so that the man may summon to his aid that Divine inner Self which is his true Savior! But what chance do the narrow dogmatic teachings give us to understand our own nature?

We find in *The Secret Doctrine* (I, 412) that the personal Devil was invented as a necessary counterpart to the personal God; to explain human mistakes and miseries which could not be attributed to a merciful, wise, and all-powerful Deity. But, as this personal God is a makeshift and substitute for the Divinity within us; so the personal Devil stands in



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AT THE FOOT OF ONE OF THE CLIFFS, ON THE SHORE, AT EBB OF TIDE
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THE PACIFIC OCEAN AT EVENTIDE

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SYMBOLISM OF THE BIBLE

place of our own rebellious lusts. In both cases we lazily shift the responsibility from where it belongs — our own shoulders. This crude dualism, of a good God and a wicked Devil, counteracting each other, is most unphilosophical and will not do.

Now let us take another allegory, to be found everywhere in folk-lore and religious symbology, in legend and fairy-tale, the world over. An example of it is Rider Haggard's best romance, *Eric Brighteyes*. This work, free from the streak of snobbishness, and from the jarring intrusion of the vulgar and commonplace into the sublime and beautiful, defects which mar other works of the author, is written on a higher level, and has (we understand) the author's own best love. It is allegorical of the eternal drama of the human soul — the hero and his adventures with two fair women. Eric Brighteyes is an ancient Norse hero, of surpassing stature and beauty. He loves, and is beloved by, Gudruda the Fair, chaste and noble. He is violently loved by Swanhild, a dark and fell enchantress, whom he does not love. The story is the account of the hero's trials and encounters with many enemies, of the dark plottings of Swanhild, and of his final victory and union with Gudruda; after which comes the finest touch of all. For, in place of the usual anticlimax, expressed or implied, when the triumphant union has to be followed by the prosaic details of the perambulator and the rates and taxes, the hero and his bride die on their wedding-night, and their after-life of bliss is spent in Valhalla. Thus the final schemes of the dark enemy result only in the translation and crowning triumph of the hero.

As said, this story is universal. It can be completed by making the fell enchantress change her nature and submit; as indeed happens in *The Eumenides* of Aeschylus, where the Furies become transformed into beneficent ministrants. It is stated by H. P. Blavatsky in *The Secret Doctrine* that man will one day reach a summit in his evolution when his higher and lower natures will have become harmonized and all strife between them shall have ceased.

Let us look again at this beautiful symbol and contrast it with the crude dualism of God and Satan, as external powers. All three are in man himself — for remember that the story is allegorical. The hero is *Manas*, Man, the Thinker. He finds himself placed between the Spiritual Soul and the animal soul. The one beckons him upward and onward; the other seduces him. By his final triumph and union with the good, he not only overcomes but transforms the evil. Such is man and his destiny. And let us remember that the sexes in the story being symbolical, the allegory applies to woman as well as to man — to human beings in fact. This may prevent erotic interpretations or applications of the symbol by the romantically inclined of either sex—the mistake of literalism again!

THE THEOSOPHICAL PATH

It is being more recognised each day that Christianity has been overlaid with matters not belonging to the original teachings. Sometimes pastors are turned out of their church for saying this; but they take an influential following along with them. Jesus and his apostles certainly teach us to call upon our own Divinity; and the teaching as to the two contrasted natures in man is most strongly brought out by Paul.

There is a universal searching and craving for vital knowledge, which people cannot satisfy either by religion or science; and it is pitiful to see how they will run after any sort of psychical quacks in the hope of getting something. What they need, what would really help them, is a rational interpretation of religious symbolism, which reveals the world's eternal Wisdom-Religion, the science of life, the key to all its mysteries.

WORK, THE ORDER OF NATURE AND OF MAN

E. A. NERESHEIMER



KARMA is the One Law which governs the World of Being. It is the moral law of compensation, of cause and effect, in endless succession. That is to say action as a cause produces reaction as an effect; and the effect, becoming again a further cause, establishes a chain of continuous movement or oscillation.

On this basis, Universes, Solar Systems, and Beings come alternately into existence, then recede from view and again reappear. The stellar bodies, having run their course, enter upon a period of repose corresponding in length of time with their previous cycle of activity. Then again they come forth into manifested being, but in an advanced state commensurate with the amount of progress they have made, if any, in previous periods of activity. Beings of all kinds progress in similar manner, living and dying, waking and dreaming, within the respective limits of the law as it applies to them. It must, however, be remembered that no succession of occurrences of any kind can originate or proceed of themselves, without a primal impetus based on Intelligence or Consciousness.

Thus the work of Nature goes on and on forever in alternating cycles, impelled by Karma, guided by Intelligence, ever changing, ever building up and thus furnishing scope for the interplay of its varying forces, involving all the worlds and all creatures, from the lowest up to the very highest.

Such knowledge as we possess concerning the progression of events and the workings of Nature was transmitted to us in the past by High Intelligences and illuminated Sages, who, in previous world-periods,

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earned the right to instruct and guide subsequent upcoming humanities. There never was a time when even the smallest link in the chain of universal help and guidance was missing in any one of the departments of Nature; hence, with respect also to uninstructed man, there have always been advanced entities, who, through their compassion, by precept and by example, have given appropriate instruction and assistance to those who needed their help. There are many grades of intelligent powers, agents of Karmic and Cosmic Laws, upon the ascending ladder of spirituality, that, by their very nature, have ever acted as 'messengers' and beacon-lights upon the path of progress for the human race.

Hence even here and now, in this and every other world throughout the vast Universe, the superior are assisting the inferior in their development, in obedience to a blessed urge within them. This urge pervades all Nature and every sentient thing and being, causing it to become finally fully awakened to a realization of its inner potentialities and its power to join the ranks of the teachers and leaders of men: those who are well qualified and prepared to help and guide others less advanced than themselves.

No one will deny that Divine Intelligence propels the wheel of progress which causes the dense veil of Matter — in which that Divine Intelligence is infolded, and through which it operates — to yield up by degrees some of the resistance of the retarding (tamasic) quality that is its greatest hindrance. But only step by step, without haste and through ceaseless action, can this be achieved as the march of events proceeds in the natural order of things. The human race, as indeed every individual manifested ray or spark of Divine Intelligence, has advanced to its present stage of development by ceaseless action, and will continue to do so, preparing itself ultimately to appreciate the majestic beauty of the universal order, and understand the, as yet, hidden purpose of all Existence.

Divine Intelligence, which has been called 'the Law Itself,' infolded itself in Matter, differentiating and working through incalculable periods of time finally to produce the human type. Kind Mother Nature nursed it to the point where it could devise ways and means to help itself (rather compelled it to do so) and to assume the responsibility for its own further evolution. Thus man is forced to self-effort, whether he will or not, and by the effort into a reliance upon his own inner resources, rather than upon the protection of Mother Nature, who thenceforward becomes his collaborator and friend.

The masses no doubt are still suffering from the effects of former procrastinating habits formed in the past; consequently they are still slow to recognise and accept as improvements many of the great and important changes which have come to the human race. Yet there can

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be but little doubt that a mighty forward impetus is inherent both in Nature and in Man, constantly impelling them forward under the universal Law of Necessity, to uninterrupted action and effort.

What we are pleased to call Nature, is described in ancient philosophy as "the harmonious assemblage of the Three Qualities of Matter," *i. e.*, Creation, Preservation, and Destruction; the latter rather signifying regeneration for purpose of perfectibility, *i. e.*, eternal progression. These forces have also been called the Equilibrizing, the Driving, and the Restraining powers of Nature; also Goodness, Passion, and Darkness; the interactions of these three great qualities producing perpetual change.

Every thing or being, conscious or unconscious, organic or inorganic, in or out of a body, that participates in the privilege of life, is subject to these qualities in varied proportions, by which is established the rank, status, and condition that it occupies in the economy of Nature.

The stream of life unavoidably flows toward progress,—universal in Nature, and specific in man. In man this progress is achieved through work and constant activity by which he creates causes that revert to him in the shape of effects. Owing to the seductive power of Nature's enchantments, which but few have been able to withstand, the majority have procrastinated, and it is no wonder that therefore only a small minority have been able to make the most of the proffered opportunities, and learn their lessons.

Antiquity has bequeathed to us an invaluable treasure in the *Bhagavad-Gîtâ*, which is said to be one of the oldest scriptures of the world, embodying the essence of Vedic Wisdom. It is pointed out therein that right action is the path that leads to freedom, and that human conduct should be an offering of service in harmony with the Laws of Nature. Only by right action and self-directed evolution can man overcome the limitations of Matter, placed in his way by the cycle of necessity. Meanwhile, of course, there is much groping in the dark, and many conjectures are made as to the 'why' and the 'wherefore' of the many vicissitudes of life. However, there are some who have, thanks to continuous efforts along certain well-defined lines, succeeded in catching a glimpse of the Light which illumines the way.

It is further said that through right action, man may conciliate these laws, and attain equilibrium and Divine Harmony; for the Laws themselves are an embodiment of the absolute balance of the eternal principles of 'give and take,' by which the whole of creation, including man, is sustained.

THE FOUR PATHS

Right action, according to the *Bhagavad-Gîtâ*, is bound to result from a complete recognition of the Unity of Life in its infinite variety of

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forms and conditions. This recognition is attained through the development of man's inherent faculties, which manifest themselves in four distinct lines of natural inclination or predisposition, existing in the mind. They are the natural leanings to Action, Contemplation, Devotion, and the Attainment of Knowledge. All these are present in every individual, be he of high or low station, educated or uninstructed, of good or bad tendencies. In every case, however, one of these four characteristics is *especially* dominant, denoting the particular type of character that an individual has built up from experiences assimilated in the past. That predominant tendency permeates thought, action, and temperament to such an extent that, temporarily, it crowds back into comparative latency other leanings. It is a matter that may be easily observed, both in oneself and in others, that the dominance of one of these inclinations is apt to hold almost exclusive sway over the life through the greater part of one incarnation.

In the course of time every human being will awaken to a recognition of the great realities that can be found only in True Religion, whereby the soul may rejoice in absolute harmony and union with all that lives. True Religion embodies all the verities concerning action, meditation, knowledge, and devotion, which alone can secure for man eternal Freedom, Wisdom, and Bliss. This spiritual knowledge may be approached in four different ways: firstly, by those who endeavor to perform what they accept as their duty irrespective of results; secondly, by those who seek the realization of Truth through introspective contemplation; thirdly, by those who strive for Knowledge through reason and constant observation; and fourthly, by those who endeavor to exemplify Truth and Righteousness through Devotion.

The ethical basis of all these various paths being essentially the same, it follows that an aspirant, whose personal predilections incline him to seek the ultimate goal by one of them alone might also obtain exactly the same results by following one of the other paths indicated. The result of every effort put forth is always commensurate with the motive which propelled it, and the amount of energy expended thereon, and no more; but a broadening outlook upon universals and a deeper conception of the eternal order of things will always result from all such efforts. Eventually it will, however, be realized that the recondite categories embracing *all* these paths can alone round out a complete balance of the *whole* being; the physical, mental, moral, and spiritual faculties.

As we may readily see by observation of the life around us, in its present stage of evolution, individual units are not yet prepared to pursue all the lines of the four paths, so to say, at once, which in unison alone can lead to full spiritual development. Nor would it be prudent for them to

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attempt to do so, since natural inclinations at best point in one or another particular direction, indicating for the time being where the most direct path to progress lies.

From the foregoing we may see, to a degree, how these four categories or suggestions for introspection embrace, in their entirety, every possible province of the mind, as also of that un-named faculty — the soul — which synthesizes them all. We may also have seen, that, for all those who yearn for a life of realities, rather than of mere sensation, moral conduct as a basis for all action, thought, and aspiration, is an uncompromising necessity. The senses, which are important and valuable instruments for those who know how to handle them, are deceptive and dangerous to those who are sensitive and crave for excitement and sensation. It is the undeveloped mind that stands as a stumbling-block between the senses and the soul of man. It devolves upon the lower part of the mind to lay itself open to the inflow from the soul, so that the aroma of the work done by the outgoing senses may be assimilated by the Higher Mind or the Soul.

When a joint action between the inner and the outer instruments of man is established, and the senses are made subservient instead of being dominant, then it will not be long before new avenues of perception open out before him, along which life will appear revealed in an entirely new aspect. The senses used as instruments of the outgoing emotions and sensations are therefore important in evolution in its primary stages. On the other hand, for the purposes of ingoing experience, such as introspection, meditation, and devotion, the senses must become unconditionally the servants of the soul.

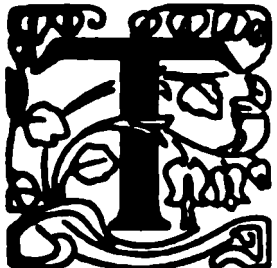
The most gratifying recompense awaits the diligent student who truly estimates the significance of introspection, and the inestimable value of a knowledge of self. The natural tendency towards meditation is not the least; indeed it is, we may say, the greatest of benedictions that has been bestowed upon man since the beginning of the present Grand Cycle of his evolution. And as soon as one becomes conscious, even in the faintest degree, of his innate divinity and realizes, if but for one single second, that verily he is inseparably united not only with the least but also with the greatest of all created beings, then will he have made a rift in the dense veil of Matter that hides the Eternal, and thereafter no power in Heaven or on Earth can ever close that veil again for his eyes.



“It is the inner life that man must bring forth. He must become a conscious part of Universal Law.”— *Katherine Tingley*

ARCHAEOLOGICAL NOTES

C. J. RYAN

HE problem of the origin and the past of the human race in America is becoming more fascinating and not less mysterious with every new discovery. Gradually it is dawning upon some thinkers that the key *may* be found in the traditional lost continent of Atlantis. No longer is it regarded as absurd to accept the possibility that Plato's account of it was founded upon fact, however imperfectly recorded.

According to Theosophy, the traditions preserved in the records of Greece and some of the Oriental nations are correct in so far as they relate that a true civilization existed in lands now sunk beneath the Atlantic Ocean before the great cycle of decay set in which resulted in the so-called 'primitive' Stone Age — really not a primitive but a *degenerate age*.

If we merely assume for the sake of argument that an advanced culture prevailed in Atlantis at some very distant date, finally to break up some thousands of years before the generally-accepted time of the dawn of Egyptian and Mesopotamian civilization, many of the difficulties in tracing racial and linguistic affinities disappear. By the method of 'trial and error,' of seeing which hypothesis fits the facts most appropriately, the great discoveries in science are made, and in this way it is easy to find that there is a great weight of evidence in favor of a prehistoric Atlantis inhabited by non-savage people, contemporary with, or even earlier than, the 'Pithecanthropus' or the Piltown man.

The question of a very ancient continent inhabited by man in a more advanced stage than the supposed 'primitive ancestral savage' is a highly important one, because, if such an Atlantis can be demonstrated, it reconstructs our notions of human history and development. It does not destroy the fundamental truth of evolution but it brings in new and disturbing factors which must be reckoned with if we are to get a true impression of its process. It may come to many as a shock to realize the possibility that evolution of intelligence did not begin in the early Stone-Age, but that this was a stage of retrogression. The Theosophical doctrine is put very plainly by H. P. Blavatsky in *Isis Unveiled*, Vol. I, chapter ix:

"As soon as humanity entered upon a new one [cycle], the same age with which the preceding cycle had closed, began gradually to merge into the following and next higher age. With each successive age, or epoch, men grew more refined, until the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle, by

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imperceptible transitions; highly-civilized, flourishing nations waxed in power, attained the climax of development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start."

After quoting a description of the savage race of Les Eyzies, cave-men, she remarks:

"Such are the glimpses which anthropology affords us of men, either arrived at the bottom of a cycle or starting in a new one."

Evidence is accumulating not only of the former existence of a great 'land-bridge' across the North Atlantic, now fully accepted by geology, but it is becoming more and more necessary to admit the possibility of its habitation by human races of some culture. A significant remark occurs in a recent work, *Ancient Man in Britain*, by Ronald A. Mackenzie, a well-known archaeologist, which shows that he feels the need of further explanation of the astonishing artistic ability and culture of some of the prehistoric Stone-Age races who lived perhaps fifty thousand years ago, and perhaps a good deal more. He says:

"The evidence afforded by the craftsmanship, the burial customs, and the art of the Cro-Magnon races, those contemporaries of the reindeer and the hairy mammoth in South and Western France, suggests that they had been influenced by a center of civilization in which considerable progress had already been achieved. There is absolutely no evidence that the pioneers were lacking in intelligence or foresight. If we are to judge merely by their skeletons and the shapes and sizes of their skulls, it would appear that they were, if anything, both physically and mentally superior to the average present-day inhabitants of Europe."

What and where was this 'center of civilization,' of which the Palaeolithic cave-dwellers were the extreme fringe, if not the Atlantean continent or at least *some of its last remaining islands!*

M. Georges Brousseau, writing in the *Courier des États-Unis* for August, 1924, presents some new and strong arguments in favor of the Atlantean origin of customs and languages found on both sides of the Atlantic Ocean. The entire contents of the article are exceedingly interesting but only a few points can be quoted here:

"Atlantis, which was situated between the Canaries and the Caribbean Sea, was inhabited by a civilized race, intelligent and warlike, of which we still find today the ethnical character despite its breaking up about a hundred centuries ago. Monuments and ruins attesting its prosperity and power exist in numbers in Central America and South America. The Peruvians and Mexicans were not the authors of the architectonic marvels found by the Spanish Conquistadores; they were the degenerate descendants of a Caribbean dominating race, the Atlanteans."

The writer then proceeds to give reasons for rejecting the prevailing notion that the Bronze civilization came from the Orient, and for accepting the idea that it was derived from Atlantis, reinforcing his arguments by many striking facts from both sides of the Atlantic. He mentions the solar sun-dial found in France in a cave at Duruthy near Peyre-

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horade which resembles those of ancient Mexico, and specially emphasizes the similarities and even identities between the Basque language and customs in the Biscayan region and those of certain West-Indian tribes. He gives a tradition current among the Basques themselves: "Our ancestors inhabited in former times and in great numbers a space relatively constricted, from which, later, they scattered far and wide, into countries separated from one another, divided by continents and seas."

This looks like a definite recollection of the dense population of 'Poseidonis,' the last surviving island of Atlantis. M. Brousseau continues:

"The ethnographical study of the inhabitants of the Canaries, despite their crossings since their modern discovery, prove that the Guanchos of the Islands are the same race as the ancient Mexicans, the natives of Florida, the ancient Egyptians, the Iberians, the Basques, the Etruscans and the Phoenicians." (See the remarkable work of the Portuguese savant, J-M. Pereira de Lima: *Iberians and Basques*.)

Let us turn to *The Secret Doctrine* by H. P. Blavatsky, and see what light the Eastern Wisdom gives on this point. On page 740, Vol. II, we read:

"Of the great Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and Daitya and a stray island or so. The Atlantean connexions of the forefathers of the Palaeolithic cave-men are evidenced by the upturning of fossil skulls (in Europe) reverting closely to the *West Indian* Carib and *ancient Peruvian* type — a mystery indeed to all those who refuse to sanction the 'hypothesis' of a former Atlantic continent to bridge the ocean. . . . What are we also to make of the fact that while de Quatrefages points to that '*magnificent race*,' the TALL Cro-Magnon cave-men and the *Guanches* of the Canary Islands as representatives of one type — Virchow also allies the *Basques* with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal *American* dolichocephalous tribes and these same *Guanches*. The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. . . ."

And on pages 790-791:

"Skulls exhumed on the banks of the Danube and Rhine bear a *striking similarity to those of the Caribs and Old Peruvians* (Littré). . . .

"According to Farrar, the '*isolated language*' of the Basques has no affinities with the other languages of Europe, but with '*the aboriginal languages of the vast opposite continent [America] and those alone*.' Professor Broca is also of the same opinion.

"Palaeolithic European man of the Miocene and Pliocene times was a pure Atlantean. . . . The Basques are, of course, of a much later date than this, but their affinities, as here shown, go far to prove the original extraction of their remote ancestors. . . .

"The Guanches of the Canary Islands were lineal descendants of the Atlanteans. This fact will account for the *great stature* evidenced by their old skeletons, as well as by those of their European congeners the Cro-Magnon Palaeolithic men."

M. Brousseau gives a long list of words identical in sound and meaning from the Basque and the Carib or Guiana languages, and says that the terminations *ac* in Brittany and Gascony are of Atlantean origin, and that the *tche*, the *ary* and *iry*, and similar place-names on both sides of the Atlantic are conclusive testimony of a common origin. The conclusion

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of his article is worth quoting in full, but we have only room for these striking paragraphs:

"In excavating on the site of the Forum of Rome . . . the mattocks of the Italian workmen, in 1904, brought to light a cemetery older than the Romans of history, tombs where men of another race slept surrounded by jewels, ornaments, vases, arms, and utensils of all kinds, resembling those we have seen in the treasures of the Indians and also those found in the Toltec ruins.

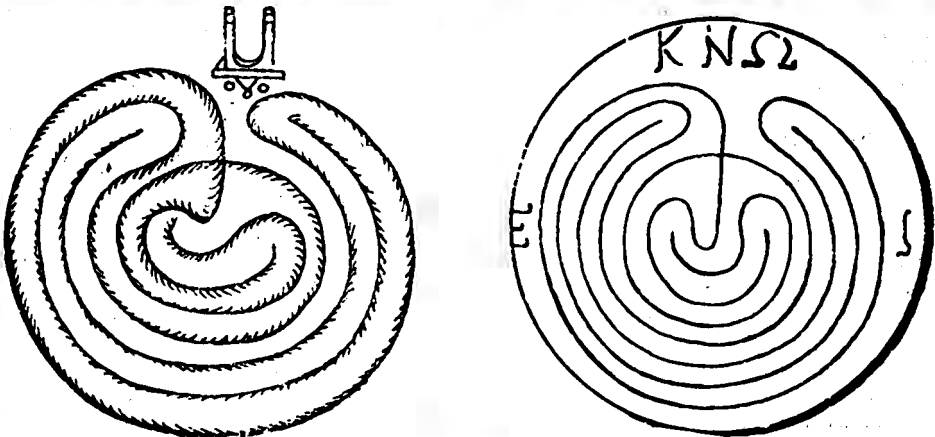
"History has deceived us to this day. It was generally agreed that we should be told that until Rome of the kings there was nothing at all on the Seven Hills. The ancient possessors of the soil, of more than twenty-five centuries ago, have been despoiled, massacred, blotted out for ever it would seem, from human memory. But Rome was only a successor. . . .

"These truths are disconcerting to the exegetists and thinkers of today, who believe they have determined once and for all, with their specious conception of the Creation, the elements of the instruction of all future generations.

"Until now it has been claimed, as an article of faith, that the migrations of races came exclusively from the East, from which it would follow that the ancient civilizations of Chaldaea and Egypt had an original analog, which is impossible because no relation of character exists or can exist between them.

"It is not so, as we see it, when we look carefully from the Western Coast towards America. To deny the facts today is willingly to overlook or ignore the rational data of recent science, or to be obstinately prejudiced. So we must render the Caribbean race, hitherto unacknowledged and discredited, the incomparable glory returning to it in the mission assigned by Destiny under the name Atlantean. Like a star of the first magnitude, it shines in the firmament of science because, from the utmost limits of our history, its civilizing influence has reigned as mistress of the two hemispheres where it has left profound and still vital traces of its intervention."

The French ethnologist does not seem to know of a singular piece of



(LEFT) THE 'HOUSE OF TCUHU': THE LABYRINTH PATTERN OF THE PIMA INDIANS, ARIZONA

From *American Anthropologist*, Vol. IX, Fig. 34 (inverted)

(RIGHT) A COIN FROM KNOSSOS, IN CRETE, SHOWING THE LABYRINTH OF MINOS (200 — 67 B. C.)

From Catalog of Greek coins in the British Museum, 1887 vol., Plate VI

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evidence of a possible prehistoric connexion between the two sides of the Atlantic, known as 'the House of Tcuhu' (Tcuhiki), but it should be kept in mind in view of further information. About one hundred and sixty years ago a Spanish traveler visited the country of the Pima Indians in the Gila Valley, Arizona, and wrote a manuscript account of his journey which still exists. On the margin was drawn the figure given here, which the Pimas drew on the sand, and he said, it represented a 'house of amusement.' Dr. Walter Fewkes, the well-known archaeologist, recently inquired of an old Pima Indian about it, and was told that no ancient house in that region had a ground-plan like that shown in the figure, but that "he was acquainted with a children's game that employed a similar figure traced in the sand, and it was called the house of Tcuhu." The diagram has also been found on the adobe wall of the Casa Grande ruin among Indian pictographs of an early date.

Now comes the remarkable observation made by Professor Colton that this apparently native Indian sand-figure is identical with a symbol on the reverse of a silver coin of Knossos in Crete, representing the famous Labyrinth of King Minos, though the coin cannot be earlier than B. C. 200.

A comparison of the Cretan and the Indian figures shows that there is not merely a general or superficial resemblance between them, but that they are essentially the same. How can such a complicated and extremely distinctive design have come into existence independently, and yet what connexion can there have been between Mediterranean Crete and the far western Arizona valley? The problem is one that has baffled the archaeologists, but it would not yet be safe to affirm that it can *only* be explained on the theory that this design had some prominence in Atlantis and was preserved by some who fled to various parts of the Old and New Worlds after the final cataclysms, yet it is not easy to find a better explanation.

Some years ago a singular claim was made in a series of articles published in England, America, and Sweden, purporting to be written by Dr. Paul Schliemann, grandson of the famous discoverer of Troy. This claim, which excited considerable comment from eminent geologists and archaeologists, was in part that vases and other objects with similar inscriptions and decorations had been found in Troy and Central America. They were said to be made of a peculiar clay not found in America or Europe, and therefore presumably they came from the lost Atlantis. No satisfactory account has been published of these alleged discoveries and we cannot accept them as authentic: if accepted by science they would establish the Atlantean hypothesis on a firm basis. But the incontrovertible fact of the identity of the Labyrinth-pattern on the Cretan coin with the Arizona 'House of Tcuhu' labyrinth makes it seem possible that

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the Schliemann story may have some foundation. We must never forget that only a few years ago the marvelous and advanced civilization of ancient Crete was entirely unknown, and archaeologists considered the Greek traditions of the Labyrinth and King Minos to be a 'Solar Myth' with no basis of fact!

The strong prejudice — caused originally by lack of information — against admitting the existence of man, especially civilized man, in ancient America, is gradually breaking down under the weight of constant new discoveries. Near Mexico City some remarkable structural and decorative remains have lately been found under geological conditions that are believed to prove an age of many thousand years — perhaps eight or ten!

Last July, Professor W. Niven and Dr. J. H. Cornyn uncovered a prehistoric library consisting of a collection of hundreds of stone tablets, buried under a thick deposit of volcanic ash and debris, ten to twenty-five feet beneath the surface of the ground. Careful estimates of the time taken to deposit the various strata lying above the remains have determined that the tablets have been there for at least seven thousand years, and probably for much more. Not far off stands a rude pyramid whose base is submerged under ten feet of lava in which human skeletons were found; it may be thousands of years older than the great eruption which inundated the valley with a fiery flood and killed the inhabitants. The tablets are covered with carved and colored writing containing obvious references to the sun, moon, and stars, of which the writers seem to have known much; fire, lightning, the Earth-Mother, morning and evening, and the volcano-gods.

Some claim that the tablets are the product of a 'Mongoloid' civilization older than the Aztecs or even the Toltecs, but it is not necessary to accept the theory of an Asiatic migration to America in order to explain certain Mongolian characteristics, though we may fully agree with the immense age demonstrated by the geologists. Speaking of the recent discoveries of pyramids and other remains buried under volcanic lava and ash which prove a large and well organized community at some far-distant date in the Valley of Mexico, Byron Cummings, Professor of Archaeology at the University of Arizona, says:

"Point out as we may similarities to Mongolian types, or to western Asiatic and Egyptian designs and conceptions, we must acknowledge after all that the early inhabitants of America were distinctly American. Their dissimilarities to Asiatics, both east and west, to Africans, and to Europeans, are far more pronounced than their similarities. They form a large group of the human family, separated from the parent-stock at some remote age. . . . America thus has a prehistory extending far back into the early centuries of human development. The steps of her progress and the successes achieved are as interesting and instructive as any attained by the renowned human groups of the Old World. . . . The unraveling of the history of early America devolves upon American scholars from Canada to Chile."

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And we may fully expect many more surprises when the more distant past begins to reveal its hidden secrets.

From the East we are also receiving startling information about the antiquity of civilized man in regions where nothing was known. Sir John Marshall, director-general of archaeology in India, announces the discovery of pottery, coins, chessmen, engraved seals with unknown script, etc., in the Panjâb and Sind, *covered by many successive levels of habitation*. Professor Sayce has found that these inscribed seals are practically identical with the Proto-Elamite tablets discovered by De Morgan at Susa in Persia, and, therefore, that there must have been a close connexion between Susa and cultivated people in the northwest of India at about *three thousand years B. C.* Sir John Marshall points out that hitherto our knowledge of Indian antiquities has carried us only to about 300 B. C.!

Many of the leading Orientalists have shown a strong objection to the idea that a high civilization existed in India more than a few centuries B. C., and especially to the claim that writing was known there in early ages. The great antiquity of Indian culture was strongly defended by Madame H. P. Blavatsky, and she gives strong arguments, derived from native and other sources, to prove that much of the marvelous religious literature of India is immensely old, and that it is preposterous to suggest that India derived its knowledge, including the art of writing, from the later Greeks. We find in *The Secret Doctrine*:

"But such existing prejudices will have to give way and disappear very soon before the light of new discoveries. Already Dr. Weber's and Mr. Max Müller's favorite theories — namely, that writing was not known in India, even in the days of Pânini (!); that the Hindûs had all their arts and sciences — even to the Zodiac and their architecture — from the Macedonian Greeks; these and other such cock-and-bull hypotheses, are threatened with ruin. It is the ghost of old Chaldaea that comes to the rescue of truth. . . ." — Vol. II, pp 225-226

Pânini was a grammarian who composed a marvelous grammar of 3996 rules, and who was 'liberally' allowed by Western scholars to have lived a few centuries B. C. The new discoveries in the Panjâb referred to above, are additional evidence in the recent accumulation of testimony to the accuracy of the information upon which H. P. Blavatsky based her belief in the great antiquity and culture of the Indian civilization.



"THEOSOPHY is, then, the archaic Wisdom-Religion, the esoteric doctrine once known in every ancient country having claims to civilization. . . . Our society is also called the 'Universal Brotherhood of Humanity.'"

— H. P. Blavatsky

AS TO SUCCESS AND FAILURE

TALBOT MUNDY

THERE was once a nobleman, or there is said to have been one (Las Casas mentions him), who caused thirteen Indians to be burned alive in honor of Christ and the twelve Apostles. Applause perhaps appeased his morbid appetite for adulation, though there may have been concomitant emotions. He achieved success, precisely as he measured it. And though he may have passed out of the world less painfully than did the victims of his orgy of aspiration, the permanence and quality of his success are unconvincing.

And there was Caesar, who came, saw, conquered,— his genius, brain, influence, and hardihood all concentrated on the one determination to assert himself and yoke the strength of conquered peoples to his chariot. He even deified himself and set his image in a Roman temple. There are more who envy Caesar than who crave to emulate the nobleman who burned the Indians to death; he has more apologists because he peacocked on a grander scale. And yet, if numbers are significant, and if attainment shall be measured by extent and aftermath, it needs not much discernment to observe that Caesar merely wrought more havoc, more titanically than did the immolator of the Indians.

So much depends on how we measure failure and success; and, probably, each individual on earth possesses secret standards of his own, in many cases secret from himself for lack of self-examination, by which he measures both his own attainments and those of others.

There was Hypatia, who taught that happiness may be attained by searching for the truth, and living, reckless of the consequences, decently. The advocates of the accepted dogmas of that day not only slew her but in indignation at the purity she preached defiled her body, scraping every scrap of flesh from off her bones. Said they, 'that proves she failed.'

And there was Socrates, whom the Athenians put to death. That obstinate old hero, sweetly reasonable and unreasonably (so said the Athenians) impulsive in his efforts to direct attention to contemporary evils, resisted all persuasion to desist from breaking up the molds of thought — until the rulers of the city made him toast the tired humanity he loved in a cup of hemlock. Did he fail? Or did the tyrants fail, whose very names have vanished?

H. P. Blavatsky came into the West within the memory of men and women who have spoken with her and have heard from her own lips her message of the Ancient Wisdom. Measured by the standards that apply

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to commerce and the race for personal advantage, she could not be called a 'favorite of fortune.' She did not die rich. She left no legacies of carefully invested funds whose income should endow establishments for proving to the world how thrifty Wisdom is, and how materially buttressed are its children. She did not taste fame, but infamy. No legislatures voted her a tablet on their walls. The satirists and journalists aimed stinging jibes at her; religious dogmatists persecuted her; her very ill health, caused by her unselfish efforts for humanity, was made a butt for ridicule. She died. The evil her accusers coined still echoes faintly here and there. She died tired; she was doubtless glad enough to go; but did she fail? No. She succeeded amazingly. Her work lives after her as a world-wide movement, yearly growing in power and influence.

The human mind is an amazing breeding-place of paradox. We hero-worship when the mood is on us, but the mood depends, too often, on the comforts we imagine that we need. Our military heroes are the men who died defending gaps in a material defense, providing safety for the rest of us. We can admire that sacrifice. We can admit that their failure to preserve themselves was glorious, and justly we inscribe their records in the rolls of fame.

And we are willing — all the nations of the earth have done it in their years of decadence — to go a step or two beyond the totally material, when things material have somehow lost their taste and death seems more than formerly convincing,— we are willing then to hero-worship at the shrines of saints and prophets who are said, however falsely said, to have performed self-immolation for remission of our sins.

But he who dares to challenge all the hatred of reaction by suggesting to us that we should think and, thinking, make ourselves a battlefield of light against the darkness, higher against lower nature, inspiration against habit,— that one becomes a nuisance, not a hero in our eyes, however selflessly he suffers in his fight for all humanity.

What is success? We live this little life and leave behind us bones that crumble into dust; what else? It is a platitude to say that money never purchased happiness; all know it, he who wallows in his wealth as well as he who winces for the lack of half enough. Possessions, though we crave them, simply add their ball-and-chain to the encumbrances with which we litter up our lives; and though some seek their happiness in dying rich, that their survivors may enjoy the fruit of all their energy, it remains yet to be shown in any instance that wealth resolves life's handicap, though many of the rich have sought to buy contentment for the poor.

And nations are as individuals. In all recorded history there is not one instance of a nation's happiness increasing as a result of material conquest, which, on the contrary, merely magnifies the problems to be met

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and leaves to generations yet unborn an aftermath of rancor and revenge.

Analysis of motives that impel humanity along its turbulent and constantly repeated course, each generation deeming itself wiser than its forbears, yet adopting the same methods to escape the same old pitfalls and lamenting with the same cries when the same results ensue, reveals that competition holds a foremost place. Men, cities, nations, races, even continents of people, judge their progress by material advantage. Life has been accepted as a 'struggle for existence.' The profound experience of ages, out of which was minted the immortal warning "Give, and it shall be given unto you," when not forgotten is reduced to a refined, far-seeing selfishness. We give, that we may get. We sacrifice, in order that "bread cast upon the waters" may return to us. The wise words "unto him who hath shall more be given" have been tortured into a command to grab — get — keep — and get more, whether it be wealth, fame, authority, or (subtilest of sensual deceptions) self-esteem.

Not many of us like to see conceit in others. We ignore it in ourselves, or misinterpret it to mean the consciousness of goodness. Most of us have met at some time persons who inflict the pride of their humility on neighbors, and not many of us have refrained from the commission of that impudence at times, when the reaction from our positive conceit set in. The ebb and flow of ugly pride and uglier humility will never cease until we change the basis of our thought and judge ourselves by what we are, not by what we would like to seem to be.

We presuppose, in theory, a universe that is exactly what it is; that is becoming what it is becoming; that has purpose, possibly inscrutable; whose government is Law, unvarying, admitting no exceptions. And in practice we proceed to try to break that Law, to be exceptions, to become something different from what is purposed for us, and to be what we are not. The result is failure, which persists in myriads of guises just as long as the delusion lasts that we can break eternal Law. Ignorance of the Law avails us nothing, nor does remedy consist in an attempt to change the Law, but in discovering what the Law is and in directing our own efforts in accordance with it, when discovered.

Failure is at least unpleasant, and its sting lies in its inescapable conclusion: it obliges us to reconsider life — but that, too, is the reason why so many failures are precursors of success. Failure so convincing that the clamor of dissatisfaction dies and silence supervenes, is victory at last. No pig under a gate can yell more self-intently than a failed man's pride can clamor against luck or against other people's falseness; but in the stillness of what seems uttermost disaster other impulses can find their way into the consciousness, and new hope dawns.

Success consists in being what we are, not in deceiving ourselves and

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others that we are something else than what we are. If we can recognise ourselves, and be, with all our might, that Man that we discern, if dimly, in our moments of true inspiration, no other purpose will remain, nor will any sense of competition cloud the issue. We shall see ourselves becoming, not by pretending to be, and not by theorizing, but by being something. In the death of our delusions, stung by discontent, eventually we are driven to discern that mere lip-service to ideals destroys the very vision of the goal we crave; and we must be the very spirit we aspire to, just as rain is wet and not a theory of wetness. Calendars, however beautifully printed, grow no crops; it is the spring that starts the seeds, the warmth that nurtures them in nature's breast. Ungoverned by the heart no intellect, no will, can find the upward way.

When aspiration enters consciousness, we waste time if we worry over consequences. Is the aspiration true, or is it false? Shall we accept it, or reject? Is it a glimpse of real being, or a whiff out of the swamps of the delusion-breeding lower consciousness that tempts us?

There, momentarily and forever, the dividing line between success and failure runs; but so intense is racial habit and inherited predisposition to adopting subterfuge, that we attempt all sorts of methods of evading exercise of judgment. There are those who go to 'advisers' for the decision; there are others who seek fortune-tellers; there are many who take whichever course at first appears the easiest, consulting none but their own surface-impulses. And there are not a few who steep themselves in what they have been told is occultism, hoping, as it were, to run before they have begun to learn to walk, aspiring to results before they have remotely made acquaintance with the causes.

No man knows more, nor can know more, of occultism than his hourly exercise of judgment demonstrates. The child, who is spontaneously joyous, is a vastly deeper occultist than he who strains his intellect in order to acquire 'control of forces,' which, if rightly his, he would possess as naturally and apply with as much ease as he does the law of circulation of the blood. Success in occultism, as in all else, lies in doing with the whole heart eagerly the instant task at hand, if that be chopping wood or intricately managing finance.

"That thou doest, do with all thy might," is counsel taken from the deepest wisdom of the ages; but — be it noted — it says nothing about watching for immediate results. Discouragement is always due to that peculiarly human vice of seeking instant, open recompense for effort. They who dabble in the dark of occultism, trespassing beyond the confines of the 'now and this,' are no whit wiser than the men and women who forget that deeds done in the dawn of history are hedging us today with consequences. He who strives, by delving into mysteries, to find a

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short cut to a higher dignity is actually more materialistic in his aim than is his fellow who digs and plants potatoes. Both seek to satisfy a human craving, but the man who digs the dirt goes straight to nature, doing what he knows and leaving nature to produce the consequences. He who tries to soar into the unknown by a short cut, making intellectual experiments too subtil for his present stage of evolution, seeks material phenomena no less than the potato-digger, with the difference that he ignores his own unwisdom while he violates his soul in the pursuit of intellectual sensation.

No issue can be taken with the man who fancies he has only one earth-life to live, whereafter night and nothing, or else the grim alternative of yelling hell or sentimental heaven. He can have no sense of ultimate responsibility nor see the value of the passing minute. If he can escape, or thinks he can escape, the outcome of his thinking and his doing, of his thoughtlessness and of his own neglect, by the accident of death or by the importunity of prayer, he will govern himself accordingly. He must be left to grow until, confronted by experience, he reaches for the deathless Spirit in himself, and learns.

But there are those who have escaped from the delusion of the one earth-life; who have abandoned fear of hell or hope of heaven; who have seen a nobler vision of their destiny than everlasting idleness in a Semitic sanctuary; who have replaced fear with feeling of responsibility; who know that there are many lives, and that the *living of them is the means of evolution*.

Nobility of purpose is revealed, and new horizons reach into an infinite, that is appealing and assuring because Now is of the very essence of it and no swamps of an incalculable chance waylay the pilgrim's feet. No longer is there any question what we leave behind us except bones that crumble into dust. Our very dust becomes ennobled; it becomes the stuff of which ensuing molds are fashioned in which infinite varieties of life shall have experience.

When the eternal vastness and the dignity of evolution has begun to dawn in consciousness, no thought, no deed, is insignificant. No minute lacks importance. The division between failure and success lies visible and comprehensible. Success is seen as new ennoblement, attained by effort and so fluxed into the character by Nature's alchemy that thought and act thereby forever more are governed. Failure becomes revelation of the next step to be taken in the ascending scale of Manhood; and the end of a material mistake becomes a challenge to dehypnotize the vision, to look for the ascending Path exactly at one's feet, to learn that lesson, and go forward wiser for the experience, more tolerant of others' blunders and more generous.

For generosity is of the essence of success. We judge a lamp by the

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effulgence of its rays. That lamp that gives the brightest light, with least annoyance and expense, is a suggestive symbol of the alchemy of evolution. There is no improvidence in spiritual living; not an effort made at spiritual self-improvement that can fail of its proportionate effect on all the universe. Incessant self-control, so governing ourselves as to become more capable of spiritual vision and less capable of false enthusiasms, is our objective; its attainment is the greatest gift we can bestow on all mankind.

Now a lamp that burns in daylight might be put to better uses. They who cavil at unequal distribution of the world's material rewards may well consider the suggestiveness of lamplight wasted while the sun shines. A no less authority than Jesus is reported to have remarked "the poor ye have always with you"; and a countless series of sermons has been preached, an utterly innumerable stream of books brought forth, in efforts to explain that saying or to twist it, either into an apparent compromise with human hopes or else into a brief for fatalistic resignation. Yet its paradox is easy to interpret if we bear in mind that evolution goes on simultaneously on the spiritual plane and the material.

We being here to make experience, through which we may evolve into a higher state of consciousness and simultaneously change, by our employment of it, the particular material environment at which we have arrived, there is a dignity — and more than that, a glorious responsibility in being born into the stratum of society where quality of manhood obviously most is needed. The illogic of the situation vanishes when that viewpoint is realized; for who shall know the needs of poverty unless he learn them at first hand? Who otherwise shall learn compassion?

Is it beyond the reach of human comprehension that a great soul, rich from the experience of aeons of earth-lives, as daring as the ray of light that plunges into gloom, and having reached that stage of self-directed evolution when it even can select its own next line of effort, should deliberately choose a birth into the very depths of poverty? Of what use else were all its well-earned alchemy? Shall it paint the lily white, or shall it plunge into a sea of misery and transmute that? Which effort is the nobler?

Shall a soul learn all the intricate economy of Nature through a series of births into a world of lethargy and ease? And may there not be souls whose turn has come to test themselves in that wide realm of opportunity that poverty presents?

Too readily we all identify ourselves with matter — shapes with which time clothes us when we go forth into earth-experience. It would be as sensible to call ourselves the clothes we wear. Brain, body, intellect, the senses, are the aggregate of what we have deserved through previous

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exertion; our environment is the exactly measured scope of our ability to play the man.

The paradox, so baffling to the men and women who believe they visit earth but once and then are done with it, grows clear as daylight if we keep man's true essential divinity in mind. The mystery of how, and why, "the poor are always with us" and no money can be made to buy more than a momentary anodyne, ceases to be a mystery at all. Materiality can no more change itself than darkness can. It is through spiritual consciousness that matter yields and men grow masters of their destiny; and disregard of mere material results, while aiming at the spiritual goal, lays matter in subjection.

To try to place matter in subjection by manipulating matter is the snare that traps the would-be 'higher occultist,' who, if he should expend the half of the amount of energy in striving to identify himself, by wholesome living, with that true divinity that is his higher self, would earn more virtue in a minute than a life-time of ambitious conjuring can gain for him.

The higher knowledge comes of higher living at the stage at which we are, not of trying to obtain it by manipulations of the intellect. All Nature is exactly balanced and the individual who leaves the royal road of duty, seeking to escape responsibility by stealing marches on his Karma, though he may attain a sort of misty half-acquaintance with another plane, will be unbalanced by it, having not the necessary wisdom. And the end of that is chaos, with the way out difficult to find.

We forget that Wisdom seeks us; that its line of least resistance is a balanced character; that he who has attained to self-control and a delight in duty is inseparably one with Wisdom, which will find him out and feel its way into his consciousness exactly in proportion to his value to the human race.

The survival of the fittest is undoubtedly a law of Nature; but the fittest are not necessarily the fattest, nor the richest, nor the most successful on the plane of mere material results. Viewed through the distorting lenses of materiality, Lao-Tse, the Buddha, Jesus, and Pythagoras, the Druids, and all truly spiritual teachers, have been failures; it is not recorded that they slew their tens of thousands, or excelled in sport, or left invested money to endow associations that should standardize religion and enforce its rule. With a convincing unanimity they all ignored the weight of popular opinion, the threat of violence, the said-to-be omnipotence of numbers and the lure of gold. Is there a financier on record, or a demagog, or an elected ruler, or a conqueror by force of arms, whose efforts have achieved one fraction of the benefit that theirs did? How many men were happier or wiser as a consequence of Caesar's triumphs?

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Was it Croesus who expressed the Golden Rule? Did Roman arms, or Roman gladiators, pave the way for Vergil's poems, or was Shakespeare raised on the rapine of Drake? There have been great kings; which of them has wrought surviving changes on the earth remotely comparable to the bloodless revolution set in force by Lao-Tse, to cite one simple instance?

What then is fittest to survive? that is the question — not whether to be or not to be, as Shakespeare makes the unhinged Hamlet ask. The dullest wit can answer, if the elementary and fundamental fact is not forgotten, that we shall return to earth — it may be a million times, or oftener — to meet the consequences of our action and neglect. What nature of conditions do we choose to meet when we revisit earth? And do we wish to be the victims, or to be the agents through whom the regenerative forces of the universe may find expression and prevail over materiality?

Success reshapes itself in that perspective. Failure dons new hues. Time loses its significance in the importance of the everlasting Now. Desirable results appear less tangible and not so measurable in the scale with dollars and political control. Intolerance of other men's and other nations' vanity succumbs before alertness to our own imprisonment within a mold of prejudice that we begin to work to break. Self-discipline replaces the desire to govern others. True self-interest is seen to be attainment of such self-command as shall admit more wisdom into our own complex nature, driving out the dregs of ignorance in front of it, thus fitting us for manlier life now. So destiny is fashioned. So are laid the genuine foundations of success..

The problem is one and the same, whether a man possesses millions, or owes them; whether he has been elected to a legislature as the representative of millions, or whether a community, for lack of wisdom, in itself and him, has thrown him into prison. Destiny appoints no favorites, anoints no specially favored sons, avoids no issues, and ignores no subtleties of surreptitious lapses from integrity. We carve our own careers; and he who wrings extravagant amounts of money from the sweated labor of men, women, and children driven to obey him by the pressure of necessity, will learn inevitably, in experience, the sharpness of that shape of selfishness. Death may afford a breathing-spell, but it avoids no consequences of the acts that we commit; and there is many a man in prison, brought up short by that predicament, and so provided with an opportunity to think and look for the solution of life's problem in himself, whose destiny will uplift and enrich the world.

Success and failure are twin frauds until the mask is stripped from them and we discern that dread of one is as unjustified as craving for the other.

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Then, those frauds exposed, we see the true direction for expenditure of effort and thereafter we permit the Lords of Destiny to measure our success exactly, by providing us with opportunity to prove, now, in experience, how far we have identified ourselves with the divine in us. That is the only test worth taking, and the only evidence that counts.

WHAT IS CHRISTIANITY?

H. T. EDGE, M. A.

LIBERAL views of Christianity are becoming more common every day, and the religion is being to a large extent re-interpreted. Theosophy has from the first advocated such views, as may be seen in the writings of H. P. Blavatsky — *The Esoteric Character of the Gospels*, and scattered through her editorials in *Lucifer* and her great books, *Isis Unveiled* and *The Secret Doctrine*. Theosophical writers in general have continued in the same strain to the present day; and Katherine Tingley chooses as one of her favorite subjects in her speeches this topic of the right understanding of the teachings of the Christ.

We read in the January *Hibbert Journal* an article by Professor James Ward, of Trinity College, Cambridge, on "Christian Ideas of Faith and Eternal Life," which shows how the ideas so long and ardently championed by Theosophists have gained ground in influential quarters. He says that the words 'eternal life' occur but five times among the sayings of Jesus in the synoptic gospels; but that any doubt as to their meaning is removed by the fact that they are connected with the phrases 'kingdom of heaven' and 'kingdom of God.' This kingdom is described as *present now*, wherever the new life has begun. In the fourth gospel and the Pauline and Johannine epistles, however —

"It is the *present possession* of this life by all who love God, far more than its future fruition, that is asserted and reiterated in the plainest terms. . . . According to the Evangelist, personal acquaintance with God (*γνῶσις*) — called in later times 'God-consciousness' — is already eternal life."

As to Paul, Professor Ward points out that his insistence on the contrast between the old and the new life would be pointless if both lives did not pertain to the world we live in. But it is this 'new life' that Paul calls 'eternal life.'

Another important point: Paul's 'eternal life' is one of *development and progress*. "For now we see in a mirror, darkly; but then face to face: now I know in part; but then I shall know fully." Says the Professor:

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"We miss the meaning of 'eternal' in the New Testament, if we associate it with time at all, and especially if we interpret it as referring simply to a future life everlasting. The one sure way to have eternal life 'more abundantly' hereafter is to have it actually now; and the Christian view — whether it be true or not — is and always has been that, as Jesus taught, the soul possessed by Christian faith already has eternal life and is a member of the Kingdom of God."

He next proceeds to ask whether there *is* such a Kingdom of God. "Is it purely mystical?" he says. For answer he says that, as men share a common intellectual life unknown to the animals, so there may be a third and still higher, a spiritual world or common life, *which intellect alone cannot discern*. Yet we may have glimpses of it, for intellect is not our only faculty nor our highest. And he instances our sense of the noble and sublime, and the inspirations to heroic action which emanate therefrom.

The writer's next contention is one that will sound very familiar to all students of Theosophy. We give it in his own words:

"That in the course of time the inspiring ideas of primitive Christianity have been supplanted or overlaid by others altogether lacking in their religious value or their power to 'overcome the world.'"

It would be too long, and is not necessary, to follow the writer in his synopsis of the details of this process of distortion. Jesus bids his disciples go forth and preach his gospel to the world, letting their light shine before men. Under the sons of Constantine, bishops curse one another, denying to each other the name of Christian and the hope of salvation. They rendered to Caesar not only the things which were Caesar's but the things which were God's too.

But in particular as concerns the present topic, the eternal life came to be regarded as *a state that only begins after death*. This then is not Christianity but one of the things that have been plastered upon it. Its corollary is the efficacy of death-bed repentance. "Can we say that religiously we have emerged from the Dark Ages?"

" 'The Christian religion,' as Harnack has truly said, 'is a sublime and simple thing; it means one thing and one thing only: eternal life in the midst of time, by the strength and under the eyes of God.' "

This concludes our summary of the article and we pass to comment. The present writer, among others, has often enlarged on the theme that to tack spiritual life onto the end of material life is a very crude specimen of religious carpentry. Put heaven beyond the grave, and you banish heaven from this life. It is on a par with that philosophy by which some scientific minds banish all life from matter, which they call 'dead,' and then invent a life-principle to animate it. It is like the artificial distinction between natural and supernatural. Having succeeded in making this life a hell, they find it advisable to have a heaven in prospect beyond the

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grave instead of here and now. They have driven all the eternity out of this life, so they have to invent a future life where there is nothing *but* eternity.

It was not convenient for some of those patrons of the new politico-Christianity to have people taking the gospel too literally. They could not use the kingdom of heaven in their system, so they removed it elsewhere. It is clear, as so many Christians both clerical and lay fearlessly admit, that a study of Christian origins and history cannot militate against the true interests of Christians, since it will reveal truth and unmask error. Such a study, or even the results of it, is foreign to the minds of very many devout Christians. Hence they live in a state of ignorance about their own religion. Little do they realize that they are obediently believing things that have been carefully prepared for them by those who in past times have changed and weakened the Christian gospel. The 'fundamentals,' to which they cling so valiantly, are to a large extent these very additions to the Gospel. If they should really go back to fundamentals, they would find themselves discarding much that they now fight for, and accepting not a little of what the Modernists demand.

As so often said, Theosophy has no quarrel with the genuine Christian gospel or the recorded sayings of Jesus. On the contrary it does Christians an invaluable service by reconstituting their religion for them.

At this point let us refer to a very important change which was made in the original Christian gospel; and one which, more than any other, has contributed to disparage the reputation and the achievements of Christianity. We allude to *intolerance*. Did Jesus and his original followers seek to impose a fixed creed on people of other religions, trying to force them to give up their own, and condemning them to eternal punishment unless they accepted the Christian creed, the only path to salvation?* It is evident that what Jesus taught was a way of life, attainable by anybody who would follow his directions as to self-purification. Jesus was no sectarian. The heathen for him, were anybody who rejected the path of light and liberation, or who were ignorant of it and needed instruction. Bigotry and sectarianism have grown up as a gigantic excrescence on the Christian gospel, just as they have on some other religions. To what lengths this purely human failing can go, history teaches us but too well. Our present missionaries do not burn people, but they do try to convert them from their religion to the missionaries' religion. The whole spirit of missionizing is based on the idea that such conversion is

*Remember that the final verses of Mark's Gospel, containing the words, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" — are generally recognised as spurious, not the words of Jesus at all, but something added by sectarians.

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necessary to salvation. But Jesus' missionaries were sent out to preach the gospel of the Kingdom of Heaven or of God, which is "within you."

This point is not touched by the writer we are reviewing. He takes no account of other religions. But was Jesus the first, the last, the only Teacher of salvation through faith in our own essential Divinity? Does not this form the bedrock of the teachings of all the Teachers, religious founders, philosophers? It is the essence of Religion itself. The teachings attributed to Jesus are those of an Initiate, of a man who has realized his own Divine potentialities, who has been "born again of the Spirit," who has blended his mind with his Soul. As such, he was one of a mighty brotherhood; and in all lands and times there have been such Initiates teaching man the Way or Path to knowledge and true freedom by union with the Divine Nature and overcoming of the lower nature. It would be easy to fill these pages with texts from the Gospels and Epistles to show that such were the original unperturbed teachings of Christianity.

But we must forbear to think that the Christian creeds, churches, and body of doctrine are special and paramount; especially in these days when the whole world is drawing so closely together and adherents of numerous religions worship under the same flag. The effect of purifying Christianity from its accumulated dross and getting back to essentials is to show its kinship with other religions. All religions can be reconciled on these terms; for in essence they are one, and the divergencies are due to accretions. These latter can be recognised for what they are, without any useless attempt to iron out the superficial differences.

'Eternal' life means living in the immortal part of our nature, instead of in that which dies. This is no mere vague phrase, for it is very evident that Jesus and John and Paul really knew and taught that it could be achieved by man while on earth. This in fact is what is meant by the Path of Attainment. To become conscious of our immortality, by uniting the mind with the immortal Soul, and disengaging it from the passions — such was ever the goal set before the aspirant to the Divine Mysteries.

The dogmatic Heaven is static; but, as the writer says, Paul's eternal life was one of progress. The dogmatic scheme leaves no room for hope of growth: a few years on earth followed by unending ages in a final heaven — of what use is effort? Fortunately people have not the courage (or cowardice) of their beliefs, but act on their healthy instincts, like the birds that sing; so that people will behave as if they believed death didn't count. It is only the rare and favored few that can live their lives with one foot in the grave and the other on the golden streets.

What has become of that most vital teaching of the Divine Mysteries — Reincarnation? Life cannot be understood without it. A genuine Christianity must include it. This is no place to enter into that


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question; but study it and see that it not only is consistent with the true gospel but forms an indispensable part thereof. Room for indefinite growth under this teaching; no cutting short of life and experience by a final end.

In conclusion let us point out that the Christ is mystical, whatever may be the truth about the historical Jesus. Jesus was a Christ; but so can any man be. The *Christ in us* is that Divine Self, which is 'crucified' by being bound upon the Tree or Cross, this latter being the symbol for earth-life. But the Christ conquers death and redeems the whole nature of man. Only let us never forget that we must use the Will with which we are endowed, and not weakly wait for our salvation to be achieved for us (a contradiction in terms indeed!) by an external power.

IS SELFISHNESS A VICE?

RALF LANESDALE

 SUPPOSE most people will agree that selfishness is not a virtue, and many will declare that it is not merely a vice but that it is the parent of a host of vices: but how many people are untainted with it? It seems to lie at the very root of life; indeed, if we can judge by observation and experience we may be obliged to conclude that as self-indulgence is the principal concern of the majority of human beings so self-gratification is probably the cause of life.

Some philosophers have held that the desire to live, which is the immediate and the only apparent cause of life, is a universal law and is the fundamental cause of all existence. Yet on the face of it the theory appears incontrovertible, unless we are to admit the hypothesis of a superior cause, an ineluctable Necessity compelling us to live against our will, and forcing us to experience the pains and pleasures of existence in defiance of our craving for the bliss of mere oblivion.

If we repudiate necessity we must accept desire to live as the sole cause of life; and if we regard the gratification of desire as a fundamental law of life why should we brand obedience to that law as vicious? Can submission to the law be called a vice? And if there be an inescapable necessity can that be evil? How can we label the inevitable as either good or evil? By what standard can necessity be tested? Surely it must be its own justification, the law of laws.

Our attempts to classify events as good or evil are rendered futile by the lack of standards adequate to the purpose. We do not know the

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laws of life. We do not know the purpose of existence: what test then have we for the use of words like 'good' and 'evil'? What do they express except personal approval or disapproval? Unless we recognise some higher law, some larger purpose in existence, we must fall back upon our likes and dislikes as the ultimate tests of good and evil. From what standpoint then can we condemn selfishness or esteem its opposite?

The general prevalence of selfishness is no proof that it is the right expression of a fundamental law of nature; for it may be but the perversion of a law and not the law itself. Any attempt to justify our selfishness by calling it a manifestation of a law of nature breaks down before the general condemnation of humanity; for man is a part of Nature, and his virtues are his recognition of her laws. Vice is the violation of those laws. No power of reason can so change the law as to ennoble meanness. Will anyone pretend that selfishness is admirable?

A generous impulse overrides all argument, because the law of life is Universal Brotherhood. Man has attempted to replace this fundamental law of nature by an invention of his own, which he has called the 'struggle for existence,' the natural result of which is discord. This man-made law is a perversion of the law of Brotherhood and is an outcome of "the great dire heresy of separateness," which itself is a delusion of the lower mind. Thus man has deceived himself making the words 'good' and 'evil' merely labels indicating his own approval or disapproval. If Universal law is not the final test of good and evil, in the name of common sense *what is?*

We must not confuse self-consciousness and selfishness; though both seem natural; seem so perhaps; but are they so? If selfishness is natural why is it so despised even by those who most assiduously practise it? Can nature be so paradoxical?

Theosophy alone explains the apparent paradox by teaching the duality of mind. It teaches that the true Self is divine, is universal, while the lower self is an illusion, a reflexion of the higher self whose light like the Sun's rays may be reflected in a pool of dirty water as well as in the ocean. The reflexions vary each from each, yet all are images of the same Sun. The number of the images is incalculable, their source is One. So is it with the host of personalities, each different, not one of them more real than any other, though some are bright and others all deformed, distorted, and discolored.

The world we live in is pervaded by duality, because we live almost entirely in mind, and mind is dual. Man being mostly ignorant as to the true constitution either of himself or of the world he lives in is constantly deluded as to realities and appearances. At this stage of our evolution man lives almost entirely in his lower mind mistaking appearances for

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reality, and driven like a dead leaf on the wandering wind here and there by every breath of fancy, leads a purposeless existence, careless of whence he came or whither he may be drifting. Nor does the average man believe that it is possible for him to know these things. He is content to drift, deluded by desire, from one emotion to another; until at last his soul awakes and bids him take the helm and himself steer the ship of his own life.

Then he begins to ask whither he is bound, whence he has come, what is the meaning of it all. Finding no answer to such questions either in science or religion, many have thought they must resign themselves to ignorance and pessimism. But this is not necessary. The answer is within the reach of all. The teachings of Theosophy are now accessible, and in those teachings may be found the key to all the mysteries of life.

It has been said, "to every mystery there are seven keys, and each key must be turned in the lock seven times." This is an allusion to the sevenfold nature of the universe and the sevenfold constitution of man. It has been further said that "step by step we climb." And that, I take it, means that one key at a time is all that we can use. One of these keys is the duality of mind. With it we may unlock the mystery of self and selfishness.

Man and the universe of which he is a part are manifestations of the law of life. "Man's mind is like a mirror." It reflects as good an image as it can of the supreme Self-consciousness. The finer the mirror the more perfect is the image. The truest image of the Supreme would be the Perfect Man.

But if the mirror is distorted the image of the Spiritual Self will be deformed. Such a deformity would be a selfish man, ignorant of his divine origin, believing himself independent and separate from all his kind, obedient to no law but that of his own desires and the promptings of his lower nature. For him the harmony of life does not exist; his joy is discord or the monotonous reiteration of the one note of self-indulgence; which makes a discord where there should be harmony.


The selfish man is not a pleasing object; and it may be difficult to trace in him the image of divinity; yet it is there, or there is nothing human, a mere shell. So too the highest man, so long as he is man, is but an image of divinity, however perfect. When once the ray becomes absorbed into its source; when once the human soul has been withdrawn into the Parent Soul; that which was man is man no more. The ray has rebecome the Sun; "the dew-drop slips into the shining sea."



"SELFISHNESS is the line of greatest resistance. Why not choose the opposite and easy way?"— *Katherine Tingley*

TRANSLATIONS OF THE ANCIENT GREEK AND ROMAN PHILOSOPHERS BY THOMAS TAYLOR

VREDENBURGH MINOT

HOMAS TAYLOR was born in London, 1758, of parents in humble circumstances. He was a pupil at St. Paul's School; later he became a school-teacher. Subsequently, an annuity of a hundred pounds from a friend relieved him of the necessity of earning money by acting as bank-clerk in London, and thus he was able to give much time to translating and elucidating the ancient classical writings of Greece and Rome. According to the publisher's advertisements in the back of one of his translations, he appears to have translated about twenty classical works, and to have written about twelve original works of his own. Taylor died in 1835, at more than seventy-five years of age.

Now let us hear what H. P. Blavatsky, the founder of the Universal Brotherhood and Theosophical Society, has to say about him. Outside of this Society his translations have so far been appreciated by only a few, and many who have read them think them of an inferior order. In *The Secret Doctrine*, Vol. I, p. 425, H. P. Blavatsky calls Thomas Taylor "the most intuitional of all the translators of Greek Fragments"; and in *Isis Unveiled*, Vol. I, p. 284, she says:

"One of the very few commentators on old Greek and Latin authors, who have given their just dues to the ancients for their mental development, is Thomas Taylor."

She further says that our Taylor became so absorbed in finding among ancient writers the corroboration of his own speculations concerning a number of obscure rites in the Mysteries, that he spent his whole life in this search. She denominates him an untiring, brave, and honest defender of the ancient faith. To quote again from her *Isis Unveiled*, Vol. II, pp. 108-9:

"However much dogmatic Greek scholarship may have found to say against his 'mis-translations,' his memory must be dear to every true Platonist, who seeks rather to learn the inner thought of the great philosopher than enjoy the mere external mechanism of his writings. Better classical translators have rendered us, in more correct phraseology, Plato's words, but Taylor shows us Plato's meaning, and this is more than can be said of Zeller, Jowett, and their predecessors."

H. P. Blavatsky, in her *Theosophical Glossary*, says that Taylor was the last ardent disciple and follower of Proclus, and the translator of his works, and Kenneth Mackenzie makes the statement that Thomas Taylor "was a modern mystic who adopted the pagan faith as being the

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only veritable faith. . . .” Thus we see how much H. P. Blavatsky esteemed him both as a man and as an interpreter of the ancients.

Needless to say that as the translations and other works of Thomas Taylor were published about a century ago, they are now difficult to obtain; those few who really appreciate him are unwilling to part with his books, unless circumstances of life force them to do so. I have read only three of his books, two translations and one original work on the *Mysteries of Ancient Greece*. I have carefully read Jowett's translations of Plato and also translations of many of the Greek philosophers of old, prepared for our modern schools and colleges. However, such readings always left with me the strong impression that the respective translators considered the ancients as representing earlier stages of human mental development, leading up to the superior philosophy and mentality of the modern sage. On the other hand, as one can see from the above quotations, Thomas Taylor always constructed the phrasing of his translations to show that such was not the case. His translations tell us that the ancient philosophers whom he translated are our teachers in the fundamentals of the true philosophy of life,—the Wisdom-Religion. Therefore any Theosophist must recognise in Taylor a brother deeply imbued with the Theosophical spirit, and lacking only the support of such friends and associates as in our days have banded themselves into the Universal Brotherhood and Theosophical Society, to have become practically identical in thought and feeling with the members of the latter Society. The very fact that most of Thomas Taylor's translations were of the works of such Neo-Platonists as Plotinus, Proclus, and Iamblichus, and also of Plato himself, shows that Taylor was practically a Theosophist; for H. P. Blavatsky says on p. 2 of *The Key to Theosophy* that the word 'Theosophy' comes from the Neo-Platonists, and that the Neo-Platonists themselves started the Eclectic Theosophical system. In the *Theosophical Glossary* she further says that Neo-Platonism “sought to reconcile Platonic teachings and the Aristotelian system with oriental Theosophy.” Plato himself was an Initiate into the Mysteries, and as such, his name appears many times in the works of H. P. Blavatsky; for his writings and sayings have done much to corroborate the truths of Theosophy, the Wisdom-Religion, as it is known today.

In Section IV, chapters iv and v, of Taylor's translation of *Iamblichus on the Mysteries*, there is the following passage:

“But the powers that are superior to us know the whole life of the soul and all its former lives; and, in consequence of this, if they inflict a certain punishment from the prayer of those that invoke them, they do not inflict it without justice, but looking to the offenses committed by souls in former lives; which men not perceiving think they unjustly fall into the calamities which they suffer. The multitude, also, are accustomed to doubt in common the very same thing concerning providence, *viz.*, why certain persons are afflicted undeservedly, as they have

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not done anything unjustly prior to their being thus afflicted. 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 from its former guilt. In this life, also, many unjust actions are concealed from human knowledge, but are known to the Gods. . . . For men, indeed, define justice to be the soul's performance of its own proper business, and the distribution of desert, conformably to the established laws, and the prevailing polity. But the Gods, looking to the whole orderly arrangement of the world, and to the subserviency of souls to the Gods, form a judgment of what is just."

One may read the above quotation and say that it does not make unmistakably clear the fact that the soul has had former lives on some earth or material plane like our own earth; however, it would not further the evolution of the soul if on this earth in this life, it suffered physically or morally, in order to compensate for some fault committed in a former life, as, let us say, an angel in heaven. The soul would not understand the relations of acts of an angel to those of a human being definitely enough to learn a concise moral lesson therefrom. However, I shall now quote one of Taylor's translations in order to show that he and the ancients in reality were well acquainted with the law of Reincarnation just as Theosophy now states it, *i. e.*, a series of lives for the soul right here on this earth of ours. The quotation is from *Plotinus on Providence*:

"In the like manner, he who has unjustly destroyed any one, shall be in a similar manner unjustly slain — unjustly with respect to him who is the cause of his destruction, but justly as far as pertains to him who is destroyed. Indeed it is not right to believe that any one is a servant by a blind distribution of things, nor that any one is taken captive by chance, or without reason is violently assaulted, but that in a former life he perpetrated what he suffers for in the present; so that he who formerly destroyed his mother, shall afterwards be born a woman and be slain by her son. . . ."

And Plotinus adds that he who dishonors a woman shall afterwards be changed into a woman and be dishonored. This quotation makes it clear that the former lives were on this earth, and the succeeding lives during which wrong acts are to be compensated for are to be right here on this earth amidst similar human surroundings. In accordance with such a law of Reincarnation — the Theosophical one,— if the human soul suffers in one life in some way, it can know by analogy just the kind of thing it is making compensation for, and how to correct its future conduct.

I know that before I joined the Universal Brotherhood and Theosophical Society, in reading its literature, I used to be somewhat embarrassed in speaking to my friends about the new philosophy of life I had found, over the fact that many ancient words and terms taken from the Sanskrit of the Hindûs were used in these books. To tell my friends that I believed in the principles of the Râja-Yoga School, which Katherine Tingley had established, aroused among certain of my listeners a feeling that the importation of such terms into the scholastic life of our practical America was out of place. Furthermore, in *The Key to Theosophy* as well

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as in many other Theosophical books, Sanskrit terms are used in great number, as *Karma*, *Âtmâ*, *Manas*, *Buddhi*, *Kâma-rûpa*, etc. Recently I ran across the following from Taylor's translation of *Iamblichus on the Mysteries*, Section VII, chapter v, which partially explains the use of such ancient terms:

"For if anything else in religious legal institutions is adapted to the Gods, this must certainly be immutability. And it is necessary that ancient prayers . . . should be preserved invariably the same. . . . For this is nearly the cause at present that both names and prayers have lost their efficacy, because they are continually changed through the innovation and illegality of the Greeks.¹ For the Greeks are naturally studious of novelty, and are carried about everywhere by their volatility; neither possessing any stability themselves, nor preserving what they have received from others. . . . But the Barbarians [meaning Egyptians, as the previous text of the chapter shows; the Greeks called 'barbarians' all peoples not natives of Greece]² are stable in their manners, and firmly continue to employ the same words. Hence they are dear to the Gods, and proffer words which are grateful to them; but which it is not lawful for any man by any means to change."

I think that people living in the West today, many of whom consider non-Christians as barbarians, can derive some emphatic lessons from the words of Iamblichus just quoted.

This is an age when symbols are little understood. The forms, rituals, and ceremonies of the different branches of the Christian Church which used to mean so much to us are fading into the background of our mental horizon. The age when a great painter could take the subject of the infant Jesus Christ, just after birth, surrounded by his mother and others and be sure the public would understand in a decisive way the message he, the painter, was trying to convey, is past; nor could a musician today take a Biblical subject like that dealing with the prophet Elijah, which Mendelssohn worked up into an oratorio, and feel that his intended musical and poetical symbol of divine majesty and prophecy would hold such a permanent place among the world's classics as the *Elijah* of Mendelssohn. The inspiration would be lacking. In Section VII, chapter xi, of *Iamblichus on the Mysteries*, Iamblichus gives us two symbols which are powerful enough to stir up the aspirations towards divinity of any intelligent person of any religion. I cannot do better than give Thomas Taylor's translation of these passages.

"For by the God '*sitting above the lotus*,' a transcendency and strength which by no means come in contact with the mire [the material plane on this earth]³ are obscurely signified, and also indicate his intellectual and empyrean empire. For everything belonging to the lotus is seen to be circular, *viz.*, both the form of the leaves and the fruit; and circulation is alone allied to the motion of intellect, which energizes with invariable sameness, in one order, and according to one reason. But the God is established by himself, and above a dominion and energy

1. Iamblichus here speaks of the Greeks of the third and fourth centuries A. D.

2. Words bracketed off are mine.— V. M.

3. Bracketed matter is mine.— V. M.

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of this kind, venerable and holy, superexpanded, and abiding by himself, which his being seated is intended to signify."

