

H U M

TRUTH LIGHT AND LIBERATION

“Heaven’s best aid is wasted upon men who to themselves are false.” WORDSWORTH.

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The Wanderer

By Y. C. I.



I

My road was set in kingly ways,
 I had my place on many a throne;
 A thousand singers sung my praise,
 A thousand princedoms were mine own.
 There came a Wanderer to my town,
 And spoke a word to me, the King,
 And as he spoke my soul bowed down
 Before some splendid unknown thing.

Stilled were the hurrying feet of states,
 I trod no more where princes went.
 Ill-clad, I passed beyond my gates,
 And made the jewelled sky my tent.
 Through all the kingdoms rich and wide
 Whose rulers had their crowns from me,
 I was a beggar till I died,
 Yet found not what I went to see.

For nowhere 'neath the jewelled sky
 Shone that compelling light I sought:
 It gleamed within the Wanderer’s eye
 And made my empires seem as nought,
 But not in all my kingly power
 And not in all my beggar’s woe;
 Not where the ancient mountains tower
 Nor where the feet of townsmen go.

II

I was the chief of veteran hosts.
 A Battle-Leader feared afar ;
 The Under-world was filled with ghosts
 Driven shrieking out before my car.
 When warriors surged and swayed in fight
 And thousands felt the sword's sharp kiss,
 My banner was a people's light,
 My battle shout an army's bliss.

But I went once to wrest a crown
 From one whom none had conquered yet ;
 And while the war reeled up and down
 And I was where the two hosts met.
 The battle fury fled my heart,
 The battle-roaring sudden stopped ;
 And warred warriors fell apart
 And lifted blades grown harmless dropped,

And down between the gazing men
 There came a Wanderer, riding slow ;
 He spoke his Word to me again,
 And when he spoke, the war was woe.
 They waited while we rode away
 Between the ranks of gazing men.
 My sword grew rusty from that day ;
 I cried no battle-cry again.

I wandered to a lonely hill
 And built a hut among the ferns :
 And many a year I gazed my fill
 Where the sky blossom blooms and burns.
 The stars knew well my cabin place
 The mountains watched me where I lay ;
 And dew was always on my face
 When dawn made red the rim of day.

And still when all my limbs were old
 I dwelt amid the waving grass.
 And watched the flowers of heaven unfold
 And saw the delicate colors pass.
 But nowhere on my grassy hill,
 And nowhere 'mid the dew wet fern,
 I felt the power I sought for thrill
 Nor saw my Wanderer's star-fire burn.

III

I was a Bard, and when I sung
 A hundred nations heard my song :
 They said I made the mountains young,
 And drove away the lords of Wrong.
 I sung high songs of olden men,
 And ancient empires passed away :
 I sung that Gods would come again
 But knew not how to speed their day.

 And when a princess was the prize
 For which I sung before my king,
 There came the Man with radiant eyes
 And whispered as I rose to sing.
 A strange new song was mine that night,
 I knew not what I sung or said,
 There was a dimness in my sight,
 A blinding mist around my head.

 Deep in his anger rose the king
 And drove me exiled from his court.
 I had another song to sing
 And all his anger harmed me naught.
 But ah, that song was never sung !
 I could not find the secret flame
 That made the agelong Wanderer young,
 But burned my purpose when he came.

IV

I died, and came anew a slave
 And toiled in sullen anger long :
 The beacon of my hopes—a grave
 Where silent death would heal my wrong.
 But in my darkest hour of woe
 The Wanderer's face again I saw :
 I was not free to come and go,
 But I was free to learn the Law.

 I was not free to come and go
 Nor free to brood and dream again ;
 But in the toil that was my woe
 I found the love that endeth pain.
 I learned the secret, and I learned
 The flaming of the Spirit Sun :
The fire in which all grief is burned
 Is lit by service nobly done.

Spiritual Growth

By X



THOU art that which thou conceivest thyself to be. If we accept the opinion of others we become what they imagine us to be according to their own fashion. They see us in their own mirror as gilded dust rather than as pure gold by dust obscured. I should not yearn for the power to see myself as others see me ; but to see myself as I am beyond the film of transitory dust. If in mere fiction, in a dream of passion, my soul expanding by its own conceit marks a virtue or paints a vice to the admiration or detestation of men, have I not discovered how to make one turn of the key that will unlock the secrets of man's greatest powers ?

It is said that the elder Booth in dramatic action of the play, imagined he was Richard III, and was a terror to some of the other actors in their several roles. And Mrs. Siddons so deeply studied the character of Lady Macbeth and so identified herself with the same, on and off the stage, that it influenced her behavior in private intercourse to such an extent that at table it was observed that she stabbed her potatoes.

Sarah Bernhardt gives an account of her preparation to represent and interpret the character of the Duke of Reichstadt. She went to the field of Wagram ; she made her abode in the castle of Schoenbrunn ; she observed the chamber where the duke died ; she meditated on the fact that it was the same in which his father, the Great Napoleon, dictated terms of peace to the Emperor of Austria ; she imagined herself to be, and was waited upon by her maids and servants, as though she were the son of the eagle—the very Duke of Reichstadt. Dressed in his costumes, booted and spurred, with his sword at her side—none of her attendants dared to salute her except in her character as the duke. In such dramatic performance she spent three months in action for the first representation, before the public of L'aiglon. She studied his walk, his gestures, his moods, his mental attitudes until the soul appereceived that Bernhardt had disappeared from consciousness into that of the Duke of Reichstadt. And now, in artistic completeness she holds the mirror up to nature,—nay, more, a view of the supernature of the character she has become may be sensed by those who, with fixed intent, conscientiously pursue the aim and purpose of the actor. I use the term “actor” for the sake of consistency, “she” having disappeared and transcended the limitations of sex.

In all striving to reach beyond the common place and common state no shade of vanity should be permitted to retard the upward flight. Enter into no bargain with cunning. Mere craft is but the counterfeit of discretion. In the sincere awakening of aspiration, enthusiasm becomes the dominant force ;

and where it rules, delusion may be active, but vanity, "the contriver of falsity," must disappear. "Truth is stranger than fiction" not only because it is uncommon, but in its genuine revelation it stands alone, there is nothing with which to compare it. It is the perfect model, the ideal of beauty, and of "truest poesy." Give wings to the charms of fable and the bird will not return with an olive-leaf of hope and promise. Let your burning thoughts of truth go with your words and the promise is kept to the hope.

Even if we are obliged to tear down tomorrow what we have builded today, for this we should not grieve. There is much wisdom to be gained in the process of destroying the form that we have made; our mistakes are laid bare, our want of calculation is made evident, our ideas of strength and just proportion begin to assert themselves, and we may start on the enterprise of reconstruction guided by the nobler ideal that we have conceived, and with the satisfaction that comes from the fact that we have discovered our own mistakes and are able to rise above them.

We may learn from the child when it begins to help itself and do for itself. When it learns that it has power to overcome obstacles and to obtain what it desires, the morning of self-training has dawned upon it. And if we had the power to penetrate into the soul we might see the seed, the blossom and the fruit of the future man. "The child is father of the man." "The man dreams but what the boy believed." Hence: "The proper study of mankind is man." Let us return again and again to the study of the child state and we may solve many things of which we are in doubt. The heights that the "unwise" reach and their slow or rapid descent to their normal level for want of persistence and lack of faith in their unlimited possibilities is a revelation to those that are aspiring to spiritual enlightenment and a rung in the ladder to enable them to climb. Those that are designated as "unwise" demonstrate how much may be achieved even for mere personal gain, how singular they are, how they shine in the new world discovered by them, how great they appear to the world even with the low aim in view and the limitations they have set to their own powers!

The men that are content to pursue an ignoble aim will gain a paltry recompense, because they are deserving of that. The law is justice. Its inexorable logic can grant nothing more, will suffer nothing less. The rewards of short-sighted men are temporary. They ascend the mountain with painful labor only to fall back again, either discouraged to make another attempt or with unshaken hope for further effort. The aim not being the highest the energy expended is not the greatest. The impure, selfish motive defiles successful exertion, the full power of the man is not demanded. As virtue disdains the aid of vice in the accomplishment of her ends, so unworthy or selfish aims cannot successfully call upon the strongest force, that is pure and true, to become their servant.

As Krishna says: "Those who worship the gods go to the gods, and those who worship me come unto me." They obtain their reward. Those of the

purest purpose—"those great of soul, partaking of the godlike nature, knowing me to be the imperishable principle of all things, worship me, diverted to nothing else."

If the "unwise," possessed of marvelous energy and selfish prudence and concentration of purpose as they are, would fix their gaze on the brightest star and seek to communicate with that, their energy and power would take on the quality of the divine, burst asunder the trammels and dissipate illusions attendant upon low aims, and get a response not even dreamed of by them.

Those gifted with some wisdom, having a single object and pursuing it with constancy and zeal should not fail to observe with intense interest and profit the partial success of those dominated by selfish interest in pursuit of many objects, temporary though they be. We may learn from the spiritually unwise and the selfishly prudent. The mode and manner of the exhibition of their power, their mental penetration, their subtle reasoning and their adaptation of means to the purposes in view, their transient gain, should incite all in search of the truth to redouble their efforts. A lower plane, the result of effort, faint though it be, is a type of that which is above it. Physical strength is a type of mental strength, though its action, without the guidance of the latter, results in chaotic confusion.

The story of the successful labors of Hercules must ever remain of permanent value to those who search for a hidden meaning in the parables and allegories of the world's sacred writings. Having imagined that a being of such enormous strength once existed we cannot indulge the notion that the power to exhibit the same was the result of fortuitous circumstances or that it was a special gift. That a man has had such marvelous strength may be believed;—that it came to him at once unexpectedly without any premonitory evidences, as an endowment of heaven, is not to be accepted because beyond our power of belief. The wonders of the physical and intellectual world cannot be accounted for as resting on hypotheses impossible of apprehension. The history of such phenomena was certainly not written and handed down to us for the purpose of confounding, or dethroning our reason, but rather for our encouragement and edification. When we see a man born into the world in like circumstances as ourselves, with like passions and infirmities, outstripping us in the race of life, surpassing us in every line of human activity, the problem is solved for us, the proof is made, of profit to us, as a "spur to prick the sides of our intent" and shame into silence our protest that his achievements are not fit as an example to us.

The man of faith, of convictions, of just pride in himself—his higher nature—esteems his own approval beyond the applause of others. If a man courts fame and sets a very high value on the good opinion of his fellow men, and takes comfort in receiving the incense of their praise, he sets limits to his own powers that he will not attempt to pass. He who is self-centered is not elated by success nor cast down by failure; for he realizes that whatever he has achieved rests on countless failures and incomplete victories. The decisive battles of

the world are few;—their influence has not been permanent. The boundaries that they fixed and questions they seemed to determine are readjusted very soon and reappear for determination disguised in other phases moulded by self interest and colored by the new thoughts of the world's evolution.

The man convinced of the divinity of his higher nature does not yearn to be as somebody else, nor to represent the highest possibilities of another, nor to "stand in the shadow of a mighty name." There is a community of interest in the successes of men. There is a melancholy satisfaction in contemplating their failures because they teach us so much. And when the faults and failures of men are seen immersed in the flood of compassion of the world's Saviors, the drama of life is understood; the unities of time, place, and action are preserved, and the benign influences of the eternal radiant thread is sensed if not comprehended.

Science postulates when phenomena make demand. A philosophy of history is thought to be discovered. Dionysius said: "History is philosophy teaching by example." The phenomena of human life furnished the ground work of what has been called "human philosophy." Since all the phenomena of human life cannot be accounted for by physiological investigation and the consideration only of the animal nature of man, science postulates the existence of soul in order to account for states of consciousness. He who talks of psychology, confining his range to the physiological aspect, moves in a fixed circle of endless repetitions without advancement. Initial expansion of consciousness and the growth of the soul depend on firm conviction resulting from experience and knowledge that there is that within, which is superior to the physical, beyond the psychic, and is the centre and essence of the spiritual life. When this state is reached, a man can stand alone, and view with impartiality the different phases in the lives of men and realize his power to advance if he will along the steady current of a higher spiritual life.

But the man of mental culture without cognition of soul-experience may ask, "How do I know that what you say is true. You have made assertions—prove them." There are many truths that cannot be demonstrated to the satisfaction of every one. There are certain cardinal doctrines that relate to physics and metaphysics that can be perceived only by the greatest minds fitted by training and experience. There are certain natures that are not accessible to the imperious demands of universal law in the terrestrial or celestial economy. We cannot render an account to them of all phenomena. Certain natures may be classed by themselves who have no serious and deep convictions as to the principles of morality or as to intellectual life, yet they are touched to a certain extent by things that are beautiful, graceful, and agreeable. They grasp whatever is tangible, within their range, but have no spiritual consciousness as to the end and purposes of life.

In the world of humanity, beings are as diverse as the blades of grass and the leaves of the trees. The contradictions of the man that is color blind and tone deaf are of no avail to him who is able to perceive all hues and note each

tone in the universal harmony. The follies of the mind that spring up in periods of indolent ease and aimless repose may be destroyed by the awakened soul that is able to claim its divine heritage. By assiduous, unremitting culture each one may prepare the way for the development of the higher faculties that may now be dormant. If I settle down into the conviction that I am unequal to a certain task — I am unequal to it while the conviction lasts. If I exert my powers and make a note of their extent, I have demonstrated to myself, if to no one else, the burdens I am able to bear, or the problems I am able to solve. Let us receive the visits of our best thoughts and entertain them as welcome guests; nor let our dreams fade as though they were unwelcome intruders.

The entrance of a thought that suggests a duty to be performed that is difficult may be a mystery to us, but if entertained with graceful, cheerful behavior, the mysterious guise disappears and the duty is made plain. A strong man cannot lift a load his strength is equal to, if his mind is elsewhere and not centered in his effort. The mind must go with the physical endeavor. In concentrated exertion the greatest energy is displayed of which one is capable and such efforts repeated may reveal a giant's power. It is the endeavor to overcome what the world considers impossible that challenges admiration. Enterprises of less magnitude attract but little attention. The aim should be high — the ideal beyond ordinary human conception — to awaken men of even common mould.

Bacon says: "When once the mind has placed before it noble aims, it is immediately surrounded not only by the virtues but by the gods." All the divine forces co-operate with us in our serious, earnest efforts to attain a purer, more complete conception of truth. Who that has profound faith that the law that governs the universe is "Compassion Absolute," can doubt that spiritual light will come to the human soul imbued with the spirit of self-sacrifice and compassion for humanity. Let divine desire to reach the highest spiritual consciousness take possession of our souls, and though we may not be free from impediments, we shall attain the divine end. "If sun thou canst not be, then be the humble planet." Yet bend thy mind, thy will, thy soul to be one with the sun and thou canst not fail. Let not fear stand in the way.

Think of the indomitable will, the abnegation of self, the heroic spirit, that have made Point Loma possible. Let this animate us, render us insensible to pain and forgetful of material advantage.

"Have perseverance as one doth for evermore endure. Thy shadows live and vanish; that which in thee shall live forever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the Man that was, that is and will be, for whom the hour shall never strike."

Art in Daily Life

By R. W. Machell



I DO not propose to speak on this subject in any sort of technical manner, but rather to put forward some ideas that present themselves strongly to my mind on the subject in its bearing on life in general. We are not specially interested in the life of an artist unless we ourselves are artists, but we all live lives in which Art plays a part, and alas in most lives a very small part, so small indeed, that to most people it is considered as something quite unnecessary and wholly ornamental; but I think that an artist, who is a true artist, is one who has specialized in his life some faculty that is present in the lives of all men, or would be present if they were living true lives, which few can do to-day.

In this connection I want to speak first of the use and meaning of *effort* in Art. For there are some who toil and labor but are not worthy to be called artists; and there are others who try to live as butterflies, without effort, trusting to their genius to do their work and to spare them all need of effort. And here I am reminded of the saying of a great artist who took a butterfly as his emblem. He said, "Industry in Art is not a virtue; it is a necessity."

No lazy man can be an artist for long. No mean shuffler, who is unwilling to make effort, can do more than trade on his ability with which he started and which will wear out or waste if no effort to increase it be made,—and yet "Industry in Art is not a virtue."

But now comes the usual and inevitable contradiction or paradox. The effort to make your work artistic is doomed to failure; the effort to be artistic must fail; the effort to be beautiful will make you ridiculous; yet none of these can be obtained without effort. Art, beauty, love, joy, these flow from the heart freely and without effort; aye, they are more like a lake that overflows its banks and rushes down the mountain side in streams and rivers, sweeping all obstacles away in its impetuous flood.

