

H U M

TRUTH LIGHT AND LIBERATION

To see what is right and not to do it is want of courage.

The Master said, "Virtue is not left to stand alone. He who practises it will have neighbors."

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"I Am a Ray from a Star"

by H. T. Patterson

CREATION, not past or future, but now
 And eternal, how wonderful are thy ways!
 Hail, Ptah!

From a far distant star I descended,
 My glorious light, which flashed through the night,
 I hid in the womb of the earth. Sun rays
 And moonbeams, at my command, for my birth
 Wove a garment of silver and gold—
 A garment my starlight to cover—
 Whil'st the earth lent a mantle of brown.
 Thereafter 'mongst men did I dwell and held converse with them.

Osiris I worship and Ra!
 I bow down before Isis, and Amen the Lord of the Throne, I adore;
 Yet ever I search for the far distant star
 Hail, gods, in Amenti!

Hail, Thoth! Hail, scribe of the gods!
 Hail, in Amenti, recorder!

By the scrolls, unerring and endless,
 My name, whispered only to gods, is my pass-word and guard.
 My heart I retain and I wander at will where I choose,
 Hail scribe, in Amenti!

From eyes I look forth, and then, lo!
 Behind other eyes stars behold,
 Betokening the starlight within.
 Hail, in Amenti! ye bright burning stars!

Didst thou, O Sahu, give me birth?
 Or did my swift sailing bark reach this earth
 From some twelfth of the infinite space, unsuspected?
 Not knowing the place of my birth,
 How, then, to this earth shall I draw
 Starlight from my far-distant star?
 Oh, creation, not future, or past, but eternal, how
 Shall I, a wand'rer on earth, take part in thy work?
 Hail in Amenti, ye wondering, wandering stars!

Osiris I worship, and Amen adore;
 And bow down before Isis and Ra;
 Yet ever I search for that star
 Whose ray, past, future and present,
 Fallen down on the earth has given me birth.
 Hail, Amen and Isis, Osiris and Ra!

Oh, earth, thou terrestrial womb,
 The sun and the moon,
 With life and with form,
 Feed the seed sown in thee;
 But, the starlight concealed
 Createth a star, which from thee
 In æons, perhaps, or ages, or days —
 Who measureth time but he that's not free? —
 Shall burst forth.
 In its glory shall be the glory of stars,
 Each star-ray an atom of numberless tints,
 Shall expand into infinite light in this star
 In whose glory shall dwell the glory of numberless stars.

Farewell, oh far-distant star!
 I draw down a glory eternal, from thee unto earth.
 Hail, Amen, Osiris, and Ra!
 Hail, Ptah!

The Warrior and the Flag

by a Student



IT is difficult to think of conditions, as they exist throughout the world at present, without a feeling of bewilderment. Everything seems to be passing, changing, expanding. "These are the times that try men's souls." Many occurrences, apparently important and to which the newspapers have given a great deal of space, are seen to be really insignificant from the standpoint of the soul life of humanity. Others, scarcely noticed in the passing, have sprung so directly from sources that were Infinite and Eternal that they have changed the course of human evolution for all time to come.

One of such events was the Crusade of American Theosophists around the world, undertaken in 1896 by Katherine Tingley and a little band of seven of her students. Their object was to encircle the world with a cable-tow of brotherhood, to give to all the nations of the world a philosophy of hope, based on brotherhood as a fact in nature, the only philosophy that could unify the various nations. These Crusaders went forth for the sake of peace, telling all who would listen that they were souls, divine souls, entitled to know the truth entitled to walk in the light, destined for final liberation; telling them that all German, Greek, American, Spaniard, Indian, Chinese, Maori, civilized and so-called uncivilized, all, had common interests, common sorrows, and a common destiny,—for Soul is one. And this in 1896, when the nations of the world were up in arms, ready to fly at each other's throats!

The influence of this Crusade was immeasurably great because undertaken at just the critical time, just as a harvest is more abundant if the seed be planted at the right time instead of the wrong. Theosophy, as given to the world by Helena P. Blavatsky and William Q. Judge, like a spiritual plow-point, had broken the old, hard crust of things and brought the new fresh soil to the surface. It was to plant in this waiting thought-soil the ideals of brotherhood, unity and peace that these Warriors, these Crusaders, went forth.

From this Crusade Katherine Tingley brought back to her students the flags of all the nations visited, doubtless that they might better understand those who, on the surface of things, were widely separated from them. For sympathy and understanding are the first steps toward a recognition of that inner unity of soul upon which alone a Universal Brotherhood may be established.

* * * *

Flags are not meaningless devices of line and color. Even the most prosaic person knows that they convey a distinct message to those capable of reading it, and what our army of soldiers, sailors and railroad men would do with-

out flags it is difficult to conjecture. Our navy would be seriously hampered without its present complete code of color signals, in fact, under certain conditions flags are the only means by which ships may communicate. Familiar to all are the white flag of truce or brotherhood and the red flag meaning "powder." *i. e.*, continued war.

Yet there are deeper soundings in this subject that only the mystic or the occultist may reach. Flags speak to us not in words but in colors. They appeal not to our brains but to our souls. For color and sound are the language of the soul. Those who know tell us that the very ideas we get come to the mind at their source in sound and color, and that we only half translate them because of our ignorance.

* * * *

In all flags, without exception, the colors used are those of the spectrum. This is significant. Not a single flag contains "tints" or "shades," such as man had devised, only the pure rainbow colors, the separate color elements into which the pure ray of sunlight is resolved by the prism.

It is significant, also, that all flags, without exception, have sprung from the hearts of a people, not from their brain minds. All have been born from the religious instinct of a people or from their soul need at some crisis or other. All have grown, changed, expanded, as the ideals of the nation have grown and its inner life expanded.

Recall, for example, the history of our own American flag, the "stars and stripes" which, in its inception was a Crusade flag.

In the latter part of the twelfth century, when Richard I of England went to Palestine on the Third Crusade, he felt the need of something, doubtless, that should serve to unify his more or less disunited followers. For the first and second Crusades had enlisted and nearly exhausted the real knighthood of Europe. The later Crusade armies contained an irresponsible, shiftless element; a natural consequence of the action of the Church in granting to all who would go complete absolution from the payment of all debts, the fulfilling of all or any contracts made, and the consequences of sins already committed or which would be committed during the course of the Crusade.

At any rate Richard I asked the aid of George, a Bishop, who gave him a white flag with a red cross upon it. Its unifying effect upon his followers was so marked that it did not pass with the passing of the Crusades. For five hundred years the "Red Cross of St. George" was the banner of England.

The flag of the Scottish Crusaders was blue with the white diagonal cross of St. Andrews. When England and Scotland were united under James I, these crosses were united and to them, later, was added the blue diagonal cross of St. Patrick, the patron saint of Ireland, thus forming the Union Jack, the flag of England today.

It was this flag which was brought to America four hundred years ago, in the Mayflower. But the uncompromising Pilgrim Fathers refused to use it because the crosses of which the Union Jack was formed, were those of patron

saints of the Catholic Church.* So the Massachusetts colonists designed and used the "Pine-tree flag," and other banners were used in other colonies.