The second symbol in this chapter is that of a God represented as "*sailing in a ship*." In this symbol the God is to be considered as the pilot of the boat, who directs all its movements, "giving from himself a small principle of motion to the vessel." The analogy of such a God as pilot of a ship with a God piloting the movements of the universe, is obvious; the symbology is clear and invigorating. We are indebted to Taylor for the way in which he brings to us the spirit and meaning of these symbols, instead of trying to make some closely literal translation which would considerably hamper the spiritual understanding of the reader.

H. P. Blavatsky discusses this book which we have been quoting from, of which the full title is *Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians*; she says that Iamblichus was the first in the Christian period of history to found a school of practical theurgy among Alexandrian Platonists. Theurgy she defines as "a communication with, and the means of bringing down to earth, planetary spirits and angels — the 'gods of Light.' " From the point of view of many modern men of scientific turn of mind who are trying to get most of their knowledge of the universe through their physical senses, it may seem of little use to try to communicate with the gods. But from the Platonic point of view, as well as from the Theosophic point of view, the essential part of that wisdom and knowledge which all men are seeking is held by the gods, angels, planetary spirits, etc., who are guiding the movements and actions of our universe.

It is without doubt known to all who have made a serious study of the ancients, that such theurgy could be practised successfully only by those who had attained great purity of moral life and had become 'initiated' into the Mysteries of the temple sanctuaries.

In treating of spiritual hierarchies which preside over our universes Iamblichus uses many different names to describe different degrees of spiritual development in these hierarchies, as Gods, archangels, angels, daemons, heroes, archons, souls, and so forth. H. P. Blavatsky says that much of the Theosophical thought resides in the teachings of Iamblichus, and that his works treating of the various kinds of daemons (spiritual beings) are for the student a well of esoteric knowledge.

Such novels as *Zanoni*, by Bulwer Lytton, and other similar works of literature, are much more understandable if one has studied the writings of the Neo-Platonists, or the oriental sources from which they are in the main drawn. How otherwise explain the wonderful powers of *Zanoni*, his wonderful penetration into the inner world of spiritual beings and gods

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which rule? How otherwise explain the alchemical experiences of Glyndon, in the lonely castle-home of Mejnour, and the fearful conception called "Unutterable Horror" that pursued him until a more virtuous and altruistic attitude towards his fellow-men had arisen in him? Iamblichus in his books warns people with great care against meddling with these bad daemons, and says that one must try to become like the higher beneficent spiritual entities who speak *only through the Higher Self of man*.

The rich atmosphere of the nature-spirits, good and bad spirits of many kinds, including the clear-cut character of Mephistopheles himself, in Goethe's *Faust*, would indicate that Goethe had steeped himself pretty thoroughly in the writings of the ancients before writing his poem. As a matter of fact his biographers report that he studied Iamblichus and other Neo-Platonic works, besides the works of Paracelsus, Agrippa, Boehme, and the like, before writing the masterpiece *Faust*.

In Section III, chapter xi, of *Iamblichus on the Mysteries*, Iamblichus makes some illuminating remarks about oracles. A certain priestess of Clarius in Colophon was accustomed to give oracles after drinking water from a certain fountain there, and many who have read about such kinds or oracles have believed that the prophetic power resided in the peculiar qualities of the water which was drunk; but Iamblichus here explains that it is not the case that a certain prophetic spirit pervades the water, but the water only prepares the prophetess, by purifying her luciform spirit, so that she is able to receive the divinity which then speaks through her. Furthermore, in the case of this prophetess of Clarius, before she has drunk the water of the fountain she has abstained from food for twenty-four hours and has retired to certain sacred places inaccessible to the multitude, wherein the enthusiastic energy of the divinity begins to make its entry into her being. Thus the inspiration of the God, he says, shines into the purified seat of her soul, and she finally delivers the oracle. All through this book Iamblichus tries in a similar way to show his readers that it is the divinity within man and nature which is the real source of power and vitality in the material world, and that the latter only forms vehicles fitted to different kinds of manifestations of the Divinity.

I shall now quote some passages to be found near the end of *Iamblichus on the Mysteries*, Section X, chapters v and vi, in order to show some of the matured fruits of the Mysteries of the ancients, *i. e.*, fruits accruing to men earnest in their endeavor to follow the precepts of the Mysteries:

"But the sacerdotal and theurgic gift of felicity is called, indeed, the gate of the Demiurgus of wholes, or the seat, or palace, of *the good*. In the first place, likewise, it possesses a power of purifying the soul, much more perfect than the power which purifies the body; afterwards it causes a coaptation of the reasoning power to the participation and vision of *the good*, and a liberation from every thing of a contrary nature; and, in the last place, produces a union with the Gods, who are the givers of every good. Moreover, after it has conjoined the soul to the

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several parts of the universe, and to the total divine powers which pass through it; then it leads the soul to, and deposits it in, the whole Demiurgus, and causes it to be independent of all matter, and to be counted with the eternal reason alone. But my meaning is, that it peculiarly connects the soul with the self-begotten and self-moved God, and with the all-sustaining, intellectual, and all-adorning powers of the God, and likewise with that power of him which elevates to truth, and with his self-perfect, effective, and other demiurgic powers; so that the theurgic soul becomes perfectly established in the energies and demiurgic intellections of these powers. Then, also, it inserts the soul in the whole demiurgic God. And this is the end with the Egyptians of the sacerdotal elevation of the soul to divinity."

A more beautiful bit of writing than the above quotation could hardly be found in the literature of any religion the world over. Buddhist, Taoist, Confucian, follower of Zoroaster or of Christ or of any other great spiritual teacher, in reading such a passage, could feel that the end and ultimate purpose of all human life were therein adequately portrayed.

THE NEEDLES ROCKS AND FRESHWATER BAY ISLE OF WIGHT, ENGLAND

C. J. RYAN



THE Needles Rocks, at the western extremity of the Isle of Wight in the South of England, are well known to all travelers by the numerous liners leaving or entering the important port of Southampton. These three curious chalk rocks, like small narrow islands, stand out in a line from the steep cliffs, and in sunny days shine in snowy whiteness against the deep blue of the sky and sea. Their exceeding brilliancy and that of the precipitous and overhanging cliffs is accentuated by the numerous rows of black flints which define the lines of stratification. These can be clearly seen in the accompanying pictures. Some of the chalk flints contain the remains of low forms of life petrified by the infiltration of silica of exquisitely beautiful colors. When cut and polished they make handsome ornaments.

The furious winter storms which break upon this exposed coast are steadily but surely eating away the comparatively soft chalk rock and undermining the cliffs, so that constant changes are taking place in their appearance. In old times, the name Needle was more appropriate than it is now, for a narrow and sharp pillar of chalk rose 120 feet above the top of the innermost of the three rocks. It fell in 1784. The Needles appear rather dwarfed by the great height of the cliffs from which they seem to spring — about 500 feet — but the tall lighthouse on the outermost rock offers a measure by which to judge their size. It is impossible to approach them except by water, and this is not usually easy.

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The Isle of Wight is a favorite resort for tourists from many countries, for although it is only twenty-six miles long by thirteen wide it contains such a variety of scenery and so many interesting relics of antiquity that it is regarded as an epitome of most of the leading characteristics of the South of England. It is a paradise for geologists, for in a few miles' walk, fine sections can be studied of many rock-strata from the later Secondary to the highest Tertiary and Recent periods. At Brook Point there is a remarkable stone 'raft' composed of the trunks of innumerable pine-trees transported from a distance by the great Wealden river, submerged in the sand and mud of the estuary, overgrown by seaweeds and shells, and finally petrified by Nature's mysterious alchemy into hard and imperishable rock. The Wealden river-deposits extend half across the south of England and represent a stream, probably about the size of the present Amazon river, which drained the northern part of the vanished continent of 'Lemuria' many millions of years ago, in the late Secondary Age.

Against the north side of the high chalk promontory from which the Needles jut out so boldly, lie a long series of brilliantly colored vertical beds of clay, marl, and sand, which in combination or contrast with the pure white chalk cliffs and the deep green water, constitute one of the most singular natural scenic effects in England, or perhaps in the world. These colored strata have been thrown into a vertical position by some violent convulsion or great folding movements of the crust. In some lights they present a perfect rainbow of color as described by a well-known geologist of a century or so ago, Englefield:

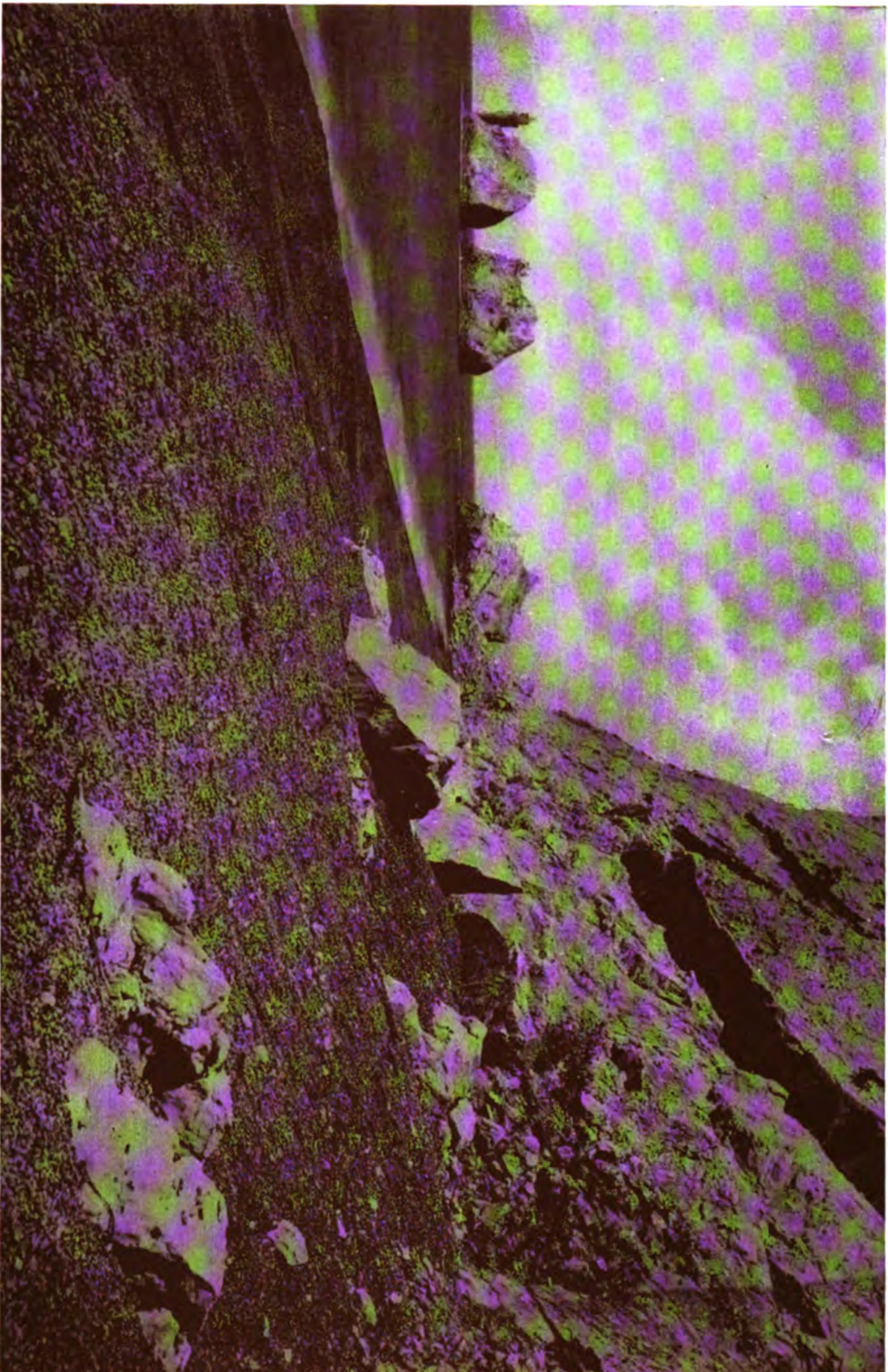
"Deep purplish-red, dusky blue, bright ochreous yellow-green, gray approaching nearly to white, and absolute black, succeed each other, as sharply defined as stripes in silk; and after rain the sun, which, from noon till his setting in summer, illuminates them more and more, gives a brilliancy to some of these nearly as resplendent as the high lights on real silk."

Another writer compares the endless layers of vivid colors to the stripes on the petals of a tulip. The delicacy and thinness of the layers of colored sand and clay are surprising.

The western end of the Isle of Wight has other claims to attention in addition to the Needles and the colored cliffs of Alum Bay, for at Freshwater Bay, a few miles away, the poet Tennyson spent more than half his life in a house "close to the ridge of a noble down" where

"Groves of pine on either hand
To break the blast of winter stand;
And further on, the hoary Channel
Tumbles a breaker on chalk and sand,"

and much of his writing reflects the spirit of the natural surroundings: the miles of barren cliff, the smooth grassy hills, the rural villages with old thatched cottages and moldering churches, and the long sea-waves



**'THE NEEDLES' ROCKS AND CHALK CLIFFS, FROM SCRATCHELL'S BAY
ISLE OF WIGHT, ENGLAND**

(Courtesy of H. A. Ives, Ventnor, I. W.)

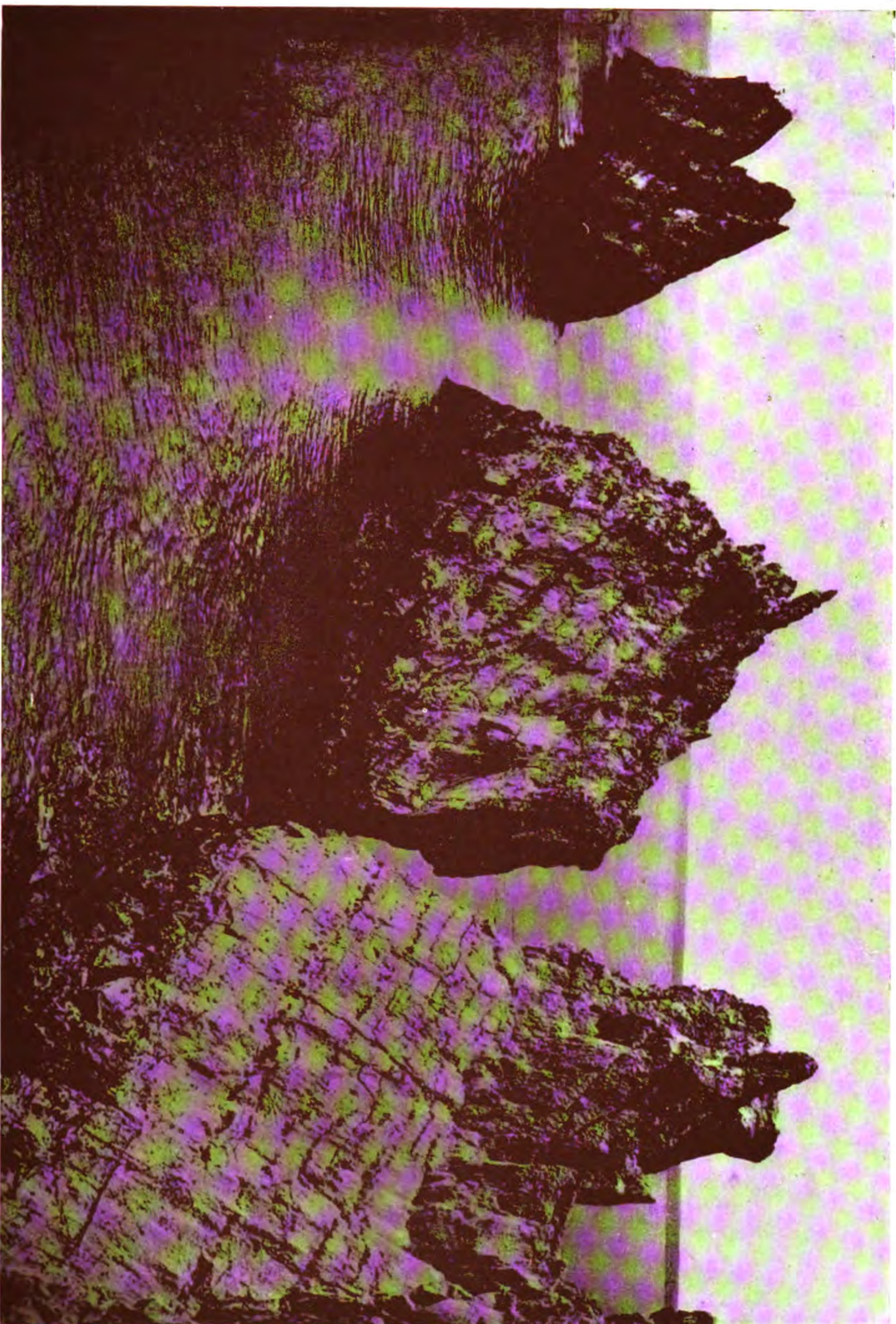
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‘THE NEEDLES’ ROCKS AND LIGHTHOUSE, ISLE OF WIGHT, ENGLAND

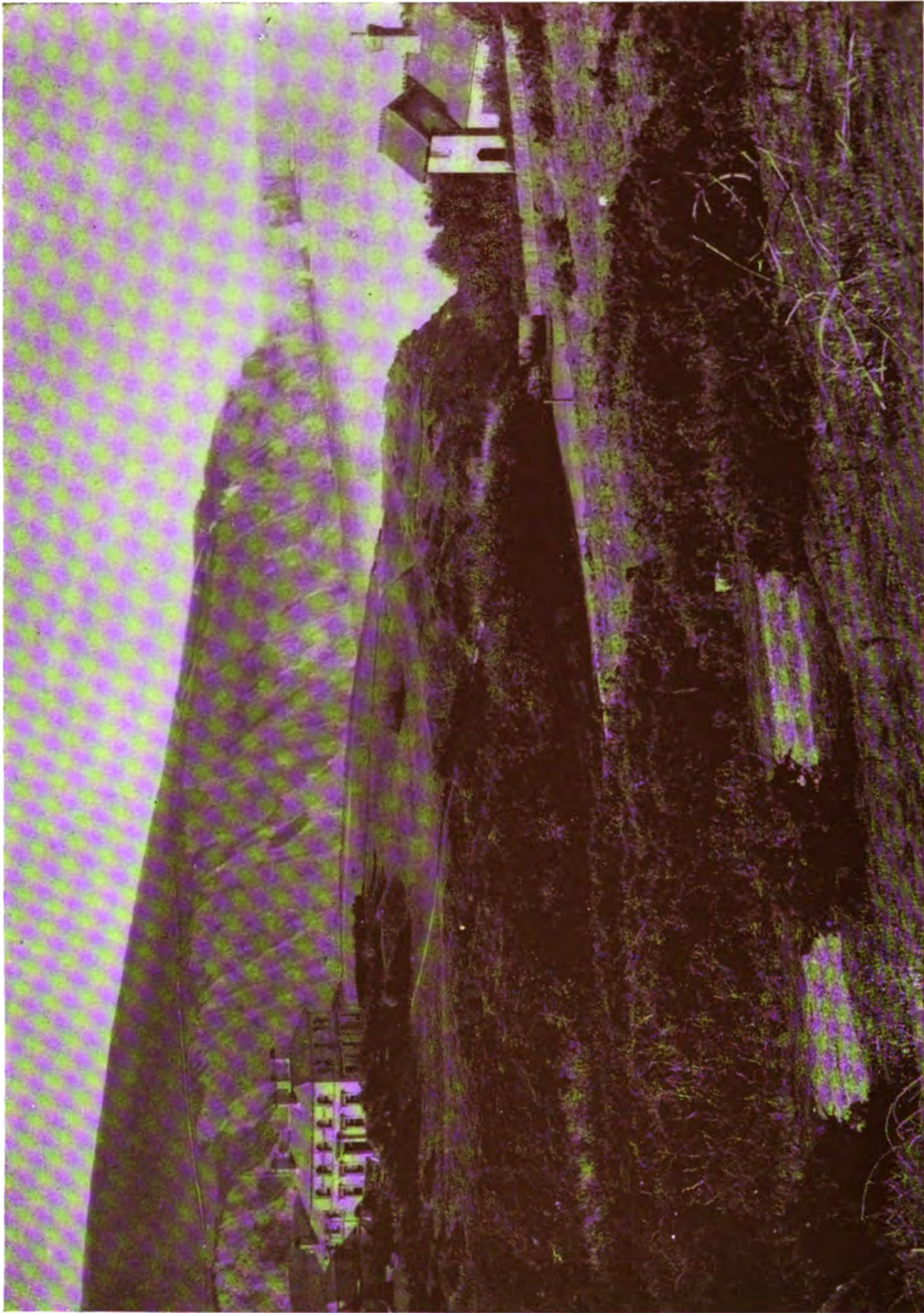
(Courtesy of Knight's Library, Ventnor, I. W.)



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CLOSE-UP VIEW OF 'THE NEEDLES' ROCKS, SHOWING STRATIFIED LINES OF BLACK FLINTS

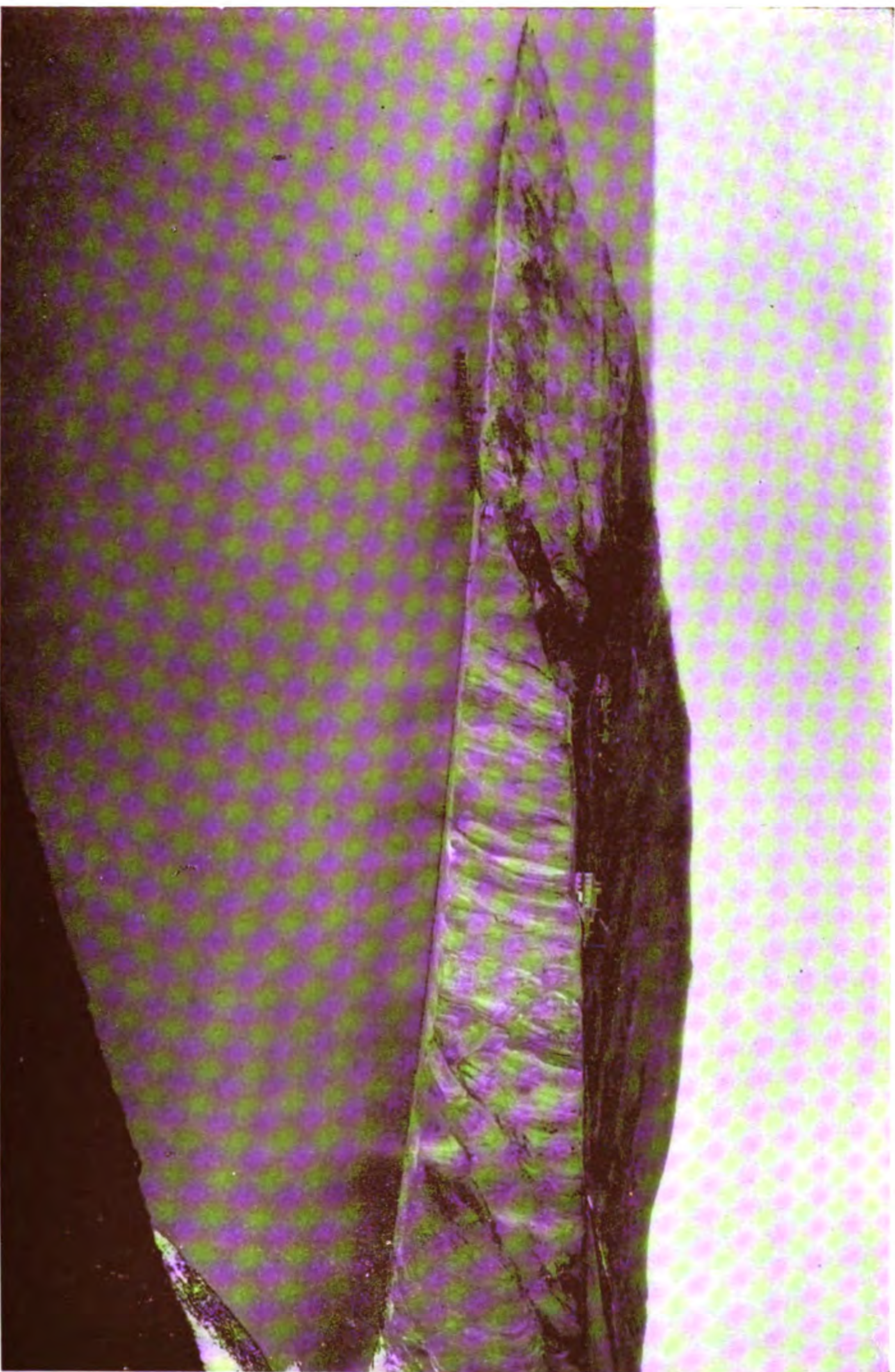
(Courtesy of H. A. Ives, Ventnor, I. W.)



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ALUM BAY, ISLE OF WIGHT, ENGLAND, SHOWING THE CHALK CLIFFS AND
'THE NEEDLES' FROM THE NORTH

(Courtesy of H. A. Ives, Ventnor, I. W.)

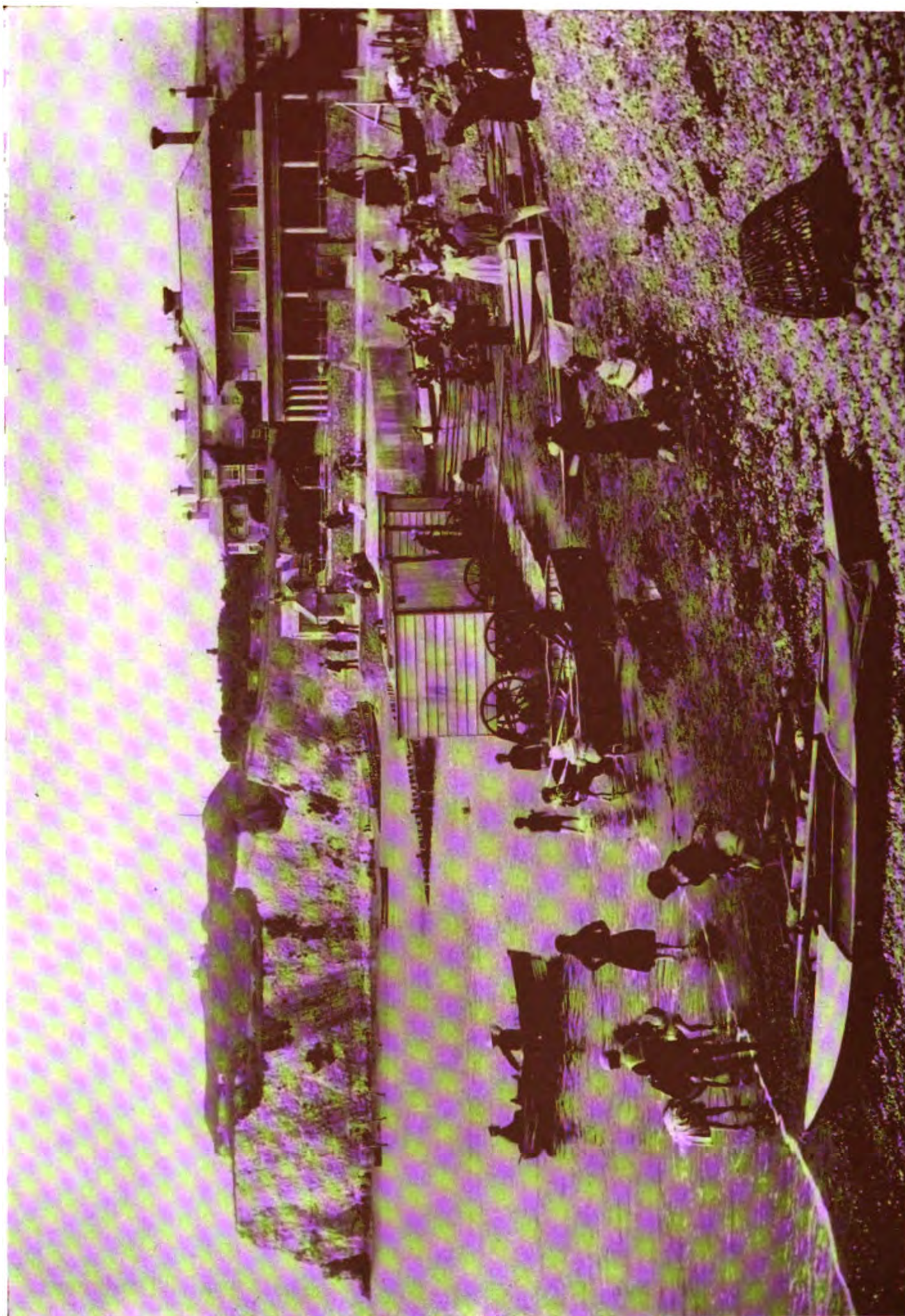


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ALUM BAY, ISLE OF WIGHT, ENGLAND

Showing the wonderful colored sands and clays standing in a vertical position. To the right, a bit of the white chalk precipice

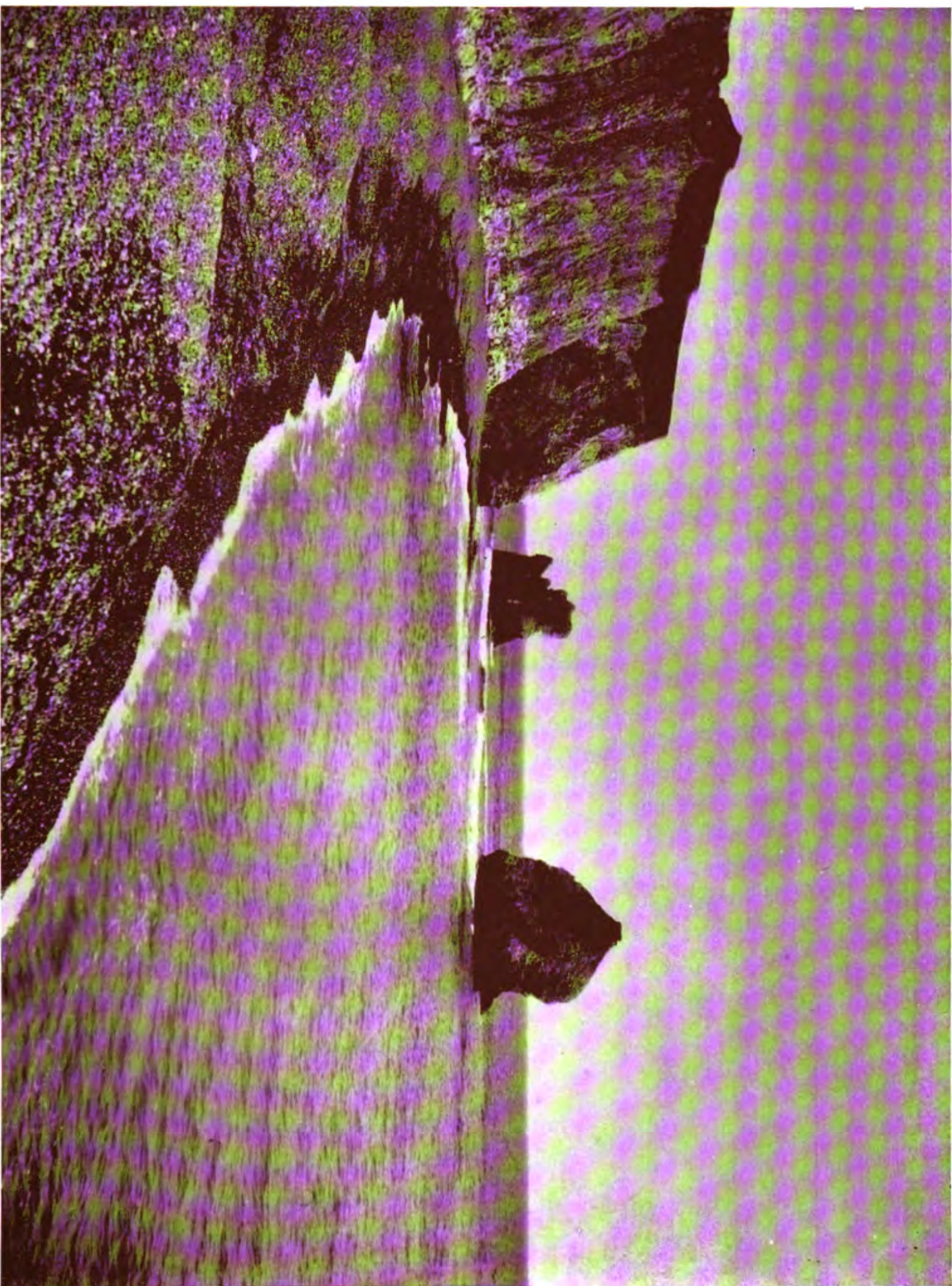
(Courtesy of H. A. Ives, Ventnor, I. W.)



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FRESHWATER BAY AND CHALK CLIFFS, ISLE OF WIGHT, ENGLAND

(Courtesy of Knight's Library, Ventnor, I. W.)



Lomaland Photo & Engraving Dept.

'THE ARCH' AND 'STAG' ROCKS, FRESHWATER BAY, ISLE OF WIGHT, ENGLAND

(Courtesy of Knight's Library, Ventnor, I. W.)



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'FARRINGFORD HOUSE,' TENNYSON'S HOME AT FRESHWATER, ISLE OF WIGHT, ENGLAND

(Courtesy of Knight's Library, Ventnor, I. W.)

COUNT LEF TOLSTOY: HIS CONCEPTION OF LIFE

breaking eternally on their "cold gray stones." At the highest point of the high down behind the Tennyson home, on which he loved to walk, a monument has been erected to his memory in the shape of a Celtic cross.

COUNT LEF TOLSTOY: . HIS CONCEPTION OF LIFE

"... Life has no other goal but happiness and constant joy. Death is the entrance into a new joy, immense and unknown. . . ."— *Count Lef Tolstoy*

BORIS DE ZIRKOFF



COUNT LEF NIKOLAYEVICH TOLSTOY, the great novelist, philosopher, and thinker, has been, perhaps, one of the most discussed personalities of the last twenty-five years, whether in his native country or outside of it. If one listens to the different opinions, to the multifarious judgments, expressed in the world in reference to the famous writer, one will be utterly unable to form an adequate conception as to the real complex being that was Count Tolstoy. It is only by studying his writings, and especially his profound — though for the *non*-Russian reader sometimes incomprehensible and dim — philosophical discussions on the topics of religion and psychology, that one can hope to grasp the inner, hidden, and thus the true meaning of many an idea ascribed to Tolstoy and disfigured beyond any comprehension by the envious and prejudiced Society which he tried so vigorously to reform and lead on to a new and brighter path.

One of the reasons why Tolstoy is so thoroughly misunderstood and misjudged is the totally false habit of public opinion of taking one single period of his life, one particular epoch of his soul-development and spiritual evolution, and, thinking that in that one period the whole of Tolstoy's being was manifested at once, building upon this unsure ground a conception of his philosophy of life. The mistake is too evident to be discussed.

Tolstoy, like every man in this world, and especially in his case, had many a phase of inner development and many a stage of self-evolution, during which he assumed different and sometimes even contrasting appearances if judged from the standpoint of surrounding opinion. And if we judge him as he was during his literary activity, or at least as he was while at the apex of his achievements as a writer, we certainly shall be misled as to the character he possessed during his quiet hours of meditation and psychological studies in the later part of his life; the reverse of this would be also true.

The real Tolstoy is not the Tolstoy of such or such a period, of such

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or such a year; the real Tolstoy is the sum-total of all the separate periods, of all the successive epochs which constituted his entire life, taken as a whole. Developing, evolving, expanding either in one direction or in another, achieving now one success and now another on all the multiple domains of human thought, his soul can be judged only in its various expressions, covering the whole gamut of man's emotions, feelings, and aspirations.

It is only if you analyse as a *whole* all the periods of Tolstoy's life and draw a general picture of his evolution in this one earthly existence, that you will be able to approach in a more correct way the essence of his being. By splitting his life into the particular periods mentioned above, you lose yourself in mere details and unimportant things of everyday life. But the panorama that unrolls before your eyes when you meditate upon the inner evolution of each of these periods and connect them together in a long and unbroken chain of cause and effect — this panorama fills your heart with admiration and awakes in you the feeling of the eternity of life. Yet how many persons have taken just one single fact of Tolstoy's existence, one single event in his life-drama, one single sentence or word in his immortal writings, and, developing the idea in their own limited prejudices, have covered the memory of the great thinker with the shadow of injustice and immorality which was but the reflexion of their own narrow horizons!

Tolstoy has been accused of everything; he has been represented as the most abject atheist of his time; he has been looked upon as the representative of 'Satan' himself, and consequently dreaded by the Church; he has been said not to have believed at all in any life after this one on earth, and his conceptions upon that subject have been caricatured and distorted in the most unfair way. Yet the great philosopher and reformer was at the threshold of the Ancient Wisdom. Take for instance his conception of life. In its fulness and beauty it is Theosophy.

Speaking of the problem of life, before the Psychological Society of Moscow, he says: (The translation from Russian is by H. P. Blavatsky, founder of the Theosophical Society.)

"Let us grant for a moment that all that which modern science longs to learn of life, it has learned, and now knows; that the problem has become as clear as day; that it is clear how organic matter has, by simple adaptation, come to be originated from inorganic material; that it is as clear how natural forces may be transformed into feelings, will, thought; and that finally, all this is known, not only to the city-student, but to every village school-boy as well.

"I am aware, then, that such and such thoughts and feelings originate from such and such motions. Well, and what then? Can I, or cannot I, produce and guide such motions, in order to excite within my brain corresponding thoughts? *The question — what are the thoughts and feelings I ought to generate in myself and others, remains still not only unsolved, but even untouched.*

"Yet it is precisely this question which is the *one* fundamental question of the central idea of life."

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Tolstoy knows that the fact he asks his audience to admit for a moment is a perfect impossibility. He knows that science will never be able to reach the ultimate truth of being, and reveal the secret which nature reserves for the metaphysician and the occultist. But he knows, too, that the principal, the most important, element in this unknown essence of being lies not in the discovery of the origin of life, but in the way *how* to conduct this life and build a firm ground for the ultimate perfection of Humanity. He says further:

"The question inseparable from the idea of life is not *whence* life, but *how we should live that life*; and it is only by first starting with this question that one can hope to approach some solution of the problem of existence. The answer to the query 'How are we to live,' appears so simple to man that he esteems it hardly worth his while to touch upon it. . . . *One must live the best way one can — that's all.* This seems at first sight very simple and well known to all, but it is by far neither so simple, nor as well known as one may imagine. . . ."

This is the idea which has been so often the subject-matter of many a lecture given by our great Leader, Katherine Tingley. She has repeatedly expressed, and reinforced in the minds of her audience, the fundamental idea that man does not think it worth while to touch upon the old problem of life and conduct, and lets it drift unsolved down the current of selfishness and pleasure. The way in which Tolstoy analyses the search of man for the origin and the seat of life is one of the master-strokes of the great thinker, and we cannot abstain from quoting in full his words on that subject:

"The idea of life appears to man at the beginning as a most simple and self-evident business. First of all, it seems to him that life is in himself, in his own body. No sooner, however, does one commence his search after that life, in any one given spot of the said body, than one meets with difficulties. Life is not in the hair, nor in the nails; neither is it in the foot nor in the arm, which may both be amputated; it is not in the blood, it is not in the heart, and it is not in the brain. IT IS EVERYWHERE AND IT IS NOWHERE. It comes to this: Life cannot be found in any of its dwelling-places.

"Then man begins to look for life in Time. And that, too, appears at first a very easy matter. . . . Yet again, no sooner has he started on his chase than he perceives that here also the business is more complicated than he has thought. Now, I have *lived* fifty-eight years, so says my baptismal church-record. But I know that out of these fifty-eight years I slept over twenty. How then? Have I lived all these years, or have I not? . . . Again out of the remaining thirty-eight years, I know that a good half of that time I slept while moving about; and thus, I could no more say in this case, whether I lived during this time or not. I may have lived a little, and vegetated a little. Here again one finds that in Time, as in the body, life is everywhere yet nowhere.

"And now the question arises, Whence, then, that life which I can trace to nowhere? Now — I will learn. . . . But it so happens that in this direction also, what seemed to me so easy at first, now seems impossible. I must have been searching for something else, not for my life, assuredly.

"Therefore, once we have to go in search of the whereabouts of life — if search we have to — then *it should be neither in space, nor in Time, neither as cause, nor effect, but as A SOMETHING I COGNISE WITHIN MYSELF AS QUITE INDEPENDENT FROM SPACE, TIME, OR CAUSALITY.*"

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The life of Tolstoy was a long and difficult journey from the manifested world outside of man into the hidden Universe of the inner Being. It was a gradual progression from the plane of the visible and the tangible effects of life, into the plane of invisible and unmanifested causes which lie at the foundation of existence. Step by step he went through the experiences of life and receded into the depths of his own consciousness in order to find in it the real meaning of the world-drama. Disgusted with the empty theories of an atheistic science, unsatisfied with the dogmas of a limited priesthood, he began to listen to the 'small voice within' and, in his obstinate search for the origin of life and being, he turned towards the realm of invisible and latent potencies hidden in man's own nature, and his seeing eyes pierced, with the flame of meditation, the veil which hides the Eternal Truth.

As soon as he found life within his own being, *independent* of Space, Time, or Causality, Tolstoy went on to search for the possibility of its cognition. He says:

"What remains to do now is to study SELF. But how do I cognise life in myself? This is how I cognise it. I know to begin with that I live, and that I live wishing for myself everything that is good, wishing this since I can remember myself, to this day, and from morn till night. All that lives outside of myself is important in my eyes, but only in so far as it co-operates with the creation of that which is productive of *my* welfare. The Universe is important in my sight only because it can give *me* pleasure."

Note that the great thinker does not mix this feeling of ultimate selfishness with the other feeling of devotion and sacrifice which is the keynote of our inner being. *He paints here the essential character of our lower Self, of our animal nature*, and the colors of that picture are vivid enough to let us see all the struggle of life when it is looked upon from the standpoint of egotism and ambition. Tolstoy goes on:

"Meanwhile something else is bound up with the knowledge in me of my existence. Inseparable from the life I feel, is another cognition allied to it, namely, that besides myself, I am surrounded with a whole world of living creatures, possessed, as I am myself, of the same instinctive realization of their exclusive lives; that all these creatures live for their own objects, which objects are foreign to me; that these creatures do not know, nor do they care to know, anything of my pretensions to an exclusive life, and that all these creatures, in order to achieve success in their objects, are ready to annihilate me at any moment.

"But this is not all. While watching the destruction of creatures similar in all to myself, I also know that for me too, for that precious ME in whom alone life is represented, a very speedy and inevitable destruction is lying in wait."

Here is the definition of the *personality* in man. Here is what the Darwinists would call the 'struggle for existence'; and as far as the lower self of all living creatures is concerned, this struggle may be in some way natural. Tolstoy continues in this passage to draw for us the picture of the world as seen by every egoist and materialist, and as reflected so correctly by modern science. But this is only the half of the celebrated

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dissertation on the problem of life. From now on the thinker penetrates into the realm of Ancient Wisdom and, searching for the real constituents of human life, comes to the conclusion that:

"It is as if there were TWO 'I's' IN MAN; it is as if they could never live in peace together; it is as if they were eternally struggling; and ever trying to expel each other.

"One 'I' says: I alone am living as one should live, all the rest only seems to live. Therefore, the whole *raison d'être* for the universe is in that *I* may be comfortable.

"The other 'I' replies: The universe is not for thee at all, but for its own aims and purposes, and it cares little to know whether thou art happy or unhappy."

"Life becomes a dreadful thing," adds Tolstoy, when one realizes the necessity of that battle, the unavoidable victory that one of the two 'I's' must have over its adversary. Until the problem is solved, and solved in the positive way of existence, the struggle is terrible and merciless.

"One 'I' says: I only want the gratification of all my wants and desires, and that is why I need the Universe.

"The other 'I' replies: All animal life lives only for the gratification of its wants and desires. *It is the wants and desires of animals alone that are gratified at the expense and detriment of others.*

"Still worse!

"But the most terrible of all, that which includes in itself the whole of the foregoing, is that:

"One 'I' says: I want to live, to live for ever.

"And that the other 'I' replies: Thou shalt surely die. As also shall die all those thou lovest, *for thou art and they are destroying with every motion your lives.*

"This is the worst of all. . . ."

The master-genius of Tolstoy penetrated to the very arcana of Existence. He saw the panorama of life as it appears to the personal, limited self of man: everything lives but to die, and struggles but to disappear forever in the abyss of nothingness. But he saw also the reverse of the picture. He understood that *everything dies but to live*, dies at every moment of existence within our own body, and the innumerable bodies of living creatures throughout the Universe. With every motion we make, something dies within our organism, and it is just this perpetual death which gives the possibility for a new and fresher life to manifest itself in a new and ever-perfected vehicle. He saw the fight that goes on at every instant between the immortal Self of man, thirsty for spiritual life and true happiness, and the lower counterpart of it longing for pleasure and self-gratification and constantly aware of the end that will come to it when its part is played.

What is the way out of that riddle? How is it possible for man to put an end to the internal battle on the field of his inner consciousness? Is there any means at hand to find a new conception of existence, and a new and brighter life? Yes, there is; and the way to it is clear and open for those who see with their spiritual eye the grandeur and beauty of man's higher Nature. Says Tolstoy:

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"No sooner has man commenced a conscious life than that consciousness repeats to him incessantly without respite, over and over the same thing again. To live such life as you feel and see in your past, the life lived by animals, *and many men too*, lived in *that* way, which made you become what you are now,— is no longer possible. Were you to attempt to do so, you could never escape thereby the struggle with all the world of creatures which live as you do — for their personal objects; those creatures will inevitably destroy you. . . ."

Tolstoy goes on to declare that the first step man usually takes, is to try *to transfer his objects in life outside of himself*, and try to reach something which is entirely contradictory with the One Eternal Law of Existence. He proves the sure failure of such a foolish enterprise. He takes Bismarck's achievements as an example of bold and immense undertakings, attained by the intellect of man; and he takes, too, the dinner of Bismarck prepared for him by his own cook. This is one of the trifling necessities of our personal self. He goes on to show us how both undertakings, notwithstanding the apparent grandeur of one, and the nothingness of the other, are entirely identical with each other from the standpoint of Eternal Law. Built on ambition and selfishness, the first one will disappear as a cloud under the warm rays of the sun. So will the dinner also. That which shall survive, is alone the Universe, which will never give one thought either to dinner or Bismarck's achievements, least of all to those who cooked them.

Little by little, step by step, seeing the illusion of his personal and selfish enterprises, man:

"comes to the idea that *no happiness connected with his personality is an achievement, but only a seeming necessity*. PERSONALITY IS ONLY THAT INCIPIENT STATE FROM WHICH BEGINS LIFE, AND THE ULTIMATE LIMITATION OF THAT LIFE. . . .

"Where then does life begin, and where does it end, I may be asked? Where ends the night, and where does day commence? Where, on the shore, ends the domain of the sea, and where does the domain of land begin? THERE IS DAY, AND THERE IS NIGHT; THERE IS LAND, AND THERE IS SEA; THERE IS LIFE, AND THERE IS NO-LIFE."

The word *death* is absent from the vocabulary of Tolstoy. He calls the state that is the reverse of that earthly life — *no-life*; and the profound, philosophical truth which is hidden behind that expression is too evident to many a reader of intuition to need here a more lengthy discussion. Says Tolstoy:

"*Our life*, ever since we became conscious of it, *is a pendulum-like motion between two limits*.

"One limit is an absolute unconcern for the life of the infinite Universe, an energy directed only towards the gratification of one's own personality.

"*The other limit is a complete renunciation of that personality*, greater concern with the life of the infinite Universe, a full accord with it, the transfer of all our desires and good-will from one's self to the Universe and all the creatures outside of us.

"The nearer to the first limit, the less light and bliss, the closer to the second, the more light and bliss. Therefore, *man is ever moving from one end to the other — i. e., he lives*. THE MOTION IS LIFE ITSELF."

Here Tolstoy treads the Path of Eternal Wisdom. He is swinging

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on the ocean of Eternity. Motion is the characteristic of the Universe. It is the rhythmic, ceaseless ebb and flow of the worlds; it is the omnipresent, invisible current that underlies the sum-total of the manifestations on our plane of illusive shadows; and it is also the current that permeates the planes of spiritual existence and constitutes the essence of being itself. Life is manifested by Motion, and Motion is the proof of Life. It is the 'Great Breath' which pulsates throughout the Eternal Space. This Motion is the ultimate Principle of Being; it is:

"The ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end . . . , unconscious yet absolute Consciousness, unrealizable yet the one self-existing Reality, 'a Chaos to the sense, a Kosmos to the reason.' "— *The Secret Doctrine*

And when Tolstoy speaks of life, he knows that the very idea of that life is indissolubly connected with the idea of *consciousness*. Life cannot be for him devoid of consciousness. He is well aware that there is an unconscious existence in the lower kingdoms of Nature, but he says that this life is only a certain state or condition of existence manifesting to us. Man's life, as soon as he has attained the right path of living, which is with Tolstoy the renunciation of personality, becomes at once so conscious and so intensely positive that the previous one, passed in the gratification of one's own petty desires, seems to be a heavy nightmare, outside the limits of conscious existence.

Speaking of the definition that could be suitable for that very consciousness, Tolstoy comes to the conclusion that consciousness cannot be defined, as our mind, which works out the definitions for the things it perceives, cannot find a name for that which is itself, or at least its higher aspect.

MAN is for Tolstoy the ultimate expression or exponent of Life and Consciousness. He says that if we are to study life and try to fathom its mystery we have to study it in the very depths of our own being, for if we begin to search for the solution of the riddle outside of ourselves, and turn towards the various kingdoms of Nature lower than we are in the scale of evolution, we shall be misled and shall draw false conclusions from our study, as these lower kingdoms are devoid of the most important factor and faculty of our life, namely *self-consciousness*, though they may be ruled by a supreme Intelligence permeating them and forming the background, as it were, of their respective evolutions. So the only possible way to learn the real meaning of life, is, with Tolstoy, the study of Man's own Nature; and we know well by the preceding paragraphs that this Nature of which he speaks so often is the Higher Nature of Man (the very opposite of his personality), the *individuality*, eternal and immortal. And after that shall we say that Tolstoy was not on the threshold of Theosophy? The facts are there to prove that he was.

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Even the problem of Death becomes clear and simple in the mind of the great thinker, after he has mastered the definition of life and found the solution of its problem. He says on the subject of death and consciousness:

"The animal lives an existence of bliss, neither seeing nor knowing death, and dies without cognising it. Why then should man have received the gift of seeing and knowing it, and why should death be so terrible to him that it actually tortures his soul, often forcing him *to kill himself out of sheer fear of death?* Why should it be so?"

"BECAUSE A MAN WHO SEES DEATH IS A SICK MAN, ONE WHO HAS BROKEN THE LAW OF HIS LIFE, AND LIVES NO LONGER A CONSCIOUS EXISTENCE. He has become an animal himself, an animal who has also broken the law of life."

Tolstoy thinks that a conscious man, who knows that life *is* and *must be joy*, is unable to recognise the *actual* existence of something that could possibly be called Death. He thinks that such a man ought to see everywhere but Eternal Life, Eternal Motion, and Eternal Bliss. Death vanishes like smoke on the wings of the wind, and behind her illusive appearance shine the splendor and beauty of a Life to come.

The center of man's being is for Tolstoy in the depths of his soul. The body is for him but a tool of the spirit. He says:

"We possess a certain familiar organism united to us, namely, the organism of our animal, which is but too well known to us, as the material of our life; *i. e., that upon which we are called to work and to rule by subjecting it to the law of reason. . . .*"

The reason of the fear of death that man feels is depicted by the great genius in words that remind us of the pure teachings of Theosophy:

"No sooner has man lost faith in life, no sooner has he transferred that life into that which is no life at all, than he becomes wretched, and sees death. . . . A man who conceives life such as he finds it *in his consciousness*, knows neither misery, nor death; for all the good in life for him is in the subjection of his animal to the law of reason, to do which is not only in his power, but takes place unavoidably in him.

"The death of particles in the animal, we know. The death of animals and of man, *as an animal*, we know too; but we know nought about the death of conscious mind, nor can we know anything of it, JUST BECAUSE THAT CONSCIOUS MIND IS THE VERY LIFE ITSELF.

"AND LIFE CAN NEVER BE DEATH. . . ."

Thus ends Tolstoy his famous lecture on the Problem of Life. Verily it is "a treatise on the Alchemy of Soul," as it has been called by H. P. Blavatsky, that extraordinary Being, before whose eyes no veil or shadow could hide the Truth. Let all those who slandered the great genius and tried to throw mud in his face turn to those few pages and realize their foolishness and the limits of their understanding. Let them all see the real, the hidden, and beautiful side of Tolstoy's inner perception, and intuition.

"His world-conception," says a noted writer, "was far from what might be called mysticism, or anything of that kind; he was a matter-of-fact spirit, well in the reality of this world."

If so, then why have you slandered him? Why have you misrepre-

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sented him, and accused him of foolish and empty speculations, you, the most 'matter-of-fact' and 'practical' people of today?

As to ourselves, we believe that *Tolstoy was a mystic*, for to be one means to long for a world that is above our own, and to aspire to the beauty and splendor of Spirit. It means to try to fathom the secret of life and death, and the ultimate mystery of being, by deep meditation and inner perception within the precincts of the ever-victorious soul.

CHRISTMAS

[Prepared Address delivered in the William Quan Judge Theosophical Club on December 18, 1924]

LARS EEK

WHAT study, what subject, in the whole realm of thought is more profoundly interesting, holds more riches, more depths, more opportunity for increasing one's understanding and broadening one's vision, than the study of human nature in its marvelous complexity and yet divine simplicity. Throughout endless ages men have lived and loved and hoped and trusted, and the Silent Watcher, the Real Man, has ever sought to lift men's eyes up towards the Sun, the great Life-Giver, the great Center of Spiritual Force in one sense, and no amount of suffering, no amount of human deception, weakness, insincerity, wickedness, or brutality has succeeded in wholly depriving men of that inward urge towards the Light, towards the Divinity, which indeed is the only thing, almost, that gives us the right to the name of human beings.

How shall we explain that urge which wells forth from the springs of man's being? It is not a thing you can see or touch, or measure; it is of the quality of Light, of Life, of Joy, and Hope. Its power is so infinite and glorious that not even the darkest Night of Despair can prevent its rays from penetrating into the heart of things and beings.

Christmas in some form or other is the outward expression in most countries and among most peoples of the outpouring of spiritual force on the inner plane of life at a time when in outward respects the great vital forces of the Sun seem to give less of their fullness than at any other time of the year. It is an epoch in the lives of most men, particularly to the children, who are as yet unsophisticated and to whom the unseen worlds are just as real as the things surrounding them in every-day life;

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to whom goblins, and giants, elves and fairy-queens are of the very essence of reality, for no cold soul-killing theories or hypotheses have smothered their imaginations.

What a glorious time Christmas is to our young ones! It is a time of giving, and a time of forgiving, it is a time of sacrifice and a time of profound religious import. It is the time when dreams come true, when the very atmosphere is tingling with that touch of unselfishness without which after all we would starve to death spiritually and morally. And withal it is a time when the doors of Paradise stand wide open and the Voice of Eternal Love proclaims to all the world the message of Peace and Good-Will.

When we approach this thought of Christmas we must do so in a spirit of deep sincerity, nay, reverence and devotion, for we are then tuning ourselves to one of life's great mysteries, we are entering the Temple-doors of Divine Realities, and if we are true it may be we shall catch a glimpse of the Supreme, hear the Silences, the melodies of Infinity vibrating from one end of the universe to the other.

In the North-land of old the men and women used to gather in the shade of the pine-forests and invoke the bounty and the love of the gods and the heroes of their ancient songs and sagas, and they listened to the eternal music of the winds as they passed through the woods. And there was the roar of the giants and the plaintive song of a myriad of beings that peopled the unknown wastes of the Land of Forests and Lakes. They kindled fires in their huts and their homes and gathered around the light telling stories from the childhood of the race, and singing the magic mantras of their forefathers. They knew the inner significance of Christmas. And so did the Romans, the Greeks, the Chaldaeans, and the Egyptians; and all the ancient races alive today continue to do so wherever they live. It is one of the race-memories that so strangely haunt us from ages long forgotten.

Christmas is not a date in the almanac; it is a cyclic returning event in the life of man. It becomes a reality first in the soul and then it manifests itself in the world of matter.

What, indeed, do we know of life and its mysteries? We are as a race merely touching the outer fringe of Reality. We are dabblers in Science and in Ignorance; we violate without a redeeming blush of shame every single law, human or divine; we scoff at the Unknown, we live for pleasure and selfish gratification, and we think ourselves wise when we discover that this universe of ours is not three, but four-'dimensional.' But we cannot change nature's laws, and whether we call an ancient festival of Light and Life after the birth of the founder of one of the Earth's religions; or are able to recognise in it something deeper and greater, the

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one eternal fact remains as true today as it did a thousand million years ago. As surely as Justice and Love are the underlying principles of the whole of the Universes, as surely do Spirit and Light break through in great cyclic waves and vivify and vitalize and regenerate all that lives and thinks and feels. And whatever name you give to the closing week of the year, whatever conception you may have of it, it is, and will ever remain, rightly understood, a period of light and of life, of rejoicing and of hope. It will always be a time when little children will dream their childhood-dreams of glory, and when older folk will turn their eyes inward and then give forth of the treasures of their hearts, give and give and give. And the whole world will resound with the undying song of the gods:

"It is greater to give than to take
It is greater to love than to hate
And greatest of all is to forget oneself
In the service of all."

THE STORY OF KALANDA

P. A. MALPAS

IV



ALEXANDER was dead and it had been suggested that Kalanda should return; but the journey would have been very difficult. It was not easy to forget the fifteen thousand Macedonians sleeping under the sands of Beluchisthân. The way to Egypt was far more settled and, though a long way round, was in the end safer and quicker. So Kalanda's party had agreed to go with Ptolemy and they were on their way there now, their movements being regulated by the pace that Hari was able to make.

They came to a little town on a hillside called Nazareth. Just an ordinary Palestine town surrounded by fields of flax and corn, pasture and olives, vineyards and barley. The walls were plain white surfaces and the roofs flat; the houses were like boxes with occasional holes in the sides to act as doorways and windows. It was a dull, sleepy little town, but it had one peculiarity. It was noted as a resort of a strange society of ascetics called the 'nazars' — people 'separated,' set apart. These nazars had been known from time immemorial and in the neighborhood of the Dead Sea they had been known for 'thousands of years' as popular tradition went. Usually they did not live much in towns, but this Naza-

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reth was so much a center of theirs that it had acquired the name that it bore, from their presence.

Hari was sick for several months in Nazareth and the party were forced to rest while he regained his strength. Kalanda reveled in the opportunity to study the language and dialects — Syriac and Babylonian, and Hebrew.

He had discovered by now (he was seventeen) that Râma-Sinha was more than he seemed to be. He was a wise counselor and though he had seemed to keep in the background while Kalanda found his feet, he was really the guiding star of the party. Perhaps — who knows — he had been chosen and sent for the very purpose by one wiser than himself, Chandragupta-Aśoka.

Finally they came to Egypt. Fortunately they did not lack money. Of the incalculable millions that Alexander had stolen from the Persians there were many that had not been stolen in turn from him, and both he and Ptolemy saw to it that their 'Exhibit A,' namely Kalanda and Hari and their company, should have the best of everything. Were they not the most striking 'proof' of Alexander's 'conquest' of India? It was a



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ALEXANDER THE GREAT

pleasant fiction, and if Kalanda and the rest were well treated, the Greeks were quite capable of maintaining it as a substantial history without being too rudely contradicted.

Of Kalanda's travels in Palestine and Egypt we have no space to tell

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much. In their passage down through Judaea they came to the ancient Holy City of King Zedek and Lord Zedek (Melchizedek and Adonizedek, King and Lord of Justice). Here they found a curious colony of Persian and Syrian origin who had created a local habitation and name out of nothing — nothing more than an Indian-made and Babylonian-revised ritual which they had persuaded a former King of Persia (who found it convenient to believe them) to accept as real cash-down history.

The then Egypt — practically in *later* world-history though early in European archaism, a colony from Southern India — possessed a special interest for our travelers. Here, as usual, Kalanda either discovered or was unconsciously guided by Râma-Sinha into discovering the world of mysticism and philosophy. His mind was young and he could absorb what an older man could never understand in twice the time.

All things end at last, and the time came when Kalanda had to part with Hari. Fortunately the old elephant found a happy home in an Egyptian temple where there were those who soon learned to treat him in such a way that he missed Kalanda very little. It was a hard thing to say good-bye to the faithful old beast who had gone through so many travels and dangers and pleasant paths with them, but the farewells were said and the Indians turned their thoughts towards home.

Now in times of old the 'King of India' had made a strict law that the Egyptians should come to India not in a warship but in one merchant-ship only. This was that King Erythras (the 'Red') from whom the Sea to India took the name of the Erythraean Sea, a name even now borne by the Gulf that runs from it to Suez. We call it the Red Sea and give the name only to a small part of the Erythraean.

But the Egyptians were wise in their generation. They built an enormous ship on exactly the same lines as the smaller ships of the day but with many compartments. In this giant-ship they were able to do as much business as a whole fleet of ordinary merchant ships could do.

It was in this ship that Kalanda and his companions returned to their beloved homeland. The wonders of this great vessel were an endless source of delight to the Indians. There were many pilots and many officers and seamen to manage the huge sails and ropes; the ship was divided into sections, each as big as an ordinary merchant-ship. The cargo was very precious and varied, and what seemed strange in an Egyptian ship, there was no corn. In every ship that left Alexandria for the north there was corn and *corn* and *more* corn, but the Indians needed no corn, for they had rice and liked it better than expensive foreign imported corn. But there were many other things, and the return-cargo from India was equally varied.

The weather was carefully chosen and the voyage passed without

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incident. In six weeks they reached the port we now call Bombay and at last Kalanda was in his own country though still a long way from home. Not many boys of his age had had such experiences, and fortunately he had been able to take advantage of what he had learnt, through Râma-Sinha's guidance. Kalanda was a man more manly than many several years his senior, and, what is far more to the point, he had faithfully observed his pledge to Chandragupta to keep himself pure in mind and in every other way.

Even here he found the influence of Chandragupta in full force, far away as it was from Pâtaliputra. The very first day ashore they showed him a pillar surmounted by a lion beautifully carved. And on the column was engraved in deep letters a long series of edicts. Here is one of them that will tell more history in a few lines than we can in many pages. For it shows how Chandragupta had brought peace and prosperity to all India.

"The Kalingas were conquered by His Sacred and Gracious Majesty the King when he had been consecrated eight years. One hundred and fifty thousand persons were thence carried away captive, one hundred thousand were there slain, and many times that number died.

"Directly after the Kalingas had been annexed, began His Sacred Majesty's zealous protection of the Law of Piety, his love of that Law, and his inculcation of that Law. Thence arises the remorse of His Sacred Majesty for having conquered the Kalingas, because the conquest of a country previously unconquered involves the slaughter, death, and carrying away captive of the people. That is a matter of profound sorrow and regret to His Sacred Majesty.

"There is, however, another reason for His Sacred Majesty feeling still more regret, inasmuch as the Brâhmanas and ascetics, or men of other denominations, or householders who dwell there, and among whom these duties are practised (to wit), hearkening to superiors, hearkening to father and mother, hearkening to teachers and courtesy to friends, acquaintances, comrades, relatives, slaves, and servants, with steadfastness of devotion — to these befalls violence or slaughter or separation from their loved ones. Or violence happens to the friends, acquaintances, comrades, and relatives of those who are themselves well protected, while their affection for those injured continues undiminished. Thus for them also that is a mode of violence, and the share of this distributed among all men is a matter of regret to His Sacred Majesty, because it never is the case that faith in some denomination or another does not exist.

"So that of all the people who were then slain, done to death, or carried away captive in Kalinga, if the hundredth part or the thousandth part were now to suffer the same fate, it would be a matter of regret to His

THE STORY OF KALANDA

Sacred Majesty. Moreover, should any one do him wrong, that too must be borne with by His Sacred Majesty, so far as it can possibly be borne. Even upon the forest-folk in his dominions, His Sacred Majesty looks kindly, and he seeks to make them think aright, for otherwise repentance would come upon His Sacred Majesty. They are bidden to turn from their evil ways that they may not be chastised. Because His Sacred Majesty desires for all animate beings security, self-control, peace of mind, and joyousness.

“And this is the chiefest conquest in the opinion of His Sacred Majesty, that conquest of the Law of Piety, which, again, has been won by His Sacred Majesty both here in his own dominions and among all his neighbors as far as six hundred leagues, where the King of the Greeks named Antiochos dwells, and to the north of that Antiochos where dwell the four kings named severally Ptolemy, Antigonus, Magas, and Alexander — likewise in the south, the Cholas and Pândyas as far as the Tâmrâparna river — and here, too, in the King’s dominions — among the Greeks, Kambojas, the Nabhapantis of Nabhaka; among the Bhojas, Pitinikas, Andhras, and Pulindas — everywhere they follow the instruction of His Sacred Majesty in the Law of Piety.

“Even where the envoys of His Sacred Majesty do not penetrate, these people, too, hearing his Sacred Majesty’s ordinance based upon the Law of Piety and his instruction in that Law, practise and will practise the Law.

“And, again, the conquest thereby won everywhere is everywhere a conquest full of delight. Delight is won in the conquests of the Law. A small matter, however, is that delight. His Sacred Majesty regards as bearing much fruit only that which concerns the other world.

“And for this purpose has this scripture of the Law been recorded, in order that my sons and grandsons, who may be, may not think it their duty to conquer a new conquest.

“If, perchance, a conquest should please them, they should take heed only of patience and gentleness, and regard as a conquest only that which is effected by the Law of Piety. That avails for both this world and the next. Let all their joy be that which lies in effort; that avails for both this world and the next.

“This is the doctrine of the white elephant bringing indeed happiness to the whole world.”

Kalanda stood in meditation a long while before this edict of the Emperor. Many thoughts came crowding in on him as though the magic of the Indian air again awakened dormant intuitions. Flashes darted through his mind of strange penetration. Chandragupta’s word carried

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even to this distant ocean-shore, now that he had followed the empire of the Good Law; when others had followed the power of arms their word rarely carried far and never lasted longer than the arms were there to support it.

Antiochus and Ptolemy, Antigonus, Magas, and Alexander, had all held land in rental from Chandragupta and to that extent were his friendly vassals. *His* 'conquests' through the Good Law had spread far and wide over the known world of the west, and he, Kalanda, had been used as one of the agents. Even dear old Hari, with that strange but efficient symbolism which carries greater weight than any books or words, had been the token of 'happiness to the whole world.' Was not Buddha himself a 'White Elephant' of Wisdom who had been born a man? The least thing done by such a one as Chandragupta had its meaning for the welfare of the world and if some meanings came crowding on Kalanda's brain at this time, how many more and greater ones might not come flashing through his intuitions later? For one thing, the young man now realized more clearly every day that Râma-Sinha was more than he seemed to be. He was an agent of the Emperor, quietly and unostentatiously doing what he had to do under the disguise of his guardianship of Kalanda. And while Kalanda had been learning, Râma-Sinha had been sowing seeds of future conquests of the Good Law. Time would show what it all meant. Only Chandragupta-Aśoka really knew what was being done, and he let events speak for themselves.

(To be continued)

THEOSOPHICAL ITEMS OF INTEREST

For Members of the Universal Brotherhood and Theosophical Society

THE date of Katherine Tingley's contemplated 1925 European Lecture-Tour is not yet decided. The Leader has outlined two tentative plans. Which of them she will follow, will probably be announced in the May issue of THE THEOSOPHICAL PATH for the information of interested members and friends abroad, who are eagerly awaiting her coming.

Katherine Tingley's European Lecture- Tour

The first plan is to leave New York for Sweden in the early part of June; to meet the Swedish and Finnish members at Midsummer, Sunday, June 21st, in the Temple erected by the Leader at Visingsö last year; to remain on the island during the second term of the Râja-Yoga Free Summer-School from June 25th to August 13th; and then, after a few days, to visit Hälsingborg and Malmö in Skåne, Southern Sweden; thence

THEOSOPHICAL ITEMS OF INTEREST

to Germany — first to Nürnberg, Bavaria, and then to Berlin, meeting many of the friends and inquirers, whose interest in Theosophy has been aroused on the Leader's former lecture-tours. After that, the Leader's itinerary will probably take her to Amsterdam and The Hague, Holland, and thence to England.

The alternative plan is to leave for Europe in the latter part of September and to go direct to England; thence to Holland and Germany, with a possible flying trip to Sweden.



The symposia given in the Memorial Temple of Peace, at the International Theosophical Headquarters, at the Sunday afternoon services of the Universal Brotherhood and Theosophical Society, are presented by students of the

Mr. J. H. Fussell's Activities

Theosophical University and of the School of Antiquity. They are written by Mr. Joseph H. Fussell, who, although one of the busiest members of the Headquarters Staff, yet finds time to prepare a new one nearly every week.

Mr. Fussell is known to all readers of THE THEOSOPHICAL PATH as the Secretary of the Universal Brotherhood and Theosophical Society, Katherine Tingley's Private Secretary, and formerly Private Secretary to her Predecessor, William Q. Judge. He is also President of the San Diego Branch of the Universal Brotherhood and Theosophical Society, which carries on its regular weekly meetings with enthusiasm and devotion.

Mr. Fussell, who also has charge of the Propaganda Department, reports that this office is unable to keep up with the demands made upon it for literature and information. The letters of inquiry that come in, he says, reveal a new, a deeper, and a more serious tone as well as a most remarkable interest in Theosophy and in the work of the Universal Brotherhood and Theosophical Society.



Mr. Joseph Fussell's report as to the character of inquirers about Theosophy is confirmed by the report of his brother, Professor H. A. Fussell,

Visitors to the Theosophical Headquarters

which appears in 'The Screen of Time,' concerning visitors to the International Theosophical Headquarters.

The headquarters grounds are open to visitors from 10 a.m. to 12 noon, and from 1.00 to 4.30 p.m., except Sundays and holidays. The escorts, all of them ladies or gentlemen of culture and unusual capacity, are doing splendid work daily in sowing the seeds of Theosophy in receptive minds. And it should be remembered that they are unsalaried, volunteer helpers, who do their daily duties with enthusiastic devotion and love of service — which is of course the case with all the helpers at the International Theosophical Headquarters.

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A circular letter sent out by Mr. Herbert Crooke, Director of the Universal Brotherhood and Theosophical Society in England, dated February 21, 1925, announces that on Tuesday, April 14, 1925, there will be held an

Easter Bazaar in London

Easter Bazaar at the London Headquarters, in order to assist in expanding the work of the Theosophical Center there.

Mr. Crooke's letter states: "A Symposium and a Young People's Play will be features of the evening. There will be stalls for Curios, Wearing-apparel, Toys, Flowers and Plants, Confectionery, Books, etc."

On receipt of this information, the Leader immediately summoned a committee of workers representing different departments of activity at the International Theosophical Headquarters, Point Loma, in order to see what could be done to co-operate with Brother Crooke and the English members by contributing to the bazaar Lomaland products for sale.

The surprise-boxes contained rare and beautiful specimens of the art and handicraft work of the different departments referred to.



By the time this is read, Katherine Tingley's new book, *The Wine of Life* will probably be in the hands of subscribers to the first edition. Subscriptions are pouring in every day.

"The Wine of Life" Now Ready

One grateful correspondent says: "It will open the spiritual eyes of its readers and enable them to catch glimpses of the Beatific Vision and of that Presence within which the Seer-Adept perceives, when the veil of the temple is suddenly rent in twain."