The effort that is needed is the effort to rise out of a low level of emotion, or sensation, into that higher state in which the soul can speak through the heart of the creator in his work. Once that point is reached, an effort is required to maintain that which is gained, but no effort is needed or in any way useful when the soul is speaking in the heart, for then the work flows of its own accord as the river flows, and the flow is like a song of joy. Many who seek to reach that state, have found it for a moment and known the joy of true Art and the easy flow of inspiration, and said, "Now I know the secret of Art, it is to just sit still and let the music play through you." And they then and there renounce all further effort and live on the aroma of that one illumi-

nation, in blissful repetition of the single theme, varied and colored by their passing moods until it fades and leaves them empty and stranded on the roadside of Art, waiting for the Light to come again, like men who have wandered deep into a gloomy wood and sit down waiting for the sun to rise as once they saw it rise upon the mountain top.

We are all so bound together in our life here, so closely held by the same ties of use and habit and the customs of our life, that for one man to rise above the common level of the thought and feeling of the rest, requires effort ; to remain there, where the sunlight of the Soul can shine within his heart, requires constant and heroic effort and endurance ; and to make his position there secure, so that he stands unshaken as a light to all, that means not only effort and endurance, courage and patience, hope and faith, but also an eternal vigilance. He has to hold the citadel of his heart against the thoughts and feelings of all the world about him. For as surely as one such man can raise the tone of all men's thoughts, so also can their lower natures drag him down, unless he guard well the citadel of his heart and mind.

This is why effort is so necessary in all art work, effort to rise above the dead level of the thoughts and emotions that the artist shares in common with the rest of the world about him, and which are like a host of demons and ghouls that swarm around him day and night seeking to make a playground of his mind. When they get in, the Soul-light fades and dies away. Then the work of clearing out this host begins again and efforts are made which, unless they are successful, apparently accomplish nothing and yet are not wholly wasted. How long have we not most of us maintained this kind of struggle, just making effort enough to weary ourselves, without being energetic enough or hopeful enough to succeed and reach the light.

All work done with the aid of this Soul-light is not only joyful work but is bound to be good work, useful and beautiful,—and in Nature there is nothing mean or insignificant. Study a little any natural object or creature, and you find yourself in presence of all the forces of Nature working as fully and harmoniously there—it may be in the body of a reptile—as in the body of a man ; you find the gorgeous glories of the sunset sky reflected in a stagnant pool, and that same stagnant pool may offer you a field of study with a microscope as wonderful as the starry sky above reveals to the astronomer. So too in ourselves, there is no life so mean but it is really a field in which the same forces are at work as in the life of one who shines before the world as one of its great ones.

Those who are students in the School of Universal Brotherhood at Point Loma soon learn this fact, and are as willing to seek the divine illumination of the Soul by serving in the kitchen or the stable, as in the class room or the studio. No work is thought unworthy in the service of our Cause, which is the Helping of the World to find the Light of its own Soul and reach to Joy and Freedom. We, who work thus in this cause, know that the light cannot be reached except by effort, steady, continuous effort to keep back the lower

nature, and to let the light of the Soul shine. We know too, that when that light does shine, our Life is joy and all our labor is delight, the ceaseless work is happiness and peace.

Ah! how we narrow down the meaning of words that are so great! What have we made of Art? Why, when we use the word, we can scarcely seem to grasp any idea beyond pictures and paintings; even sculpture has got separated off so that we speak of a sculptor *and* an artist, meaning by the latter a painter of pictures. Is it not a sign of the age we live in, an indication of the state of the world to-day, in which all great ideas are belittled and narrowed, and specialized?

Art is creation, it is the expression of the Soul bursting through the clouds of man's mind and making its own beauty and joy visible and audible to the world, even when its theme is tragic and pathetic. For then we hear the wail of the imprisoned Soul,—its cry of anguish could not wring our hearts if sorrow were the law of life; it can move us, because we feel deep in our hearts that Life, true Life, is Joy, and all this agony and gloom, displayed in the great tragedies, is the dark shadow that itself is proof of something that obstructs the Light, the Joy, the Life, the Soul of Man.

This is true of all the dramas and the tragedies of daily life. We know, some of us, at any rate, do know that we have lived through dramas as wild and passionate, as tragic and as gloomy, and as tender and pathetic as any we can read or see presented on the stage; but being in it, an actor in the tragedy, playing perhaps a villainous part unknowingly, we do not always realize the drama as a whole, and get so tied up in the part that we are playing, that we are quite unable to stand back and take a good wide view of all the comedy and tragedy of our life. Could we do that, we should know that here, right here, in our own daily lives, are being acted out the mighty dramas of the evolving Soul—each one an actor in a play that is no make-believe.

That is again another point where modern life and modern ideas are so small and mean that even the Drama, or perhaps we should say the Drama most of all, has fallen into the region of mere make-believe, fiction, and unreality. When men forgot the existence of their own Souls, they hardly could ensoul their plays, or give to them a truth and force that was no longer in their lives. We can hardly realize that actors in a play might be in fact living the parts they are presenting, gaining in actual fact the experience of the events enacted and making by their acts a model for the lives of men who should come after.

But the true Drama of the Soul is coming back again and in our plays we shall have actors who know the forces they are dealing with and whose souls will live the parts, and mould the hearts and feelings of the spectators so that they too shall know the truth, and see their own souls struggling in the struggles of the hero on the stage, triumph in his triumphs and go out from such a play raised and ennobled, to see the drama of their own lives, to fight as heroes in their daily lives to free their own imprisoned Souls from all the enemies that have held them bound so long.

Such plays will be no make-believe. They are more real, by far, than the lives lived actually by masses of our fellow men around us. When we can see the Drama of our own lives so unfold itself before us, and know ourselves as heroes of a tragedy that has run its course through countless ages, then we shall know that Art cannot be separated from true life, and Life, true life is daily life, right here and now. Then we shall not torment ourselves to be artistic, we shall be real, our lives will be realities and Art will breathe in every part of lives that are themselves expressions of the Soul. And then, perhaps, some of the makers of the so-called works of art will find a better occupation, for all men who have awakened to the knowledge of the actual presence in them of their own Soul all the time, will naturally make each act of life an act of beauty, and each thing they make for use will be so wisely made that it will be beautiful as the flowers are beautiful, simply because they can not help it.

Do you think now we can not have Art in daily life? I tell you daily life on this old world of ours shall yet be beautiful and glad for all who live upon it. It can be so and shall be, and we will live to see the changing of the times, and you and I may help to bring about the changing of the times. We have the opportunity to share in such a work, for there is such a Teacher with us now that we, who see her work, are every day astonished more and more to see how beautiful and simple are the ways, by which the wrong old methods can be righted, how the pure joy of life springs naturally in the children brought beneath her care, and how that simple life of joy brings all the virtues in its train, so easily and simply, that if it were not for the contrast in ourselves, who have grown old and stiff in worldly ways, we should simply say—"Why, what is there wonderful in that, it is quite natural!" It *is* quite natural; but what then is the life of all the world outside, which is so different!

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.

"If thou wouldst reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth."

"Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow, bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that soaring onward, 'neath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path."

"To live to benefit mankind is the first step. To practice the six glorious virtues is the second."—*The Voice of the Silence.*—H. P. Blavatsky.

The Universe a Living Soul

By H. T. Edge



OUR philosophy rejects the dead mechanical view of the Universe and Nature fostered by modern science, and favors the far more widespread, ancient, and reasonable notion of the Universe being a conscious and intelligent Soul. The mechanical way of regarding Nature, which has grown up under the auspices of modern physical science, is to be regarded as a particular phase of human thought peculiar to the periods of material prosperity. Modern science has grown up in such a period, and the commercialism, luxury, individualism, and general ugliness and want of idealism of our civilization have led to the sceptical and materialistic theories which alone such circumstances can engender.

It would seem more natural that man, being himself conscious and intelligent, should infer a similar consciousness and intelligence for the universe of which he is a part; rather than resort to such abstract unrealities as "force" and "atoms" for an explanation of the workings of nature. In fact our own mind is the one positive and indisputable fact that we have from which to start our speculations, whereas the premises of modern physics are mere abstractions having no real existence. Hence the auto-mechanical theory of the universe hangs in midair and has no root in fact; whereas the theory that Nature is conscious is based on the ultimate fact of our own consciousness.

The absurdity of the materialistic position becomes more obvious when these reasons go the length of trying to explain the phenomena of human thought and feeling in terms of their "force" and "matter;" for then they become involved in a vicious circle of reasoning which represents the atoms of the brain engaged in mechanically weaving a theory about themselves.

Considerations like the above can very easily show us that materialistic science is based on abstractions, and that its inferences lead to contradiction and absurdity. This demonstration has been made fully and in detail in books dealing with that special subject,* and need not be more fully entered into here. But the results that such a mistaken view inevitably leads to are even more indicative of its falsity. These results are to be found in many of the crying evils in our midst today. For instance: the horrors of the vivisection room may be traced to the wrong notions with regard to the body and the nature of vitality, which lead to the attempt to discover the laws of life by mechanical operations and scrutiny of the material structure; and to the

* See Stallo's *Concepts of Modern Physics* and H. P. Blavatsky's *Writings*.

hardened and blunted state of the mind which makes all questions of sympathy, kindness and respect for intelligent life subservient to a morbid intellectual curiosity. The exaggerated worship of money and of all material comforts that it brings and the sacrifice of all art and beauty to a hideous "utilitarianism" are the outcome of this perverted materialistic view of life. In short, materialism tends rapidly towards ugliness and meanness, towards doubt and uncertainty, towards dreariness and its accompaniment of sensual excess; and away from the inspiring, the poetical, and the beautiful. We educate our children to these materialistic ideas and then wonder why their conduct takes color therefrom and why they lack the reverence of their parents. The truth is that no one dares to live consistently with such ideas, or all basis for morality would be lost. No arguments for virtue and self-sacrifice can be drawn from the postulates of modern scepticism; and so we unconsciously and inconsistently cling to the principles of conduct that are derived from an older and more spiritual philosophy of life, and whose rightness we recognize though we may have forgotten their rationale. In other words our conduct shows that we do not believe in the nonsense we teach, and we often act, in spite of ourselves, as men who are divine and know it.

It is natural to children, and to all minds that have not been tinctured with civilized artificiality of thought, to look upon nature as alive and sentient. Ancient literature shows us that most people have seen in Nature intelligent powers and beings, where we descry only "blind forces"—whatever these may be. Certainly it takes a cultivated mind to conceive of forces acting blindly and of themselves, like our forces of attraction, heat, etc. Intelligent action, volition, will, desire, are easy to understand; we feel them in ourselves. Where we see design we should infer the presence of a mind; and where we see motion and growth, we should infer volition and conscious life. Otherwise we must invent abstractions like "force" and "affinity" that have no actual meaning.

The true philosophy then depicts the Universe as a mighty Soul, what is visible, being the body, organs and functions thereof, just as our own body is the visible manifestation of our own Soul. Every tree and plant is alive and has a consciousness, though that consciousness is different from ours, just as the form is different. It is not very unfamiliar even to modern speculation to suppose intelligence in plants, so obvious is the absurdity of trying to account for their behavior on any other theory. But how can a line be drawn anywhere between what we may choose to consider conscious life and what blind force, between intelligence and whatever else science substitutes for it? Why cannot the very stones and soil be alive and intelligent? Why not the waves and the winds, and above all the sun and the stars. If part of the universe is ensouled, must not the other part be so, too? And if not, in what other condition can it be?

No sane and reasonable philosophy of existence can tolerate such abstractions as chance, destiny, affinity, and the other mysterious words used to denote materialistic substitutes for mind and will. The only conception that

harmonizes with sane and consistent philosophy of life is that of an intelligent Universe, of a great World-Soul, of which our own souls are part; of a universal Intelligence in which we partake; of an omnipresent Will from which our own wills derive their force.

Surely the all-pervading order, beauty, and design of the Universe compels the belief in a Mind and an intelligent will behind it. Any other theory results in the substitution of meaningless words like the terms of science for words like "mind" and "purpose" which everybody understands.

But there is no need, in acknowledging the existence of a universal Intelligence, to accept along with it all the theological dogmas which any particular religious tradition may entwine around it; nor to suffer our conceptions of eternal power and wisdom to be narrowed and dwarfed by the stunted notions of meaner minds. Let us learn the grandeur of the creative Intelligence from the results which we see and feel manifested all around us.

The Conservation of Energy

By Orion



The sum of the potential and dynamic energies of the material universe is a constant quantity.—Tyndall, *Heat, A Mode of Motion*, page 180.

Energy, like matter, has been experimentally proved to be indestructible and uncreatable by man.—P. G. Tait, *Properties of Matter*, page 4.

The first of these is the principle of the Conservation of Energy, which asserts that energy is as indestructible as matter itself, and as a whole is neither created nor destroyed, but merely changes its form.—Balfour Stewart, *Elementary Treatise on Heat*, page 323.

The total energy of any body or system of bodies is a quantity which can neither be increased nor diminished by any mutual action of these bodies, though it may be transformed into any of the forms of which energy is susceptible.—Clerk Maxwell, *Matter and Motion*.

COMPARE the above statements of the law of the Conservation of Energy with the following verse from Browning's "Abt Vogler:—"

But here is the finger of God, a flash of the will that can,
 Existent behind all law, that made them and, lo, they are!
 And I know not if, save in this, such gift be allowed to man,
 That out of three sounds he frame, not a fourth sound, but a star.

Consider it well: each tone of our scale in itself is naught:
 It is everywhere in the world—loud, soft, and all is said:
 Give it to me to use! I mix it with two in my thought:
 And there! Ye have heard and seen: consider and bow the head!

That a musician, out of three sounds, frame, not a fourth sound but a star;
 that an artist with a sheet of paper and a piece of chalk create a master-piece;

that a tiny germ should grow and become a plant with radiant, fragrant blossoms, or a mighty tree of the forest, or a human being, whose heart throbs with divine impulses or is moved by the basest passions; that a song should rouse an army and a whole nation to heroic deeds for home and country; that a single word should change the destiny of a people; that the example of a single life should provide the motive power for millions throughout thousands of years:—these are examples of power and energy to which the principle of the Conservation of Energy as explained by modern science, cannot be made to apply.

The physicist deals only with “dead” matter, and with energy that can be measured in foot-pounds or horse-power. The phenomena of *life* he leaves to another “department” of science. He deals entirely with a hypothetical universe—to-wit, a material universe, formed only of matter and force. Matter he treats as lifeless, but concerning its ultimate nature the greatest scientists confess themselves ignorant; and to force he bows as to a God. But whether matter be “centers of force”—(Lord Kelvin’s Vortex Atom Theory), or force be an “Affection of Matter,” whatever that may mean, or each, matter and force, be *sui generis*, there is no united opinion.

On this uncertain basis of confessed ignorance, or rather in spite of it, the bold statement, one of the most magnificent generalizations of modern science, is made, namely, that of the principle of the Conservation of Energy. All kinds of mechanical experiments have been made to test its truth, and *mechanically*, so far as can be shown, they are in perfect accord with it. But the assumption is made that a merely mechanical system is possible, and even the Solar System and the Universe are so treated.

Thence arise problems of sore perplexity to little man which, nevertheless, because they may not have direct perceptible effect for a few æons, do not cause that wide-spread anxiety which their otherwise weightiness might warrant. The following is from the “International Cyclopedia—A Compendium of Human Knowledge,” of which H. T. Peck, Ph.D., Professor in Columbia College, New York, is editor-in-chief. (*Italics are mine,—Orion*).

Animal energy is simply a transformation of the potential energy of food. . . .

Since, then, *as far as we have yet seen*, there is no such thing as gain or loss of energy anywhere, while it appears that the ultimate transformation of such energy is heat, and that the latter tends to a uniform diffusion or dissipation, in which it is unavailable, *as far as we know*, for further transformation, whence do we procure the supplies of energy which are required to maintain the economy of life?