But these were only make-shifts, and Washington, seeing this, talked over with Franklin and one other man the matter of a national flag for America. And at last these men designed the first American flag, thirteen red and white stripes with the Union Jack in the corner. It was hoisted in honor of the thirteen United States, on January 2, 1776, with a salute of thirteen guns. Later, when the United States had declared themselves free and independent, the Union Jack was removed and a square of blue, containing thirteen stars arranged in the form of a circle, was substituted.

And our own "stars and stripes" indicated what is true of every flag in the world which has stood the test of wars and of time. Every flag, if one can interpret its colors and devices, epitomizes not only the history of its own nation but its ideals as well.

Examine the flag of England, the Union Jack, with its romantic history, symbolic of that knightly past of which England is so proud. Three-quarters of her ensign is red, emblematic of her history which has been a tale of conquest from the beginning, and of her national ideal,—naval and military supremacy. For red is the war color, the danger signal, a recognized signal in our navy, meaning "powder."

Red is conspicuous in the flags of all nations, with few exceptions, although the general peace sentiment that prevails today has made many of us feel that it belongs only to the anarchist. Yet we need the war color, the red, in our flags and we need the Warrior Spirit in our nations.

As red itself has many uses and many shades, so war has many aspects. As there is a war of plunder and selfishness, so also is there a war of compassion. And, though the wars of Kali Yuga, the dark age, have been selfish, America has set a new ideal before the nations of the world in her war with Spain for the sake of Cuba, the ideal of war waged not for self but for others.

Such war is holy, divine. And why not? Is not the Soul always a Warrior? Is not the Warrior-spirit in his breast the very divinest part of man? Jesus, the Prince of Peace, said to his disciples, "Think not that I am come to send peace on earth; I am come not to send peace but a sword."

We are all warriors, all of us who are not asleep. Some of us know that we are. Everyone in the world, excepting those who are wholly indifferent, is today enlisted either in the ranks of the Army of Light or those of the Forces of Darkness. Those who are ambitious, covetous, revengeful, hypocritical, selfish, are enemies of the Light and of God. And pitted against them in this age-long struggle are all who are not selfish, those who are more eager to eradicate their own short-comings than the short-comings of others, who are more anxious to fight and conquer the foes within their own souls than the less important foes without. It was this inner battle which Jesus called upon men to enter. It was this inner struggle that he referred to when he said that the one

*From article in one of the earlier issues of THE NEW CENTURY

who overcame himself was greater than he that taketh a city. It was to the inner battle that John referred to when he wrote, "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out."

It seems to be the flaming desire principle in our nature that the Warrior-soul generates and uses, just as the engineer generates and uses the steam in his locomotive. In both cases, the power generated, if harnessed and kept upon the track, is immensely useful. Otherwise, it becomes the agent of untold destruction. And the man who will not harness this principle of his nature and use it in fighting the inner battles is almost certain to be drawn into the outer, to his final sorrow,—the selfish battles of social life, business or industrial life or, perchance, the bloodier wars of nations. In this may be found the explanation of much of the present confusion and war throughout the world.

Thus, since war has a high as well as a low aspect, the war color, red, in our nations' flags, speaks of high possibilities if the national motive be purified and the national ideal raised.

In the "stars and stripes," the red of war and the white of brotherhood are evenly balanced, indicating that the Warrior spirit of this nation, from the day that the Declaration of Independence changed a simple insurrection into a revolutionary war, to the present day, has ever lent its urge and power to a high ideal. And doubtless it is significant that the red and white stripes alternate, suggesting the rungs of a ladder or corresponding points of sequential cycles, for each advance toward our national ideal of brotherhood has been preceded by a period of war.

Symbolic, too, is the blue square in our flag, dotted with stars. Blue was a sacred color in ancient days. Even during the Dark Ages, when Raphael, and before him Botticelli, Fra Bartolommeo and others, were helping the Renaissance to birth by their religious paintings, a symbolic significance, though doubtless not the correct one, was attached to the color blue. It was invariably this color which was used for the outer robe of Mary, the mother of Jesus.

In nature, which brings us far nearer the truth than paintings or books, we see blue chiefly in the sky, a mystic, impenetrable dome over our heads, protecting, inspiring, and guiding us with its constellation of stars.

The star is one of the most ancient and occult symbols. One proof of this lies in the fact that such common expressions as "the star of destiny," "the lode-star," "the guiding star," at once lift our consciousness to higher planes. The Star in the East guided the Magi to that little cave in Bethlehem, two thousand years ago. "He that overcometh and keepeth my works to the end, to him will I give power over nations, . . . and I will give him the morning star," is written in the Book of Revelation. Sacred writings of far greater antiquity refer to the Star of Initiation. "Fix thy soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being the boundless fields of the unknown," is written in the *The Voice of the Silence*.

Thus the star, in all ages, has been the symbol of divine guidance, such as we might receive daily and in full measure if we would only turn to the Great Ones and trust the Great Law, trust and trust and trust, without any reservation or any fault-finding or any tears. Those who believe in God and the Higher Law, cannot doubt that there were critical times in our history when Washington and Franklin and that other man who designed our flag, were very plastic to the guidance of the Great Ones, the Teachers of men, and that our flag is not an accident but is symbolic in every color and every line.

The "stars and stripes" have set the fashion in colors, as has our nation in ideals, for the states in Central and South America and the islands of the West Indies, Honduras, Nicaragua, Guatamala, Argentine and Uruguay float banners of blue and white, Peru, of red and white, Hayti of red and blue, Costa Rica, San Salvador, Paraguay, Chili, the Dominican Republic, and Cuba, of red, white and blue.

The flag, of all these American states and colonies, with which we are most familiar, is that of Cuba, a star and stripes, its colors, red, white and blue. Its broad bars of blue and white are symbolical of peace and brotherhood, and of the hope that it may be realized; its large red triangle speaks of the courage, fire and devotion which the Cubans certainly possess, as a nation. Lacking means, education, everything, it would seem, that would qualify a nation to win its freedom by force, the Cubans yet had trust and the courage to enter into a battle for the sake of a principle, and today Cuba is free. It was doubtless this quality in their national character which placed the star in their flag, not, as in the stars in our flag, upon a square of blue, but upon a triangle of red. That, too, is symbolic, for Cuba's star is rising, though out of a red field of blood and war.

Ecuador, Colombia and Venezuela have none of the peace color, white, in their flags. To the bars of red and blue are added, in each of these, a broad bar of yellow. Mexico's flag, very similar to that of Italy, adopts red, white and green; Bolivia, green, yellow and red; Brazil, azure, yellow and green.

(To be Continued.)

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are out-cast. For real Theosophy is Altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possession, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the Golden Age will be there, indeed.