Great credit is due Mr. E. J. Dadd, Manager of the Aryan Theosophical Press, and to his assistants in all the departments thereof, for the prompt, efficient, enthusiastic, and artistic work done on this new book. The workers — all unsalaried volunteers — have put in many extra hours with a devotion and ardor that will inevitably give a 'bouquet' to *The Wine*, that should satisfy the taste of the keenest connoisseur.



Comrade Arie Goud, who is in charge of the Work of the Universal Brotherhood and Theosophical Society in Holland, writes with enthusiasm of the Leader's proposed visit to his country. He also says: "About two hundred

The Work in Holland

people have asked for the translation of the stenographic report of Katherine Tingley's address at The Hague, which has just been received."

Comrade Venema, at The Hague, expresses his usual interest and enthusiasm over the general Theosophical activities, and adds:

"Our Boys' Club is growing. We have fine meetings and many of the

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members are gradually learning more about the Râja-Yoga system. My wife is much satisfied with the work of the Girls' Club. Some of the most competent members thereof help with the Lotus-work. A few weeks ago I formed a junior boys' club of some of the older boys in the Lotus-Group. They continue to help in the Lotus-work for the time, but the junior boys' club gives them more scope, and it has proved a great success. The boys are very enthusiastic. Last Sunday was wonderful. The Lotus-Group is studying 'The Little Philosophers' at present and we hope we shall be able to give a performance in March. When the Leader comes again she will find a fine Lotus-Group."



During the course of the last month, several new Comrades have joined the Theosophical Family at the International Center: namely, Dr. Marta Küppersbusch — a German lady, who, before coming to Point Loma, lived for several years in Washington, D.C., where she was a close friend of the former German Ambassador to the United States, and his wife — Dr. and Mrs. Otto Wiedfeldt. Dr. Küppersbusch is now enthusiastically engaged in translating *The Wine of Life* into German.

Mrs. Lula Goodier of New York has also recently taken up her residence at Point Loma, and hopes to be a life-worker here at the International Center.

By the time this is read, a third arrival in Lomaland will be Mrs. Jessie E. Southwick, an old member from Boston, where both she and her husband, Professor Henry L. Southwick, are directors and teachers at the Emerson College of Oratory.



Brother J. Th. Heller, Director of the Propaganda-Center of the Universal Brotherhood and Theosophical Society at Nürnberg, Germany, writes with enthusiasm that, in the face of great economic difficulties which are common to everyone in Germany, he is now able again to issue the German edition of THE THEOSOPHICAL PATH in its former size and cover — the same as the Point Loma edition. The magazine had to be reduced in size and equipment during the war on account of the financial crisis in Germany, which reduced nearly everyone to the bare necessities of life.

Comrade Heller writes further that requests come from all sides for the text of Katherine Tingley's extemporaneous addresses delivered last Fall in Nürnberg and Berlin. These will be sent to him as soon as Katherine Tingley's traveling secretary can find the time to transcribe them, which up-to-date, has been impossible. Such is the increase of interest in Theosophy and the demands made upon the Leader by correspondents, that all

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her secretaries together cannot keep up with the most urgent calls from all parts of the world.

Comrade Heller reports that the new Lotus-Group inaugurated by the Leader while she was in Nürnberg, under the direction of Mrs. Dr. Hans Fersch, "is flourishing and growing." And he adds:

"We have now secured the old Katharinenbau [the Cathedral of the Master-Singers] for our public Sunday meetings. Time is going on quickly and soon we shall have the pleasure of welcoming the Leader again. How happy we are in this thought! This time we shall have a harvest in our Fatherland of the seeds sown in the past."

The Minutes of the members' meetings in Nürnberg from December 28, 1924, to January 24, 1925, inclusive, sent to Katherine Tingley by Comrade Heller in English, reveal that same marvelous devotion to Theosophy, loyalty to the Leader and the cause of Theosophy, and splendid unity in spiritual aspiration and purpose, that has so delighted the Teacher and the 'Crusaders' on every visit to the old city of the Master-Singers. It is worthy of note, too, how faithfully they read and study *Theosophy: the Path of the Mystic*, and the frequent references to THE THEOSOPHICAL PATH and the *Râja-Yoga Messenger*, published at Headquarters.

Frau Alice Löwenstein-Hellman, who is socially prominent in a coterie of many friends and acquaintances in Berlin, frequently writes to Katherine Tingley letters which are so full of appreciation for the good, the true, and the beautiful which she finds in Theosophy, that her communications are in themselves a living refutation of the anti-German propaganda with which Americans were surfeited during the war.

In speaking of Point Loma, she says: "Really everyone ought to become worthy examples in those surroundings in contact with beautiful nature and the privilege of living in the atmosphere of so many earnest aspirants. . . . We do not give up the idea of some day visiting Point Loma and seeing with our own eyes all the beautiful things of which the photographs tell us."

And Frau Dr. Horvath, whom Katherine Tingley met last September in Berlin at the dinner given in the Leader's honor by Dr. Ludwig Stein, writes, thanking the Leader for her writings concerning her last tour in Europe. [See THE THEOSOPHICAL PATH for January, 1925 — also the German pamphlet containing translations of the articles referred to, entitled: *Das Zukünftige Zusammenwirken Deutschlands und Amerikas — Der 23te Weltfriedens-Kongress zu Berlin, u. s. w.*]

Frau Dr. Horvath says: "Katherine Tingley's experiences are clearly defined and with remarkably fine perception. Above all rises her great love for humanity, the will to help and inspire the people, so that they may feel a desire to help the masses rise above the difficulties that oppress them. . . .



Lomaland Photo & Engraving Dept.

MEMBERS OF THE RHONDDA WELSH MALE CHOIR LEAVING THE MEMORIAL TEMPLE
OF PEACE, AFTER BEING ENTERTAINED BY THE RAJA-YOGA STUDENTS

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

THE GREEK THEATER FROM THE CANYON AT THE WEST
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

The first open-air Greek Theater in the U. S. A.; built by Katherine Tingley in 1901

THEOSOPHICAL ITEMS OF INTEREST

Katherine Tingley's work surely has made a great impression upon our country."



Talbot Mundy's great work, *Om: The Secret of Ahbor Valley*, is obtaining an ever wider and wider circle of appreciative readers. Letters come almost daily to headquarters from the remote corners of the earth, expressing ad-

**Talbot Mundy's
"OM" Much
Appreciated**

miration for it. For instance, from far-off Calcutta, India, Comrade Arvid Dahlgren writes: "It is wonderful and sublime." From the other end of the earth, Dr. Erik Bogren, President of the Universal Brotherhood and Theosophical Society in Sweden writes: "It is the most interesting book I have ever read." Brother Carl Sandblad of Stockholm calls it: "A valuable link between East and West." And he continues: "I earnestly wish that it might be translated into Swedish, in which event not only Sweden, but also Norway, Denmark, and Finland would be benefited by it. And in view of this fact, the edition ought not to be too small." Arrangements have already been made by the Leader and Mr. Mundy with Brother Oscar Ljungström of Stockholm to superintend the translation of *OM* into Swedish.

Professor Osvald Sirén, known to all our readers through his instructive articles on Chinese art and archaeology, says: "Mr. Mundy's last book has given me much pleasure. It is a very unusual book, filled with a fascinating atmosphere. I am sure it will set many people thinking in the direction of Theosophy. I feel very clearly the Leader's inspiring talks in many passages."

Brother Herbert Crooke of London, writes: "*OM* is selling well over here. A second edition is now out. It is a fine expression of will and daring and infinite patience and wisdom, such as must touch many of its faithful readers."

Comrade Arie Goud, Director of the Universal Brotherhood and Theosophical Society in Holland, writes: "I have enjoyed immensely that admirable book of Talbot Mundy's, *Om: The Secret of Ahbor Valley*. The author is certainly a man of rare genius. . . . It must be translated into Dutch."

The Leader has already made arrangements with Comrade J. H. Venema, at The Hague, to undertake its translation. He writes: "This beautiful book has already set me thinking very much indeed. I have no doubt but it will be widely read in Holland."

Comrade Art o'Murnaghan of Dublin, Ireland, writes: "What ancient, royal heights one senses in that golden foreword in Poetry — could I chant that as I feel it might be and should be done, I imagine it would evoke something mighty. I imagine unseen hosts drawing near to live it over."

The Leader has suggested that Mr. Mundy write a sequel to *OM*, and he has promised to do so. Members throughout the world will look forward eagerly to its appearance.

Mr. Mundy is a comparatively new member of the Universal Brotherhood and Theosophical Society.

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All the members throughout the world, who know and love Dr. Erik Bogren of Hälsingborg, Sweden, will be glad to learn that he has recovered

**Dr. Erik Bogren
Recovered**

from the dangerous attack of thrombus, which held him as an invalid at Visingsö last summer while stopping at Kungsgården with the Leader and party and Swedish members. Under date of February 1st, he writes to the Leader:

"I am quite well now . . . and I hope to remain so for a long time, so that I may be of further service for my remaining years. . . .

"We hope the Leader will come to Sweden in June. I feel very happy that this year I shall be well enough to meet her in Göteborg and accompany her to Visingsö.

"We had a very happy Christmas festival. All the members from Höganäs and Hälsingborg, as well as all the boys and girls of the Lotus-Group and the Clubs for Higher Education assembled together. We were all united in the feeling of joy, looking back to the great victories the Leader had won for our Sacred Cause in Europe, and forward to the coming year with greater hope and trust in the Divine Law. . . .

"From the different Centers of the Universal Brotherhood and Theosophical Society in Sweden and Finland, I have had good reports. I have received delightful letters from many of the members, expressing their happiness and joy in having Theosophy to help them to a better understanding of life, and to prepare them for rendering greater service to Humanity. I have also received letters from people outside our ranks, expressing the same feelings of gratitude to the Leader and to Theosophy."



An event of unusual interest from a spectacular point of view, was the arrival in San Diego on March 12th of the combined Pacific and Atlantic fleets of the U. S. Navy — "the greatest battle-fleet ever seen in the Pacific." There were some fourteen admirals present, and 167 warships, including the auxiliaries. The combined fleets were under the command of Admiral Robert E. Coontz. The hills of Point Loma, which furnished the best van-

**"Greatest Battle-
Fleet Ever Seen
in the Pacific"**

tage-point for viewing the vast armada, were literally crowded with automobiles filled with interested spectators from all over the country.

Our Leader, Katherine Tingley says:

"The world is not yet ready for total disarmament, and the thousands of fine officers and loyal men in the army and navy should not be blamed for doing the best they can, with their present lights, to prepare to protect their homeland from attack — never, let us hope, to pursue an aggressive warfare. . . . The time will come some day when all the world will recognise that the best guarantee of peace and safety for all is not in fleets and armies, but in a universal religion of Brotherhood. If even a small portion of the enormous amount of money that is spent on preparations for war, could be

THEOSOPHICAL ITEMS OF INTEREST

devoted to the higher education of our youth, something of more lasting benefit to the moral life of the country might be accomplished."

The following is taken from a description of the fleets' arrival by Howard E. Morin, of the editorial staff of *The San Diego Union*, published in that paper on March 13th:

"The greatest maritime drama ever staged in the Pacific, the mobilization of the nation's first line of defense, was unfolded before the eyes of thousands of thrilled spectators yesterday when, true to his promise made some months ago, Admiral Robert E. Coontz brought the combined Atlantic and Pacific fleets to San Diego.

"It was an unforgettable scene as the first line of warships breasted the thin line of haze that shrouded the horizon at 10.15 o'clock. As far as the eye could see, a solid line of hulls slowly evolved out of the haze until, at 10.45, the battle-fleet and the light cruiser divisions of the scouting fleets could plainly be discerned. Miles astern, but not yet visible, were the eastern destroyer and submarine squadrons and their tenders.

"At 11.10 the sea off Point Loma literally was dotted with ships. Inshore, leading the 11th and 12th destroyer squadrons, was the scout cruiser *Omaha*. Several hundred yards westward of the destroyers, in single column formation, were the light cruisers and still west of these vessels, also in column formation, were the battleships.

"The capital ships and the scout cruisers, with the aircraft tender *Aroostook* and several vessels of the train, proceeded to assigned anchorages in Coronado roads.

"From 11.10 a.m. until 3.10 p.m. there was an uninterrupted procession of warships passing into the roads and the harbor. Every type of warcraft in the American navy, from submarine to superdreadnaught, from minesweeper to hospital-ship, and every type of air-craft, from the fast fighting plane to the twin-motored bomber, passed in review before the delighted gaze of the thousands massed on Point Loma and points of vantage on the beach. It was a spectacle eclipsing anything of the kind ever seen at an American seaport. San Diego's prestige never was so graphically depicted before. It required yesterday's great spectacle to emblazon the value of the port to the world. And nature did its part, for the day was faultless."



In a recent letter to the Leader from Ingeniör Gustaf Kahlson, whose wife, Mrs. Edith Kahlson, Directress of the Göteborg Center of the Universal Brotherhood and Theosophical Society, is now visiting the International Headquarters at Point Loma as the Leader's guest, and is rapidly regaining her health, he says:

Ingeniör Gustaf Kahlson Writes "Mrs. Kahlson has written many letters to us, and her delight at being at Point Loma is very great. She has difficulty in

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finding words to describe all the glorious experiences she has been having. Hereafter it will be utterly impossible to spread any untruths in Sweden!

"At all of our last public meetings we have had crowded audiences. For one of them I advertised: 'The public is invited to listen to one of Katherine Tingley's addresses, "Death, the Twin Sister of Life."' So many people came that I and others had to stand all through the meeting. Every available seat was taken. The harmony in our Center is excellent. . . .

"A Lotus Celebration was recently arranged in our hall; it was very successful, and Misses Collander and Rubenson, who were responsible for the affair, did their part splendidly.

"May the Leader keep her strength to continue her work. Even persons in Sweden who do not accept Katherine Tingley's teachings, have given and are giving their unreserved praise for her tremendous perseverance and power in sustaining her unsectarian educational and humanitarian work in Sweden.

"The Prospectuses concerning the Free Râja-Yoga Summer-School at Visingsö have been duly received, and we are very, very happy over them."



This brings the Recorder to the subject of the Râja-Yoga Free Summer-School at Visingsö. Direktör E. A. Gyllenberg of Malmö, business-manager of the affairs of the Universal Brotherhood and Theosophical Society in

**The Râja-Yoga
Free Summer-
School at Visingsö**

Sweden, under date of February 12, 1925, wrote to the Leader: "In the middle of April I am going to Visingsö to prepare for the coming work there." And Miss Anna Månsson, who mothered the Leader's Theosophical family at the Kungsgården headquarters, Visingsö, last year, writes: "I am so glad the Leader is coming again this year. I will gladly give my services there, and I think my maid will also." (Note: Miss Månsson's maid, Mia, earned a lasting and honorable place in the history of the Theosophical activities at Visingsö, by her faithful and untiring and cheerful services there last summer, in providing for the party's alimentary needs.)

From very different sources on the island have come messages of welcome to Katherine Tingley — quite aside from the many received from our members.

And Mrs. Emy Thorin, one of our faithful members from Göteborg, in sending in her application for the enrolment of three of her children at the Visingsö Summer-School this year, writes:

"I shall never forget how radiantly happy my girls were when they returned home from Visingsö last summer after having had the great advantage of instruction by and association with those splendid, and unselfish Theosophical teachers and friends of the school.

"The girls often say nowadays that they can well understand the happiness of those children who live in Lomaland, and who have the opportunity of constantly being surrounded by that atmosphere of goodness, love of

THEOSOPHICAL ITEMS OF INTEREST

duty, and nobility which go to make up and which are at the root of all true joy in life.

"I can never say enough in appreciation for all that was done in the course of those weeks to arouse within my children that quality of sincerity and earnest endeavor to live the pure and true life.

"And all through the winter they have also taken part with the greatest joy in the work and activities of the Girls' Club here, and likewise kept up a correspondence with their friends from the Visingsö School, which has gladdened me a great deal."



Direktör Gyllenberg writes that the work at the Theosophical Center in Malmö progresses harmoniously; that the members of the Boys' Brotherhood Club work hard every week and that the membership is increasing;

News from Malmö, Sweden that there are at present a large number of children in the Lotus Group or Theosophical Sunday School in Malmö. He says further that he must retire from his official position this year, and he hopes that by October 1st he may have his affairs settled, so that he can come again to Point Loma. All the members at Headquarters, who enjoyed his last visit, will extend Direktör Gyllenberg a heartfelt welcome.

Miss Anna Månsson, who directs the Lotus-Group and the Girls' Club for Higher Education at Malmö writes a letter filled with a beautiful spirit of "love, devotion, and gratitude to the Leader and to all the dear Lomaland Comrades, for their work for old Sweden." And she continues: "Since the Leader was in Malmö, the Lotus-Group work is becoming more and more appreciated. I and my helpers love this work very much. Our Christmas festival was fine. Members of the Center, the Girls' and Boys' Clubs, as well as the Lotus children took part in it. The children's parents and other invited guests were most appreciative."



A recent message of greetings to Katherine Tingley by members of Center No. 1, Universal Brotherhood and Theosophical Society, Sydney, Australia, reads:

Greetings from Australia "There is much we might say, and more we think and feel of the great work going on for humanity under our Leader's wise and loving guidance. It appears to be a time when the gold of the hidden silent endeavor and devotion of years is outcropping to the surface in a blaze of splendid results, and we hope that loyalty and devotion to Theosophy and to our three dear Teachers, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, throughout the world, may unite us all in greater efforts towards that self-control which will enable us to take our part in bringing back the golden age of Universal Brotherhood."

THE THEOSOPHICAL PATH

Mrs. Fannie E. Lewis, Directress of the Boston Center of the Universal Brotherhood and Theosophical Society, has recently returned from a vacation in Miami, Florida. Before leaving, she wrote the Leader that everything was in good order at the New England Center — “Members united and loyal. They will carry on.”

The Boston Center always holds a warm place in Katherine Tingley's heart on account of its having been there that our Chief, William Quan Judge, in 1895, was made President of the Theosophical Society for life.

From the Leader's old home-town, Newburyport, Massachusetts, comes the following message of encouragement from two of its prominent citizens:

“We read always with interest what comes from Katherine Tingley's pen. To have heart and mind and creative power to lead mankind to heights of peace is indeed godlike. May years of strength and success follow her labors for humanity.”

From Comrade C. C. Laughlin, of Yamhill, Oregon:

“In looking over the contents of Katherine Tingley's new book, *The Wine of Life*, it seems to me that she has bridged the gap between Christianity and Theosophy, and brought them closely together, so that the Christian can understand and see where they dovetail — that is, the inner meaning of Christianity.”

From Mrs. George M. Gray, one of our old members in Cincinnati, Ohio:

“What a wonderful work has been accomplished by our great Leaders in fifty years! What would the world be and where would we all be without faith and hope founded on our Universal Brotherhood?”



It has often been said by hostile critics that Theosophy appeals only to people of culture and high intellectual attainments. But the fact that our present Teacher, Katherine Tingley, has made it available to everyone, whether educated or not, is well illustrated by the following extracts from a letter recently received by the Leader from a young man who says:

“I am a young man twenty-eight years of age, of Scotch-Irish descent, having a marked and varied career, and little education. I have just finished reading the book *Theosophy: the Path of the Mystic*, and can truthfully state

“Theosophy: the it is a godsend to humanity.

Path of the
Mystic” has
Universal Appeal

“Never before in my life have I ever read anything more inspiring towards the higher understanding of the true life, the life that we were originally intended to live. . . . Words cannot express the amount of good I have derived from the little book. I cannot say too much for it, as the one and only true understanding of the soul, ‘the law of love.’ I regret to say that humanity is turning away from the true light and facing

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a more artificial one. But Theosophy, which is the voice of God, has come into existence. I hold that Theosophy is the true and only interpretation of the teachings of Jesus. . . .

"To date I have been a failure in the possession of worldly fame or things. But I am now rich in the knowledge of the Higher Law through reading this book. Certainly the world needs Theosophy more than it needs anything else, and if there is any one in the whole world that would like to tell them about it, it's myself. . . . My Soul-ambition has been for some time to Serve Humanity. I hold that the little book, *Theosophy: the Path of the Mystic*, has revealed to me that there is something better in this old cold world of ours; also has verified a great many of my own beliefs, one of them being that man has a 'soul.' "

— RECORDER



F. J. Dick, Editor

MIRROR OF THE MOVEMENT

KATHERINE TINGLEY PAYS GLOWING WORD-TRIBUTE TO GEORGE WASHINGTON'S LIFE

AT the regular services of the Universal Brotherhood and Theosophical Society held yesterday afternoon in the Memorial Temple of Peace at the International Theosophical Headquarters, Point Loma, a large audience listened to Katherine Tingley's glowing tribute to the life and character of George Washington, interpreted Theosophically. The following are brief extracts from the Theosophical Leader's extemporaneous address:

"Believing as we do in the higher self, the immortal self, and judging George Washington from the soul qualities of his nature, we find no contradictions in his life. Though his life on the earth-plane was, of course, limited, he did the best he could at all times. He sustained his soul's integrity. He glorified manhood by the example he set, not so much in his warlike actions, great as these may seem to some, but in peace. He was a man among men.

"Washington was a delegate to the Convention that prepared the Constitution, and his influence was a great force in securing its adoption by the necessary nine out of the original thirteen states. During the critical period

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of the discussions among the delegates as to the provisions of the Constitution, Monroe wrote to Jefferson: 'I trust that the presence of General Washington will overawe and keep under the demon of party and that the signature of his name to the result of their deliberations will secure its passage through the Union.' The very fact that Monroe wrote that way indicates to me that he knew something about Theosophy. He knew, as Theosophists know, the danger not only of the demon of party politics but also of the demon of the selfish, lower side of human nature.

"It is the crowning achievement of Washington's career that his presence at that Convention did in large measure overawe the demon of party and that the confidence which the delegates had in him finally secured the adoption of the Constitution. This was accomplished in 1788, and in 1789 Washington was unanimously chosen as our first president.

SPLENDID TYPE

"As Theosophists we do not judge him just from his experiences in this one life. We are satisfied that in previous lives he had gained that strength of character and that self-control that carried him through all the storms of life. In his military career we find him exhibiting unusual humanity. Even the British prisoners loved him, and all the world now loves him. There is no question that for his time he was a splendid type of the highest manhood.

"I believe also that his inner life was truly Theosophical. I believe that if he could have had his way, and had had sufficient support, he would have accomplished his mission in life without war. But under the limitations of conditions and the pressure upon our country at that time, he certainly did the best he could. He put his soul, his humanity, his integrity, into every act of his life. And so we have in him a very unusual example of true patriotism to look back to.

"Then let us look at the Constitution. It has its imperfections, of course. But what a sacred and blessed thing it was for humanity! In everything that Washington had to do with it, there was a spiritual undercurrent of something which perhaps neither he nor the other delegates were conscious of themselves. Maybe it was a half-memory of another life. But there are threaded through that Constitution golden forces of spiritual promise.

"Above all things, they laid down one principle that we do not value enough. We haven't suffered enough as a people to fully appreciate it. That principle was that no set religion was to be associated with our government. We were guaranteed absolute freedom of belief.

"As one reads between the lines and gets closer and closer to the inner meaning of the Constitution one realizes that in it there is a foundation of non-separateness in human life, a quality of unity that only Theosophy can explain. Washington, Monroe, Jefferson and those others who framed that Constitution were hoping that their followers, their progeny so to speak, would interpret the inner meaning of that Constitution in which they had placed perfect trust.

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HEARTS ATTUNED

"I believe that the delegates from the nine states who first accepted the Constitution were overpowered by a spiritual sense of justice. If their hearts had not been attuned to the needs of the country, if their minds had not been ready, if their motives and purposes had not been pure, they would have failed. Imperfect as the Constitution may be in some of its outward details, I say that in its inner meaning and purpose it is divine and splendid.

"I probably will make some of you smile, but I am presuming to say that before one hundred years have passed, the Constitution of the Universal Brotherhood and Theosophical Society, which was formed for the union of men in their soul-life — for a universal religion, just as the Constitution of the United States was formed for their union in the worldly life,— will be written on the other side of the American Constitution.

"When H. P. Blavatsky came to this country, she had an idea that America was the greatest country in the world, because according to the Constitution there was freedom of religious thought. I suppose she believed that the American people were the highest type of real Christians, that is, of people who strove to live according to the teachings of Christ! She soon found to the contrary! She was very much abused, and I do not think there was a sensational paper in this country that did not publish the most outrageous falsehoods and slanders about her. But the more they misrepresented her the more courageously she worked. And she established this Universal Brotherhood and Theosophical Society, whose headquarters are right here on this hill.

"As I have said, Monroe wrote to Jefferson that he hoped Washington's presence would overawe the demon of party, and that his influence would secure the adoption of the Constitution. In the same way, in trying to establish a nucleus of Universal Brotherhood, H. P. Blavatsky spoke in her books of 'the heresy of separateness.' That was nearly fifty years ago. What would she say now? You who have gray hairs and have gone smiling through life in spite of your difficulties, look to the time of your childhood and tell me, were there as many crimes then in America? Was there so much selfishness? Was there so much warlike tendency? Was there so much vice? Were there so many unnamable and dreadful crimes as are coming in upon us today? Was there such a deplorable picture of our youth — on our streets, in the dance-halls, and even in the homes? It is only once in a while that one meets a child whom the psychology of the age has not touched or crushed.

DRIFTING APART

"So in considering this idea of the heresy of separateness, we see that we are every year drifting further apart — not just apart from one another, but we are drifting away from our higher natures. Man in his brain-mind life, thinking more of his wants than he does of his needs, with his desires and his

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selfishness and his passions, is drifting away from his divine possibilities, from the soul's evolution, from the spiritual knowledge that he must have. He will never gain it by depending upon books or by listening to preachers alone, or by listening to me. He must gain it by self-analysis, by self-study. He must gain it by accepting every hour and every moment as sacred. Opportunities lost do not come again, bear in mind.

"It is our duty, if we are seeking the light, if we are sufficiently deep in our yearnings and aspirations, to clear our minds of the luggage we carry in our prejudices and our misconceptions and our ignorance. In the consciousness of the divinity of our own souls we can commence to master the untoward conditions of life and make the world better, not merely by our speech and by the example of our lives, but in the silence by our very thoughts.

"We can live our lives truly and nobly and theosophically. We can love Deity, love the infinite laws of life, and love all the great and noble men; and at the same time have mercy for the weakest and the most unfortunate. Not until the world is ruled by that quality of love which Jesus spoke of, can we hope for better things for ourselves, nor can we see light ahead for our children, or our community, or our country, or humanity."

— *The San Diego Union*, February 23, 1925

OUR VISITORS

I SHOULD like to say a few words about the impressions made upon visitors to the International Headquarters of the Universal Brotherhood and Theosophical Society. As I have been one of the regular 'escorts' for many years I have had abundant opportunity to notice the steady growth in the interest shown by our visitors.

In the early days by far the greater number were attracted by the marvelous natural beauty of the grounds, the noble buildings of an unusual style of architecture, the profusion of flowers, and the tastefully laid out walks with an almost endless variety of trees from all parts of the world, and the atmosphere of silence. They knew little or nothing about the great work for Humanity that was being carried on here under Katherine Tingley's direction.

Among our visitors were many fanatics — some of them really quite unbalanced,— who thought themselves sure of a welcome, and who went away disappointed when they found that there were hundreds of eminently sane people living here, practical philanthropists, who were devoting all their energies to the good of mankind. The type I have just described gradually ceased coming, and now we are troubled with them no more; they excited our pity, but being people of 'fixed ideas,' very little could be done for them.

Of course, the majority of our visitors went away, not merely delighted with the beauty of the place, but deeply impressed by the nobility and disinterestedness of the work done here, and with a kindly feeling towards Theosophy, which they had learnt to know better.

Of late years, an increasing number of visitors come here who, to use their

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own words, are attracted by the uniqueness and the lofty character of the work here being conducted, even more than by the beauty of the grounds.

The reason is that a quiet but effective educational work, very far-reaching in its scope, has been going on all the while. Following out Katherine Tingley's instructions, the escorts have always emphasized the practical side of Theosophy, the educational and humanitarian work that is carried on, which is international in scope.

An increasing number of visitors are asking for the 'pure teachings' of Theosophy, and express delight when they find that we have nothing to do with some so-called 'schools of Theosophy' and 'their absurd teachings.'

Then, too, many visitors buy our literature: *THE THEOSOPHICAL PATH* and the *Râja-Yoga Messenger* have a large sale, as well as our books,—in fact the public is eager for Theosophy. This increased knowledge and appreciation of 'pure' Theosophy is due, in large measure, to the fact that many of the large libraries in the country are supplied with our literature, and above all to Katherine Tingley's many lecture-tours, not only in America but in Europe, which have awakened public interest to a remarkable degree, to such an extent, in fact, that everywhere men and women of note desire to visit 'the home of Theosophy.'

One other point is deserving of notice, and that is the large number of visitors from foreign countries. Katherine Tingley's work is known the world over, and distinguished foreigners have told me that they have purposely chosen the route by way of San Diego so as to be able to visit the International Headquarters of the Universal Brotherhood and Theosophical Society.

— H. A. FUSSELL

SUNDAY SERVICES IN THE MEMORIAL TEMPLE OF PEACE

THE following is what an appreciative young Dutch Comrade, Piet Bontje, with his eyes, ears, mind, heart and soul open to the beauties and realities of the theosophical life, writes of the Sunday Services conducted by Katherine Tingley in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, California.

"Like a master-musician, who, inspired by the sacredness of his mission, boldly strikes out new paths and expresses in tones what had not been expressed before — beauty more ethereal and more serene — so the Leader, when she instituted the Temple Sunday-afternoon Public Services in the Memorial Temple of Peace, sounded a new chord whose beauty I would like to call one of joyous serenity. And just as a musical chord is built out of individual notes, each of which is indispensable to the effect of the whole, so the new beauty of the Temple Services is created by different forces working harmoniously together.

"In the first place there is the Temple itself, with its exquisite proportions, the dream-beauty of its decorations and colorings, and the atmosphere of spiritual reverence that has been built up by many sacred meetings — an atmosphere which even the casual visitor finds!.

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"Then there are the audiences who prove their earnestness by their very presence, for they have to come all the way from San Diego at considerable distance and expense. They enter the Temple in a receptive mood, eager to learn more about the Message of Theosophy, and their appreciation and response add much to the atmosphere of serenity. As a musical conductor inspires his players by pointing out to them the beauties of the score, and then, inspired in his turn by their devotion and response, perceives beauties himself he could not have discovered before, so they who are privileged to take part in the Services are conscious of a great joy, caused by the appreciation of the audience, a joy that spurs them on to greater effort.

"Finally there is the Service itself with all its items so beautifully balanced. There is the music — sometimes the Tots with their delightful nature-songs; the dignified symposiums on Theosophical subjects, containing such a wealth of information and discussing so many points with clearness and simplicity. And then the address of the afternoon by the Leader.

"Never before has the Leader spoken with such fire and such ringing eloquence as in the series of public addresses she has been giving in the Temple lately. Possibly it is the response of the audience that permits her to give them more than in the past. These addresses make me think of the movements of a classical symphony — strongly contrasted, yet all revealing some aspect of the composer's message. During the last three months the Leader has given to the world a stupendous new Symphony of mighty truths.

"Some of the movements are lyrical in character, full of lovely touches and song-like melodies singing of the beauty and serenity of nature, of the inner beauty and serenity of man, of the sacredness of true Love. Sometimes the tragic note is struck — the infinite pathos of loving parents who see their children go astray and in spite of all their love cannot protect them, ignorant as they are of the laws of life and the nature of man. Again there are movements of somewhat sterner nature, full of impressive warnings and plain statements — are not suicide and insanity and the drug-habit on the increase? Then, suddenly, a movement vibrant with intense compassion — are not daily thousands of young people going wrong who never had their better natures appealed to — who never had a real chance? Then movements that ring with indignation and defiance — are not the dogmas of original sin and eternal punishment that have stifled the aspirations of so many in the past, still being taught and are they not still casting their shadows over us? Again a contrast — a movement sparkling with joy and rising in its climaxes to the plane of inspired prophecy: for the Wisdom-Religion is more and more penetrating the heart-life of Humanity and a new Dawn is near. Finally there are those mystical movements during which the Leader tells her audience things she has never before uttered in public.

"After one of those tremendous addresses, the ancient ceremony which closes the Service, comes as a final benediction, and one feels that the Service has been worthy of a Temple, dedicated to the memory of H. P. Blavatsky and W. Q. Judge and to the Cause of Eternal Peace." — P. B.

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. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual 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

BOOK

STANDARD THEOSOPHICAL LITERATURE

LIST

- THE SECRET DOCTRINE: *The Synthesis of Science, Religion, and Philosophy*: by H. P. Blavatsky. Third Point Loma Edition, 1925: Virtually a verbatim reprint of the original edition published in 1888 by H. P. Blavatsky (2 vols.) per set \$12.00
- ISIS UNVEILED: *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, by H. P. Blavatsky (4 vols.) per set 12.00
- THE KEY TO THEOSOPHY: *A Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which The Universal Brotherhood and Theosophical Society has been founded, with a copious Glossary of General Theosophical Terms*, by H. P. Blavatsky per copy 2.25
- THEOSOPHY: THE PATH OF THE MYSTIC: A unique collection of Citations from the Teachings of Katherine Tingley, including extracts from Private Instructions gilt edge \$3.25; gift 2.50; fabrikoid 1.25; paper .75 per copy
- THE WINE OF LIFE: *The Wisdom of sane mysticism presented with a beauty of diction and wealth of illustration unsurpassed. A guide for the daily life of the individual, home, nation, and humanity*, by Katherine Tingley. Special Autograph leather-bound edition 5.00 per copy
- OM: THE SECRET OF AHBOR VALLEY: *Profound truths in the guise of vivid and fascinating fiction, by one of the most prominent writers of today: A novel by Talbot Mundy* 2.00 per copy
- REINCARNATION: A STUDY OF FORGOTTEN TRUTH: by E. D. Walker. A work valuable alike to the student of Theosophy and to the general reader. Point Loma edition (cloth) 1.75 per copy
- BHAGAVAD-GĪTĀ: *The Book of Devotion. A Dialog between Krishna, Lord of Devotion, and Arjuna, Prince of India. An Episode from the Mahābhārata, India's Great Epic*. Recension by W. Q. Judge 1.00 per copy
- THE VOICE OF THE SILENCE, and other fragments from the *Book of the Golden Precepts. Dedicated to the Few. Translated and Annotated* by H. P. Blavatsky .75 per copy
- ECHOES FROM THE ORIENT: *A Broad Outline of Theosophical Doctrine*, by W. Q. Judge cloth .50; paper .25 per copy
- HELENA PETROVNA BLAVATSKY, by Katherine Tingley: with Quotations from the writings of H. P. Blavatsky; tributes by W. Q. Judge and Students cloth .90; paper .75 per copy
- A NOSEGAY OF EVERLASTINGS: *from Katherine Tingley's Garden of Helpful Thoughts. Short extracts culled from various addresses delivered in Europe and America* cloth .75; paper .50 per copy
- THE FATES OF THE PRINCES OF DYFED: *A Romance from that Wonderland of old Celtic Mythology of which so many literary exponents have won fame in the last thirty years: derived, however, from Welsh and not, as the mass of Neo-Celtic literature has been, from Irish sources*; by Cenydd Morus 2.00 per copy
- THE PLOUGH AND THE CROSS: *A Story of New Ireland*, by William Patrick O'Ryan 1.00 per copy
- A NOSEGAY OF 'YORICK'S' EDITORIALS: *Compiled by a Student of the Theosophical University, Point Loma, California, in memory of Edwin H. Clough, America's Great Journalist and Critic* .25 per copy
- LOMALAND: *An Album of Views of the International Headquarters at Point Loma, and Quotations from the three Theosophical Leaders (10 x 13 in., postage 6c. extra)* .50 per copy
- KATHERINE TINGLEY ON MARRIAGE AND THE HOME, by Claire Merton .25 per copy
- INCIDENTS IN THE HISTORY OF THE THEOSOPHICAL MOVEMENT, by J. H. Fussell .25 per copy

THEOSOPHICAL PAMPHLETS: 15c. per copy

- AN EPITOME OF THEOSOPHY, by William Quan Judge
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- SOME OF THE ERRORS OF CHRISTIAN SCIENCE, by H. P. Blavatsky and W. Q. Judge
- THE EVILS OF HYPNOTISM, by Lydia Ross, M. D.
- ON VERSE, "FREE VERSE." AND THE DUAL NATURE OF MAN, by Kenneth Morris

MAY 19 1925

The Theosophical Path

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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 means to reach the goal must vary with the pilgrims."



The Theosophical Path

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Unsectarian
Monthly

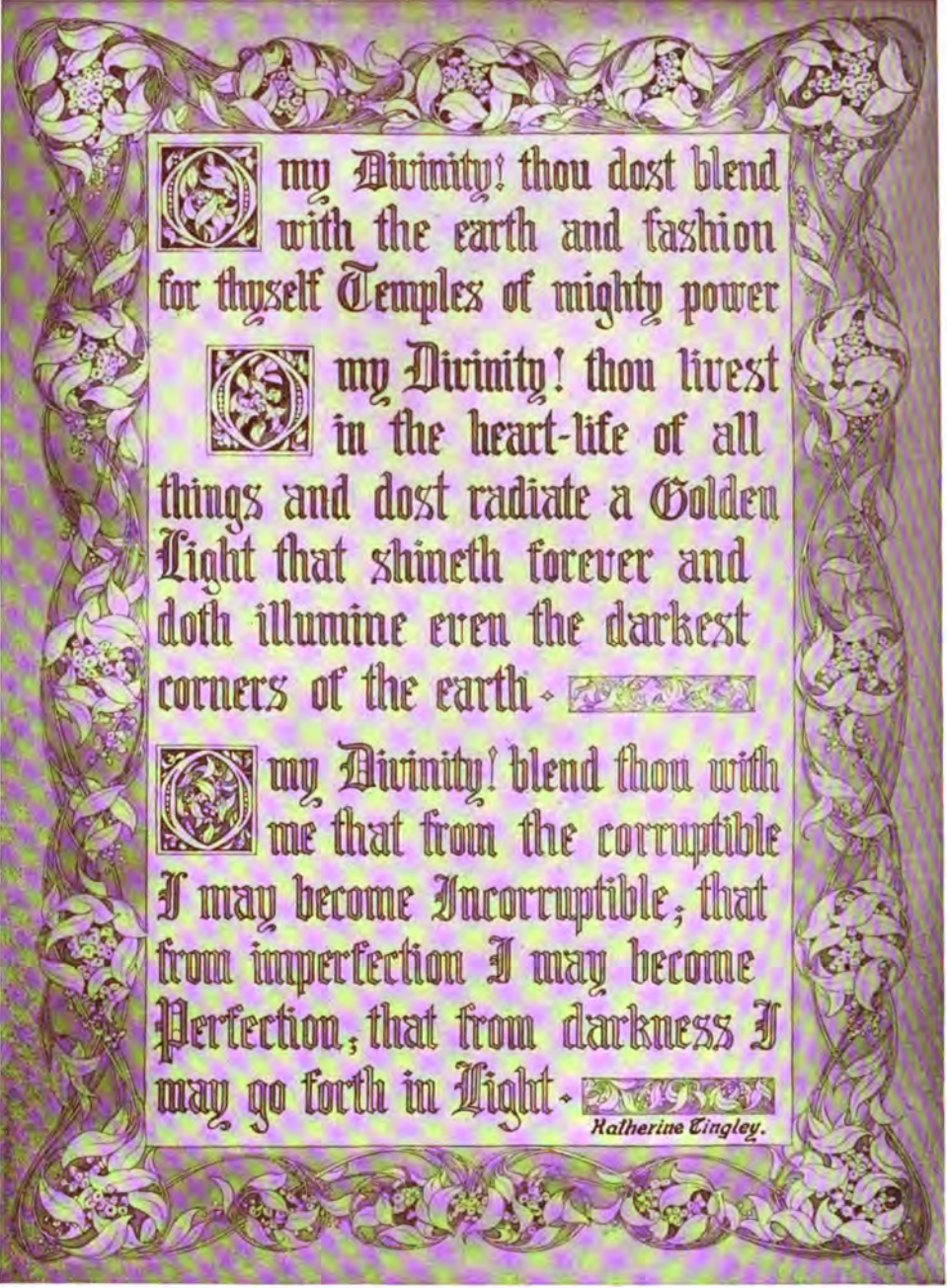


Nonpolitical
Illustrated


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


Edited by Katherine Tingley

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



O my Divinity! thou dost blend
with the earth and fashion
for thyself Temples of mighty power

O my Divinity! thou livest
in the heart-life of all
things and dost radiate a Golden
Light that shineth forever and
doth illumine even the darkest
corners of the earth. 

O my Divinity! blend thou with
me that from the corruptible
I may become Incorruptible; that
from imperfection I may become
Perfection; that from darkness I
may go forth in Light. 

Katherine Tingley.

THE THEOSOPHICAL PATH

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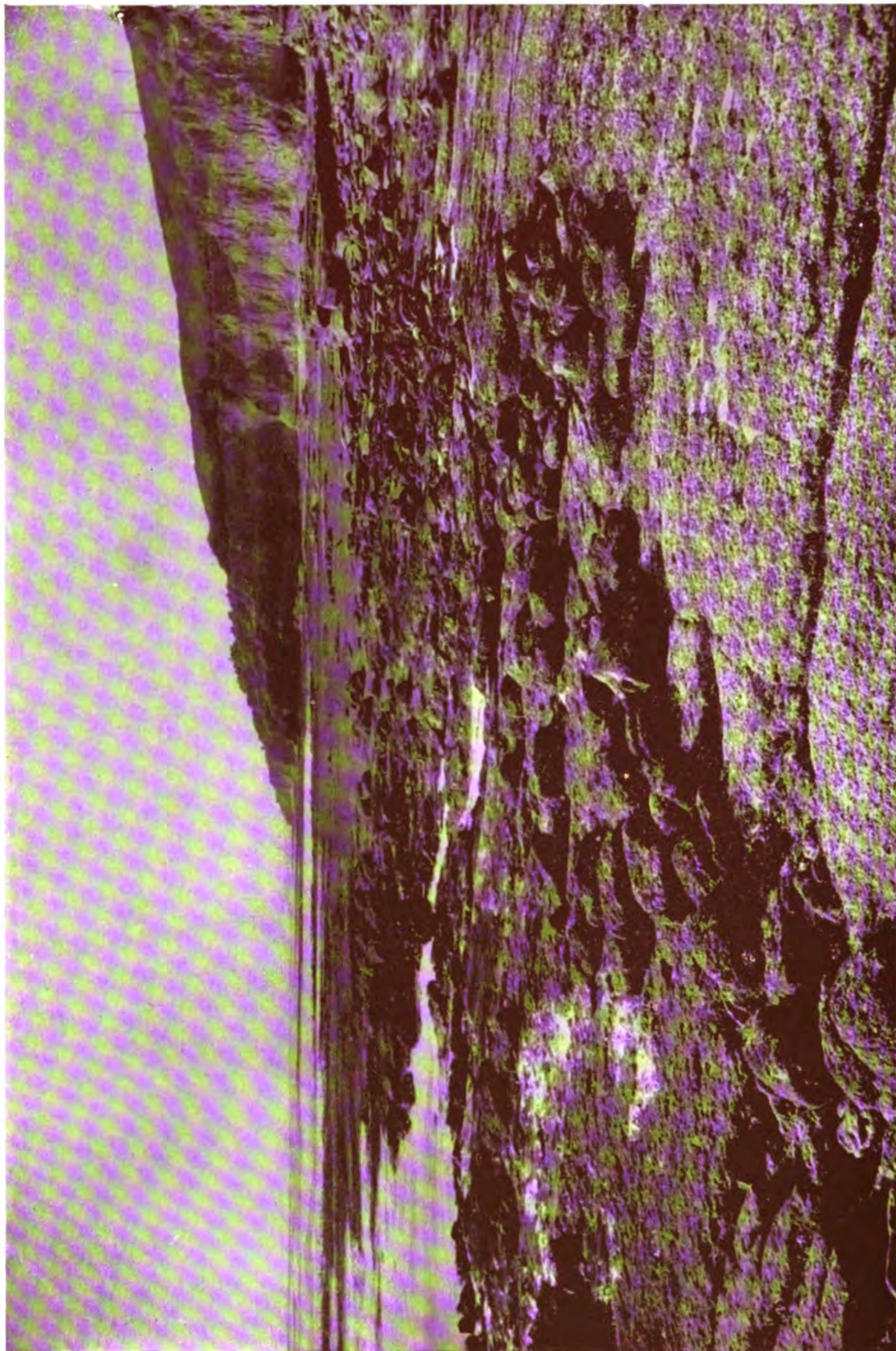
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Lomaland Photo & Engraving Dept.

A STRIKING VIEW OF THE CLIFFS ON THE SHORE-LINE OF THE GROUNDS OF THE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Looking towards the northeast from a point south of the Theosophical grounds. The tide is at the ebb.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXVIII, NO. 5


MAY 1925

"A happy life, therefore, is one which is in accordance with its own nature, and cannot be brought about unless in the first place the mind be sound and remain so without interruption, and next, be bold and vigorous, enduring all things with most admirable courage, suited to the times in which it lives, careful of the body and its appurtenances, yet not troublesomely careful. It must also set due value upon all the things which adorn our lives, without over-estimating any one of them, and must be able to enjoy the bounty of Fortune without becoming her slave. You understand without my mentioning it that an unbroken calm and freedom ensue, when we have driven away all those things which either excite us or alarm us: for in the place of sensual pleasures and those slight perishable matters which are connected with the basest crimes, we thus gain an immense, unchangeable, equable joy, together with peace, calmness, and greatness of mind, and kindliness: for all savageness is a sign of weakness."

— SENECA: *Of a Happy Life*, 3. Translated by Aubrey Stewart

THOUGHT-CONTROL

H. T. EDGE, M. A.

UR circumstances are the result of our thoughts. This is a broad *general proposition*; and the unwary proponent of such a statement is apt to be met by the unexpected and unwelcome *particular case*. His critical auditor will mention some particular set of circumstances, and will want to know how the rule applies in that case; how can those circumstances be said to have been caused by the person's thoughts? Nevertheless we have enough confidence in the proposition to make it general; adding that it is only the imperfection of our knowledge which hinders us from always seeing how the law works.

For a full understanding, one must take into account Reincarnation. The seeds which we sow in one lifetime cannot all sprout and fructify in that lifetime, and must therefore be held over to another; so that any of our present experiences which are not traceable to thought-causes set in motion in this life, can be referred to causes generated in a past life. Such is the law of Karma. We may not be able to know in full — we are not likely to be able to know in full — how the seeds of destiny are carried from life to life over the gulf of death; but by a study of Theosophy we

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can gain considerable light on the question. For the rest, there must always be some mysteries that transcend our ordinary reason; while nevertheless man may possess dormant faculties which, if awakened, would enable him to solve even those mysteries.

But let us deal with our proposition within smaller limits and in more familiar applications. It is matter of common experience, which everyone can test, that our thoughts do influence our circumstances; but few realize the extent to which this is true. A thought is a creative act, whereby is generated an influence that may be feeble and evanescent or potent and lasting, according to the energy imparted to it. We see here the beginning of a demonstration of the proposition. The fact that thoughts influence events has been the basis of some cults, or new-fangled religions as some call them; but the man who should try to make his destiny by his own crude experiments and to suit his own notions of what might be good for him, would be likely to make a sorry mess of it, one would think.

The ordinary average individual, experimenting in thought-power, would be pretty certain to try and bring about his own private and particular desires, irrespective of whether their fulfilment was good either for him or for his neighbors; and it would be lucky for him that some wiser and superior power had control. The achieving of a state of self-satisfaction, however desirable to some tastes, is not necessarily the path marked out for us by divine wisdom; and for most people, let us hope, it is not the goal they would choose for themselves. Something more strenuous and heroic might be preferred by some.

This line of thought suggests that one reason why this "scheme of things" is so 'sorry,' may be that we have been trying to mold it too closely "to the heart's desire." What we are reaping now is perchance the gruesome result of a miscellaneous and ill-assorted multitude of desires, hopes, fears, and schemes, fomented at various times in the past, and falling out at the wrong times and in conflict with each other. Perhaps Providence is meekly striving to give us what we have asked for, but cannot be at the pains to sort it out! If circumstances follow desires, we may expect the latter to be as chaotic as the former.

In our attempt to unriddle the riddle of life, we may need to do a little mathematics, as it were. On the one hand we have a mass of events and experiences, seemingly chaotic and unreasonable; on the other hand we are constantly sending out into the ether whole streams of thought-force and emotional force, whose results we fail to trace. Why not explain these two things by means of each other? Is not the tumult of our experiences related to the turmoil of our thoughts and desires? It has been said that man weaves his destiny around him as a spider weaves its

THOUGHT-CONTROL

web (H. P. Blavatsky); and, taking into account Reincarnation and Karma, we can see how each human soul enters life attended by a tangle of unsatisfied causes which he has set in motion at various times in the past, and which constitute his destiny. To this tangled skein he continually and heedlessly adds. Yet he possesses the power to extricate himself. How risky then are injudicious and inexperienced attempts to regulate our fate by thought-control! It is like an ignorant person playing with a dangerous and complicated machine. We are full of folly and unregulated desires; and it must surely be essential to eliminate these first.

Our lives are obviously regulated by a power, or powers, superior to our own wishes and plans; and to this cause we assign the names of providence or fate or chance, according to what our profession of faith may be. Looking back over our life, we may recognise that we were guided more wisely than we would have guided ourselves, had the choice been of our own making. A Divine wisdom dwells within us, as was taught by the early disciples of Jesus, who interpreted his teachings much more accurately and intelligently than many who followed them later.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”
— 1 Cor., iii, 16

This it is which wills and plans our destiny, setting aside our foolish fancies and frail purposes. The light of this Spirit, blending with the higher part of our mind, constitutes our *real* Self, by which we may overcome the fictitious self of matter which is such a frail staff to lean on.

In view of this, what becomes of the doctrine of making one's fate by means of one's thoughts? It is seen to be a question of stilling and ruling the thoughts, rather than of intensifying them. But this means first the ruling of our desires, for it is they that run away with our thoughts.

The advertisement-pages of magazines, in America, England, and elsewhere, teem with methods and systems of thought-control and self-improvement; which is a sufficient warrant of the eagerness of the public for useful knowledge of this sort. But we fear the case is the same as that of the quack medicines and cure-alls and patent foods, when contrasted with genuine medical science. In short it is a hap-hazard hit-or-miss business, in which the patient diagnoses his own case and accepts a prescription from one who has not seen him. There is a genuine science of self-study and self-mastery, and it is comprised in the Theosophical teachings. It starts at the word *duty*, and means the subordination of the lower self to the higher Self. By following this path we escape the danger of merely handing ourselves over to a power that seeks to control *us*, and of simply working for the devil; and our efforts are built on a safe foundation — on one which cannot be overthrown.

THE PATH OF ACTION

E. A. NERESHEIMER

"Now listen to this knowledge regarding the philosophy of action. O son of Prithā: being united to this knowledge thou shalt be freed from the bonds of Karma."— *Bhagavad-Gītā*, ch.ii,39

EVERY man is a philosopher, drawing conclusions from his experiences and weaving them into strands by continuous meditation, that pass imperceptibly into the selective chambers of knowledge. By and by a further transmutation takes place and lo! we behold the keynote of a whole incarnation in the form of character. All this is due to the ceaseless operations of Nature, so ordered that every atom of matter, mind, and intelligence must ultimately adjust itself to perfect equilibrium.

Action there must be so long as there is a manifested Universe, and it is given to man to choose what he desires to do by the exercise of his will; and to employ such methods as to his mind are the best for the accomplishment of his ends.

The ancient scriptures have laid down some fundamental rules for the guidance of aspirants, so that they may proceed along the ways of least resistance towards the goal which they seek to attain. The prime object is to help them to conserve their energy and to learn to guard against those impulses of man's own nature which, if yielded to, would retard his progress. Of the FOUR PATHS which are said to lead to 'emancipation,' the path of action is perhaps the most easily understood, and the least difficult to follow. Its burthen is laid upon the mind, through whose higher faculties the wisdom of this 'path' may be first apprehended and then practically applied in everyday life.

The mind is the most important instrument at the command of man. Its nature being restless, it is difficult to control. Thoughts continually stream in and out of the mind unsolicited; some attracted by the senses, evoked by external objects that impinge upon it; others result from a habitual desire for sensation; and again others from the strong thought-currents of human beings which create the psychological atmosphere in which we live. Our acts will always be the counterparts of whatsoever kind and quality of thoughts we willingly yield to and actually entertain. The senses which have, as it were, a life of their own, are the feeders of thought, and they often become clamorous for things which are directly adverse to the interests of the personal self. The mind is frequently too weak to resist their appeal and so in time is apt to become powerless against them.

While it is perfectly true that both the senses and external objects

THE PATH OF ACTION

serve a great purpose in the development of man's self-consciousness, and that all these exist more or less for our delectation, yet they should not only give enjoyment, but also be recognised as giving opportunities for a further acquirement of knowledge and understanding. Beginning with a broad cognition of what the senses really are, *i. e.*, serviceable instruments of the self, and not, by any means, powers whose dominance should be tolerated, we shall certainly gain lasting benefit from exertion put forth in using them *as they should be used*.

The path of action in man actually resolves itself into work done by the mind through concentration, resulting in knowledge. Has not all the success thus far achieved, *all that man actually is*, resulted from knowledge gained by the assimilation of the essence of former experiences, now stored away in the chambers of the mind? Many are the factors which have determined present circumstances, and the different relations which connect us with the outer world. And do we not constantly add others to these as we go forward day by day?

It is not possible for the centralized self to discontinue action even for one second of time. If it did, disintegration would take place immediately. We work and reap the fruits of our labor; and every thought and deed is followed by just effects. In this the Law is inflexible. Even should we desire to remain inactive for a while, the restlessness of the mind would prevent us from doing so. The exercise of the will to refrain from action is in itself an act which must entail consequences, such as accrue from the omission of duty. Any duty neglected, or shirked, will present itself to us at some future date, again and again, until it has been accomplished; for it is *our* duty, and must be effected by us. Nothing can make it possible for us to circumvent the laws of nature. We may chafe and rage against them, we may drowse or tarry by the wayside, trying to persuade ourselves that it does not matter, but since the consequences of omissions of duty repeatedly come back to us, we shall finally be compelled to acknowledge the fact that evasion is futile.

THE PHILOSOPHY OF WORK

Action alone, although the most universal requisite of man's evolution and the principal source of his happiness, does not lead him to freedom from the bonds of matter and illusion. Action in itself only begets further action, *i. e.*, effects, which again become causes; and so on forever. But there is a way, we are taught, by which we may overcome the creation of causes accruing from the performance of action.

The Ancient Wisdom has much to say about this truth, and designates the path by which the effects of work can be neutralized, as far as those particular consequences are concerned that revert to man.

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It is always man's privilege to choose between two alternatives, namely to work for self, or for not-self. In work done with anxiety as to the results that may ensue for self, the consequences or effects, good or ill, fall back on him who performs the work; but work engaged in without attachment to the outcome of its performance, brings about results that revert to,—or rather, flow into—the general reservoir of the Forces of the Universe.

How then shall we do works without attachment? By the renunciation of self-interest. Nature being the equalizer that produces the balance of all the forces of the Universe, only Divine Man, with purposeful spiritual aims, can transcend her operations.

A singular but suggestive fact may be ascertained by the observation of a tendency, common to all men, *i. e.*, that of their becoming so absorbed in their work at times that they completely forget themselves, and entirely lose their sense of self for the time being. Under these circumstances the quality of the work done is uniformly better than when personal interest is held in mind; for no one can do his best, or concentrate completely on what he is doing, when considerations of self-interest intervene. Have not all great men, and especially the Teachers of World-Religions, done their lofty works in utter self-forgetfulness? Are we ever unhappy when completely absorbed in our work?

Surely no one will claim that there is anything in this world equal to the joy that lies in satisfying the natural urge within us to work for the sake of the work itself; and even greater benefits than these accrue from work accomplished without personal attachment to ensuing results. It preserves physical and mental energy, strengthens the moral character, reveals to us the joy of living and of serving our fellow-men, and who can say that it does not also enrich the world around us?

If it were not for such unselfish action life would be intolerable indeed, and, as a matter of fact, conscience, the ever-present monitor, unfailingly urges to such action. Nothing can be done without a motive, without being impelled by feeling, or without application; but these accessories should be directed towards the perfect accomplishment of the act itself, and not directed towards benefit to be gained by the doer. He who wastes energy by infusing into his work all kinds of personal thoughts, such as "*I am doing this*" or "*I love or hate this work,*" "*I shall be praised or blamed for doing this,*" etc., but invites the karmic effect upon himself; it would be better rather to free the mind from such puny attachments, which never improve the quality of the work but only detract from its true value.

An innate urge for Freedom pervades the heart of man, but by reason of the tendencies and attachments he has created for himself in the past,

THE PATH OF ACTION

Nature seemingly opposes his independence of her. Do what he may, whether on the physical, mental, or creative planes; whether in the sense-world, through the intellect, or by moral culture, our path is beset with difficulties and opposition. The more rapidly we push forward spiritually, the more are we hampered on all sides, and we find ourselves obliged to put forth ever greater energy, to counteract these difficulties. Yet it is possible for us, in spite of all, to proceed uninterruptedly upon our quest; yea, even to the very goal.

In order to form a correct conception of the causes for this condition, and its rationale, we have to view Nature and Man from two different aspects. On account of his innate divine potentialities, man is placed in the category of Divine Beings, and Nature — as the harmonious assemblage of the Three Qualities of Matter,— is the womb through which he has to pass, for the purpose of his further evolution. Be it remembered that the individualized man's destiny as a divine Spark is the attainment of Perfection, whereas Nature's domain is, after all, but the matrix for this consummation,— a means to an end, so to say,— and not, in itself, an individualized consciousness. Hence it has been called 'Illusion.'

During the entire course of man's previous evolution, Nature was, in a sense, both his mother and nurse. This lasted up to the time when he was forced to take his own future progress upon himself by means of self-effort. While building up his form, and developing his faculties through his association with Nature, his whole being became so closely bound up with some of her humbler conscious and semi-conscious forces, that he now finds it most difficult to disentangle himself from their influence.

These forces are especially connected with the lower constituents of man's being, such as the physical senses, organs, and minor faculties of perception; hence they exercise no inconsiderable power over him. Thus it is not at all difficult to locate the seat of the opposition man encounters upon his path when he attempts to abandon some of the old beaten tracks, and attempts to follow an inner, purely ethical, urge.

As said before, the more he pushes ahead along this path of spiritual unfoldment, the greater the opposition that he encounters from both his own weaknesses and the evil influences that consequently tend to influence him from without. Freedom, therefore, for which every man craves, is not to be gained from extraneous sources. He must learn to go into the inner depths of his own being for strength, and help, which are not to be found in the outer realms of Nature. But after having gone a certain distance, behold! a change appears, that perchance he has not looked to find! No sooner has he placed complete confidence in that which is to be found on the other side of the ridge that divides the material from

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the ethical side of Nature, than the kind 'Mother' turns a friendly face to him, and all opposition from her comes to an end.

SOME PRACTICAL HINTS CONCERNING ACTION

It is better to work with gladness than grudgingly and with reluctance. No haste is necessary.

Success of every kind lies in the evenness, the serenity, of mind with which we approach our work. If we allow ourselves to feel that some particular work or duty is distasteful and irksome to us, or try to evade it, we shall not thereby add to our peace of mind or to the excellency of the work we have in hand. Duties come to us from previous causes that we have ourselves set in motion; they therefore belong to us, and must be performed by us. The best way to bring about a desired change of occupation is for us to do the duty that is ours as well as we possibly can. If done without personal attachment, it will, in the first place, free us from the causes that have brought it to us, and our non-attachment brings of itself into action other aspects of our Karma that then open out to us new fields of work, and different conditions of life.

The more personal feeling we bring to bear upon our work, the less chance there is of its being well done. Some moral compensation always accompanies even the meanest duty well performed, inasmuch as the act in itself provides, for the time being, the means for checking the aggressiveness of the senses, desires, and emotions, leaving the soul free to act in the higher centers of its consciousness.

The state of consciousness that ensues when complete absorption in the work at hand prevails, is what has above been referred to as 'Evenness of Mind,' in which all personal motives and interests are entirely in abeyance. Work performed during such a period is termed 'Right Action,' or action free from personal Karma. To work in this way is to be happy. Devotion to work without personal aims in view, means that it is performed in conformity with the laws of Nature. As said before, the effects which ensue from such work do not fall back upon the doer, but are received in the bosom of Nature, *i. e.*, in accordance with the principle of Action and Reaction. Nature knows not Evil nor Good. In her sight these are only opposites. Whatever evil there is in the world has been created by conscious beings; to whatever degree these may have participated in the privilege of self-consciousness.

To work without attachment, abandoning all personal, selfish interest in the results, does not mean that we may work thoughtlessly, and without plan or interest in the work itself. All work has an object of some kind in view. Our attitude towards this object should always be intelligently conceived, considered and planned to the very best of our ability, in

A MEDITATION

accordance with our highest ideal of what may be achieved. There should be no mental reservation concerning our share in the results. These take care of themselves. As to the good or evil accruing to him who performs the act, it is but necessary to remember that no cause is without adequate effect, and that a duty well performed without anxiety as to results of a selfish nature, has a twofold effect. Firstly no new personal Karma accrues from such action, and secondly the moral character is strengthened, the power for further resistance of temptation increases, and also our conviction that we indeed have a place and share as intelligent craftsmen in the grand scheme of the universal progression.

A MEDITATION*

KENNETH MORRIS

Translated from the Welsh of Islwyn (1832 — 1878)

THE Soul strays not from her appointed path
When that she, soaring, leaves what lies between
The cradle and the grave, and whispering words
Not to be told in language, drives her course
Beyond the bounds of things, and draweth near,
Star-guised, to the Eternal.

Hath she not
Her history within herself? She hears
A murmur of the ebb of ancient things
On far, forgotten beaches, where the wrecks
Of ancient recollection are upthrown,
And broken jetsam of old worlds that were.

Are those external stars that shine in heaven
So mighty and divine as bards would sing?
Is not the wizardry supreme *within*,
In half-lost memories of diviner scenes
And things irradiant with a Deity
Inspiring them to spiritual mightiness
And super-excellence? *In us* the stars
Shine; and all bardism is but memory
Of greater things that have been, or prevision
Of greater things that shall be.

**Tybiaeth*; from Gwaith Barddonol Islwyn; Owen M. Edwards' edition, page 805.

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Who is there
Who hath not felt sometimes that there are worlds
Passed and forgotten, speeding in far flight
Beyond the turnings of his pre-existence,
Yet to be sighted sometimes afar off
From headlands in the memory of the Soul?

And these imaginings of Poetry,
Who proves they are not relics of a life
Higher, a thousand times more excellent,
Hid in deep waters of the sea of the Soul
Until the winds of Bardism wandering by,
All-searching, drive them landward? Hail the hour
When God thus manifests himself, the Sun
High over time and circumstance,— wherethrough
The eternal pathway of the Spirit runs
From God, through separated being, back
At last unto its Goal in God again.

*International Theosophical Headquarters
Point Loma, California*

SHIFTING STANDARDS OF MORALITY

RALF LANESDALE

IT is a common thing to hear morality and ethics discussed as if we were all agreed as to some recognised basis for our system of ethics or code of morality. But a little close attention to the arguments advanced will easily convince us not only of the elastic nature of our moral code but also of the fluctuating character of the standards upon which that code is built. From age to age great efforts have been made to formulate some moral code that shall epitomize the laws by which society is ruled; but all in vain: no legal code can be more than a temporary expedient which has to be immediately expanded and explained to cover unforeseen emergencies.

The effort to establish such a moral code as shall be universally acceptable is constantly defeated by some fluctuation in the public mind caused by the constant growth and evolution of the human race. If this evolution moved in a straight line it might be possible to cope with it more satisfactorily: but the movement is cyclical and spiral and continually baffles all attempts to bind it in a set of rules which become

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out of date as soon as made. Furthermore it is evident that society is composed of many classes and kinds of people whose path of evolution and whose rate of progress varies from the rest in marked degree: and in each class there is some particular principle that sounds the keynote of that particular code of ethics or system of morality.

Hamlet, for instance, struck such a keynote when he indignantly admonished his mother to "assume a virtue though she had it not." This formula might stand for the keynote of that social state or system which we call Respectability, the basic principle of which is worship of appearances, a principle which still is revered in certain circles of society, but which is violently and scornfully rejected by the 'emancipated' who have no respect for what is called 'public opinion,' and to whom decency appears but as hypocrisy. And it requires but a slight effort of imagination thus to transmute a vice into a virtue and to transform all codes of ethics by a simple change of standards such as is actually taking place in modern civilized communities.

To assume a virtue though one has it not is a virtuous act if judged by standards of respectability: whereas a devotee of truthfulness would call it mere hypocrisy. In this case I mean by the term 'devotee of truthfulness' a person who finds pleasure in unveiling to the public gaze all the unseemliness, whether in himself or others, that decency would hide. To such a person all idealism is dishonesty; while to an idealist such truthfulness is nothing but a vulgar disregard for other people's feelings and the indulgence of a brutal selfishness.

Where then shall we find true standards of morality? Can we discover an infallible test of truth? Or must we each decide such matters by the light of our individual perception of the fitness of things? Is not the SELF the ultimate authority? But it must be *the real Self*, not the brain-mind with its theories and speculations, its prejudices and conventions, and its false independence. The real Self is not independent but is universal: that is to say each individual self is as it were a radiation from the universal Self reflected in the mind of man. So that each seeker after truth has in his inmost self a standard wherewith to test the truth or falsity of any moral *formula* merely, but for the one who substitutes respectability for spiritual religion, and worships public opinion as a god, there can be no certainty as to the real value of the prevailing moral formula; for such things change continually.

There is a fashion in morality as mutable and as tyrannical as that in dress and social customs, which vary geographically and change from age to age. And against the tyranny of these recurrent fashions in morality there is a periodical revolt, a forward movement due to the evolutionary urge of life itself guided by the spiritual teachers of humanity, those

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great souls who "incarnate from age to age, for the preservation of the just, the destruction of wickedness, and the establishment of righteousness."

This evolutionary urge is in all things and in all men as well as in all organized communities: but all creatures and all men are not evolving along the same line nor at the same rate. Hence of necessity, at any given time, the various inhabitants of any given land will be at different stages of their evolutionary progress; and from this differing degree of evolution arise the varying codes of ethics and different standards of morality. These differences will naturally be more marked in the case of those who are awaking to a sense of individual responsibility for the direction of their own evolution.

But man is at present only in part an individual, being a composite entity: part spirit, part animal, and part human. Theosophy regards him as a sevenfold being not yet fully individualized, in course of evolution. The Secret Doctrine teaches that three streams of evolution meet in man, and these three lines are not as yet in man fully co-ordinated, so far as our humanity is concerned, perfected man being still a stranger on our globe. This complex evolution easily accounts for all the incongruities and inconsistencies in our civilization that furnish such a happy hunting-ground for satirists and cynics. The mind, the individualizing principle, is like an officer endeavoring to organize a crew that does not fully recognise his right to rule. He may uphold the loftiest ideals and yet be answerable for any of the villainies his men may perpetrate. He may be placed in many a false position, and yet be a true man. Or he may feel his own incompetence and hide it beneath a show of loud audacity, and by that imposition he may command the necessary obedience from his mutinous crew, and so bring his ship safely to harbor.

Man is the middle principle in Nature; in him are all the possibilities of heaven and hell. His playground is the earth and he can make of it a heaven or a hell. His complex nature makes of him the paradox of paradoxes, doing the deeds of hell with heavenly aspirations in his heart. Being the thing he is, shall we denounce him for a hypocrite if he "assume a virtue when he has it not"? May it not be that his assumption is an aspiration that will exercise an elevating influence upon his lower nature and justify his seeming double-dealing?

And yet duplicity *cannot ever be justified by lofty aspirations*: sincerity in life is more than a virtue; it is a necessity; without it man is but driftwood in a flood swept onward by his passions. The effort of the aspirant must be to keep his ideals pure and make them practical. To such a one no aspiration is too high, no fall from grace is irredeemable.

FAITH IN MAN

H. TRAVERS, M. A.

"THE tragedy of our century is loss of faith, not in God, but in man. Humanity is in desperate need of a new synthesis which will give meaning to life. Until that boon is vouchsafed, our sparkling toys, increase though they may in number and in splendor, will not bring content. But the lack is hard to fill, for we require now not a Thomas Alva Edison, not a Henry Ford, but Buddha, Confucius, Plato, some godlike philosopher able to take these scattered glowing stones and rear them into a vast and luminous tower, rising to heaven, toward which all men's eyes shall be turned."—ROBERT L. DUFFUS, in the *Century Magazine*

IN the article from which the above is taken, the writer casts a balance-sheet of present-day civilization in America; and finds that, while the account shows a great credit in inventions for external use, there is a sad deficit in intangibles. He quotes several other well-known writers to a similar effect, and our quotation sums up his conclusions.

It is both unwise and unnecessary to attempt prophecies as to that godlike philosopher. The "Lo here and Lo there!" is not enough: people will have no use for claims; but they will be ready enough to recognise actualities whenever those may supervene. Meanwhile a little self-help will not come amiss. The gods may not be willing to do more than meet us halfway. To him that asks shall be given. Perhaps we must ask a little more urgently yet. Perhaps a yet greater stress is needed ere our energies and our faculties can be sharpened to the point needful for a solution. Again, how are we accustomed to treat our helpers? Or do such usually come in a guise that is welcome to the people of their day? Might not the new Buddha prove to be merely the son of citizen Joseph? Would he not perhaps consort with commonplace people? Is there a godlike philosopher who is godlike enough to be a candidate for crucifixion?

It may confidently be claimed that Theosophy affords that very "synthesis which gives meaning to life," mentioned in our initial quotation. The Teacher, by whose heroic efforts this synthesis was brought to our knowledge, was not recognised, except by the very few, in her day as a Teacher. Though it was not in accordance with contemporary manners to crucify her bodily on a cross, her reputation was crucified, but has risen again. The 'new synthesis' was not appreciated in some influential quarters: it was rather disturbing to comfortably fixed ideas and habits. The teachings were variously described as new-fangled and a rehash of old ideas; as having been invented by H. P. Blavatsky, and as having been stolen by her from others. Yet these teachings are fully capable of standing on their own merits, if candidly examined, and of

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thereby vindicating the character of her who brought them. For they deal with the very things which people are so earnestly searching for — namely, the essential facts of life, the spiritual truths that lie at the root of things, and in comparison with which so much of our vaunted learning is mere husk.

Whereas science has so exclusively studied the mechanism of the material universe that some scientific men declare they can see nothing else, and have adopted an attitude of despair or agnosticism; Theosophy shows the universe as the theater of intelligent powers, as the multiform manifestation of a great Soul and of hosts of souls. In place of a blind mechanical law of evolution, we see everywhere the gradual accomplishment of purpose, achieved through the action of mind and will moving to definite and preconceived ends. Man himself is seen to be a copy in miniature of the universe — the microcosm in the macrocosm — and his every part and principle is closely related to the corresponding principles in Nature as a whole.

All the lore preserved in the world's symbolism and religion, throughout the ages, is gathered together in a grand synthesis, and shown to be part of one great whole — the Wisdom-Religion or Secret Doctrine of antiquity. Spiritual Man is an immortal Soul, and the story of a single earth-life is but a single scene in the great drama of that Soul's life. It is only our ignorance which makes life seem such an enigma, such a sorry farce even at times. But knowledge is within our grasp — is the rightful heritage of every man.