We answer: Chiefly, or perhaps entirely, from the sun, whence they come as light and radiant heat, *perhaps in other forms*. Without the sun, where would be vegetation?—without the latter, where animal life? Where would be our stores of fuel, whether wood or coal? It is entirely then, we may say, to the directly supplied energy of the sun that we look for the maintainance of life; and this leads to a question *not of much importance to ourselves, but of vast future consequence to the human race*: Is this supply finite? Will the sun in time have given off all its energy, or is it continually receiving accessions to itself, and if so, *has it an inexhaustible store to draw from?*

Now, whether the sun be a hot mass, or be surrounded by an atmosphere in an in-

tense state of combustion, or whether it derives the main part of its heat, as Thomson supposes, from gravitation, *it is certain that, as far as we know, it must at some period be exhausted.* Such is the *apparently inevitable verdict* of the Conservation of Energy.

. But the latter, Kinetic Energy, as we have seen, tends ultimately to become heat, and to seek a uniform diffusion. This, then, *it appears*, is to be the last scene of the great mystery of the universe—chaos and darkness as “in the beginning.”

But then, may there not be a new “mystery,” the birth—is not every birth indeed a mystery?—of a NEW UNIVERSE? May it not be that our present universe was once such a *new* universe, for otherwise has it not already had eternity to run down in. In one of her writings H. P. Blavatsky asserts the following:—“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.’”

How does the theory of the dissipation or the ultimate “uniform diffusion” of energy answer for the fact that the power of him who loves and lives for others increases and not diminishes in proportion to his love. And not only so, but it awakens the same power in others. The form may wear out and die, but the power of love and service by being diffused, or rather radiated, does not follow the scientific mechanical theory of the diffusion of energy by becoming less and less available for use, but on the contrary increases in compound ratio—spreading like fire, truly, but not consuming. This is the conservation of energy such as is alluded to in a great Teacher’s saying,—“To him that hath shall be given.” And when death comes to the body, the soul, which has given to others from its store of love, leaves this earthly life for a time, not poorer for the giving, but richer. Then there is the example of the use of the will, which again grows by right use.

Similarly, is it not possible that, instead of the sun’s ultimately becoming extinct, its shining does not diminish, but on the contrary increases its life. For, after all, it is an assumption of science that the sun is nothing more than matter in a state of high combustion. It may be that as with the soul, so with the sun, its death will occur only when and as it refuses to shine, and refuses to accept the compound interest, the ever increasing responsibility of shining more and more and not less and less. An interesting passage occurs in “The Voice of the Silence” that bears upon the life of the sun and the planets, and gives a glimpse of the ancient science of astronomy as taught ages and ages ago.

Behold Migmar (Mars) as in his crimson veils his “Eye” sweeps over slumbering Earth. Behold the fiery aura of the “Hand” of Lhagpa (Mercury) extended in protecting love over the heads of his ascetics. Both are now servants to Nyima (the Sun) left in his absence silent watchers of the night, yet both in Kalpas (ages) past were bright Nyimas, and may in future “Days” again become two Suns. Such are the falls and rises of the Karmic law in nature.

It may be said that we are confounding physics and metaphysics, as well as, perhaps some will say, adding thereto myth and superstition. But in spite

of the delicacy and precision of modern scientific instruments, they are only instruments, *aids* to investigation, and there is a knowledge which does not depend on material instruments but which enables the scientist—a well-known fact—to go beyond the power of his instruments, beyond all his previous knowledge into a new realm. Modern science cannot put aside the knowledge and skill displayed in the pyramids and temples of Egypt; modern philosophy cannot ignore Plato and the great philosophers of ancient times; modern art must still acknowledge its inability to reproduce works to equal the masterpieces of ancient Greece. And if the standard of the ancients be so high in architecture, building, philosophy, literature and art, is it reasonable to suppose them childishly superstitious and fanciful in the realm of science? May it not rather be that as there are *acknowledged* lost arts, so there may also be lost knowledge in regard to the universe and man, and that the traditions and myths are in very fact scientific truths written in symbol and allegory which have awaited the discovery of a “Rosetta Stone” for their deciphering. And this “Rosetta Stone,” this key has been found or rather has again been made known to the world as the student of Theosophy well knows.

The enunciation of this law or principle is not the exclusive triumph of modern science, but was known to the ancients (see H. P. Blavatsky’s writings), for whom, however, the universe was a living conscious universe. In the modern formulation of this rediscovered law, modern science has unknowingly transcended its own narrow limits and materialistic dogmas, and has approximated the statement of a truth—unprovable indeed, as proof is understood—which links the whole of life in one and is applicable to the whole of being on all planes. It is only in the narrow application of this principle to a non-existent purely material universe that modern science has failed.

There can be no purely mechanical system. Even the simplest mechanism considered complete in itself and for all practical purposes excusably so, has something in it, if we look deeper, of the life and mind of the one who made it; and in its working there takes place a subtle transmission, however small and imperceptible, of mental and vital energy from the operator to the machine. Only a part of the effects of this energy appears on the physical plane, and though these *effects* may be measured in physical units, the energy itself cannot be so measured.

The statements of the ancient teaching as given again to the world by H. P. Blavatsky may be summarized as follows:

It was held by the ancients that no part of the universe is dead, but that consciousness and life are everywhere, that all the operations of nature are guided by Intelligence and “Intelligences,”—*i. e.*, conscious, intelligent beings; that there are seven great planes of Life and Being, and that the plane which is objective to us, and which we know as the physical or material plane, is the lowest of these and is the plane of ultimate effects; that the causes of these effects lie in the higher or inner planes; that there is a constant interchange, a vast play of energy, from plane to plane, a constant outpouring of energy

from within outward and an indrawing from without inward. Thus *new* (?) energy—this is not the potential energy of the physicist—may appear on the physical plane, or energy may disappear from the physical plane. The statement of modern science in confining its investigation to the material universe, and the formulation of the principle of the Conservation of Energy in respect to it alone, is comparable to considering the solid state of matter as the only true state and all the others, liquid, gaseous, etc., as fanciful and hypothetical, and consequently not open to investigation. It is as though the law of the Conservation of Energy was taken as holding in respect to the solid state alone. But we can witness and measure the transformation and transference of energy from one state to another of the solid, liquid, and gaseous states, and if we will escape from the chains of materialistic conceptions, we can witness—though we may not be able to measure—the transference of energy from mental and emotional, and even from higher planes to the physical.

The materialist may not accept this view and may regard these planes or states *as* material, or as “affections” of matter, but if so, will he please measure in his physical units the energy contained in a word and which liberated by its utterance, causes in the hearer a passion of fury or strikes him dead—innumerable such instances are known—or awakens him to an intense joy and activity or, it may be, strikes him with paralysis.

As a corollary of the above we may see that the potential energies of the universe are infinite; that its dynamic energies are constantly changing, according to the intelligences using and guiding them. Hence, striking out the word “material” from Professor Tyndall’s enunciation of this law we may amend it as follows: “The sum of the potential and dynamic energies of the universe is immeasurable and infinite.”

As for Professor Tait’s statement, it may be quite true that energy is both indestructible and uncreatable by man—and, we might add, by God,—but surely he cannot have grasped the full import of his statement that it has been *experimentally* proved to be so.

Balfour Stewart’s statement may be interpreted in complete harmony with the ancient teaching; but Clerk Maxwell errs in the assumption of the possibility of isolating any body or system of bodies.

The whole proposition however, is but another expression, corollary, variation or application of the greatest known operative principle, method of working, or law of the universe—the Law of the Concatination of Cause and Effect. This law may be stated briefly as follows, that every effect proceeds from an adequate cause, or combination or chain of causes, and, *vice versa*, that every cause or combination of causes must have its due effect, or chain of effects. As another corollary we may state that, to a degree determined by other factors,—the cause lives, and is reproduced, in the effect.

Starting from this basic, fundamental principle of life and action—the law of Cause and Effect—and considering also its two corollaries, we have a principle that is infinite in its scope and applicability, revealing man’s relation to

the universe and to every other being and thing that is, and his infinite possibilities of progress and development.

As a single illustration of the application of the law of the Conservation of Energy to daily life, the following quotation is given from a letter from a great Teacher :—

In conformity with exact science you would define but one cosmic energy expended by the traveler who pushes aside the bush that obstructs his path, and the scientific experimenter who expends an equal amount of energy in setting a pendulum in motion. We do: for we know there is a world of difference between the two. The one uselessly dissipates and scatters force, the other concentrates and stores it. And here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is but brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. . . . The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity. The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of nature; and the complete adept has made himself a center from which irradiate potentialities that beget co-relations upon co-relations through æons of time to come. . . .

Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results and in the ratio of its usefulness to mankind. . . . To give you another practical illustration—we see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow-creature at the police station, while the men of science see none; and we—not they—see a specific difference between the energy in the motion of the wind and that of a revolving wheel. And why? Because every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus a good thought is perpetuated as an active, beneficent power, and an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses and passions; a current which re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity.

A parable of another great Teacher is as follows :—

For the kingdom of heaven is as a man traveling in a far country, who called his own servants, and delivered unto them his goods, and unto one he gave five talents, to another two, and to another one; to every man according to his ability; and straightway took his journey.

Then he that had received five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh and reckoneth with them. And

so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent came and said, Lord I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury. Take therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

The case of the servant who received but one talent and hid it, affords a good example of the principle of the Conservation of Energy applied to a purely material universe. But it is not the Conservation of Energy according to nature. Were the scientists right in their interpretation and application of this law, evolution and growth would be impossible, and there could but be ever a repetition of the old and never a progress from old to new, or an unfolding of newer and higher forms. But in the larger view every organism and, in varying lesser degree, every so-called material body is in degree a focus and transforming center for the *unexpressed, unmanifested* life and energy of the universe, and according to the measure and capacity of the conscious intelligence operating through or residing in that body and its transforming power does evolution proceed.

The *scientific* statement of the diffusion or dissipation of energy has also a deeper meaning, for not only do we see continual change, decay and death of forms, but we find also systems which, while preserving their form, have "run down," morally and mentally. And this further fact is seen to hold good for each body or system, that where there is *not* conservation of energy, there is diffusion or dissipation, and that where there *is* conservation there results the continual accession of *new* energy. In other words, "To him that hath shall be given, and he shall have abundance, but from him that hath not, shall be taken away even that which he hath." By the use of whatever powers man has there are continually born unto him new powers, new capabilities; but as referred to in the quotation above, that there are more kinds of energy than one must not be lost sight of.

In science, darkness is but the absence of light, cold but the absence of heat, or the one the negative pole or condition, the other the positive. So, too, a certain class of people refer to evil as being the absence of good and as being merely a negation or negative condition. This is claimed, by the class of

people referred to, to be scientific and is used as a basis for the ignoring of evil and the statement of its non-existence. But there is also a certain process known in science as a change or reversal of polarity, and there is in life such a thing as positive evil and negative good. A body positively electrified on being brought into a negative field of greater strength will not only have its positive condition neutralized but also take on a negative condition. The soul may indeed be itself positive and "good," but it is born into a field where both positive and negative, good and evil, are to be found, and both the body and the mind with their powers may be so dominated by the negative or evil condition that the positive "polarity" of the soul is wholly ineffective against it. There is in fact a dual condition, not only in the realm of "inanimate" nature, but throughout life. Man has two natures, a higher and a lower. There are two powers in him, good and evil, either one of which may, *in his life*, be positive or negative, and each of which exhibits its own quality of energy—the one not being simply the absence of the other. And strange as it may seem the conservation of energy is maintained by its apparent dissipation and *vice versa*. For "he that saveth his life shall lose it, and he that loseth his life for my sake shall find it." The power which gives for the sake of others is increased, that which takes for the sake of self is diminished. This may not be "scientific" in the modern use of the term, but it is a moral and spiritual fact and an experience in actual life.

It may be claimed, and is so claimed, by some, that these things lie outside of the realm of science, but it was not so with the ancients, and it must cease to be so with us if we ever hope to attain the true object of science, namely, to know ourselves and nature. Is not the moral, ethical and spiritual side the lost chord of science, the missing link between the outer world of matter, force and form, and the inner world of consciousness and feeling?

The discipline of a scientific training is of enormous value in the development of mind, but one factor is needed to give it its due proportion and to make science truly applicable to life. This it cannot be in the fullest sense so long as it deals with dead matter, and so long as knowledge is followed for the sake of knowledge and not for the sake of use. The needed factor is the moral factor, the heart touch, giving color and tone and life to the mind, linking the whole of life and of nature, visible and invisible, into ONE.

Then the vast scope of the principle of the Conservation of Energy, and the law of Cause and Effect, will be understood. It will be recognized as identical with the principles of Harmony, Proportion, Symmetry, Duty, Music, Life. Love, hate, joy, compassion, all the *powers* (the common and accepted use of this word in this sense is significant) of heart and mind are energies of far greater potency than steam and electricity, and through them, with heart and mind attuned to the Divine Light within, all the forces of nature will become ours to wield for her great purpose—the benefit and uplifting of all.

Brotherhood

By Louise A. Howard



WHEN the Master Jesus, the divine Teacher, was in visible form nineteen hundred years ago, we read that he spoke these words, "If a man love me, he will keep my commandments and my Father will love him and we will come unto him and make our abode with him." So also in the Bhagavad-Gita ages prior to that time it is recorded that Krishna said, "I am the same to all creatures, I know not hatred nor favor; but those who serve me with love dwell in me and I in them." The Great Souls who have at various times come into physical being, in order to bring a new wave of spiritual consciousness to the world, and to lift the heavy burden of ignorance and darkness, have in all ages taught as a fundamental principle the Fatherhood of God and the Brotherhood of Man, and the compassionate love that should dominate every heart and life.

At one time Jesus was approached by a young man who had kept the commandments from his youth, and in reply to the question, "What more could he do to attain eternal—or perfect—life," said, "Sell all that thou hast and bestow upon the poor, and follow me." Surely, to follow, meant in part the abnegation of self, the living for others, and, in the compassionate love of the great Father Heart, the seeking to lead suffering humanity out upon higher levels, where glimpses can be caught of man's diviner possibilities. But the young man could not shut out from his mental consciousness the vision of the illusory pleasures in an abundance of this world's goods. Brotherhood was not yet awakened in his heart, and so, like many another, he turned his back upon love and compassion, and continued in material pleasures which are so strong in their appeal to the lower nature. True, he turned away sorrowfully, for he had seen a light, and had heard within the depths of his own being, a call to come up higher.

Would that the world might speedily come into a realization of the truth that "Brotherhood is indeed a fact in Nature;" that the law of Brotherhood is also the law of being and of life. But this knowledge must be a higher consciousness than that which appeals to the lower personality and is far removed from mere sentimentalism. It must be discerned from a spiritual standpoint to be the true and abiding principle. When humanity in its entirety has evolved to that high plane in consciousness where each unit recognizes there is no separateness; that each individual is part of the great whole; that what is a wrong to one is equally a wrong to all others; then in very deed and truth

shall we no longer hear of "Man's inhumanity to man;" there will be no more war among the nations of the world; no more the taking of life from motives of hate or revenge, or to get gain, or by law of the land. When the tiger nature in humanity will have given place to the Christ Spirit, then all crimes arising from brutal instincts will cease.

I do not believe in looking at these things from a pessimistic point of view. The world is awakening to better ideals which prompt a higher life, dominated by the higher self. The present day is a time of greater aspirations for the Truth, and for that which is permanent, but we must not forget that each one must work out his own salvation. There is truly a vicarious atonement, a crucifixion of the higher by the lower nature, until earthly desire, earthly pleasures shall become subservient to the purposes of the soul which stands waiting and knocking at the portal of every heart. Let us each do what we can to rise up into a consciousness of the Higher Self, the Divine Guest, the Christ principle. Let us live the true life, a life filled with altruistic deeds and harmonious thoughts for the betterment of humanity. Let us put away selfishness in all its varied forms. Let us try to realize something of the true meaning of life. Let us heed the truth taught by all divine Teachers, remembering that the love of this world's goods, the ambition for high places and for fame, that selfish desires and worldly pleasures, only result in the cultivation of the lower mortal mind of man, and in giving power to those imperishable, and impermanent things that pass away as a tale that is told.

We cannot do this and at the same time make a place in our heart for Brotherhood and be governed by kindly thoughts for others, in charity and good will; but when we realize that all men, of whatever race or color, are part of the One Life, each in degree manifesting the power of God; having one common origin; one common line of experiences; having the same temptations and limitations to overcome, in emerging from the mire and clay of lowest humanity to the consciousness of divinity; when we realize this we can then understand something of the depths of meaning in Universal Brotherhood. The evolving to spiritual consciousness means self-abnegation; it means walking a path that is straight and narrow, and sometimes we may find it covered with thorns. But the promise is to him that overcometh, and although we may be weak and weary; though we may find our feet sore and bleeding and may almost falter by the way, yet if we will press on, bravely doing those things that come to us as ours to do, having divine love in our hearts, being faithful to the principles of altruism and Brotherhood, we shall at last hear a song, a sweet song within the heart and soul, and feel the harmony of life.