—*Our Cycle and the Next*, H. P. BLAVATSKY

Theosophy and Christianity

by F. M. Pierce



THE truths which I shall present to you are suggested by the present condition of the Christian world, viewed from the stand-point of duty illuminated by Theosophy; and the following extracts are from the Christian Bible:

Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God.—*Second Epistle of John, 9th verse*

The Angel said: “Go, stand and speak in the Temple to the people all the words of this life.”—*Acts v, 20*

The key to the text is “Christ’s Doctrine.” All intelligent students of Christ’s life and work have discovered that His Doctrine is the “Doctrine of the Heart,”—“Love ye one another.” Filled with this spirit, and continuing His Work, we obey the Angel’s command to “Go, stand and speak in the Temple to the people all the words of this life.” Thus impelled, we speak the truth with fearless love for all.

The true Theosophist brings an immense advantage to bear upon the consideration of any live, practical, scientific or religious question, because, in passing through these various phases of the soul’s evolution or awakening, he has been, and is today, a most earnest and honest investigator and actor in these developments.

For this reason he is too wisely experienced to even permit himself the unsafe and ludicrous license taken by ignorance, of expressing himself, or preaching on any subject which he has not first, and without prejudice, fully and intelligently investigated.

Doubtless he has been an honest, perhaps like many today, an almost hopeless believer in some one of the multitudinous religions, amidst the soul-unsatisfying offerings and entanglements of which he now sees his less experienced brothers struggling towards the light. But knowing that every soul must work out its own experience, he does not attempt to ruinously disturb the only point these fear-palsied souls see to rest upon, and perhaps throw them back deeper into the sea of human selfishness. He aids and strengthens such by asking them to examine that upon which they rest; doing this for themselves, and in their own way, that they shall be satisfied, or know why they are not, while moving on in their evolution under the law of progress. Through experience, he has proved the fallacy of attempting to conduct any enterprise on theoretical lines laid down in advance by himself, or in learned dissertations by eminent theorists. Like the successful ranchman, he has learned to disregard collegiate theories on horticulture, unintelligently compiled from frag-

* A paper read at Fisher Opera House, San Diego, Cal., Aug. 4, 1901

mentary data culled from busy practical men like himself. He selects plantings adapted to the soil; cultivates and waters them with due regard to both, and to climate and all related conditions.

The true Theosophist has learned to study, live in, and become a ceaseless, active, practical part of whatever he undertakes. In this way alone can he arrive at discrimination and a perception of the truth either in temporal or spiritual concerns. He has learned that no person can give him possession of Wisdom; that no power or miracle of Divine Providence can do for him the duties which the Supreme—The Great Law—has created him to perform for himself.

The true Theosophist has learned the power of that most practical command, "Work out your own salvation." He realizes from his own experience that salvation is not rescue from the wrath of a loving God, from eternal punishment, from the Devil, nor from Hell; but that it is the freeing of his soul from the lower selfish passional and material desire-nature, the power and satanic qualities of which are recognized by those who have the desire and manhood to challenge their supremacy in their own lives.

False fear of the Supreme has so weakened man's spirituality that he has lost the courage to attack and subdue his brutal and subtle selfishness. In consequence, men have mentally created the multiform powers which rule their lower natures, into a Satanic Personality who presides over their mind-constructed Hades.

Dominated by fear and mental laziness, they hope to escape these evils by the grace and interposition of God, while they continue to diligently foster the Satan of Selfishness ruling in their own lives, and give it their best energy and strength to make life a Hell for themselves and others.

Theosophists know these most of all practical facts, through having used and abandoned to the weak and inexperienced, the various exterior aids or crutches with which they helped their past limping spirituality. Relying upon themselves and the Great Law, they have challenged for subjugation these evil forces of the Universe, found localized in their own lower natures, and the natures and lives of all men.

In doing this self-salvation work, as commanded by the God of every religion on earth, the Theosophist has found a far greater and more glorious truth, as will any obedient soul sensible enough to take God at his word. Energized to work out his own salvation and becoming obedient, he has awakened and set free within himself an intelligence so powerful, wise and subtle as to discover the plans, schemes and crafty machinations of all his devils, and by frustrating their issue, confound, discourage, defeat, subjugate and finally make of them obedient servants. The lower, spiritually blind forces in his nature, have finally found their master for whom they have been searching, guideless, blind and in maddening pain. He has realized the "temptation;" sees "the way," and knows that he can, must and will under the law, win the same victory as did the Man Jesus, who, through evolution ascended the mount

of spiritual perception, where he had in full view and command the "Kingdoms of the earth," epitomized in His completely subjugated material nature, which then lost its power to tempt. Then the higher Self—Christos—Divine Soul or Christ-Side of his dual nature, took complete and final command of his earthly and eternal life. In doing this he also found God; not remote, intangible and impossible, but within himself. "He and the Father then became One." The individualized soul had come into full consciousness with the ALL-SOUL of the Universe—The Supreme. The great throbbing heart had found its own.

This is all perceived and realized by the Theosophists as being a simple, living, practical and inevitable fact in nature, under the irresistible, ceaseless and eternal sweep of the Great Twin Laws of Evolution and Reincarnation. He knows that from his material body, evolved from and through all the lower kingdoms of nature by the "inner urging" soul or spirit in matter, there will finally develop the incorruptible spiritual body, which, like Christ, will roll away the blocking stone of the brain-mind from its sepulcher of flesh, and emerge, to be seen and talked with by those who know that they are themselves Divine Souls in material bodies, imprisoned and rendered directly inoperative by the brain-mind, excepting as the "small voice" of conscience, until, through mortal suffering—the religionist's hell—the material man's mind grows to a full recognition of its Higher Self or soul, and acknowledges it as Master—its savior.

The Theosophist knows that the Apostle did not lie, nor speak in parable, when he said of Christ, "Wherefore in all things it behooved him to be made like unto his brethren" and that he was made "perfect through sufferings," being "in all points tempted like as we are, yet without sin." He knows that all men can and sometime must, in the eternity of time, become like him, without sin; become like him here on earth, through the practice of unselfishness and ceaseless, fearless helpfulness or brotherhood among his fellow men; become known as disciples, "In that ye love one another."

With such an every-day practically useful knowledge of Christ's divinely simple teachings, gained through the "fiery furnace" of experience, and a thankful realization of its purpose as the unfold of the soul, the Theosophist notes with a sorrow and pity which spur him to ceaseless and fearless action, the sad contrast between the living, truth-energized teachings of Christ, and their frequent mis-interpreted presentations in lifeless form, by some of the modern, so-called Christian teachers.

This is specially true of those who have substituted creeds and dogmas in place of universal truth as taught by Christ: and of men who have turned aside from their adopted field of work to criticise, ridicule and, most of all, condemn and attempt to destroy others who work as honestly, and, "judged by their work," more intelligently, to establish the rule of truth, harmony and a spirit of tolerance and mutual helpfulness among men, as the constituted basis and component parts of spirituality.

The true Theosophist's life is directed by practical spiritual knowledge, gained through his well analyzed, understood and applied experience.

With his higher intelligence awakened through subjugation of his lower, he is open-minded to truth. With the same faculty, he sees the false emphasized by contrast, and how to defeat it; hence his opinions—or, better,—his convictions, are grounded and expressed only after exhausting every reliable source of information—not excepting his own unprejudiced judgment—in order to avoid deception, false conclusions and the propagation of error.