"Loss of faith in man," says our quotation, is the tragedy of the age. Yet we have conceit enough — of a kind. But self-conceit is not self-respect, vanity is not faith. There are the two selves in man. Worship of the personal self is indeed a sorry staff to lean on; but faith in the real Self is another matter. An illustrated magazine falls into our hands; not a cheap catchpenny sensational magazine, but a reputable one with an illustrious past behind it. The front pages are engrossed with imaginary reconstructions of man's imaginary ancestors, constructed around bones that have been dug up — whether of apes or of degenerated humans we will not undertake to say. It matters little, of course, whether these creatures represent or do not represent the biological ancestry of mankind; for man at present has a Soul, and reason, and self-consciousness, which must have got into him somehow and somewhen, and it is the all-important fact about him. Nevertheless these pictures and what is said about them do serve to convey the impression, intentionally or otherwise, that man is inherently bestial, and to hypnotize his mind with the idea of his animality, while ignoring or belittling his spirituality. So here we find a potent influence working in the diametrically opposite

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direction to that longed for by the writer whom we quote. It is tending to make man *lose* faith in himself. Of a similar character and tendency are those teachings which would have us believe that we are born in sin and can only be saved by special grace to be won by a declaration of faith or an attitude of pious resignation.

Theosophy, which is the modern presentment of the ancient Wisdom-Religion, is based on the truth that man is *essentially* a divine being — an immortal Soul temporarily encased in a physical form. The ethics of Theosophy demand that man shall act in accordance with a belief in this truth — that he shall have confidence in his own essential Divinity, in his power to win his own salvation by trust in the Divine powers with which he is endowed. This is rather different from having faith in the ape-like characteristics with which he may perhaps be contaminated. These ape-like creatures which are held before our gaze represent rather what man may degenerate into if he loses entire faith in himself.

There is no doubt that stress of circumstance will compel man to adopt new (or rather these old) ideals, teacher or no teacher. Perhaps too that stress will impel him to recognise any teacher that may come.

BORN IN SIN?

R. MACHELL

NE of the first things that I learned as to my appearance on this planet was that I was 'born in sin.' And this puzzled me considerably, for I knew somehow that in some way my parents were concerned in the event, and they were in my eyes reverend and indeed holy persons, who seemed to be on relatively familiar terms with God. Moreover, in answer to my question, Why was I born? I was invariably told it was the will of God. Who then, I asked myself, was answerable for the sin in which they told me I was born? I was not long in doubt on that point either, for I soon found that most of my desires ran counter to the 'will of God,' as specially revealed in private to my nurses, who communicated to me the decrees of the omnipotent, and made it clear to me that I was steeped in sin by reason of my own iniquity as well as by the sin of my 'first parents.'

I must confess the sin of my first parents weighed lightly on my conscience; they were so far away in time; and as to my living parents it was my duty to reverence them and love them, under threat of the most awful penalties devised by the anger of an implacable deity. Besides

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which my parents were not only profoundly respectable people but also kindly and affectionate; so that it was difficult for me to credit them with sin, and I did not see how the blame of my unconscious iniquities could fall upon me at my birth if that event were really an expression of 'the will of God.' The natural result in my mind was a sense of persecution coupled with a sullen resentment against the authors of my being, whoever they might be.

The sense of injury, of persecution, and consequent resentment are not a good equipment for life's pilgrimage, which demands more urgently than all else the quality of self-confidence. The doctrine of original sin must surely kill self-confidence if it be accepted at all, and in its place plant fear, the deadly enemy of heroic enterprise, the sure precursor of defeat.

It was not till I found Theosophy that any explanation of this truly monstrous doctrine of original sin seemed possible. It came with the Theosophic teaching of the complex nature of man, a complexity that may be resolved into a duality for practical study of the problems of life. The teaching is that man is essentially divine, a spiritual being that voluntarily incarnates in a human animal, which incarnation is symbolically described as a descent or fall into matter, or the world of sin. So the mystics sometimes say that the incarnating ego is a pure spirit till it descends to earth and is born as a human being by means of procreation, which to the pure spirit is sin. But as the incarnation of a spiritual being on the earth is for the spiritual evolution of matter, the birth of a soul is not a sin but a renunciation.

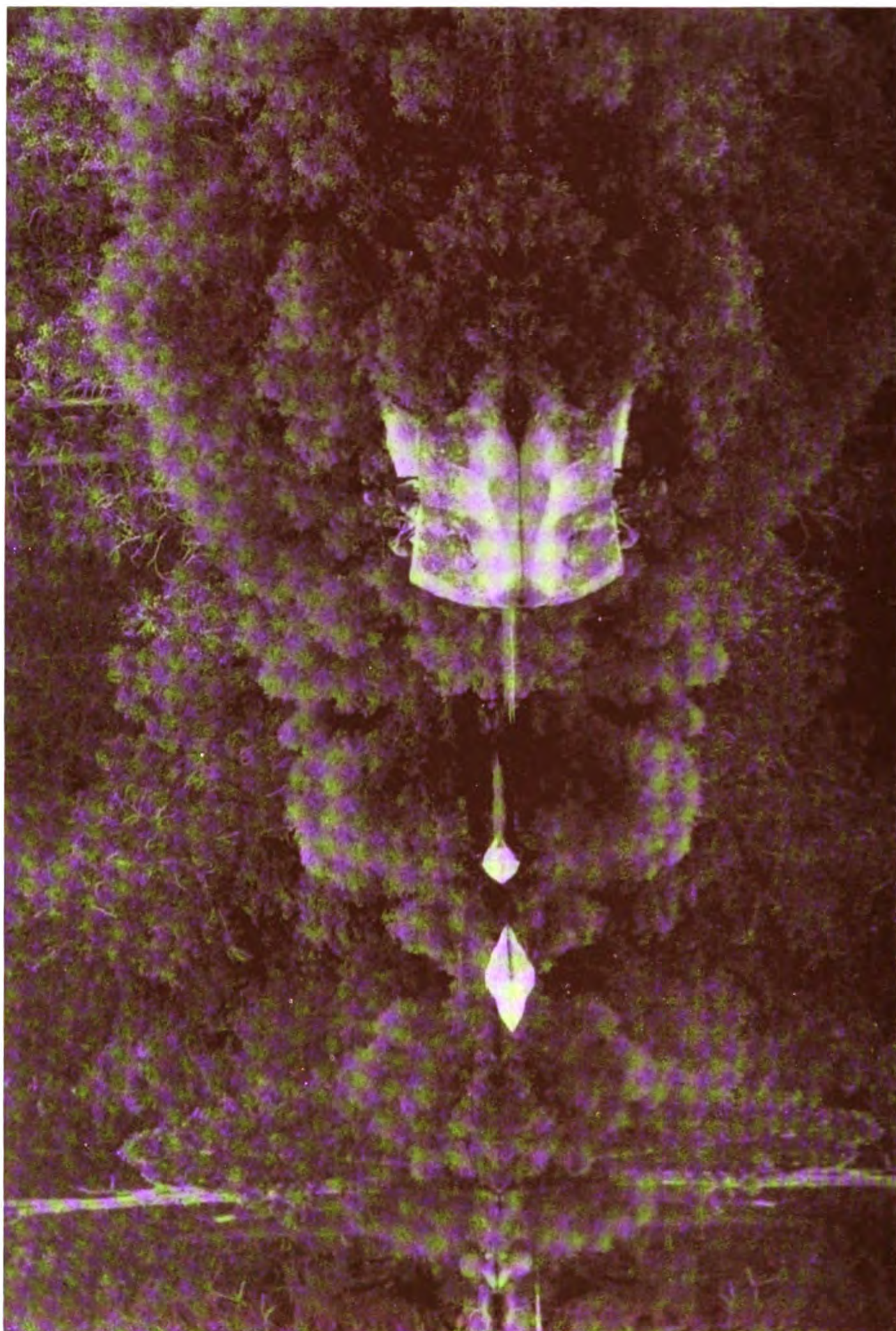
The teaching of Theosophy is that the journey of life is not so much a pilgrimage as an adventure full of joy, a great experience, a step in evolution, by means of which the soul acquires self-knowledge. So the motto of the Râja-Yoga School is, "Life is Joy!" But to the fanatical puritan, life is woe, and joy is sin; for by life he means the imprisonment of the soul in a 'vile body,' and the unwilling drudgery of forced labor: while by joy in life he understands the gratification of the lowest appetites.

To the Theosophist the earth is either a heaven or a hell according to the way in which man uses or abuses the opportunities that it affords for gaining the experience that is necessary for his evolution. In *The Secret Doctrine* it is said: "There is no other hell than on a man-bearing planet." This becomes intelligible when we learn that man appears upon a planet only at that point in evolution at which unite three currents: the spiritual, the psychic (or astral), and the physical (or animal). Man the thinker is more than an animal, being capable of self-knowledge, and more than a god, being capable of choice. The human mind in its attempts to know the infinite creates imaginary heavens and hells and



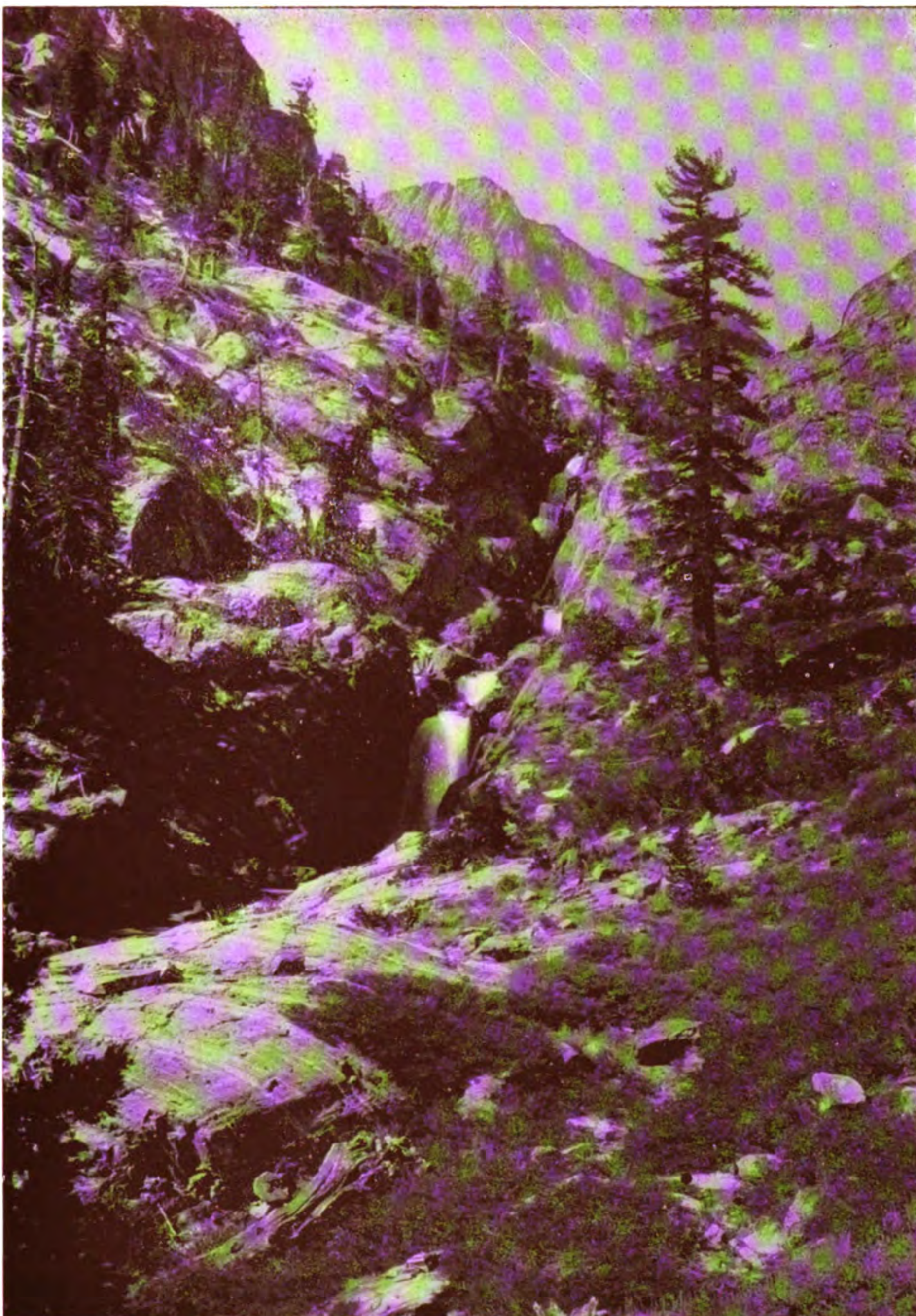
Lomaland Photo & Engraving Dept.

MEADOW IN THE HIGH SIERRAS. SNOW-STREWN PEAKS IN THE BACKGROUND



Lomaland Photo & Engraving Dept.

MIRROR LAKE, YOSEMITE NATIONAL PARK, CALIFORNIA



Lomaland Photo & Engraving Dept.

SHADOW CREEK FALLS, MADERA COUNTY, CALIFORNIA



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RAINBOW FALLS, 80 FEET: MIDDLE FORK OF THE
SAN JOAQUIN RIVER, CALIFORNIA

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seeks to realize these dreams on earth, that stage on which the drama of humanity unfolds itself at man's dictation.

There is no dream of heaven too high for man's imagining; nor is there any hell too vile for man to make it actual on earth. Such is the duality in which the mind of man disports itself. Man is the maker of his destiny; it is his will to live that brings him here. If he is born in sin, that sin is his: neither the gods nor yet the animals are capable of sin; for sin is an act of will, a voluntary perversion of natural law. Only a man can sin, and man's redemption must be wrought by man. To accomplish this redemption he must find his divinity, his true Self, and so become master of his lower self.

The ancient Teachers veiled their teachings in allegories, which in later times were read as history and accepted literally: and so we came to a perversion of the truth in such stories as the fall of our first parents, and the redemption of humanity by the sacrifice of Jesus on the cross, in which we Theosophists find an allegory of the descent of spirit into matter, and of the incarnation of the spiritual ego in the man of flesh; the descent into hell; and in the story of the resurrection we may read the promise of humanity's redemption by the awakening of the Christ within.

Theosophy, divine wisdom, is like a spring of life-giving water flowing from some old fountain of eternal Truth; the exoteric fables are like muddy pools trodden by cattle, from which men turn contemptuously, though the pools were made by the same waters as the sparkling stream. So too in the legends and traditions of religions now degraded we may find traces of true Theosophic teachings originally drawn from a pure source and even now perhaps capable of rehabilitation.

It is therefore in no spirit of wanton iconoclasm that the Theosophist rejects the mere dead-letter of religious doctrine, which appears to him so soul-destroying in its application, and seeks the fountain-head and the pure waters of eternal Truth.

The Theosophist, seeing the light of truth behind the veil of a perverted doctrine, may reject the teaching of original sin and claim his birthright of divinity. He may refuse to put his faith in a vicarious atonement, knowing that the Kingdom of Heaven is within. It has been said: "The mind takes on the form of that which it contemplates"; and if the mind is trained to look upon itself as 'born in sin,' its thoughts will be familiarized with sin, and it will naturally regard itself as destined to iniquity. What hope in life can find a home in such a mind?

But, once convinced of his original divinity, a man will find a constant source of inspiration in the beauty of his own soul reflected in the mirror

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of his mind; for indeed "the mind takes on the form of that which it contemplates."

Let us then beware of setting upon any mind, our own or another's, the stamp of such pessimistic doctrines as that of original sin; for while the mind, in some respects is 'like a mirror,' its images have life and can impress themselves upon the minds of others and so fulfil their evil destiny making an atmosphere of sin into which some new-born soul will plunge to swell the multitude of "foredoomed children of iniquity."

Man's thoughts and theories create the doom and destiny of man; and it is man alone that can redeem humanity from man-made doom.

A BEGINNER'S CONCEPT OF THEOSOPHY

TALBOT MUNDY

REMEMBER the occasion when I first began to learn to swim. There was a deep end and a shallow end. The deeper looked more satisfying, so I jumped in while the teacher was not looking. The indignity of having to be fished out was humiliating, but the worst part was the distaste that it gave me for the whole business of swimming, with the result that younger boys, who had approached the problem reasonably, left me far behind and it was several years before I began to acquire much confidence in the water or any genuine liking for it.

Then there was school. We studied Shakespeare in the English class; but not once, during four years of instruction, were we encouraged to enjoy the poet's plays or to appreciate their beauty. We were set to parsing and analysis, to definition of the obsolete and rare words, and to memorizing drily written footnotes — with the consequence that poetry, particularly Shakespeare's poetry, became a synonym for drudgery. I believe I was thirty years old before it ever really occurred to me that poetry was something that a man might blend into his life and breathe into his efforts, thus ennobling any task he touched.

The simplest means opponents of Theosophy could use in order to delay and to obscure its message to humanity, would be to encourage all beginners to plunge into it heads foremost at the deeper end and swamp their intellects with Sanskrit definitions. If they could be kept thereafter struggling to possess Theosophy in a bewilderment of words, Theosophy would die out from beneath as certainly as poetry has vanished

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from the schools, since there would be no natural responsiveness in which the love of it could flourish.

Love is the life of the Ancient Wisdom, and unless we love it ardently — unless it comforts and convinces by the flow of confidence outwelling from within — we may be sure we are but grasping at, or arguing against, the printed word; its spirit has escaped us. We cannot absorb Theosophy like patent medicine, and the attempt to masticate it all and crowd it into one gray brain is madness. It is infinite, with no beginning and no end. It would be easier to swallow all earth's air and drink up all the rivers than to possess Theosophy, in the sense that we possess degrees from universities or stock certificates.

A hundred years before the birth of Christianity Shu Kuang wrote: "The genius of men who possess is stunted by possession. Wealth only aggravates the imbecility of fools." * No wiser summary of the futility of all possession ever dripped from a satiric pen, and if the epigram were printed on the front page of all text-books and engraved on every dollar-bill in circulation there might be some hope of civilizing earth within a hundred years. It is an axiom for all beginners in Theosophy.

Meanwhile, we struggle to possess, beginners just as keenly as the older hands who have accumulated what are euphemistically termed resources. Public education is designed to cultivate a memory for facts, as if a crowded brain were an essential to living. And a number of us, having been so educated, try to 'cram' Theosophy as if we had to pass examinations in it and be judged according to an arbitrary scale of marks.

It is true indeed that we must pass examinations in it, but their incidence is hourly. We receive marks, and are judged. But the impersonal Judge, Karma, utterly ignores the feats of memory and all unproved claims, examining the progress of the heart's integrity as demonstrated by experience. Examination questions are the incidents of daily life. We act and react, do and leave undone, think and refuse to think, stand firm or are seduced, while Karma — incorruptible and inescapable — inscribes our spiritual progress on the rolls of destiny.

"The moving finger writes and, having writ, moves on."

I write as one who has but recently become a member of the Universal Brotherhood and Theosophical Society: that is, as a beginner, who had never seen a copy of *The Secret Doctrine* until about three years ago, nor ever read a copy of THE THEOSOPHICAL PATH or any of the *Theosophical Manuals* until the magic of Blavatsky's pen stirred in me something deeper and more challenging than I had known was there and capable of being stirred. And I remember the bewilderment of all the knowledge

*From *Gems of Chinese Literature*, translated by H. A. Giles.

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crowded into her immortal book; and what thoughts first occurred to me when I had laughed a while (for there is humor in all logic, and the logic of the Law of Karma is complete).

For days on end I wrestled with the Sanskrit technicalities and tried to memorize them, caught in the enthusiasm of the universal theme but blinded by the habit of attributing all knowledge to the brain-mind. I would master this magnificent philosophy and make it mine! Then, failing to remember more than half-a-dozen Sanskrit words or to recall, for more than half-a-day, to which Root-race and Sub-race I belong, I scrambled out of that deep water and proposed to myself to try the shallow end. It looked, and was, much easier, but there was mystery enough.

I studied the significance of Karma, as applied to me, and found it not so easy or amusing as the thought of its retributive effect on others. There was too much justice in it. I began to be aware that there were incidents which, had I known of Karma at the time, might not have happened; and it irked me to discover that a more or less meticulous observance of convention during forty years or so, a reasonably decent reputation, and a habit of avoiding what is known as lawlessness, were not masks that could affect the final outcome. Theoretically, having had parents who hired somebody to teach me morals, I had never quite forgotten the necessity to play safe with a watchful Providence; but there was something in the Catechism I remembered about the forgiveness of sins, and it came as something of a shock to realize that all that I had done, for good or evil, must produce inevitable consequences, for me or against me, as the case might be.

I daresay all beginners, when they think a while, face that predicament.

It seemed, to state it mildly, not quite just that a man should have to face the consequences of an act he did in ignorance of the Law of Retribution. Nevertheless, exactly like a landlord pocketing his rents, I felt the justice of receiving compensation for investments on the side of virtue, whether made in this life and in ignorance of Karma, or in past lives utterly forgotten. We enjoy our income. It is outgo that obliges us to think.

Reincarnation, logical though it might be, began to lose that roseate, romantic lure that first appealed to my inquiring mind. I started there and then to reconsider it, and much more critically.

But that was where a little understanding entered in. I had been looking forward to possess Theosophy — to make of it a tool with which to tickle self-esteem and cut a nice wide swath along contenting aeons of eternity. The first glimpse makes the brain reel! It was the humor of my own imagination that upset that view of things. Some spark of

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Theosophical illumination made me wonder just how long the universe would last if each of us might manage his own destiny unguided by experience and by Intelligences higher than our own?

That thought began to lead me somewhere. Who, or what, is this that shall be guided by experience? Our bodies? Possibly, to some extent; but the experience of past lives hardly could be said to educate a body that developed from an embryo in this one; neither could a body destined to be burned to ashes be supposed to have much influence on future lives. Though atoms, or the subdivisions of which atoms are composed, are indestructible; and though our bodies are an aggregate of atoms, purposely assembled in accordance with a law beyond our comprehension; though the atoms so assembled undergo a change and are dispersed for other uses — so that you, or I, or anyone may have the dust of Alexander in our veins and Caesar's clay may stop a bung-hole; nevertheless, the education of those atoms comes a long way short of answering the riddle of the universe.

The brain? Another congeries of atoms, grouped within a section of a skull and destined to disperse at death. The brain of Socrates, of Plato, and of Shakespeare was returned into the common storehouse of disintegrated matter when the change took place that we call death. And unimaginable though it may be that the particles of matter they employed to clothe their bones were not affected by the thinking that they did, and not enriched by the association, none the less those scattered particles are not, and never can have been, the man.

Who is the man? What is he? We all identify ourselves with blood and bones, and we undoubtedly provide our blood and bones with mixed experience. The most conservative of scientists admit that evolution seems to be a fact in nature, and that all things are in process of becoming something else. The brain-chambers of skulls discovered in the prehistoric drifts are differently shaped from those we humans use today, which would suggest, at any rate, that men knew other limitations than our own when those skulls had employment. Yet, the owners of the skulls could think — if not exactly as we think, still thoughtfully and to a purpose.

Has all the thinking that they did died with them? Were the atoms of their vanished flesh the only beneficiaries of the lives they lived? Who were they? Is this all of them, or even the important part of them, that lies in a museum-case or in the gravel of a prehistoric river-bed?

Theosophy does not withhold the answer, though the brain-mind may reject it and keep on rejecting it, until it has exhausted all the arguments of habit, all its prejudices, and the stored-up miscellany of remembered speciosity acquired at second-hand.

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The brain-mind clings to what it thinks it knows, and dreads enlightenment. I know mine did, and does, and I believe myself not different, except in relatively unimportant details, from the rank and file of ordinary men. As we identify ourselves with flesh and blood, that flesh and blood in turn identifies itself with us and it grows very difficult, in consequence, at times to differentiate. But surely it is evident, that if we are that flesh and blood and bone and brain that, at our death, is buried and decays, then there is not much hope for us as individuals and such experiences as we suffer or enjoy can be, at best, a school for atoms.

And we know, though we are clothed in atoms, that ourselves are something vastly more. The very atheist, who says he disbelieves in anything but what his senses indicate, himself is proof upstanding of Intelligence so subtil and pervading that the atoms he assures us are himself took shape and grew into the thing he thinks he is.

Theosophy unfolds to us two natures, spiritual and material, the one immortal and the other governed by the alternating law of life and death. That stuff that we discard, and that they burn or bury (brain and all), when we have "shuffled off this mortal coil," has been subjected to the alchemy of use and we have changed its nature — possibly not much, but we have changed it for the better or the worse. Who then are *we*?

It dawns after a while; and all the words in all the bibles and the dictionaries ever written lack ability to tell the wonder of it when it wakes into the consciousness. That knowledge comes to us in silence, though the world may yell with passion, and there rises in us from within a dignity beyond all measure — hope that is whole and deathless — an illimitable patience — and, like gentle rain on dry earth, the assurance of our own essential divinity.

Then, actually for the first time, we begin to understand the teachings of Blavatsky and appreciate why, with the alternative of wealth at her disposal, she preferred a life of hardship and the task of bringing the Masters' message of the Ancient Wisdom to humanity.

To understand that message is impossible, unless we do as she did: that is, let the lures of selfish ambition go. The love of reputation and of easy short cuts to a brain-mind Utopia, just as surely as resentment of injustice, and as subtilly as contempt for others' seemingly less spiritual efforts, lead astray.

There must be thousands who have read *The Secret Doctrine* and have leaped to the conclusion that the simplest, surest way to follow in its author's footsteps is to make the desperately toilsome journey into Tibet and there learn the doctrines from the Great Teachers, just as she did. There are some who have rejected the whole teaching of Theosophy because, to them, that journey is impossible. And there are others who,

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for other reasons, have assailed the mountain-passes and by dint of almost superhuman energy have reached what maps declare to be the heart of the forbidden land and then, returning, have announced in lectures and on printed page that Tíbet is the home of superstition, so engrossed in ritual and devil-worship as to harbor no conceivable philosophy worth study.

Notwithstanding which, there is no doubt even in the minds of her most prejudiced accusers, who, for the sake of organized opinions that are tottering, and for their own emoluments that must cease when the world wakes up and thinks, would leap at another chance to vilify her — there is no doubt, even in the minds of those men, who have done their utmost to destroy her and her work, that H. P. Blavatsky did receive her teaching in the land, so inaccessible, that lies beyond the Himâlayan range.

There lies exposed the inconsistency of human argument. The man who fights his way against the wind and snow across the passes into Tíbet may be — we may say undoubtedly he is — a marvel of endurance. He may be a good geographer, a linguist, an intelligent observer of barometers, and an exact recorder of the things he sees. But he is no more likely to unearth Tíbetan secrets, or to recognise a Master if he met one face to face, than is a memorizer of *The Secret Doctrine* likely to become a true Theosophist without, in every deed of daily life, expressing — living — what he learns.

It will be time enough to meet the Great Teachers when we know enough to make it possible to understand them; and there is no way of attaining to that state except by putting into practice daily, hourly, and with vigilance, such rudiments of wisdom as we now know, taught to us in elementary Theosophy. It is not book-learning only, it is deed-doing, that establishes Theosophy in human hearts. And no deed may be measured by the clamor that it makes, or by the number of the men who see it done, or by the market-price of its immediate result. Dimensions, weight, and price all vanish in the scales of Karma, leaving nothing to be judged but quality.

The consciousness of our essential divinity includes a sense of the indignity of work not nobly done, no matter what the work is. There are no ranks in Theosophy, and no soft sinecures; who works well finds more work to do; our Leader is the busiest of us all.

Now, as I said before, I write as a beginner, with the first impressions of Theosophy still easily remembered. I am sure of this: that we are all beginners, always. If we vigilantly guard ourselves against the idiotic thought that we are separate from others, favored more than others, capable of being or becoming greater than others; if we keep in mind that any virtue, any knowledge that we have, however individual it may seem

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to ourselves, is something we receive in trust for others' use and cannot be of benefit to us until we use it in behalf of others; and if, above all, we refuse to be deluded by the dream of occult powers that shall make us privileged magicians with authority to govern others by expedients unknown to them: then I am confident that each advancing step of spiritual evolution will reveal to us horizons that expand precisely in proportion to our merit, and the more we know from having done, not talked, the more there will appear for us to learn. And there is only one school — actual experience.

Thus the apparent paradox resolves itself into a plain fact: personality — the flesh and bones and intellect in which we temporarily appear on life's stage is, of itself, the least important part of us, being hardly more than mask and buskins; yet, that personality is all important in the sense that we must govern it, and that by our use or misuse of it we are judged.

New dignity is thrust on us the moment we begin to let Theosophy emerge into our minds. As we identify ourselves with what is spiritual in us — with the incarnating ego, rather than with that in which it clothes itself for one appearance on the stage of evolution — we assume responsibility and are ennobled. No more whining at the "slings and arrows of outrageous fortune"! No more crawling on our knees to an imagined God to beg for favors or implore forgiveness! The remission of our sins becomes our own affair! We wipe them out, henceforth, by standing up and facing consequences, proving, by the way we meet those consequences, that a portion of life's lesson has been learned.

So, less and ever less resentment; less unwillingness to bear our own blame for our own shortcomings. More sympathy for others (since we know the sting of criticism); greater, and forever greater tolerance. No more regret than is enough to help us recognise our own remissness; courage then, and faith, and hope, with now and then a little laughter at our own mistakes (since humor is the music of enlightenment).

The means of the pursuit of happiness is changed. Wealth, fame, amusement, appetite, by gradual, unnoticed stages lose their charm, and boredom ceases because minutes become laden with new interest, new views of life. Reviving energy attacks life's problems in a new direction. Poetry and music — all the arts — assume new values; and the knowledge that the quality of work done is the measure of its value elevates into an art the very sweeping of a work-room floor.

The grandeur that Theosophy reveals is like the sunrise. Shadows fade, and change, and cease, until a golden light gleams on a world worth working in. And at our feet — exactly at our feet — the Path lies, leading straight ahead. There is no need to look too far ahead. Each step is

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rich with opportunity to think thoughts and to do deeds that shall lessen the sum total of earth's agony and add to the increasing harmony of nature.

Silence is the best way to learn courage of conviction. It is easy to bewilder the beginner with confusing argument. Debate is best avoided. But I know this: once Theosophy has dawned into the consciousness, although a man's own weakness may betray him into lapses from the Path, and though he wreck himself beyond recovery in one earth-life; though cowardice should cause him to deny his faith, and death should find him neither brave nor ready, nothing — "neither death nor life nor angels, nor principalities nor powers" can deprive him of the knowledge that he has another chance awaiting him, and that the sins of this life may be faced again, and overcome, and used as stepping-stones to progress in the lives that follow.

There is nothing purposeless, nor any set of circumstances that cannot be turned into enlightening experience. And death, that most religions have regarded as an enemy to be endured with dread, to the Theosophist becomes the friend that draws the curtain after one act of life's royal drama, while we rest a while in preparation for the next.

DOSTOYEVSKY AS A DRAMATIST

BORIS DE ZIRKOFF

"It is the heart that the drama reaches with its message. That is the secret of its power to regenerate. . . ."— KATHERINE TINGLEY

IT has been said that Dostoyevsky is the greatest novelist of the last fifty years. Is it true? The question is a very delicate one indeed. The writings of an author may be judged from different and most contrary standpoints. One of these viewpoints refers to the purity and beauty of his style, which is certainly more or less a question of taste, or even habit; for what is style if not a mold of mental vibrations conveying in a certain way the inner rhythm of the author's thoughts? Consequently if the thought-world of the reader, or even that of a whole nation, vibrates in harmony with the world of the said author, there will be an understanding, a mutual appreciation of each other, and the judgment of 'beautiful' style in all its numerous shades will prevail.

But style is just the means of expressing on this material plane ideas belonging to the world of pure immateriality. Thus we see that if an

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author is judged by his style alone, — and it has been often done with Turgenyeff,— the most strange result may be brought about, for, to my thinking, the inner force of a literary style is due to the *basic idea* that runs through it. Taken from this standpoint of 'idea,' we may approach the figure of Dostoyevsky in a quite different way from what has been done to the present time; and, referring to the above-mentioned question, namely, whether Dostoyevsky was really the greatest novelist of the last fifty years, we can answer it by simply saying that *Dostoyevsky was not a novelist at all*, strange as this might appear at first.

Let us look into the spirit of his work. The evolution that takes place in the soul of Dostoyevsky's types begins usually with the development of the human *personality*, as it really occurs in the world. This personality is accentuated to the utmost; it grows, expands, rises, from the most elementary and primitive roots of the animal nature; and, after a life of struggle and fight, merges itself into the limitless ocean of pure *spirituality*, redeemed by the agony of suffering, cleansed by the fire of pain. . . .

In all the works of Dostoyevsky the heroic Will struggles against some adverse and fiendish element. With Raskolnikoff it is conscience; with Svidrigayloff, Versiloff, and Ragozhin, it is passion, conscious in the former two, primitive and unconscious in the latter. With Peter Verhovensky, Stavrogin, Shatoff, the same Will, as the inner and most sacred lever of human being, fights some wrong social ideas. Finally with Ivan Karamasoff, with Prince Myshkin, and Kiriloff, this Will tries to find the Truth amidst the most perplexing metaphysical and religious problems. The fight goes on, first unconscious and feeble, then conscious and intense; and later on, towards the end of the crisis, terrible and merciless, this fight forms the background of the picture and ends in the triumph of human Will, the magic agent of our ultimate perfection. Amidst this fight, in the darkness of this battle, in the melting-pot of pain and misery, in the purifying flames of the inner struggle, from beginning to end, the nucleus of the human being, the true Self, remains indestructible and, budding from day to day, blossoms forth at last under the ray of eternal Wisdom. This is the picture that Dostoyevsky gives us at his best.

Starting with the positive establishment of a *personal will*, the unequivocal craving of the lower *personality* in man, Dostoyevsky leads us through the slow progress of the inner evolution of his heroes. He shows how this personal, egoistical will, separate from all and everything that might surround it, gradually and inevitably, as the result of a Higher and Conscious Law, weakens and recedes step by step, and in its successive regressions opens the door to the manifestation of a Higher Will, the Will of a Higher Being, the Will of a god in man. And that panorama of human evolution tends to show us how the glory and sublime goal of man consists

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in merging his lower, animal, separate, and seemingly-free will, into that Superior and Infinite Will of the World, which, although bearing in Dostoyevsky's writings the name of God, resides for him in the very depths of human consciousness, and from a feeble and uncertain flickering at the dawn of earthly existence, rises to the power of a beacon-light and sheds its glorious rays upon the world of illusion.

On account of that heroic battle, which goes and goes on, on the field of the human soul, to the final victory of the Higher Being, the major works of Dostoyevsky are neither novels, nor epic poems, but truly *tragedies*.

It is not only to the dominant idea contained in them that the writings of Dostoyevsky owe their character of tragedy. Their very structure is that of a scenic performance, not that of a novel. Look at the essential part of these works. Their nucleus is formed of a continuous, almost endless dialog between the different heroes. Take on the other hand, for instance, the celebrated novels of Count Lef Tolstoy: *War and Peace*, *Anna Karenina*. Their skeleton is formed of a narrative, where it is not so much the heroes who speak themselves, but the writer who tells us about them. Dostoyevsky is characterized by the contrary; the narrative forms, as it were, a background, appearing accidentally here and there, as if to show that the main part of the subject, the dialog, is not a mere phantasmagoria, a vision unlimited by time and space, but is still connected with some exterior happenings, on the plane of matter. All those who have read something of Dostoyevsky, and especially of his major works, have had this peculiar impression of an endless stream of words, flowing between the respective heroes of the drama, and apparently submerging them. As Merezhkovsky has rightly said:

"In Dostoyevsky the story itself (the narrative part of it) is always written in a great hurry; almost carelessly; it is either too long, unclear, full of details, or too short and briefly stated. It is not a text, but a kind of scenario, that seems to be written in small type and put in parenthesis, in order to fix the place and the time of the action, the previous happenings, the outer appearance and the coming of the respective heroes."

True enough. The real action begins with Dostoyevsky only when the different types appear themselves on the scene, and start their dialog. In these dialogs is concentrated the whole artistic power of the writer. The very crisis in the soul of man, the gradual evolution of his feelings and emotions, the successive change in his thought-world, is enacted in dialog, and shown with astonishing force in the mutual conversations of the heroes. It has been said that Dostoyevsky is in modern literature the master *par excellence* of dialog.

This fact — the predominance of speech in the writings of Dostoyevsky (which sometimes do not possess any narrative part at all),—

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is the second characteristic trait which places these writings on the plan of tragedies, and separates them the more from the real novel.

The picture that Dostoyevsky draws us of his heroes is gradually evolved in our own brain. It is not that we immediately see the physical appearance of every type, by means of some brief description put forth by the writer and merged by him in the narrative. Not at all. This would be the case with Tolstoy; his minute description of the corner of the mouth, the lid of the left eye, or the velvet appearance of the upper lip of such and such a hero. With Dostoyevsky we have to read a certain amount of pages and then finally get the picture, the image of the hero, out of all the endless streams of words and discussions he has just impressed on our ear. Sometimes one single word of the dialog, one certain adjective, gives the last touch to the picture, and before our eyes suddenly appears the full, complete image of the man who speaks. Says Merezhkovsky:

"It is just the final trait that makes the portrait *too living*, as if the author, transgressing the very limits of art, put on the screen and in the colors something magical, superhuman — the very soul of man."

Thus Dostoyevsky does not *depict* his heroes. It would be useless, indeed; their speech, the very intonation of their voices, which we hear, give us the material out of which our own imagination, perhaps intuition even, built without our knowing it the lasting image of all the numerous types in these writings. Needless to say, the picture varies from one reader to another, and *is sometimes, perhaps more often than we notice it ourselves, in direct connexion with certain latent elements in our own being, awakened to life and consciousness by the similitude or kinship.*

Speaking on this same subject, in his masterly comparison of Tolstoy and Dostoyevsky, Merezhkovsky,— to our thinking the greatest living author of Russia, now in exile in Paris,— said once:

"*With Tolstoy we hear* (the words and cries of the heroes) *because we see* (their picture described). *With Dostoyevsky we see because we hear.*"

There are several other peculiarities in Dostoyevsky's writings which liken them to tragedy. Without entering here into more details on that subject, we should like, nevertheless, to mention in passing that one of the greatest and most important of these peculiarities is the uninterrupted flow of events and happenings, which succeed each other with more and more intensity, tending all to one final goal, to one decisive crisis. The more we advance the more we penetrate into the heart of the story, and the more these happenings and events are rapid in their irresistible succession; they chase one another, they pile up, but in perfect harmony and rhythm. They all tend to the one final action, to the one ultimate ex-

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perience, and seem to try to attain it as soon as possible, and by the shortest way. Is not the intense concentration of all the apparent details and all the secondary actions on one and unique goal to be attained, the characteristic of ancient tragedy? Assuredly.

Owing to that fact, there are no events or descriptions in Dostoyevsky's writings which could draw our attention away from the principal action of his story, and lead it to some other point, as it is always the case with Tolstoy. Once we have plunged into the stream of the action, we feel that nothing can stop us any more; that we are bound to slide with the heroes themselves down the inclined plane of Karmic effect; and it is by the gradually increasing impetuosity of the waves in that stream of events that we presense the proximity of the abyss. It is in the irresistible power and tension of the tragic action that we feel the approaching catastrophe.

Sometimes in the tragedies of ancient Greece, before the ending, a joyous song sprang forth from behind the cliffs; it rose as if by magic and filled the air with happiness and light. It is as if it were the laugh of the gods amidst the tension of the final crisis, amidst the mystery of what will happen next. That touch exists in Dostoyevsky's writings. There, in the depths of gloom, of suffering, and misery, among the phantoms of eternal pain, in darkness and despair, we hear also a chant divine. It is the song of joy, that gushes forth from eternal youth, and resounds from ages to ages. It is a ray from the Sublime Truth which lies beyond the veil of illusion and shines like a rainbow above the somber deeps of ignorance and death. It is this happiness in pain, it is this light in darkness and agony, that gives the touch of grandeur to Dostoyevsky's works. With him we know that the soul is eternal. With him we feel that the night is short. With him we see the coming dawn.

It is interesting to notice that the majority of Russian authors have been fascinated for long centuries by the problem of the fight between the higher and lower parts of human nature, and have minutely described their interplay and continuous struggle with each other. Born on Russian soil, fed by the old and one-sided theories which believe that the pardon of sins can be obtained from God and only from him, these authors, writers, psychologists, and great thinkers, have, nevertheless, tried to show how the redemption and final perfection of the soul is to be obtained or reached by the inherent power of that very soul, moved by the spirit of the Divinity residing in it.

We see how the major part of the intellectual forces of Russia have skimmed and sometimes even penetrated into the sublime domain of the Ancient Wisdom, and drawn out of their own intuitional faculties the answer to many a burning problem of the human mind. Moreover, they

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have written immortal works, and these productions of their literary and philosophical talents are admired and revered till now among the young generations of Russia, and even regarded as the real, great symbolization of the inner consciousness of that country. All this makes us involuntarily feel that the beautiful plant called Theosophy may some day successfully be planted in that country of profound mysticism and undreamed-of possibilities.

Dostoyevsky does not make any exception to that common rule of psychological analysis. He is perhaps the deepest psychologist we have ever had among our writers. He is certainly the most skillful. His psychological studies are merged, so to speak, in the ocean of metaphysics and religious sentiment. He has shown us the bond that exists between the tragedy of our feelings, of our hearts, and the tragedy that resides sometimes in our intellects or minds. He has pointed out the relation between our philosophical and our religious consciousness (meaning by *religion* that aspiration which unites us to the infinite and the transcendental).

It has been often said that *the whole of Russian tragedy consists merely of that battle between an intellectual conception of the universe, and a conception based exclusively on religion and metaphysics*. It might be true. What is certainly evident is that it is in fact this very conflict which holds back our progress and puts innumerable and multitudinous obstacles before our power of intuition and direct spiritual perception. The mind and its subservient tools, our five senses, are the greatest enemies of our Higher Self, though they are inevitably a necessary step in our evolution. Although full of experiences for our soul, the battle just mentioned has to finish some day and result in the harmony of a metaphysical conception of the Universe and the synthesis of Science, Religion, and Art. Dostoyevsky and other great geniuses of Russia have rightly understood the meaning of the Great Riddle, which veils the Primordial Truth.

"I am called a psychologist," says Dostoyevsky; "it is false. I am but a realist, in the highest meaning of that word, *i. e.*, I depict all the profundities of human soul."

Merezhkovsky compares Dostoyevsky with a naturalist, who is perchance a realist too. The naturalist, studying a certain new phenomenon in its natural conditions, puts sometimes into play some artificial, exceptional, rare conditions, brought about by himself in order to see how the actions and reactions will happen in these new conditions of test.

It is in the same way that Dostoyevsky acts. He places his heroes, or *types*, (as they are but incarnated ideas or thoughts) into conditions which are not natural around us. Yet everything is realistic and does not seem impossible and unnatural or imagined. On the contrary, these

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said conditions exist most certainly somewhere, if we but search for them deep enough in the wide world we live in. As Leonardo da Vinci said: "This world is full of infinite possibilities, which have not yet been realized." — The conditions we speak about do not occur, but *they are*.

The psychology of Dostoyevsky is a tremendous, an unbelievable, a huge laboratory. There are in it tools and apparatus, and instruments of the greatest exactitude and delicacy. With them, obedient servants of the master, Dostoyevsky searches, sounds, studies the human soul. He weighs the feelings and emotions; he magnifies the ideas, and looks into the very depth of every being. He knows man as man does not know himself. He has reached the depths of human spirit and has examined every corner and every spot of it. His method is not the method of science. It is neither the method of art. In his writings the exactitude of science merges into the clairvoyance of a creative genius. *Perhaps this very union is the future method of world-analysis?* Perhaps it is a new kind of art, of science, and of psychology?

And what has he seen in the depths of the human soul? Can he tell us about that light which, as he said so often, shines even in the most degraded of beings? *Dostoyevsky is conscious of the dual nature in man.* He *knows* that two separate beings are fighting together on the outer as well as on the inner plane of existence. Myshkin, the 'holy Prince Myshkin,' is man in his tendency to spirituality and intuition. Kiriloff, the crazy one, is the counterpart of the former, with only occasional illumination. It is as if it were Dostoyevsky himself in both of these types. He likes his own image in Myshkin, and hates it in Kiriloff. In the profound abyss of the soul, beyond the barrier of passion and the veil of intellectuality, Dostoyevsky has seen *the god*.

Thus we see that if Dostoyevsky were really studied and understood from the standpoint of the great idea permeating his whole life-work, most people would surely recognise two facts, dimly uttered sometimes, but never rightly and fully appreciated. These facts are, first, that: Dostoyevsky is much more a dramatist, and especially a tragedian, than a novelist; and his works (at least the major ones) are more tragedies than novels. And secondly that: the hidden, the invisible, and hence the real Dostoyevsky is (and it is true with other great Russian writers) much nearer to Theosophy than some ignorant and prejudiced people would have it believed.

Let them say what they wish. Let them slander the great thinker and accuse him of too great a sincerity. Is it not the destiny of all men of Truth and Justice? Is it not the black shadow that makes them appear the brighter and purer?

As to ourselves, we believe that in him was the soul of Russia, of that

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Great Unknown where lingers the flame of a brighter future. We believe that he was one of those who come to this world to show us the Path of Righteousness and Peace. And we believe too that there are children of the new generation who will seize that Light, and, moved by his spirit of Love and Devotion, begin that new and brighter life which his clairvoyant genius saw in letters of fire on the screen of an Age to come.

SOME SCIENTIFIC CONUNDRUMS

H. TRAVERS, M. A.

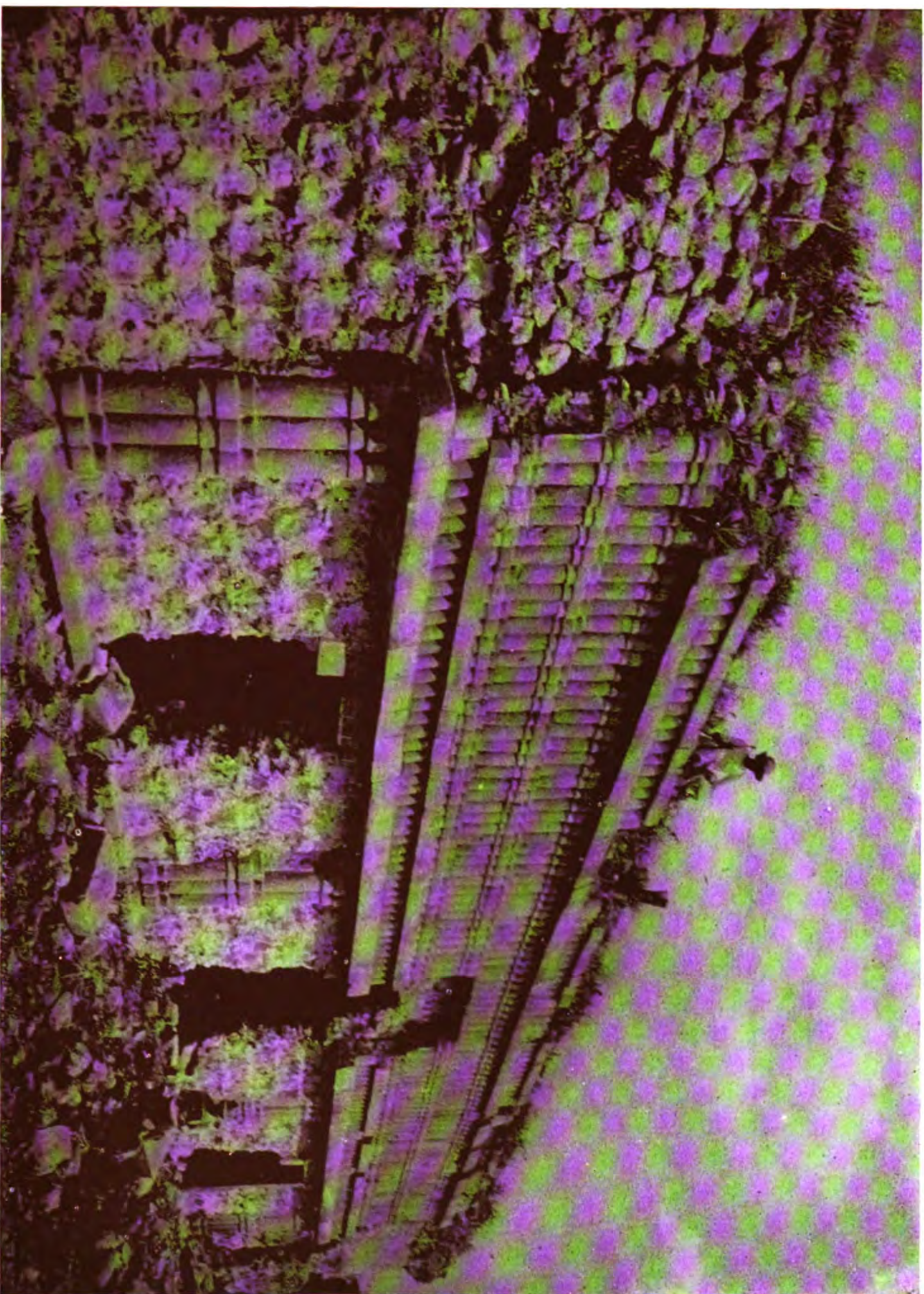
SCIENCE is wondrously exact, especially in its measuring departments; but according to a well-known law of pendular vibration we may expect to find it occasionally vibrating to an opposite extreme. We propose to quote what is probably the world-record for all time in the art of wild guessing. It is to be found recorded in *The Secret Doctrine*, I, 484, as a quotation from Robert Ward in the November, 1881, *Journal of Science*. He says:

“ ‘The question of the temperature of the sun has been the subject of investigation with many scientists: Newton, one of the first investigators of this problem, tried to determine it, and after him all the scientists who have been occupied with calorimetry have followed his example. *All have believed themselves successful*, and have formulated their results with great confidence. The following, in the chronological order of the publication of the results, are the temperatures (in centigrade degrees) found by each of them:

Newton	.....1,699,300 degrees
Pouillet	..... 1,461
Zöllner	..... 102,200
Secchi	.....5,344,840
Ericsson	.....2,726,700
Fizeau	..... 7,500
Waterson	.....9,000,000
Spoëren	..... 27,000
Déville	..... 9,500
Soret	.....5,801,846
Vicaire	..... 1,500
Rosetti	..... 20,000

The difference is as 1,400 deg. against 9,000,000 deg., or no less than 8,998,600 deg.!!’ There probably does not exist in science a more astonishing contradiction than that revealed in these figures.” [Note: This is quoted by H. P. Blavatsky from *The Theosophist*, and the comment is probably her own.]

It is safe to say that such a divergence of opinion leaves the ignorant layman free to theorize and dogmatize to an unlimited extent without the slightest fear of being unorthodox. Soret has his degrees calculated



MAYA RUINS: THE 'PALACE,' AT CHICHEN ITZA, YUCATAN

Lomeland Photo & Engraving Dept.



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PART OF THE 'TEMPLE OF A THOUSAND COLUMNS,' CHICHEN ITZA, YUCATAN



Lomaland Photo & Engraving Dept.

A CURIOUS AND INTERESTING STONE IN THE RUIN OF THE
'CASTLE,' CHICHEN ITZA, YUCATAN



Lomaland Photo & Engraving Dept.

DETAIL OF A FRIEZE OF THE WEST TALUS OF INTERIOR OF 'BASEBALL COURT,'
REPRESENTING A SKULL. CHICHEN ITZA, YUCATAN

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down to one in nearly six million; which is ludicrous when other authorities estimate the degrees in paltry thousands.

But why are we writing on this question at this time? Because a clipping has fallen into our hands where Sir Oliver Lodge says, regarding a kindred topic:

"We used to be satisfied with the twenty or fifty million years during which it seemed that the solar system had lasted — the sun pouring out heat and light all that time, and still enduring — but now a fresh source of energy has come to light through the electronic theory of matter, and the result of further reasoning has been to expand the active existence of the sun and planets to something more like a million million years."— *Daily News*

And tomorrow perhaps some newer theory will bring to light a still fresher source of energy, resulting in further reasoning which will expand the billion into a trillion. Or, who knows? perhaps the existence of the sun will be contracted, owing to the discovery of some theory on the opposition side of the question. What is such reasoning worth? It is trying to reach a conclusion about the vastest possible subject, on the strength of a few data relating to a very minor phase of that subject.

The above reminds us of a chapter in Vol. II of *The Secret Doctrine*, entitled "Modern Speculations about the Ages of the Globe, Animal Evolution, and Man." Professor A. Winchell is there quoted to the effect that:

"Sir William Thomson, on the basis of the observed principles of cooling, concludes that no more than ten million years (elsewhere he makes it 100,000,000) can have elapsed since the temperature of the Earth was sufficiently reduced to sustain vegetable life. Helmholtz calculates that twenty millions years would suffice for the original nebula to condense to the present dimensions of the sun. Prof. S. Newcomb requires only ten millions to attain a temperature of 212° Fahr. Croll estimates *seventy* million years for the diffusion of the heat, etc. Bischof calculates that 350 *million years* would be required for the earth to cool from a temperature of 2,000° to 200° Centigrade. Read, basing his estimate on observed rates of denudation, demands 500 million years since sedimentation began in Europe. Lyell ventured a rough guess of 240 million years; Darwin thought 300 million years demanded by the organic transformations which his theory contemplates, and Huxley is disposed to demand 1,000 millions."— p. 694

Here we have various authorities, demanding different periods for their respective viewpoints, and not even those with the same viewpoint agreeing. Since the above was written, radioactivity has been discovered and has consigned all the figures based on cooling to the trash-can. Who knows what may be discovered tomorrow?

Now turn to *The Secret Doctrine*, I, 479:

"We shall have, in Book II, to openly approach dangerous subjects. We must bravely face Science and declare, in the teeth of materialistic learning, of Idealism, Hylo-Idealism, Positivism and all-denying modern Psychology, that the true Occultist believes in 'Lords of Light'; that he believes in a Sun, which, far from being simply 'a lamp of day' moving in accordance with physical law, and far from being merely one of those Suns which, according to Richter — '... are Sun-flowers of a higher light,' — is, like milliards of other Suns, the dwelling or the vehicle of a god, and a host of gods."

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Rather a daring statement to make in 1888! Today there are noteworthy signs of a recession from mechanistic views of the universe, and of a willingness to recognise the necessity of postulating intelligence everywhere and at the root of all phenomena. But intelligence is an abstraction; it is an attribute of beings. Hence the use of the word 'gods,' inadequate as that word is. We almost fear to use it, so liable is it to misconception. But our vocabulary furnishes no better.

"The Sun is matter, and the Sun is Spirit," continues H. P. Blavatsky; adding that the ancients saw, concealed by the physical Symbol, the bright God of Spiritual and terrestrial Light.

But indeed we must of necessity postulate intelligent agents behind the movements of the electrons, for how else are they to be explained? If perchance a later and yet more refined physical analysis shall one day extend the chain of causation by another link, still we cannot go on forever referring one physical phenomenon to another. The ultimate physical unit is now reduced to what can only be defined as a center of energy endowed with motion. What is motion? At this point we step beyond the domain of physics, as of course we must necessarily do if we wish to define the origin of physical matter. The only alternative is to make physical matter eternal and uncreate — to put it in the place of the Supreme. So it is no wonder if conjectures, dealing with vast cosmic problems, but based solely upon physical considerations, should lead to the chaotic results above shown.

Life is everywhere, and life is the manifestation of mind and will. We can view the universe under a physical aspect for our convenience in dealing with physical problems; but we must not attempt to make that physical aspect absolute and universal. Monotheism has stripped the universe of its host of intelligent agents, and they have been rudely replaced by an abstraction called 'Nature.' If we could see behind the veil of ancient symbolism, we should find, in the pantheons of the ancient world, a complete science of the intelligent powers in the universe. It was the purpose of H. P. Blavatsky, in *The Secret Doctrine*, to prove the reality of this ancient science; and in Part III of each of her volumes she contrasts its teachings with the speculations of contemporary science.




"THE transition from mere intellectualism to practical, philanthropic activity was not effected without leaving behind a few who showed their theories to be but skin deep."— *Katherine Tingley*

THE UNIVERSAL BROTHERHOOD ORGANIZATION*

E. A. NERESHEIMER

[Reprint from *Universal Brotherhood Path*, June, 1900]

MONG the societies and organizations in this latter-day civilization, there are many who in one way or another aim to improve the conditions of human life. However, when we look into their special fields of operation, we find that they concern themselves mostly with the outward aspect of these conditions and with the appearance of things; not one goes deep enough into the essentials nor takes cognisance of the fundamental truth that Humanity is one and indivisible. Without this concept, and without the realization of the fact that the welfare of one is the welfare of all, these endeavors are but palliatives (if nothing worse), therefore they will never succeed in establishing permanent improvement of these conditions.

The Universal Brotherhood Organization declares that Brotherhood is a fact in nature; its purpose is to teach Brotherhood, demonstrate that it is a fact in nature, and make it a living power in the Life of Humanity. This platform does not appeal at first sight to the every-day man and woman, who, as a rule, are so deeply engaged in trying to obtain a bit of the universe for themselves that there is no inclination left for the consideration of such things. But the time will come when everyone without exception, must not only become cognisant of these truths, but must bear his share of co-operative work with nature. It is quite a new science that has been born to the world by the advent of the Universal Brotherhood Organization, a new science in this respect that it affirms faculties of human nature which have hitherto been relegated to obscurity and repressed by the desire of individual assertion which was coincident with material development. This new science is the science of the soul; it teaches that the human being is more than what he appears to be or what he thinks he is.

There is an indissoluble link between all humanity, which is expressed in the sympathy of man for man. You need only to consult your own experiences. If anything happens by way of accident to anyone, or if you see a cripple, or an idiot, there is something which at once wells up in your own consciousness that is undeniably akin to fellow-feeling. The tenderness of the heart is active in all human beings, no matter how debased. Physical pains of others, the troubles and despair which they experience,

*Address given at the New Cycle Unity Congress at the Carnegie Chamber Music Hall, New York, April 15, 1900.

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give us a moral shock arousing a feeling of condolence, even compassion, and a desire to help. All this is so universal and absolutely incontrovertible, that in it we must recognize the expressions of the soul and that there is something wonderfully deep in human nature to which we have not yet given proper attention.

There is also the dual aspect of human nature. Each one is capable of high aspirations and at the same time he knows that there is something base, low, and mean in his make-up, and it is according to how one exercises his will and develops the one or the other side of his nature that a person comes to be what he is. But the saintliest person is not without the possibility of the opposite characteristics, nor is the vilest without the divine spark. When we go a little farther, we see that the experience of one is also the experience of all, and if we analyze the operations of our mind and note our feelings with unbiased judgment, we shall know what are the feelings of others. They are the same as ours. How, then, if we are all so much alike, all having the same joys, the same aspirations, the same desires, temptations, tendencies, and failings, how can it be otherwise than that we are all a Brotherhood indeed?

Now, when you observe the processes of nature where everything proceeds according to rigid laws and order, everything tending to unfold toward progress, to become more beautiful, more perfect, may it not be that humanity in its present stage is but going through a period or part of its unfolding and progress? Yes. Logic and experience affirm this; it must be so. It is so! We are not the insignificant, silly things that we appear to be; as human beings, we are the apex, the flower of evolution,—each human being has the experience of the ages behind him, even this present life is but a day in the grand period of our existence. There was no time when we did not exist, nor can there be any time when we shall cease to be,—no one unit can be spared from the universal economy,—each one is as necessary as the other, and if it were possible to annihilate one single unit, it would be possible to annihilate the whole universe, God included.

If you further observe the processes of nature, you will find that in no department is nature ever quiescent. Nature is never still, but ever changing, transforming, building, progressing, unfolding,—yet never repeating itself. Knowing this, should you venture to assert that it can be different with the human being? It cannot be. Man is subject to the same laws as everything else, and having arrived at the height of physical and mental evolution to the point where he is becoming self-conscious and invested with the power and privilege of exercising free will, he has become individually responsible for every act, thought, and deed, and must go on evolving through higher and higher stages toward perfection.

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We are the creators of our own destinies; we are now reaping what we have sown in times past. The more potent our will, the greater the responsibility; the more power we possess, the greater our trust, the greater our liability for its right use. Every hair on our heads is accounted for; we have not one too many nor one too few. Our physical bodies, our dispositions, talents, genius or the absence of it, have been made by ourselves under the action of inflexible law, and what we will hereafter be depends upon ourselves; we are making the future in the same way as the present has been made by the past. Immeasurable heights of accomplishments are before us, all of which we must attain to in due sequence, event following event; nature does nothing by leaps or jumps, everything goes gradual, natural, correct, as it must.

When considering the absence of co-operation among men; the almost universal prevalence of unrest and dissatisfaction with present conditions of life, you may be able to appreciate the necessity of an organization like this which declares and emphasizes that Brotherhood is a fact in nature and seeks to demonstrate it. It may interest you to know that this organization has centers and lodges all over the world. It is established on the grandest principles the world has ever known, and without it, this civilization would certainly perish like others have perished before. The present period of time is one in which humanity has been going through an intellectual development, and in this one-sided development, man's larger nature is being lost sight of. We can readily imagine that if the general trend of selfishness and separateness is not arrested, dreadful consequences will ensue. The spirit of competition, unaided by attention to the duties that each man owes the other, will not permit Humanity to progress toward a state of happiness and bliss, but instead misery, waste, and ruin will be the result. There is nothing except a recognition and practice of the principles of Brotherhood that will save our civilization from destruction.

In the wise administration of this organization every field of human progress has been considered and provided for. There is a humanitarian department called the International Brotherhood League, whose first object is "to help men and women to realize the nobility of their calling and their true position in life." This development of the Universal Brotherhood carries into practical operation the humanitarian side of the ideals of the organization. There is another department whose aim it is to emphasize music and drama as true educational factors. Another department has for its object the establishment of a world-library and the preservation of a complete system of philosophy of the origin and destiny of cosmos and man.

The philosophy on which the Universal Brotherhood is founded has

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existed in all ages, and during the last quarter of the nineteenth century, beginning in 1875, it was revived by H. P. Blavatsky, who founded the Theosophical Society in New York in that year. Madame Blavatsky was the author of remarkable works treating on the origin, evolution, and destiny of the universe and man. Among these works are *Isis Unveiled*, *The Secret Doctrine*, and *The Key to Theosophy*, which have laid the foundation of a voluminous literature, all of which has been produced during the last twenty-five years. The fundamental tenets are the unity of all existing things, the essential divinity of man, and rebirth and retribution, or the demonstration of the inflexible law of cause and effect. The consideration of these leads to the invariable conclusion that human existence far antedates the present life, and that the present stage of development has been reached by gradual and successive steps and that the future is without end.

A great boon has been conferred upon this civilization by the Teachers in this Movement by making such truths as: "that universal justice rules the world," "that man is essentially divine," and "that perfectibility is within his power," once more accessible to human knowledge in such a way that they can be easily understood. The sting of the fear of death, which has so long hung over Humanity like Damocles' sword, has been removed for those who can conceive themselves to be integral parts of the great economy of the universe and that they are one with the great body of Humanity.

Humanity has at no time been without its divine helpers who have aided in its spiritual development. H. P. Blavatsky was one of these Helpers. Her works will be known in due course of time, and her mission will be appreciated as being equal in importance with the accepted Teachers and Saviors of the world, like Buddha, Confucius, and Jesus. William Q. Judge, who was her immediate successor, gathered together a number of students from all parts of the world to study the philosophy and to induce them to make an attempt to live it. Under his hand the literature was preserved in its original purity and introduced and expanded to its present importance. The work of these two Leaders represents the incipient phases of the development of the movement.

It was reserved, however, for the present Leader, Katherine Tingley, to develop an entirely new phase of the movement. Inasmuch as the philosophy had heretofore taken hold only theoretically, there remained the necessity for making it "a living power" in the life of those who preached it; under this Leader's wise, bold, and fearless administration, it now changed into a most practical way. She showed that no matter how great and true the philosophy might be, it was useless unless it was *lived and practised in actual life*. It was she who founded the International


HERBERT SPENCER ON IMMORTALITY

Brotherhood League, the Isis League of Music and Drama, the School for the Revival of the Lost Mysteries of Antiquity, and the Cuban Colony, and many other activities. All of these undertakings have been enormously successful in bringing the sublime philosophy down into practical life, and each of these furnishes a separate and appropriate vehicle for the dissemination of these truths.

At this time there are many workers engaged who have no other aim in life than to work and work in this great Cause which is destined to succeed in spiritualizing the growing intellectuality of the age and to elevate the concepts of the permanency and powers of the soul.

HERBERT SPENCER ON IMMORTALITY

H. T. EDGE, M. A.

 ERBERT SPENCER, after stating that his intellect can find no conclusive evidence of immortality, yet is unable to silence another voice which refuses to accept the conclusions of his intellect. He says:

"It seems a strange and repugnant conclusion, that with the cessation of consciousness at death, there ceases to be any knowledge of having existed."

What faculty in Mr. Spencer's make-up is it to which the thought of annihilation is strange and repugnant? His intellect has made its decision but another voice dissents.

"With his last breath," continues our philosopher, "it becomes to each the same thing as though he had never lived."

"To each," when there is no each! "As though *he* had never lived," when there could have been no *he*! To predicate anything about the Soul — even its annihilation — is to affirm the Soul! The ancients get over this metaphysical difficulty by postulating a condition of 'non-existence.' Mr. Spencer unavoidably conceives of himself as continuing to exist in a state of annihilation. Can a faculty affirm its own annihilation without at the same time affirming its immortality? Is not immortality an essential and inalienable quality of man's Soul, whose existence is self-evident and indemonstrable?

"And then the consciousness itself — what is it during the time that it continues? And what becomes of it when it ends? We can only infer that it is a specialized and individualized form of that Infinite and Eternal Energy which transcends both our knowledge and our ima-

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gination; and that at death its elements lapse into the Infinite and Eternal Energy whence they were derived."

And who is the 'we' that 'can only infer'? Surely Mr. Spencer himself is in and of that Infinite and Eternal Energy, as indeed he admits, and can never cease to be, though illusions and limits may melt away.

And what, let us ask, is the difference between postulating an Infinite and Eternal Energy of which our consciousness is a specialized part, and admitting God or Brahm or Osiris together with the whole philosophies that belong to them? Mr. Spencer is not the first philosopher who has wandered afield only to find himself after a lifetime of searchings falling into line again in the rear of the old philosophies. However vast and intricate and perfect a system the mind may weave, the mind itself stands superior to all; and above the mind stands that power that uses the mind, and which the mind seeks vainly to formulate.

But let us not visit on a philosopher the sins of his parrots. There follows in the wake of every philosopher a train of brainless babblers, who distort his teachings into an excuse for denying their own human responsibilities. They have not read his works, nor could their feeble brains stand the strain; but they repeat a few phrases from the destructive part of his work that happen to suit their own materialistic propensities, without caring about his reconstruction and his admissions.

The lesson we would draw is that whenever a sincere thinker sets about analysing the phenomena of his own mind and his perceptions and conceptions of the world, he comes back to original elementary principles.

SUFFERING, ITS CAUSE AND CURE

E. E. SYNGE

[Read at Lindsey Hall, London]



A SIMPLE, bold statement of fact challenges the thoughtful man to think. As a rule, the people who come to these meetings are beginning to think, for the study of Theosophy compels thought, so let us start tonight with this bold statement of fact: no religion, no philosophy, no system of thought, other than the Ancient Wisdom, today called Theosophy, can give us a clear, logical, and truthful answer to the universal questions — Whence come evil and suffering? and What is their cure?

All the great religions and ancient traditions of all peoples, tell of a time at the dawn of humanity when there was neither evil nor suffering,

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when men walked and talked with Divine Beings who lived on earth and taught men the laws of nature, the sciences, arts and crafts; and all was harmony and beauty; just to live was pure joy. It is good to pause a moment and brush the sorrow and suffering from our hearts and dwell on this picture of perfect happiness, for what has been shall come again, and we shall know that life is joy and harmony the law of laws, and if we have grown wise by then, we shall never lose that perfect joy, but carry it ever in our hearts through all the vast future of attainment and progress that beckons us on to illimitable heights of glorious achievement.

The cause of all evil and all suffering and their cure is to be found in one pregnant sentence: "*Harmony is the Law of Life, Discord its shadow, whence springs suffering, the teacher, the awakener of consciousness.*" It is a wonderful sentence, not an unnecessary word; volumes could be written on it. Remember it, think out its deeper meanings!

When we — that includes you and I, remember,—as spiritual beings, first incarnated as men on this earth, we lived as one unit; we were in perfect harmony with the One Life, none sought to seize something for himself alone; but gradually we became so ensnared in these animal bodies forgetting our spiritual unity, that we began to give free rein to the desires and passions arising through our senses, and so grew up a feeling of separateness and selfish disregard of others, thus bringing discord or evil in the place of harmony, and this discord reacted on us as pain and suffering,—‘the teacher, the awakener of consciousness.’

All evil, sin, suffering, and sorrow arise from selfish desire of one kind or another.

The Law of Life is Harmonious Unity, and the moment a selfish desire creeps in there is discord, the perfect harmony is broken, and suffering arises, because we are individually but little cells — if you will — of one unity; no one can escape off by himself and enjoy perfect unalloyed happiness as long as others suffer. *Separateness is a delusion.*

We know that everything is made up of countless tiny lives, or atoms, all in constant ordered activity, and if their rhythmic motion becomes discordant, the object falls to pieces in time, and we say it has decayed or died. It is so with individuals, with nations and with races. That which persists in discord, perishes. Only that which partakes of harmonious unity can endure, and harmonious unity means radiant health and joy.

Someone may say that this about unselfishness and harmony bringing health and happiness sounds very nice, but our lives are often fraught with bitter suffering; how can an all-compassionate Law allow such an evil thing as suffering? — A question worth seeking an answer to.

First of all is suffering evil? Is not suffering nature's kindly warning to beware of danger? Supposing one could drink unlimited amounts of

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alcohol, or eat vast quantities of food without nature's warning by suffering, very many persons would quickly kill themselves by overindulgence. Supposing greed, cruelty, and self-gratification of all kinds passed without the corrective effect of suffering; instead of men learning self-restraint and compassion through suffering, we should all grow increasingly selfish and self-indulgent, should we not?

But you may say that this is all right for the cruel, the oppressor, the selfishly evil man; but we who are trying to be kind and unselfish, why should *we* suffer so terribly?

That is a burning question and nowhere but in the Ancient Wisdom — Theosophy — will you find the answer.

All of us have lived thousands of lives on earth; we have been through a vast number of experiences; we have been prince and pauper, chief and slave, merchant and soldier, in many lands and as part of many nations and races, and always we have had free choice as to our conduct — selfish or unselfish — all the time making causes and reaping their effects; we undoubtedly have done much wrong to our neighbors in the past and through suffering are learning honesty and the desire to now live purely and unselfishly, but every thought and act for self that we indulged, in this long path, is a seed sown that must bring suffering until each is met and by being wisely borne, becomes transformed into a seed sown for future happiness and strength.

Absolute Justice rules all nature, and we would not have it otherwise, or chaos would reign.

Through suffering rightly borne we gain experience to choose wisely, strength to overcome all our weaknesses, fortitude, patience, and compassion. Only through suffering do we learn. "He who suffers most has most to give," are true words. Remember this: no painful happening can come to us but what is our own, and it is just the experience that we need to overcome some fault or strengthen some weakness in our character.

Suffering loses its power to hurt if we meet it courageously, admitting the justice and compassion of the Eternal Law, and brace ourselves to learn the needed lessons that it alone can teach.

There is another purpose in suffering that it is well to remember. No one can be happy and satisfied very long with any merely material surroundings however pleasant, for this much-forgotten reason: *we are in essence divine beings*. As the mother-bird stirs up the nest to make its fledglings use their wings and take to the air as nature intended, so the divine inner man will stir us up, bringing unrest and suffering until we begin earnestly to seek and develop our spiritual consciousness, for our destiny is one of illimitable grandeur and joy.