Brotherhood is "helping and sharing;" it is sending out thoughts of encouragement and good will to all the world, for let us remember that thoughts are real entities and powerful factors for good or ill, just in accord with the

soul and mind from which they emanate. Thus if our lives are filled with peace and love, our thoughts will cause harmonious conditions in others.

In a poem are these lines:

Far out on the sea, there are billows
That never can break on the beach;
I have heard songs in the silence
That could never flow into speech;
I have dreamed dreams in the valley
Too lofty for language to reach.

It is true that grand and beautiful ideals can touch the inner life with noble aspirations, not always in evidence to outward senses. When the deepest songs are most harmonious in the soul, sounding out, full of Brotherhood, we can catch a glimpse of the possibilities in store for man, when in deed and very truth the spirit of peace and good will shall again be among the men of all the earth. Oh! may Truth, Light and Liberation come speedily to earth's suffering ones! Then will the joy of life be manifest. Then will the day break which the auroral tints are already heralding upon the mountain tops—the glad day of harmony and brotherly love.

The Reincarnation of Elijah

By a Student



THE subject of reincarnation may be approached from many points of view. We may show that it is one of the most ancient of all religious beliefs. We may point to the fact that it is held by more than half the human race. We may take up the writings of philosophers, ancient and modern, and show how these leaders of thought have been convinced of its truth. We may reason from analogy, and demonstrate its harmony with nature. We may show reason demands it,—or we may take another ground, and show how many historical works can be brought forward to support it, and we may point to one and another who have brought back the memory of other lives on earth. Perhaps the strongest evidence anyone can have is to remember one or more of his own past incarnations; but while this is very convincing to the person who has the memory, it is only a second-class evidence to any one who accepts it on his testimony.

There is another class of testimony, that of Sacred Scripture, which appeals to many with peculiar force. If a writing is really from God, it needs be authoritative. If it be even from some wise and exalted being, it is deserving of reverential and careful study. Various writers have shown that rein-

carnation is taught in the Christian Scriptures. It would be strange if it were not, seeing the belief is found in all, or almost all, other Sacred Scriptures, and that it has such strong evidence to support it from reason, from history and from facts in life every day.

The subject of reincarnation may be approached from various points of view, but the one we now propose to take up is the evidence of the Bible, and that portion of it especially which deals with the reincarnation of Elijah in the form of John the Baptist. Jesus says in the gospel of Matthew,—“I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed.” On a former occasion when the Baptist was *still alive*, in the prison, and had sent two of his disciples to Jesus, Jesus speaking of the Baptist uses the present tense saying, “But what went you out to see? A prophet? Yea, I say unto you and more than a prophet. This *is* he of whom it is written,—‘Behold I send my messenger before thy face, which shall prepare thy way before thee.’”

But when we reach the 17th chapter of the same Gospel, John the Baptist has been beheaded in the prison; hence, in speaking of him Jesus naturally uses the past tense, “Elias *is come* already, and they *have done* unto him whatsoever they listed.” It is in little, scarcely noticeable, things like this, that we find the best evidence for the trustworthiness of the narrative. If we go back to the Old Testament we shall find in the third chapter of Malachi the passage here referred to. It reads thus: “Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple.” The messenger here spoken of is evidently the same as Elias, for Jesus uses this quotation: “This is he of whom it is written, ‘Behold I send my messenger before thy face.’” And he adds—“If we will receive it, this is Elias which was to come.” The book of Malachi speaks of a messenger in the future, coming at a special time and for a special purpose. Jesus in the eleventh chapter of Matthew says that messenger *is here*; he is Elijah of the Old Testament, now known as John the Baptist.

Then, when John the Baptist is dead, Jesus speaks of Elias as *having come* already, and the Scripture adds,—“Then the disciples understood that he spake unto them of John the Baptist.” The preceding verses make this more evident. The scene is the Mount of Transfiguration, where Moses and Elias were seen standing beside Jesus. As they came down from the Mount,—“Jesus charged them, saying, Tell the vision to no man, until the Son of Man be risen again from the dead. And his disciples asked him saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things,—But I say unto you *that Elias is come already*, and they knew him not, but have done unto him whatsoever they listed.”

From this it is evident, if we accept the Gospels, that the Elias spoken of had suffered as Jesus would also suffer. It was not simply the glorified Elijah who stood beside Moses and Jesus on the Mount of Transfiguration. That

radiant form was indeed Elijah, who had lately worn the garb of flesh, known as John the Baptist.

It was the belief of the Jews that in times of national need the great prophets returned in new bodies to guide the nation. Elijah was one of these. We observe from the above quotation, that it was the well known teaching of the authorized expounders of the Law, the Scribes, that Elijah would come, as the messenger and harbinger of the Messiah, as was written in Malachi. In St. Mark we find the same identification of Elijah with John the Baptist, the forerunner. "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." This was the burden of the message of John the Baptist, the stern prophet of repentance, and the Gospel here applies the words of Malachi to him: "As it was written in the prophets, 'Behold I send my messenger before thy face, which shall prepare thy way before thee.'" If we turn to the first chapter of Luke we shall find that the angel foretold of the child to be born, that he would be Elijah,—“Many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah.”

Thus we may see from every quarter the evidence points in a clear and conclusive manner to John the Baptist as the reincarnation of Elijah. The Jews expected it; the prophet Malachi foretold it; the angel who appeared said that the child to be born would be the fulfilment of the ancient hope and prophecy: —“He shall go before him in the spirit and power of Elijah,” not in the outer garb worn by the Hebrew prophet as he confronted the priests of Baal, or in which he fled to the wilderness of Arabia, but in his spirit and power. We mention this because some writers try to use the words of the passage in Luke, so as to take away the force of the words in the other Gospels. They say, “All Jesus meant was that John the Baptist was a man of like spirit to Elijah.” But surely this is unworthy of any serious scholar, in the face of the clear and accumulated evidence to show that John the Baptist was *really Elijah himself*.

Another strong and very interesting line of evidence opens up here. We have these two incarnations of the same soul. Elijah in the Old Testament and John the Baptist in the New. We have the authority of Jesus, the authority of the angel and other corroborative testimony that Elijah and John the Baptist were two incarnations of the same soul. Let us now look at these two historical personages, to see if we can find reasonable evidence in their characters for the two being the same.

If reincarnation is really a fact in nature, then we would naturally expect that the same soul returning under the mask of various bodies should exhibit some points of likeness. The case before us affords a good illustration for looking upon two men, who are nevertheless one and the same soul.

Elijah is a stern, fearless man, who appears at a time when much wickedness is rampant in the land. He is not afraid to confront on Carmel the assembled priests of Baal. He is a mysterious man, who comes upon our view suddenly, without any account of his lineage,—a very unusual thing in the

case of the Hebrew prophets. He emerges suddenly from some mountainous region. His picture is given us with a few touches in the book of Kings. He is a "hairy man, girt with a leathern girdle"—and we can picture the fire in his eye and uprightness in his very gait.

John the Baptist is just such a man. He, too, lives a desert life for a time. He, too, is clothed in hair and wears a leather thong for a girdle, and lives on very simple desert fare. He also is the stern preacher of righteousness. No reed shaken by the wind is he. Like Elijah, his mission is to reprove wickedness in high places. As Elijah fearlessly confronted the King of Israel, so did John the Baptist reprove King Herod, though in both cases, at the risk of life, and John really did suffer death because he spoke the truth.

But there is another deeper feature in the picture, which, if possible, even more strongly points to the identity of these two men. We read that Elijah withstood all the assembled priests of Baal, and fearlessly reproved the King of Israel. Strong men, however, have often a weak spot in their natures closely related to their greatest strength. It was so with Abraham and with many others; and so it was with Elijah. He, who in the stress and strain of that ordeal on Carmel, was strong and fearless, when the strain was over, when the reaction came fled like a coward at the threat of the Queen Jezebel. Then his mind gave way to doubt and fear, and he thought, like many other brave men, that it was useless to continue the long struggle against evil.

The same peculiar feature meets us in the life of John the Baptist. He was courageous enough to preach a religion of righteousness to the formalists, the hypocrites, the generation of vipers of that age. He did not hesitate to condemn the King for his immoral life. But after he was in prison for a time, then doubt and gloom crept over his mind, so he sent to Jesus to inquire,—“Art thou he that should come?”—though not long before he had boldly declared Jesus to be the Messiah. Thus we see, both in the outer and inner aspects of their lives, such remarkable identity, and we cannot regard it as other than confirmatory of the express statement of Jesus that John the Baptist was really Elijah, as the angel before also declared he would be.

The moral influence of the fact of reincarnation must be readily seen. It corrects the prevalent error that man is the body he wears, and helps us to focus our gaze on the *soul* as the *real man*, who life after life wears many bodies. It makes it morally clear that the friends and enemies we meet in this present life are those we have met and made our friends or enemies in previous lives, seeing that “like begets like.” It is therefore a powerful reminder of the wisdom and necessity of all becoming kindly disposed to each other, brethren in deed and in truth, not in name only.

The fact that we live many lives on earth, and not only one short life of three score years and ten, makes us feel that we shall find again every brotherly action, word, and even thought which goes forth from us now. Nothing is lost, nothing is in vain. As we live Brotherhood, and speak it, our words and lives reach very far, even into other times, and we may be perfectly assured that in working for Universal Brotherhood we are working with Nature.

Changes in Consciousness

By Pax



WATCH the quick changing mind! The unruly member taking upon itself the mould of its environment. In one aspect we are indeed animals. Let us not deny it. Note the daily life of this our body; starve it, and it becomes mad; feed it unduly and it becomes a sensualist. Yes! in a part of our nature, we are animals. But the opposite is also true; we are Gods! and capable of divine acts of judgment and compassion. Note the real self-abnegation at critical moments, when life and death are forgotten in some heroic act that commands the admiration of the world.

If then we are animals and at the same time Gods, what is the man himself who is between these, with power to identify himself with either; and what his relation to this paradox? This is only solved by a study of the Wisdom-Religion—Theosophy, and it is only the realization of the truths thereof that can help mankind to redeem itself. So there are two realms of consciousness, the one Divine and the other earthly, and the real man stands between—*Manas*, mind, man, a powerful thinking creature, at one time uniting himself to the low and desire-loving animal, at another aspiring to live with the Gods. The mind is thus dual; the one part pledged to the highest; the other, the prodigal son, seeking self-gratification, eating the husks of sensual desires, until brought into subjection by the higher. Until this is done, man's consciousness fluctuates between the two, but having once recognized the higher divine nature, the choice thenceforth is ever presented between it and the lower life. Such choice must come to all at some time and having once come, knocks ceaselessly, till sufficient inherent strength is gained to face the truth, destroy the tempters, and march fearlessly to the realms of bliss.

It must be a dreadful awakening to all students of life, to find how easily we revert, after reaching to the realms of peace and freedom, to the old ways, the old weaknesses and stupidities. But let us take courage, and while such reversions do occur, let us always press forward, always battle against the opposing forces which are themselves a proof of our onward march. If only occasionally we can so still the Brute that we can hear the "still small voice" and grasp the hand of the Silent Warrior, let us remember that He is always near; let us realize that all our trials and temptations and failures even, are but so many lessons for the Soul.

But wherein lies the cause for these failures? Why after a special exhibition of some high sentiment, some great aspiration after self-conquest, do we find ourselves baffled, bruised and smitten to the ground? Because surely we

have invoked the battle and brought before us the very powers of darkness that we are pledged to fight. Because, perhaps more than aught else, we have not yet fully recognized the subtle forces of the mind which, for so many centuries, has been the slave to the lower self of vanity, to acquisition of temporal power, comfort and sensual enjoyment. It is no wonder that we should find some difficulty in staying the gravitation of it towards these objects. Perhaps when we know better the power of the spiritual will that gives direction to the mind, we shall be more able to use this power for the salvation of the mind itself.

In the meantime let us always strive to give the proper occupation to the mind. This we do know, that it is ruinous to subscribe to a mere passing personal whim, for we know its old haunts. If we could but acquire the habit of looking at the personal mind as a wayward child, and then gently but firmly direct it to the desirable objects for its contemplation, it would soon acquire the habit itself of contemplation of these objects and forget the old haunts. When it reverts to the old pleasures the powerful suggestion of the opposite will greatly help to wean it from them. The mere forceful attempt at suppression of what we consider evil habits *per se*, without the supplanting of something else is useless and will fail. The mere aspiration to be angels without true devotion is useless. But the powerful direction of the mind to contemplate right subjects and objects that may be distasteful to it is useful discipline. "Ah," once said an American general to himself, when riding into a dangerous position, "you do not like this; you fear to go; all right, we will press on still further." When we know ourselves to be souls, the mere changes of death and life, of agreeable and disagreeable, of pain and pleasure what are they but the little scenes through which we move on the great pilgrimage? Take courage then, my soul, for in Time's fullness all victories will be thine!

We oftentimes feel disposed to treat our resolutions with a relapse. The God is forgotten and the fool pampered. These quick changes surely must always be remembered in the pilgrimage. Have we not all experienced at times that, after a few days of peace and blessedness and high endeavor, a small voice has whispered, would ten minutes' enjoyment injure us? let us relax for one small hour! Thus the lower personal man subtly argues. Then all the powers of selfish gratification hasten to the field, and the soul is surrounded by the host. The illusive picture of pleasure or ambition fills our horizon, our steadfastness is tried to the utmost. Why should we not let ourselves go; why should we not gratify our desires? Oh, if only at such moments we can call to our aid the divine side of our natures and send a shaft of light down to the mind! Oh, that we then may draw the sword of will, that we may be strong and steadfast. Not till we have been tempted, and have resisted, can we say we are strong, and in our strongest moments, as in our weakest, we need to be watchful. How needful that we should ever remember the watchword given us by our Leader, Eternal Vigilance! Eternal Vigilance! Let us answer it back again—Eternal Vigilance.

To Him That Overcometh

By Elizabeth Knight



IN defense of the Bible an eminent Chicagoan recently said,—“The higher criticism has not taken a single verse from the Bible ; it has removed much of the rubbish that has grown about it.” He added, “The higher criticism is the finding out of dates, the causes and purposes for which its writers wrote.” Another from the same platform said,—“It was not the business of Scripture writers to teach science.” I quote these two men not to criticise them but because they have stated ideas which are quite generally held, and which I believe to be entirely erroneous.

The “finding out of dates and the causes and purposes for which the writers wrote,” seems to imply that at the special time of their writing the Scriptures had a greater meaning and there was a greater need for them than at any other time. If the Bible were a manual of customs or a treatise on government, this might be true, but since it is a statement of spiritual laws and a guide to the higher life it is neither temporary nor local, for spiritual truths do not change with history.

That “it was not the business of scripture writers to teach science,” seems a strange thought. But if by science is meant the tabulation of physical effects without reference to the world of causes and the construction of theories regarding them, the writers of the Bible certainly did not teach science. The writers of the scriptures were seers ; they taught a science which is not modern, truly ; they taught the eternal science of life and evolution correlated on all the planes of being. It was not experimental, it was not the mere putting together of effects separated from their causes and *vice versa*. They wrote from the standpoint of the seer who sees behind the screen of time into the realm of the real. The science they taught was truth not theory.

Only as teachers of science can they be entitled to our reverence as spiritual teachers. Only one who knows the life of the soul, who understands its mission on its long journey through matter, who knows the trials it has to encounter and the forces with which it has to contend, is capable of teaching humanity how to live, how to progress along that path which leads to final liberation.

The writers of the scriptures reiterated and reiterated the fundamental principles of conduct, not because they lived in an especially corrupt age, but because a pure life is the foundation on which all spiritual growth must rest. The reality of the life of the soul, the possibility of spiritual growth and attainment of high spiritual states while on earth, are most clearly taught. This teaching stands out in strange contrast to the modern belief that the most one

can do is to live the life of an aspiring, though sinful mortal, while on earth, and go to heaven when he dies. Truly an illogical and unscientific conception, but for this the writers of scripture are not responsible.

Who will say that the messages John was told in his vision to send to the seven churches in Asia are not as applicable now as then? or that they were not meant as truly for us as for the places named?