With such armament, his fearlessness in act and speech for and in defence of truth, is tempered and made potent by due allowance and helpfulness for ignorance; tolerance for opposing *honest* opinions, and a relentless compassion in the handling of intolerance, bigotry, calumny, jealousy, hatred and other companions of the evil minded.

If the foregoing is true, then Theosophy, while being more comprehensive, alive and all penetrating, is not only in no way opposed to Christianity in so far as it *practically applies the true* teachings of Christ, but disentangles, confirms and makes them plain as it does also the true teachings which have come down from all the great spiritual Teachers of Humanity.

Universal truth states and proves that spirituality is the discerning of equity, and the putting it in loving control of every thought and deed.

Theosophy not only teaches, but through awakened intelligence, compels a universally true and spiritual life. Is this like unto the fruits of modern Christianity?

Let this be distinctly understood! That we as Theosophists have no issue with the teachings of Christ. Insisting that they are basic, fundamental and true, we also ask that his claimed followers shall either interpret, teach and practise them as he taught and practised, or make plain why they do not.

If, as they claim, they do these things—after Christ—then their works and the results will prove that they are true and faithful servants of the Master! If not, then their works will prove them false to Christ, His teachings and work.

Is it not an admitted fact the world over that man is inherently and primarily a devotional being? That he feels out in the darkness to some power or being beyond his mental or brain-mind conception for help and guidance, even in his material affairs? This makes his inner or spiritual concept the real and dominant factor in his life; but from causes to be mentioned, he has, in gradually becoming immersed in materiality, separated his material from his spiritual life to the extent of largely leaving the latter and the interpretation of God's word in the hands of religious professors of spirituality. They map out and furnish him chart and compass by which to steer his spiritual course; he even places the command of his spiritual craft in the hands of professed navigators—at a price. Through teaching, and perhaps inclination, men have come to trust and largely follow these religious guides.

This is true, with isolated exceptions, where one or a few, believing that they saw imminent and appalling danger to themselves and humanity, have

stepped out of the carelessly contented throng and called in warning to their comrades.

Here let us begin to examine and "judge by works." How have these earnest and broadly fearless men and women been treated and by whom? Honest or dishonest, right or wrong, have they been approached and reasoned with in the spirit of love as taught by the Master? Have Christ's professed disciples "turned the other cheek also?" Have they cast the devils out of these brothers that they might live and repent? Or have these been killed that the devils might escape? Have not these time-proved honest, fearless disciples of truth, been pursued, persecuted, excommunicated, tortured, burned and crucified even to Christ himself? And by whom? History of facts universally fix these abominations and hideous crimes upon the religious guides and teachers of the time. Who killed Christ; the wise and gentle Hypatia; Joan of Arc,—the heaven guided savior of France? Who destroyed the priceless Alexandrian records of the ancient truths, and why? Who operated and furnished the refinement and purity of Europe as human fuel to the Inquisition? Pillaged and led Europe into the Dark Ages? Incited war among nations, and does today,—as witness Cuba, the Philippines and China? Have not all these, and most of the world's horrors been perpetrated in the name of Christ by the Christian Church?

In view of these things which have been the world's unbalancing, would not the world and the minds of men be at peace today, if religious wranglings, jealousies, hatred and wars over creeds, dogmas and secular power were removed from the life of Humanity? "Judged by their works" and measured by the "Golden Rule" what other conclusion is permissible even to a sensible religiously prejudiced mind?

While the rank and file of the religious Christian world is responsible for the blind mass-force with which many of these crimes were effected against humanity and the Holy Ghost, Its crucified Soul—who was it planned, incited, directed and led the hosts of devastation and death? Surely not the rank and file, but in the nature of these things, their religious guides; and history does, and humanity will, hold them responsible; for had they not projected these cataclysms of horrors, they would not have eventuated, and humanity would have retained its now lost spirituality.

These are not theoretical presentations, nor over-drawn pictures projected as proof in an argument. They are stern facts with which only the ignorant and the guilty will venture contest.

Such is the condition of things today in the materially religious life of humanity as it stands under the leadership of its deluded, careless and false guides, facing a future so filled with its material and spiritual interests, that the great past, by comparison, sinks into insignificance.

As men and as Theosophists, we have no contention with the Christianity of Christ, nor with any religion or thought which aids the upliftment of humanity. We hail all such with joyful hearts and the outstretched hand of

true fellowship, as "worthy laborers in the Master's vineyard." But as good citizens, as a part of humanity, as men and women spiritually awakened and enlightened by the Divine Teachings of Theosophy, we do recognize the almost fatal existing conditions and their cause, and that the remedy lies in the reformation of religious thought and leadership which are responsible for them.

These proving facts, and the thankful responsibility of true knowledge brings us, as worthy citizens and Theosophists, squarely and fairly at issue with the proved ignorant, careless or unfaithful professed teachers of Christ, and the selfish, false guides who cannot plead ignorance. Nor would we accept the defence of truth against those who have opened the attack, were it otherwise possible to reach the hidden impelling intelligent force, which uses them to an extent as unconscious Agents. To make this plain: *There is a sum-total of Goodness manifesting through Nature and through man as its lawful Master, to the extent that he is responsive to goodness. So likewise must there be a sum-total of evil, resulting from perversion of goodness, which similarly manifests; and as man—for reasons already shown—is now more prone to evil than to righteousness, this perverted intelligent force finds its most responsive agent in man. This being true, its logical arraignment with conditions and their cause, as noted, leaves but one conclusion as to what units it selects from among the mass, as its most efficient agents, to first blind and delude, and then make of them efficient helpers in misguiding and leading their fellows into the darkness of material selfishness.*

Here, man is now imprisoned with his religious guides, though both are blinded to their condition, by the dominant force which has psychologized them with a counterfeit spirituality. In this hypnotic dream of an imagined spiritual life, the religious guides, acting under the spell of their evil hiding master, in like manner act upon their following and produce the present resulting conditions.

The religious world is psychologized by an utterly false spirituality. This is proved by the almost wholly selfish and unbrotherly methods by which it is sustained and operated. Men being in this unnatural and false condition, we are perfectly aware that this stated fact will meet with denial and ridicule, and those who make the statement will be objects of religious hatred and fiendish persecution, projected through men, by the now unseen propelling evil intelligence, which is by this act forced into the light of truth and under the observation of awakening intelligent reason.

History, facts, the logic and continuity of past, present and impending events, will not permit of sidetracking nor explaining away this stated truth. *These as witnesses and the constituted judges of the Great Law's august court, have pronounced sentence against the continuance of this organized abomination.*

Being in the light, and living as conscious souls within the Law, through following the divine teachings of Theosophy, we hear the Law's decree,—we hear the appeal of humanity's great despairing Heart and are moved in their high service to engage the attacking enemy!

The time has struck for honest intelligence within and outside of our ranks, to begin the spiritual awakening, by challenging the erroneous and false interpretations and presentation of the Christian's Bible-truths. These have in vital points been robbed of "The spirit that maketh alive;" are buried in the form and the "letter which killeth;" have become "as sounding brass and tinkling cymbals" in the mouths of those who "see and know not."