So let us not shrink from meeting the suffering that we ourselves have

DIGGING UP MAN'S PEDIGREE

sown in the past, but meet it as an opportunity *to grow*. No youth that is worth while shrinks from the discipline and suffering of the hard training necessary to fit him to win the athletic contest; let us look on each life as a short period of opportunity and training to fit us to play our part in a great and glorious future. We are told by those who know, that the average time between earth-lives is about fifteen hundred years. That means, if we will, some fifteen hundred years of great joy, and then comes the few seventy years or so in these material bodies on earth for testing, training, and growing. Let us then face our time of schooling, joyously, fearlessly, eagerly, knowing that overshadowing each one of us is the Christos, the Higher Self, waiting ever to give us strength to overcome and wisdom to see the way, shedding upon us its love and the joy arising from suffering bravely borne and service nobly rendered, until at last we become one with It, entering upon a path of glory and joy ineffable.

DIGGING UP MAN'S PEDIGREE

MAGISTER ARTIUM

INTEREST in alleged origins of the human race has lately been revived by the discovery of a new bone; and the 'cradle of the human race' has been shifted to Africa. But, in the *Atlantic Monthly*, Chauncey Brewster Tinker protests against the habit of seeking for the mystery of man in his ancestry. This, he says, involves a fallacy, since it rests on the assumption that the history of a phenomenon is its explanation. When, or if, the biologists have traced a complete pedigree for man "from sea-worm to Socrates," the mystery of man and his nature will be as deep as ever.

"Because of this high origin and high destiny, it is well not to fix too great an attention upon our ancestors in this world, for to do so is to obscure the problem which is man. You are yourself the problem; you are the theater of a struggle between two natures for the possession of you; and it is the issue of the struggle, not its origin, that would seem to be of importance."

This is a point which we have often urged in the pages of this magazine. Or rather, there are two points. The first is the fallacy of always looking into the past for the elements of things; and the second is the failure of an ancestral tree to elucidate the mystery of evolution.

As to the first, we do not find that a million years ago there were nothing but seeds; later on, nothing but saplings; and today, nothing but trees. What we do find is that seeds, saplings, and trees exist all

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together today. Was there ever a time when the earth was peopled exclusively with rudimentary men? This habit of thinking in straight lines of time is not conducive to a clear view. One of its consequences is the postponement of immortality to beyond the grave and the fixing of our gaze upon the past or the future instead of the present. We ought to study man himself, as he is, here and now, as well as digging to see what he was like a million years ago.

As to the second point, we have often urged that, be the theories of biological evolution right or wrong, the mystery of evolution is not solved by them. Granted that our whole present humanity, including all the senators, lord mayors, and scientists, has developed by slow and painful processes from a single pollywog in a primeval ocean of mud; what we would like to know is (*a*) how that pollywog came there, (*b*) why it developed into lord mayors instead of into something entirely different. These are the main problems, but there are others.

It is interesting to note in the above quotation, as in so many influential utterances of the day, that fixed hallucinations are dying out as new generations of scientific men arise, and that common-sense views of the nature of man are prevailing. The *vital* fact is seen to be his dual nature, a circumstance which places him in an entirely different category from the animals. Self-consciousness is not an attribute which evolves gradually: it is absent from the animals, and always present in man. It is a primordial attribute, derived from the Universal Mind; and Man is the one being who unites in himself this Divine attribute and the material form which the animals have.

Here, however, is a place where a knowledge of man's ancestry might really be informative, could science discover the truth about that ancestry. Evolution proceeds in two directions: from above downwards, and from below upwards; man representing a junction of these two processes.

But the most important thing is for us to accept the indisputable fact of our dual nature and to put that knowledge to practical use. Triune nature, one should perhaps say; since we find *one* between *two*. Scientific research, of course, has its great claims and its true interests, and will naturally go on. If conducted in the right spirit, it can but lead to the discovery of truth; but many errors will intervene. In pursuit of its method, scientists frame many provisional hypotheses, which resemble the temporary frameworks that carpenters tack together to hold matters steady while they are completing the edifice. These have to be pulled down; but there is always the tendency to forget the provisional character of such hypotheses and to erect them into authoritative dogmas.

THEOSOPHY, THE PANACEA FOR SUFFERING GERMANY

KATHERINE TINGLEY

*(Stenographic Report of extemporaneous Address delivered in the
Oberlichtsaal der Philharmonie, Berlin, Germany, September 27, 1924)*

FRIENDS: I wish to thank you in advance for the patience you will naturally show in listening to my address in a foreign tongue; after which you will have a summary of the same given to you in German. For this reason I shall not speak as long as my heart prompts me to. At about the time when I must stop talking, I am really doing my best in thinking and in getting, I hope, a little closer to your hearts.

I — MY SYMPATHY FOR GERMANY

You are a very patient people. All that I have known of you since the war has marked you as a nation of wonderful patience, great power of endurance, and as having a courage that, I am sure, will sustain you all through the years to come, and bring you glorious victories.

My interest in Germany is not of the kind that effervesces today and is forgotten tomorrow. Believing as I do in Reincarnation, I am almost inclined to think that I must have been a German in a former life. For ever since the signing of the armistice my thoughts have been very much with the German people.

I am very sure that my country, America, missed much of everything that is best in your country during the war. I remember very well that our schools were deprived of the teaching of your language; no German music was permitted; indeed, I recall with very, very deep regret, many such mistakes that were made during and after the war.

But I am as certain as one can be, without declaring oneself a prophetess, that your country will arise out of the hard strains you have borne so patiently, and that before many years have passed, it will be, if not the brightest light, at least one of the brightest lights, among the nations of the world.

II — H. P. BLAVATSKY, FOUNDESS OF THE MODERN THEOSOPHICAL MOVEMENT

It is with these thoughts and this sympathy that I come before you tonight, asking your attention. During the short time that I remain

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here in Berlin, there is no possible way for the people who are interested in Theosophy to know what is the full scope of the work I represent. So I feel it my duty to introduce myself as the Leader and Official Head of the Universal Brotherhood and Theosophical Society throughout the world.

This is the original Theosophical Society, inaugurated in the seventies of last century in New York city, by Helena Petrovna Blavatsky. I cannot utter a word in support of Theosophy without bringing to your attention this great woman. To my delight I have found that although she was a Russian born, her ancestors on one side were German. Her grandfather on her father's side was General Alexis Hahn von Rottenstern Hahn — representative of a noble family of Mecklenburg, settled in Russia.

After having read her books and known of her life and teachings, and realized the wonderful perseverance and courage she showed in bringing out these great truths of the ancient Wisdom, Theosophy, which are as old as the ages, I can better appreciate the influence of her German ancestry.

Mme. Blavatsky never claimed that Theosophy, the Ancient Wisdom-Religion, was hers. As I have stated before, here in this country, Theosophy was taught and lived thousands of ages before Jesus. H. P. Blavatsky merely introduced it to the Western World in its modern form — but the truths she taught are very old.

III — THEOSOPHICAL FUNDAMENTALS

We accept the essential teachings of all the great world-religions. We believe in the divinity of man in his soul-life. We believe that man holds within himself the key to the solution of life's problems: that once he can know his own essential divinity, once he can understand that he is a part of the Divine Scheme of Existence — of the great Universal Life, once he can have even a glimpse of his own innate potentialities, of those wonderful spiritual forces which are deep in his nature and which should be the controlling elements there, then from that moment he begins to climb, to advance, to find himself, to realize that he is his brother's keeper, to believe in Brotherhood and to see that it is a fact in nature.

He also begins to love and cherish everything that is good. But no matter how much he preaches, how much he reads, how great his scholarship or his ability, he amounts to nothing, unless he is living the life of the true Theosophist — living the pure, upright, conscientious and noble life.

Therefore I do not feel that my subject, 'Theosophy, the Panacea

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for Suffering Germany,' is out of place. I do not say this with any intention of casting reflexion upon the German people — not at all. It is marvelous, amazing, and wonderful to me, to realize how humanity in general has come down the ages without the knowledge of Theosophy — that humanity still holds its head up, that it is able to stand on its feet and to do anything more than just live as the animals do. That is the marvel to me!

People sometimes ask me: "What do you think it is that has enabled the race to keep up even as well as it has?" I say: "It is the sleeping divinity of man that has saved humanity in spite of its failure to recognise this divinity; it is this higher self in man, the part which aspires, which trusts, which loves, and which serves."

IV — MY EDUCATIONAL PLANS FOR GERMANY

And so, knowing as I do the great throbbing heart of Germany, knowing that your country needs many things of a spiritual nature, if I were a multi-millionaire, I would establish schools in some of your cities. But since I have not the material means yet to do this, I can only do the next best thing and tell you that I hope to establish schools here of a quality that your country needs and that all countries need — 'schools of prevention.'

We must educate the youth even in his childhood to a recognition of his essential divinity, of his power to control his lower nature. We must give him a larger vision. We must make him realize that every moment is precious and cannot come again — that every moment is an opportunity. With all the scholarship and thoroughness along technical lines with which you educate your children, if you can add this spiritual element that I am speaking of, you can make of Germany a new nation — a beacon-light to the world.

V — THE RELIGION OF BROTHERHOOD

With due respect to the sincere followers of all religions, I firmly believe that what Germany needs today is new religion — a religion of Brotherhood lived and enacted throughout the country. It is a religion that will convince the whole world, if the world will turn towards the truth, that there is a panacea for the ills and mistakes of human life.

I know there are great thinkers, great statesmen, trying to serve your country. But have you ever stopped to think of the differences there are among you? There is this political party and that party and the other — all pulling in different directions. There is this body of people going one way and that body going another — separateness everywhere.

Yet the people of all nations today, with the possibilities of advancing

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civilization open to them, should be united — united in a wonderful, sacred tie of brotherhood. The German people should be so united that peace will be theirs for all time — there should be no conflicting interests, and no war.

When the time comes when you are assured that there will be no more war, then you can realize that you are beginning to climb the heights to the very center of knowledge — that you are beginning to live. At present humanity only half-lives, because it is not acquainted with its own nature, its hopes and its possibilities.

VI — THE MISSION OF THEOSOPHY

Theosophy has a mission. This mission is to declare, as I said before, that brotherhood is a *fact* in nature. If I were a man today and could stand in your Reichstag, or be present at your great conventions, and had the power to call these assemblies to order, I would first remind everyone present that we are all our brothers' keepers, that brotherhood is a *fact in nature*. And not until conventions and meetings and assemblies and societies are united on that high fundamental principle — not merely as a brain-mind idea, but in the innermost consciousness of each and all — not until then can you expect permanent peace.

Let not my enthusiasm disturb anyone. It is the result of my belief in the essential divinity of man, in his immortality,— of my conviction that man is a soul, and as such moves on and on through his different schools of experience in his different earth-lives, towards the goal of perfectibility. When a man has this knowledge, he meets suffering with ten times the courage he would otherwise have. He meets it understandingly. He has the wisdom to realize the truth of Paul's words: 'As a man soweth, so shall he also reap.' This is the mantram that should be taught to every child — that should be written on the walls of every school-room: 'As ye sow, so must ye also reap.' This is the doctrine that is called in Theosophy, Karma.

And then if we could attract the minds of men — of God's great family,— to the glorious doctrine of Reincarnation, something tremendously fine would happen to the human race, something that cannot be described. I feel certain that the stars would shine more brightly, the sky would be more blue, that your hearts would be more warm, that you would begin to know what it is to live, what it is to love, and what it is to serve!

VII—THEOSOPHY AND INTERNATIONALISM

Unsectarian are the teachings of Theosophy. It is not bound by creed nor dogma. Theosophists have no church. We realize that Jesus

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accomplished his work very well without a church. And so do we. But we meet and we work, and at our international headquarters at Point Loma, California, which is the Theosophical center for the whole world, there are splendid, earnest, sincere, and unselfish representatives of some twenty-six nations. They are working day and night: not aggressively, not at all in the spirit of condemnation or criticism — oh no! — but with their hearts attuned to the needs of humanity — with this broad conception that we are all of God's great family, with the idea that no one nation must be treated better than another, that all nations are a part of this great universal family of God.

If Theosophy were in every home, if it were in the schools, if it were preached from the pulpits, let me assure you, you would understand your Bible better and you would know your God better! Nothing that is good does Theosophy attempt to destroy; but it strengthens; it believes in constructive work, not in destroying — in building up the human being — making the body pure and strong and clean and noble, in order that the immortal Soul, the Divinity within, may live and grow and give forth its enlightenment.

VIII — ONE LIFE NOT ENOUGH FOR THE SOUL

But as things are today, in spite of the many good people in all countries, it is plain that the objective life, the worldly life, holds people in bondage. Our ancestors had this obstacle to deal with; for many generations humanity has been held in with the idea of only one earth-life of seventy-seven or one hundred years. Man, with his great possibilities, his innate divinity, his great intellect and his great scholarship, and often with his inspiration in poetry, music, art, literature, statesmanship, science, and invention, just simply journeys along a little while in his earth-life, and then, when he is about sixty years of age, he is preparing to die!

Now Theosophists do not think in that way. We believe that the best part of a man's life is after he is forty. We believe that the experience he has had before that time should have equipped him to live his life satisfactorily. So that instead of making preparation for death, he should be making preparation for the longer, for the nobler, and the truer life. If every man and woman could live the Theosophical life, thoroughly imbued with the idea that the body is the house in which the soul lives, we should to a very large degree be free from diseases; we should be free from the despondency that strikes us sometimes; we should be free from doubt of the great infinite laws of life — God's laws; we should know that death is rebirth — a temporary adjustment; that the body continues breathing until the time comes when the body is tired and worn out,

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longs for rest, and we can live in it no longer, it being merely mortal; and that the brain-mind, with the weaknesses and all these lower tendencies that attack human life and destroy it, dies with the body; but the Immortal Soul moves on to new experiences.

IX — THEOSOPHY IN THE HOME

Can you see anything uncanny in this teaching? Is there anything to be afraid of? Is there not a superb optimism in the idea? Is it not the very panacea that your suffering country needs? Is it not something that you can hold to and grasp at least for a trial?

If you desired to go around the world in a ship, and you were told that it would carry you through, you would have to risk something — you would have to have faith to a degree in those who had sailed on the ship before and had found it sea-worthy. Theosophy is the ship that will take you safely through life's journey.

Look into Theosophy! Apply its teachings to your lives, individually and collectively! Bring it into your homes and to your children! Make your homes temple-altars; make them halls of learning, centers of harmony! Learn there through the teachings of Theosophy the meaning of life, why you are here, whence you came, and whither you go. Have no doubt about it! Faith is one thing; but knowledge is greater. When one has knowledge, he is on the road to wisdom.

Let us study the wonderful, all-embracing, ever-loving power of the Higher Laws, realizing that God is not a personal, finite being, but that our God, Deity, is so great as to be beyond defining, but we can trust; that Deity is infinite in its mercy; that the immutable, divine laws spring from the great Supreme Center and Source of All. And if you work in consonance with these immutable laws, you will find that the shadows of life — no matter how heavy they may be — will begin to disappear. New avenues of effort will open, and within your natures you will find the power to meet even the severest trials with a courage such as only the German people are capable of.

X — THEOSOPHY THE PANACEA

Theosophy is the panacea for all the ills of life. It does not glorify you personally; it does not bring treasures of worldly wealth to you; it does not offer you immense prosperity, nor worldly honors; but it does give you a key which money cannot buy; and that key opens up within your natures, if you will only challenge yourselves, the revelation of the mysteries of life.

Shall we wait a thousand years more before we find the key to the knowledge of human life? Shall we keep on having children, and be all

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the time in the shadows of fear and dread about those children? Where are we as a race, anyway? Are we at the highest state of civilization? Have not we lost something of our divine heritage all along the ages? Is it not a wonder that your nation and other nations have done as much as they have, without the knowledge of Theosophy? The reason for this is the Essential Divinity *within yourselves*.

XI — ANOTHER CHANCE

But how much more wonderful, how much more beautiful, how much more comforting it would be to know your own innate divinity — to know that life is eternal, and to know that the yearning, the aspiring, the highest part of your nature, whose longings have never been fully answered, can be answered, if not in this life, then in some other; for the great mercy of the Divine Law gives to every soul another chance, and still another chance! Oh, the mercy, the consolation, the encouragement, there is in this great teaching of Reincarnation!

No matter how degraded a man is, we can arouse him and bring him up to a consciousness of something new and helpful in life, if we assure him that he has another chance; if we remind him that God's laws are more merciful than man's laws; if we tell the man who is condemned to be hanged: "The officers of the law can kill your body, but they cannot touch your soul. That part of you which loves and hopes and aspires to better things will move along the path of self-directed evolution and have another chance."

XII — UNIVERSAL APPLICATION OF THEOSOPHY

One can take the different aspects of Theosophy and apply them to every phase of daily life.

I often think of your great writers, your wonderful musicians, your splendid scientific minds: how they sometimes reach to the very fringe of the magnificent truths of Theosophy — and yet they do not quite satisfy, because they have not had from their education nor from anything in their lives that quality of confidence in their own essential divinity which they should have had.

Do you believe that your great musicians — your Beethovens, your Mozarts, your Wagners — are so far away that we may not know them again? Do you believe that souls who could reach out into the harmonies of life which we cannot even hear, much less understand — do you believe that they are confined to one life? Do you not believe that before their life on earth, which we know about, they had had their music and their opportunities in former earth-lives for the evolution of their souls? And can you not believe that in another life we shall have

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grander symphonies, because we shall have grander minds and more spiritual natures to appreciate all these things?

There are no limitations to Theosophy. And, besides that, the charm of our philosophy is that it is so practical. It applies to every department of life. A child can understand its basic principles; and yet it holds the minds of the greatest savants of the age. Its influence is spreading rapidly in all countries. You should know of the large correspondence that I have had with people in your country since my last visit here in 1922; and how much closer I am to the hearts of the German people through those dear friends who have written to me inquiring about the teachings of Theosophy.

XIII — NO SALARIES, NO CONVERSIONS

When I come to you tonight my message is just to give you a glimpse of the possibilities of man when enlightened by the teachings of Theosophy. I think it is also just to myself and my workers, and just to you, that you should know that we ask nothing from you except your closest attention. We pay our own expenses. Not one member of the Universal Brotherhood and Theosophical Society receives any financial recompense for his services. We do everything we possibly can to spread our teachings all over the world as a voluntary service to humanity.

Another thing which is worthy of your attention is that we do not aim to 'convert' anyone to Theosophy. I do not feel that I have any right to, nor does any true Theosophist try subtly to influence the human mind to accept our teachings. We simply try to open up for you the book of life, to assure you of these wonderful truths, and to encourage you to study them. I challenge you to do it, just to prove, if you can, how much out of place are the teachings I have presented. I have no fear as to the outcome; for I find that those who seek H. P. Blavatsky's books, and the books of her successor, William Quan Judge, and the Theosophical teachings emanating from our International Headquarters at Point Loma under my direction, are profoundly interested; they have new life, new courage, new hope, a wider vision, and a deeper knowledge of life.

XIV — GERMANY'S FUTURE

I make no claims to being a prophetess; but we can trust very much and hope very much. When we believe in the great Central Source of Life, when we believe in the wonderful Divine Laws, when we believe in the essential divinity of man, is it not quite easy for us to have a vision of the future?

And so I say, without being too definite, lest I should deceive with false promises, that I hold that your nation must rise and will rise; and

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for all that you have suffered, there will be compensation so great that you must be ready when the time comes to know from what source it cometh.

This thought brings us to the law of Karma, which I have already referred to this evening: 'As you sow, so must you also reap.' And I will say that your country has a brighter future than you dream. But never can you adjust yourselves, never can you make your homes permanent, never can you have permanent peace, until you have become so united as a nation that you will have the Universal Religion — and this shall be based on the solid, granite-rock foundation, that you are your brothers' keepers; that man has the power of self-control; that he has within his very being, no matter how far he may have wandered from the truth, the power to direct his life; he can become a blessing or a curse to himself and his fellows.

XV — FOR COMING GENERATIONS

But how can man reach out and feel these truths and know them until he has confidence in himself? Here is the beauty and the charm of this philosophy — it enables man to rise to a state of consciousness which is mystical and uplifting. But before he knows it, he will find that the sun shines with a greater glow than it did yesterday; the stars are more brilliant; life is brighter; love is sweeter and truer; suffering is less, and hope is greater.

This is the message of Theosophy for the dear people of Germany, as well as for the people of all countries. It is my hope, before I have finished my present earth-life, that in every city there shall be a Râja-Yoga School, an unsectarian School of Prevention, so that your children may grow up aright — strong in the knowledge of their life's mission — so that you will not have to spend so much time and money and energy on remedial efforts, but you will have *prevention* — you will spare your children the hell and the suffering that they now have to meet in the world with their limited knowledge of the richness and fullness of the spiritual life.

I also hold and declare and believe that in due time in every college there will be a Chair of Theosophy. I believe that the minds of men are growing so rapidly, that for those who love the truth and are seeking it, the way will be opened. For when we work in consonance with the immutable and infinite laws, they give us our opportunities. Nothing is left to chance; and in the course of time we shall all find ourselves in place. Where before we were doubting and restless and discouraged, we shall stand with our souls consciously working, with our minds subject to the soul's inspiration, with our imaginations so awake that we shall dare to dream of a Kingdom of Heaven on earth. I thank you.

DISCIPLINE

KURT REINEMAN

(An Address read at the meeting of the William Quan Judge Theosophical Club, Râja-Yoga College, International Theosophical Headquarters, Point Loma, California, February 5, 1925)

"Any real attainment must come through Discipline." — KATHERINE TINGLEY

"O ye who look to enter in through Discipline to Bliss,
Ye shall not stray from out the way, if ye remember this:
Ye shall not waste a weary hour, nor hope for Hope in vain,
If ye persist with will until self-righteousness is slain.
If through the mist of mortal eyes, deluded, ye discern
That ye are holier than these, ye have the whole to learn!
If ye are tied with tangled pride because ye learn the Law,
Know then, your purest thoughts deny the Truth ye never saw!
If ye resent in discontent the searchlight of reproof,
Preferring praise, ye waste your days at sin's not Soul's behoof!
Each gain for self denies the Self that knows the self is vain.
Who crowns accomplishment with pride must build the whole again!
But if, at each ascending step, more clearly ye perceive
That he must kill the lower will, who would the world relieve,
And they are last who would be first, their effort thrown away;
Be patient then and persevere. Ye tread the Middle Way!"

— 'The Lâma's Law,' from *Om: The Secret of Ahbor Valley*

IT shows them all the horror of their lower selves." This pregnant line from Talbot Mundy's *OM* evokes a picture, a gleam, of an unveiled truth that, some time or other, has to be faced by every human being who seeks real attainment. And when that moment of revelation comes, fortunate the man if he knows his own divinity, for "unless he can see his higher nature shining through the lower, he had better not have seen anything." The truth is simply this: that every evil of which man has ever been capable — all selfishness, all greed, all cruelty, vice, bestiality — this, and much more, lies sleeping in the lower nature of each of us, and will ever remain there, latent or active, as the case may be, until that great and final victory which makes of man something more than man. Monstrous potentialities are ours; for we have built up, during millions of years, each for himself and all for all, an evil entity so sinister that, were it shown us suddenly in all its horror, we might well go mad!

This being, which is our *lower self*, hates discipline. Though it may often make us think it likes 'a reasonable amount' of it in order to trick us at the first sign of weakness on our part, it fears discipline more than anything — except, perhaps, neglect. At any instant it is ready to throw off all restraint; that is its nature. Linked with it are all corresponding beings and forces in our fellows and in the world in general,

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forming, as it were, a vast reservoir of evil. Once given its freedom, our lower self draws therefrom a power whose rush is like that of a tidal-wave,—overwhelming the unhappy man who has released it. Our overflowing jails, penitentiaries, and reformatories, our rapidly increasing insane-asylums, hospitals, and sanatoriums, are filled with such victims of their own lower selves. We elbow them, too, at every corner. The daily suicide record tells a pitiful tale of their last gesture of despair.

What is the cause of these things? Lack of discipline, somewhere, at some time.

And yet, this age prides itself, if on anything, on its attainments! Why do not our attainments — and they are often wonderful indeed — prevent this wreckage of human lives? Where is their potency to help men to strong, manly, and clean living? Can they be called 'real'? What is wrong, that we begin to have a sense of insecurity regarding the edifice of our civilization? These are questions that demand an answer. The edifice is rising higher and higher, and indeed is not lacking in a certain beauty and grandeur, in spite of the striking contrasts it affords; but there is a widespread feeling that perhaps ere long the whole vast structure may totter to its fall. The foundations are so evidently weak and insufficient! In the crash and turmoil of the coming catastrophe, where will our boasted attainments be? The only values that forever remain untouched — let us remember well — are the spiritual values; the rest disappear. And such values are the result of discipline, are not to be gained otherwise than through discipline.

It follows that attainment on outer planes, if it is to have real value, must correspond to achievement on inner lines. And right here is a danger-point; for one of the subtlest defenses our lower nature puts up against discipline is to make us believe that we are attaining to great heights, *when in reality we may be retrogressing inwardly*. Or it will often spur us on to feverish activity, to incessant work for others even, so that our inner perception may become clouded by the dust we are raising and we mistake the false glamor of the lower life for the sunlight that shines on the peaks of high achievement!

We need to remember that the strength of character, the firmness of will, the power of continuous right action, which enable one victorious hero to attain where a thousand weaklings fail, are not his through mere chance or favor. By a million little acts of self-discipline he has won them, made them a part of himself, *until at last he cannot fail*.

Discipline is a law of Nature. Everywhere, in the mineral, plant, and animal worlds, we find at work a power that molds matter into forms in accordance with an ideal plan. Where conditions are right and where matter responds, as it so readily does, to the touch of the Soul, there we

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find a perfect expression of the divine idea. At the other extreme we have instead an abortion, a horrible monstrosity, a failure — due, not to any defect in the disciplining power, but to outer circumstances. Nature works through discipline, then; for what is discipline but the effort of the Higher to mold the lower into a true expression of the ideal which is its goal? The Higher loves order, beauty, truth, and right action. It makes its decisions NOW; it never argues. It moves on joyfully, silently in a sense, yet full of the richest and sweetest harmonies. If through discipline we can bring the lower into tune with these harmonies, then real life, real attainment, will begin for us; not before.

Among men we find, here and there, those we call 'perfect gentlemen.' Character is written all over such men. Limited though they often are because of the times and the environment, they still bear the stamp of the Higher in every thought and act. The flower of a type, the outgrowth of generations of discipline, they are an inspiring promise of what will come to fruition in humanity, once conditions permit. If, after the old order has gone down finally, true Architects, wise Builders, are allowed to take charge of the work of laying the new foundations, then there will come in no long time a period of flowering, in which all that is real in our present attainment will blossom forth, free from the blight of materialism and the dry-rot of 'indiscipline.'

Each of us possesses, in very truth, immense resources of experience, of spiritual energy, of moral courage and daring, of endurance and patience, locked up in the inner chambers of our being, stored there during past ages of struggle. On those glorious fields — in the eternal warfare that is man's birthright, whereby he is made strong and from which he will emerge at last as Victor over self — we have all of us played the hero. No matter now if at times we faltered and went down in bitter defeat! More often it was the enemy that fell! What magic key will unlock all the doors of that great store-house? Simply DISCIPLINE, SELF-DISCIPLINE.

The following, from Plotinus, seems a fitting close to this discussion:

"Withdraw into yourself and look. And if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful; he cuts away here, he smooths there, he makes this line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labor to make all one glow of beauty, and never cease chiseling your statue until there shall shine out on you from it the God-like splendor."



"THE path of the mystic is a path of self-mastery and service."

— *Katherine Tingley*



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LOOKING ACROSS THE GRAND CANYON OF THE COLORADO

(Pulnam and Valentine, Photo, Los Angeles)



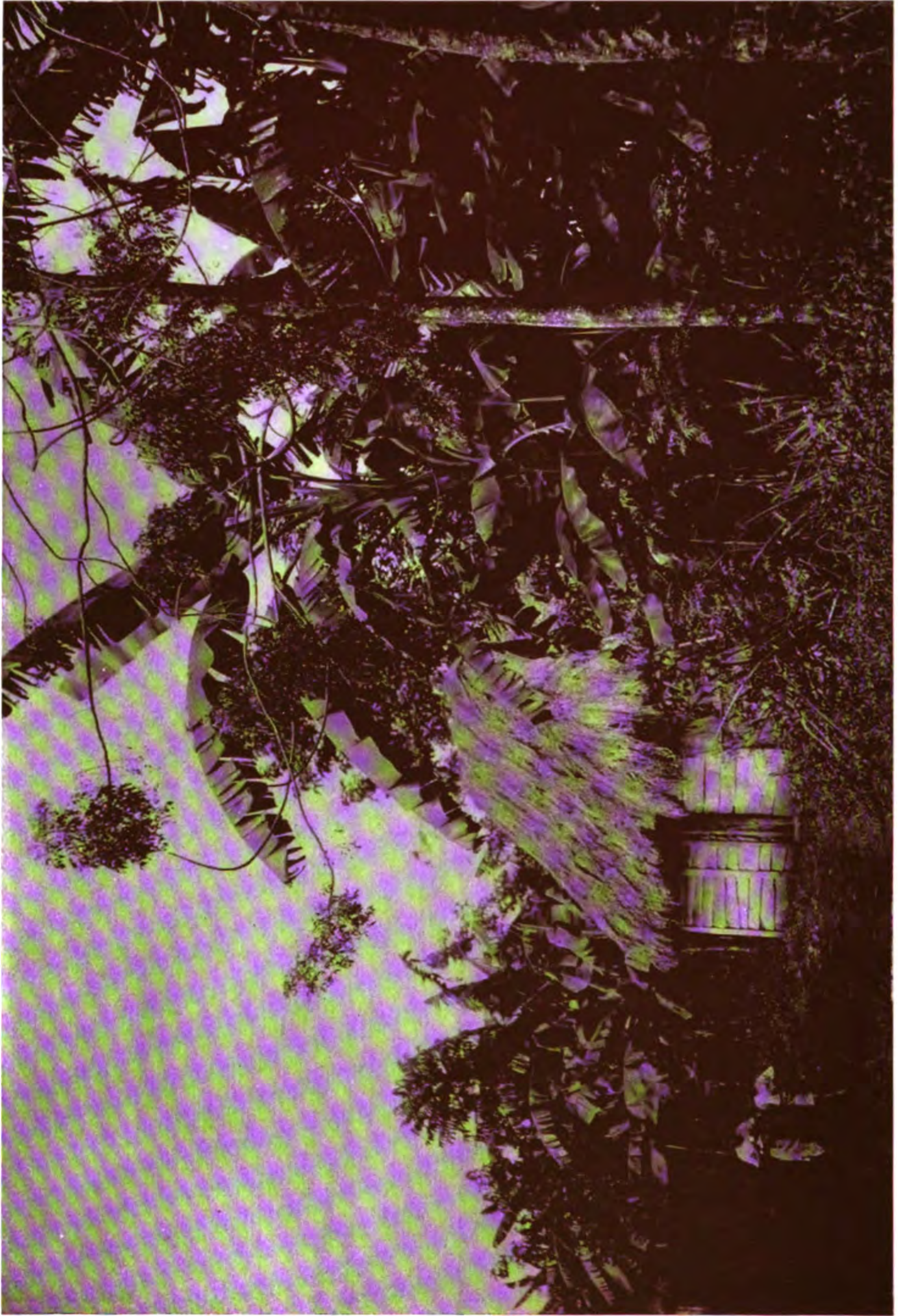
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A CURIOUSLY MARKED BOULDER NEAR VERDI, NEVADA



A VIEW OF SANTIAGO HARBOR, CUBA

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A PALM-LEAF HUT AND A FEW BANANA-TREES, IN CUBA, ARE AMPLE MEANS OF SUSTENANCE

HAPPINESS MUST BE EARNED

BORIS DE ZIRKOFF

(An Address read at the meeting of the William Quan Judge Theosophical Club, Râja-Yoga College, International Theosophical Headquarters, Point Loma, California, January 29, 1925)

MAN as a thinking being has always longed for happiness. It is true that if you ask someone to tell you what that very word 'happiness' means, each man will reply in a different manner. Contradictory as their multifarious definitions may seem at first, one fact remains, however, unshaken; and that is the feeling inherent in every human being that somewhere there must exist a state of perfect peace and contentment, a state of mind and consciousness which can be reached by the power of man. In spite of all the suffering, in spite of the apparent gloom of life, man will still cling to that ideal he dimly sees outside of space and time, as it were.

Yes, he is right in his feeling. There is a state of peace and inner contentment. His intuition tells him the truth of that ideal. And yet when man begins to work for the attainment of that very happiness which locks his mind, and blurs sometimes his perceptions, when he takes the first step on the road he thinks leads towards the goal, he is always and everywhere, except some few and rare individuals, the prey of his own ignorance and selfishness.

For he forgets that there is a Law of Justice which governs the world. He seems to ignore that power which rules the interplay of cause and effect. Man in his strife for happiness tries to reach the goal for himself alone, leaving all behind, forgetful of his sacred duties to his fellow-men.

Behind the veil which hides from us the realities of eternal life, there is a force which puts its seal on every act of our existence, and brings about with inflexibility and inexorable justice the results of our own deeds, as if the effect were just an inherent characteristic of the respective cause. Thus we see around us the just results of our past actions. The present is the child of the past; it is also the parent of the future.

Man is blind to the Great Law; he seeks happiness in the wild strife after the riches of the world; he tries to attain it in the mad race of selfishness; he seems to expect it in the contentment of his own petty desires; he waits for it in the dark fortress of his lower self. He thinks that happiness may be reached by oppressing his brothers and forgetting everyone around him for the sake of himself and his own ambitions. Illusion! Self-deceit!

If the Great Law of retribution works day in and day out on the inner

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planes of consciousness; if the result of every human deed is in constant and perfect accord with the cause that gave birth to it; then it is by bringing happiness to others that we may earn happiness for ourselves. And what are we ourselves that it seems to us so important to be happy and full of bliss? What are we but a drop in the ocean of eternal life, but an atom in the infinity of living beings! What foolishness and what ignorance to think that we may attain to happiness by isolating ourselves from the surrounding in which we are born; by trying to forget all and everything just for the gratification of our own desire!

You cannot change the Law. The world is based on Eternal Justice and it is only our blind eyes that cannot see the Glory of Existence.

As everything in this world, happiness too must be earned. And to earn it means to do actions and deeds which contain in them the seeds of future happiness. Moreover, it is not for ourselves that this happiness ought to be wished. It is for our fellow-men, for all the living creatures that move and have their being in the infinite Nature around us.

That state of peace and inner contentment which is the goal of man can be reached only by a life of devotion and sacrifice. Devotion to our fellow-brothers. Devotion to our inner Being. Devotion to the ideal of Truth. The lower instincts and ignorant ambitions *must* and *will* be sacrificed to the great Principles of Perfection and Spiritual Love for all.

Amidst the whirlwind of contemporary life, in the turmoil and the clash of civilization, man forgets too soon the one Reality of life — the search for Truth, which is in itself happiness, as it is light and peace. He takes the fleeting shadows of a nightmare for something true and real. His blind eyes do not see the difference, the abyss that separates the personal and selfish world from the sublime ocean of Eternal Truth. — Ambition, selfishness, desire, the love of wealth, what are they all but illusive forms and evanescent phantoms of our mind? Born today, they pass before our eyes in a seeming procession; they fly away like dust and withered leaves with the wind of autumn and disappear for ever in oblivion and forgetfulness. . . .

Truth alone remains unshaken.

Earned by a clean life, won by your devotion to principle, gained by your sacrifice for suffering humanity, happiness, that real happiness which resides in the inner chamber of your being, can be yours at every moment of your life, if you but work for it and work for others. Theosophy applied to daily life is the key.

The light lit in the soul of man is bliss and life, and that light can never be darkness, as there exists this everlasting light within his soul.

TRUE DRAMA, THE SOUL'S INTERPRETER

C. M. SAVAGE

(An Address read at the meeting of the William Quan Judge Theosophical Club,
Râja-Yoga College, International Theosophical Headquarters, March 13, 1925)

"The drama, like music, is regarded by the world as one of the relaxations of life because it is supposed to deal with unrealities. True drama points away from unrealities to the real life of the soul. As such the drama should lead and guide the public taste, providing it with ideals towards which it can aspire."— KATHERINE TINGLEY



FHAT all kinds of dramatic representation have a universal appeal cannot be denied. Whence does the drama derive this power over the human mind? Is it not from the fact that all life is one vast drama? We are familiar with Shakespeare's words "All the world's a stage"; and it is quite possible he would have gone deeper into the subject than the "seven ages of man" if the time had been ripe.

Theosophy gives us further enlightenment in stating that, in the long pilgrimage of the soul, each life is as an actor's part in the grandest drama of all. We learn that even the very word 'personality' comes from an old word meaning a mask; and that the soul, the individuality, assumes many masks or personalities in order to gain all the necessary experience and to do its share of work for the general good.

In witnessing a true interpreter of the dramatic art, we rejoice with him, we feel his sorrows, we are stirred by his aspirations, and even feel as though we were living through that part. May it not be that the appeal comes from the fact that we have lived through similar experiences before, and that those aspirations are our own? And that we respond to the feelings portrayed just as a musical string vibrates in sympathy with another whose pitch is closely related to its own?

But only that is worthy of the name of true drama which points out the path that it is the soul's destiny (and desire) to follow. Unfortunately many writers are wasting valuable talent in portraying aspects of the lower nature without bringing in the redeeming feature of the divinity of the real man. Another very noticeable feature of many modern plays and dramatic writings is that the problems of the age are portrayed, in many cases with the stamp of genius, but no solution is offered. In such cases one feels the desperate need of Theosophy at the present time, and one realizes how powerful will be the influence wielded by our best writers when their work is illumined and completed by a knowledge of the Ancient Wisdom.

Another aspect of the subject is the *drama of life*, about which there

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is so much ignorance. In all ages the Teachers, Poets, and Philosophers have given glimpses of its grandeur, but the average human being has been so completely identified with his personality that he has not heeded the advice to 'look within.' He has seen only the surface of things. He has considered only the personalities. And from that point of view he has mistaken the false for the real and has been chasing a will-o'-the-wisp that has led him into all sorts of treacherous marshes and wildernesses that starve the soul.

Just as an actor on the stage can interpret a rôle and endow it with deeper meaning, so can the soul, if we would allow it, show us the deeper meaning of our lives on earth. In order to bring this about the first step to take is to enter the path of self-discipline. Then follows the awakening of the imagination, which our Leader calls the bridge between the brain-mind and the soul. With the lower man disciplined and the imagination awakened, the soul will begin to speak as intuition. Then the true meaning of the life-drama will begin to become clear. That this is so has been shown in all ages by many enlightened souls who have passed through the necessary experience and discipline.

Under the heading of true drama we can justly include many of the beautiful and mystical legends of all mythologies, for these have often been used as the basis for dramatic representation. Take just a few examples at random. How noble they are in their superficial aspect, and how symbolic and instructive in their deeper meaning!

For instance, the legends connected with Hercules and the other Greek heroes, those of the Arthurian cycle, the deeds of prowess of the heroes of ancient Ireland, the contest between the forces of light and darkness as represented in the tales of the Scandinavian mythology: all these have lent grandeur and truth to the work of many a poet, and some of the most powerful operatic works have been inspired from the same source. Their universal appeal is undoubtedly due to the fact that they are allegories of actual happenings in the realm of the soul. Some of them possibly grew up about the lives of certain grand characters of ancient times, but many were certainly given to the various races by those who had deeper knowledge than the average individual. And it is quite possible that many of them came directly from the ancient mystery-schools. In fact we are told that much of the instruction in those schools was carried on by means of dramatic representations.

It would be easy to multiply a list of noble dramas which have portrayed the struggles, the sufferings, and the triumphs of the human soul. In view of these it is an insult to human nature to place before it some of the paltry things which usurp the place of the true drama today. Such action shows that we recognise and cater to the lower nature.

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But the characteristic of true human nature is that the higher shall dominate the lower and keep it useful in its sphere.

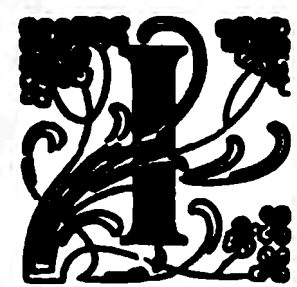
The dramatist, the producer, and the actor need not degrade their art. They need not portray situations which have no business occurring. They can be the instructors and leaders of the people along the true path. This has happened often in the world's history and has been one of the most powerful factors in the upbuilding and preserving of the nobility of a nation or race.

Mr. Judge says in one of his writings that there are periods in the history of mind when darkness seems to set in and the mind is unable to perceive the light. That phrase 'history of mind' is striking because it suggests that each of our faculties has its own history and goes through its own cycles. Thus mankind may be enlightened in regard to one faculty while another is passing through a dark period.

It would seem that we have been passing through one of those periods. During that time we have had to depend for our illumination upon the flashes of enlightenment received by a few advanced souls. But the time is again coming, when, with the knowledge derived from their own inner wisdom, and fostered by the teaching they will receive in their childhood, the exponents of the drama will again raise the standard of their art. In their hands the true drama will again interpret the life of the soul so that every human being will be inspired to take up with renewed courage and knowledge his part in the grand drama of life.

DR. JEKYLL AND MR. HYDE

EMMETT SMALL, JR.



I HAVE heard it said that Stevenson received the inspiration for writing this book in a dream. Be that as it may, it is certain that what this story is built on, the basic fact on which it centers, is an essential truth in life — the duality of human nature, or, as Stevenson himself puts it, that "man is not truly one, but truly two." And in an admirable way he portrays this, so that it is quite plain to a careful reader that the author must either have been a deep searcher within his own inner kingdom, an analyser of motives, a weigher of truth and falsity, a great student of human nature in all its forms; either this, or in some striking dream — as abovesaid — the picture must have flashed upon his mind — haply at that moment in a receptive condition and sensitized to receive impressions — and made an indelible picture there, much as the prepared plate of a photographer will register

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what is before it where the sunlight is flashing. And if this latter were the case — as we are rather inclined to believe — if the idea did come through a dream, only a mind that was unusually shocked into something horribly and fearfully but clearly seen, and with a writer's ability behind it, could have written this book,— so minute in detail, so perfect in each little thought and incident.

What is this story then, that took such hold of Stevenson's brain that he was forced to transmit it to paper? Is it a great fiction? Is it a mere dream, a fantasy? No!

It is the tragedy that results in human nature when man loses the great fight, when man falls in that great battling that goes on within him, between his lower and his Higher Self. It is the tragedy of man succumbing to the wiles of evil. It is the tragedy of the Soul lost in the meshes of matter; lost, estranged — temporarily — from its Divine Seat. And fearfulest and truest of all, it is the tragedy, the *every-day* tragedy, in the lives of millions of men and women who are on this earth today.

These millions do not know what we are taught here, what our Teacher, Katherine Tingley, has taught and preached for twenty-five years in this country and in Europe — the dual nature of man: that in man is the angel and the demon, that within him are latent all the potentialities that can make of him a God, and that also there lurks in him unsleeping evil, ready to spring and strangle the good at every opportunity; and that between these two there is constant warfare.

And that is what Stevenson's story depicts. His Hyde is the lower nature; his Jekyll, the Higher; and in reading his book one is reading the drama of the struggle between these two powers — and here the Evil gains, and virtue and goodness fall a victim to uncontrolled desire. Another book might be written on the results of the fight if the Higher Nature — the Jekyll — had come out victor and the lower had been banished forever; and that book would be of such glory, so full of the laughter of life, that one would scarce believe it could be connected with or indeed be a sequel to this book, which might be termed Hyde's Ascendency. But it is with the former that we are concerned and must take lesson from; for Life, after all, is but a series of experiences for the Soul's development, and Hyde, though the Devil himself, can yet teach us many a thing that we can profit by, if we look at it with an eye to evolution.

We are each of us so much a part of Edward Hyde and Henry Jekyll, that it is almost like undergoing the trial itself to read the book.

There was the first changing into Hyde. And what was it but a matter of concocting a drug, some strong potion, and drinking it? The elements of the drug were but Thoughts — powerful chemicals wrought in the laboratory of the Mind. And Jekyll drank of the Evil, and became

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Hyde. There was the first transformation. There was the deformed, ugly creature, that for the time had utterly usurped the field of the Mind and ousted poor Jekyll clear out of existence. Jekyll was no more; he was dead; he could not occupy the same place at the same time as Hyde — so he, being at this time the weaker, died and Hyde was master. That was the complete transformation. — And who has not had that experience; when first a wrong thought has crept into the mind, and, nestling there, has grown to something huge, so that it becomes All-important, and the good thoughts fly — and then though “ugly and deformed” we “see our image in the glass,” and feel no repugnance. That is the first step. And what school-boy, what child, has not experienced it!

And from then on the fight wages warmly. Stevenson has it all in his book; the details you yourselves can verify, for they are Truth, and every unlying heart knows they are. Edward Hyde is pure evil. There is not a vestige of good in him, and he is unspeakably clever, and Jekyll is tempted, tempted so subtilly, almost one might say, so casually! Conscience slumbers in him, ambition awakes and evinces itself in cold meaningless cruelty at which Hyde laughs in glee. He loses his self-control, he has less and less the power to restrain himself. Hyde is gaining mastery; and when Jekyll does get back — and he cannot possibly do that until Hyde is gone — he stands “aghast before the acts of his other self.” Step by step he sinks into the clutches of the lower nature. We trace it all in ourselves — it is clear, oh so clear!

And then one morning — one horrible morning — Jekyll wakes, and finds himself not Jekyll but Hyde! He went to bed Jekyll but woke up Hyde! I can imagine nothing to make the blood run more cold, nothing to make one feel more on the brink of Hell than that! Oh, the horror of it! See that hand “lean, corded, knuckly, of a dusty pallor and thickly shaded with a swart growth of hair” — that was not Jekyll’s hand. I think when Hyde saw that, such terror seized him that he might have died if the physical were not so strong in him. — One is willing to encourage the lower nature, or anything wrong, or what you call ‘not quite straight’ — that is, man as a rule is willing to do so, for man is not naturally evil — if he thinks he has control over it and can stop or regulate it as he pleases, or when necessity calls; but when one feels he is losing grip and cannot possibly hold it in check, then comes terror, terror of the Soul, terror because he knows not what is beyond: terror worse than a thousand deaths.

But the higher nature survives the shock; and the very fact that it was such a near catastrophe serves to spur it to renewed efforts to throw off this veil that Hyde is so surely insnaring him in. He tries and tries hard, and takes oath with himself to have nothing more to do with his lower self; but Hyde has grown powerful and there comes a day when the

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dose that should bring Jekyll back fails — the thoughts of good were not strong enough to chase away those evil visitants — and the dose had to be doubled. That set Jekyll face to face with the supreme question: was he to win out or was he to be annihilated? No more could he go along floating with the tide — one day a powerful entity for good, another a still more powerful one for evil: he must choose, right *now*. And he chose.

He chose as I think man naturally would. He chose to live as Jekyll; and for a time succeeded. By a great effort of will some months passed while he continued in a quiet, useful, purposeful life. But he missed old Hyde. He disliked him — as we all dislike him — but yet he enjoyed the sensation of his company. He had selected to follow the path of virtue; but deep within his heart there was some ‘unconscious reservation,’ some little whispering that he yet might tread the double path and get by with it. Soon, however, time obliterated the freshness of alarm caused by the last episode with Hyde, and one day he again becomes — wills himself to become — that lower creature. The reaction is terrific. Hyde had been starved so long that now, when he is back again, he is terrible in his lust for evil. “No man morally sane could have been guilty of the crime which followed.” There was murder, wild, fearful murder — and a gloating over the crime, and a planning of others; yet all the while “fearing the avenger.” And then Jekyll returns “and with tears of remorse sees what he has done” — not he really, but that Hyde in him, that brute, that beast which had got the better of him.

There we see the pity, the terribleness of it! Man should take this lesson to heart and regulate his laws by it. It is a crying need, this insight into human nature, and it begets that understanding, that compassion, and that justice in the highest sense which can never come unless one has the knowledge that in man there is the Higher and the lower. What are our criminals, our murderers, but those that have fallen in this eternal battle? And in some ways, as Katherine Tingley says, they are not half as bad as other thousands who walk the streets. They have suffered; how they have suffered only they can say; but it is surely with their heart’s blood and the anguish of the soul — and yet we punish them. We see now what our Leader means when she says that they should be put in hospitals and nursed and cared for and given every chance to regain their better selves again, instead of being hounded to death!

— And so Jekyll in the body of Hyde, stands committed to an atrocious crime. By a tremendous effort his Higher Nature comes on deck once more. He reviews his past life; he traces each step from the beginning to the “terrible deed of a few moments ago, the damnable horror of which comes to him now with a sense of unreality.” Could it be I, Henry Jekyll, that have done it? . . . “He resolves to redeem the past and that re-

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solve was fruitful of some good." But (to quote Stevenson's own words) "as the penitence wore off, the lower nature growled for license, the animal within me, licking the chops of memory; the spiritual side a little drowsed, promising subsequent penitence, but not yet moved to begin." Then vanity stepped in — gross egoism. I was after all better than my neighbors! Do not I live a most respectable life? Have I not conquered much? — "And in that instant I was myself no more," (quoting again) "I was *Edward Hyde* — a moment before safe of all men's respect, wealthy, beloved — now the common quarry of mankind, hunted, houseless, a known murderer, thrall to the gallows."

And the rest we need not dwell on. You remember how he runs out of the vicious drugs, and that only by a great effort from day to day he was able to wear the countenance of Jekyll. You remember Lanyon's horror at seeing Hyde transformed into Jekyll — the knowledge that his dear friend and colleague had been that vile evil-doer; how it had been too much for him, seeing it face to face, and he had died! And that Hyde's power grew and grew, and the result — Jekyll's body became weaker and weaker! He hated Hyde now with all his soul, and the great horror of it was that he was so close to him, this Hyde, the Lower Thing in him — "it lay caged in his flesh and at every hour of weakness, and in the confidence of slumber, prevailed against him and deposed him out of life."

Poor Jekyll! Surely we can find it in our hearts to pity him as we remember his words: "No one has ever suffered such torments — habit brought but a callousness of soul, a certain acquiescence of despair"; but nothing save Death could give him release and rest and courage for another trial in lives to come.

And that was the end; and the moral of it (and whether you wish to or not, you cannot fail to see it) is that all the terrors of the world, all the excruciating pains of the Inquisition, all the wild impulses and acts of cruelty ever perpetrated, all Evil is in Man; nothing can be more low, base, and cowardly, murderous and devilish — than man's lower nature.

And also, unspeakable in beauty and grandeur: all the joy, all the happiness of imagined Paradises, all the angels that ever illumined the Heaven; Beauty, Forgiveness, Compassion, All-Love, All-Peace, is in Man. Nothing without him can be more joyous, more high, more grand and inspiring, more sublime and glorious. *All is within Man!*

Could all the world read in the pages of 'Dr. Jekyll and Mr. Hyde' the undying Truth that man is not one but two, Stevenson had indeed done a glorious work.

If Stevenson had had the courage to read our Theosophical books he would have given even a grander exposition of the two forces in Man,— the Lower, the destroying, and the Higher the controlling and uplifting.

THIS MUDDY VESTURE OF DECAY

T. HENRY, M. A.



SCIENCE has familiarized us with an immense range of etheric and other vibrations, only a very small part of which affect our senses; so that we seem to live in a world from most of which we are shut out, like persons born blind and deaf. Our senses are called means of knowledge, and we proudly base entire philosophies on their findings; scorning and abusing those who venture to do otherwise. We call these findings 'facts,' and everything else is supposed to be a 'figment of the imagination.' But actually it is beginning to look as though our senses were screens or filters, placed over our minds to shelter us from the too bright glare of truth.

We speak of 'this world' and 'this life,' and have not the ghost of a notion what either of them is. Consequently our ideas of other worlds and other lives are naturally somewhat vague. The evolution of man is still proceeding; and with it, by equal steps, the evolution of cosmic elements. See the new element, ether, now coming more and more into manifestation. See men of light and learning accepting telepathy and trying in vain to explain it by some mechanistic theory of the usual vibration-type. Why do we worry to seek explanations for out-of-the-way things, when we cannot begin to explain familiar things, such as how the eye sees, or how force is transmitted along a rope?

The moral of this is that those who are bored by the life they lead should seek for a better life *where they are and in the present*, and not go hankering for harps and golden streets beyond the grave. We do not know what is in the world; all we do know is what we can manage to perceive with our outfit of senses and appreciations. Some do not see beyond creature-comforts and superficial amusements; and find a street and a lane all the same, except that the latter has not restaurants or shows in it. Others can find a new and larger life in the beauties of nature; others again can live in the romance of the past by means of books. There are various tastes, intellectual and artistic, which can be cultivated and make a vast difference between the sphere of life of a cultivated and an uncultivated individual. But what limits can be set to this principle?

To what extent may it be possible so to refine our faculties that we may be able to discern many now hidden secrets of the universe and of life? And not only is it knowledge that is spoken of, for this by itself might seem dry and cold; but experiences and appreciations — joy, beauty, harmony — such as make life worth living. Think how much may be hidden from us by the veils that shut us in and screen us from the radiance

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that may be flooding the universe — that perhaps even lowly animals may enjoy, for aught we know!

And since all this attainment would be the consequence of a refining of our nature, is it not evident that it is grossness that shuts us out? This is why great Teachers, who themselves have attained, and who are so eager to enable others to attain, have always taught unselfishness, purity, simplicity, freedom from pride and ambition, as the means of attaining to enlightenment.

Many people feel themselves shut in, and wish to change their circumstances. But our circumstances are of our own making: we made them with our thoughts and desires. What we should try to change is that private interior mental world in which we live. It is this world that makes up the greater and more important part of our circumstances; and moreover our exterior circumstances will change also in adaptation to the change in our interior condition. This artificial world of our own imaginings is what shuts us in, binds us down, and deprives us of all those experiences that lie within the reach of clarified and refined perceptions.

Close and candid self-examination will reveal the fact that the chief architect of the prison in which we dwell is self-absorption, in its numerous forms; and consequently the road to freedom consists in placing our interests on impersonal objects. It is a regrettable fact that stern and narrow forms of religious sentiment have accustomed us to regard the path of righteousness as one of thorns, deprivation, and gloom. But yet we find, on examination, that people seek this path as a relief from the burden of a self-centered life. They seek distraction, escape from themselves. Perhaps they can find no better way than narcotization with strong liquors or drugs; perhaps they seek it in a restless round of diversion; perhaps they cherish a hobby. But in any case it is escape from self that they seek. It is undoubtedly this that constitutes the chief charm of sleep. We have dreams in which we are perfectly happy, because self-consciousness is entirely absent, and there is no vanity or self-contemplation or fear or mistrust. Then perhaps self-consciousness steps in, the dream is dissipated, and we awake to the burden of our thoughts and self-analysis.

From this it might seem that the broadening of our sphere of knowledge and appreciation is rather a question of stripping ourselves than of adding new faculties. We have not so much to develop new eyes as to cut the cataracts off those which we have. The universe is full of life, the greater part of which escapes our senses.

"Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

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But need we wait until death strips the soul of that vesture? 'Nay,' says Theosophy, with its message of hope. There is a muddy vesture of decay in our minds, and it can be stripped off without killing the body. To do so is the way to freedom and to the enjoyment of the universal harmony, which is in immortal souls. For our souls are immortal during earth-life as well as before and after. What a mysterious thing is that Human Soul or *Manas*, which has the power of choosing its mansion — whether to abide in the muddy vesture of decay or to dwell where the harmonies can be heard!

The circumstances of one man are different from those of another; but, whatever may be the seeming, it is not true to say that any set of circumstances precludes us from seeking and finding the road to peace and light. According to the teachings of Theosophy, each human being finds himself in the place where he has put himself; and it is at that very point that both duty and opportunity lie. It rests with ourselves what attitude we will take up towards our circumstances. If we really believe that we possess the power to transmute our nature, we will from that moment give up the attitude of drifting or inertia or despondency, from that moment find a new confidence and self-reliance born in us.

MORNING


F. M. PIERCE

COMES Morning's inspiration with the sun —
A day in the eternal just begun:
The hush of waiting in the dawning glow
Of thrilled creation in the dusk below.
Now bursting melodies in all the woods,
Thanks giving for the day; the hardihoods
Which action brings. The flowing winds a-rife,
And robust gladness in the works of life.

*International Theosophical Headquarters,
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“I TOLD YOU SO”

KATE HANSON

HE best people never say it, it isn't nice. Sometimes, however, students of H. P. Blavatsky's writings cannot help feeling it at least on the inside, when they read of the many remarkable discoveries being made the world over, all confirming her statements as to the antiquity of man, and the high state of civilization in past ages. Even the merest amateur in archaeology, who will keep some kind of a record of the finds of each month, not only provides much worth-while entertainment for himself, but can pat himself on the back a little, and reflect that he is broadening his mental horizon, and storing up information very pleasantly, while reading about other people's labors. Some of the outstanding discoveries of the past months have been:

THE TEMPLE OF DAGON AT ASHDOD: This was discovered a year or so ago, and the preliminary excavations have yielded inscriptions, carving, pottery painted with historical scenes, offerings of gold, silver, and bronze in the shape of goblets, sacramental vessels, and curious statuettes. Ashdod was the city, says the Jewish Bible, to which the Philistines carried the Ark after capturing it from the Jews. According to the Bible, it was an unlucky trophy, which the conquerors afterwards gladly got rid of. The Philistines were a powerful maritime as well as inland people. They are credited with inventing the war-chariot, which prevented any but the Egyptians from warring successfully with them. Their contact with Crete, their familiarity with Minos and the Labyrinth, is attested by coins found at Gaza. The arms of the Philistines, similar to those of the Babylonians, are accurately and faithfully depicted in Egyptian inscriptions, representing their victory, under Rameses III, over these haughty foes. The most interesting fact, however, is the association of the Fish-God Dagon with the familiar Oannes Dagon, the Fish-Man God of Babylonia. Few scholars dare see in the symbol anything more than the sea-deity, who gave the Philistines the riches of his domain. However, as he is also the god of agriculture, and, it may be found, of writing and the arts generally, that time-worn explanation will some day have to be discarded. The meaning of the Fish-God cannot be gone into now, but it should be readily apparent to anyone who remembers a few of the meanings of Dragon, Serpent, Crocodile, and Fish in ancient symbolism.

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THE RUINS OF CARTHAGE are being traced out into the sea, by means of aeroplanes. They are reported to extend under water for seven miles, and enough treasure has been recovered, according to newspaper reports from Prince Waldeck, to fill a museum. The French have discovered in the Sahara the buried city of Samarra, and are financing an expedition to recover the famous City of Brass, described in the Arabian Nights as being filled with treasures. The Senussi are supposed to have full knowledge of this mysterious city, and knowing how native peoples guard the secrets of lost treasure-places, it is easy to believe this is true. Painted baby-bottles, cosmetics, perfume-bottles of iridescent glass, lipsticks, eye-brow pencils, etc., have been recovered.

DISCOVERIES IN BABYLONIA are running a close parallel in interest with those of King Tut's tomb. While the latter is more spectacular, and the treasures are more easily appreciated because of their splendor and beauty, the more modest-looking piles of clay tablets being wrested from the ruins of Kish are of more value historically. The great temple there is said to be seven thousand years old, and the inscriptions already deciphered tell of other buildings, of events in history, and the rebuilding of temples that push the horizon still further back into the night of time. *Ur of the Chaldees* is a name laden with atmosphere. From the cemetery there have been recovered implements both of hammered and cast bronze; of flint and painted pottery, astonishingly well wrought, and very old. The inscriptions are said to prove that Israel was a very small nation indeed in those days, and 'Father Abraham' has become much more modern by comparison with the events preceding his time. Four miles from Ur, gold scaraboid beads have been found, dating back to 4500 B. C., inscribed with the name of the king, Ni-Pad-Da. A broad flight of steps led up the temple, which was adorned with bulls made of clay covered with a thin sheet of bronze, and wearing golden horns. Two columns of mosaic, ten feet high, in black paste, red stone, and mother of pearl, are also recorded from Tell-el-Obeid.

THE LABYRINTH OF THE CRETAN MINOTAUR revealing wall-paintings showing the (symbolical) sacrifice of youths and maidens to the Bull of Minos, is one of the most dramatic findings of recent months. The frescos, in the opinion of Sir Arthur Evans, seem to indicate a Cretan origin for the bull-fight. And it was more perilous than anything known to the *toreadores* of Spain, if the belief be true. The girls and boys were trained to catch hold of the horns of the bull, toss themselves over his back, and down his tail. Any slip meant death. The fresco shows one boy who was gored to death. Among the relics was the huge head of

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a bull, with sharp, long horns, on which the youthful contestants probably had to practice before the games actually took place. Sir Arthur Evans is said to have found a storehouse filled with frescos from the palace walls, representing forest-scenes. The colors are perfect, and they represent pet monkeys from the Sudan, rocks, flowers, trees, etc. The civilization of Crete was highly developed. Plumbing which remains is said to be still in perfect repair, and the bathtubs, libraries, experiments with plants, the hairpins, corsets, and flounces of the women's attire (they were famous for their beauty) and the use of black troops, make one feel as if he were reading about modern Paris instead of a civilization dating from 1600 B. C.

HELEN OF TROY NOT A MYTH?

The latest explorations at Troy, conducted under Hugo Winkler, have brought to light not only new and deeper walls, sections, and foundations of buildings, gold cups, but important tablets from ruined Hittite cities not far from Troy, which give lists of the names of the Greek Heroes, the name of the city 'Troisa,' and the word 'Achaiva,' and finally clear reference to the famous beauty who set the ancient world at grips. The Hittite inscriptions, until recently undecipherable, are similar to the Assyrian, and, like them, written on clay tablets. The inscriptions seem to have been written when the memory of the events was still fresh in the scribe's mind. These are the first records, outside of the ruins of Troy itself, which prove the existence of the city, and once more Homer's veracity is established.

THE SILVER GRAIL OF ANTIOCH, dating from 60 to 70 A. D. is one of the most striking discoveries in Palestine where the tombs of David and, Solomon, and their uncalculated treasure, the city of David himself, are expected to be found at any time. This chalice is of solid silver, and has a covering or outer cup of the same material. The cup is so old, so badly covered with chemicals, and so bent, that the most exquisite care has been necessary to clean it sufficiently to study the figures carved on it by a process not now in use in the silversmith's art. The figures are supposed to represent Jesus, the dove, the lamb, Peter, Paul, Matthew, John, and James. The vines and grape, the star, the fishes and loaves of bread, are all supposed to be clearly indicated. There are many places chipped from the rim of the inner cup, probably due to relic-hunters.



"IN studying the mysteries I am sitting at the feet of the Higher Law; I am opening the pages of the great Book of Human Life."—*Katherine Tingley*

THE STORY OF KALANDA

P. A. MALPAS

V

EVEN though he had been a boy when he left and now came back a man, Kalanda could not help seeing what a wonderful influence had overspread all India, radiating from Pâtali-putra as from a central sun. The Emperor, Chandragupta, had given up the kingdom of earth for the kingdom of heaven; he had actually brought the kingdom of heaven to earth; and the change was astonishing. It is easy to say that 'the other world' is merely a change of state; that the 'kingdom of heaven' is also a change of state. But to bring this change of state into an actual human government over a continent — for India is that — and to have its beneficent rays shining through the darkness of the west, through Persia and Syria and Asia and Egypt and Greece and Gaul and Britain, that indeed is a marvel you don't see every day.

But Chandragupta had done it. Sinking his own personality, he had propagated 'the Law' throughout the known world. And the Kingdom of the Law was what so many other reformers had hoped to establish on earth and had utterly failed.

There was peace everywhere, so far as might be; read the extraordinary declaration of the great Conqueror after he had subdued the Kalingas. He had the world before him — and he declared in imperishable stone throughout the land that he would suffer any wrong to the extent that it could be borne rather than cause the unhappiness of war to descend upon the simplest jungle-folk. There was education and enlightenment. That there were pillars and inscribed rocks sown with lavish hand throughout the land from east to west, from north to south at every prominent roadside-junction, shows that the people could read. The roads themselves were a civilization; the moral precepts enjoined were more than a civilization — they were the voice of the divine in man made articulate.

The rock- and pillar-edicts and inscriptions seemed to fill the land with their messages. Written in every dialect, they applied to all, and taught in silent command and appeal the message of the Good Law, the Law of the Buddha. Here is another which Kalanda and his party saw not long after leaving the seaport where they had landed:

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“This Scripture of the Good Law, the Law of Duty, has been written by command of His Sacred and Gracious Majesty the King:

“Here no animal may be slaughtered for sacrifice, nor shall any coarse entertainments be held. Because in such indulgences His Sacred and Gracious Majesty sees much offense, although certain merry-makings are excellent in the sight of His Sacred and Gracious Majesty the King. Formerly, in the kitchen of His Sacred and Gracious Majesty the King, each day many hundred thousands of living creatures were slaughtered to make curries. But now, when this Scripture of the Law is being written, only three living creatures are slaughtered for curry daily, namely, two peacocks and one antelope — the antelope, however, not invariably. Even those three living creatures shall not be slaughtered in future.”

Kalanda compared in his mind the effect of the cruel religions of the West where the Gods all boasted of their ‘mercy’ and at the same time with ghastly hypocrisy reveled and bathed in blood. Some of them, as for instance at Jerusalem, were occasionally regaled with human victims — only it was usually done very quietly at that ancient place because the surrounding tribes had long ago given up the foul practice. So far as possible all reference to this human sacrifice was omitted from such sacred rituals as were likely to get into the hands of others than the hierarchy of Jerusalem, but there were certain irrepressible and outspoken prophets who loathed the formalities of Zion and they let the secret out more than once. (*Jer.*, vii, 31)

Then as to medicines and hospitals for men and animals, here is another decree of Chandragupta which Kalanda read by the roadside as they passed on their long journey to Pâtaliputra.

“Everywhere in the domain of His Sacred and Gracious Majesty the King, as well as among his frontagers, the Cholas, Pândyas, the Satyaputra, the Keralaputra, as far as the Tâmbaparnî (in the far south of India), Antiochos the Greek King, or even the Kings the neighbors of that Antiochos — everywhere have been made the hospitals of His Sacred and Gracious Majesty the King in two kinds, namely, hospitals for men and hospitals for beasts. Medicinal herbs also, both medicinal herbs for men and medicinal herbs for beasts, wherever lacking, have been everywhere both imported and planted. On the roads, too, wells have been dug and trees planted for the enjoyment of man and beast.”

Kalanda had seen nothing like that in his long travels through the West. Hospitals and medicines for men and animals; healing plants made cheap by cultivation on a large scale; fruits and crops planted

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everywhere for the general good, forests and shade-trees supplied and wells dug — India enjoyed a Golden Age of its own under the sunny reign of Maurya-Chandragupta-Aśoka. It was a foretaste of what might be under a reign of Universal Brotherhood guided by a wise and divine leadership.

What was the secret? There are nostrums galore for a Paradise on earth, and many of them have been tried. All have failed in the end. Why? What is there in the Good Law of the Buddha that makes success possible where others can only theorize? Kalanda found at least one part of the explanation in another rock-inscription — truly India under Chandragupta was a country of Sermons in Stones:

“According to the words of the Prince and High officers of Suvanagiri, the High officers are to be addressed with salutations and addressed in the manner following:—

“His Sacred Majesty gives these instructions:—

“For more than two-and-a-half years I was a lay disciple, without, however, exerting myself strenuously. But a year — in fact, more than a year ago,— I entered the Order of Buddhists, and since then have exerted myself strenuously. During that time the men who had been unassociated with the gods became associated with them. For this is the fruit of exertion. Nor is this to be attained by greatness only, because even by the small man who chooses to exert himself, immense heavenly bliss may be won.

“For that purpose has this proclamation been made:

“*Let small and great exert themselves to this end.*

“My neighbors, too, should learn this lesson, and may this lesson long endure!

“And this purpose will increase; it will increase vastly; even half as much again will it increase.

“And this proclamation was made by the body of missionaries, 256.”

It is a simple secret, but unfortunately rarely tried and maintained by those who talk loudest of their Utopias — just plain, off-coat, shirt-sleeves-rolled-up, knotty-muscle, sweaty-browed *hard work!* Where it has been genuinely tried, it always succeeds.

Then there was another old Buddhist precept which Chandragupta had engraved on another rock:

“Father and mother must be hearkened to; similarly, respect for living creatures must be firmly established; truth must be spoken.

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"These are the virtues of the Law which must be practised. Similarly the teacher must be revered by the pupil, and fitting courtesy must be shown to relations.

"This is the ancient nature of things — this leads to length of days, and according to this men must act."

A little more than a century previously a certain Esdras or Ezra wrote the same Buddhist precept in a new ritual that he was editing out of old Chaldaean and Oriental Scriptures. In his ritual-story it was no Chandragupta, the divine king of India, but the president-god of his lodge for whom the ritual was being prepared, who wrote with his finger on the rock:

"Honor thy father and thy mother that thy days may be long in the land. . . ."

Truly, this is the ancient nature of things. If the Hindûs had honored their 'father and mother' — their *spiritual* father and mother, the divine Chandragupta-Aśoka, beloved of the Gods — their days would have been long in the land. Had not Gautama himself taught the same to the proud King of Magadha? If the Vajjians had honored their spiritual 'father and mother' and had kept the precepts of harmony inculcated by Buddha himself, then the King of Magadha could not touch them. Therefore the King's ministers had built a fort at Pâtaliputra to drive out the Vajjians if they should attack him in their turn. And the village of Pâtaliputra had grown from the time the fort had been constructed. The Buddha, our Lord, had seen the fairy Builders in droves and shoals and throngs indicating to men where the city should be, and He had said that Pâtaliputra should be the greatest of cities.

"And, Ânanda," he had said to his faithful disciple whom he loved, "among famous cities and the busy places where men live, this will be the greatest, the city of Pâtaliputra. It will be a great market where men shall come from every country in India to trade. But three dangers will threaten Pâtaliputra, one from fire, one from water, and another from quarreling and lack of harmony."

It was a glorious day when the man Kalanda with Râma-Sinha and Lala and the rest of their happy company saw the white walls of Pâtaliputra glistening in the sun. When they had departed, Pâtaliputra was a royal town with wooden walls. Now, as the Buddha had prophesied, it had become a mighty city whose very bazaar chattered with the tongues of every country in the continent of India. The wooden walls were no

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more. While they yet stood the King had built fairy palace-walls of stone within them; carvers and stonecutters and architects and sculptors with busy chisel had decorated the stone walls of Pataliputra and where once had been a town was now a dream-city of pinnacles and cupolas, of markets and mansions and temples and squares. It was '320 B. C.'—2250 years ago. Suppose we transport Pataliputra to London or New York of today.

When Kalanda returned the city was as big as Manhattan Island — all New York from the Battery to Harlem; or it would have filled an oblong contained between The White City at Shepherd's Bush and the East India Dock Road, reaching as far north as King's Cross and south to Charing Cross. The teeming millions passed and repassed with kaleidoscopic and bewildering variety; well would it have been if there had been none but Indians there!

But — 'Alexander had conquered India!' Indeed he had. The Macedonians were brave men; but India was not conquered with men. The battalions and phalanxes and cohorts and legions of Greece that conquered India were young women and young men of a far subtler army.

The law in nature is so plain that it is amazing to find it escape anybody's observation. When the divine kings come out openly among men in this age of the world it goes without saying that there is dire need for it.

Krishna says: "Whenever there is an insurrection of vice and injustice in the world, I reincarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

'Krishna' had reincarnated in the person of Chandragupta, as it were in a minor manifestation and cycle. Therefore the just needed preservation from vice and injustice, and righteousness was in danger.

So we have the two eternal principles at war. In this case Chandragupta and the degenerated '*Greek civilization*'!