“He that hath an ear let him hear that which the spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

“He that overcometh shall not be hurt by the second death.”

“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

This is very mystical and pertains to a science much higher than any with which we are familiar. The apostle was fully aware of this. He addresses his message to those who have an ear for spiritual truths, to those who have awakened to the life of the soul and are ready to give up this life of earthly cares and pleasures to live in that larger life. It is the spirit that speaketh and it cannot be heard by the ear of clay.

“To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God.” It is no common perfection that is demanded of us. Those who live as we live have not overcome, but after death must return to life to take up the task anew in a new physical body. This one verse outlines the redemption of the soul and shows that each one must achieve it for himself. It is not accomplished when one has merely read the scriptures and mentally accepted them, nor when he thinks he has done all, nor even when one has given his life to the service of humanity. But only when after many lives of service and devotion he has “eaten of the tree of life, which is in the midst of the paradise of God;” has overcome personality and united his consciousness with universal life.

“To him that overcometh.” The greatness of the conquest can be measured only by the greatness of the reward. The law is merciful but it is not indulgent. One who has tried, one who has done half, one who has done nearly all, has not overcome. If we eliminate from our minds the idea of arbitrary reward and hold to the exact action of the law of cause and effect there will be no room for deceiving ourselves. If we find our consciousness limited to the dreary material side of life it is because we have not aspired to the inner consciousness of the soul. If we find ourselves handicapped by defects of character it is because we have not overcome the first enemy that bars our progress. If the apparently external conditions of life prevent us from carrying out what seems our most important duty, it is because we have not overcome the limitations of our past.

You may say, “Life is too short.” But life is all of eternity. It is not your actions in this life alone that bind you, it is not in this life alone that

you have made your character. Your parents will tell you that their children were just as different as children as they are now as grown people, and that their characters were just as well defined. Character is our inheritance from previous lives. If we have overcome much in our past we shall be well equipped for the battles of this life. If we find ourselves hampered at every turn it is because we have neglected our opportunities in past lives. This continuity of life and continuity of effort and achievement is the only thing which makes possible the final overcoming. When the law confronts us with our failures it brings us to the field of battle and shows us the enemy. Persistence is what is needed in this battle. If in spite of failure we renew the attack again and again we are sure of victory. "Conquered passions like slain tigers can no longer turn and rend you. Twenty failures are not irremediable if followed by as many undaunted struggles upward."

We are so apt to think that to be good enough is not so difficult. It is easy to be as good as the world expects men and women to be. But the law holds us accountable as souls. Life after life we have left unheeded the voice from within. Life after life we have denied the divinity of the self, and each denial has brought with it a heavier veil of ignorance which now hides us from the knowledge of our real nature.

We are divine souls. We appear to be sinful mortals because we carry with us the record of a past of failures and transgressions. If we are to reclaim our birthright of divinity we must correct our failures one by one, we must clear our vision by lifting the heavy veil of personality that enshrouds us, so that we may learn the law of unity and harmony and live according to it.

Many think that to overcome personality is to surrender identity, giving up all that is dear to one. The individuality is never lost; the I-am-I consciousness is inherent in the soul. Overcoming personality liberates the consciousness from the confines of selfishness; enables one to enjoy things for their own sake without reference to self; opens to the soul a realm whose joys far transcend earthly pleasures. Nothing is lost, and the gain is infinite. Those whose faces are buried in the material world can see no farther than their noses' end, but all have at times felt the joy that comes from the higher planes of being, which is not translatable into terms of sense, and we can guess what Krishna meant, in speaking of the self-governed sage, when he said, "What is night to those who are unenlightened is as day to his gaze; what seems as day is known to him as night, the night of ignorance." We can guess what John meant when he said, "Thou sayest thou art rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor and blind and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness may not appear, and anoint thine eyes that thou mayest see."

To those blind to that realm of life and joy which is open to him who has overcome the world of delusion and mastered himself, the truth can be given

only figuratively, for the language of the spirit is on the plane of the spirit. By a wealth of metaphor John makes clear the reality of the higher life and the power and joy which is for those who attain it.

“Be thou faithful unto death and I will give thee a crown of life.”

“He that overcometh, to him will I give power over the nations. . . .
And I will give him the morning star.”

“He that overcometh the same shall be clothed in white raiment.”

“Him that overcometh will I make a pillar in the house of my God.”

“To him that overcometh will I grant to sit with me in my throne.”

Psychism and Psychic Phenomena*

By a Student



THE teachings of Madam Blavatsky, William Q. Judge and Katherine Tingley are unmistakably clear in relation to psychic phenomena, that psychism is not spirituality and that the possession of psychic powers is no indication of spiritual attainments, but, on the contrary, constitutes a great danger and too is often accompanied by the very reverse of spirituality, by sensualism and vanity and the lack of principle.

Psychic powers are in themselves neither good nor bad, but because of their subtlety and belonging to a finer organism than the physical they have a greater power for either good or evil when rightly or wrongly used. One of the great teachings of Theosophy which was given forth by Madam Blavatsky and William Q. Judge is the complex nature of man, and the existence of other planes of being than the material physical plane. How necessary such teachings now are may be evident to any one observing the development of human nature along the new lines of growth which today are becoming apparent. This development was foreseen by Madam Blavatsky and consequently great stress laid upon the necessity of spreading the true teaching in regard to them and their place in man's make-up. Thus at all times both she and William Q. Judge discouraged the seeking to develop these powers, and insisted always that the purpose of the Society was not occult development but Universal Brotherhood.

But if we look abroad in the world we see on every hand so-called occult schools, schools of hypnotism, of suggestive therapeutics, and psychic development; literature sent out broadcast claiming to teach the development of psychic powers either under a professed teacher or containing directions for self-development; hardly a newspaper in the whole country which does not advertise this literature and the practitioners and professed teachers of these

*Address given at Fisher Opera House, San Diego, March 19, 1901.

powers; and besides all this, hundreds of magazines and pamphlets devoted expressly to it.

And for what purpose? To what in a man does all this appeal? To anything high and noble? so that he may become a worker for and a benefactor of mankind? Those of you who know of these things, who have seen perhaps some of the literature or at least the advertisements in the daily press—have you ever asked yourselves the question? Have you ever thought what must be the outcome of all this “psychic fever” which is becoming so rampant in the world? If you have not, then let me beg of you to awake, to open your eyes, to scrutinize closely, and you will know that what H. P. Blavatsky, William Q. Judge and their successor, Katherine Tingley, have said is true—that one of the greatest foes to human progress confronting the race today is “Psychism.” On every hand the appeal is subtly made to man’s selfishness, to love of power and gain and to the gratification of all the lower elements of his nature.

That you may know that this is no overdrawn picture let me present to you some facts.

It is held by many that newspapers should mirror all that goes on in the world and though they may have a political policy, yet so far as news and record of events and the doings of the world or the insertion of advertisements they should be colorless, and we may add, conscienceless. How far this is true, let thinking people observe. As a case in point, one of the most prominent Eastern daily papers, with a more than national reputation, recently printed a statement in regard to Hypnotism, giving the opinions of a physician, a judge, a reverend minister and others who were constituted a committee of investigation “for the benefit of the public.”

Now the question as to whether Hypnotism may or may not have its place and value in certain cases can, for those who are in doubt, remain open; it is not the purpose to enter into that here, though I assert that Theosophy alone can answer that question. It is not that which is now referred to, but granting for a moment that there may be doubt in regard to the general question, what doubt can there be as to the terrible evils attendant on its indiscriminate use by any who may develop the power.

The statements referred to as occurring in the newspaper in question are in part as follows: The committee first studied the subject and “in a few days they mastered the instructions and were full-fledged hypnotists.” “It was clearly demonstrated that hypnotism may be employed so that the person operated upon is entirely unconscious of the fact that he is being influenced.” “A knowledge of it is essential to one’s success in life and well-being in society.” “It is indispensable to one’s business success,” etc. Consider for a moment! What part of man’s nature is appealed to in the above? Is there anything there that will benefit the community, is even common honesty appealed to and upheld? No! on the contrary it is stated “you can employ the force without the knowledge of anyone.” It is not an open competition of brain and

wit, whatever the end in view may be, but an underhanded, concealed, dishonest influence which it is stated, *anyone may acquire*. It is an invitation to the unscrupulous to subtly conceal their rascality and work unknown their nefarious plans.

Is it not time that honest, thoughtful people should awaken to this awful danger in their midst and should realize that by silence or refusal to recognize the facts they become party to them. Is it not the duty of all who love honesty and morality, and all who love their children, to protest? Do you realize the extent to which this monster of blackness has grown? Look at the advertisements admitted to the daily press, and the publicity given to its advocates! The announcement is made that a certain Body "has just issued 10,000 copies of a book which fully explains all the secrets of this marvelous power, and gives explicit directions for becoming a practical hypnotist, so that you can employ the force without the knowledge of anyone. Anybody can learn, Success guaranteed;—" and this sent *free to any* applicant.

It may be said by some—"This does not apply to me. I have nothing to do with it and would not think of using such a power." But its spread is more subtle than the subtlest of physical diseases and unless checked is bound to render humanity insane. Would you permit your children to come in contact with people suffering from a deathly fever, or the plague, and how will you guard against this *moral* disease if you simply do not care, and put the matter on one side? In the statement referred to above the reverend minister is quoted as saying "Every minister and every mother should understand hypnotism," and President Eliot of Harvard College is quoted as advising the graduates to master this power "which," he says, "when developed, might make a man irresistible."

Mothers, do you realize that even if you had the wisdom to use this power to aid your children, that others might also use it on *your* children to their detriment, and that every time you hypnotise your child, you weaken its will, you begin to kill out its individuality and its soul-power, rendering your child open to the hypnotic influence of the first villain who crosses its path?

Mothers, would you knowingly permit your daughters to associate with young men who had this power which made them "irresistible," but who might be moral lepers? It is for the children, the home, and all that is sacred and pure in life, indeed for the very welfare of humanity, that honorable men and women must awaken to this danger and protest. It is not sufficient to say, "Oh! most of these things are frauds and money making schemes!" Look further. Take President Eliot's "advice" quoted above, and you will see how subtly this influence is spreading. It is all very well to say "this power can be used for good," but, can you expect it to be used otherwise than according to a man's predominant characteristic, selfishness, or what guarantee have you that he will *not* use it in a moment of passion when dominated by his lower nature?

Look at another feature of the case. If we condemn the use of these powers for lust or greed of wealth, what shall we say of the scientific investigation into

this subtle realm of man's life? And first let it be understood, that this is no indictment of the medical profession or other scientists as a body, among whom are to be found some of the noblest and most honorable men and women living, but what are we to say of those who, professedly in the interests of science, practice moral vivisection and for the sake of experiment will hypnotize a man to see if he can be made to commit a crime. Do you doubt this?—then I say you do not know what is going on in the world. And one instance is sufficient for citation here:

At a meeting of the Medico-Legal Conference in New York some five or six years ago, one of the physicians present made the statement that, by means of hypnotic suggestion, he had caused an honest man to commit a theft. On being accused of it, the hypnotised man indignantly denied it, but afterward, when the stolen property was found upon him, he fell into a cataleptic condition; and the doctor naively added, the man's brain was, he believed, permanently injured. But *no protest was made from this body of learned scientists, there was no denouncing the man who, on his own statement, had caused another to commit crime*, and in so doing, had in all probability, permanently injured his health.

But why multiply instances, they are recorded almost daily in the newspapers, and so little responsibility is felt by the great majority of men except in regard to anything which threatens personal financial loss that they callously pass over the matter and give no more thought to it. But unless men do awaken they will some day find themselves and their dear ones in the merciless clutches of a thousand times worse tyranny than that which blackened the darkest page in history.

There is still another phase of psychic disease, more subtle, and for that reason more dangerous in some respects, because cloaked under the guise of spiritual teachings. Some of those professing to give these teachings, even use the name Theosophy and calling themselves Theosophists, endeavor to impress others with superior knowledge and great wisdom, speaking ever of themselves.

There is a large and increasing body of people, known under different names, professing to be followers of Christ, and to be also scientific in their methods and teachings, who for the payment of a two dollar fee or other sum of money, will impart their "spiritual" instruction and give a diploma, in order that the one thus "graduating" may also sell his "spiritual" instruction and heal disease *as Christ healed it. (!)* What a mockery on Christianity, what a farce, what blasphemy of the name of Christ. Though it were possible to heal all the diseases of all humanity by this means, it could but result in worse, in moral and mental disease, and in spiritual degradation; for the first and last appeal is to man's selfish lower nature and not to the divine—though the word *divine* may be spoken with the lips—not to the divine in him, which knows that the wages of sin is death, and that the price to be paid for evil is pain and suffering, which cannot be escaped by a mere denial of their existence.

Where is the remedy for these evils? Is it in the orthodox religions?—they have not prevented their rise, how shall they now remove them? Is it in Science?—science knows naught of the deeper springs of life; it can neither weigh nor measure the divine promptings that arise in the heart, it has no answer to give to the heart cry of the World. Where shall we look? To Theosophy alone. In those teachings which have been again given to the World by Mme. Blavatsky, W. Q. Judge and Katherine Tingley. And as you find the answer in Theosophy, you will find it also *in part* in the teachings of Science; you will find it in the life and words of Christ, of Buddha, and the other great ones of the past and of now. But the KEY is Theosophy.

In no writings which are accessible to the World, save in those of Theosophy will you find an explanation of man's complete life—spiritual, mental and psychic, and physical.

Concurrent with this threatening development of psychism—aye previous to it—has been given to the World that knowledge which will enable man to learn to use these powers for good, to control them and not be controlled by them. Their development cannot be arrested, though as today through the selfishness of man it may be abnormally hastened.

Let us look now at the teachings of Madame Blavatsky, W. Q. Judge and Katherine Tingley—they are first and last, "Live the life." "The first step is to live for the sake of others." "Purity, self-discipline, self-conquest." These teachings go to the very roots of life and conduct. Our Teachers do not flatter, they do not promise an easy acquirement of occult powers, or indeed of any power save the power of the awakening soul to attain ever more and more power to help others. It is for this reason that our Teachers, teaching this pure Theosophy have aroused the enmity of the self-seeking. There is no place in the Universal Brotherhood and Theosophical Society for those who seek for place and power, there is only room for those who wish to serve and help.

" . . . it [Karma-Nemesis] guards the good and watches over them in this, as in future lives; and it punishes the evil-doer—aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with Nature, abiding by the laws on which Harmony depends, or—break them."—*H. P. Blavatsky*

Sign-Posts Along the Path*



KRISHNA having said to Arjuna that a certain class of men, being without faith, revile the true doctrine and perish at last, bewildered even by all their knowledge, Arjuna sees at once a difficulty growing out of a consideration of what, if anything, induces these men to sin as it were against their will. He sees in this the operation of an unknown force that moulds men in a manner that they would not allow if conscious of it, and he says:

“Instigated by what does this man incur sin, even against his will, O descendant of Vrishni, impelled as it were, by force?”

To this Krishna replies:

“It is desire; it is passion springing from the quality of Tamas (darkness), voracious, all-sinful. Know that it is hostile to man in this world. As fire is surrounded by smoke, and a mirror by rust,† as the fœtus is involved in the womb, so is this universe surrounded by this quality. Knowledge is surrounded by this, and it is the constant enemy of the wise man—a fire which assumes any form it will, O son of Kunti! and is insatiable. Its empire is said to be the senses, the heart, and the intellect. By means of these it surrounds knowledge and bewilders the soul. Therefore do thou, O best of Bharatas, in the first place, restraining thy senses, cast off this sinful impetus which devours spiritual knowledge and spiritual discernment.

“They say that the senses are great. The heart is greater than the senses. But intellect is greater than the heart, and that which is greater than intellect is this passion. Knowing that it is thus greater than the mind, strengthening thyself by thyself, do thou, O great-armed one, slay this foe, which assumes any form it will and is intractable.”

Deep reflection upon this reply by the great Lord of Men shows us that the realm over which the influence of passion extends is much wider than we at first supposed. It is thought by many students that freedom can be quickly obtained as soon as they begin the study of Occultism or the investigation of their inner being of which the outer is only a partial revelation. They enter upon the study full of hope, and, finding great relief and buoyancy, think that the victory is almost won. But the enemy spoken of, the obstruction, the

*Extracts from “The Path,” Vol. III.