Being in the light of this spiritual awakening, we as Theosophists see, know and reverence these truths as first given, by making it our momentary and ceaselessly conscious purpose and rule to live them. Awakened, energized, and made fearless as eternally living souls, through the realization of the basic, universal and divine primeval principles of Theosophy, the divinity of the soul,—the sweet and joyous sublimity of the soul-inspired life, we discern the truth, and propose to make it manifest to the Christian world through the right interpretation of its Bible truths, so presented that "He who runs may read," and may "drink of the waters of Life freely," without money and without "trade price,"—doing this righteous thing in the name of our own and the world's present and all past spiritual teachers; doing this for the sake and saving of our common humanity, and that the Father and the Master, His Son, may become glorified in and through us.

In doing this work, answering the great Heart Cry of Humanity, we joyously obey the good Angel's command to "Go, stand and speak in the Temple to all the people all the words of this life."

A Lesson of Devotion

by a Student



And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head and kissed his feet and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner.—*Luke vii, 36 to 39*

THE Pharisees had wholly lost the spirit of the Law, their religion, through a slavish, witless following of the letter of it. The inner was to them wholly veiled; they beheld the outer only. Their ritual was a ritual of externals. They stood, like a phalanx of self-righteousness, against the "heresies" of this Nazarene, never dreaming

that they themselves were guilty of the cardinal sin, the "Great Heresy," the sin of separateness.

The Scribes and Pharisees were nominally the religious teachers of the common people, yet they failed entirely to comprehend the significance of such an office. The people looked to them for a sympathy and a spiritual guidance which they were incapable of giving. They had cut themselves off from the Infinite Source of supply because they lacked Compassion, carefully keeping the ignorant and the sinner at arm's length with an "I am holier than thou" attitude which made them incapable of giving these any real help.

It was against these, the Pharisees and the Scribes, that Jesus warned his disciples.

"Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness."—*Luke xi, 39*

"Woe unto ye, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them."
—*Luke xi, 34*

No other sin did Jesus so denounce as this sin of separateness, this feeling that they were better than their brothers, which was characteristic of the Pharisee. His words to them seemingly lack that love and compassion which he always showed to the sinning, penitent woman; always to his stumbling, at times even faithless disciples; yet was his severity a mark of the truest love and compassion, and as a true physician he did not hesitate to use the surgeon's knife to cut out the diseased parts.

Yet the acts of Jesus indicate, as the acts of all World Teachers have ever shown, that he came to point out the Path to sinners, not to saints. All men were his children, wayward, heedless, rebellious, blind. To all he poured out a Father's love, even though they were unworthy of it. For the Path was for all, not for the few.

"Not one recruit can ever be refused the right to enter on the Path that leads toward 'the field of Battle.'"—*Voice of the Silence*

Thus, when even the Pharisee, a member of a class which was in open enmity to the work which Jesus came to establish, desired of Jesus that he should dine with him he "went into the Pharisee's house and sat down to meat," doubtless foreseeing the opportunity to teach the Pharisee a needed lesson.

When the sinning woman came and knelt at the feet of Jesus, craving the boon of even the humblest service to the Master, of course the Pharisee drew the closer about him his spotless garment, saying to himself, "This Man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner."

Jesus, divining his thought, answered him in parable, but there is no evidence that the Pharisee understood or learned the lesson that this incident should have taught. Too long had his soul withdrawn itself "within the carapace of selfhood." The carapace must needs be shattered by some fearful

karmic shock ere this man could ever see that Soul is one, that the same Infinite One Life throbbled alike in the hearts of all men, rich and poor, sinner and saint, the Pharisee and the sinning woman.

To the Pharisee Jesus made no apology, no explanation as to the manner in which he dealt with the woman. The Master never never explains, and the Pharisees who, in all ages, are constantly looking for "proofs," for "explanations" from the Great Teacher are forever destined to be disappointed. Do the Laws of the Universe, of gravity, of magnetism explain themselves to men, or do they calmly wait until men are able to recognize them? "As below, so above," taught Hermes Trismegistus, Hypatia, H. P. Blavatsky, in fact all Messengers of Truth. And if this be true with regard to physical laws must it not be true in a more vital degree, even, with regard to spiritual laws? For the Messenger of the Great Brotherhood of Souls, the Master of Compassion, is the mouth-piece of the Higher Law, and all his acts are of the Law.

Jesus looked so deeply into the nature of this sinning woman that it seemed to the Pharisee that he did not look at all. Beneath the rubbish of her personal life he saw the spark of the Eternal Womanly, only waiting for the breath of the Master to fan it into flame. Jesus looked far into the past of this woman, seeing not alone the struggles of this one life but of past lives as well. He saw the entire line of causes leading up to her present condition, indeed we belittle the Master to think otherwise,—whereas the Pharisee, keeping her at arm's length, saw but the surface effects. Had she earned the chance "to enter on the field of battle" the Master was bound by the Law to give her the opportunity, even though he might know she was certain to fail, perhaps even to betray Him who had lifted her up.

Perhaps this suggests one of the reasons why Jesus should have permitted,—even chosen,—Judas to become one of his disciples, knowing as the Master always knows both his weakness as well as the karmic temptations that would beset him. And thus with all World Teachers. H. P. Blavatsky heard constantly from the Pharisees about her the same old query, "Are you then incapable of judging human nature? Did you not suspect that this or that student to whom you gave so much time and help would turn against the Cause and betray you later?" William Q. Judge heard it while he was being hounded to death by one whom he had befriended and taught, Katherine Tingley hears it, in her turn, but not from her students, for fortunately the body of Warriors about her are wiser than the Warriors of early days, and are united, devoted. History repeats itself, and as the earlier Teachers disdained to reply to such inquiries so these later Great Ones keep the prophets' silence. Their Warriors understand. Karma will teach the others.

The Pharisee is the logical product of the Eye Doctrine. His brain was always in the way, instead of being made the instrument, the window of the Soul. The sinning woman had the heart-force, though even that, by the errors of her life, had been perverted. Yet her Soul was not blinded by vanity and self-esteem, the two qualities which always prevent one from recognizing

the Great Teacher. She was humble, penitent, pleading silently, as a child would plead, to be taught.

The Pharisee had allowed his intuition to become atrophied, covered by any amount of intellectual debris. Her intuition was all this unlettered woman had. Yet she was the richer, for is not the intuition the voice of the Christos, the *antaskarana* leading the warrior who dares to battle his way through its dangers and storm its heights, to the shrine of the Christos itself, the Jewel in the Heart of the Lotus? And it was over this "path that lies between the Spirit and the self," *antaskarana*, that Christ touched and wakened the divine principle in this woman, the Christos at the center of her being, the mystic Christ.

The tears this woman shed, I fancy, were tears of joy. "By her renewed endeavor all the karma of her past had been altered. It no longer threatened. It was lifted from the plane of penalty to that of tuition." She knelt before the Master as a little child would have knelt. A modern Bible reads, "Except ye become as a little child ye cannot enter the kingdom of God." An ancient Bible reads, "The pupil must regain the child state he has lost ere the first sound can fall upon his ear."