It is possible that the *story* of the destruction of Sodom is older than the time of which we are writing — 320 B. C. or so. Whether older or not, it is the same tale. The Greeks came and the virgins of the temples were virgins no longer. The 'holy' boys of the degenerated temple of Solomon found their counterpart in the city on the Ganges; while the grand strong note of Buddhism rang out clear and pure to the clean air of heaven, the foul smoke of degraded Greek rites and Syrian and Persian corruptions sought to overwhelm it in poisonous fumes until the very gods wept. The fire rained down from heaven and destroyed a great part of that glorious city of the Ganges.

And for a time the indignant gods were appeased. Later, what the Buddha had said would doubtless come to pass — it did come to pass —

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water and dissension would have their way with Pâtaliputra and its glory would be laid low.

Meanwhile the glorious reign of Chandragupta, whom they called Kâlâsoka, flowered like a lotus on a mountain-lake. Kalanda 'took refuge in the Law' and joined the Order. He had had his *wanderjahre* and was entitled to years of peaceful pursuit of the ascetic life.

And then about 300 B. C. as we call it, or 243' A. B. as they called it (for Our Lord the Buddha had died 243 years before), Chandragupta went to his rest.

His son Bimbisâra followed him, and he too was a devotee of the Good Law, besides being one of the divine Kings, as Chandragupta had been before him. His work was to consolidate the kingdom of Righteousness, and he did so to the best of his ability. Why then say more? His work lived; his name, what mattered it?

Following Bimbisâra came the grandson of Chandragupta-Aśoka, and him they called Aśoka, too.

This Aśoka had been born in Buddhism but had been an atheist and a profligate. Tales are told of his cruelty, but they are veils for real events in his soul-life hidden by the symbolism of history. With the Hindûs, history is one of the temple secret-sciences, and what emerges in public is very vague — but the real facts are rigidly recorded. This is better than, like the Greeks, recording all the facts in public and leaving it to posterity to find out that it is all or mostly imagination on the part of willing but uninformed historians.

We are not concerned with the early history of this Aśoka. But the time came when he saw the Light and he became in his turn a real Buddhist. So great and glorious was his reign that he is called Dharmâśoka, 'Aśoka of the Good Law.' Even more glorious than that of Chandragupta was the reign of Dharmâśoka; for Chandragupta had to build the Kingdom of Righteousness, but Dharmâśoka inherited the results of his good work and built the superstructure.

Peace was in the land in those days. If Chandragupta had been able to spread the beams of the Good Law over Syria and Greece and Egypt, Dharmâśoka was able to flash the shining rays of Truth to the farthest confines of the West, to Gaul and Britain and Spain, and perhaps even to Scandinavia.

It is customary on the part of Western students of Oxford and Cambridge to smile in a superior fashion at the wondrous tales of Dharmâśoka, but how should beef-eating and beer-drinking professors of the so-called twentieth century in Europe hope to unravel the subtilties of the historic code of such giants of wisdom as the Aśokas?

The *most absurd* thing that Dharmâśoka did, was to have 84,000

THE THEOSOPHICAL PATH

dagobas and stûpas constructed throughout India by all the friendly Râjâs. These monuments were all finished in one day and Buddhism was much glorified thereby. Well, there were an enormous number of Rock- and Pillar-inscriptions made, as we have seen from the examples we have copied. There were thousands of stûpas made, and if they did not amount to exactly 84,000, it makes no difference whatever. For the number is precisely like the numbers and measurements of Solomon's Temple, more or less crudely copied from these Oriental codes of secret records. Probably there were 84,000 of them, but if not, the figures tell the same tale. They tell of their purpose and of various *scientific* truths not intended for the unintellectual multitude of that day nor for the ignorant intellectual multitude of our day. But we will say that a later philosopher demanded not one but three days to build one Temple after destroying it. So we will take the tale at its literal value, just as if we were professors reading Greek history, not knowing that it might possibly be wrong somewhere. Not claiming to be historians, we are more fortunate, for we can say at once that we are writing fiction, and if by any chance a reader sees between the lines, so much the better for him.

Dharmâśoka reigned for twenty-six years and he, like his grandfather, set up many rock- and pillar-inscriptions throughout the country. Here is one of them:

“Thus saith His Sacred and Gracious Majesty the King:

“When I had been consecrated twenty-six years the following creatures were declared exempt from slaughter, namely: parrots, starlings, adjutants, Brahmany ducks, geese, nandimukhas, gelatas, bats, queen-ants, female tortoises, boneless fish, vedaveyakas, gangapuputakas, skate, river tortoises, porcupines, tree-squirrels, barasinha stags, Brahmany bulls, monkeys, rhinoceroses, gray doves, common pigeons, and all four-footed animals which are neither utilized nor eaten.

“She-goats, ewes, and sows, that is to say, those that are with young or in milk, are exempt from slaughter, as well as their offspring up to six months of age.

“The caponing of cocks must not be done.

“Chaff must not be set on fire along with the living things in it.

“Forests must not be set on fire either wantonly or for the destruction of life.

“The living must not be fed with the living.

“At certain named periods of the year, as well as on fast-days throughout the year, fish is exempt from slaughter, and must not be sold.

THE STORY OF KALANDA

"On the same days in elephant-forests and fish-ponds any other classes of animals whatsoever are not to be destroyed.

"On certain named days throughout the year neither bulls nor he-goats, nor rams nor boars or other animals may be mutilated in the customary way.

"On certain days the branding of oxen and horses must not be done.

"During the period that elapsed until I had been consecrated twenty-six years, twenty-five jail-deliveries have been effected."

The perfect toleration of the Emperor is shown in edicts where he declares that all denominations are revered by him; but that in his opinion each man ought to have a creed and adhere to it.

Dharmâśoka maintained sixty to seventy thousand monks and priests and was so devoted to the propagation of the Law that he is said in mythical legends to have given all India to the Buddhist philosophy and its organization, sometimes called a 'church.'

Dharmâśoka shows that he was a Râja-Yoga in the attention he pays to that kind of asceticism which purifies the character and has permanent results for future lives. He says in a pillar inscription:

"A man sees only his good deed and says, 'This good deed has been done by me.' In no wise does he see his ill deed and say, 'This sin have I done, this act called impiety.'

"Difficult, however, is self-examination of this kind.

"Nevertheless, a man should see to this that brutality, cruelty, anger, pride, jealousy, are things leading to impiety, and should say, 'By reason of these things I must not fall.'

"This is chiefly to be seen to — 'The one course avails me for the present world, the other course avails me also for the world to come.' "

(To be continued)

THEOSOPHICAL ITEMS OF INTEREST

The 'Theosophical Items of Interest' have been unavoidably held over until next issue of "The Theosophical Path." The June issue will contain an unusually interesting instalment of these items.



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

PRAISE GIVEN KATHERINE TINGLEY'S NEW BOOK IN FINISHED FORM

KATHERINE TINGLEY'S new book, *The Wine of Life*, is just off the press. An advance notice appeared in *The Union* February 6th, while the book still was in manuscript. In the opinion of many who have seen the finished product, its technical make-up is most attractive and worthy of the content. It is beautifully printed, handsomely bound in keratol, profusely illustrated with reproductions of the mystical paintings of R. Machell, the English artist of Point Loma, as well as with exquisite bits of California scenery and charming pictures of the Râja-Yoga children in the Lomaland gardens, etc.

The book is a San Diego product from beginning to end, having been written, printed, and published at Point Loma. Every bit of the technical work involved in producing it was done by the volunteer, unsalaried workers and students at the International Theosophical Headquarters. The Aryan Theosophical Press at Point Loma has a world-wide reputation for its excellent work, having won first prize at the Leipzig international exposition of the graphic arts some years ago. This reputation is sustained in the present work. The book is already being translated into French, German, Spanish, Swedish, Dutch, Russian, and Japanese.

A circular issued by the publishers contains some remarkable appreciations of this new book. Frank G. Finlayson, Presiding Justice of the District Court of Appeal, Division 2, Los Angeles, writes an extended critique, from which the following is a brief extract: "Katherine Tingley is, of all the men and women known to me, the one who is pre-eminently qualified to write such a great book as this. I am sure that in reading it, every earnest seeker of the hidden things of the spirit may drink deep of the 'Wine of Life.' "

Dr. Herbert Coryn, M. R. C. S., writes: "People will be guiding their lives and minds by it for generations and perhaps for centuries. Why is not this book the Gospel of coming centuries?"

Kenneth Morris, Welsh poet and author, says: "This book proclaimed itself to me, very clearly indeed, 'not for an age, but for all time.' "

MIRROR OF THE MOVEMENT

E. A. Neresheimer, formerly of New York and Denver, a deep student of philosophy, and one of the pioneers of the Theosophical Movement in America, writes:

"It is an acknowledged fact that there are but few books that bring real benefit to humanity. These few may be known by the light they give on the perennially new question as to what the essential requisites are for the acquiring of a knowledge of ourselves, and our place in the great economy of the Universe. Katherine Tingley's latest book, *The Wine of Life*, is such a book. . . . The author's conclusions are the result of penetrating depths of genius, that knows the invisible causes that underlie all visible effects; the perception of which enables her to account for many things that are inexplicable to others."

G. von Purucker, M. A., D. LIT., Professor of Sanskrit, Hebrew, and Greek at the Theosophical University, says: "Katherine Tingley's new book, *The Wine of Life*, will be the nightly and daily companion of thousands of earnest and thoughtful men and women all over the world."

And Joseph H. Fussell, Secretary General of the Universal Brotherhood and Theosophical Society writes: "The book should be in every home, and in every library in the land. It marks a new era in spiritual teaching and in literature."— *The San Diego Union*, April 5, 1925

BOTTLED FROM CASK OF AGES

"THE WINE OF LIFE" BY KATHERINE TINGLEY APPEALS TO ALL

. . . . THROUGHOUT *The Wine of Life* timely subjects have been beautifully treated by Katherine Tingley with soul-stirring simplicity, cleverly combined with the gracious grandeur of the classics. It is a book to be read and re-read and then read again.

It is with sincere appreciation that *The Beach News* staff acknowledge the receipt from Mme. Tingley of a complimentary copy of her latest and greatest work, *The Wine of Life*, containing some 400 pages, handsomely illustrated and expensively bound, direct from the Aryan Theosophical Press, Point Loma, California. It can be obtained from the Theosophical Publishing Company, or ordered through booksellers. The price is now, since April 1, 1925, \$3.00 per copy.

— *The Beach News*, Ocean Beach, California, April 4, 1925

THE LOMALAND FLOWER-GARDENS

IN looking at the fine display of rare flowers in bloom during the recent spring months one is led to think that it is doubtful if the far-famed terraced or hanging-gardens of Babylon could compare in floral abundance

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or beauty with the Lomaland terraced gardens. One often hears the expression from world-traveled visitors on entering the children's garden: "It has the atmosphere of an old-world garden," and one of our famous floral artists has compared it to "the Secret Garden."

The children in their unselfish and devoted work have created the atmosphere, and Nature has responded to their splendid efforts to help it by giving forth in abundance blooms that are rare, fragrant, and charming. In return the children have gained in physical strength and have imbibed a beauty from the flowers' companionship that is built into their characters for good. Mere 'botanists' — historians of structural parts? No! The flowers are their companions — lives to be taken care of and helped. And so it can be truly said that to them "the flower is no longer a simple passive victim in the busy bee's sweet pillage, but rather a conscious being, with hopes, aspirations, and companionship." The love then with which they surround the flowers goes to help them in giving forth the perfection of blooms that has come to be associated with Lomaland flowers.

Spring has indeed been a busy season, busy with the gathering of great quantities of violets, sweet-peas, stocks, schizanthus, freesias, snowdrops, daffodils, jonquils, irises, etc. And now we are in the midst of gathering the incomparable blooms from the tulips, the bulbs having been sent to Madame Tingley by a devoted Dutch member. Could that member have seen the display of them on the altar in the Temple of Peace she would have been well repaid for the kindly thought that was back of the generous gift. To merely mention violets in the long list of flowers the children have been gathering is to do them an injustice. Such violets! — size, color, and odor — it would require our Welsh poet to do them justice in words. The quantities require many busy and careful fingers, morning after morning, to pick them, but they are happy fingers — it is a labor of love. — W. F.

IN MEMORIAM — WILLIAM LJUNGSTRÖM, JR.

MOST impressive Memorial Services were held Saturday morning, April 18, 1925, in the Temple of Peace at the International Theosophical Headquarters, Point Loma, in honor of William Ljungström, the young Swedish student of the Theosophical University, who passed away at a birthday picnic, Thursday afternoon, as the result of heart-failure.

The Temple was lavishly decorated with floral tributes from Mr. Ljungström's fellow-students; especially beautiful wreaths were prepared, from his mother and father in Sweden, and his sister who is in Hawaii. Among them was a handsome wreath from Katherine Tingley. Six of William Ljungström's most intimate comrades, in white uniforms, served as pall-bearers.

The services opened with organ-music, after which Joseph H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, paid a

MIRROR OF THE MOVEMENT

tribute on behalf of all the resident members and students at the International Theosophical Headquarters. He was followed by Mr. Walter Forbes, Superintendent of the Boys' Department of the Râja-Yoga College. The following was Katherine Tingley's message of consolation:

"When we find ourselves in the soul-atmosphere of those we love, our own souls bring to us a larger conception of the great meaning and splendor of human life. So the going out of a soul to new realms of experience, is, we apprehend, a supreme adventure.

"It is only in the silence, therefore, that we can sit in our home-temple today and think of our young comrade, William Ljungström. We shall all miss him — particularly those who worked more closely with him and those who loved him best.

"But his work has not gone with him. It remains in our atmosphere, in our activities, and is most truly written on the screen of time. Noble service for the cause of humanity means noble service to Theosophy and genuine loyalty.

"All that was best in his nature was a living example to his fellow-students. These must endeavor today to take a lesson from this experience — from the going away of our comrade, William Ljungström. They must realize that opportunity and opportunity are given to each and all to prepare for such changes, and to have the knowledge which makes clear the way.

"So it behooves us all to be up and doing, serving lovingly, in our cheerful and helpful ways, telling the world of the gladness of life and of its beauty.

"First, comes the aspect of love in the human heart for one's loved ones. And when this is true, pure, and unselfish, it opens the way for a grander conception of divine love — of that infinite love that enfolds the souls of all of us.

"May our affection and love for William Ljungström speed him on his way to find new experiences and new joys and the greater knowledge that gives the soul its larger life."

Kenneth Morris, Welsh poet and Professor of History at the Theosophical University, read the following sonnet, written especially for the occasion:

"O Gay Young Wayfarer, with what quick jest
Did you that deathless Grandeur greet, whose name
On our dull lips is Death, when, all aflame
With what Time hides from us made manifest,
You suddenly saw sands, cliffs, waves, all the west,
Unutterable glory, and heard the cry
That summoned you, ring sweet through sea and sky,
And from our laughters rose straight to your quest?"

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Godspeed, Young Heart! We failed not to perceive
 What anthem-splendors sunset donned: how fair
 The Isles of Mystery loomed dark-bright through the eve
 When you were gone; nor mourned, thus made aware
 How all beyond is beauty. Who should grieve
 For whom the Eternal Beauty holds in care?"

After Professor Morris's poem, a number of William Ljungström's closest comrades of the student-body, read appropriate quotations from the poets and philosophers on the subject of Death and Immortality. The services closed with the singing of Mozart's 'Law Eternal,' by the full Mixed Choir of the Isis Conservatory.

From the Temple, down the hill to the main entrance to the Theosophical grounds, all the boys, from the oldest students of the Theosophical University down to the pupils of the Primary Department of the Râja-Yoga School, escorted the hearse on its way to the crematory.

Theosophical University Meteorological Station

Point Loma, California

Summary for January to March, 1925

TEMPERATURE

	Jan.	Feb.	Mar.
Mean highest	61.20	63.60	63.00
Mean lowest	46.80	49.80	50.40
Mean	54.00	56.70	56.70
Highest	68.00	77.00	72.00
Lowest	41.00	45.00	44.00
Greatest daily range	19.00	24.00	21.00

PRECIPITATION

Inches	0.21	0.31	2.22
Total from July 1, 1924	2.79	3.10	5.32

SUNSHINE

Number hours actual sunshine	218.90	169.60	258.20
Number hours possible	318.00	308.00	372.00
Percentage of possible	69.00	55.00	69.00
Average number hours per day	7.06	6.06	8.33

WIND

Movement in miles	2730.00	2660.00	3350.00
Average hourly velocity	3.70	3.96	4.50
Maximum velocity	12.00	24.00	30.00

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. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual 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

BOOK

STANDARD THEOSOPHICAL LITERATURE

LIST

- THE SECRET DOCTRINE: *The Synthesis of Science, Religion, and Philosophy*: by H. P. Blavatsky. Third Point Loma Edition, 1925: Virtually a verbatim reprint of the original edition published in 1888 by H. P. Blavatsky (2 vols.) per set \$12.00
- ISIS UNVEILED: *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, by H. P. Blavatsky (4 vols.) per set 12.00
- THE KEY TO THEOSOPHY: *A Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which The Universal Brotherhood and Theosophical Society has been founded, with a copious Glossary of General Theosophical Terms*, by H. P. Blavatsky per copy 2.25
- THEOSOPHY: THE PATH OF THE MYSTIC: A unique collection of Citations from the Teachings of Katherine Tingley, including extracts from Private Instructions gilt edge \$3.25; gift 2.50; fabrikoid 1.25; paper .75 per copy
- THE WINE OF LIFE: *The Wisdom of sane mysticism presented with a beauty of diction and wealth of illustration unsurpassed. A guide for the daily life of the individual, home, nation, and humanity*, by Katherine Tingley. Special Autograph leather-bound edition 5.00 per copy
- OM: THE SECRET OF AHBOR VALLEY: *Profound truths in the guise of vivid and fascinating fiction, by one of the most prominent writers of today*: A novel by Talbot Mundy 2.00 per copy
- REINCARNATION: A STUDY OF FORGOTTEN TRUTH: by E. D. Walker. A work valuable alike to the student of Theosophy and to the general reader. Point Loma edition (cloth) 1.75 per copy
- BHAGAVAD-GITĀ: *The Book of Devotion. A Dialog between Krishna, Lord of Devotion, and Arjuna, Prince of India. An Episode from the Mahābhārata, India's Great Epic*. Recension by W. Q. Judge per copy 1.00
- THE VOICE OF THE SILENCE, and other fragments from the *Book of the Golden Precepts. Dedicated to the Few. Translated and Annotated by H. P. Blavatsky* .75 per copy
- ECHOES FROM THE ORIENT: *A Broad Outline of Theosophical Doctrine*, by W. Q. Judge cloth .50; paper .25 per copy
- HELENA PETROVNA BLAVATSKY, by Katherine Tingley: with Quotations from the writings of H. P. Blavatsky; tributes by W. Q. Judge and Students cloth .90; paper .75 per copy
- A NOSEGAY OF EVERLASTINGS: *from Katherine Tingley's Garden of Helpful Thoughts. Short extracts culled from various addresses delivered in Europe and America* cloth .75; paper .50 per copy
- THE FATES OF THE PRINCES OF DYFED: *A Romance from that Wonderland of old Celtic Mythology of which so many literary exponents have won fame in the last thirty years: derived, however, from Welsh and not, as the mass of Neo-Celtic literature has been, from Irish sources*; by Cenydd Morus 2.00 per copy
- THE PLOUGH AND THE CROSS: *A Story of New Ireland*, by William Patrick O'Ryan 1.00 per copy
- A NOSEGAY OF 'YORICK'S' EDITORIALS: *Compiled by a Student of the Theosophical University, Point Loma, California, in memory of Edwin H. Clough, America's Great Journalist and Critic* .25 per copy
- LOMALAND: An Album of Views of the International Headquarters at Point Loma, and Quotations from the three Theosophical Leaders (10 x 13 in., postage 6c. extra) .50 per copy
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THEOSOPHICAL PAMPHLETS: 15c. per copy

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- THE EVILS OF HYPNOTISM, by Lydia Ross, M. D.
- ON VERSE, "FREE VERSE," AND THE DUAL NATURE OF MAN, by Kenneth Morris

The Theosophical Path

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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 means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian
Monthly

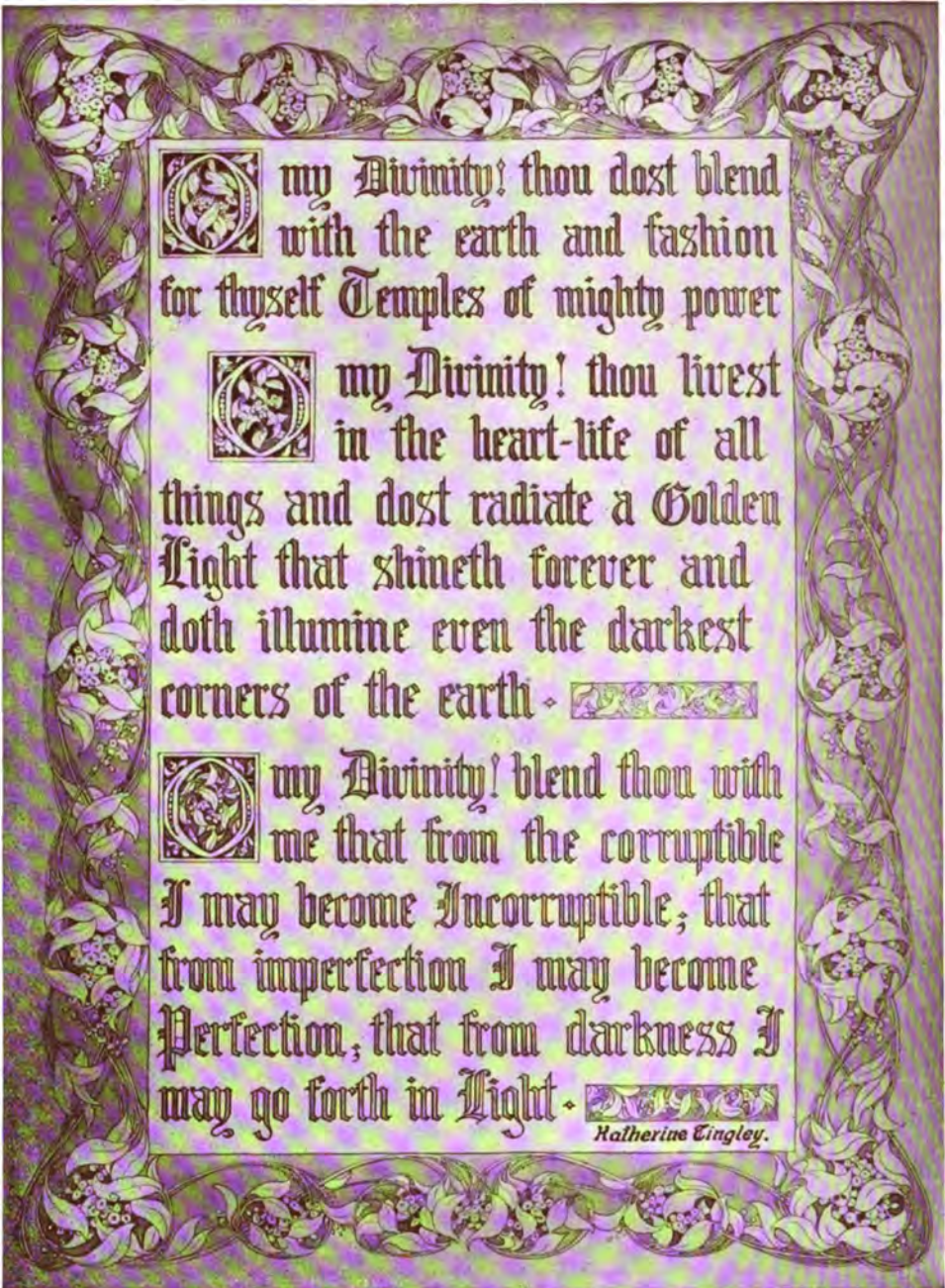


Nonpolitical
Illustrated


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


Edited by Katherine Tingley

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



O my Divinity! thou dost blend
with the earth and fashion
for thyself Temples of mighty power

O my Divinity! thou livest
in the heart-life of all
things and dost radiate a Golden
Light that shineth forever and
doth illumine even the darkest
corners of the earth. 

O my Divinity! blend thou with
me that from the corruptible
I may become Incorruptible; that
from imperfection I may become
Perfection, that from darkness I
may go forth in Light. 

Katherine Tingley.

THE THEOSOPHICAL PATH

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EDITED BY KATHERINE TINGLEY

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The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words.

The Editor is responsible only for views expressed in unsigned articles.

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RÂJA-YOGA STUDENTS AS ATHENIAN FLOWER-GIRLS
IN KATHERINE TINGLEY'S PRODUCTION OF *THE EUMENIDES*
AT THE OPEN-AIR GREEK THEATER

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, MAY 7, 1925

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"NATURE gives up her innermost secrets and imparts true wisdom only to him who seeks truth for its own sake and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality."—H. P. BLAVATSKY

THEOSOPHY AND OCCULTISM: "THE SCIENCE OF LIFE AND THE ART OF LIVING"

A Reply to M. Jules Bois

JOSEPH H. FUSSELL



HE misconceptions regarding Theosophy are many, yet when a noted writer with the reputation of a scientist, declares that "it is my duty and my desire to give credit to the founders of new religions"; and that he is "painstakingly eager to find what there is of good and true in their original assertions"; either one expects to find a fair presentation of the subject and that his statements and conclusions will be proved "up to the hilt" by sufficient evidence adduced to that end or, in respect to his to-be-inferred claim of competence and of fairness, what can be said save that he doth protest too much?

M. Jules Bois, a French psychologist, is writing in *The Forum* (New York) a series of articles on "The New Religions of America." In the May issue he writes of Mme. Helena Petrovna Blavatsky and Theosophy. His article is entitled "The Worship of Human Gods." His very title is sufficient to make one who is at all familiar with Theosophy hesitate as to the value of his declaration that he is "painstakingly eager to find what there is of good and true in their [in this case Mme. Blavatsky's] original assertions." If it be his duty and desire to give credit, equally is it his duty to refrain from doing injustice and from imputing what is false.

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Mr. Bois' article is full of misstatements, some of which we will briefly examine.

(1) The very title convicts M. Bois of — shall we say — ignorance of his subject, unfamiliarity with either Mme. Blavatsky's life or her teachings. For there is nothing in the "original assertions" of Mme. Blavatsky, and nothing in the teachings of Theosophy that warrants such a statement. But according to M. Bois "human gods take the place of the Christian Deity," and "instead of clearing away ancient necromantic superstitions, she [Mme. Blavatsky] built upon them a new over-belief, based on the worship of human gods." M. Bois speaks so confidently, so assuredly, as though such a statement needs no confirmation, for he adduces no evidence either in the original assertions of Mme. Blavatsky or from other teachings of Theosophy in support of his statement. And yet we must insist on confirmation, on the production of evidence, if the title is to stand; for nowhere in Mme. Blavatsky's voluminous writings — and I stress the word *nowhere* — is any hint given that worship is paid to 'human gods.' M. Bois is a 'psychologist' and apparently he knows well the value of affirmation, even where such affirmation has no basis in truth or fact, and especially when made for the benefit of readers of whom many, perhaps the majority, have no direct knowledge of Mme. Blavatsky's writings and the teachings of Theosophy. M. Bois has at the outset simply made use of a psychological trick.

We have just said that nowhere is any hint given by Mme. Blavatsky that worship is paid to human gods. We will now show that her teaching, the teaching of Theosophy, is the exact contrary of that expressed by M. Bois. In support of this we quote her own words, her 'original assertions.' In her great work *The Secret Doctrine*, Vol. I, p. 280, she writes:

"... therefore, neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honors or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Kârana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through 'the still small voice' of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*."

Thus we see that the 'original assertion' of Mme. Blavatsky just quoted is a complete contradiction of the writer's false statement that Theosophy is "the worship of human gods."

(2) A word however should also be said regarding the phrase, 'human gods,' for this touches one of the fundamental and, indeed one might say,

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the central teaching of Theosophy, namely, the essential Divinity of man. "Human gods take the place of the Christian Deity," says the writer, and

"In Ancient Greece and in India, both ancient and modern men were and still are easily deified. Mahâtmâ means simply 'a great soul' . . . however we may choose to regard this ideal of divine perfection realized in a man,— as a figure of speech, an hyperbole, a catachresis,— it can never be a fact."

Regarding the word 'Mahâtmâ,' which the writer correctly defines as 'a great soul,' this word was never used by Mme. Blavatsky in any other sense. In view of what the French psychologist says it is pertinent to ask, does he know what are the attributes of 'a great soul'? If the ideal of divine perfection can never be realized as a fact, if it be but a figure of speech, what are we to think of the injunction given by Jesus, "Be ye therefore perfect even as your Father which is in heaven is perfect"; and "greater things than these shall ye do"; and, "said I not, 'ye are gods.' " Are these figures of speech, hyperbole? For Jesus either meant what he said, or — was he mocking his followers, imposing upon them with false ideas? Yet M. Bois declares that he rests "firmly upon the rock of Christianity." What phase, what doctrine, of Christianity does he represent? We think we know. Does he not need to study even Christianity more deeply?

Still he does give credit to Mme. Blavatsky that she "detected the divine spark within us." This, however, is a teaching that has come down from the remotest antiquity, and hence all honor to Mme. Blavatsky who revived this ancient teaching not as a mere ideal or figure of speech, but as an actual fact, and making real and understandable the ancient injunction which Jesus did not originate but merely repeated, "Be ye therefore perfect."

There is no greater teaching than this: the essential divinity of man, and his perfectibility. There is none more optimistic, none more needed in the world today if man is to arise out of the confusion and ignorance that have oppressed him for ages, and regain his lost heritage which, in the words of Paul, is that of being "delivered from the bondage of corruption into the glorious liberty of the children of God" (*Rom.*, viii, 21).

Yet elsewhere the writer virtually contradicts himself. Is this also a psychological trick — an attempt to run both ways as it were? He writes, beginning on the very same page in which he speaks of the realization of human perfection as hyperbole, a figure of speech, that

"I am inclined to surmise that Mme. Blavatsky, through the inviting legend of the Masters, wished to convey an esoteric truth reserved for a few sages. . . . Mme. Blavatsky, who was a genius after her own fashion detected the divine spark within us and magnified it into Mahâtmâs."

First, according to M. Bois the ideal of divine perfection realized in a

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man "can never be a fact"; yet, secondly, it is "an esoteric truth." Jesus also taught it as a truth, as a realizable fact,— else he mocked his followers.

One of the fundamental teachings of Christianity in respect to Jesus Christ is his perfect humanity (see article, "The Person of Christ" in *The Hibbert Journal*, April, 1925). Should it not then be said of Christians rather than of Theosophists that they worship a human god?

Says M. Bois:

"But the saint is humble; he does not seek worship. According to Thomas à Kempis he 'likes to be despised.' His touchstone is self-rejection, not to mention other virtues for which Mahâtmâs are not noted. Far from believing himself a God, as do the members of the White Lodge. . . ."

Another unfounded and absurd assertion — although indirect — namely, that by contrast the members of the White Lodge are not humble but "seek worship." Such a suggestion is a chimera of M. Bois' imagination which, in view of the many misstatements to which he has given utterance, we cannot help but regard as unbalanced. If this be not so it devolves upon M. Bois to prove his assertions and conclusions "up to the hilt" else he stands convicted of ignorance or wilful misrepresentation.

As for humility — not 'self-rejection,' 'liking to be despised,' which is false humility — here is the teaching of Theosophy, the teaching which Mme. Blavatsky gave to her pupils in her wonderful little treatise, *The Voice of the Silence*, consisting of "Fragments from the Book of the Golden Precepts," selected and annotated by H. P. Blavatsky for the special use of her students: "Be humble if thou would'st attain to Wisdom. Be humbler still when Wisdom thou hast mastered."

"Other virtues for which Mahâtmâs are not noted." M. Bois has shown so much ignorance throughout his article that surely it is not necessary for him to advertise that ignorance further. Unfortunately an uninformed public may be inclined to accept M. Bois' statement because of his reputation. Students of Theosophy, however, place more importance upon truth and justice than upon reputation.

"Far from believing himself a god." Yet M. Bois declares he rests "firmly upon the rock of Christianity," and one naturally supposes therefore that he accepts as true the words of Jesus. Or does he accept them merely in the abstract as having no vital direct meaning for him, no application to his daily life? One can imagine M. Bois reasoning as follows: "These words of Jesus are to be listened to, surely, but it would involve too much responsibility to accept, as actual fact, that one was potentially divine, potentially a god! It was all very well for Jesus to say 'Be ye therefore perfect, *even as your Father which is in Heaven is perfect.*' But who would be fool enough to think that he meant it even as a far-away ideal; as a working proposition it is absolutely out of the question!"

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On the other hand, were it possible for him to believe himself potentially divine, potentially a god—well! he would at least hesitate long before doing such injustice as he has done to Mme. Blavatsky—to this true, noble, woman whose life was devoted, without money and without price to the service of Humanity,—who has made this old teaching of the Wisdom-Religion so living, so real, that though we, her students, realize how far we still are from becoming one with Divinity, a ray of which shines in the heart of every man, yet the knowledge of, or belief in, its presence within the heart of every man is a constant challenge to purification, to high endeavor, nobility, self-mastery, and in respect to our dealings with others, to justice, fairness, loving service, and Brotherhood—above all to the love and practice of Truth.

Speaking of Jesus, in whom the Divine was so clearly manifest, as also in the lives of other Great Teachers of Humanity, a Theosophical writer says:

“Thus he stands not separate from Humanity, but as an elder Brother, one of a long line of divine Teachers, Helpers of Mankind. And because he attained through his self-mastery through his many earth-lives to the heights of godlike perfection, so may we attain. For unless he was human as we are human, and unless we are essentially divine as he was and is, there is no meaning in the words, ‘to become like unto Him,’ and to be ‘perfect even as the Father which is in heaven is perfect.’ ”

(3) Another serious misstatement made by the writer is in respect to the relation between Theosophy and necromancy. In his introductory paragraph he writes:

“Even in this enlightened age human beings have a weakness for necromancy in some form or other, and the founders of the Theosophical Society gained many adherents by reviving ancient occultism in plausible modern guise.”

And also the following which we have quoted above:

“Instead of clearing away ancient necromantic superstitions she [Mme. Blavatsky] built upon them a new over-belief based on the worship of human gods.”

In the above the implication is that necromancy is synonymous with, or at least related to, ancient Occultism and modern Theosophy. This may be the view of those who are ignorant of ancient Occultism and Theosophy, or seek to obscure the Theosophical teachings which are so rapidly gaining acceptance all over the world. Such a view might possibly find some basis in the teachings promulgated in Mrs. Besant's society; but it is indefensible in the light of fact and truth as any one may discover who will study the greatest of all modern treatises on Occultism, namely, the writings of Mme. H. P. Blavatsky. Again, why does not M. Bois quote Mme. Blavatsky's ‘original assertions’ in which he is so “pains-takingly eager to find what there is of good and true”? If he had studied Mme. Blavatsky's ‘original assertions’ and also the works which she quotes, he would have learned that true Occultism and Theosophy have

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nothing whatever to do with necromancy. One example, one assertion, quoted by Mme. Blavatsky, suffices to show the position which is taken throughout the whole of her voluminous writings regarding Occultism and Theosophy. We quote from *The Voice of the Silence*, which we have already referred to. Speaking of Occultism, she gives the following: "To live to benefit mankind is the first step. To practise the six glorious virtues is the second." And again and again in her writings she warns against *anything* that savors of necromancy.

We recommend to M. Bois a careful reading of three of Mme. Blavatsky's editorials in her magazine *Lucifer*: (1) "Practical Occultism," (2) "Occultism and the Occult Arts," and (3) "Psychic and Noëtic Action." In the first of these she puts the study and practice of Theosophy as an indispensable preliminary to, as well as the goal of, true Occultism, which elsewhere she defines as "the Science of Life, the Art of Living." For her, necromancy is "Black Magic"; whereas her aim was to teach the first steps towards "White Magic," the supreme object of which is the spiritual welfare of mankind, and the attainment of Divine Wisdom, Theosophy.

Let us contrast the two words, in respect to their literal, etymological, meaning:

Theosophy: from the Greek, *theos* — god, *sophia* — wisdom; God-Wisdom, or Divine Wisdom; according to Mme. Blavatsky's definition, not 'Wisdom of God,' but Divine Wisdom such as that possessed by the gods," the great sages and teachers of mankind; the highest wisdom attainable on earth.

Necromancy: from the Greek *nekros* — a dead body, *manteia* — divination, the art of revealing future events by means of *pretended* communication with the dead; the black art.

It is to be noted that the word Theosophy is not used by Mme. Blavatsky in any other than its original, etymological meaning. And however wrongly it may be used by others, M. Bois in his article is supposed to be writing of Mme. Blavatsky and her teachings, hence any private or other interpretation which he may put upon the word Theosophy and the Theosophical teachings, is inadmissible in a fair and just discussion of the subject, which unfortunately for *The Forum*, for which he writes, and for his readers, his is not. For according to him:

"Instead of clearing away ancient necromantic superstitions she [Mme. Blavatsky] built upon them a new over-belief based on the worship of human gods."

Here however is one of her definitions of a Theosophist, taken from the first of the above-named articles:

"It is easy to become a Theosophist. Any person of average intellectual capacities and a

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leaning towards the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer — is a Theosophist."

Is there anything here that savors of necromancy? Yet here again is the first step towards Occultism,—at least towards that ancient and true Occultism which Mme. Blavatsky taught, and she taught no other, though she unsparingly criticized all pseudo-occultism, including necromancy, pointing out its dangers and warning against it.

She then distinguishes between Theosophy and Occultism, and regarding the latter she says:

"But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil. . . .

"Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic — *Sorcery*. For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral-plane, and dire results may be produced by it. The powers and forces of nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart — and this is DIVINE MAGIC."

And in her article "Occultism versus the Occult Arts," she writes that very many "have no definite idea of the nature of occultism and confuse it with the occult sciences in general, the black art included." M. Bois appears to be among the many of whom she speaks. And a little further on she writes:

"Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary*, to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves 'Occultists,' who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious Sun does from a rush-light, as the immutable and immortal Spirit of Man — the reflexion of the absolute, causeless, and unknowable ALL — differs from the mortal clay — the human body."

And in her magazine, *Lucifer*, Vol. I, is the following:

"Occultism is not Magic, though Magic is one of its tools.

"Occultism is not the acquirement of powers, whether psychic or intellectual, though

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both are its servants. Neither is Occultism the pursuit of happiness, as men understand the word, for the first step is sacrifice, the second, renunciation.

"Occultism is the Science of Life, the Art of Living."

And, further, Mme. Blavatsky writes:

"The Theosophical Society is a philanthropic and scientific body for the propagation of the idea of Brotherhood on practical instead of theoretical lines. The aims of the Theosophical Society are several; but the most important are those which are likely to lead to the relief of human suffering under any and every form, moral as well as physical."

In fact, nowhere in Mme. Blavatsky's writings is there any evidence or hint that Theosophy and Occultism (as she teaches it) are in any way related to necromancy or ancient necromantic superstitions.

(4) M. Bois writes that Mme. Blavatsky

"distrusted human nature and knew from world-wide experience that people craved the thrill of the unattainable."

To one who knows — and the writer should have taken care to have placed himself in a position of knowledge, a position which any true scientist would certainly take, before he would presume to place his name to the false and cruel misrepresentations of Mme. H. P. Blavatsky and her teachings — to say that she "distrusted human nature" is a gross misrepresentation (was it calculated to be such?) of her attitude. Can the writer quote one single 'original assertion' of Mme. Blavatsky's in support of his position? Instead of distrusting human nature she not only herself had, but taught, supreme trust in human nature. One of her teachings, which she places as fundamental in her great work, *The Secret Doctrine*, is as follows:

"The pivotal doctrine of the esoteric philosophy admits no privileges or special gifts in man, save those won by his own ego through personal effort and merit throughout a long series of reincarnations."

And in the same work, Vol. II, p. 420, she writes:

"There is one eternal Law in nature, one that always tends to adjust contraries and produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — SELF-REDEEMED."

What is the basis, as well as the outcome of this teaching? Self-reliance, "self-directed evolution," to quote one of Katherine Tingley's phrases. It is the same teaching as was given by Paul: "Work out your own salvation." As for the "thrill of the unattainable," Theosophy teaches, as also does Jesus, that there is no limit to the powers of man, there are no heights that he cannot scale, because in his inmost nature

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he is essentially divine. Mme. Blavatsky in *The Secret Doctrine*, Vol. I, p. 167, quotes the words of one of the Great Teachers:

"Lead the life necessary for the acquisition of such knowledge and powers, and wisdom will come to you naturally."

And the powers to which she refers are powers to serve and help humanity, for, to quote her own words,

"There is a road steep and thorny, beset with perils of every kind, but yet a road, and it leads to the Heart of the Universe. I can tell you how to find those who will show you the secret gateway that leads inward only and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling, the power to bless and serve Humanity. For those who fail there are other lives in which success may come."

(5) The following paragraph also calls for comment:

"The incompleteness of science had rendered religion repellant to men who longed for some mystic panacea, which they found neither in the old creed nor in the new agnosticism. Madame Blavatsky appeared and offered these impatient souls an assemblage of Egyptian, Cabalistic, and Hindû beliefs so obsolete that they seemed new; and to bring them up to date she tried to accommodate them to the Darwinism and modernism then in vogue. This accounts for her pantheism, her wild evolutionistic theories, her over-praise of the powers of man, and her desperate endeavor to repopulate the deserted Sinai with revived gods from Olympus, Lebanon, and the Himâlayas."

(a) We welcome the writer's acknowledgment of the incompleteness of science. Truly it was to point the way to the completion of science that Mme. Blavatsky came, and to show that it was only by blending the three,—religion, philosophy, and science,—that true knowledge can be gained and life understood; to show further that they are in the truest sense interdependent and not antagonistic, and further that a truth cannot be antagonistic to another truth, for truth is truth, wherever found. In this way alone and by following this path which Theosophy points out, will religion cease to be repellant. The panacea in one aspect must be a mystic one, using the word 'mystic' in its true sense as an expression of spiritual thought and life.

(b) "Madame Blavatsky appeared and offered these impatient souls an assemblage of Egyptian, Cabalistic, and Hindû beliefs so obsolete that they seemed new." Old certainly and many of them forgotten, yet nevertheless true and not obsolete. Is truth ever obsolete? And not mere beliefs, but teachings founded on truth and knowledge of the laws of the universe.

(c) "... and to bring them up to date she tried to accommodate them to the Darwinism and modernism then in vogue." Exactly the contrary is true. Her first aim in this instance was to present the teachings of the Ancient Wisdom-Religion in respect to the origin, evolution,

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and nature of man. She contrasted these with Darwinism and, while acknowledging the splendid work of that great scientist and giving due credit to his labors, she pointed out the errors and the incompleteness of 'Darwinism,' and its failure to demonstrate man's origin and descent. And similarly in respect to modernism.

(d) "This accounts for her pantheism." The connexion is not clear. What meaning does the writer attach to the word 'pantheism,' regarding which Mme. Blavatsky in *The Key to Theosophy* writes: "the term 'pantheism' is, again, one of the many abused terms whose real and primitive meaning has been distorted by blind prejudice and a one-sidedness of view"? She then proceeds to give the true meaning of the word, and in the philosophic and true sense it may be said that she did teach it as Paul also taught it when he said: "In whom we live and move and have our being." This statement of Paul is quite in accord with Theosophy, except that Theosophy accepts no personal Deity.

(e) ". . . her wild evolutionistic theories." The wildness, we think, is on the part of M. Bois in making such an assertion, which further demonstrates his inability to comprehend the logical scientific teachings of Mme. Blavatsky's works, especially her greatest, *The Secret Doctrine*, every step of which is supported by scientific evidence. What, however, M. Bois does not understand today, he may perhaps, if he will study impartially, understand tomorrow or in some future incarnation!

(f) ". . . her over-praise of the powers of man." Mme. Blavatsky is at least in good company if we accept, as Theosophists do, the injunction: "Be ye therefore perfect even as your Father which is in heaven is perfect."

(g) ". . . her desperate endeavor to repopulate the deserted Sinai etc. etc." This is merely a desperate assertion on the part of M. Bois, for the truth of which he offers no evidence — nor can he.

(6) M. Bois speaks of "Mme. Blavatsky's ability to fascinate." Here again is the use of a term which can be interpreted in more than one sense. Mme. Blavatsky most certainly did not practise nor approve of hypnotism, nor of 'psychologizing' people, nor did she at any time as M. Bois elsewhere declares, "cast her net" for any "prey." A little further acquaintance with Mme. Blavatsky's writings would have saved M. Bois from his present embarrassment of finding his false, cold-blooded assertions contradicted by facts which, in justice to one who has passed out of this life and therefore can no longer defend herself, are herein stated.

(h) "Unhappily she tried to substitute for the swarming of imps and spooks the chimerical interference of fantastic beings who were, it seems, more at her disposal than she was at theirs."

M. Bois does but make himself ridiculous by his display of ignorance

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of what Mme. Blavatsky taught regarding the Elder Brothers of humanity — not 'fantastic beings,' from another world, but highly progressed, *living* men, living on this earth.

(i) "Better for her and us had she been content to stand on the solid ground of her proper subconscious capacities, serving truth as well as psychology."

We have not space to discuss the term 'subconscious capacities' save to say that M. Bois would do well to study Theosophy a little further if he would have more light upon the subject. We do, however, protest against the unwarranted and calumnious inference that Mme. Blavatsky did not 'serve truth.' This is the only logical inference of M. Bois' statement, which is unworthy of any scientist, any lover of truth. He then goes on to say that "she distrusted human nature," which we have already commented on.

(j) As for her pupils being "more docile under the orders of an hypothetical adept of Tibet," such an idea is a mere chimera of the writer's imagination without a solitary fact for basis, and I speak from the experience of thirty-five years' study of Theosophy and close association with the original Theosophical Society; and, more, I assert that there is not a body of people anywhere of keener intellect, or more self-reliant, independent thinking, and energetic purposeful living, than the members of the original Theosophical Society — which Helena Petrovna Blavatsky founded, which was continued under her successor William Quan Judge and is now under the direction of their successor Katherine Tingley.

(k) "Mme. Blavatsky lived her years of apprenticeship in Paris."

This is news indeed, but before it can be accepted as having any basis in fact it will be necessary for M. Bois to bring forward very strong evidence. It is sufficient to say that M. Bois' statement is not true.

(7) The writer refers to the report made by the London Society of Psychical Research in respect to Mme. Blavatsky. A little investigation on his part, however, would have shown him that this report was completely refuted at the time by men and women of unquestioned honor, unblemished reputation, and high standing, who were personally associated with Mme. Blavatsky, some of them familiar with the intimate details of her life and activities at her Indian Headquarters, and all of whom knew what they were talking about. Mme. Blavatsky, it is important to note, was condemned by the Psychical Research Society unheard, in spite of the fact that Richard Hodgson, the writer of the report, had relied mainly upon the testimony of two self-confessed perjurers and, contrary to all ideals of fair play and justice, had constituted

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himself prosecuting attorney, witness, and judge. The whole of Mme. Blavatsky's life and her teachings give the lie to the report. Not being understood and preaching a philosophy too high for the acceptance of those who assumed to be her judges, she was maligned and condemned, as other Helpers of humanity were before her.

(8) M. Bois speaks of Theosophy as a new religion. Here again he does not give credit to the 'original assertions' of Mme. Blavatsky, although he says that it is his duty and his desire to do so. We question the latter. As a critic he has failed both in his duty and in carrying out what he professes to be his desire. Let him turn to Mme. Blavatsky's writings and he will find not only her own statement but the actual proof that Theosophy, as taught by her, was taught ages ago, its foundation-principles and teachings coming down from the remotest antiquity — and she gave irrefutable evidence of this in her writings. Moreover, she expressly disclaims being the founder of a new religion. She was but the founder of a new Society. In the Introductory to *The Secret Doctrine* from which we have previously quoted, she writes:

"I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, 'I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM.'

"Pull the 'string' to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS — you will never be able to make away with these. You can only ignore them, and no more."

(9) Credit must be given, however, to M. Jules Bois for one or two statements; for instance, where he says "the doctrines of modern Theosophy are simple enough." Does he not however see that here he negatives his position that Theosophy is related to, built upon, "ancient necromantic superstitions." Certainly the so-called 'doctrines' and the practice of necromancy are by no means simple!

M. Bois very correctly declares that the coming into being of the Theosophical Society was "no mere accident." Theosophy does not admit of accident, or that any event can occur which is not the outcome of previous and sufficient causes. In other words, Karma holds sway universally.

"The decline of the last century was a wildly tormented epoch for mind and heart if ever there was one, and it is no mere accident that the Theosophical Society came into being during these chaotic years. The occidental world had crumbled into doubt and negation. . . . In scientific circles, belief in the immortality of the soul seemed hopelessly old-fashioned. . . ."

— With all which we agree, and with the following:

"Facing this epidemic of pessimism and despair, modern Europe was acutely in need of some injection that would reanimate limbs invaded by spiritual paralysis."

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This, indeed, was the cause and the incentive that brought about the formation of the Theosophical Society by Mme. Blavatsky.

"What kind of leader was anxiously awaited to conduct this quest of the soul? A scholar? Not precisely, since scholars were for the most part on the other side of the fence. Rather, a combination of apostle, compiler, and thaumaturge was needed. This being so, it is easier to understand the sudden world-wide explosion of Madame Blavatsky's fame and the success of her undertaking despite innumerable obstacles and misadventures."

(1) "A scholar"? Yet Mme. Blavatsky was a scholar, but not in any narrow, merely academic, sense. She had true scholarship. Consider the vast knowledge, the erudition, which she shows not only in her acquaintance with, and analysis and criticism of, the greatest scientific and philosophic works of her own day, but in her knowledge of the great scriptures and philosophical writings of antiquity. Hers was the true scholarship, for to knowledge she added wisdom. Moreover she was a true mystic, in the true sense of the word, of whom William Quan Judge, Mme. Blavatsky's successor, says: "Like as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest."

Her writings show her mastery of every subject: religious, philosophic, and scientific. She discusses impartially and justly the great achievements of both the past and the present; and with equal impartiality and justice criticizes the errors, the shortcomings, and the incompleteness, of ancient and modern theories. Her attitude is best expressed in her own words, in the Preface to her first great work, *Isis Unveiled*:

"The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis, has its criticism been directed in any other spirit. Men and parties, sects and schools, are but the mere ephemera of the world's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme."

And the next paragraph, which follows immediately after the one just quoted, again answers M. Bois' misstatement as to her trust in human nature, and regarding its possibilities of ultimate perfection.

"We believe in no Magic which transcends the scope and capacity of the human mind, nor in 'miracle,' whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. . . . Yet we do not hesitate to accept the assertion of Biffé, that 'the essential is forever the same. Whether we cut away the marble inward that hides the statue in the block, or pile stone upon stone outward till the temple is completed,

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our NEW result is only an *old idea*. The latest of all the eternities will find its destined other half-soul in the earliest.' "

(m) She was an apostle truly, but no compiler, though she quoted extensively in order to prove her position. Thaumaturge? Truly she had knowledge of many of the ordinarily hidden and unsuspected powers of human nature. But the greatest 'miracle,' 'wonder,' which she wrought, was her literary work and the founding of the Theosophical Society in New York in 1875 — founded so securely, and on so firm a basis, that the attacks upon it, and they have been many, have failed utterly to shake it. But she was far more than scholar, apostle, thaumaturge; she was a great Teacher. In the words of her successor, Katherine Tingley, the present Leader and Teacher in the Theosophical Movement, in *Theosophy: the Path of the Mystic*:

"She was the Messenger of years to come, the Torch-bearer of the age, the great transmitter of spiritual light to the future."

(10) We should not be doing justice to M. Bois did we not call attention to his acknowledgment of Mme. Blavatsky's success and, further, to the following:

"I have never adopted their doctrine nor enrolled myself in their ranks, but I should be unjust to them did I not acknowledge that their teachings, particularly in their bearings on psychology, have been for many, a solicitation to deeper thinking and a sort of mental bridge towards a reconciliation with the findings of modern science."

If the last statement had appeared alone one might indeed have believed M. Bois' statement that it was his duty and desire to give credit to Mme. Blavatsky, and was also 'painstakingly eager' to find what was good and true in her teachings. He spoils it all, however, by the many misstatements which we have already commented upon, and further by presenting Mme. Blavatsky as "merely adding to the confusion of troubled hearts and imaginations." This is a direct contradiction of, and entirely incompatible with, the appreciation of Mme. Blavatsky's success, and of the value of her teachings, which he voices in the words we have just above quoted.

(11) We cannot however leave without comment M. Bois' desperate attempt to disparage Mme. Blavatsky's work, when he says that she merely added "to the confusion of troubled hearts and imaginations." We prefer, however, to answer him in his own words, for he writes regarding the doctrines of modern Theosophy, which he declares to be simple enough, that

"These doctrines, despite many contradictions and glittering bric-a-brac,— perhaps *because* of them,— have been a stimulus to many an intellect of the caliber of a Shaw, a Bergson. . . .

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Theosophy has penetrated into remote, provincial towns buried in trivial occupations, where, thanks to its lodges, philosophical problems have been agitated. There it has fostered the inner life and meditation of souls which were in danger of being carried away forever on a tide of platitudes. Through the Theosophical Society many have passed who have not tarried, but all have kept something of value as the result of their searching. Theosophy has prepared many a layman for a quicker comprehension of modern discoveries in science. The great centers of civilization have been visited by messengers from the Orient. Our libraries have been enriched by translations of books from the East."

If M. Bois had given but one example of the contradictions, which he speaks of as existing in the Theosophical teachings, his statement would be entitled to consideration. To say, however, that the Theosophical doctrines "have been a stimulus to many an intellect" such as those above enumerated, to say that "it has fostered the inner life and meditation of souls which were in danger of being carried away forever"; that all of those who have been associated with the Theosophical Society "have kept something of value as the result of their searching," to say that it "has prepared many for a quicker comprehension of modern discoveries in science" — all these are a direct contradiction to the statement which M. Bois makes that Mme. Blavatsky merely added "to the confusion of troubled hearts and imaginations."

Throughout his article, in fact, M. Bois convicts himself of incompetence, ignorance, prejudice, and a persecuting spirit of unbrotherliness against one who can no longer reply, and still he has some conception of "our higher self." He speaks of Mme. Blavatsky as "struggling upward in an attempt to express the notion of our higher self . . . man is certainly greater than he believes himself to be." May it not be that when M. Bois testifies to the success of Mme. Blavatsky's undertaking, when he declares that her teachings "have been for many a solicitation to deeper thinking," and in other rather indirect ways has expressed some appreciation of her endeavors — may it not be that it was the 'higher self' of M. Bois seeking for expression?

It is one of the teachings of Theosophy that however deeply hidden the divine spark may be in any man, still it is there and some day it will find expression. So we therefore urge upon M. Bois to study Theosophy, and he will find that it expresses not simply "the *notion* of our higher self," but that Mme. Blavatsky's teachings on the subject are full and complete and inspiring. Yet he must *study* if he would understand Theosophy, and let him remember, furthermore, "that success does not come without effort, without long and repeated effort."

(12) Finally, it must be said that there is considerable excuse to be made for the unfortunate position in which M. Bois finds himself in having put his name to so many misstatements, and for the ignorance which

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he thus displays, seeing that apparently he has derived his information and his views regarding Theosophy mainly from personal association with Mrs. Annie Besant. He apparently relies upon Mrs. Besant's "visions and premonitions," some of which he quotes; but which in view of her very wide departure from the pure Theosophy of Mme. Blavatsky certainly cannot be classed as reliable evidence.

Regarding Mrs. Besant, suffice it to say that she ceased to be a member of the original Theosophical Society in 1895, her name being removed from its records at a convention of the Society held at Boston in that year by a majority vote of 191 to 10. Not only because of this action and because in her teachings and writings she has departed very widely from the teachings given by Mme. Blavatsky, not only for these but for other very serious reasons, Mrs. Besant is not regarded by members of the original Theosophical Society, which now bears the name, THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, as being in any sense a representative of Theosophy or competent to be an exponent of its teachings.

Our suggestion to M. Bois is that if he desires really to know what Theosophy teaches, he turn to Mme. Blavatsky's writings, and even in his own realm, that of psychology, he will find, if he will really study from an impartial standpoint, not only many hints, but detailed teachings, that show that far back in antiquity there was a science of psychology besides which the modern science is as a beginner's feeble and uncertain groping after knowledge.

The following is from Katherine Tingley's recently published work, *The Wine of Life*:

"Real Theosophy has attached to it none of the absurdities and nonsense taught and practised by counterfeit Theosophists. Real Theosophy applies to every duty in life. It appeals to the noblest in man's nature. It demands of everyone a clean, strong, pure life. Theosophical preaching without living the Theosophical life is entirely out of place.

"We must use common sense, and keep ever in our minds the ideals of a beautiful manhood and womanhood for our children."



"THEOSOPHY is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child. . . . Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science. . . . It is therefore complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance."

— W. Q. Judge



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THE PYTHIAN PROPHETESS IN KATHERINE TINGLEY'S PRODUCTION
OF THE CLASSICAL DRAMA OF AESCHYLUS, *THE EUMENIDES*,
AT THE OPEN-AIR GREEK THEATER

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, MAY 7, 1925



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APOLLO, IN *THE EUMENIDES*, AT THE OPEN-AIR GREEK THEATER
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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THE GHOST OF CLYTEMNESTRA, IN *THE EUMENIDES*
AT THE OPEN-AIR GREEK THEATER

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA




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HERMES, IN *THE EUMENIDES*, AT THE
OPEN-AIR GREEK THEATER

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA

THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY

H. T. EDGE, M. A.

HE School for the Revival of the Lost Mysteries of Antiquity — founded by Katherine Tingley — was the original title of the School of Antiquity (incorporated), one of the departments whose work is centered at the International Theosophical Headquarters at Point Loma, California. This title affords an excellent text for some remarks on the scope and purpose of Theosophy.

The ancient Mysteries have always been a puzzle for historians, who cannot easily fit this institution into their philosophy. The word 'mystery' suggests to them mystification; yet how can a man pretending to sober judgment say of the Mysteries, or of the Delphic oracle, that they were always frauds and nothing but frauds? The existence of an imitation bespeaks the existence of a reality; and *if* the Mysteries and oracles were at some later time corrupt, this is surely all the more reason for thinking that they had once been genuine. Moreover, they were so universally and influentially venerated, that consistency compels the unprejudiced judgment to accept this veneration as credentials for the Mysteries. We cannot at one and the same time accept the testimony of the great minds of antiquity on other matters, and regard them as credulous dupes on this matter alone. If our judgment be not prejudiced, we are bound to accept the Mysteries as having been genuine institutions, worthy of the reverence they commanded.

Theosophy takes an ampler view of the history of mankind than that usually accredited to contemporary opinion. Recognising evolution as a universal law, it presents us with a far more spacious prospect of the workings of that principle than modern science has yet ventured to entertain. All growth is accomplished by means of alternate ebbs and flows, and not by a continuous forward movement; of which we may find illustrations in the incoming of the tide, with its successive waves and back-flows; or in the advance of the year by alternate days and nights.

Human life is perpetuated from generation to generation by repeated passage through the cycles of youth, maturity, and age; and the same cyclic law must be applied to the life of human races. Thus many races have been born and have lived through their youth, maturity, and age; dying, to pass on their light to another race. And among races in general we must distinguish major and minor divisions, to which, in the writings

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of H. P. Blavatsky, we find the names, Root-Race, Sub-race, Family race, etc., applied. The scheme of human races thus defined is very elaborate and extensive, reaching back for millions of years, and thus giving to the remarkable discoveries of geology a support which science has so far been unable to accord them.

Under this view of history, we shall find sufficient scope for the contention that the past may hold in reserve heirlooms of knowledge yet to be inherited by our present young race; for we understand that older races must have attained to greater heights in their own cycle than we have yet done in ours. We have also to bear in mind that, since all progress is cyclic, history must afford long periods of decline, as well as periods of ascent. In ancient Egypt we witness such a period of decline; for, instead of evolving upwards, civilization in the Nile Valley has steadily declined during the whole period we can trace. As far back as we can reach, it grows greater and grander, nor is there any sign of a beginning, such as archaeologists might expect to find. Egypt has been the scene of a great civilization — or probably several successive ones — whose culmination was in the remote past. In fact, the period covered by our historical annals, a very brief period comparatively, has been one of universal decline from spirituality towards materialism, a veritable dark cycle in human history. During this dark cycle the ancient Mysteries have been forced into seclusion by the jealous and persecuting hand of temporal dominion, reinforced by the power of dogmatic religion. The Mysteries were at one time the glory of Egypt; and it was this institution that enabled that land to preserve in integrity its power and prosperity for millenniums.

And what did the ancient Mysteries teach? What was the learning so jealously guarded and so universally venerated?

It was — among many other noble doctrines — that human nature is essentially divine. Materialism and decadence are founded on the notion that human nature is essentially animal.

What did the ancients mean by 'gods'? Was it all a vast machinery of fraud, kept up by the 'priests' in order to secure power over the 'people'? And was the whole world thus divided between crafty scoundrels and superstitious fools? Such a doctrine may be good enough for the school-books, written in support of some sectarian bias or momentary political shibboleth; but it will not do for serious students. And remember, we are not asking what the multitude may have believed; for the views of the multitude do not reflect those of individuals. The multitude had their saints and shrines, then as now; and for many of them the word 'gods' may have meant little more than superstition. But shall we, inverting the order of logic, as so many modern reasoners do, say that

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the vast and intricate symbology of the ancient cosmogonies and theogonies was 'evolved' from the superstitions of the multitude? Or shall we not rather see in the superstitions of the multitude the popular corruption of the real esoteric system?

Under their teachings about gods therefore the ancients summed up — among other things — the eternal truth of man's essential divinity, and his real origin, nature, past, and destiny. This was one truth which the Mysteries sought to keep alive. On it depends the fact that man is perfectible; that he can "raise the self by the Self"; that he can invoke his divine nature for the subjugation of his errant lower nature; that he can thus become more than *mere* man — he can become Man.

The schools were therefore presided over by initiates, and received candidates for initiation. The success of the candidate for knowledge depended on his ability to pass successfully through the tests which were offered to him. These tests were such as would test the self-command of the candidate, with the view of determining whether he was able to stand the strain of responsibility imposed by the revelation. Pythagoras' condition of several years' silence will occur to the mind as an instance of this.

Such being the character of the schools of the Mysteries, in their pristine purity, it is evident that they were presided over by men who had made the sacrifice of self to the cause of right, men whose passions had been subdued, men able to see with the eye of wisdom and able to act with wisdom. Such a power as this behind the temporal power sufficed to regulate human affairs with harmony. The absence of this power from modern life has caused the era of strife in which we have been living. For the Mysteries have given place to our formal religions, which very imperfectly fill their place.

It was in accordance with the course of declining cycles that the Mysteries became fewer and were compelled to close and withdraw themselves from the sight of men. The knowledge they could impart was either not sought or it was profaned. Thus we hear of licentious cults, trading on the names and reputation of the Mysteries, and thus defaming them.

The eternal Wisdom-Religion is the origin and basis of all faiths and cults. Some modern theorists have sought to explain all religions, cults, and mythologies by a method of synthesis analogous to the scientific doctrine of evolution. But to derive these elaborate systems from the alleged beliefs of primitive man and from tribal superstitions is to reverse the true order of the evolution; for, just as 'primitive man' is a relic of civilized man, so are his superstitions and rites a relic of the knowledge and sacred rituals of civilized races. True, we may allow that there has

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to a certain extent been an upward evolution; but, even so it was less than half of the process; and whatever an existing religion may have derived from below, it has derived far more from above.

Here then we have the explanation of the analogies in religions; they have a common parentage. Besides religions, there have been other offshoots of the Mysteries, such as Masonry, Chivalry, and various philosophical schools.

To achieve unity in knowledge is not a question of synthesizing a number of heterogeneous elements, but of restoring an original unity out of the fragments into which it has been sundered. It is a question of reviving the lost Mysteries of antiquity.

To do this requires first much preliminary work: ground must be prepared, seeds sown; the work must be begun from many different points. We cannot work straight ahead on a formal plan, as though we were constructing a model from a blue-print; our labors must resemble rather those of the pioneer of culture in a virgin land. The Theosophical program exhibits just such a number of enterprises, which, even though to many eyes they may seem unrelated to each other, are none the less destined to converge to the single object. Life has to be spiritualized at every point. The doctrine of man's animal nature has to be supplemented, and even largely displaced, by the doctrine of man's essentially divine nature; human life has to be reconstituted on that basis. This doctrine has to enter into the marriage question, the educational question, all questions.

Reformers find difficulty because they do not grasp the general principle underlying all reform; and so, instead of seeing the problem as a whole, they see it in detail. But the evils incident to one institution are so involved with those incident to other institutions that it is found impossible to make piecemeal reforms. On the other hand, Theosophy finds its general formula in the doctrine of the divine nature of man, and therefore seeks to spiritualize every institution, thus refining all the parts of life to a point where they can blend into harmony with each other. For example, the question of unhappy marriages, and whether divorce should be encouraged or discouraged, hinges on questions of education and rearing, and on many other things, so that it seems impossible to deal with that question by itself and apart from the others.

That Theosophy answers a need is evident from the way in which people are reaching out towards the solutions it offers, yet without being able to see their way without its aid. Thus it can never be said that Theosophy was imposed on the world as a new doctrine; it is an interpretation of life, answering needs and speaking plain truth.

The teachings of the ancient Mysteries were *outwardly* expressed in

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the universal sign-language, because that alone is appropriate for the expression, imparting, and preservation of such teachings. The idea will not seem strange if we remember that music (for instance) is not expressed in the many verbal languages of the nations but in a language of its own, which alone can convey its meaning, and which alone is understood by all the nations. In the same way chemistry has its symbolism, and other sciences have theirs. This accounts for the prevalence of crosses, circles, and the like, and of more complex symbols, such as those of deities. They all have a meaning, which is concealed from the ignorant and revealed to the instructed. The interpretation of this symbolism is therefore a part of the work of students of the ancient Mysteries.

The existence of a Master-Science, the synthesis or key of all other sciences, is an idea that often recommends itself to our minds; and it is, according to Theosophy, a fact. Sciences of course diverge in their applications and converge in their general principles. We recognise this in what is called 'modern science,' with its various departments; some things are common to the whole, others peculiar to the several parts. All that is claimed by Theosophy is the feasibility of a greater synthesis. Perhaps the word 'synthesis' is open to objection as suggesting an artificial combination of discrete elements; what is meant is that knowledge is one, and the various branches are derived from this unity by analysis. But knowledge cannot be severed from cognition, and therefore this unification of the sciences implies a sublimation of human faculty — a cardinal tenet of the Mysteries and of Theosophy, implied in the doctrine of man's spiritual descent.

Without doubt the teaching as to man's spiritual ancestry was taught in the ancient schools. Man shows his origin from a type far superior to himself. The type from which man has descended is, as stated in *The Secret Doctrine*, the "Heavenly man," Adam Kadmon in the *Qab-bâlâh*, and known by sundry other synonyms.* Physical man descended from a spiritual prototype — whatever may be the evolutionary history of his bodily tenement. Knowing that nature unaided could not produce Man the Thinker, the ancients sought knowledge as to the origin of the human mind; and this the schools imparted. All the nations looked

*The development of anthropoid apes, and also of men belonging to degenerating races, proceeds, during their lifetime, in the inverse order to that of civilized man. The young ape is more intelligent, and the old ape more bestial. The degenerating races reach their acme of intelligence at puberty, while civilized man continues to grow in intelligence after that epoch. This shows that neither the ape nor the degenerating man are links in a chain of evolution leading to civilized man, but that they are retrogressive offshoots from the human type. It is the 'spark' in man which gives him his unique power of unlimited self-development. This spark was not evolved from the lower kingdoms, but communicated by the humanity of a previous evolutionary cycle.

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back to periods in their history when they had divine, semi-divine, or heroic instructors. This is all considered 'folk-lore' nowadays, and new words like 'animism' have been coined to hold down the ideas of the theorists while they theorize. But it is only history after all. True, we may find in the mythical annals that time has been shortened, and that the dates assigned to the heroic ancestry are too recent; nevertheless the main facts are true. Archaeology comes to our aid with its indisputable records of races of mighty builders and skilled artisans, having a mysterious mathematical and astronomical lore, and flourishing in times which we have to call prehistoric. These facts, hard to fit into the scheme of conventional theorists, are perfectly congruent with the Theosophical teachings, which they merely illustrate.

The destiny of the soul after death was taught in the Mysteries, as it is taught by Theosophy today; and such teaching needs to be given, now that people are floundering in the mazes of clumsy investigation into psychic mysteries. The fact that certain non-physical remnants of man's lower nature survive the decease of the body was well known; but, when the ancients spoke of the sojourn of the shade in Orcus, they did not refer to the immortal Soul, wafted to Olympic realms to dwell in bliss until the hour for rebirth.

Thoughtful people see that the basis for reform is the higher nature of man himself. But is man a kind of accidental product of an automatic natural process? Nay, if we go down to the essential nature of man, we go at the same time back to his origin; wherefore the wisdom of the past should hold the secret. Are we to seek the truth in a speck of dust or protoplasm, or shall we seek it in a divine Soul? Shall we trace man's evolution to the dirt whereof his body is compact, or to its celestial origin? The first quest may show the laws which man's animal nature tends to follow; the latter alone can mark the path for his intelligence to tread. We must therefore follow that famous maxim of antiquity: "*Know thyself*"; spoken by those who knew that this really comprehends the whole of knowledge. In self-study the relations of subject and object become changed; for we study our own faculties of cognition. But the Self of man is not limited to his personality; otherwise he could not progress very far in knowledge. There is in man a *subject* more universal than the personal self; and by its means he can make the personality an *object* of contemplation.

Great importance attaches to the doctrine of Karma, which may be described, in the language of modern science, as a great *generalization*. This doctrine begins by affirming a principle which the mind is inclined to accept as axiomatic — the principle that method and order regulate all the workings of the universe. The negative of this proposition is

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rejected by the mind as untenable; the universe cannot be chaotic. But the doctrine of Karma goes further than the bare affirmation of the principle; it shows the proof. Modern science claims to show the proof, so far as the limits of scientific inquiry extend, and the principle is there known as that of the conservation of energy. But Theosophy extends the still larger fundamental principle to the moral world, and states that every event is connected logically with its causes, and that the connexions are susceptible of being traced. It is only the missing links in our knowledge that prevent us from recognising this fact; and the chief of these missing links is the doctrine of Reincarnation, another lost mystery. For, since a man's character and destiny are not worked out within the narrow limits of a single life of seventy-seven years, it is not possible to trace out the pattern within those limits, and his past and future incarnations have to be taken into account. Undoubtedly this was taught in the ancient schools; Reincarnation has always been familiar to the East, and it was to the East that many of the classic sages of Europe had resorted.

We cannot here do more than indicate a few of the teachings involved, and must refer to Theosophical literature for the rest. The work of the Universal Brotherhood and Theosophical Society at its International Headquarters and elsewhere follows the lines above indicated; for its numerous departments enable it to contact present-day life at all points and to shed the light of Theosophy everywhere.

Special mention is due to the Râja-Yoga education, for this works for the production of that most important of all elements of reform — a sound type of humanity. All education, not excluding the vital period of the nursery, is based on the principle of man's duality — as an incarnate Spirit. Therefore it is directed to the calling forth of the child's spiritual nature, in order that through its means he may control his lower nature. And this is not done vaguely, as though by theorists pursuing a fad, but with faith and knowledge; and the results are in accordance.

Modern civilization was certainly falling into a decline, and the forces working in it have been mainly disruptive, culminating in what can justly be called a vast civil war. Regeneration was needed, spiritual, moral, intellectual, even physical. We are privileged to live in a wonderful age and to be contemporaries of one of those great epochs of rebirth of which we may find instances when we scan the pages of history.