†The ancient form of mirror is here referred to. It was made of metal and highly burnished. Of course it was constantly liable to get rusty. And our own silvered mirror is liable also to cloud, owing to the oxidizing of the coating.—[B.]

taint, is present among a greater number of the factors that compose a being than is apparent.

Krishna has reference to the three qualities of *Satwa*, *Rajas*, and *Tamas*. The first of the nature of truth, pure and bright; the second partakes of truth in a lesser degree, is of the nature of action, and has also in it the quality of badness; the third, *Tamas*, is wholly bad, and its essential peculiarity is *indifference*, corresponding to darkness, in which no action of a pure quality is possible.

These three great divisions—or as it is in the Sanscrit, *gunas*—comprehend all the combinations of what we call “qualities,” whether they be moral, mental, or physical.

This passion, or desire, spoken of in the chapter, is composed of the two last qualities, *Rajas* and *Tamas*. As Krishna says, it is intractable. It is not possible, as some teach, to bring desire of this sort into our service. It must be slain. It is useless to try to use it as a helper, because its tendency is more towards *Tamas*, that is, downward, than towards the other.

It is shown to surround even knowledge. It is present, to a greater or lesser degree, in every action. Hence the difficulty encountered by all men who set out to cultivate the highest that is in them.

We are at first inclined to suppose that the field of action of this quality is the senses alone; but Krishna teaches that its empire reaches beyond those and includes the heart and the intellect also. The incarnated soul desiring knowledge and freedom finds itself ensnared continually by *Tamas*, which, ruling also in the heart and mind, is able to taint knowledge and thus bewilder the struggler.

Among the senses particularly, this force has sway. And the senses include all the psychical powers so much desired by those who study occultism. It does not at all follow that a man is spiritual or knows truth because he is able to see through vast distances, to perceive the denizens of the astral world, or to hear with the inner ear. In this part of the human economy the dark quality is peculiarly powerful. Error is more likely to be present there than elsewhere, and unless the seer is self-governed he gets no valuable knowledge, but is quite likely to fall at last, not only into far more grievous error, but into great wickedness. We must therefore begin, as advised by Krishna, with that which is nearest to us, that is, with our senses. We cannot slay the foe there at first, because it is resident also in the heart and mind. By proceeding from the near to the more remote, we go forward with regularity and with certainty of conquest at last. Therefore He said, “In the first place, restrain thy senses.” If we neglect those and devote ourselves wholly to the mind and heart, we really gain nothing, for the foe still remains undisturbed in the senses. By means of those, when we have devoted much time and care to the heart and mind, it may throw such obscurations and difficulties in the way that all the work done with the heart and mind is rendered useless.

It is by means of the outward senses and their inner counterparts that a great turmoil is set up in the whole system, which spreads to the heart and

from there to the mind, and, as it is elsewhere said, "The restless heart then snatches away the mind from its steady place."

We thus have to carry on the cultivation of the soul by regular stages, never neglecting one part at the expense of another. Krishna advises his friend to restrain the senses, and then to "strengthen himself by himself." The meaning here is that he is to rely upon the one consciousness which, as differentiated in a man, is his Higher Self. By means of this higher self he is to strengthen the lower, or that which he is accustomed to call "myself."

—*William Brehon*, pages 173-5.

A well-known writer in *Harper's Magazine* said lately "Heredity is a Puzzle." He then proceeded, "The race is linked together in a curious tangle, so that it is almost impossible to fix the responsibility. * * *

We try to study this problem in our asylums and prisons, and we get a great many interesting facts, but they are too conflicting to guide legislation. The difficulty is to relieve a person of responsibility for the sins of his ancestors, without relieving him of responsibility for his own sins."

This is the general view. Heredity is a puzzle, and will always remain one so long as the laws of Karma and Reincarnation are not admitted and taken into account in all these investigations. Nearly all of these writers admit—excepting those who say they do not know—the theological view that each human being is a new creation, a new soul projected into life on this earth.

This is quite logical, inasmuch as they assert that we are only mortal and are not spirits. The religious investigators admit we are spirits, but go no further, except to assume the same special creation. Hence, when they come to the question of "Heredity" it is a very serious matter. It becomes a puzzle, especially to those who investigate heredity and who are trying to decide on whom responsibility ought to rest, while they know nothing of Karma or Reincarnation. And it is hinted at that there is necessity for legislation on the subject. That is to say, if we have a case of a murderer to consider, and we find that he has come of a race or family of murderers, the result of which is to make him a being who cannot prevent himself from committing murder, we have to conclude that, if this is due to "heredity," he cannot in any sane sense be responsible. Take the case of the tribe, or family, or sect of Thugs in India, whose aim in life was to put people out of the world. Their children would of necessity inherit this tendency. It is something like a cat and a bird. It is the nature of the cat to eat the bird, and you cannot blame it. Thus we should be driven to pass a law making an exception in the case of such unfortunate persons. Then we should be met by the possibility of false testimony being adduced upon the trial of the criminal, going to show that he came under the law. This possibility is so great that it is not likely such a law will ever be passed. So that, even if the legal and scientific world were able to come to any conclusion establishing the great force of heredity, it would be barren of results unless the truth of Karma and Reincarnation were admitted. For in

the absence of these, no law, and hence no remedy for the supposed injustice to be done to irresponsible criminals, could be applied. I am stating, not what I think ought to be done, but what will be the inevitable end of investigation into heredity without the aid of the other two great laws.

If these two doctrines should be accepted by the supposed legislators, it would follow that no such law as I have adverted to would ever be put on the books; for the reason that once Karma and Reincarnation are admitted, the responsibility of each individual is made greater than before. Not only is he responsible even under his hereditary tendency, but in a wider sense he is also responsible for the great injury he does the State through the future effect of his life,— that effect acting on those who are born as his descendants.

There is no very great puzzle in “Heredity” as a law, from the standpoint of Karma and Reincarnation, although of course the details of the working of it will be complicated and numerous.

I know that some Theosophists have declared that it puzzles them, but that is because it is a new idea, very different from those instilled into us during our education as youths and our association with our fellows as adults.

None of the observed and admitted facts in respect to heredity should be ignored, nor need they be left out of sight by a Theosophist. We are bound to admit that leanings and peculiarities are transmitted from father to son, and to all along down the line of descent. In one case we may find a mental trait, in another a physical peculiarity; and in a great-grandson we shall see often the bodily habits of his remote ancestor reproduced.

The question is then asked, “How am I to be held responsible for such strange inclinations when I never knew this man from whom I inherit them?” As theories go at this day, it would be impossible to answer this question. For if I have come from the bosom of God as a new soul; or if what is called soul or intelligence is the product of this body I inhabit and which I had no hand in producing; or if I have come from far distant spheres unconnected with this earth, to take up this body with whose generation I was not concerned; it would be the grossest injustice for me to be held responsible for what it may do. It seems to me that from the premises laid down there can be no escape from this conclusion, and unless our sociologists and political economists and legislators admit the doctrines of Karma and Reincarnation, they will have to pass laws to which I have referred. We shall then have a code which may be called, “Of limitations of responsibility of criminals in cases of murder and other crimes.”

But the whole difficulty arises from the *inherited transmitted* habit in the Western mind of looking at effects and mistaking them for causes, and of considering the instruments or means, through and by means of which laws of nature work, as causes. Heredity has been looked at, or is beginning to be, as the cause of crime and of virtue. It is not a cause, but only the means or instrument for the production of the effect, the cause being hidden deeper. It seems just as erroneous to call heredity a cause of either good or bad acts as it is to call the merely mortal brain or body the cause of mind or soul.

Ages ago the Hindu sages admitted that the body did not produce the mind, but that there was what they called "the mind of the mind," or, as we might put it, "the intelligence operating above and behind the mere brain matter." And they enforced their argument by numerous illustrations; as, for instance, that the eye could not see even when in itself a perfect instrument, unless the mind behind it was acting. We can easily prove this from cases of sleep-walkers. They walk with their eyes wide open, so that the retina must, as usual, receive the impinging images, yet although you stand before their eyes they do not see you. It is because the intelligence is disjoined from the otherwise perfect optical instrument. Hence we admit that the body is not the cause of mind; the eyes are not the cause of sight; but that the body and the eye are instruments by means of which the cause operates.

Karma and Reincarnation include the premise that *the man* is a spiritual entity who is using the body for some purpose.

From remote times the sages state that he (this spiritual being) is using the body which he has acquired by Karma. Hence the responsibility cannot be placed upon the body, nor primarily upon those who brought forth the body, but upon the *man himself*. This works perfect justice, for, while the man in any one body is suffering his just deserts, the other men (or souls) who produced such bodies are also compelled to make compensation in other bodies.

As the compensation is not made at any human and imperfect tribunal, but to nature itself, which includes every part of it, it consists in the restoration of the harmony or equilibrium which has been disturbed.

The necessity for recognizing the law from the standpoint of ethics arises from the fact that, until we are aware that such is the law, we will never begin to perform such acts and think such thoughts as will tend to bring about the required alterations in the astral light needed to start a new order of thoughts and influences. These new influences will not, of course, come to have full effect and sway on those who initiate them, but will operate on their descendants, and will also prepare a new future age in which those very persons who set up the new current shall participate. Hence it is not in any sense a barren, unrewarded thing, for we ourselves come back again in some other age to reap the fruit of the seed we had sown. The impulse must be set up, and we must be willing to wait for the result. The potter's wheel continues to revolve when the potter has withdrawn his foot, and so the present revolving wheel will turn for a while until the impulse is spent.

— *Is Heredity a Puzzle*, page 256

"The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed. . . ."—*Blavatsky*

Students' Column

Conducted by J. H. Fussell



Nearly all classes of thinkers, religious, scientific, literary and educational enthusiasts, predict great achievements in the century just beginning—progress along all lines, a lessening of crime and poverty and an increase of happiness for all. I understand that the Universal Brotherhood and Theosophical Society makes the same prediction but claims that it can come only through a spread of Theosophy. What warrant is there for making these claims in view of Mme. Blavatsky's statement that every such attempt as the Theosophical Society has heretofore ended in failure? Why should it not fail again?

IN "The Key to Theosophy" H. P. Blavatsky writes:—

"Every such attempt as the Theosophical Society has hitherto ended in failure, because sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart.

Enquirer—But if this danger be averted?

"Then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. . . .

"If the present attempt in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living, and healthy body when the time comes for the effort of the twentieth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torchbearer of truth. . . . Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses, through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now."

That the present effort of the Universal Brotherhood and Theosophical Society has not failed as those of preceding centuries, may be seen from its history since its inception in 1875. Each of the preceding efforts, made in the last quarter of each century, failed before the end of the century, and could not pass the crucial time and carry forward the work from the old century to the

new. In the present effort the work *has been carried over* into this new century, and not by a mere handful of people but as a great organization, existing in all parts of the world, united and harmonious, its activities increasing with every day that passes. And the great promise, aye, the certainty of its fulfillment, lies in the fact that the organization is not a loosely constituted Body whose government and acts depend on the varying judgment and votes of the members, but is a living organism receiving its life and guidance from the central controlling heart. Furthermore the members of the Body have learned that to truly serve the Cause they have at heart and to carry out its purposes depends on their maintaining the link, living and actual, between themselves and the Teacher.

It is sufficient to note this and to see the work already accomplished, to receive surety that the position taken by the Universal Brotherhood and Theosophical Society is warranted by facts. But to fully understand it, requires also a knowledge of Theosophy and its teachings concerning the nature of man.

Theosophy is not a belief or theory but is a living verity,—the philosophy of life. That which our three Teachers, H. P. Blavatsky, William Q. Judge and Katherine Tingley, have thus far given out is but a partial restatement of Theosophy verified by the accumulated experience of ages, and of the deeper knowledge of the soul. Mankind has looked in vain to the professed teachers of modern times. Neither religion nor science nor philosophy has been able to supply an answer to the problems of life or to provide a motive power for the regeneration of humanity. The life-giving teachings of the great Helpers of the past have been obscured, and though their teachings if followed would have been for the healing of the nations, the words alone remain while the inner spirit has been forgotten.

The predictions of religious, scientific, literary and educational enthusiasts will, there is no doubt, be fulfilled, but in a very different way and on a very different foundation from that taken by these people. That an awakening is taking place in all departments of life and thought is evident, but the causes of this awakening are to be found in the influence of Theosophy, they are not a development of the previous ideas prevalent in the world, but the result of a new life re-awakened in the World, an impulse in a new direction not yet fully recognized. Not slowly but rapidly is the influence of Theosophy making itself everywhere felt. And so general is this that many may fail to see the significance of this awakening or to recognize its source. But let them compare the writings in all departments of literature of twenty-five years ago with those of today, and let them then turn to H. P. Blavatsky's writings beginning in 1875 and continuing up to the time of her death in 1891. They will find in each case that these writings have led and do lead the advancing thought of the world, and that much is therein given which the world has not yet accepted.

At the Parliament of Religions at the World's Fair in Chicago in 1893, nearly all the great religious bodies in the world had their representatives,

each presenting his own creed and faith, but in every instance utterly unable to offer a solution to the problem of the "Babel of Religious Thought." There was one Body alone which could and did synthesize them all and afford a common meeting ground of toleration and harmony. This body was the Theosophical Society, now known as The Universal Brotherhood and Theosophical Society. It appeals to the foundation truths of all religions, not to surface creeds or to verbal differences or doctrinal subtleties which are the offspring of the head and mind, not of the heart and life, and which serve no purpose save to obscure true religion and stifle the religious instinct in man. It shows that the same basic truth lies back of all religions, that men are brothers now and in fact, and that the deeds, good or bad, of one, re-act not alone on him but on the whole human race. It teaches again the ancient truths of Karma and Reincarnation, that each man weaves his own web of fate and that he is immortal, returning again and again to earth until the lessons and the joy of life are learned, and man becomes in realization that which he is in essence—divine.

It is because of this, because of the hope and courage and joy it brings to man, because of its answer to the problems of life, because of the actual practical application of Theosophy to their daily life by the students of the Universal Brotherhood, and more than all because of the presence among us of one of the great Teachers and Helpers of Humanity, and because of our trust in that Teacher and the picture continually unfolding before us and being actually realized of the dawn of the new Golden Age;—it is because of these that the Universal Brotherhood and Theosophical Society can predict a glorious future for Humanity and that this future will come through Theosophy.

J. H. FUSSELL

Mirror of the Movement



Meetings in San Diego

The weekly meetings in San Diego held by Students from Point Loma have aroused such interest that the beautiful large hall where they were held has been taxed beyond its capacity and proved too small. These meetings will henceforth be held in Fisher Opera House every Sunday evening. The first of these meetings in the Opera House was held Sunday, March 24th, and was attended by a very large audience. The clear expositions of Theosophy and their practical application to daily life, have made a deep impression on the public. A very attractive feature of the program was the reading of an original paper by Master Antonio Castillo, 12 years of age, one of the Cuban boys of the Raja Yoga School. This young Warrior of the Golden Cord with his manly bearing and clear voice held the audience spell-bound. Only a few months ago he did not know a word of English, and in listening to him now one realizes something of the marvelous training of the Raja Yoga School. At these meetings music plays an important part and

its power as an educative factor in human life is being continually demonstrated by its skillful rendering by the Teachers and Students of the Isis Conservatory of Music.

* * *

Au Revoir

Au revoir, au revoir! Our dear comrade, Ellen Bergman, has gone for a brief visit to her friends in Sweden, and we look eagerly for her return. A farewell reception was given to her first by the children and then by the students Friday evening, March 22d. Assembling in the great Rotunda of the Homestead her pupils sang some of their choruses, duets and solos which they had learned under her conscientious training. Then adjourning to the Oriental Room farewell speeches were made by E. A. Neresheimer, Mrs. Spalding, I. L. Harris, W. T. Hanson, Miss E. Wood, Miss J. Hecht, F. M. Pierce, H. T. Patterson and also by our Leader. Every heart in Loma-land is filled with gratitude for Miss Bergman's work, who filled in the gap made by the temporary absence of Mrs. Elizabeth C. Spalding from Point Loma. She has been ever a great power of Harmony and our singing together has been one of the great factors that has linked us indissolubly as comrades in this great Cause, making us collectively and individually more perfect instruments in the hands of our Leader.

It was a royal farewell we gave our Swedish comrade on the following morning. All the students and the children assembled at the entrance to the Homestead and then escorted Miss Bergman down to the Gate and singing the glorious Sunrise Song until she passed out of sight over the hill.