This sinning woman has taught us a greater lesson still, the lesson of devotion. The Great Ones have ever maintained that devotion is the secret of all real advancement in spiritual life, the secret of all power to help humanity.

"He also is worthy of my love who neither rejoiceth nor findeth fault, whose heart, full of devotion, is firmly fixed.

"I (the Supreme) am not to be seen, even as I have shown myself to thee, by study of the Vedas, nor by mortifications, nor alms-giving, nor sacrifices. I am to be approached and seen and known in truth by means of that devotion which has Me alone as its object."

Devotion is a fire, the fire of spirit, burning away the dross of the lower nature or bringing it to the surface, like scum, to be thrown off. Thus it is that the Teacher purifies the soul by lighting within it the fire of devotion, as the chemist's fire purifies the ore in the crucible by separating the dross from the pure gold. "Gold in the crucible is he who stands the melting heat of trial and lets only the dross be burnt out of his heart."

Devotion is the angel in shining garments who rolls away the stone from the tomb and brings forth the Christos, the Soul, to rule and guide the personal life. It is the royal road to perfection, for unto Raja Yoga, the Royal or Kingly Yoga, the path must of its very nature be royal. "Some, so great is their devotion, may attain the goal in one year, some in seven years, some in seventy times seven," says a Teacher. It was this one quality which made it possible for Jesus to say to the thief, "This day shalt thou be with me in Paradise;" and to the sinning woman, "Thy sins are forgiven." Not that Jesus thereby wiped out the penalty for past sins. He could not. The Law is just, and the Master is its servant. Old debts must be paid, but through devotion the disciple has linked himself with that eternal treasury of Spiritual Wisdom out

of which resources may be drawn sufficient to pay all the old karmic debts, which would otherwise confront the man only to crush him. "Every disciple is superior to his karma."

Devotion makes one willing to do anything, simply *anything*, for a cause. It elevates the most menial service to the plane of dignity and joy. It clarifies the whole nature. It purifies the motive. It is the quality which all who really wish to help the world need most to acquire, the very quality that those who are bent on acquiring mere information, or occult powers or psychic lumber of any kind, most conspicuously lack.

Verily as the Gita says: "To them thus always devoted to Me, who worship Me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment."

Thoughts on the Divine Ratio

by C. W.



The Universe is built by number—PYTHAGORAS

Take care of number *One*—OLD PROVERB

THE great philosopher Pythagoras taught that the Universe is built by number. Lesser minds than his have written many dissertations upon the meaning of this, but probably no two minds would look at the statement from the same stand-point, or realize it in just the same way.

Take it which way we will, the maxim is a very striking one. As we ponder over it glimpses of its meaning come to us from various sources.

For ages every recorded teacher of humanity or founder of a great religion, has taught that there is only one God, one Spiritual Essence—the origin and cause of all things. This can be no personal God,—it is beyond all words, limitless, all pervading, indescribable, yet from man's attempts to define and describe it have sprung all the limiting and limited ideas of a personal God which men have made and conceived to be of like passions with themselves. The Great Spirit which ever works for righteousness through the action of the good law of cause and effect is like unto no man. From It all things have sprung,—to It all must return when the cycle of humanity is accomplished.

If then the universe is built by number the first cause of all things is represented by that number which is the source and origin of all other numbers—the unit, One.

Now it will be clear that in the orderly progress of manifestation according to law there is, and must be, an established plan of emanation in that aspect of the one God which we comprehend as the Divine mind. This plan which we cannot now fully grasp presents many points which we can discern, whilst others are, as yet, hidden until we attain to higher possibilities of understanding.

The claim which is made by the teachings of Theosophy is, that man can comprehend this divine plan, because he is himself endowed with the divine mind, in a greater or less degree—because in fact, he is now on the road to the final great comprehension of that which is *Himself*.

The divine plan upon which the Universe is built, is thus partly comprehended by us, and we can see the truth of the statement of the Greek philosopher that all is effected by orderly evolvment and by number.

The first stage of this unfolding is the expression of duality in Nature, the *two* referred to in all religions under various symbolic guises. This is the differentiation of spirit from matter, the opposite poles of the one out-breathing, within which are enfolded the germs of all experience. From the two proceeds the *three*, the Trinity, and then from and within the three, are the seven combinations, the primary root octave of manifestation.

To fully comprehend this, is clearly beyond the ken of the human mind, in these dark days of the black age, when men have so far left their first estate in search of the knowledge of good and evil. Buried as we are, in materiality, our minds have lost the grasp which they once had in the far past. Some day we shall again attain. Enough for us to know that the law of progress is beautiful in its rhythmic and majestic harmony.

Yet for those perceptions of the divine which we can claim as our own, we rely upon the universal intelligence of true manhood,—that heritage of our race and nation. This intelligence is not to be gotten from books or from the oral teaching of others. Such teachings merely serve to draw out, illustrate and cause to be realized, that which is already existent and latent in the constitution of man himself, and which may be found by diligent search within. For this reason the authority of another is of no value, further than as a pointer to that which each may discover for himself. A realization of this tends to self-reliance, and upon it is founded the conviction of the divine character of man, and the truth of the teachings of Theosophy. Upon this foundation is built the grand conception of the Universal Brotherhood of Man by the recognition of the inherently divine origin of that intelligence which is common to all humanity and of which each man is but a focalized center. In varying degrees each one in his measure forms a note in the general harmony of progress, whether or not he recognizes the source of the supreme fountain of intelligent consciousness from which he derives his sustenance of comprehension.

The full recognition of this must eventually put an end to the strife and contention of the self-seeking for, knowing that our brother's error cannot be measured by any yard-stick but his own, we shall recognize firstly, that we can

have no true interest in his error but to help him out of it—and secondly:—that the only true way to help is either to let him alone that he may realize his error, or to hold out a helping hand. By so doing we return to first principles and act upon our neighbor through the divine nature common to both.

Let us now endeavor to analyze a little more fully how this perception of the true and harmonious works within us, according to the idea of Pythagoras. We believe it to be true that man owes his kingship over nature to that sense of the proportion or relative value of things which we may call *wisdom* or *reason*, taking that word in the noblest and highest aspect. Some people call it common sense.

It may here be noticed that the word *reason* is derived from the Latin *ratio*; also, mathematically, a ratio is an expression denoting no concrete value, but the relative size of two quantities. It is evident therefore that originally the word reason implied the power of judgment of proportion.

Is it not true that man's perception of truth and beauty is all a question of proportion or relative number, taking number as the equivalent of subliminal value.

Let us illustrate: That the world of sound and color are built upon number is clear to every student of natural law. Scientists divide the musical scale into groups of *seven* notes, which differ in pitch according to the number of their vibrations, and in quality and timbre by the number and variety of their harmonic divisions. Again, the colors of the rainbow are seven in number, and the vibrations which manifest as color are continued beyond the sevenfold solar spectrum in both directions through octaves which can be measured by delicate instruments replacing the human eye.

Listen to the music which lifts your consciousness from the thought of material life to the inner harmonies. If you try to analyze the situation you will convince yourself that the succession of sweet sounds has within it an undercurrent of rhythm which lifts you to a vision of the eternally harmonious proportions of something which you cannot grasp.