"We should adjust ourselves to fit like mosaic in the great plan of human life." — *Katherine Tingley*

REINCARNATION THE HOPE OF HUMANITY

R. MACHELL

IF one dares to *face* life today, and tries to grasp the meaning of the picture, one is staggered by a sense of the grotesque horror of the drama, and by a fear that the whole thing is a monstrous blunder, which we are trying to persuade ourselves has some deep reason to justify it. It is so hard to accept the other solution, that the whole thing is a nightmare, or that the earth is a vast lunatic asylum. I need hardly point out that there have been highly intelligent philosophers who have upheld both these latter views.

The human mind is constantly busy providing itself with veils to blind its own sight, with theories to account elaborately for things that are unpleasantly clear and simple. The art of mental camouflage is as old as the mind of man, I imagine. So we have high-sounding phrases to disguise the meanness of our motives, and complex theories wherewith to explain humiliating experiences.

In fact, the mind, while extremely inquisitive, is also very unwilling to face facts. So it takes some courage to make one's own mind face the situation in which we find ourselves today; and, putting aside the plausible and lofty camouflage of our orators, to think for ourselves, "What does it all mean? What is the sense of it all? Why all this misery and horror? Why all the meanness and rottenness that form so large a part of social and national life? Where does it lead? Is there any purpose in it all?"

It requires courage to carry out these inquiries, for a failure to find an answer means despair. If these questions are unanswerable, then there is no hope for humanity. Its future is simply to sink back into mere animalism without aim or purpose, and without Hope in Life.

It is bad to lack health, or intelligence, or money, or friends; but it is awful to have no hope. It is scarcely possible for a man to live without hope of some kind: and indeed it is probable that hopelessness is the most efficient cause of death, for it implies complete negativity, in which condition no resistance to disease or death is possible. Fortunately, few people are intelligent enough to know that they have no hope, for the mind will always supply some kind of a substitute that is just good enough to blind a person to the fact that hope is dead.

Hope is not born in the brain-mind, but it is nourished there, or it is killed. It comes from the spiritual self and is like a ray of light in the darkness. When this ray of spiritual starlight is lacking, the brain lights tapers and lamps of various kinds and makes a great show of illu-

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mination, but it is all a substitute for spiritual light or Hope. Hope is self-luminous and not, like the substitutes, a product of combustion. The false lights burn much fuel and need constant feeding, whereas the true light seems to be itself a source of life and energy as well as light.

It is because of this spiritual origin of hope, that so many who have it not are ignorant of their loss. They live in their lower mind by the light of the substitute fires of desire and ambition, and such things as seem to offer a goal for attainment. And what of humanity? What is its hope? Has it any? When we speak of humanity, we generally go no farther in thought than the white races, though on second thoughts we may admit the claim of some other branches of the human family, and for the time being it is enough.

Is it not evident that our civilization is in reality hopeless in the higher sense? There are religious bodies that hold up ideals, and call them hope. But on examination these all resolve themselves into gratified desires, or substitutes for hope. All the heavens and paradises are just more or less elevated ideals of personal gratification. Some are more comprehensive as to the number of persons involved, while others are frankly egotistical and exclusive. But in all, there is the absence of that spiritual light which is in the Soul of Humanity. Humanity seems to have lost its way, and to be groping in the dark, in spite of all its intellectual lamps: for it is without Hope.

Hope is an illumination of the mind by the soul. It is a revelation of the direction if not of the goal of life. It points the way of evolution, which is the path of true Brotherhood: for the Soul of Humanity is one; and human beings are its manifestation on earth; so that in a sense they are born of one parent, but in a purely mystical sense. Mentally they are all separate, and selfish, and so must always be at war with one another, because they all are moved by the same impulse of desire for self-gratification, and thus are naturally in conflict with one another; for the very reason that they are so nearly united by their inherent desires. One result of this confusion is ignorance, which in its turn produces more confusion of ideals.

When I say that ignorance is a result of the confusion among men as to the really desirable objects of human attainment, I mean, naturally, ignorance in its wider aspect, as ignorance of the real nature of man, and of the real purpose of existence. It is more usual to speak of ignorance as a *cause* of human errors, and of course that is a reasonable way of putting it; but it is also true that there is a *cause* of ignorance as well as a consequence.

Knowledge is so often looked upon as a mass of information merely, that we may easily overlook the fact that real knowledge demands the

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exercise of the understanding. Without this the mass of collected information is not converted into actual knowledge. So we may and do find a great number of people who have acquired great store of learning, and who yet remain profoundly ignorant; because they have not been able to digest or assimilate the mental food they have so greedily devoured.

It is evident that education, generally speaking, has long been confined to the imparting of information, and it has consequently produced a mass of educated people whose knowledge is no better than ignorance, for lack of understanding.

In order to understand facts we must have some clear idea of our own relation to the world in which the facts occur. And the bearing of the facts on life can only be felt by one who knows or feels the purpose of life. This kind of knowledge is not to be gained by information, but by actual experience. The gaining of experience is discipline: and discipline is education in the true sense; for it is by discipline that we draw out of our unknown inner nature the power to grow, to understand and to discriminate. Without true education we are hardly able to formulate our hopes, or to distinguish them from desires — for such discrimination demands the exercise of a consciousness higher than that of the brain-mind, and this higher consciousness is itself the goal of human evolution, individual or racial.

When the ordinary person is forced to face his own life, and when he or she endeavors to answer the questions, What am I living for? What do I really hope for, beyond personal comfort? Why am I living at all? — or any such problem, a sense of utter bewilderment generally comes over the mind, followed by a desire for some distraction that shall make thought impossible! But for those who persist in the attempt to solve the riddle there comes inevitably the realization of an appalling fact, namely, that they *have* no aim or purpose in life, and no understanding of their place in Nature and of their relation to other creatures and things. This realization of one's own ignorance comes upon one as an awakening in the dark; and it may be the entrance to a state of horrible despair, or to a struggle for freedom and a search for light that in itself constitutes a big step in evolution. And evolution is an answer to the problem.

We can see for ourselves that all life is an endeavor to give expression on the material plane to spiritual forces that in themselves are not manifest on earth, except as they can find expression in material things. This is what we call life, and it may seem to go on spontaneously, without knowledge of reasons or purposes. Why then can man not go on in the same way? Why should he trouble to think about such things at all? Why not evolve unconsciously as the lower kingdoms do? Why not? Simply because we have come, as human beings, to the stage at which individual

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consciousness has reached its awakening, and at which man becomes *Man*, the thinker and knower. It is no longer a question for him as to whether he would like to be a plant or an animal; he has become a *man*: and for some millions of years on this earth he has been acting as a thinker, and creating causes stamped with individual characteristics, as well as racial and national causes which must be worked out into useful experience, or simply recast in the same mold as causes for future experience. We are like children in school, and if our lessons are not learned we shall remain ignorant.

But how can men learn all things by experience unless either they all share in a common consciousness, and are not individualized; or unless each individual has endless opportunities of gaining experience, that can so imperfectly and in such a limited way be accomplished in one earth-life? While human beings undoubtedly do have a common consciousness as human beings, they do also have a very clear sense of individuality; and they know that one life-time teaches them but an infinitesimal part of what life *can* teach. It is evident that one life can only be but a small part of the process of evolution, and it is inconceivable that individuality should have been evolved so far to go no farther.

We all know that we exist individually, and it is about the surest thing we do know. Can anyone think of himself as either beginning or ending? One can easily imagine an awakening, and we are all aware that we go to sleep, though we can never catch ourselves in the act: we cannot consciously go to sleep, and yet we do carry the sense of individuality through that mysterious gateway of sleep into a region or a state where all else is changed except the conviction of one's own individuality. One is always *I*. Yet we often pretend to doubt the continuity of consciousness, and sometimes persuade ourselves that death is the end of life. But that is mere camouflage to conceal the subconscious conviction that we all have of responsibility for our acts and words and thoughts.

The usual system of education leaves the student utterly in the dark as to his place in the scheme of evolution. It gives him a doubt as to the existence of any scheme in life, and fails to endow him with faith in the justice of natural law, or to convince him of the reality of Divine Law and Order. He is left with a substitute, which he calls *chance*. Everything happens by chance, to the majority, even to the mass of religious people, for their God is a conception of Divinity such that his will is as inscrutable as the decrees of Chance. They do not dare to know themselves, and to realize their own inherent right to know what they are living for. Without some such knowledge, man can have no hope; and it is not too much to say that today humanity as a whole is without hope. Hence the chaos. Hope is only possible to those who believe in the

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reality of a purpose and system in life. And the great bar to the achievement of hope is the belief that death is the end of life.

Of course I know that the majority will protest and say that they do believe in a future life, in some other world; but it is evident by their acts and words that this belief is camouflage, designed to conceal confusion and ignorance: and even if it were true, it would not be a basis for any intelligible hope because it leaves a complete gulf between the present earth-life and all that went before or shall come after. The vagueness of such a belief is its chief recommendation to persons who think they can avoid responsibility and escape the very purpose of their own existence. But human beings have evolved individual consciousness for some other purpose than to waste it in dreams of an eternity of selfish bliss. Individuality implies responsibility, and those who shirk responsibility retard their own progress, and thereby help to hinder the work of evolution. For the purpose of life is carried out by living beings; at the head of whom stands Humanity. Self-conscious man is the flower of evolution.

In using this word 'evolution' I am perhaps creating confusion if I do not explain that I do not mean the irrational theory of chance that has crept in under cover of pseudo-scientific materialism, but the Theosophical idea of Spirit working in matter for the creation and re-creation of the universe; a spiritually conscious and spiritually guided universe, in which Law rules as the inherent guiding principle, and in which all parts are equally united to the Spiritual Consciousness that is the Soul of the Universe.

It is a very old idea that man passes through various gateways on the path of evolution, and that each gate has its key. The keys have to be found, and then they have to be turned in the lock before the gate can be opened. Our civilization is standing outside such a gate now, and it has lost the key. That key is Reincarnation: or rather it is knowledge of the fact of Reincarnation. The fact is not altered by man's ignorance of it, but his own position is seriously affected, for man has arrived at the point of mental development at which he becomes individually able to choose his path; and to choose he must know.

The knowledge of Reincarnation seems to have been general in the remote past. And tradition has it that at some definite period man did choose and chose wrong — for he chose the path of personal gratification and personal power; and that choice brought with it an obscuration of his higher powers which in turn resulted in ignorance of his divine origin, as well as of his divine destiny; in fact, ignorance of his inherent divinity. With this came doubt of his own immortality and of the continuity of consciousness. Materialism and belief in the supremacy of Chance

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followed naturally. The selfish ambition that was the guiding impulse in the traditional Sin, or Error of Judgment, persisted; and induced those who still had knowledge to keep it for themselves; by which means they insured its ultimate obscuration. The doctrine of Reincarnation was deliberately suppressed, and then forgotten; in order that self-seekers might rule over a people who were without hope of their own, and without light to guide them. As a substitute they were given promises of salvation from a Hell.

When we realize that we are Souls that do not die when our bodies die, but that gather experience in each life to build up a character for the next; then we have no fear of Hell, nor any anxiety about Heaven. Both are within reach, and can be had for the taking. For *man is the maker of his own destiny*.

When man realizes that this present life is but one of a long series of similar lives on this earth, then he knows that no matter how serious his mistakes may have been, he will have another chance next time. His experience will not look like wasted time and effort even though it has brought him to ruin this time, for he will understand that the results of experience are built into his character; and though he may completely forget all the incidents attending that experience, yet its results are in him, and he will start life next time with that to his credit, or to his discredit, as the case may be. And the shirker, who never has dared to think for himself, will have that same cowardice built into his character and will have to meet it and get rid of it sooner or later. But the opportunity to do so will never fail; for evolution goes on all the time, and though men may spend several life-times like squirrels in revolving cages, yet at any moment it is possible for them to get out of that trap and start once more along the path of progress.

When a man knows that he himself is a soul that is born into a body, and that dies out of it, but that does not cease to live; then he can never be hopeless any more, even if he fall into very deep water, and seem to be sunk in despair. If he knows that there is a new life waiting for him after his sleep of death that ends in rebirth, then his despair is very different from that of the man who is without hope.

Reincarnation is so natural and reasonable that it would have been impossible for men to have forgotten it if they had not also been systematically robbed of it by false education. But, as the Supreme Soul is One, and as all souls have this same central source of life, so all men on earth have in them a bond of union that is expressed in the term *Universal Brotherhood*. This too has been forgotten, and the ridiculous doctrine of the 'struggle for existence' has made life hideous, by misapplying supposed facts of material existence to the realities of the spiritual life of man.

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The strife and discord of life on earth is due to temporary obscuration of knowledge of, or realization of, Truth; so that the guiding light of knowledge is lacking, and the power of the soul made ineffective by the momentary triumph of the chaotic forces inherent in matter.

The work of evolution means the gradual and continual organization of these lower forces and their control by the higher law of the Spiritual World, which operates largely through man, because man is at a point in the scale of creation in which he can act as intermediary between the extremes, between the higher forces of Law, and the lower forces of chaos. Man stands, as it were, at the pivotal point of evolution, and all these powers and forces play through him. So that in each human soul the drama of the Universe is actually being played all the time in miniature, but not in isolation. We share to some extent each others triumphs and failures, for Universal Brotherhood is a fact in Nature. If just now the failures seem to be more in evidence than the triumphs, we need not despair, for the path of progress is not up an even grade by any means, nor is it in a straight line. But if we could get more knowledge and could see a longer span of historical record than is now generally available, we might find that though history repeats itself in cycles that seem endless, yet there is progress too.

So, too, if we could look back over a number of lives, we might trace a gradual progress even where the failures seem most numerous and obvious. Even if we cannot look back, and even if we lack the imagination to trace our path of progress, yet we can never relapse into despair when once we have grasped the great fact of Reincarnation and realize that whatever our present failure may be we shall have another chance.



“THE Situation that has not its Duty, its Ideal, was never yet occupied by man. Yes here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal; work it out therefrom; and working, believe, live, be free. Fool! *the Ideal is in thyself, the Impediment too is in thyself*; thy Condition is but the stuff thou art to shape that same Ideal out of; what matters whether such stuff be of this sort or that, so the Form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, ‘here or nowhere,’ couldst thou only see!”— *Carlyle*

SPRING IN THE PALACE GARDEN

After Li Po

KENNETH MORRIS

PEACH-TREES bend no more in the snow;
Willow catkins know it is Spring;
Mango-birds go crazy and sing;
Swift-winged swallows skim to and fro
Where, lacquered-armored, stand
The halberdiers — half here, half lost in fairyland.

Through the wide window-casements, fleet
Bloom-sweet magical winds blow in,
And with some spell they whisper, win
Hearts to broodings suddenly sweet,
And with low rustlings, pry
Behind the silken screens and curtains, and go by.

The parterres in the garden close
Incarnate marvelously again
The Yellow Emperor's Golden Reign;
Or phlox and peony, pansy and rose
Were silks and gems of yore
Han Wuti's wizard peers and moonbright beauties wore.

Look! o'er the pond how the lilies swing
Roseate globes or violet-dark . . .
Hark! in the high trees of the Park
How the oriole's caroling, mad with Spring!
Even as here all day
The oriole lute-strings sing, the lily dancers sway!

*International Theosophical Headquarters,
Point Loma, California*

WHAT DETERMINES THE HATCHING-PERIOD OF BIRDS' EGGS

HUGH PERCY LEONARD

GREAT is the mystery of the egg. Why, for instance, should the eggs of cow-birds and bobolinks hatch out on the tenth day of incubation, while those of the black-eyed albatross require to be sat upon for a couple of months? Hitherto it has been believed that the length of the incubation period was related to the size of the egg; but Dr. W. H. Bertgold published some time ago his belief that the time required for hatching is determined by the temperature of the parent bird. The blood-heat of the more highly developed birds such as thrushes, warblers, and finches, is considerably higher than that of the more primitive types, the temperature of the former ranging from 106° to 110° ; while that of the latter ranges between 100° and 104° .

Even admitting the correspondence as established, it may still be doubted whether there is a causal relation between the two phenomena. It smacks a little too strongly of that materialistic tendency which seeks to explain all physical phenomena by other physical phenomena. White kittens with blue eyes are deaf, yet we are not in a position to assert that any one of these phenomena is caused by any other, although they evidently stand in correlation. Would the hatching of a bobolink's egg be retarded by being kept at a temperature of 100° , or would the embryo die in the shell?

Arguing from the analogy of the plant it would seem that temperature plays no part in determining the length of the incubation period. Consider the case of the 'egg' of the plant, commonly known as the seed. The seeds of the iris sprout fifty days after sowing, while those of the marigold come up in less than a week: lying side by side in the same soil, with the same exposure to the sun, each set of seeds would germinate precisely at the time habitual with the species.

Would it not be more truly scientific to admit our ignorance and refer these persistent tendencies to causes lying hidden in realms of Nature, for which at present we have no instruments of research? As H. P. Blavatsky pointed out, it is only the outermost shell of the Universe which has fallen into the hands of Modern Science, and until we possess the faculties required for exploring the inner layers, we should hesitate to accept any explanation as complete and final which, ignoring other considerations, is based upon observations of that shell alone.



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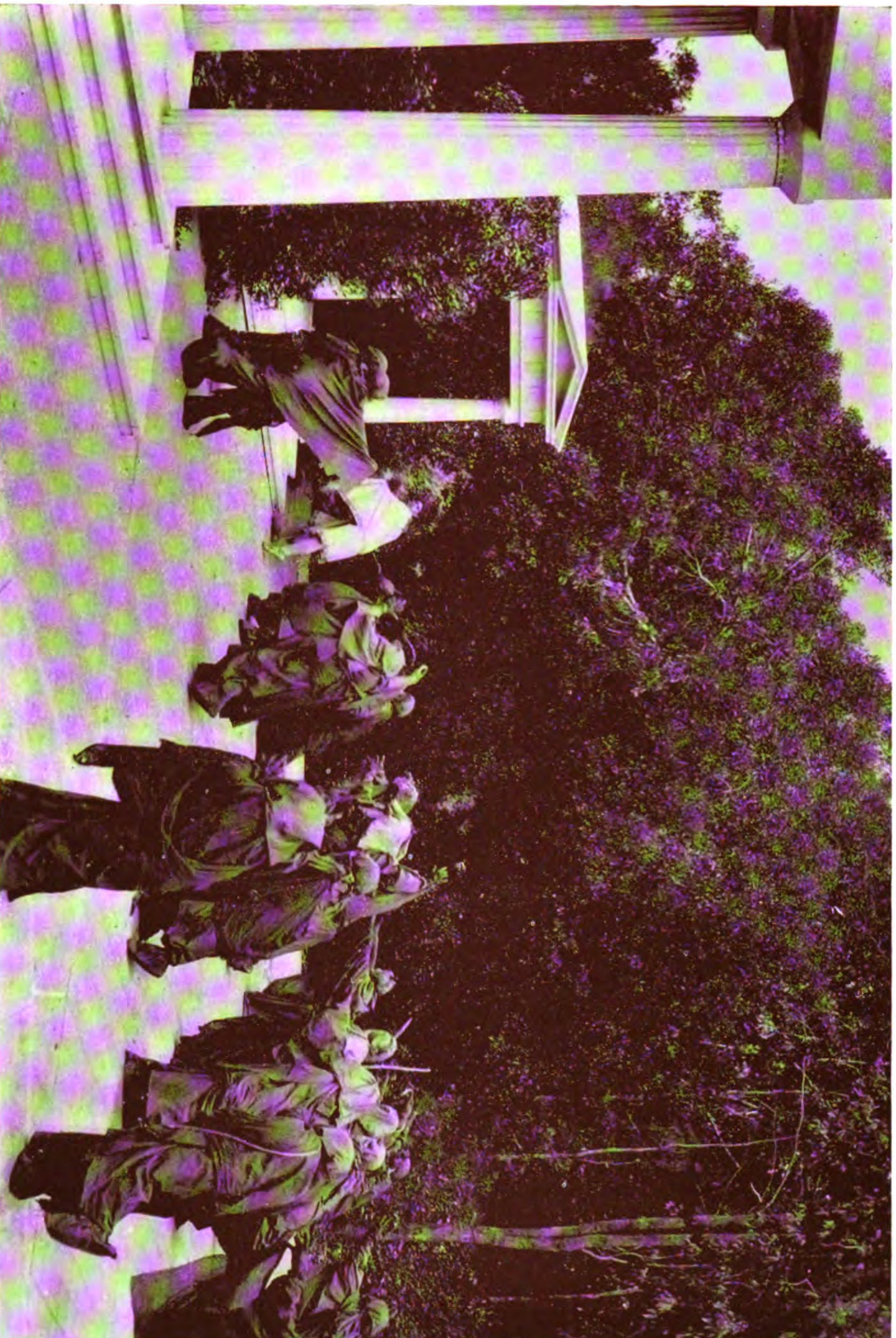
ATHENA, IN *THE EUMENIDES*, AT THE OPEN-AIR GREEK THEATER
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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ORESTES, PURSUED BY THE AVENGING FURIES, TAKES REFUGE AT THE ALTAR OF ATHENA.
IN *THE EUMENIDES* AT THE OPEN-AIR GREEK THEATER

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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ORESTES, SAVED FROM THE PENALTIES OF MATRICIDE BY ATHENA'S INTERCESSION,
IS STILL TORMENTED BY THE AVENGING FURIES, UNTIL THEY ARE THEMSELVES
CHANGED BY ATHENA'S PERSUASION INTO 'EUMENIDES' OR BENEFICENT BEINGS
OPEN-AIR GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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“SPRINGING INTO LIGHT”: THE AVENGING FURIES, CHANGED BY THE PERSUASION
OF ATHENA INTO ‘THE BENEFICENT BEINGS’ — ‘EUMENIDES’

OPEN-AIR GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THEOSOPHY AND ANCIENT TEACHINGS

HERBERT CROOKE

IT has often been stated from this platform that Theosophy is no new teaching, but is far older than any of the modern religions. From H. P. Blavatsky's *Secret Doctrine*, which has been called the "Bible" of the Twentieth Century Theosophists, we may gather how close is the similarity of the teachings of Theosophy to those of the Ancients.

There are three fundamental Propositions stated in *The Secret Doctrine* which should be ever borne in mind. They are:

"(a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE, on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. . . .

"(b) The Eternity of the Universe *in toto* as a boundless plane; periodically the 'playground of numberless Universes incessantly manifesting and disappearing,' called 'the manifesting stars,' and the 'sparks of Eternity.' . . .

"(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law, during the whole term. . . ."

The oldest religions of the world are said to be the Indian, the Mazdean and the Egyptian; next comes the Chaldaean, the outcome of these. Then — some time later — comes the Jewish, and afterwards the Christian, and others.

Among the ancient Teachings brought to light by H. P. Blavatsky in *The Secret Doctrine* is the description of the five great continents corresponding to the five Root-Races of mankind, of which we today are the Fifth. She elected to call these continents:

"I. 'The Imperishable Sacred Land.'

"II. The 'HYPERBOREAN' . . . the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the 'Hyperborean' travel every year. . . . Greenland and Spitzbergen are the remnants. . . .

"III. 'Lemuria' . . . extending from Madagascar to Ceylon and Sumatra . . . from the Indian Ocean to Australia. . . .

"IV. 'Atlantis.'

"V. 'America.'"

H. P. Blavatsky tells us that the Secret Doctrine on which her great work is based

"is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e. g.*, even in the exotericism of the Purânas. But such is the mysterious power of Occult [Theosophical] symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down, and explain, in the

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bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs."

The traditions of old were checked, tested, and verified by the independent visions of great Adepts — that is to say men who have developed and perfected their physical, mental, psychic, and spiritual organizations. No vision of one Adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other Adepts, and by centuries of experience.

This ancient teaching has, as the fundamental law in its system, the central point from which all emerges, around and towards which all gravitates, and upon which is hung all its philosophy, the One Homogeneous Divine SUBSTANCE-PRINCIPLE, the One Radical Cause. Its *Impersonality* is the *fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself.

Then we learn that everything in the Universe, though from one point of view it is called *Mâyâ*, is, throughout all its kingdoms, *conscious*, *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men, says H. P. Blavatsky, must remember that, simply because *we* do not perceive any sign of consciousness which we can recognise, say in stones, we have no right to say that no consciousness exists there.

And in this connexion one is reminded of that saying of Jesus, quoted in the New Testament, when the Pharisees urged him to rebuke his followers who were praising him with a loud voice because of the mighty works they had seen, "I tell you that, if these should hold their peace, the stones would immediately cry out" (*Luke*, xix, 40).

H. P. Blavatsky says that there is no such thing as either 'dead' or 'blind' matter, as there is no 'blind' or unconscious Law. These find no place among the conceptions of Occult (Theosophical) Philosophy. And she adds:

"The Universe is worked and guided from *within outwards*. As above so it is below, as in heaven so on earth; and man, the microcosm, is the living witness to this Universal Law, and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body, can take place unless provoked by an inward impulse, given through one of these three functions named, so with the external or manifested Universe."



P. A. MALPAS

THEOSOPHY has never claimed to be anything new — on the contrary, it is as old as the world. What the word *does* indicate is that there is such a thing as *wisdom* and *knowledge* about divine things; that

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all need not be merely beliefs and speculations. But with the degradation of man's divine powers during the present Dark Ages it came to be thought that no man *knew* anything divine and all knowledge must rest on mere brain-mind belief. Hence arose much misunderstanding and absurd claims on the part of many officials of various kinds that they *knew* what they *believed* and that ordinary men must believe what they said. Theosophy remained in the background almost unknown; official and formal beliefs had no use for it; on the contrary, they most cordially loathed the idea of anyone interfering with their usurped preserves.

Therefore all the beliefs in the world that have ever had the slightest foundation in truth have been and are more or less corrupted Theosophical propositions. It is truly wonderful how subtilly some such doctrines have become changed in formal beliefs.

Much insistence in Theosophy is laid on the twin doctrines of Rebirth and Karma. These are the doctrines of Rebirth all through nature for the ultimate purpose of working out the law of compensation to a finish until a perfect balance is reached. It is easy for Westerners to recognise the doctrine of Karma in the flat assertions that "what a man sows that he shall also reap"; "with what measure ye mete it shall be measured unto you," and similar aphorisms. They are so familiar that everyone agrees with them and very few *act* as if they considered them serious. It is a part of the work of Theosophists to drag these doctrines out of mere fossilization into vivid life.

Look at what they become when degraded into formal beliefs! Reincarnation has become with millions a thoroughly misunderstood thing called 'resurrection' (in part), with bitter arguments and oppressive dogmas as to what it means and what it doesn't. Certainly it has many phases, some rather surprising; but in general this is what 'resurrection' is, the old Theosophical doctrine of 'Reincarnation' in one of its forms.

As for Karma — the law of compensation — it has become with many the doctrine of the "eye for an eye and tooth for a tooth." This is an absolutely correct doctrine, we are assured by those who have studied deeply into nature's laws; but the degradation and formality make a hell of it when they allow it to be supposed that *we are personally* expected to apply it. If we do we simply increase the evil. But the Law, — 'God' in technical personal theology, if you like, — will see to it in due time. *Our* business is not to become mixed up in it more than we can help; our work is to harmonize things instead of making more and worse Karma for the future by usurping what we think are the functions of the Law. The statement that "whoso sheddeth man's blood, by man shall his blood be shed," has nothing whatever in it to say that *we* are to do the horrible work. And yet for formal and personal reasons, how many selfish men

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have used this proverb as an excuse for killing others in war, on the scaffold, or in any other vile way! It is a mere statement of a fact in nature that we have to avoid if we can so far as we are personally concerned. As Reincarnation has been in part turned into the Resurrection, so Karma has become the Last Judgment.

So with every belief. Almost every doctrine of Theosophy, based on truth ascertained by those who know, has been degraded, sometimes almost unrecognisably so for people who *will not* think, and the resulting harm to that stupid unthinking humanity has been incalculable.

Even the word 'faith' or *belief* in Europe for the last two thousand years has been made to serve a mistaken purpose. The word in the Greek writings which we translate 'faith' and use as if it meant mere brain-mind *belief*, never meant that at all. It means *knowledge* based on the exercise of the higher powers of the soul. Power-seekers soon degraded this to mean what *they* call *knowledge* based on psychism — the most mischievous and most unreliable of guides, that most deadly world of folly.

There are those who say that the Christian Bible is Theosophical from start to finish. This would be true if all the corruptions had been taken out and then the correct reading applied to the remainder. Unfortunately there are not many who know what is corrupted and what is not. What is genuine is identical with the ancient beliefs of all nations; and the ancient beliefs that belong to all nations alike are in their origin Theosophical. So Theosophy is not by any means a new religion nor a destroying religion; it is Religion itself, and can be expressed in terms of any single religion; but what it does destroy are the corruptions and accretions that have moss-covered most religions of the world. For this reason it is always met with much opposition from those who have neither a proper understanding of the facts nor a divine urge to take Truth wherever they find it.



MARY L. STANLEY

FAR away in the dim past, before man had appeared on this planet, before this world even existed at all in its present form, there was the Law. Unchanging, immutable, just, like a vast framework, this Law spreads along the ages, and men play their little part within its confines.

Universes come to manifestation and fade away, worlds come and go, nations rise and fall, men live and die, and all these things are little

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happenings in the one grand scheme. The Law takes its course, and we have perforce to bow before its immutable decree. Not understanding, we feel as though we are being driven hither and thither aimlessly.

But although we are wandering through the material plane, with our grand soul-possibilities shut up, as it were, in the flesh, with apparently everything to discourage us and no light anywhere, yet there is that within us, call it what you will, a spark, a ray, *Soul*, which *has* the knowledge of what it all means, and which *has* the power to tear away the veils which hide the truth; for just as in the seed of the lotus there is a model of the perfect flower, just as each drop of water in the ocean reflects the sky, so in each one of us is the perfect representation of the universe.

There has always been Truth in the world, and there have always been Teachers for those who would accept them; but how very few have ever accepted, or do ever accept, a true Teacher? Truth must be sought for, strived for, sacrificed for; and when the seeker comes to a point when he needs help, a helping hand will be stretched out to him, for there are Elder Brothers watching.

Because there has always been Truth in the world, and because the majority had to be taught in parables and symbols, strange, mystical stories have come down to us from all countries. Some of these stories are crude, and perverted almost out of all recognition, whilst others are strangely beautiful. They are clothed in the scenery and surroundings of the countries from which they come, and for those who read them with understanding they open up mystery after mystery.

We find teachings about the dual nature of man, about the law of Karma, about the elemental forms of life, and about the hidden forces in Nature, etc. We are made to feel very humble, and at the same time very confident: humble because we are little creatures in the midst of much vastness; confident, because we have within us the capabilities of gods.

If we really studied these 'fairy'-stories, we should realize the essential oneness of all religions, which are like branches of a large tree, the name of which is Truth. These branches spread outwards, and assume different shapes and sizes, according to the different conditions under which they grow; but travel back along them and we find that they all spring from one parent stem.

Because of the wealth of hidden truth in 'fairy'-stories, they have an atmosphere of purity and beauty about them which can often awaken an answering echo in our hearts; just as music, painting, the roll of words, in fact, rhythm in any form can do.

The mysteries which are such mysteries to us are only so because we are not in tune with Nature. There are answers to our questions written

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large all around us, and we cannot see to read them; there are the resolutions of all our discords sounding, and we cannot hear; there is beauty past belief, and we cannot sense it.

We need to go much closer to Nature. Feel her heart-beats and regulate our own pulse by them; listen for the note she sounds and attune our own to it; look for the color and beauty that she clothes herself with and be beautiful likewise! So, by strengthening her pulse, swelling her music, adding to her beauty, and being at one with her, we shall be in harmony and at peace, and shall therefore *know*.



F. KEEP

THEOSOPHY is the name adopted by H. P. Blavatsky from the Neo-Platonists of the second and third centuries to express the modern exposition, adapted to present-day needs, of the tenets of the ancient Wisdom-Religion.

This Secret Doctrine, taught for thousands of years in the schools of the Mysteries during the dark ages, was known to all men in ancient times, before the darkness of ignorance descended like a pall over the nations, bringing wars, pestilence, and famine in its train. H. P. Blavatsky explains that only a small portion of the doctrine can be given out at present, and even that small portion is put forward suggestively, not didactically, with an appeal to the student's intuition, not in text-book form.

These teachings are sacred, and to put them forward in text-book form, as though to be learnt, or 'got up,' as we say, for examination purposes, we consider to be sacrilege. This is explained fully in the preface to the *Theosophical Manuals*. The teachings are now brought forward again to help all men to understand themselves and their true position in life, and to gain a true perspective of the real purpose of life, the keynote of which, we are taught, is harmony in nature, and in human life, conscious harmony, *i. e.*, co-operation, or Universal Brotherhood.

There was once, H. P. Blavatsky tells us, a universal system of knowledge, of which all men were participants, when Divine Teachers and Kings, men of a previous age, who had attained divine wisdom, were the Helpers, openly and freely, of mankind. These Helpers of man still preserve the knowledge for humanity.

We have traveled far and descended intellectual and moral valleys since then, and the very knowledge of the existence of divine Teachers has faded from the minds of men; but an attempt is made, we are told,

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at the end of every century, to bring the ancient truths before men again. Now at last success has come. The messenger of the Elder Brothers, H. P. Blavatsky, and her successors W. Q. Judge and Katherine Tingley, have established before the world the truths of the Wisdom-Religion, and the opportunity is once more offered to mankind to tread the small, old path of duty, of self-discipline and sacrifice for the good of others, of humanity, the path that leads up, up out of the mists of the valley, into the sunlight of eternal truth.

Man, taught the ancients, epitomizes the whole universe. Within him are to be found the connecting threads of all the great forces of nature, and he faithfully reflects the power of those forces in little. More than this, the ancient teaching was that man is the crown of creation, and is essentially divine, a spark of the one Flame that animates all things. Beyond the mere form, physical or other, beyond the animal consciousness, and the desires and appetites, beyond the emotions and the mere logical reasoning of the brain-mind, Man is a Thinker, whose thoughts embrace the Universe, and who outlives many successive Universes.

Vague pictures meet us, all down the ages, of gods and goddesses, spirits and daemons, dimly understood and superstitiously revered, pictured on rock and tomb, on temple-wall and papyrus, and in the living tradition of many nations. Theosophy brings the magic wand of Truth that calls these dim shapes into life and meaning, and connects them up with the history of mankind.

The history of all the gods and goddesses of the different nations is merely the history, as the ancients taught, and as H. P. Blavatsky explains at length in Volume II of *The Secret Doctrine*,—the history of humanity itself in the different stages of its evolution and progress.

Beyond the gods and goddesses, spirits, angels and daemons, and all the host of fairies and elemental lives in nature, there looms up the majestic figure of Man, the Thinker, enthroned, with calm eyes looking out into space beyond the clouds, most ancient, who is thinking all this, and for whom this whole Universe exists. Every human being is a Son of Man, and all are Brothers, Sons of the Supreme.

Now what have this wonderful history, and these marvelous facts of prehistoric times, to do with us? Theosophy teaches that we all live many times on earth, and that, as the *Bhagavad-Gîtâ* expresses it, there never was a time when we did not exist, and so we also took part in that ancient time; we participated in the god-like knowledge of the early ages of mankind, and we have it in our power to regain that knowledge in even fuller form. Not in one life-time. No, not in one life-time probably; but all cause of fear or apprehension is removed by the ancient teaching,


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now again before the world in its Theosophical garb, for, as we have lived many lives on earth in the past, so we shall again in the future. The past is certain; the future is safe; let us cast aside all fear and attend to the present moment, convinced *now* that we are divine in essence and may become so in fact at any moment, performing the duty of the moment, meditating on the Self within and on the spiritual unity of all mankind.

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A. M. DE LANGE

(An Address delivered at the Parliament of Peace and Universal Brotherhood, Convoled by Katherine Tingley, and held in June 1915, at the International Theosophical Headquarters, Point Loma, California)

HE cordial invitation to be a representative of our dear, small country of Holland and to speak a few words about peace to the inhabitants of this vast country of America and to the members of this Parliament from abroad, gave me not only a happy feeling, but I consider it to be a great honor and a high privilege.

To me there are two prominent points by which the ideals of everlasting and universal peace are more certain to be reached. First we all have to keep our thoughts and minds constantly alert, to find those feelings that we are sure will be welcomed from their hearts by our fellow-creatures. By doing so, the great stumbling-block of separateness and misunderstanding will slowly be pushed backward; and I believe that it will not be very difficult to find the keynote of one universal idea in our era of war and brutality; for to me the peoples of all the nations no doubt are all longing for peace, even though it may be that their motives are more or less different.

Then, a second, more important, point has to be taken into consideration, and we shall have to pay the greatest attention to it, and that is the following: we have to identify ourselves as human beings, and we have to learn to appreciate the *divergency* in special traits of character which mark the different nationalities, knowing that such a divergency is an essential law in nature. We see all around us how nature displays an endless variety in all other kingdoms, and we recognise in such the perfection of the universe. Why then should we want or expect to make

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ourselves an exception to this law, and why should we not learn our lesson from it

The ancient Chinese philosophy, the Egyptian wisdom, the Oriental occultism, the Greek's divine glory, the Russian mysticism, the German culture of philosophy and science, the French elegance and innate taste, the Italian sense for art, the American ideals and energy, the Dutch domesticity, etc., (perhaps even our marked stubbornness) are all forces, from which our present civilization is the outgrowth; but we have to bear in mind that the result has not reached its finality, and could never come to such an exaltation as we might wish and expect, because we have lost the knowledge of the ancients, who subjugated the outer to the inner life. Instead of this we have built vast monuments and cathedrals that were like the tombs of human spirituality, reminding us only that once a divine spark illuminated our mankind.

Moreover, we have lost the sense to adapt our own characteristics to other ones; we have not yet been able to bring harmony among those mental and spiritual forces with which we are so richly endowed. We must learn to harmonize, to utilize, all divergency and varieties, just as the artist-painter needs and uses all the colors on his palette, in order to blend them in endless shades before he can express his conception, before he will be able to bring on to his canvas the richness of his creation. This is what we must learn to do; nor is it as difficult as it may appear.



"IN this virtuous voyage of thy Life, hull not about like the Ark, without the use of Rudder, Mast or Sails, and bound for no port. Let not Disappointment cause Despondency, nor Difficulty Despair. Think not that you are sailing from Lima to Manillia, when you may fasten up the rudder, and sleep before the wind; *but expect rough seas, flaws and contrary Blasts;* and 'tis well if by many cross tacks and veerings you arrive at the port; *for we sleep in lions' skins in our progress unto Virtue, and we slide not, but climb unto it.* . . . Rest not in an ovation, but a triumph over thy passions; let Anger walk hanging down the head; let Malice go maniced, and Envy fettered after thee. Behold within thee the long train of thy Trophies, not without thee. Make the quarrelling Lapithytes sleep, and Centaurs within lie quiet. *Chain up the unruly Legion of thy brest; lead thine own captivity captive, and be Caesar within thyself.*"—SIR THOMAS BROWNE

“THE WINE OF LIFE”

[A translation of an article which appeared in “Öresundsposten of Hälsingborg, Sweden, on April 28, 1925, and written by a regular contributor to that paper, who signs himself ‘Litqs.’]

FOR those who see in Theosophy a valuable message to all who are seeking the truth, Katherine Tingley's new book, *The Wine of Life*, came as a bright and happy Easter greeting. And those who heretofore have feared the new teaching as some kind of paganism, should be pleased to find a Christian title on a Theosophical book. For this cannot be interpreted in any other way than as an opportunity for a reconciliation. And to explain and reconcile the different world-religions is the very thing that Theosophy is aiming at.

When Katherine Tingley called her book ‘The Wine of Life’ she evidently had in mind the ancient symbolical significance of this word. As we know, ‘wine’ is a symbol, the inner meaning of which is the liberator of the spirit from the bonds of matter. The study of the history of comparative religion explains this further. Here I will limit myself to pointing out a couple of places in the Gospel where spiritual life or divine inspiration is explained by the word ‘wine’ metaphorically used. First, then, we have the parable of the wine and the bottles. Just as the bottles hold the wine, so the body is the house where lives the soul. But these two natures are closely connected with each other, and there is a constant interplay and interaction between the two. This duality of our being explains the struggle that is ever going on within us, but it also points to the opportunity and possibility of evolution and perfection. A clean life is the road that leads to this inner harmony.

On the other hand, without our knowing it, there is a constant change taking place within us. The life of mankind is like the life of one great organism, and the life of the individual is a picture in a small way of the larger life of the whole organism. It is therefore natural that the river of life, no matter in what way we understand this word, is pulsating from the heart of the world through each individual all the way to the very extreme limits of the universe, just as the sap of life rises through the trunk of the vine and flows out into all its living branches. Each and every one may thus come in contact with the spiritual currents out in the great world if he only wishes to.

And finally we are told about the mystical union that only the divine wine can achieve for us. The Middle Ages, considering the simple truths

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of the Gospel too commonplace, created the legend of the Holy Grail, and the sacred chalice, according to the story, was kept by knights in the inmost recesses of the great Temple.

Why then should not we, the prosaic men and women of the twentieth century, stop for a moment to contemplate the solemn thoughts of the Wise Ones of bygone ages when brought to us in a poetic form? The older the vintage the more exquisite the flavor of the wine. And the same holds true about him who seeks to know the ancient wisdom. The three fundamental religious truths that I have hinted at in the three parables about the wine are not only Christian, or only Theosophical, but they partake of both, and are, moreover, applicable to the whole of humanity. No matter what religious belief a man may have, no matter what nation he may belong to, he can always understand the idea of the duality of human nature, or realize the spiritual and natural oneness of human kind, and that within each human being there is something divine which is his essential and true self.

It has been a current idea that Theosophy is one of the secret, occult sciences. This is true in the sense that it may be called occultism. But Theosophically speaking this simply means the science of Being and of right living. Right living is always difficult for those who are not actuated by principles in their actions. Theosophy teaches, however, the optimistic thought that life is joy, and that the Kingdom of Heaven is right at hand for every one who will make an effort to reach it. That men were born in sin is a legend from the Middle Ages unsupported by the Bible, and in evident opposition to the teachings of Christ himself, and his apostles. As a matter of fact, each one of us, even the weakest, constantly finds himself within the reach of opportunities for growth and evolution. Fearlessness is the simple means that leads to a recognition of the soul, the Divine.

The preciousness of the moment is touched upon. And not only is that moment sacred when the evening star rises on the heavens, but also the moment when the dawn breaks to a new day.

"Listen to the salutation of the Dawn!

Look to this day, for it is Life, the very Life of Life.

In its brief course lie all the possibilities and Realities of your existence.

The Bliss of Growth —

The Glory of Action,

The Splendor of Beauty.

For yesterday is already a Dream, and tomorrow is only a Vision,

But today well lived makes every yesterday a Dream of Happiness, and every tomorrow
a Vision of Hope.

Look well therefore to this day! Such is the Salutation of the Dawn."

This regeneration of life, which thus becomes not only a vague hope but a living reality, has to begin in the individual. Madame Tingley

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turns here particularly to woman as the guardian of the home, and the educator of the children.

Madame Tingley points out that much is lacking in the relationship between human beings. The lost chord in human life is altruism, or unselfishness. One aspect of the practical realization of this thought is the Theosophical activities among prisoners, which primarily center in an effort to inspire the unfortunates with a new courage, and a conviction that in spite of all there will always be another chance for them to begin life over again in a better way.

• War, Madame Tingley says, is a deliberate absurdity, a confession of our weakness. War by no means makes for heroism, or creates it, nor does prolonged peace enervate a people. Common sense and the knowledge of the idea of Universal Brotherhood should be sufficient to make impossible such catastrophic outbreaks of brutality which threaten to destroy our civilization.

In 'the Sermon on the Mount' Katherine Tingley finds most beautiful thoughts about the divine nature of man, and the author recurs time and again to the great importance of those words for our lives. The God within us is a Christian thought, and so is the light after death. But these two teachings are also fundamental truths of Theosophy. And thus if you understand these two teachings you may be said to have found the uniting link between the old philosophical and religious systems of thought. The teaching of Reincarnation is fundamentally nothing but the natural conclusion of these two ideas: that the soul continues and grows even after death, till the time when it shall go out no more but remain in the light.

Madame Katherine Tingley is one of the great ones of inspired, spontaneous oratory. The thoughts which have now been gathered into a book originally came to the author, and they were given out by her, while she was standing before great attentive audiences. It was then that they were taken down, and they therefore bear the unmistakable mark of their origin. The very character of inspiration is such that it must be recognised wherever it be found. To one who has so made her message a part of herself as has Katherine Tingley, Theosophy verily becomes the great hope for the world. When the Christos-spirit, from having been an empty name, has become a living reality, then we shall have the proof that men have consciously begun drinking of the wine of life, and then they will become living, fruit-bearing branches of the Great Vine.

— LITOS ·

THE SOUL OF A REGIMENT

TALBOT MUNDY



SO long as its colors remain, and there is one man left to carry them, a regiment can never die; they can recruit it again around that one man, and the regiment will continue on its road to future glory with the same old traditions behind it and the same atmosphere surrounding it that made brave men of its forbears. So although the colors are not exactly the soul of the regiment, they are the concrete embodiment of it, and are even more sacred than the person of a reigning sovereign.

The First Egyptian Foot had colors — and has them still, thanks to Billy Grogram; so the First Egyptian Foot is still a regiment. It was the very first of all the regiments raised in Egypt, and the colors were lovely crimson things on a brand new polished pole, cased in the regulation jacket of black waterproof and housed with all pomp and ceremony in the mess-room at the barracks.

There were people who said that it was bad policy to present colors to a native regiment; that they were nothing more than a symbol of a decadent and waning monarchism in any case, and that the respect which would be due them might lead dangerously near to fetish-worship. As a matter of cold fact, though, the raw recruits of the regiment failed utterly to understand them, and it was part of Billy Grogram's business to instil in them a wholesome respect for the sacred symbol of regimental honor.

He was Sergeant-Instructor William Stanford Grogram, V. C., D.S.M., to give him his full name and title, late a sergeant-major of the True and Tried, time expired, and retired from service on a pension. His pension would have been enough for him to live on, for he was unmarried, his habits were exemplary, and his wants were few; but an elder brother of his had been a ne'er-do-well, and Grogram, who was of the type that will die rather than let any one of his depend on charity, left the army with a sister-in-law and a small tribe of children dependent on him. Work, of course, was the only thing for it, and he applied promptly for the only kind of work that he knew how to do.

The British are always making new regiments out of native material in some part of the world; they come cheaper than white troops, and, with a sprinkling of white troops in among them, they do wonderfully good service in time of war — thanks to the sergeant-instructors. The officers get the credit for it, but it is ex-non-commissioned officers of the Line

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who do the work, as Grogam was destined to discover. They sent him out to instruct the First Egyptian Foot, and it turned out to be the toughest proposition that any one lonely, determined, homesick fighting-man ever ran up against.

He was not looking for a life of idleness and ease, so the discomfort of his new quarters did not trouble him over-much, though they would have disgusted another man at the very beginning. They gave him a little, whitewashed, mud-walled hut, with two bare rooms in it, and a lovely view on three sides of aching desert sand; on the fourth was a blind wall.

It was as hot inside as a baker's oven, but it had the one great advantage of being easily kept clean, and Grogam, whose fetish was cleanliness, bore that in mind, and forbore to grumble at the absence of a sergeants' mess and the various creature comforts that his position had entitled him to for years.

What did disgust him, though, was the unfairness of saddling the task that lay in front of him on the shoulders of one lone man; his officers made it quite clear that they had no intention of helping him in the least; from the Colonel downward they were ashamed of the regiment, and they expected Grogam to work it into something like shape before they even began to take an interest in it.

The Colonel went even further than that; he put in an appearance at Orderly Room every morning and once a week attended a parade out on the desert where nobody could see the awful evolutions of his raw command, but he actually threw cold water on Grogam's efforts at enthusiasm.

"You can't make a silk purse out of a sow's ear," he told him a few mornings after Grogam joined, "or well-drilled soldiers out of Gypsies. Heaven only knows what the Home Government means by trying to raise a regiment out here; at the very best we'll be only teaching the enemy to fight us! But you'll find they won't learn. However, until the Government finds out what a ghastly mistake's being made, there's nothing for it but to obey orders and drill Gypsies. Go ahead, Grogam; I give you a free hand. Try anything you like on them, but don't ask me to believe there'll be any result from it. Candidly I don't."

But Grogam happened to be a different type of man from his new Colonel. After a conversation such as that, he could have let things go hang had he chosen to, drawing his pay, doing his six hours' work a day along the line of least resistance, and blaming the inevitable consequences on the Colonel. But to him a duty was something to be done; an impossibility was something to set his clean-shaven, stubborn jaw at and overcome; and a regiment was a regiment, to be kneaded and pummelled and damned and coaxed and drilled, till it began to look as the True and Tried used to look in the days when he was sergeant-major.

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So he twisted his little brown mustache and drew himself up to the full height of his five feet eight inches, spread his well-knit shoulders, straightened his ramrod of a back and got busy on the job, while his Colonel and the other officers did the social rounds in Cairo and cursed their luck.

The material that Grogram had to work with were *fellaheen* — good, honest coal-black negroes, giants in stature, the embodiment of good-humored incompetence, children of the soil weaned on raw-hide whips under the blight of Turkish misrule and Arab cruelty. They had no idea that they were even men till Grogram taught them; and he had to learn Arabic first before he could teach them even that.

They began by fearing him, as their ancestors had feared every new breed of task-master for centuries; gradually they learned to look for instant and amazing justice at his hands, and from then on they respected him. He caned them instead of getting them fined by the Colonel or punished with pack-drill for failing at things they did not understand; they were thoroughly accustomed to the lash, and his light swagger-cane laid on their huge shoulders was a joke that served merely to point his argument and fix his lessons in their memories; they would not have understood the Colonel's wrath had he known that the men of his regiment were being beaten by a non-commissioned officer.

They began to love him when he harked back to the days when he was a recruit himself, and remembered the steps of a double-shuffle that he had learned in the barrack-room; when he danced a buck and wing dance for them they recognised him as a man and a brother, and from that time on, instead of giving him all the trouble they could and laughing at his lectures when his back was turned, they genuinely tried to please him.

So he studied out more steps, and danced his way into their hearts, growing daily stricter on parade, daily more exacting of pipe-clay and punctuality, and slowly, but surely as the march of time, molding them into something like a regiment.

Even he could not teach them to shoot, though he sweated over them on the dazzling range until the sun dried every drop of sweat out of him. And for a long time he could not even teach them to march; they would keep step for a hundred yards or so, and then lapse into the listless shrinking stride that was the birth-right of centuries.

He pestered the Colonel for a band of sorts until the Colonel told him angrily to go to blazes; then he wrote home and purchased six fifes with his own money, bought a native drum in the bazaar, and started a band on his own account.

Had he been able to read music himself he would have been no better.

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off, because of course the *fellaheen* he had to teach could not have read it either, though possibly he might have slightly increased the number of tunes in their repertory.

As it was, he knew only two tunes himself — “The Campbells Are Coming,” and the National Anthem.

He picked the six most intelligent men he could find and whistled those two tunes to them until his lips were dry and his cheeks ached and his very soul revolted at the sound of them. But the six men picked them up; and, of course, any negro in the world can beat a drum. One golden morning before the sun had heated up the desert air the regiment marched past in really good formation, all in step, and tramping to the tune of “God Save the Queen.”

The Colonel nearly had a fit, but the regiment tramped on and the band played them back to barracks with a swing and rhythm that was new not only to the First Egyptian Foot; it was new to Egypt! The tune was half a tone flat maybe, and the drum was a sheepskin business bought in the bazaar, but a new regiment marched behind it. And behind the regiment — two paces right flank, as the regulations specify — marched a sergeant-instructor with a new light in his eyes — the gray eyes that had looked out so wearily from beneath the shaggy eyebrows, and that shone now with the pride of a deed well done.

Of course the Colonel was still scornful. But Billy Grogram, who had handled men when the Colonel was cutting his teeth at Sandhurst, and who knew men from the bottom up, knew that the mob of unambitious countrymen, who had grinned at him in uncomfortable silence when he first arrived, was beginning to forget its mobdom. He, who spent his hard-earned leisure talking to them and answering their childish questions in hard-won Arabic, knew that they were slowly grasping the theory of the thing — that a soul was forming in the regiment — an indefinable, unexplainable, but obvious, change, perhaps not unlike the change from infancy to manhood.

And Billy Grogram, who above all was a man of clean ideals, began to feel content. He still described them in his letters home as “blooming mummies made of Nile mud, roasted black for their sins, and good for nothing but the ash-heap.” He still damned them on parade, whipped them when the Colonel wasn’t looking, and worked at them until he was much too tired to sleep; but he began to love them. And to a big, black, grinning man of them they loved him.

To encourage that wondrous band of his, he set them to playing their two tunes on guest nights outside the officers’ mess; and the officers endured it until the Colonel returned from furlough. He sent for Grogram

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and offered to pay him back all he had spent on instruments, provided the band should keep away in future.

Grogram refused the money and took the hint, inventing weird and hitherto unheard-of reasons why it should be unrighteous for the band to play outside the mess, and preaching respect for officers in spite of it. Like all great men he knew when he had made a mistake, and how to minimize it.

His hardest task was teaching the Gypies what their colors meant. The men were Mohammedans; they believed in Allah; they had been taught from the time when they were old enough to speak that idols and the outward symbols of religion are the sign of heresy; and Grogram's lectures, delivered in stammering and uncertain Arabic, seemed to them like the ground-plan of a new religion. But Grogram stuck to it. He made opportunities for saluting the colors — took them down each morning and uncased them, and treated them with an ostentatious respect that would have been laughed at among his own people.

When his day's work was done and he was too tired to dance for them, he would tell them long tales, done into halting Arabic, of how regiments had died rallying round their colors; of a brand new paradise, invented by himself and suitable to all religions, where soldiers went who honored their colors as they ought to do; of the honor that befell a man who died fighting for them, and of the ten-fold honor of the man whose privilege it was to carry them into action. And in the end, although they did not understand him, they respected the colors because he told them to.

II

WHEN England hovered on the brink of indecision and sent her greatest general to hold Khartum with only a handful of native troops to help him, the First Egyptian Foot refused to leave their gaudy crimson rag behind them. They marched with colors flying down to the steamer that was to take them on the first long stage of their journey up the Nile, and there were six fifes and a drum in front of them that told whoever cared to listen that "The Campbells were coming — ohoh! ohoh!"

They marched with the measured tramp of a real regiment; they carried their chins high; their tarbooshes were cocked at a knowing angle and they swung from the hips like grown men. At the head of the regiment rode a Colonel whom the regiment scarcely knew, and beside it marched a dozen officers in like predicament; but behind it, his sword strapped to his side and his little swagger-cane tucked under his left arm-pit, inconspicuous, smiling and content, marched Sergeant-Instructor

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Grogram, whom the regiment knew and loved, and who had made and knew the regiment.

The whole civilized world knows — and England knows to her enduring shame — what befell General Gordon and his handful of men when they reached Khartum. Gordon surely guessed what was in store for him even before he started, his subordinates may have done so, and the native soldiers knew. But Sergeant-Instructor Grogram neither knew nor cared.

He looked no further than his duty, which was to nurse the big black babies of his regiment and to keep them good tempered, grinning and efficient; he did that as no other living man could have done it, and kept on doing it until the bitter end.

And his task can have been no sinecure. The Mahdi — the ruthless terror of the Upper Nile who ruled by systematized and savage cruelty and lived by plunder — was as much a bogey to peaceful Egypt as Napoleon used to be in Europe, and with far more reason. Mothers frightened their children into prompt obedience by the mere mention of his name, and the coal-black natives of the Nile-mouth country are never more than grown-up children.

It must have been as easy to take that regiment to Khartum as to take a horse into a burning building, but when they reached there not a man was missing; they marched in with colors flying and their six-fife band playing, and behind them — two paces right flank rear — marched Billy Grogram, his little swagger-cane under his left arm-pit, neat, respectful and very wide awake.

For a little while Cairo kept in touch with them, and then communications ceased. Nobody ever learned all the details of the tragedy that followed; there was a curtain drawn — of mystery and silence such as has always veiled the heart of darkest Africa.

Lord Wolseley took his expedition up the Nile and reached Khartum, to learn of Gordon's death, but not the details of it. Then he came back again; and the Mahdi followed him, closing up the route behind him, wiping all trace of civilization off the map and placing what he imagined was an insuperable barrier between him and the British — a thousand miles of plundered, ravished, depopulated wilderness.

So a clerk in a musty office drew a line below the record of the First Egyptian Foot; widows were duly notified; a pension or two was granted; and the regiment that Billy Grogram had worked so hard to build was relegated to the past, like Billy Grogram.

Rumors had come back along with Wolseley's men that Grogram had gone down fighting with his regiment; there was a story that the band had been taken alive and turned over to the Mahdi's private service, and

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one prisoner, taken near Khartum, swore that he had seen Grogram speared as he lay wounded before the Residency. There was a battalion of the True and Tried with Wolseley, and the men used methods that may have been not strictly ethical in seeking tidings of their old sergeant-major; but even they could get no further details; he had gone down fighting with his regiment, and that was all about him.

Then men forgot him. The long steady preparation soon began for the new campaign that was to wipe the Mahdi off the map, restore peace to Upper Egypt, regain Khartum and incidentally avenge Gordon. Regiments were slowly drafted out from home as barracks could be built for them; new regiments of native troops were raised and drilled by ex-sergeants of the Line who never heard of Grogram; new men took charge; and the Sirdar superintended everything and laid his reputation brick by brick, of bricks which he made himself, and men were too busy under him to think of anything except the work in hand.

But rumors kept coming in, as they always do in Egypt, filtering in from nowhere over the illimitable desert, borne by stray camel-drivers, carried by Dervish spies, tossed from tongue to tongue through the fish-market, and carried up back stairs to Clubs and Department Offices. There were tales of a drummer and three men who played the fife and a wonderful mad *feringhee* who danced as no man surely ever danced before. The tales varied, but there were always four musicians and a *feringhee*.

When one Dervish spy was caught and questioned he swore by the beard of the prophet that he had seen the men himself. He was told promptly that he was a liar; how came it that a *feringhee* — a pork-fed, infidel Englishman — should be allowed to live anywhere where the Mahdi's long arm reached?

"Whom God hath touched ——" the Dervish quoted; and men remembered that madness is the surest passport throughout the whole of Northern Africa. But nobody connected Grogram with the *feringhee* who danced.

But another man was captured who told a similar tale; and then a Greek trader, turned Mohammedan to save his skin, who had made good his escape from the Mahdi's camp. He swore to having seen this man as he put in one evening at a Nile-bank village in a native *dhow*. He was dressed in an ancient khaki tunic and a loin-cloth; he was bare-legged, shoeless, and his hair was long over his shoulders and plastered thick with mud. No, he did not look in the least like a British soldier, though he danced as soldiers sometimes did beside the camp-fires.

Three natives who were with him played fifes while the *feringhee* danced, and one man beat a drum. Yes, the tunes were English tunes, though very badly played; he had heard them before, and recognised

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them. No, he could not hum them; he knew no music. Why had he not spoken to the man who danced? He had not dared. The man appeared to be a prisoner and so were the natives with him; the man had danced that evening until he could dance no longer, and then the Dervishes had beaten him with a *koorbash* for encouragement: the musicians had tried to interfere, and they had all been beaten and left lying there for dead. He was not certain, but he was almost certain they were dead before he came away.

Then, more than three years after Gordon died, there came another rumor, this time from closer at hand — somewhere in the neutral desert zone that lay between the Dervish outpost and the part of Lower Egypt that England held. This time the dancer was reported to be dying, but the musicians were still with him. They got the name of the dancer this time; it was reported to be Goglam, and though that was not at all a bad native guess for Grogram, nobody apparently noted the coincidence.

Men were too busy with their work; the rumor was only one of a thousand that filtered across the desert every month, and nobody remembered the non-commissioned officer who had left for Khartum with the First Egyptian Foot; they could have recalled the names of all the officers almost without an effort, but not Grogram's.

III

EGYPT was busy with the hum of building — empire-building under a man who knew his job. Almost the only game the Sirdar countenanced was polo, and that only because it kept officers and civilians fit. He gave them all the polo, though, that they wanted, and men grew keen on it, spent money on it, and needless to say, grew extraordinary proficient.

And with proficiency of course came competition — matches between regiments for the regimental cup, and finally the biggest event of the Cairo season, the match between the Civil Service and the Army of Occupation, or, as it was more usually termed, "The Army vs. The Rest." That was the one society event that the Sirdar made a point of presiding over in person.

He attended it in *mufti* always, but sat in the seat of honor, just outside the touch-line, half way down the field; and behind him, held back by ropes, clustered the whole of Cairene society, on foot, on horseback and in dog-carts, buggies, gigs and every kind of carriage imaginable. Opposite, and at either end, the garrison lined up — all the British and native troops rammed in together; and the native population crowded in between them wherever they could find standing-room.

It was the one event of the year for which all Egypt, Christian and Mohammedan, took a holiday. Regimental bands were there to play

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before the game and between the *chukkers*, and nothing was left undone that would in any way tend to make the event spectacular.

Two games had been played since the cup had been first presented by the Khedive, and honors lay even — one match for the Army and one for the Civil Service. So on the third anniversary feeling ran fairly high. It ran higher still when half time was called and honors still lay even at one goal all; to judge by the excitement of the crowd, a stranger might have guessed that polo was the most important thing in Egypt. The players rode off to the pavilion for the half-time interval, and the infantry band that came out on to the field was hard put to it to drown the noise of conversation and laughter and argument. At that minute there was surely nothing in the world to talk about but polo.

But suddenly the band stopped playing, as suddenly as though the music were a concrete thing and had been severed with an ax. The Sirdar turned his head suddenly and gazed at one corner of the field, and the noise of talking ceased — not so suddenly as the music had done, for not everybody could see what was happening at first — but dying down gradually and fading away to nothing as the amazing thing came into view.

It was a detachment of five men — a drummer and three fifes, and one other man who marched behind them — though he scarcely resembled a man. He marched, though, like a British soldier.

He was ragged — they all were — dirty and unkempt. He seemed very nearly starved, for his bare legs were thinner than a mummy's; round his loins was a native loin-cloth, and his hair was plastered down with mud like a religious fanatic's. His only other garment was a tattered khaki tunic that might once have been a soldier's, and he wore no shoes or sandals of any kind.

He marched, though, with a straight back and his chin up, and anybody who was half observant might have noticed that he was marching two paces right flank rear; it is probable, though, that in the general amazement, nobody did notice it.

As the five debouched upon the polo ground, four of them abreast and one behind, the four men raised their arms, the man behind issued a sharp command, the right-hand man thumped his drum, and a wail proceeded from the fifes. They swung into a regimental quickstep now, and the wail grew louder, rising and falling fitfully and distinctly keeping time with the drum.

Then the tune grew recognisable. The crowd listened now in awe-struck silence. The five approaching figures were grotesque enough to raise a laugh and the tune was grotesquer, and more pitiable still; but there was something electric in the atmosphere that told of tragedy, and

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not even the natives made a sound as the five marched straight across the field to where the Sirdar sat beneath the Egyptian flag.

Louder and louder grew the tune as the fifes warmed up to it; louder thumped the drum. It was flat, and notes were missing here and there. False notes appeared at unexpected intervals, but the tune was unmistakable. "The Campbells are coming! Hurrah! Hurrah!" wailed the three fifes, and the five men marched to it as no undrilled natives ever did.

"Halt!" ordered the man behind when the strange cortège had reached the Sirdar; and his "Halt!" rang out in good clean military English.

"Front!" he ordered, and they "fronted" like a regiment. "Right Dress!" They were in line already, but they went through the formality of shuffling their feet. "Eyes Front!" The five men faced the Sirdar, and no one breathed. "General salute — pre-sent arms!"

They had no arms. The band stood still at attention. The fifth man — he of the bare legs and plastered hair — whipped his right hand to his forehead in the regulation military salute — held it there for the regulation six seconds, swaying as he did so and tottering from the knees, then whipped it to his side again, and stood at rigid attention. He seemed able to stand better that way, for his knees left off shaking.

"Who are you?" asked the Sirdar then.

"The First Egyptian Foot, sir."

The crowd behind was leaning forward, listening; those that had been near enough to hear that gasped. The Sirdar's face changed suddenly to the look of cold indifference behind which a certain type of Englishman hides his emotion.

Then came the time-honored question, prompt as the ax of a guillotine — inevitable as Fate itself:

"Where are your colors?"

The fifth man — he who had issued the commands — fumbled with his tunic. The buttons were missing, and the front of it was fastened up with string; his fingers seemed to have grown feeble; he plucked at it, but it would not come undone.

"Where are —"

The answer to that question should be like an echo, and nobody should need to ask it twice. But the string burst suddenly, and the first time of asking sufficed. The ragged, unkempt, long-haired mummy undid his tunic and pulled it open;

"Here, sir!" he answered.

The colors, blood-soaked, torn — unrecognisable almost — were round his body! As the ragged tunic fell apart, the colors fell with it; Grogram caught them, and stood facing the Sirdar with them in his hand. His bare chest was scarred with half-healed wounds and criss-crossed with the

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marks of floggings, and his skin seemed to be drawn tight as a mummy's across his ribs. He was a living skeleton!

The Sirdar sprang to his feet and raised his hat; for the colors of a regiment are second, in holiness, to the Symbols of the Church. The watching, listening crowd followed suit; there was a sudden rustling as a sea of hats and helmets rose and descended. The band of four, that had stood in stolid silence while all this was happening, realized that the moment was auspicious to play their other tune.

They had only one other, and they had played "The Campbells are coming" across the polo field; so up went the fifes, "Bang!" went the drum, and, "God Save Our Gracious Queen" wailed the three in concert, while strong men hid their faces and women sobbed.

Grogram whipped his hand up to the answering salute, faced the crowd in front of him for six palpitating seconds, and fell dead at the Sirdar's feet.

And so they buried him; his shroud was the flag that had flown above the Sirdar at that ever-memorable match, and his soul went into the regiment.

They began recruiting it again next day round the blood-soaked colors he had carried with him, and the First Egyptian Foot did famously at the Atbara and Omdurman. They buried him in a hollow square formed by massed brigades, European and native regiments alternating, and saw him on his way with twenty-one parting volleys, instead of the regulation five. His tombstone is a monolith of rough-hewn granite, tucked away in a quiet corner of the European graveyard at Cairo — quiet and inconspicuous as Grogram always was — but the truth is graven on it in letters two inches deep:

HERE LIES A MAN




"THERE is a certain ready, glad responsiveness to superior authority, which is altogether manly, wholesome, and noble. This can be trusted as loyal and dependable.

"There is also an equally ready, glad subserviency: menial, mean, rotten; disloyal even to itself, which will fail any trust when its petty interests cease to be served. Meantime the service of such is like that of an undertrained valet, enthusiastic, obtruding and over-attentive,— a nuisance."— *F. M. P.*

THE STORY OF KALANDA

P. A. MALPAS

VI — THE WESTERN MISSION

HE Golden Age of the Maurya Adept Kings of Magadha progressed to its culmination. This flash of sunlight into the dark troubled pages of history was not beclouded before the world had had the chance to know that a reign of Universal Brotherhood is practicable and a thousand times preferable to any other — and the key to its outer door is *Work*. “Let small and great exert themselves!”

The years passed, and if echoes of wars and changes reached India and penetrated the bazaars of Pâtaliputra, they affected the country little or not at all. The Good Law is not a Law of idleness and the whole people were too busy to be selfish, to fight and quarrel and kill, either in strife or ‘sport.’ Certainly there was that ‘India’ beyond the Indus, reaching vaguely to the Persian boundaries and the great burning deserts of the West, and there you could find turmoil and strife enough, for there were Greeks and Persians, Carmanians, Gedrosians, Afghans, and Hillmen, all subject to the Law of Self and therefore never at peace. Of this ‘India’ and the fairy-tales that reached them from East of the Indus; of the actual history that such people as Megasthenes related; of the boastful imaginings of the Grecian mind, there were ‘historians’ galore who made history at their pleasure.

There is an old sailor’s yarn — a most absurd tissue of salty imaginings — which ends with the positive proof of all that the ancient mariner who tells the tale says, and consists in the possession of the very matchbox which the skipper — the teller of the most absurd fairy-tales of all — gave him in the course of the events related in the narrative. He produces it and ends his yarn with the convincing remark, “And there’s the empty matchbox the Captain gave to me!”

We are writing fiction and it cuts us to the heart to belittle the masterpieces of artists in the same trade — most of them far superior to ourselves; but it must be done. So we will say again that a large part of the Greek ‘history’ of India, as we have it, is merely an empty matchbox. If you like to look at it and deduce that its possession ‘proves’ that Alexander penetrated beyond the Indus and ‘conquered India,’ we can only express the pious hope that some day we shall be able to make

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our fiction as convincing. Perhaps, who knows, our matchbox may have a few matches still left in it?

We are at the year 287 A. B. Since Our Lord the Buddha died in 543 B. C., that would be 256 'B. C.'

The land is sown with dagobas and stûpas and monuments; hundreds of rocks and pillars bear inscriptions of the Good Law, intended to be carried out to the letter and *lived* in the life of men, and truly so lived and so carried out. It was in that small distinction that Buddhism differed from the religions of the rest of the world at that time — it was practical and to be made practical, not kept for Sunday only, nor confined to 'respectable' people.

Around the court of Dharmâśoka were 70,000 monks and priests. Judging them by their own standards — who can do more? — less civilized peoples will often say that they were lazy do-nothings, eating their heads off at the expense of the state and of the workers. That would be so among the crude blatant 'civilizations' of one-time Babylonia, of Rome, of a later India, of Gaul and Britain and many another country that glories in its civilization like an ostrich with its head in the sand. But here it was not so. These priests and monks lived on the daily dole of a handful or two of rice freely and voluntarily given them by their well-wishers. In exchange, their every thought was in the moral and spiritual world, which was their work-bench, and no easy one at that. They were forever forging clean unselfish thoughts to people the atmosphere of the world and make it purer for ages to come and generations yet unborn, besides their own world of the day. — A laughable idea, truly, to us of 'civilization.' But a very genuine and useful one, for all that.

Meanwhile it was so. Thousands upon thousands of spiritually-minded human beings kept the atmosphere clear for their beloved land and for other lands in due proportion, and by *coincidence* we find that India lived through a glorious golden age — the Age of the Mauryas. Certainly there were thousands and thousands of selfish minds working against them; but no matter; for a brief space of history the spiritual good held the mastery and the world is everlastingly the better for it.

Of such was an aged monk whom we see at the court. One has to call him aged, but of a truth he is only a boy of eighty or so. The peaceful unwearing life that these people lead in the body does not age them soon. The fine routine and clean moderate diet keeps away sickness, and peace of mind enables them to sleep in such a way that the body is not aging in the night hours. Some, even, it is said, are so expert at really going to sleep when they close their eyes that they *die*. The body is not worn with dreams and night-thoughts, and they can add to the life of an ordi-

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nary man of the world all the years saved by them from physical wear in this way. Suppose then that this old monk is eighty. Suppose that he has learnt the trick of really sleeping instead of going through the mad fever we call sleep, at the age of twenty. Granted that a third of our lives is spent in 'sleep.' Then at eighty he is no older physically than an ordinary man of sixty. Add yet again a common-sense use of food for sustaining the body and not for so choking the furnaces of life that tremendous energy must be spent in consuming the surplus; add half-a-dozen other little secrets of the real life of which the physical is only an incident, and you will see that a few men at eighty can easily be more vigorous than most men of forty. They can even wear the body away in many a pursuit of strenuous duty and yet themselves be no more aged than the average man of sixty. In short, age is not a matter of years alone.