* * *

The Influence of Point Loma

The many tourists and visitors to San Diego are beginning to learn that the loveliest drive in all the neighborhood is to Point Loma, that the most interesting feature of the drive is a visit to Loma-land, to Loma Homestead and the Aryan Memorial Temple. And while many do come simply as sight-seers or out of curiosity, there are few indeed, out of the hundreds weekly, who do not take away with them a genuine interest and something in the heart deeper than words. Most of those who come attend the afternoon lectures in the Aryan Temple, or on Saturdays and Mondays the children's Symbolic Play. To be for half an hour or longer in the peace of that beautiful Temple, under its great purple dome, and with soft purple and rosy and golden light pouring through its windows, to feel the harmony of its perfect proportions, to listen to the music, and to the Students' talk on the broad, pure and practical teachings of Theosophy—the Wisdom Religion, or to witness that picture of innocence, to see the eyes of the soul looking out from the bright faces of the young Warriors of the Golden Cord and the little Temple-workers, giving their symbolic play—who can tell the potent magic of such an influence to touch the hearts of men? And those who come are from all over the United States, and some from Europe and other lands and they take back with them this touch of Loma-land which they can never forget or obliterate, and this knowledge of Theosophy whose power under the guiding hand of our Teacher they have seen with their own eyes. They carry with them the memory of the names of our great Teachers—H. P. Blavatsky, William Q. Judge and Katherine Tingley, for at everyone of the lectures and children's entertainments a short outline of our work is given and these great names are spoken of with reverent love and honor. Then visiting also the Theosophical Publishing Company and the Woman's Mart, here they find Theosophical literature, photographs and other mementos of Loma-land which cannot be obtained elsewhere. No less than eleven of the trained students are kept busy from ten o'clock in the morning until four o'clock in the afternoon attending to the constant stream of visitors and enquirers, and as our Teacher has often remarked, this is certainly one of the greatest schools for the study of human nature. And all this is but the beginning of the new power which Theosophy shall wield in the lives of men.

Many are the thanks and expressions of appreciation which Madam Olivia Petersen, the hostess of the Homestead, receives from visitors, not only for the courtesy extended but for the privilege of coming face to face with our work.

If any member should come here now, he would find, just as our Leader has said that this work of the Universal Brotherhood at Point Loma is like a great ship at sea, pushing its way through an ocean of difficulties and requiring the combined energies of all the crew to stem the tide of human frailty. There is no time to leave our posts for a moment for personal pleasure. That is a thing of the past. Indeed the students, in the short time they have been here have learned that the secret of real joy lies in a life of unselfishness. Sometimes a visitor will ask a student, "Aren't you tired?" and the answer will come, "Yes, sometimes, but the results that are being worked out for the benefit of humanity, because I am willing to be tired are so great, that even being tired is a pleasure."

One day a very woebegone old lady with corkscrew curls went about gazing through the windows of the rooms and into the faces of the students as though she were looking for some monstrous thing that the world didn't know anything about. It was her good fortune to come in contact with one of the lady students who had arrived only the day before to spend the winter here for the sake of her health. "You poor sick thing, how pale you look. You have lost all the color from your cheeks" . . . inferring that the "dreadful" life of the students had brought this about. The student perceiving the drift of the old lady's remarks and anticipating her confusion at her answer, said, "My dear Madam, I fully expect to get some of the roses back into my cheeks after I have been here a few weeks." This is but one of many instances where a certain class of people come to sympathize with the "poor sufferers," and find their curiosity met by truthful statements that generally confound and embarrass them. And so even in these small ways the students are educating this class of people, all too many of whom are found in everyday life. These people may not be willing to read our books, or to listen to our lectures, but as a result of their own curiosity are generally given an example of sound common sense in answer to their inexcusable questions.

But where there is one of this kind there are ten of another class who express by word and act their delight at finding such a place and seeing such work being done. There is no question that the majority of the people who hear about our work cannot believe that our officers are unsalaried, and that the great majority of the students are working, not for self, but for love of principle and humanity.

* * *

Work in the U. B. Office

From what has been said above members will more fully realize the work that is entailed by this tremendous influx of enquirers, both personally and by letter. And it is due to the public that this work should have first attention. Thus it happens at times that some letters from members have to wait their turn, but members should know that they are not overlooked, that the delay is not due to inattention or indifference but that everyone will receive attention in due time. Gradually the Leader is introducing more and more perfect plans to help all, and in this members themselves can help by their patience knowing that no part of the work is overlooked.

* * *

Greek Symposium

Members are requested by the Leader to repeat the Greek play "A Promise" in April, and in May "The Wisdom of Hyatia." The Lodges should make an effort to render each new presentation better than the last and to realize more deeply the meaning of this line of work.

I

TO THE DEAR COMRADES OF THE UNIVERSAL BROTHERHOOD

I have been through about five centuries experience now, all pressed into the five weeks since I came to Loma-land.

About every seven days some cherished elemental dies. A new set of energies embody themselves and crowd him out of existence. It is almost equal to an incarnation. One is wedged in among the students so tightly, that he cannot skip the line of duty for more than a hair's breadth, for an unfulfilled duty clashes with the clean cut fence of another student whose duty is well done.

This is altogether a new life, the students' faces and their walk and deportment seem to sing a song of joy and a life of sunshine, with a text underlying telling the story of gratitude to the Teacher who makes real Gods out of poetry.

The unusual beauty of land and sea and mountains and the indescribable climate help the thing along mightily.

II—VISITORS

Crowds, crowds come and go daily. They stare and wonder. What a novelty! Such culture and refinement!

They attend free lectures at the Temple. There, the objects of the organization are stated giving a concise picture. High class music precedes the appearance of a speaker in student's gown, erect, conscious of power, expounding Theosophy, the wisdom of the ages, in forceful language from a scroll which has been well probed by the Teacher,—not mere words but ideas culled from the Teacher's inexhaustible storehouse, all well adapted, plain and telling.

Visitors are conducted through the Homestead, full of interest in architecture, mythical pictures, etc., bungalows, book department, Woman's Mart, dining room. All is arranged to cope with the large demand and the great number of visitors, leaving nothing to be desired in presentation, courtesy and decorum.

An automobile has been placed at the disposal of Katherine Tingley by Mr. Albert C. Spalding, in which visitors are taken around the grounds of the Homestead and S. R. L. M. A. Proceeds go to the International Lotus Home.

III—CHILDREN'S RAJA YOGA SCHOOL—MAGICIANS

Some of the visitors are spell-bound at witnessing the performance of the children in the Temple. These children are real, live things, they have a way somehow to worm themselves into stony hearts. The visitor may sit bored to death with anything outside of his noble presence before the performance, but after it has begun he is suddenly initiated into the mysteries of absorption in a great problem.

Not by long speeches. Oh, no! Poetic form of motion, song, and everything that might make you wish that you had a cup with which to drink it all in and retain it.

The sun shines differently after you have come out of the Temple. Nature is more kind, more reasonable after you have seen the children.

These performances are festal days for the children; they are earning something towards their own support by the plays.

* * *

The rich man's child is allowed to share the same joy with the parentless children. Joy is cheap here. By specially arranged plans the children are graded according to their fitness. If one is inharmonious, it is placed in another group so as not to injure the larger body or the group in their development.

IV—WEEKLY LECTURES AT SAN DIEGO

Fisher Opera House, seating 1,400 people, is engaged every Sunday for free lectures.

One of the children of the Raja Yoga School with an original paper precedes the program of six essays, which have passed the Leader's scrutinizing eye, on timely subjects, all read from scroll.

The filled houses on every such occasion show the great interest in Theosophy, for here congregate people from all parts of the world during the winter season.

At the recent meeting in honor of William Q. Judge, the Leader was accompanied by Elizabeth C. Spalding and members of her cabinet.

V—LITERATURE

A great amount of literature is carried away daily by visitors; often more in one day than has been sold in a month at the old headquarters in New York.

Many new works are in preparation, but on account of pressure of other work they cannot be gotten ready quickly.

VI—TIMELY VINDICATION OF WILLIAM Q. JUDGE

An extra amount of energy was called into play by the students of the Homestead. Joyful energy it was too. A grand tribute was paid to the Chief during the last week in March before the public. It was on the occasion of setting right a claim by outside parties to the honors of the success and spread of the Theosophical Movement.

The birds of prey come now thick and fast to pick up the crumbs that fall off the rich festive board of the practical accomplishments of the Universal Brotherhood. The Leader stood high and towering over the situation, to see justice done to the hero of the last quarter century, William Q. Judge. Not one iota was forgotten to establish his rightful place in the history of the Movement. This effort will be a lasting record of his great work. Posterity will not suffer now for the want of facts.

The students were fired to sublime enthusiasm by the Leader's example of loyalty; they delved down deep into the warm recesses of their hearts and brought forth their gratitude in words and song. The San Diego audiences showed the highest appreciation of such a dignified tribute, and as the facts were unfolded one after another, the crowds were swept into sympathetic admiration for that Great Soul who had so well grafted the tenets of Theosophy on the tree of progressive thought, and so firmly established Theosophy in this fair land of America.

The press, in the reports of the meetings, was not only just and liberal but spontaneously enthusiastic and grateful over so noble an effort to vindicate that great man. The City of San Diego being the gateway to the Temple of Light, it is well that the populace be imbued with the truth about the history of the Movement.

VII—SIXTH RACE

It has at last transpired how the sixth race of people is to come into being. The process is already in operation. It is like this: The homeless children that are gathered from different parts of the world have about as much potential good in them as the average person, are made to grow straight limbs and other normal conditions of the body by correctly applied scientific knowledge of anatomy, but, observe, with such undeviating steadiness that nature makes obeisance and is fooled completely into doing her best. Think of the poetry of straight limbs, equipoise, grace, head high and free and a yearning disposition to plan, to work, to sacrifice for the good of the people.

Sacrifice in the old sense, however, is utterly out of the question because the offering up of one's self on the altar of love that makes for universal harmony, is becoming second nature, yes, the predominating impulse.

What a radiant glow of sweetness is behind the power of godlike man or woman, bathed in the sunshine of ineffable joy.

'Tis no dream any longer, but a reality. The Leader has heralded the dawn of the sixth race. Its banner proclaims the golden age. Sincerely,

E. A. NERESHEIMER

Reports of Lodges



Boston, Mass., U. B. Lodge 28, Monthly Public Meeting, Feb. 3, 1901

The public meeting of Lodge 28 of Boston, held at 24 Mount Vernon Street tonight, had, as usual, a large and attentive audience.

After the opening remarks by the President and a flute solo by Mr. Franklin, Miss C. B. McCracken was introduced as the first speaker, and said:

“The Universal Brotherhood Organization is the outcome of an attempt commenced many years ago to awaken among men a realization of their absolute brotherhood as a fact in nature; to spiritualize and thus to raise to its true power and dignity, the growing intellectuality of the age; to liberate thought from the bounds by which materialistic science was attempting to cramp it.”

A glance at the condition of men's minds when these ideas were introduced to the Western World, and the conditions which we find today will suffice to show that its attempts to awaken the ideas of Universal Brotherhood have been successful, and that the conditions of life are becoming more and more adapted to its ultimate realization.

The work of “raising to its true power and dignity the growing intellectuality of the age” is within the scope of the Theosophical Society, or the Literary Department of the Universal Brotherhood Organization.

In order to touch every point of modern life, another branch of the work known as the International Brotherhood League has been formed. This League, an integral part of the Universal Brotherhood is the Humanitarian Department. The speaker then quoted from the Constitution of the International Brotherhood League, stating the objects and prominent features of the work already accomplished. Speaking of the local work around Boston she said:

In Boston there is held every Sunday morning at eleven o'clock in the Hall at 24 Mt. Vernon Street an unsectarian Sunday-school, which is also a part of the Lotus Work of the International Brotherhood League.

Lotus Groups are established in Cambridge, Somerville, Malden, Everett, and the various branches of the organization around Boston, for the promoting of this work among the children.

The aim is to teach the essential truths which underlie the philosophy of life, in a manner attractive to children, to fit them to lead lives of usefulness, unselfishness, and devotion to the needs of Humanity.

Music forms an important feature of the work, and by its aid the grander harmony of life is taught. Through music we reach a common bond in the lives of men, and by it we are able to draw all living beings into closer relationship.

To see what has already been accomplished in breaking away the ideas of separateness, and in forming a close bond of unity among children of all classes, is an inspiration and a hope for the future.

Those who had the pleasure of witnessing the last gathering together of the children from the various groups in this vicinity, were, I am sure, filled with joy, for the emancipation of the race, which seems not far distant.

What strong weapons these children are gathering together for the battle which they are to wage against the sin and evil in the world. And here is the opportunity for those who wish to aid in this work, for the benefit of mankind and all creatures.

What is your privilege as individuals? Make yourselves acquainted with this work, find out its needs, and use whatever powers you may possess to carry on this work.

You will be welcome at any of these Lotus groups, where you will see a practical demonstration of the work going on.

There will be, from time to time, public children's entertainments, which will show to the public our methods, and some of the results of the training.

So, all over the world, are groups of Lotus Workers and Lotus Children, which although separated by thousands of miles, and speaking different tongues, are yet being educated under the same guiding force.

Besides the Lotus Groups there are clubs for boys, known as the Boys' Brotherhood Clubs, also represented in Boston.

It is easy to see how much can be done for boys, just at the age when the greatest temptations beset them.

So on all sides does the Universal Brotherhood movement aim to touch mankind.

The joy of working in this organization carries one on through difficulties which seem insurmountable.

The broadening of one's own life in the attempt to uplift the race, is in itself reward enough for any and all sacrifices.

Mr. George D. Ayers, President of the Lodge in Malden, was the next speaker, his subject being, "Life under the Brotherhood of the Twentieth Century." He took three texts, viz., From Isaiah xi-6, "The wolf shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them."

From the Bhagavad-Gita, chapter iv, "Both I and thou have passed through many births, O harasser of thy foes! Mine are known unto me, but thou knowest not of thine. I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness. Whoever, O Arjuna, knoweth my divine birth and actions to be even so, doth not upon quitting his mortal frame enter into another, for he entereth into me!" And from "The Key to Theosophy" in regard to the future of the movement, "As it has existed eternally throughout the endless cycles upon cycles of the past, so it will exist throughout the infinitudes of the Future, because Theosophy is synonymous with *Everlasting Truth*."

At the present time there is a special unity among men, and especially among those interested in this movement, that has not existed before. Century after century attempts have been made, but, owing to a lack of unity, they have resulted in failure. A movement of this kind to be successful must be non-sectarian as the present one is. The earlier movements started to be non-sectarian, but there soon appeared attempts to sectarianize and limit, which later resulted in the formation of cliques for the purpose of attempting to break down the leader. Brotherhood was then stated as a sentiment. It is now presented not as a sentiment, but as a fact, and has behind it the spiritual force of the One Life which cannot be stayed. During all time there have been great souls, perfected men, who have worked for the uplifting of humanity, but they could not live and act close among men, but had to work aloof, in disguise, or at a distance, on account of the lack of that unity which exists now.

The International Brotherhood League, bear in mind, is for the benefit of all the people of the earth, and all creatures. Its work is not described as "charitable," the term charity is dropped in describing it, and brotherhood takes its place.

It is brotherhood pure and simple, or helping and sharing. Not of one religion, only, but including all. It asks no one to discard or forget the religious lessons he learned at his mother's knee, but amplifies and spiritualizes them. We have all noticed that the young on leaving school to enter active life, have certain ideals, which they freely discuss, but that as they enter the different walks of life and grow older they say less and less of their ideals. This is not because they no longer believe in them, but because they realize

the extreme difficulty of carrying them out in active life, when, owing to lack of unity, so many of the people are out of sympathy with them, or have no conception of what they mean. They listen to the same, or higher ideals from the lips of the next generation, and, remembering their own, sadly think of their disappointment, and wonder if the same awaits those who are to succeed them in the walks of life, yet they hesitate to check their young enthusiasm, hoping that the world may have reached a stage of progress where the efforts of realization of these fresh and valiant workers may be crowned with success. "To teach men and women to realize the nobility of their calling." When this is realized it changes all that is within them, and an advance is made on all planes, the strife between rich and poor disappears, and harmony becomes universal. The man who does his appointed work well, be his station what is commonly known as high or low, does what no one else in the universe of the past, present or future can do as well as he.