Fix your gaze on the hills opposite the setting sun and drink in the delicate shades of opalescent pink and purple and gold, ever shifting and blending as the master of the day sinks below the horizon. Whence comes the peace and delight which silence only can express, if it be not from some hidden sense of the beautiful expression of nature's colors, in the relative value of the outpouring.

Again, it is a well known fact that most people are influenced by the shape of the room in which they may be living or working. Certain proportions are generally accepted as pleasing. If the ceiling is low we feel depressed. If the room is long and narrow one feels drawn out of shape. If the room is circular the effect is altogether different. Possibly our consciousness expands in some way scarcely recognized by the brain mind and fills the chamber. Should the dimension be out of a certain standard of proportion, we feel it, and when we go out into the open air, we have a sense of "freedom"—from what?

Look at a beautiful spire like that of Antwerp cathedral. It strikes you at once as a work of genius evolved by some one who possessed this innate sense of beautiful proportion in high degree and who *knew how to express it*. One may examine it for hours and still see fresh harmonies. It rises, tier on tier, each one different in detail from the other, and yet the whole blends into a perfect ideal. Whence comes this sense of harmony? Follow it out to the end, and we shall find that although we cannot tell what relative measurements underlie the various proportions, yet the harmonious whole depends upon the fact that it is a poem in number.

If then it be true that the outer senses can distinguish the relativeness which overlies harmonious and rhythmic beauty, it is also true that the inner senses, those of the mind and heart, have the same power of discrimination in their own fields of action.

For instance, it may be doubted whether any man was ever truly great who was not liberally endowed with a sense of humor. What is the origin of this sense? Is it not a power of keen discrimination of the relative value of ideas, seeing underneath the lion's skin which covers the ass, feeling the inadequacy of the feeble to compass its ambition, knowing the folly of the strong in pursuit of illusion, or any other blind incongruity produced by an ignorance of the true relation of things.

And so, deeper still, the selfishness which is the world's great insanity, is caused by the false value which each mistaken pursuer of illusion places upon the relative value of his ideal.

See a man in whom selfishness and avarice have stultified the finer activities of his soul-consciousness, as the beat of a tom-tom would drown the sound of a violin, and you will find that the sense of inner harmony is lost in the tumult of fleshly passion, and the realization of that proportion which makes him man, has given way to the blind elementals of the lower kingdom.

The more one thinks of it the more one becomes convinced that true wisdom lies in our being well grounded in the proper proportion of things and particularly in our own infinitely small value in the general sum total. Once this is realized we may find true happiness in the constant consideration of the fact that we are a *part of the whole*—and that any attempt to increase our own infinitesimal value at the expense of our fellows is an offense against the welfare of that whole. Our destiny is eternally bound up with that of our fellow men on the march onward to the goal. In the same divine life we move, and live and have our being. We influence them and are influenced by them at every moment of our existence whether in life or death.

Wise old Pythagoras! thou hast truly said, "The universe is built by number."

Heaven doth with us as we with torches do; not light them for ourselves; for if our virtues go not forth of us 'twere all the same as if we had them not.—SHAKESPEARE

Faces of Friends



COLONEL HENRY N. HOOPER, one of the old veterans of the Universal Brotherhood and Theosophical Society, was born in Boston in 1834 of an old New England family who came to this country from England early in the seventeenth century. As a young man he went into the Estancia business (sheep and cattle) in Banda Oriental, South America, but left this in 1862 to join the Union forces, taking the place of his brother who was reported killed at Balls Bluff, Virginia. He joined the 32nd Infantry Volunteers, Massachusetts, which was at once attached to the Army of the Potomac. He remained there taking part in its fortunes until after the contest at Gettysburg. He was then transferred to promotion into the 54th Massachusetts Infantry Volunteers, the well-known colored regiment, first commanded by Colonel Robert G. Shaw to whom and his fallen comrades the St. Gordin's monument in bronze now stands on Boston Common. On the conclusion of the war Colonel Hooper went to Colorado. The connections which he made there and in New Mexico finally brought him into business relations with the magnates of the projected Texas and Pacific Railroad, Marshall O. Roberts, Thomas Scott, and General Fremont. When this railroad project was abandoned, due solely to the disastrous state of financial affairs, precipitated by the panic of 1873, Colonel Hooper returned to Massachusetts, finally entering into business in Brooklyn in 1878.

In the winter of 1884-5 his attention was first called to Theosophy and he sought out the Theosophical Society in New York which then met in a small room in a private house up-town. Greatly attracted by the teachings he continued to attend and soon became a member. So deep were his convictions of the immovable foundation of the Society that, although it had then but very few members, the majority of whom appeared to be working from very mixed motives, seeking for the marvelous rather than the true, he nevertheless felt that it had all the stability of its foundation, and from that time onward he had but one conviction of its future, namely, that it was destined ultimately to enlighten and guide the progressive world.

Shortly afterwards and for eighteen months following, until some time in 1888, the Aryan Theosophical Society met in Brooklyn in Colonel Hooper's house. H. P. Blavatsky always held Colonel Hooper in high regard and sent him a charter for the establishment in Brooklyn, of a group of the inner esoteric body of the Society, appointing him and such as might thereafter be joined with him, to be members thereof. This was the original Brooklyn group of that inner body.

From the first Colonel Hooper was aware that the real benefit of the Society lay in its power to help in the purification of the world by primarily ex-

ercising its purifying influence in the lives of its members, and he greatly appreciated the attitude of William Q. Judge, from whom he scarcely ever heard a word on phenomena and psychism. The life, the purification of one's own life, was the constant watchword sounded and taught by William Q. Judge as the most important object of attainment.

At the request of William Q. Judge, Colonel Hooper accepted the presidency of the Brooklyn Branch of the Society. When the Theosophical Society was merged into the Universal Brotherhood under the guiding hand of Katherine Tingley, Colonel Hooper immediately and of his own volition gathered together the enduring elements of the Brooklyn branches and formed of them the New Cycle Branch, which was at once changed into Brooklyn Lodge No. 1, of the Universal Brotherhood Organization.

Speaking recently of the great progress and vast scope of the work, the Colonel said, "It is a matter of great rejoicing to those who have stood undaunted under continued onslaughts from foes within and without, and the disharmony and strife that formerly existed among so many of the members, to see now the sun arising and the Organization under its great Leader sending forth the sacred light of truth into the world. The days of weakness are over, and by its irresistible momentum it has escaped from clogging hindrances. Each day the inner harmony of its members binds its ranks more closely together, in united and joyous service."

AMICUS

Theosophy *the Religion of the Heart*

by Col. H. N. Hooper



IT does not seem necessary to define the word religion, for none of us have any doubt as to what we refer when we speak of religion; so let us not waste time on its definition.

I wish you to note that there are two aspects of religion which obtain everywhere among mankind, namely:

That which is only an intellectual belief—it may be a belief in Theosophy, or one built upon Christian or other creeds and dogmas.

The second aspect is contained in the action of certain divine principles on which its devotee bases, or ever strives to base, his entire life of thought and action.