So this yellow-robed, bearded monk is, as we have said, a mere boy of eighty. His kindly and benevolent eye is as bright as it was sixty years and more ago. He has staff and begging bowl wherewith to seek the small portion of rice for his daily sustenance. His hair is white, it is true, but it is still luxuriant. His bearing is erect, and about his whole person is an indescribable air of calm that is in itself fascinating.

(To be concluded)

BLUEN BLOSSOM

HON. NAN INO HERBERT-COOPER, BARONESS LUCAS



THE whole world was glad in tender green and fruit-blossom; every leaf and grass-blade spread the fullness of its life to the sunlight; a warm ripple of life stirred in the grass around Penédri's head, and the trees dipped in the wind above her. It was the last great triumph of Spring, and as she listened, Penédri heard the soft hum of the myriad voices from all the growing things around her rise stronger and stronger and then break forth into one great wave of song that swept all through the Forest, leaping from wood to wood and from hill to hill like a fire of music, kindling as it passed the inner life of things.

Then Penédri's eyes, piercing through the maze of greenness and song, found a misty inner world of faint forms and figures, the inner thoughts of all growing things.

From out of that dimness there came toward her shadowy figures of old long-robed men, and beyond them a cavalcade of knights. Slowly

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they gathered about her and quietly they talked amongst themselves. "It is the maid," said one. "She who was the Priestess of Tre-Ogis when we were still as men. Ah! little daughter, thou wert the child of Spring then, a child of pure white blossom, that knewest the voices of woods and didst keep thine altar-fire burning. But thou didst choose to be like unto the Spirit of the Ages and cross the Mead of Bluen Blossom to search the deeper ways of Summer and leave thy life of simple wisdom. All is as thou wouldst have had it; and in repayment for thy choice thy wisdom has gone from thee, and tomorrow thou shalt become the wife of a King, with jewels to thy head and riches to thy hand."

"But I know it all, the memory is still mine," cried Penédri fiercely. "And I will not be wedded, . . . I will come back to thee. Now . . . now . . . this living moment."

"Child, thou madest thy choice many lives ago. Abide thou in that choice!"

A cloud was passing over the sun, and a shadow fell across them; and looking up they saw far away in the depths of the sky the Spirit of the Ages pass from the Fields of Spring into the Meads of Bluen Blossom. "She passeth even as thou hast passed, into the ways of Summer, O child who wert once of us. Come, O Brothers, back into the dimness — our day is passed — we are forgotten!"

And with those words they left her and passed back into the green of the Forest once more, and Penédri looking up saw again the great figure in the sky passing down the last blue-flowered slope and reaching the heavy shade of the Summer-Woods.

Ever since Penédri first lay down that morning on the turf a change had fallen on the land, the fresh exhilaration of Spring was gone and the voices of the Forest came in the deeper tones of Summer.

"She passeth even as thou hast passed," repeated Penédri; and she rose to follow the path that wound away to the Palace. And as she rose a leaf of silvery green fluttered down from her hair and she caught it and caressed it, then gazed with wondering eyes, for at her touch it throbbed and quivered and then was lost to sight and then came once more, as faint and elusive as that Inner World she had seen; and then Penédri fell upon her knees with a sob of sudden joy, for there within her hands was a tiny dream-like child — a child only seen by her eyes, only known to her heart.

"They told me that I had forgotten, lost, or thrown aside, the wisdom of those earlier days," she cried, "but it is not so, for is not this the flame-like spirit of wisdom come back to me? Is not this faerie child the voice of that Inner Wisdom I had near forgotten; is it not the memory of those sunlit days come back to my heart once more, come back in faerie form?"

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Is it not the Star of my dreams come to lead me onward to higher, better things, who yet shall teach me to read again the life that is all around me, the wisdom of woods and winds and stars? My heart has searched in blindness and yet even so has found. Once more will I be a child of Spring . . . and yet and yet what were the words? 'She passeth even as thou hast passed.' Oh sorrowful way, thou art mine! There is no life but the life of sorrow for me. Oh, my Dream-Star! guide me even in these the heavy woods of Summer," cried Penédri, the tears falling fast; and rising she crossed the glade of fading bluebells and passed into the woods beyond, carrying the Star-Child with her.

For seven weeks the wedding-feasts were held at the old King's Castle, and folk said such joyous time had never before been known among common men; but long before the feasting ended some said the young Queen was drooping and her eyes were growing dim, and when the weeks had turned to months the Queen was no longer young to the eyes of her people. She passed on the ways of her life like some silent shadow — like a dimly colored shadow of the stately, silent Queens of the moldering tapestry that lined her Hall. And wherever Queen Penédri went, there was the unseen Star-Child whispering to her of the Ancient People of the Spring, of the rites and temples of the olden days, of the great White Spirits and the silent speech of all the things around her, till the Queen sickened for her freedom.

And then of a sudden great changes came for all one bitter month; the young King, Penédri's Lord, fell ill and died, and the Queen sickened and lay exceeding near to death. Light first broke when word was spread throughout the kingdom that an heir was born, but even then men feared that the Queen must pass away, following her Lord.

All through those long succeeding days of her sickness the Queen lay calling, calling for the flowery deeps of the Bluen Mead, and crying to the Child of Dreams to cool the aching of her heart with the light of its starry eyes.

But at last the fever ebbed and the Queen crept back into life, a life that filled from hour to hour with a thousand strange new hopes and joys and tender cares. "There is but one sole aim left me," pondered Penédri, "for does not the whole of my strength belong to the little king? For what else have I been drawn back into my life but to guide him in his helplessness and hold the land in keeping for him?"

And so she took her place once more in the old throbbing world of regal cares and courtly pleasures, seeking in vain to lose her sadness in her joy of the little king, hurrying from her queenly duties to find peace and safety in gazing on the child. Yet even with eyes and heart thus

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strained upon him, that little shadow from the Spring Woods lay next her heart and filled her life with its murmurings.

As the Spring drew near the Queen would lie for hours with her baby in her arms gazing out across the lands, and her waiting-women wondered that such great unrest should be gathered in her eyes.

"Thou canst not forget me," sang the shadow, "for I am more nearly a part of thee than even thy child. Spring is coming, coming, and the woods are whispering in their new life. Turn and listen, O Summer-Queen, and come back — come back again."

And with the words a little fluttering breeze came up from the wooded valleys that stirred the deepest yearnings in Penédri's heart and brought tears from her heart. "I am not strong enough," she wailed. "I can no longer remain torn between the two. Oh, Spring, that I might come with thee! . . . that I might choose again and live thy life! But I have chosen, and I have passed the Bluen Meads. My child and I yet must wander in these woods."

The Queen, winding her mantle round her, sped out into the misty night. "Oh night of the sorrowful wind, I am come, I am come, I am free!" she whispered faltering through the dew-wet grass. "Oh Spring, I am with thee once more, I am alone with thee and thy children this hour, even though my way lieth not with thee . . . for I am lost in the Woods of Summer.

"Take thy child once more, take the star of my life quickly, for I cannot wait, I have chosen and must abide my choice . . . take him from me while yet I have the strength of my word. Oh far-spreading Spirit of Night! Oh Stars so great with tears! Oh fresh green things! Oh dew of the Night! Oh Innermost Spirit of Wisdom! Take back that which thou gavest. Oh wait, and linger yet a little longer, for I will win back to thy side though it be not till twice ten thousand years have passed. Oh that I too might come and retrace my steps through the Meads of Bluen Blossom! — But I may not. Farewell, oh dwellers in my heart!"

And the Queen laid the shadowy child in a bosom of fern and turned away that her aching heart might see him no more, but the tears choked her and she fell and lay amid the dew-hung flowers, sobbing forth her sorrow to the night. Softly, softly, the peace of the silence fell around her like the falling of dew, and hushed her to sleep, and then there came a figure blown like a waft of moon-lit mist among the trees, that bent and kissed her on the brow.

And in the early morning, when the frightened huntsmen came searching through the Forest, they found the still cold body of the Queen, resting amid the flowers, and a little tender leaf clasped in her hand.

THEOSOPHICAL ITEMS OF INTEREST

For Members of the Universal Brotherhood and Theosophical Society

THE Leader is planning to leave the International Headquarters the first week in June, and to go directly to Sweden for the purpose of inaugurating the second session of the Râja-Yoga Free Summer-School, at Visingsö, which she established there last year.

According to present plans she will be accompanied by Mrs. E. A. Neresheimer, who will travel as a companion, as special **The Forthcoming European Lecture-Tour** Crusade-Correspondent, and as a speaker and writer in English, German, and French. Katherine Tingley's traveling secretary, Mr. Iverson L. Harris, will also accompany her, as will Mr. Lars Eek, who will be most useful, first in Sweden as a teacher at the Visingsö school, and an interpreter, and later in Germany, also as an interpreter. Mr. Eek is a gifted speaker and is a perpetual fountain of Theosophical enthusiasm and loyalty. Mr. William Stull, a comparatively new Râja-Yoga Student, will accompany the party for the sake of his health and education.

It is still undecided how long the Leader will remain in Sweden. Further details of her itinerary will be announced later. It is almost certain that she will spend some time in Germany, and also visit Holland and probably England.



Among the many hundreds of distinguished people who have visited the International Theosophical Headquarters at Point Loma at different times, none has been more appreciative of the work here being carried on under the direction of Katherine Tingley, than was Prof. Dr. Rolf Hoffmann,

**Prof. Dr. Rolf
Hoffmann Visits
Lomaland**

Vice-President and Founder of the International Academy of Philosophy at Erlangen, Bavaria, Germany.

Dr. Hoffmann arrived in San Diego on April 26th, and remained for two weeks at the International Theosophical Headquarters, Point Loma, as the Leader's guest. During that time he met individually or collectively all the resident members at the International Theosophical Headquarters, talked intimately with the Leader and members of her Cabinet, visited the different departments of Theosophical activities, enjoyed several Lomaland concerts, heard one of the Leader's stirring extemporaneous public addresses in the Memorial Temple of Peace, witnessed a Râja-Yoga School demonstration, and was entertained at the homes of various members residing at the Headquarters or nearby. Dr. Hoffmann attended both the rehearsals and the performance of *The Eumenides* in the Greek Theater. He was accorded a reception by the Leader in her new grand salon, at which a number

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of citizens of San Diego, prominent in cultural, social, legal, military and naval circles, were present.

Dr. Hoffmann also visited many points of interest in and around San Diego, including a trip into the mountains, and expressed his delight with all he saw.

One of the most interesting events of his stay was the planting of a tree by the Leader on the grounds of the School of Antiquity, to represent the establishment of new brotherhood work, not only for Germany but for all Europe, as a result of Prof. Hoffmann's visit. Among the speakers on this occasion, besides our distinguished visitor, the Leader and members of her cabinet, was Hon. Frank G. Finlayson, Presiding Justice of the District Court of Appeal, Division 2, Los Angeles, who is an enthusiastic and devoted member of the Universal Brotherhood and Theosophical Society.

On Wednesday morning, May 6th, there appeared in *The San Diego Union*, an interview with Prof. Hoffmann, written by Mr. J. F. Loba, one of the *Union's* staff-reporters. Although Prof. Hoffmann has always held strictly aloof from party politics, some of his views, as reported by his interviewer, are of general interest. The following are extracts from the interview referred to:

"Dr. Hoffmann, who is touring the United States for the purpose of visiting its great educational centers and institutions, has been the guest of Mme. Katherine Tingley on Point Loma for the past few days. . . .

"Dr. Hoffmann is anything but the caricaturist's figure of a German professor. He is of medium stature, clean-shaven, plump, with clear blue eyes and brown hair. He has an engaging smile and a modest way of expressing his opinions so as to keep himself in the background and the idea to the fore. . . .

" 'It is true,' he said, 'that General Von Hindenburg heads the Monarchist party. But the monarchists alone would not have been strong enough to elect him president. Two other factors entered into the election. You must remember that Hindenburg is the most popular old man in Germany. When the revolution came and the monarchists were running away in disorder, he refused to leave his post. He stayed with his army and led it home in order, instead of leaving it to get back as best it could. So he won the undying love of all the people. The more important thing is that he is felt to be the strongest man in Germany, and the people feel that only a strong man can keep Germany united and lead her to peace and prosperity again.' . . .

" 'The fundamental difference between education here and in Europe, I find, is the difference in freedom. In Europe the children are too closely directed. In this country it is just the other way.' . . .

"He had noted especially, he said, the joy with which the Lomaland children attacked the tasks assigned them. . . .

"Eager to see a lasting peace and prosperity in all of Europe, Dr. Hoffmann expressed the belief that some day Europe will see the light and will choose co-operation as the substitute for staggering competition. . . .

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"Dr. Hoffmann is very much interested in the Theosophical educational methods and its philosophy of brotherhood and international friendship.

"When he leaves San Diego within the next few days, he will go direct to San Francisco, from where he will visit the State University and Leland Stanford University. Then he will return to the east, visiting as many as possible of the great educational institutions, especially in the east.

" 'When I return to Germany,' he said, 'I am to write a series of articles for the press on my impressions of America. Europe's ideas of America are very vague, and are based on the letters and the lectures of men who visited this country anywhere from fifty to a hundred years ago. I shall try to correct the existing impression, and to clarify the ideas that have been given. Europe and America can mean much to each other if they will get acquainted.' "



Extensive preparations have been made and are still being made by the Leader and her assistants for the opening of the Râja-Yoga Free Summer-School on the island of Visingsö, Sweden, Thursday June 25th, to continue for six weeks, namely until August 13th.

**The Râja-Yoga
Free Summer-
School at Vi-
singsö, Sweden**

Under Katherine Tingley's personal direction, Miss Anna Sonesson, directress of the children's Lotus Group and the Girls' Club for Higher Education in Stockholm, will be the superintendent of the School at Visingsö. Miss Sonesson spent a number of years at the International Theosophical Headquarters, Point Loma, and rendered invaluable assistance to the Leader's work in Sweden last year, both as a teacher at the Summer-School, and as interpreter of Katherine Tingley's public addresses throughout that country. Miss Sonesson, with Miss Anna Månsson, who directs the children's Lotus work and Theosophical Sunday-School at Malmö, and Direktör E. A. Gyllenberg, Business Manager of the affairs of the Universal Brotherhood and Theosophical Society in Sweden, have already been to Visingsö to make preliminary preparations for the Summer-School, and will be there again several days before the opening of the school, in order to have everything in readiness.

Applications for enrolment in the school are coming into the Leader's office from all over Sweden — from as far north as Gävle and as far south as Malmö, from Stockholm on the east coast to Göteborg on the west. In some cases parents are enrolling as many as four children.

For the information of those who may have claimed or heard claimed to the contrary, it should be stated that the Râja-Yoga Summer-School at Visingsö does not teach Theosophy — at least not Theosophy in the sense that its opponents define it. But if teaching children how to study, how to apply themselves, how to concentrate their minds on their duties, how to keep their bodies clean, their minds active and their lives pure and sweet, is teaching Theosophy (which of course it is in a very broad sense), then every right-thinking person will welcome Katherine Tingley's Summer-School.

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The Swedish public is not stupid, and in the course of time they will hear and know enough of the Râja-Yoga Summer-School at Visingsö, and of its success, to be able to distinguish between the true and the false. Even at Point Loma, Theosophy is not taught the Râja-Yoga children, and no pupil, from the youngest to the oldest, is required to study Theosophy nor expected to become a Theosophist.

But if, as we claim, Theosophy is synonymous with Truth, then if Katherine Tingley teaches correct English or French, classical music, elementary hygiene, clean morals, and a love for the best in the culture of all countries, she is teaching at least one aspect of Theosophy. But surely this is, or ought to be, equally one phase of Christianity. So, good pastors, *pax vobiscum!*

Moreover, it is strictly against the policy and implicit directions of Katherine Tingley that any attempt should ever be made by the members of the Universal Brotherhood and Theosophical Society to 'convert' anyone to Theosophy. Theosophy must win its followers by its own intrinsic appeal to the reason, to the heart, and to the soul. One does not 'convert' another to Astronomy, to Mechanics, to Electricity, nor to any truly scientific or religious philosophy. These things speak for themselves.



On May 17th Katherine Tingley announced that the Sunday-services in the Memorial Temple of Peace at the International Theosophical Headquarters would be closed for the summer. At this season of the year there

Sunday Services Cease for the Summer

are few visitors to the city of San Diego, and Californians themselves spend most of their Sunday afternoons on the seashore or in the mountains. A lengthy report of the Leader's stirring closing address will be published in the next issue of THE THEOSOPHICAL PATH.

As for the impression made upon those who attend these Sunday-services, the following, written by Leonard Lester, is of interest:

"It is a great privilege to be present at these inspiring Sunday afternoon services. . . . It is certain that the visitors and strangers who hear Katherine Tingley's wonderful addresses, following every word with such absorbed attention, are surprised out of their ordinary selves for the time being. Something speaks to them 'with authority, and not as the scribes.' They seem lifted out of the whirr of the brain-mind for the time being. Looking around upon the faces after the services are over, they seem to bear unconscious witness to some new experience — as though the wave of a new influence had bathed them — like a child's first view of the ocean. One thinks of those mystical lines of Wordsworth where he speaks of those —

'Blank misgivings of a Creature
Moving about in worlds not realized
High instincts before which our mortal nature
Did tremble like a guilty thing surprised.'

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"The symposium impressed me as the most convincing and effective exposition of the kind, of the Theosophical teachings, I have ever heard,—the essence of their message brought into focal relation with the people. Behind it one felt the shaping power of a master hand. And its performance moved with a naturalness, a sustained interest, and a rounded completion that carried conviction through the power of simple, transparent sincerity and truth."



Elsewhere in these pages will be found appreciative reviews of Katherine Tingley's new book, *The Wine of Life*,—one from *The Manchester City News* (Manchester, England), and the other from *Öresundsposten* (Hälsingborg, Sweden).

Success of "The Wine of Life"

But perhaps the most interesting proof of its success comes from Mr. H. T. Patterson, Assistant Manager of The Theosophical Publishing Company, who writes:

"A most satisfactory phase of Theosophical activities is the rapidly increasing sale of Theosophical literature. Of this satisfactory aspect of the work the unprecedented sale of Katherine Tingley's latest literary outpouring, *The Wine of Life*, is the most satisfactory. Since the book first appeared about April 1st, the orders have poured in to such an extent that the sales have kept steadily ahead of the output of the well-equipped Aryan Theosophical Press, so that even now The Theosophical Publishing Company is behindhand in taking care of the demands for the book.

"The sale of *The Wine of Life* is, however, by no means the only encouraging feature of this department of the regenerative efforts of that which is done at Point Loma and from there affects the whole world, from the spiritually minded portion, through the intellectual part, down to the mass of humanity too engrossed in the daily routine of bread-getting and home-sustaining and material sustenance-winning to think they have time to spare to give more than passing attention to a study of the higher aims of existence.

"It is significant from what varied quarters of the earth people are sending for our Theosophical books—from New Zealand, from Australia, from the islands of the Pacific, from China, from Siberia, from Central America, from South America, from Cuba, from Porto Rico, from Sweden, from Finland, from Germany, from England and Wales, from all over the United States—from everywhere imaginable. People who seek such literature are in earnest and are a potent factor in the life of the world, especially in the impress they give to its future. They are the ones who will blaze the trail to *everlasting peace*.



Our members in Europe will be interested to learn that Mr. Milko Voglar, our new Jugoslavian musical comrade, who came to Visingsö last summer all the way from Vienna to meet the Leader, and thereafter accompanied her

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Milko Voglar for several weeks on her lecture-tour, has at last
Arrives in arrived in Lomaland, after some heart-rending ex-
Lomalandperiences at Ellis Island, New York — the result of
the new U. S. Immigration laws. Comrade Voglar
was finally admitted to this country, largely through the Leader's efforts,
very ably seconded by Col. Wm. O. Gilbert, who was then in Washington,
but is now in Paris and will return 'home' to Lomaland as soon as his affairs
in the French capital are settled.

Comrade Voglar has fallen happily into the life and work at Lomaland,
and shows the same spirit of devotion and willingness to serve which so
characterized his work all through Europe last year.



Comrade J. H. Venema and his devoted wife are most active as usual
with the Lotus-Group, the Boys' Brotherhood Club, and the Girls' Club
at The Hague. Under the auspices of the International Brotherhood League
(unsectarian), they arranged an elaborate public pro-
Râja-Yoga is gram for the evening of Saturday, March 21st, in the
Alive at big hall of Pulchri Studio. Comrade Venema writes:
The Hague "Our program contains Râja-Yoga from beginning

to end. The preparation has entailed a good deal of work, but as much
Râja-Yoga along with it, for there is much spirit among the young people.
The rehearsals of 'The Little Philosophers' by the children of the Lotus-
Group have been very satisfying. All the young people are busy in prepara-
tion. This work causes us to live in stirring times. We shall give people an
idea of real Râja-Yoga, as far as we possibly can."

Comrade Arie Goud, Director of the Universal Brotherhood and Theo-
sophical Society in Holland, continues to work with unflagging devotion to
promote its best interests in The Netherlands. In this he is ably assisted by
his brother, Jan, and many other faithful members throughout the country.
Madame de Lange's devotion and loyalty are also fully appreciated by her
old comrades at the International Theosophical Headquarters.



The following is from a letter recently received by one of the officers
of the Headquarters staff, from Henry C. Johnson, Superintendent of the
Public Schools of San Diego, California:

Words of "The splendid co-operation that we have had from
Appreciation the Theosophical Institute during my superintendency
has been wonderful. The Society has always stood for the very best things
in education for the children of the city, and I certainly am very grateful
for this co-operation, and hope to know you all better from now on."



A recent visitor to Lomaland — not a member of the Universal Brother-

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hood and Theosophical Society — speaks with wonder and enthusiasm of what has been accomplished by our Leader. He mentioned “the clean, bright, joyous, happy feeling at the Theosophical Services in the Memorial Temple of Peace — in such contrast to most churches.”

A Visitor's Impressions of Lomaland

Speaking of the Râja-Yoga students who took part in the program he said: “That is the finest body of young men and women I have ever seen. It is a great relief to see clean, clear-eyed, manly young men, who appear so capable, and good-looking young ladies, neither bold nor shy, who do not paint their faces nor use lip-sticks.”

And a regular attendant at the Theosophical services writes:

“The services we are privileged to attend each week are an inspiration to us all and an urge to live in harmony with the Divine plan; to strive to live clean, unselfish, and intelligent lives; to care for home-duties conscientiously, and to be true, not only to ourselves, even in the smallest acts of our lives, but to be true to our fellow-men, doing unto others as we would they should do unto us. “As Katherine Tingley has said, ‘There is no limit to the love of God. There is no limit to the possibilities of man.’ ”



There are recompenses in life in the form of gratitude for services rendered — recompenses which come without being sought. Such is to be found

Parents' Appreciation

in the following outpouring of a grateful mother's heart for what Katherine Tingley and Râja-Yoga training did for her boy. She writes:

“My love and appreciation is so deep for all that was done at Point Loma for my boy. I attribute his great success in this life to the loving care and teachings he received during his attendance at the Râja-Yoga School and College.”

And Mr. W. E. Small, President of the Georgia Casualty Company, after a recent visit to his son, for many years a Râja-Yoga Student, wrote to Katherine Tingley:

“It is a great joy to have been, even for so short a time, with the ‘boy,’ and I am so thankful to note his gradual development and the unfolding of a splendid character, his earnestness in combating and overcoming his own problems, his sincerity and enthusiasm in going about his daily tasks. In no other environment could he possibly have gone so far and I am ever thankful to you and the patient teachers who have been responsible for this.”

In a similar vein Mrs. Edith Kahlson, Directress of the Göteborg Center of the Universal Brotherhood and Theosophical Society, who has been visiting Lomaland for some months, writes:

“Here is the source of life, and it depends only on ourselves if we will drink from it. During the few months that I have been visiting at the heart of the Society, to which I have the privilege of belonging, I have learned so much that I wonder if anywhere else I should have been able to assimilate

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as much during the rest of my life. I have found that I have been able to give my children the most precious help, just through my letters written from here. And they, it seems to me, for the first time are fully grasping what their mother has desired and wished for them and whither her silent thoughts have gone."

And another grateful parent writes:

"I must try to express how extremely thankful I feel for all Katherine Tingley and her assistants have done for my boy, who returned to my home after being in the Râja-Yoga School for nine years, a very, very much better young man than he possibly could have been under my care, or in any other school. . . ."



On May 1st, a well-known Czechoslovak professor and lecturer, for seventeen years teacher of languages at the University of Prague, visited the International Theosophical Headquarters. Our **Czech Educator Visits Lomaland** Czech comrade, V. T. Barborka, who with Secretary Joseph Fussell and others, escorted Professor Mor-kóvin about the grounds, submits the following about the visit:

"He was simply overwhelmed by the courtesy shown him, and expressed his heart-felt gratitude. He asked Mr. Fussell for some lantern-slide views of our Headquarters work, which he wants to show in his lectures in Czechoslovakia. . . . Being a Russian, he knows of Theosophy through Madame Blavatsky's writings. . . ."

"While roaming around in Siberia during his banishment he also came to Vladivostok, and as he gazed upon the blue waters of the Pacific he suffered great agonies, to think of America on the other side of the ocean, yet impossible to reach, and with no way to escape; so he tried going the other way by land. As he drove up our hill and all of a sudden saw the great waters of the Pacific, the sight of it and the peace of our Headquarters so overwhelmed him that he went along with us as in a dream. Being very deeply impressed, he can do a great deal for our movement."



On Friday evening, May 1st, the San Diego Branch of the Universal Brotherhood and Theosophical Society conducted its first public meeting, assisted by members from the International Theosophical Headquarters. The program consisted of a symposium on Karma, and addresses by the President, Brother Joseph H. Fussell, and by Mrs. Leoline L. Wright. The musical numbers were furnished by Mr. and Mrs. Kurt Reineman. There was a most interested and appreciative audience, some of whom applied for membership.

At the members' meeting the preceding week, the Leader was present and spoke extemporaneously. Her remarks are so very helpful and of such general interest, that the Recorder has obtained her permission to have them reported in full in the next issue of THE THEOSOPHICAL PATH. RECORDER

GREEK ART LIVES ANEW

SUPERB PRESENTATION OF "THE EUMENIDES" OF AESCYLUS, AT THE
GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS,
POINT LOMA, CALIFORNIA

LEONARD LESTER



NOTHING quite comparable to this latest presentation of *The Eumenides* of Aeschylus has hitherto been realized even in the most noteworthy performances of this and other classic plays which have made the Greek Theater at Point Loma famous as an international Temple of the Muses.

There is today a growing consciousness of the greatness of the ancients, a suspicion that the deeper sources of their inspiration are unknown to or unrecognised by modern scholarship, or buried in the literal interpretation of the surviving classic texts, mangled or obscured as they often are by centuries of vandalism, neglect, or ignorant commentary and interpolation. To this fact every translator of the dramas of Aeschylus has borne witness. But in spite of all the divergencies of opinion, the enthusiasm of the deeper students of Poetry has ever been kindled by the sublimity and profound meaning which insouls the surviving creations of this greatest of Greek dramatists, whose works may be studied in more than one good English translation. But all Drama, and pre-eminently Greek Drama, is conceived of as something to be actually portrayed, and when known only through the printed page, its pregnant meaning, lacking the vital clothing of action and form as a living imbodiment of the idea, is robbed of its graphic imaginative appeal and can be appreciated only as literature.

It is, therefore, a rare privilege for lovers of classic art, indeed, for all lovers of the beautiful — to witness a Greek play so superbly realized as it was by Katherine Tingley and her student-players in the presentation given on the evening of May 7th, and in a setting of such surpassing loveliness.

Touching this deeper note of harmony evoked in the close presence of Nature, one recalls a stray thought of Walt Whitman where he records some of the influences which molded his inner life: "It makes such a difference", he says, "*where* you read." And of the ancient Greek poets and other classics: "I have wondered since why I was not overwhelmed by those mighty masters. Likely because I read them as described, in the full presence of Nature, under the sun, with the far-spreading landscape and vistas, or the sea rolling in." And this subtil co-operation of Nature, of the mystic association of environment with the receptive mind and heart of man when attuned to some deeper chord of feeling, is a truth which comes to be realized in a new way in the presence of a play so significant and amidst surroundings so enchanting.

Perhaps the crowning impression of this performance was the spirit of simple grandeur and utter sincerity which pervaded it. But within this

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simplicity, this chaste symmetry of outline, lay a strange impressiveness. There is a quality in this play that demands that it be taken seriously, whether you will or no. Its theme possesses a secret commanding power to hold and fascinate an audience, foreshadowing a world of intense meaning veiled within the lights and shadows of its symbolism, and this provocative quality is itself an appeal — a challenge — to the intuition of the spectator. Most impressive was the beauty of its realism through which the vital power of great creative art lived and glowed with a gem-like splendor and richness of color, yet broad in the flowing harmony of its movement and design; all this combined simplicity and richness of effect being achieved by a surprising economy of means and effort.

The beauty of the architectural framework of the theater is centered in the chaste little Doric Stoa. Standing there in its stately proportions, gleaming white against the background of ocean and sky, one is conscious of the silent harmony of its appeal — an altar-shrine of Peace shedding its calm influence throughout the moving drama of human error, struggle, aspiration, self-conquest, and final redemption. And over-arching, pervading all was the unspoiled freedom of Nature — no artifice of stage-craft and paint, but living reality, enfolding the portrayal of a still deeper reality, and it is to voice this deeper reality — to reveal the grandeur and mystery of the Soul of Man — that the Higher Drama exists.

The acting of those who played the leading parts was admirable in every way, and graced with a balanced subordination of each to the harmony of the play as a whole. It is this impersonal contribution of each player to the success of the whole that gives a unique distinction to all the dramatic works presented by the students of the Theosophical University. It is this mutually-blended, mutually-sustained attitude of co-operation and enthusiasm that makes it possible for the spirit of a higher Potency to insoul the drama and endow it with the magic of spiritual alchemy.

Very interesting it is to note how the individuality of each actor trained under Katherine Tingley's direction, when merged in the spirit of the play, far from being lost, is enhanced, or rather takes on or reveals itself in a new and larger aspect and illumined with the impersonal quality of enthusiasm which animates the whole. The sense of reserve power and confident poise arises from this inner trust and repose in a power behind. This was beautifully expressed in Athena in whom all personal self-assertion, so common on the stage, was lost in the conscious identification with this higher, sustaining power, through which, in her role as goddess of Wisdom, and deliveress of the suppliant Orestes, the natural human traits of kindness, sincerity, etc., took the impress of a heroic tenderness and compassion, and again that of a benignant impartiality of divine Justice, which rejects the legal subtleties of the Furies, but graciously wins their reconciliation and final transformation into beneficent forces of Nature.

Equally impressive were the other leading characters: the shining figure of Apollo, the prostrate Orestes, torn inwardly between the fires of aspiration

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and the conscience-houndings of avenging Furies. One realizes that the vital spring of such acting is the inner identification of the player with the ideal to be expressed, and dramatic impersonation thus becomes an art not of mere make-believe, but the imbodiment of an inner realization, in the spirit of which the actors, living and breathing for the time being, become as it were transmuted into mouthpieces for the gods.

In this latest presentation of *The Eumenides* was a sustained harmony between the action and the spoken word. The expressiveness of the latter was enhanced by the organic unity of the whole and freedom from distracting influences to which was added the clear enunciation of the dialog together with the admirable acoustic properties of the theater. But even were the dialog lacking, much of the true meaning of the drama could be apprehended through its graphic appeal alone.

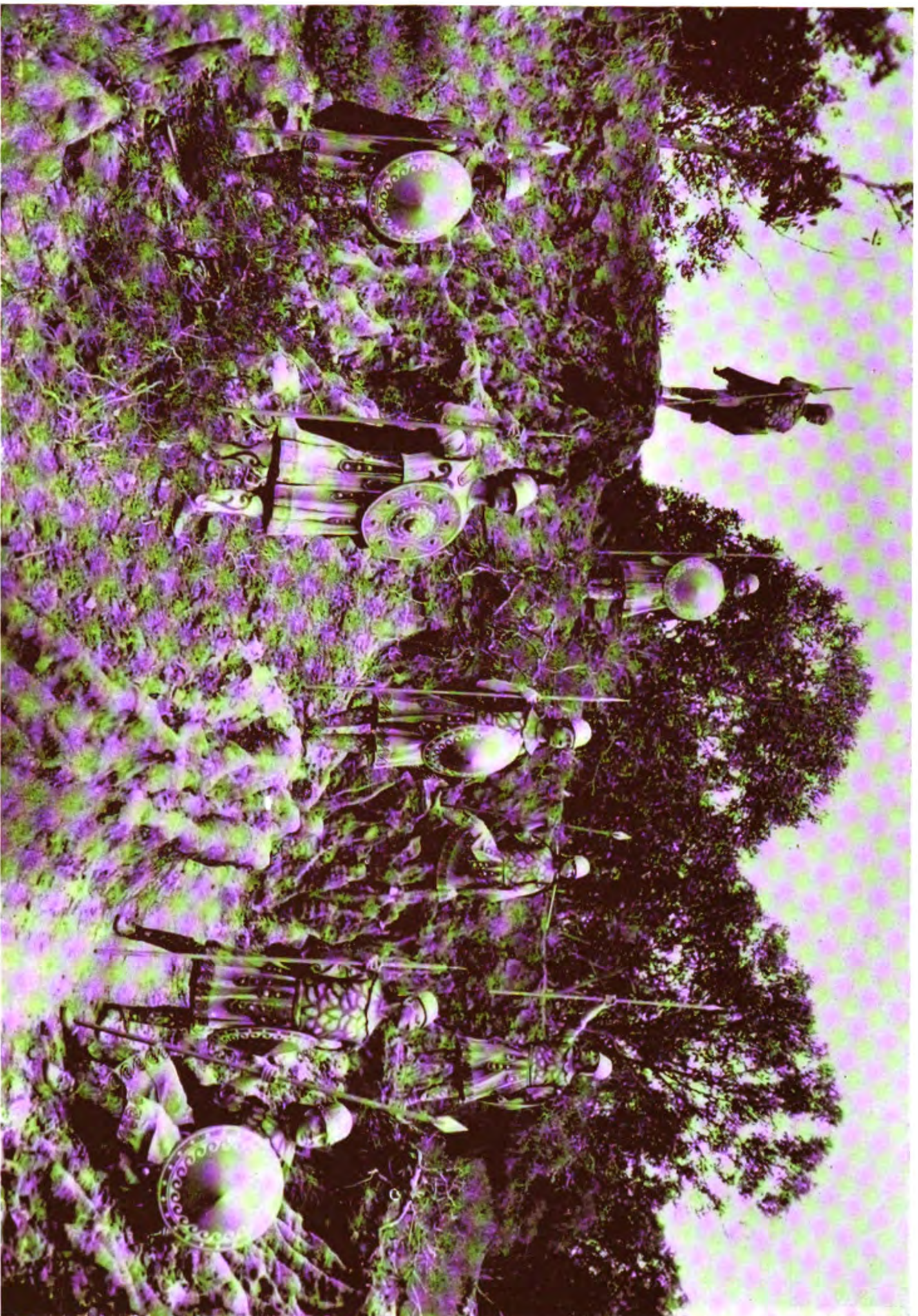
Particularly impressive was the unique expressiveness of the Furies — those stealthy, bat-like avengers of kindred murder — their choral unity, significant gestures, and groupings. Space forbids one to follow scene by scene the living development of the story. But nobody, however callous, could remain unthrilled by the crowning beauty of the closing scenes, when from these creatures of blight and darkness there springs into light a vision of surpassing loveliness, and the Furies are transformed into the beneficent Eumenides — joy-bringers now, — whose beauty weaves itself into a radiant picture of rhythm and color — the living visible music of joyous life — a scene merged later into the final picture of a stately dignity and significance never to be forgotten.

Katherine Tingley has given us many plays of rare beauty and distinction but never one with a power more grandly simple or in which the inspiration of true art glowed with steadier flame. In the beauty and cameo-like directness of appeal it appeared flawless. Flawless it might not appear to the one who remolded, recreated, this ancient drama in living form suited to the needs of today; but the spirit of ancient art was less preoccupied than we are today with the surface-sensibilities of the artistic palate, but most vitally with the spiritual message which insouled it, and in this respect the latest presentation of *The Eumenides* was eloquent with the authentic seal of Truth.



“If Theosophy, prevailing in the struggle, its all-embracing philosophy striking deep root into the minds and hearts of men; if its doctrines of Reincarnation and Karma (in other words, of Hope and Responsibility) find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possession, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the Golden Age will be there, indeed.”

— H. P. Blavatsky



Lomaland Photo & Engraving Dept.

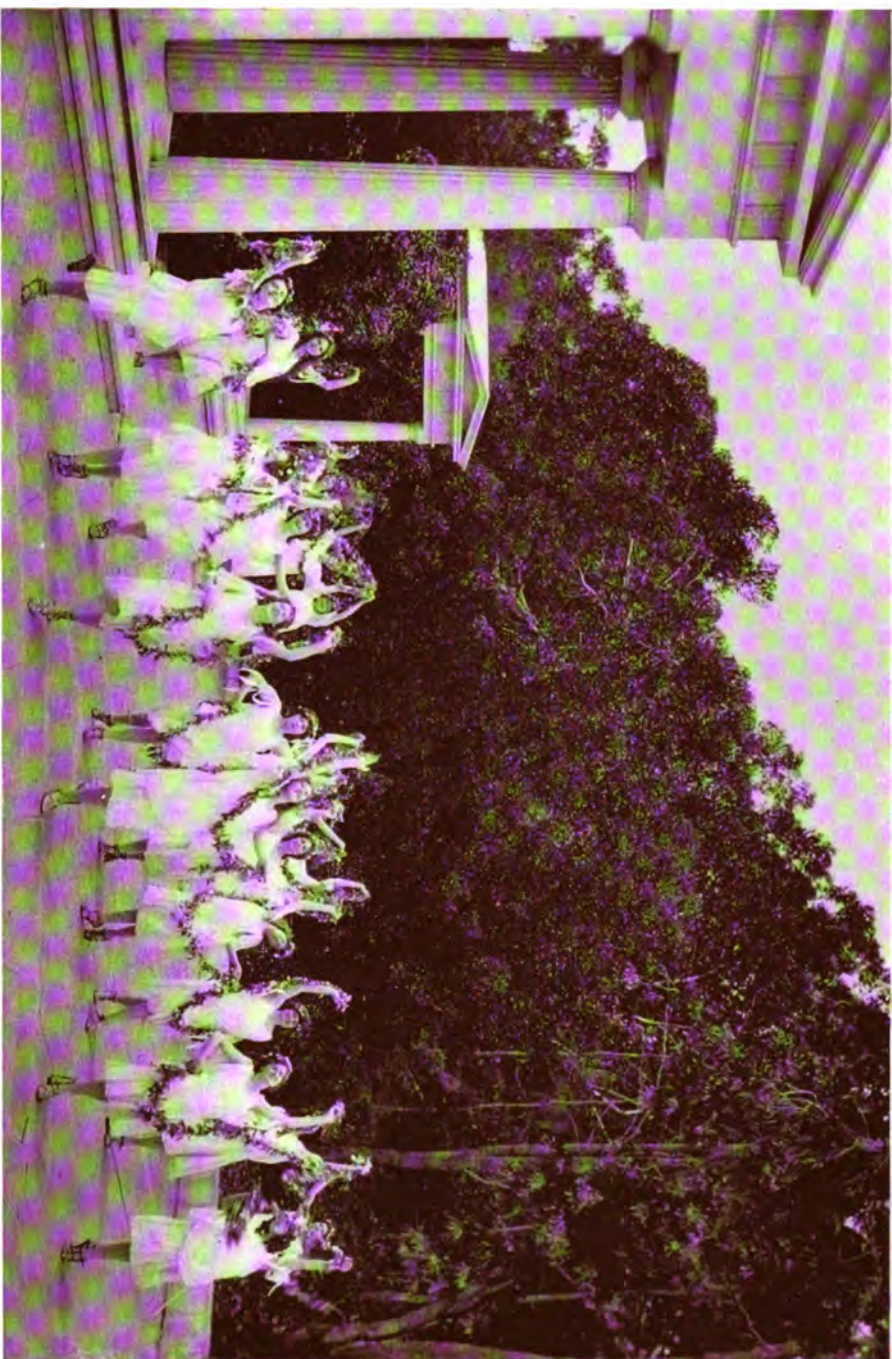
ATHENIAN SOLDIERS IN THE OPEN-AIR GREEK THEATER PRODUCTION OF *THE EUMENIDES*
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

PROCESSION OF 'TORCH-BEARERS' — ATHENA'S VOTARIES — IN THE OPEN-AIR GREEK THEATER
PRODUCTION OF *THE EUMENIDES*

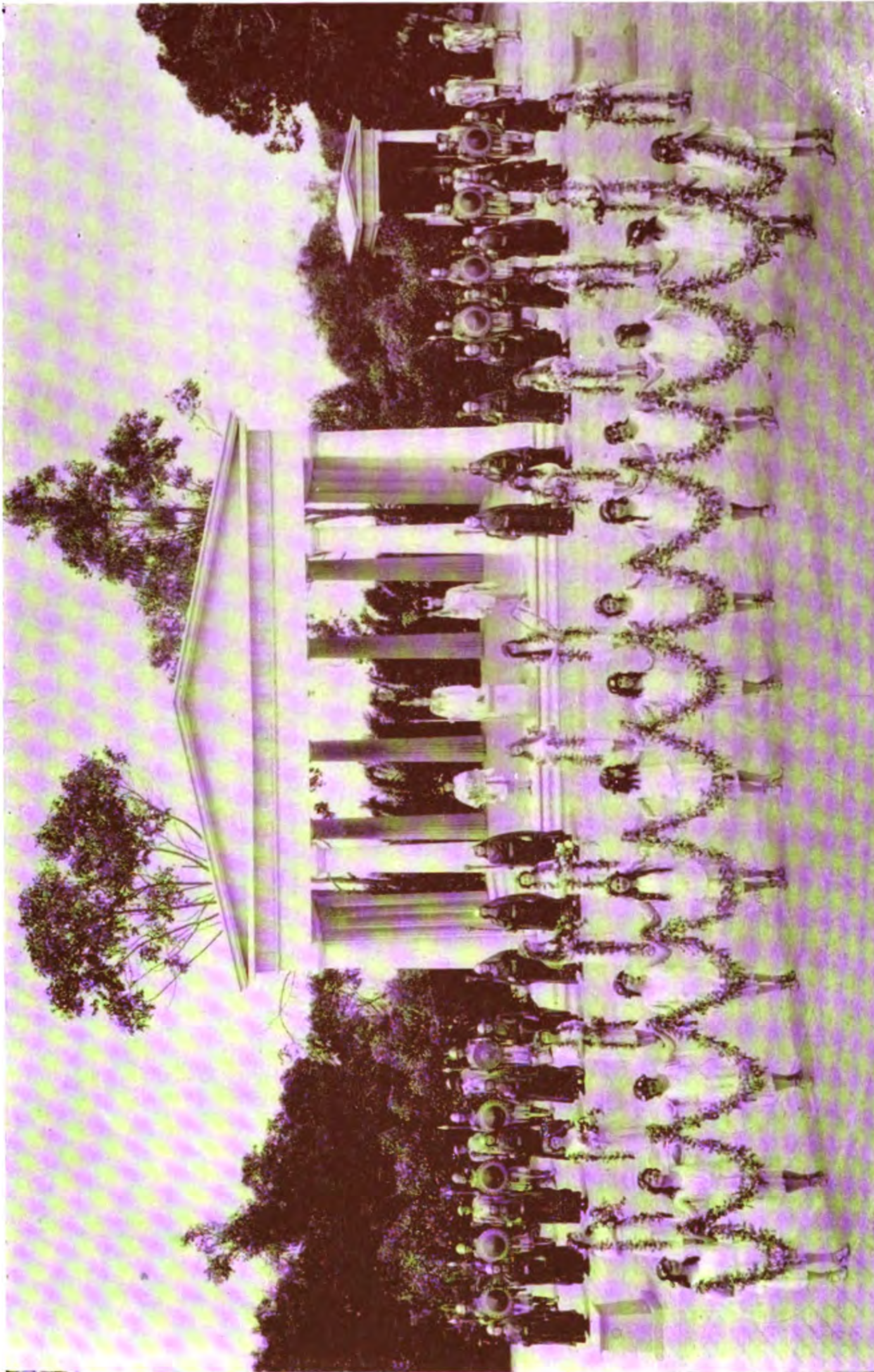
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

'THE EUMENIDES' OR 'BENEFICENT BEINGS,' AFTER BEING TRANSFORMED BY THE
PERSUASION OF ATHENA FROM 'ERINYES' OR 'AVENGING FURIES.'

OPEN-AIR GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

FINAL TABLEAU FROM *THE EUMENIDES* IN THE OPEN-AIR GREEK THEATER

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

This Theater was built by Katherine Tingley in 1901 — the first in America. It has been well called “a Jewel on the Brow of Beauty”

"THE EUMENIDES"

KENNETH MORRIS

FULL many a voice hath spoken loud to time,
Adown the years, and we have heard them tell
Of epic warfares waged 'twixt heaven and hell,
And what avengers track the feet of crime:
Homeric music; Dante's burning rhyme;
Miltonian thunders, and the faery spell
The Avon wizard knew to weave so well; —
All these we have heard, and knew them wrought sublime.

But sacrest of all, most marvelous,
He hath spoken now who, when this age began
Made known to Athens and all time and us
What rends and what redeems the spirit of Man: —
No human voice: from peaks Olympian
We have heard the Eternal sing through Aeschylus.

*International Theosophical Headquarters,
Point Loma, California*



F. J. Dick, Editor

MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN THE MEMORIAL TEMPLE OF PEACE

AT the public services of the Universal Brotherhood and Theosophical Society held Sunday afternoon, May 3rd, in the Memorial Temple of Peace at the Society's International Headquarters at Point Loma, Katherine Tingley spoke on the subject: 'Theosophy, the Panacea for Suffering Humanity.' Her address was preceded by a symposium written by Joseph H. Fussell, the Society's Secretary, and rendered by a number of the older students of the Theosophical University, on the following clause taken from the Constitution of the Universal Brotherhood Organization: "This Brother-

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hood is a part of a great and universal movement which has been active in all ages." The feature of the musical program was the singing of a choral fantasia on Wagner's great opera *Tannhäuser*, by the full mixed choir of the Isis Conservatory.

Among those present who expressed most appreciation for the afternoon's program was Dr. Rolf Hoffmann, Vice-President of the International Academy of Philosophy at Erlangen in Germany, who is touring the United States and lecturing at various Universities on the aims, program, and organization of the International Academy.

Some of the points touched upon by the Theosophical Leader in the course of her extemporaneous address follow: "Theosophy is the most optimistic philosophy promulgated today. It gives one not only faith, but trust, knowledge, and greater than all else, wisdom. It gives man a new vision of life, new hope, and new purposes. It is the panacea for all the ills of the world. Our ancestors probably never dreamed that there would come to the human race such confusion, such crime, and so much evidence of unbrotherliness, which is the insanity of the age, as we have witnessed during the last ten years.

"For ages man's mind has been diverted away from the path of self-directed evolution by the teaching that he is born in sin. This dogma is in his very blood. With it what conception can he have of his royal heritage, his superb possibilities in spiritual achievement, of the great ultimate goal of human perfectibility? The result is that materialism is running rampant and fanaticism is destroying the very heart-life of our civilization.

"Is it not time that we should all awaken to our duty to the race? Man can only realize his potentialities through self-directed evolution. He must mark time with the highest ideals of life; he must learn to love his neighbor as himself; he must take the essential teachings of Jesus, which are as old as the ages, and apply them in his daily life, in his association with his fellow-men. Where in the outward materialistic world of today have we the evidence of real brotherly love?

"There is need of something better for humanity — pardon me for saying it — before mothers should presume to have children, before fathers can build up their homes with an assurance that their posterity will not be dragged into war and slaughtered like animals. We must have new incentives, new motives, a new conception and a new vision of life, if we are to find ourselves with that divine quality of hope which has been preached so much about and of which we know so little.

"Man's mind is the instrument for the soul, the higher self, the spiritual man; but it is so loaded with preconceptions, false teachings, erroneous methods, unbrotherly opinions, that there is no room for the soul to speak through the mind of man and bring home to his family, his city, his nation, or humanity that spirit of universal brotherhood which is the world's greatest need. Man's possibilities are unlimited as far as he earns them. 'As ye sow, so must ye also reap,' if not in this life, then in some other.

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"We must get away from creeds and dogmas. I do not mean that we should be antagonistic to the churches; we must be friendly to everyone; we must be tolerant and merciful; we should not spend our time in destruction, but in construction — in trying to build up the human race on the basis of absolute trust in its own essential divinity. This will give humanity a new conception of life. No matter how much parents may love their children, they can never love them in the fullness of the divine light until they have the consciousness of their own essential divinity, through the teachings of Theosophy."

At the regular services of the Universal Brotherhood and Theosophical Society held in the Memorial Temple of Peace at the International Theosophical Headquarters, Point Loma, Sunday afternoon, May 10th, Katherine Tingley devoted the first half of her public, extemporaneous address to 'Mother's Day.' The following are brief extracts from the same:

"Today is replete with tender memories. 'Mother's Day' brings the hearts of all closer together. In spite of men's weaknesses and their mistakes, in spite of all the discord, chaos, suffering, vice and unhappiness there is in the world, today the thoughts of Mother in the hearts of millions throughout the world throw out into the great blue of life a grand symphony. Our ears are not yet ready to hear these higher notes, and the wonderful rhythm of united human hearts; but nevertheless there is no question in my mind that today all over the world a grand and superb symphony is being sounded; for the name of Mother is sacred to all.

"Sometimes sons and daughters have forgotten their mothers; sometimes they have lost their way, because they have not followed the path which mother-love and mother-teachings pointed out to them. Yet deep in the heart of every man there is a sacred center where the divine lives and sometimes speaks. So I believe that today the very atmosphere of our thought-life is replete with this beautiful symphony evoked by 'Mother's Day.'

"As I sat waiting to speak, my thoughts went to the prisons. I felt that it was there perhaps that my best thoughts should be directed. I do not believe there is one man behind the bars today, no matter how degraded, nor how far away from right action he may have strayed, no matter how low his passions may have carried him into the depths of misery and despair, but has tears in his heart. It is easy for me to believe that as we fashion our thoughts in a loving tribute to 'Mother's Day,' this very fact may prove a blessing to these I speak of — some new benediction may work in through the crevices of the dark prison-walls and warm the hearts of those who most need our help."

As an illustration of the magic power of a mother's love, the Theosophical Leader gave a graphic description of her experience with Chris Evans, the notorious bandit of the last century. She visited him at Folsom penitentiary and found him the most desperate character there confined. When every other means of arousing his better nature had been tried without apparently making the slightest impression on him, she appealed to his love

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for his mother. He broke down; and from then on changed from a determined desperado into a trusted comforter of the sick in the prison hospital, closing the eyes of the dying and assuring them: "There is another chance; for God's love is eternal."

GUESTS ENTERTAINED IN LOMALAND

MME. KATHERINE TINGLEY was hostess at a reception and musicale in the Temple of Peace at Lomaland recently in honor of two visiting distinguished Swedish artists, Doktorinnan Ida Gawell Blumenthal of Stockholm and Fru Lydia Hedberg of Falun.

Doktorinnan Blumenthal has just completed a San Francisco engagement and will shortly go east. She came to San Diego to meet Mme. Tingley and see the International Theosophical Headquarters. The visitor is noted for her dialect stories and peasant songs. She is the guest of Captain John F. Anderson, honorary president of the John Ericsson League.

Fru Hedberg, who sang last night at Masonic Temple, is already well known here for her Swedish folk and peasant songs and her lyric interpretations. She is Mme. Tingley's guest at the latter's home, 'Wachere Crest,' Lomaland, while in the city.—*The San Diego Union*, April 15, 1925

MME. KATHERINE TINGLEY gave an informal reception at her home, 'Wachere Crest,' Lomaland, Friday evening, in honor of Professor Rolf Hoffmann, Vice-president and founder of the Academy of Philosophy of Erlangen, Bavaria, Germany, who is touring America on an educational mission.

A music program was given by artist-students of the Theosophical University, including piano selections by Mrs. Margaret Voigt, vocal duets with harp accompaniment, and the college male quartet in a splendidly rendered group of negro 'spirituals' in costume.

Professor Hoffmann delighted his listeners with a short account of his present tour and stated that he had no words to describe the impression made upon him by America as a whole, and its possibilities along almost every line. He was particularly struck with what promised to become great unity of purpose and effort among Americans, presenting, as it does, a contrast to the unrest and disunion which is preventing the hoped for adjustment of relations between the different nations of Europe.

In addition, he recited a number of poems from the German modern school, among them *Das Deutsche Dichterross, in Verschiedenen Gangarten*, a humorous play on words by the Munich poet, Hans von Gumppenberg; *Der Page von Hochburgund*, by Boerrias von Münchhausen, a story of love in feudal days, and quite in contrast, *Der Jünger* (The Disciple), by Stefan Georg.

The guests included Gen. and Mrs. J. H. Pendleton and Gen. Pendleton's brother, Mr. Pendleton; Admiral and Mrs. A. H. Robertson, Lieut. Com. and Mrs. Frank Luckel, President and Mrs. Hardy of the State Normal

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College, Hon. and Mrs. Spencer M. Marsh, Mr. and Mrs. Erskine J. Campbell, Mrs. Maude J. Fagin, Mr. and Mrs. Maurice Braun and Talbot Mundy of Point Loma — the distinguished author of *OM* — with Mrs. Mundy.

— *The San Diego Union*, May 10, 1925

"THE EUMENIDES" WELL PRESENTED BY MME. TINGLEY

Classic Drama, Capably Acted, Holds Attention of Large Audience

By J. F. LOBA

THE most interesting thing about *The Eumenides*, presented again last night in the Point Loma Greek Theater by Katherine Tingley and the students of the Theosophical University, is that it attracted a big crowd and held its rapt attention for two hours. Such a feat would not have been remarkable when Aeschylus wrote the drama. But it is worthy of note in a day when stately diction is derided as too theatric and the classic figures of speech are not tolerated because of their indirection and mysticism.

The stately rhythms of *The Eumenides*, with all their beauty, would hardly have held last night's audience, however, had they not been read by actors full of understanding, in a setting of incomparably chaste beauty, with action, costumes and lighting making the drama a living thing. *The Eumenides* is primarily intellectual, but it is more than that; it is enjoyable entertainment as well when it is staged as Katherine Tingley stages it.

ATTRACTS CROWD

San Diego knows Katherine Tingley's production of *The Eumenides*, which probably accounts for the crowd that last night braved threatening skies and a chill wind to spend two hours watching the unfolding of the drama. About all that can be said of this revival is that only Katherine Tingley would be capable of making or conceiving improvements.

It is the custom of the Lomaland productions to present the players only in the characters they are playing, without telling the audience the name of the actor or actress. Despite the operation of this custom to rob the critic of the pleasure of naming a deserving performer, the reason was never more obvious than last night. No intermediate personality obtruded. Apollo was the sun god himself. Athena was the splendid figure of justice, courage, and wisdom. The stage was peopled with no play-acting persons but with Orestes and Clytemnestra's ghost, with Apollo and Pallas Athena, and with the weirdly fantastic Erinyes.

STAGING EFFECTIVE

No account of a Lomaland production can be complete without a word about the picture. Aeschylus would have approved the beauty of the simplicity in the setting. He would have been enraptured with the lighting. His ears would have been ravished with the music from the hidden orchestra.

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The lovely Eumenides who emerged from their grisly chrysalises danced the intricate figures with insouciant grace and charming lack of self-consciousness. Their song, harmoniously discordant and weird when they were the vengeful furies, was yet fresh and sweet, and doubly so when they were beneficent spirits.

If Katherine Tingley cannot control the weather, she is yet somehow in league with nature, for the breeze rustled through the eucalyptus leaves and the surf boomed ominously at just the right moments to collaborate with the electricians and the musicians in emphasizing the majesty of the drama and the dignity of the sonorous rhythms.— *The San Diego Union*, May 8, 1925

GREEK HEROES LIVE ON STAGE

"The Eumenides" Wonderfully Portrayed by Players at Theosophical School

HEROES of history's greatest imagination — that of Greece — lived again on Point Loma last night after twenty-four centuries. The Theosophical institute players, under Katherine Tingley's directions, produced *The Eumenides* of Aeschylus.

But for all the glory of the Greek imaginary world, the Athenians probably never pictured their gods and immortals of legend in any more beautiful setting than that in which Athena's trial of Orestes was held last night. The stately grace of the Grecian architecture was softened and enhanced by the glow of perfect lighting effects. Charm of nature's simplicity was utilized to the utmost as the wind rustled through the eucalyptus trees and carried the pounding of the surf to heighten the weirdness of the Furies' dance.

ERINYES DOMINATE

These Furies, Erinyes at first, then transformed into Eumenides, were the most remarkable part of the production. Like a grisly band of anathemas, ever restlessly moving, ever uttering their wails of threat or lament, they dominated the play.

Apollo, Athena, the ghost of Clytemnestra, all carried their parts simply and impressively. A crowd that nearly filled the theater watched the drama for two hours, went away with a new, vivid conception of the legendary people of ancient Greece. M. D.— *The San Diego Sun*, May 8, 1925

GREEK OPEN-AIR THEATER FILLED THURSDAY

THE Greek open-air theater at Point Loma Theosophical Headquarters was crowded last Thursday night, when Katherine Tingley once more convinced a modern audience that age cannot wither nor custom stale the ancient drama of classical Greece. The prolonged hush that lasted through the performance of *The Eumenides*, holding the audience as if enchanted

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from the first words of the Pythian Prophetess till the end of the play, was a tribute of no common kind to the artistic and spiritual value of the entertainment.

Part of the excellence, innate in the play and incidental to the production, lay in the fact that the whole story was absolutely made clear and apparent to the eyes: a deaf man, or one not knowing a word of English, would have enjoyed it as much as one who caught and understood every word. This implies that there was a constant flow of beautiful pictures, from one to another; and not beautiful merely, but intensely dramatic and illuminative; one would say that a film-production of the Point Loma rendering of *The Eumenides* would be among the greatest successes in the history of the moving-picture industry.

For setting you had the contrast of the night sky and the white austere Doric pillars of the stoa at the back; in the action, the contrast of the deific indignation of Apollo Loxias, the deific serenity of Pallas Athena, with the agony of Orestes, and the writhing malignity of the Furies that pursued him.

Contrast flowed into contrast; the dark insurrection of the lower elements called forth the effort and effulgence of the higher; man in the midst now borne upward in hope, now hurled down into despair; until the Gods gaining power with the process of cycles, man, Orestes, is set beyond the pursuit of hell, and the evils that tortured him are changed into beneficent powers. It is the story of the general and individual soul of man; than which literature has produced no more absolute picture since.

The Point Loma rendering owes a great part of its enthralling success undoubtedly to the fact that the producer and all who took part are imbued with the spirit and intentions of Aeschylus; who wrote his dramas as expressions of the eternal truths of religion.

— *The Coronado Journal*, Coronado, May 12, 1925

IMPRESSIONS ON SEEING "THE EUMENIDES," IN THE OPEN-AIR GREEK THEATER, POINT LOMA, MAY 7, 1925

By OTTO WOLF

THERE are some beautiful open-air theaters in America now, and I have seen some of the most famous in the south of France, dating back to the Roman occupation of ancient Gaul, when a high order of art and literature was cultivated; but I have never experienced such delight, such an intense appreciation of all that is terrible, and beautiful, and noble in human nature and in art, as when I sat last Thursday evening in the open-air Greek Theater, built by Katherine Tingley at the head of a picturesque canyon leading down to the Pacific, absorbed in a never-to-be-forgotten interpretation of the greatest of all Greek Dramas, *The Eumenides*, by Aeschylus, the father of Greek tragedy.

The costumes, the staging, the lighting, the music; everything was per-

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fect. And the acting was superb: the talent of the young Râja-Yoga Players was commensurate with the greatness of the theme they portrayed. It was as if a vision, terrible in its significance, fraught with the highest wisdom, expressed in gorgeous symbolism, but purifying and ennobling in its effect, that had haunted me all the days of my life, was being realized there in that lovely Greek theater, comparable only to those of ancient Greece,— this before my very eyes. I saw Orestes, the matricide, pursued by the avenging Furies, those dread reminders of guilt, seek release at the hands of Apollo, the God of Light. But he cannot cure "a mind diseased." The light he affords only makes more heinous the guilty deed, more unattainable the good to which the guilty soul still aspires. Such is the tragedy of a soul, enmeshed in evil, to whom every avenue of escape seems closed.

However, at Apollo's suggestion, Orestes seeks out Athena, the favorite daughter of Zeus, in her Temple of Justice. She represents divine compassion, which is ever trying to bring human nature to perfection. And here Aeschylus shows his profound insight into both human and divine nature. She shows Orestes the way to peace, conciliates the 'Erinyes,' as the ancient Greeks called the avengers of guilt, representing man's lower nature, into the 'Eumenides,' the beneficent ones, whose duty it is to remind us, in the words of a modern writer, George Eliot, that deeds

"That carried shame and wrong may be the sting
That drives us higher up the steep of honor
In deeds of duteous service."

For two hours I sat entranced, as the greatest of the Greek dramatists unfolded before me the drama of human life, and showed the power of redeeming love to conquer even the greatest criminal. It was a revelation, more powerful, more uplifting, more inspiring than any sermon or ethical discourse can ever be.

And then, the superb beauty of the closing scenes, the rejoicings at the triumph of good over evil, the songs and dances of the Greek maidens, the procession of the stately matrons, Athena's votaries, the fires lighted on the hillsides in honor of the occasion, revealing groups of happy people, illuminating trees, and hills, and ocean, made the closing scene a benediction to the soul.— *The U. S. Navy*, San Diego, California, May 20, 1925

A JUST CRITIQUE OF KATHERINE TINGLEY'S UNPARALLELED PRODUCTION OF "THE EUMENIDES"

By F. ARCHIBALD

TO see *The Eumenides* as Katherine Tingley produces it in her own Greek Theater at Point Loma is an acknowledged dramatic treat. But it is also a mystical experience, and as I sat in that beautiful Theater last Thursday evening with the august Olympian company that makes up the cast, I

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wondered if some giant hand had not erased a little trifle of twenty-three centuries from the Screen of Time, and if this were not Athens of old.

No more ideal setting could be found, in any case, not even in the shadow of the Acropolis, than the Greek Theater of Lomaland for this wonderful play — the third and greatest of the immortal Oresteian Trilogy. And the way Madame Tingley has adapted it to the uses of this drama, in which the vastness of the theme itself must be balanced by breadth and largeness in the scenic setting or the result will be pinched and flat, is something that the greatest modern producer could take a lesson from. For she presses into service hillside, canyon, and environing groves, even the distant ocean and the night with its stars and waxing moon, and uses the *ensemble* in a manner that is unparalleled. The opening scene strikes at once the keynote of largeness, immensity.

The action takes place in two scenes — the first being the shrine of the oracle at Delphi — and for this she utilizes the forest height on one side of the arena or stage. This is a daring innovation, but a wholly successful one. There the Pythian Prophetess speaks, there the Furies lie asleep, and from there Apollo bids them begone. On that height, too, Athena enters, in a chariot drawn by gleaming white horses, descending from that point into the arena, where the action in the main takes place.

The parts were all taken by young students of the Theosophical University, all of whom were trained, I understand, by Katherine Tingley herself. Thanks to that, the words rang out as old Aeschylus must have intended when he first gave this great play and its message to the people of Athens. The drama is given in English verse, and the acoustics of the Theater are so exceptional that not a syllable was lost. It was a joy to hear the fine declaiming of those stately lines,— and what a repose lay in them after so much in modern plays that is clipped and neglected as to English, trivial and frivolous, even undignified, as to theme! Why do we not have this old Greek play in every city of our land? Is San Diego the only place in the world that can contribute multitudes, crowds of people, to witness it every time it is given — and no matter how many times? Surely it is not.

I saw the Lomaland performance two years ago, and last night a different cast spoke the inspiring lines. Athena, Apollo, the Pythian Prophetess, the ghost of the murdered Clytemnestra, and Orestes, scion of the blood-stained House of Atreus, comprise the principal rôles. But soldiers, archers, flower-girls, the stately Areopagites or Judges, the Furies, dancers, and the rest, swell the sum to very near two hundred.

The climax was reached when the ugly Furies (and if ever hags were more suggestive of 'cavernous depths' and the grisly horrors of the nether-world *without* sacrificing the dramatic-artistic note, I never imagined them) were transformed into beautiful, white-robed, flower-crowned 'Eumenides' or 'Beneficent Ones,' by the magical persuasion of Athena. The dance which followed was a poem, a rapture made tangible, a very breath out of the best

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life had to offer in the days of "the Good, the Beautiful, and the True."

And this brings one to the music — something one does not associate with Greek dramatic art because so little is known about it. Archaeologists have not been obliging in the matter of Greek music, and the very little that has come to light is so different from our modern music that composers have in general let it alone. But in this drama we have Greek music, and music in abundance, one example — the ancient Hymn to Apollo, found at Delphi a few years ago — being used by Katherine Tingley as a contribution from the past, but the rest of it composed — and in the old Greek modes too,— by one of her own students. And wonderful music it was. It was as Greek as Greece itself, and followed well after the modern selections played by the large orchestra before the performance began. Massenet's *Erinnyes*, composed especially for this play, was one selection. It was played extremely well, and under the conducting of a young man who, I was told, had received his entire musical education in the Râja-Yoga College and Theosophical University from which Madame Tingley draws for her dramatic work.

I went there hungry for Beauty, just Beauty,— and I have come away satisfied, filled. I went there sick of the inanities that parade as 'the drama' everywhere you look today, and which ruin the effect and influence of the few really great things being produced — but I have come away with new optimism, new hope in my soul, new faith in humanity and in its power to reduce to order even that bungled bedlam and trial we call 'daily life.'

To see this play is an education. But not merely for the mind and the intellectual side of the nature. To see it is an education for the soul, and the absolute up-to-dateness of its theme, the practical application here and now of the great moral lessons that it sets forth — this is what gives it its value. As you listen with bated breath to Athena, and see her give the casting-vote on the side of mercy — which was the other half of justice in the code of Aeschylus and the grand old philosophic Greeks — you feel yourself at one with the loving, throbbing heart of Life itself — real life, not its depraved imitation. And as you see the quick transformation of the Furies into gracious joy-bringers, beautiful messengers of peace, you feel yourself at one with all that is best in the universe. Something in your soul has been uncovered, whose depths and nature you never learned before. Something in you is more perceptive, more spiritually alive. And what is the mission of noble drama if it is not to produce just that? Today, as in Plato's day, virtue and vision are the great realities — and when has any age needed reminders of them more than the present age?

You asked me for, and perhaps you are expecting, Mr. Editor, the usual critique. But how can I furnish it forth about so unusual a play? It does not stand on the same narrow field that the 'usual' play finds roomy enough and more. It does not appeal to the same levels in human nature. It is different — and because of that all I can say is: go and see *The Eumenides* if it is ever given again. Go and see it if it costs you your last dear conven-

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tion, your last and stiffest prejudice, your last spare hour, your last cent. You will bring back more than you dream.

The Eumenides is a garland of lilies from the garden of a great ideal.
— *The Beach News*, Ocean Beach, May 16, 1925

BOOK REVIEWS

[From *The Manchester City News*, Manchester, England, April 25, 1925]

MADAME TINGLEY'S NEW BOOK

IN a beautifully produced volume, with numerous illustrations of a choice character, *The Wine of Life* (The Theosophical Publishing Company, Point Loma, California, price three dollars), Madame Katherine Tingley, the most distinguished of Madame Blavatsky's followers and hierophants, discusses the whole principle of philosophy and expounds its tenets. Whether her theories are sound and demonstrable, or not, they lead her to a very high plane of thought, and her chapters enunciate many beautiful ideas expressed with singular lucidity and charm.

Madame Tingley lays down the rules for pure, healthy, and exalted life. She tells us what training and preparation should be, for the child and the adult alike. She deals with the problem of so-called Death, which she prefers to regard as Rebirth, and she has much to say on Reincarnation and Karma. Wherever we turn we find wisdom, expressed in simple yet forcible phraseology, and the volume is eminently practical, inasmuch as the teaching is applied so directly to the problems and conditions of the times. The reading of such pages has a bracing effect.

Madame Tingley is informing and stimulating, and while she sets forth her own ideas she is nothing if not charitable, tolerant, and humanitarian. "Learn to love your souls for the sake of the good you may do. . . . I work to break through the obscurations of many different systems. Why grow confused and be carried away with special régimes for your salvation? Why not find the path and evolve yourselves through trust in yourselves, in your higher natures and in the mercy and compassion of the Higher Law? Why not bring the god-like qualities of your higher and better and eternal selves into everyday life and mark time with the gods? Is any destiny more exalted than this?"

The volume contains chapters on the ideal home and education, the teachings of Nature, the Sermon on the Mount, the trend of thought, science of right living, the spiritual life, the higher patriotism, the law of love, and many kindred matters. All through the rule is enforced of cultivating the higher nature, of working for brotherhood and justice, of carrying out the sublimest doctrines of Christianity apart from cramping theological dogmas. Madame Tingley believes that Theosophy "gives a larger vision than the ordinary prospect given in the current religious teachings"; and if only as an explanation of the Theosophical faith the volume is worth studious attention.

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[From *The Manchester City News*, Manchester, England, April 25, 1925]

"THE WAY OF LIFE"

A VERY remarkable novel, quite out of the ordinary both in its style and purpose, is Mr. Talbot Mundy's *Om, the Secret of Ahbor Valley* (Indianapolis: The Bobbs-Merrill Company*). As a tale of adventure, with thrilling episodes, it would take very high rank. But the plot is really subordinate to the theme, which is to reveal "the Way of Life."

Mr. Mundy begins by introducing us to a strange man, Cottswold Ommony, who seeks out the mysteries of Tibet and its Lamas. Acting under the strong motive of a desire to trace a certain woman whose father and mother perished under obscure circumstances, he penetrates into the unknown country, and then a most amazing series of events begins. Everything is weird and surprising. The characters are fantastic and abnormal, wild to savagery, but in some cases preternaturally wise. The Lama, Tsiang Samdup, is a wonderful conception of the mystic, an Adept who has fathomed secrets far beyond human philosophy, and who pours forth a continual stream of occultism and wisdom.

One of the most thrilling descriptions we have ever read is in the chapter, 'Under the Brahmaputra' — the volume would be worth reading if only to reach it. But after all it is the 'Middle Way, the 'Way of Life' which matters, and Mr. Mundy has here developed an idea of arresting power. The volume contains a wealth of Oriental lore, and is the product of a well-stored and scholarly mind. Those who want philosophy and sensation combined, and a work of fiction entirely out of the common, may be safely commended to this work. It is not always easy reading, nor is it intended to be. But the Lama's impressive teachings produce a deep impression, and the secret history of the Ahbors, whether truth or fancy, is extremely fascinating. Mr. Mundy has produced a literary and philosophical masterpiece.



NEWSPAPER despatches tell of the recent election in Columbus, Ohio, of Dr. Charles R. Erdman of New Jersey, as 'Moderator' of the Presbyterian church in the United States.

This election is considered a real victory for the so-called 'Modernist' forces over the so-called 'Fundamentalists' in that church; and for Theosophists is simply one of the many 'signs of the times.'

The old age is rapidly passing away, and with it the old ideas and dogmas in occidental religion. Doubtless our descendants of the second or third generation will look back to our era as one of the highly interesting transition-periods of history, and will draw lessons therefrom that our own eyes find it much more difficult to discern on account of our nearness to the events themselves.

H.

*"OM" may be ordered from the Theosophical Publishing Co., Pt. Loma, Calif. Price \$2.00

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. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual 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

BOOK

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