When the sun looks down upon the earth and the seeds of wheat, aspiring, look up to it and try to rise and grow to perfection, the tares likewise try to grow, but hinder the growth of the wheat, and the wheat has to struggle with them for advancement and even for existence. So, when at different periods in the past, men have turned their eyes toward the spiritual sun, there has sprung up to resist and hinder them the tares of distrust, inharmony, and disorganization.

The only thing that hinders the carrying out of the clause in the Lord's prayer which should be translated "Unloose our debts, as we unloose our debtors" is fear, a fear that some one should get some slight advantage of us.

But there is now at Point Loma a community of unity where each lives for all, and all for each, who have demonstrated that brotherhood is a fact in nature, and when the struggling and discouraged soul is bewildered and perplexed, he can turn his eyes to that colony for help and encouragement and they will show him the way.

When the next great leader incarnates in the last twenty-five years of this century, he will find a large, strong, and successful body, capable of understanding him, standing ready, and eager to assist him in his work to bring Truth, Light and Liberation to discouraged humanity.

The meeting then closed with music, as usual.—*A. J. Carswell, Corresponding Secretary of Lodge 28.*



Monthly Entertainment—Boston, Mass., U. B. Lodge No. 28—Presentation of Greek Symposium, "A Promise"

I am sure that not even the most indifferent could have found fault last night with the presentation of the Greek Symposium, "A Promise." It was a joy from beginning to end. It was smooth, dignified and tremendously impressive.

As I watched it, I felt like singing a song of triumph. With one or two exceptions, the actors were the same as in the previous symposium, but there was no comparison between this last work and their first attempts. I don't mean in mere histrionic ability but in the marvelous increase of personal flexibility, and transparency. You could fairly see the soul shine through. They have worked hard and faithfully, even when they were so tired they could hardly stand, for all of them work all day. But they have had their reward, though they themselves do not realize how much they have done for themselves while thinking only of you and the work.

The hall was packed, people standing up all the way down the two aisles and away down to the door. Indeed many people had to go away, because there was not even standing room. You know how difficult it is to have quiet in an audience when there are many standing, but all last night seemed absolutely motionless. I am sure the old mystery plays were never more intently listened to, nor more profited by. The actors have grown to realize that this is truly Brotherhood work and they have succeeded accordingly.—*M. L. G.*

Stockholm, Sweden—Lodge No. 1—Jubilee Meeting

JANUARY 13, 1901

The meeting was opened with music on piano, organ and violin by Mrs. A. Ekholm, Mr. J. Lidman and Mr. Ruckman. The President of the Lodge opened the meeting, and spoke on the importance and significance of the jubilee, then followed lectures by Dr. G. Zander, "The Theosophical Movement during the past twenty-five years;" Mr. T. Hedlund, "Our Three Leaders;" Miss A. Sonesson on "Lotus Work;" Mr. O. Ljungstrom, on the first object of the I. B. L., "To help men and women to realize the nobility of their calling;" Mr. M. Nystrom, "Reincarnation." The meeting lasted two hours and was followed with great interest by an audience amounting to two hundred persons.

JANUARY 14—The entertainment was opened by music on piano and organ by Mrs. A. Ekholm and Mr. J. Lidman. Then followed a prologue composed and recited by Anna Sonesson, after which "The Wisdom of Hypatia" was given. All were well instructed in their different parts, and the whole was characterized by dignity and a subtle conception. The result was splendid in regard to the fact that the members had only a week at their disposal. The translation was made by Mrs. C. Scholander. Mrs. Ellein acted as stage manager, all other arrangements were conducted by Mr. K. Drougge. All the newspapers reported the entertainment very friendly.

JANUARY 15—The children's entertainment was held in the great hall of "Arbetarforeningen." The hall was decorated with garlands of flowers and white draperies, and in the background an imitation of the Gate to the School of Antiquity grounds. Enclosing the scene were different tableaux represented. Six young warriors clad in shining armor watched the entrance. While an invisible choir sang the Brotherhood song, the children, in their white robes marched in through the entrance, a white light streaming out, greeted by the Lotus queen in a few solemn sentences. Tableaux and music followed.—

H. Cederschiold.



**The New Century
Thinkers**

The New Century is to be one not only in name, but in fact. New forces are playing into human life, new notes have been struck. A wealth of new ideas have gained entrance into human minds, radical enough to revolutionize the thinking world and modify the human brains. They have been planted over the whole world. Some have fallen on fertile soil and will take root, while some have fallen on stony places. But here at Point Loma the human soil is being prepared, and the seeds will grow, and bear a fruit of which the world today little dreams. It matters not whether the minds be few who receive them. A whole city may be burned with one candle. It is their vitality which will ensure their life. An old-new philosophy has been given again to the world, moulded in such form as the modern brain can receive, and it answers the questions humanity is asking, in some quarters with eagerness. This philosophy connects all the regions of thought, so that men *can* think intelligently and to a purpose. It is these broken links everywhere which have made the thought of the last century so absurd. The mental field has been a flat surface, as the earth was once thought to be, for the clouds bounding the horizon have been so dense, that men in walking into them, have lost their threads, and so declared they were cut off, or led eternally in different directions.

This has brought about such controversies as the "War between Science and Religion," "The clashing of interests between Church and State," the "War between Capital and Labor," which moreover have not ended in simple controversies. This disconnected thought in its extreme has evolved such a monster as a materialist! For men had entirely lost the threads upon which their own lives are strung, through the loss of the knowledge of their repeated returns to earth. But the new ideas have taken root. So far beyond present life are they, that new bodies must be prepared to receive them more fully, and live them more perfectly. It is because men have profaned their temples in

the past, that the old ideas have been forgotten. The truth has been always ready and free, but men were not ready to receive it. To regain them for the world, the work of preparing bodies is begun at Point Loma. It is the children of today who will hear the message most clearly and become the thinkers of tomorrow. They will recognize that the first requisite to sound thought is a knowledge of oneself. The old opportunities for this knowledge having come again, these thinkers will use them. Of what value or power can the thoughts of a creature be, who knows not who he is, whence he came, why he came, or the connection between himself and the universe? Mere childish fancies they will be, mere surmises, likely to have as much relation to fact, as a blind man's guess to the color before him.

But the New Century thinkers, will learn how to gather up the threads and unify life. They will perceive the relation between every possible expression of life; every art; every science; every activity and industry; between work and play, between good and evil, between themselves and others. And these perceptions, once here on earth permanently, because founded on a solid basis, human life will begin to fall into order, and the disconnected expressions and horrible discords will not exist. They will see the folly of aiming to be purposeful in work and purposeless in pleasure. *They* will begin the harmonizing in thought, which must precede harmony in action—and the Tower of Babel men will at last learn how to build.

GERTRUDE W. VAN PELT



A GROUP OF LOTUS BUDS WITH THEIR TEACHERS, LIVERPOOL, ENGLAND

One of the greatest delights of these children, who come from one of the poorest districts of Liverpool, is to attend their Lotus Group. See how happy they look. Like the flowers, they carry sunshine on their smiling faces and in their hearts.



The Legend of Castle Cor

By C



I WANT to tell you a legend that to me appears full of meaning.

Perhaps it is true as it is here written ; perhaps not. But I know it is true in another way. I know that we all have to fight an ogre in ourselves, and we can have all the help of the princess in our own souls. And I know that every time we say, "I am a soul and therefore I can conquer all the evil in myself," we are forging a sword that will ensure perfect victory.

It was in the times of old Atlantis, that mighty country in which once dwelt a great and wealthy race of men, men of such stature and power and wisdom as we can hardly conceive of. But they died because of their great wickedness, and their land sank beneath the ocean. It is said by wise men that one day it will come up again, and that we shall live again there. You can think over the meaning of that sentence, for the Law takes away the wisdom and power of those who are wicked, and does not give them back again till the wickedness is changed by many lives of suffering.

But let me get to my story.

Castle Cor was a very peculiar place. Outside it looked beautiful by moonlight, but not so in the sun, by any means. It was yellow and brown and green with rust, rusty iron, great plates of it hammered together like the plates of a battleship. The green spots were the heads of the copper nails that held the plates together.

But underneath the plates the walls were gold, not like the heavy dull gold we now have, but shining, and so transparent as to let the light through.

Inside the castle dwelt a young prince, under the dominion of a horrible giant ogre.

Years and years before, the prince's father had entered the castle and had never been heard of again. He had been slain by the ogre, and wise men who could see those things said that his soul had entered the young prince, who was born shortly after. It seemed likely, for he had many of his father's ways. But he did not know of this, and was only bent on avenging his father's death.

He lived with his mother and with his grandfather, a wise and kind old man who taught him many things, especially about the soul, and the ogre, and Castle Cor. He told him that when his father had entered the Castle it was still golden, and no one knew of the ogre except some wise men. They said that the ogre had grown very much since that, for then he was quite small and pretty to look at. But as soon as the king entered he had begun to grow very fast, stopped being playful and pretty, and had finally killed the king. Then the iron plates were found to be covering the walls, every day one or two more.

So one summer morning the prince left his grandfather, the old king, to go to Castle Cor. And the king had said :

"About nine o'clock you will come to the Castle, and you will have no difficulty in getting into it. As you walk through the halls and rooms you will see many beautiful things. I will send with you a guide who will conduct you through it all. Do not be led by your own fancy and desires, but keep with the guide ; that is the only way by which you can be safe."

So the prince promised.

Whilst the old king was speaking, the words that came out of his mouth became a little beautiful white cloud, streaked with golden light, and then the cloud became a little white-robed fairy with golden hair. And then the fairy said : "I am your guide, prince ; let us go."

So they went along and presently came to the castle.

They went into the great hall, and there was no one there, at any rate no one that could be seen. But it seemed to the prince as if there was a constant soft whisper all through it such as would be produced by the breathing of sweet living things ; no words, and yet a sort of feeling as of sweet high words, the breath of thought. The hall was hung with beautiful rose-red and yellow curtains, and had a golden floor. It was also roofed in by a golden roof, and from the roof by a very long golden and silver twisted cord, hung into the very center of the hall a mighty diamond with many faces, glittering gloriously, and radiating many colors, but chiefly violet and tender purple and a little sheeny green. This lit up the whole hall.

Up around the side of the hall wound a spiral stairway, going round and round, higher and higher, up the walls, up the sides of the great dome, ending at an opening at the very top, an opening closed with a great crystal lens. The prince could see through this opening that above the dome was a large transparent globe on which the sun was sparkling.

Many doors opened from the great hall, and through one of them they went, the fairy leading the way.

The room in which they found themselves was altogether rose-red, walls and marble floor and ceiling. There was a fountain in the middle of the floor. Deep in the heart of the fountain was a rosy light whose rays came up in the spray and lit up the room. On either side of the fountain was a pink marble table with green and rosy and golden fruit upon it, and red-purple wine. And the fairy said :

“You may eat a little of the fruit and drink the water, but do not touch the wine;” then she went out of another door than the one by which they had entered, and the prince was alone. So he ate and drank, and was satisfied and happy.

But after awhile the wine began to look so beautiful with the rosy light dawning through it, that he raised the clear glass vessel and touched the wine with his lips. And he felt a warm life-thrill run all over him. So he said to himself :

“Surely it cannot be any harm to drink what seems life itself.” And as he raised the glass to his lips for the second time he fancied that he heard the sweet voice of the fairy breathe in his ear the single word, “Alas!” and it seemed to him as if he caught a glimpse of the white and golden mist, and then all was still.

For a moment the prince felt cold at heart, but as the wine got into his veins his courage came back, he lost all caution, all memory of the purpose for which he had entered the castle, and he swallowed again and again.

Then, just where he had caught the last glimpse of the fairy he saw a dark red cloud begin to come. It got denser and denser, and at last there stood there a hideous man, a giant-ogre. The door by which the prince had entered had vanished; the fountain flowed no more; the fruit was gone; only the wine remained.

And the ogre said :

“Raise the wine again to your lips.” He did so, but it was now thicker, redder, and its smell had become disgusting. Nevertheless, though it disgusted him, it was also horribly attractive. But after he had drunk, only the loathing remained; and a worse loathing of the ogre, who had gone away.

And in his sickness and weariness of life he cried out to the fairy to come back, and to the old king to send help. But there seemed no answer, save that at that moment there was a little movement in his heart as if a baby bird had stirred a tender wing there; he almost thought he saw a little speck of shining white cloud come out of his heart. But of that he was not sure.

Years went away. Every day the ogre came and made him drink the thick red wine, and beat him, and ill-treated him, always keeping him in the now dark room so that he could see nothing. And always when the horrible hot life that the wine gave him for the moment had gone away and he loathed it and all other things, the memory of the king and the fairy and his old free life

came up and almost made him mad. With it came a wild longing for space, air, music, sunshine. And in his hopelessness and agony he cried out to the king, though he never for a moment even hoped he could be heard. But every time these longings seized him after the ogre had gone away, he felt that same little stir in his heart and saw a tender little fleck of white shining mist go out of his heart away into the darkness.

A curious thing always happened; and this was that though he loathed the wine, yet when the ogre was present he also craved it at the same moment as he loathed it. It was the magic power of the ogre, for now he could not always tell his own wishes from the cravings that the ogre put into his mind.

But one day when the ogre had just gone away and had made him drink more than usual of the loathsome wine, his horror and fear grew awful, and he cried out terribly in the dark.

And then suddenly, for a single moment, the darkness went away; he did not see, however, the narrow room in which he had lived so long; he thought for a moment that he was with the old king in his glorious castle, and the memory of his old sweet and sunny and beautiful life swept upon him in overpowering strength. The king's shining eyes rested upon him a moment and his lips were about to speak—when all vanished and he was again in the little dark room.

Then he cried again, more bitterly than before, and out of the dark a soft voice said:

“Behold.” He looked up and all in the dark saw a beautiful maiden in a white robe with a gleaming golden sword. And he said, “Who are you?”

She answered: “I came out of your own heart; you gave me life with every cry for freedom, with every thought of the king, and the sunshine and the pure air. The sword I have this day had from the king. He knows everything, forgives your sin, and has but waited these years till you had given me strength enough to bear the sword.”

And the prince said: “Alas, you are but a maid, and the ogre is strong as life and death.”

She replied: “Have faith, for my sword is the king's, and his strength and the strength of the breath of all your prayers is in my arm.”

He answered: “I am now weak; I cannot help you; when he comes my strength is all gone; he seizes it and uses it even against myself.”

And the maiden replied: “When the fight comes, look only on me, not at him. Since my life is the life of your heart, I can only fight when you call. If you fear, you draw back my life and the ogre is strengthened.”

Just then the ogre flung open the door, approached the prince, seized the wine, and commanded him to drink.

The prince trembled in every limb, because the craving for the horrible wine came upon him whilst at the same time his horror of it increased. But after a short struggle between the craving and the loathing he pushed away the wine, saying: “I will drink no more.”

The ogre laughed and so mightily acted upon him with his magic that the craving grew and well-nigh overmastered him so that he raised the wine to his lips; but still he would not swallow, crying out "Alaise, Alaise!" which was the radiant maiden's name.

To her the ogre turned in wrath and amazement.

She said: "Be comforted, prince; the sword will not fail if you keep your thought on me."

And the prince was comforted and strengthened because of the light that shone about her. It seemed to him that his own heart shone with the same light.

Then the ogre raged horribly and made yet more direful efforts with his magic, so that fear took the prince, and the craving swept through all his being. And at the moment of his fear the maiden vanished; he grew icy cold in his heart and again raised the wine, though even then he knew the craving was not his, but only put into him by the ogre.

And then, seeing him raise the wine the ogre laughed, thinking he had again conquered. But at the sound of his laugh and at the yet more horrible smell of the wine the prince gave a great cry, calling upon Alaise for the second time; and almost in a moment she came. He fixed his eyes upon the light about her and upon the golden sword, and a great comfort went like a warmth into his heart and all over him. And the maiden smote the ogre through the heart with the sword the old king had given her, and for a moment all was still.

Then the room filled with light, the fountain flowed again, the door into the hall opened of itself, great bells rang in the upper dome; and raising his eyes the prince beheld his grandfather, the old king, standing in the great hall.

And they went forth into the hall, and from there to many and many a room full of all priceless beauties and treasures, having that for their home for ever more.

Some who were about the castle at that time say that of a sudden the iron plates dissolved away and left the walls of shining gold visible far and wide over the earth, a comfort and joy to all.

Daily the prince grew more like his father and at last there was no doubt at all that in him his father's soul had re-awakened and that the two were really the same.

This is the tale that I heard out of old Atlantis.