The former is believing a religion and the latter is living religion itself. It is true that the latter—life in religion—may be added to the former, an intellectual belief of a religion.

In the religions of the former aspect, whose basis is belief without fundamental regard to religious life, we may truly say that they are almost without number; for men differ in their powers of deduction and there is a proclivity among men to take anything of religion for granted which comes to them from those whom they hold to be their superiors or their teachers.

Beliefs multiply and differ—and it is said of Christians alone, there have been above seven hundred different forms of religious belief organized into so-called churches, each claiming to hold the true way to God.

Now without doubt man may attain to union with God by all paths whose trend is to, and end is God, yet never by bald acceptance of any religious belief. It is always by the fervor with which man courts and puts divine nature into his daily life, that he moves God-ward. We must remember that it is the divine nature of God which should animate man, and that it matters not what name we give it or in what language it is defined. It is possible that a man may never have heard of Divine Law in any language spoken or written, yet his life be an embodiment of that law, and he, a very God-man.

We have to admit that God is universal; that the Divine is the same here, there and everywhere. In other words that God is universal law; that universal laws are part of the Divine being and so—changeless. Consequently those laws which bind man and God together are the universal and immutable laws of Religion, operative in every race and age of the earth.

We can readily perceive that mere beliefs, based on creeds and dogmas—mostly at variance with each other, cannot be classed as unchangeable, immutable and universal law. The fruits of these changing beliefs have, in their dearth of God-life, been bitter hatred and dire persecution in days past—but now mostly confined to uncharitableness and an I-am-better-than-thou assertion by members of one belief toward others, and thus anything rather than of God.

Theosophy recognizes the Eternal Father, no matter by what name called. It recognizes the Son who forever lies in the Father's bosom. The Son is the Christos, and in a special sense is the Teacher and the Savior of man. Theosophy makes it clear that every man's destiny—unless he himself mars it—is to be that Christos reposing in the bosom of the Father. Does not our Christ say, "Be ye perfect even as your Father in heaven is perfect," and how could that be possible if you could not find a home in the Father's bosom and so become eternally joined to the heavenly One? Theosophy declares this to be man's true destiny. Knowing this how can true Theosophists fail to strive to make their lives God-like, and so, a religion, just so far as enlightenment from on high comes to them severally? Of the coming in of this enlightenment what says the Christian's Christ—"Seek and ye shall find, knock and it shall be opened to you." Theosophists believe this saying—know it to be true and constantly practice its injunction. Theosophists have a warm and sparkling love and adoration for Jesus the Christ, of which Christians are but little aware. It is through Theosophy alone that they ever came to really comprehend Jesus the Christ, in both his mortal and immortal nature. To them his

life is not only a promise but a clear picture of the way by which everyone may attain to the Christ state and live in the Lord's bosom—at one in nature and purpose with the Universal Law.

Now to speak more in detail: What does Theosophy specifically demand of a man in order that he shall inherit eternal life?

First of all, Purity, purity of person, purity of deed, and, more fundamental still, purity of thought.

The Father and the Son are spotlessly pure; how can we be at one with them if we are tainted with impurity? We, who seek an eternal life, who seek to commune and be with the Everlasting One in all its unbounded love and glory—in all its limitless bliss, must be pure. So declares Theosophy.

Second: Absolute devotion to the daily duties which we find to be ours in life.

Theosophy maintains that life here is a school wherein we are to learn to transmute the lead of a domineering material nature, on a purely material plane, into the gold of spiritual life whose home is with the Father on spiritual planes behind a veil which ordinary human vision cannot penetrate.

Of doing duty: Theosophy demands a certain underlying motive in its performance, and the abandonment of other motives. That motive lies in simply doing the duty regardless of results. Our life, our very existence from moment to moment, consists only in what we are doing—the past has fled—the future is beyond us—the present only is ours, and it is our very life.

Life although active in the present moment, is, nevertheless, the outgrowth of an endless past, introduced now into new and changing environment.

Theosophy teaches that consideration of the results of doing duty is of secondary importance to the actual duty performed because, also, a thousand elements out of our own past, and out of the past of other units, out of that of one's Nation, or another, or others, may step in to control the result, to warp and twist it far from ourselves. The doing is what we owe, and if that be well done, we can rest in absolute content.

Third: The abandonment of selfishness. I take it for granted that we all expect to be some day at one with the Divine Unit, whose love we can now in no just measure estimate. Surely we can never be at one with the Great Cause until we are immersed in it. One thing the God-head is, certainly—it is Universal, separated from nothing. Extend this thought as far as you can—you cannot now spread it broad enough to cover the whole truth. Hence Theosophy says, "Be ye Universal." Be ye perfect as your Father in Heaven is perfect. Extinguish selfishness, which has its core in separateness. While a man is encrusted in selfishness he is separated farther from God than anything else in the Universe.

He who seeks to make the Universe his servant for his own self-centered desires, is but a walled-in point. God and he are separated by the chord of the Universe. They are as the infinitesimally small to the boundless Great. Understanding this, is it strange that Theosophy declares itself for the utter

abandonment of selfishness? The millions of opposing forces set up by the selfishness of man, each striving to build up his temporal powers by devastating others,—these, these are what are putting off the day of the Rule of Divinity.

It does not matter whether this fighting for self, and at the expense of others, be by direct interest or only through the indolent following of the ways of men, for the effect on the coming of the day of Divine rule among men is the same.

The content, the happiness, the saving of friction in the wear and tear of life, the delight in the positive knowledge that humanity is served to its best ends by one's unselfish devotion to the good of others, these are some of the results bestowed by the religion of Theosophy.

Thus, through Theosophy, do its devotees bind themselves back to that unseen God from whom they came and to whom they are striving to return. It is the Religion of the Heart, the Universal Brotherhood.

With What Measure Ye Mete

by Elizabeth Knight



“**W**ITH what measure ye mete it shall be measured to you again.” After Jesus had withstood the temptation of the evil one and been ministered unto by the angels, he began his life-work of teaching the people. The sermon on the mount, his first great lesson to the world, is replete with the doctrine of cause and effect. “With what measure ye mete it shall be measured to you again.” He taught that men could hope for no greater reward than the consequence of their own acts. “Think not that I am come to destroy the law. I am not come to destroy but to fulfill.” The Jews had looked for a king that would lift them out of the degradation they had brought upon themselves. This he would not and he could not do. But he could point the way, he could show them the way to turn the consequences of an evil past, “from the plane of punishment to that of tuition.” He, being a Master, knew what the people did not know, that, although he understood the forces of nature so as to use them in ways which seemed miraculous, he worked under law. He could not *cancel* the past. The Jews had sinned, both ignorantly and knowingly. He could not liberate them from the terrible consequences of their sin, but he could teach them the law; show them how inexorable its workings are and teach them how, through it, they could liberate themselves. That is all any great Teacher can do for any people, for individual responsibility cannot be escaped. Results of causes set

up by a people must be experienced by them as surely as harvest follows seed-time. "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Not one jot shall pass until it has had its full effect and the law has so been fulfilled. Here is no threat of a hell of endless torment. Here is no lavish promise of an eternity of bliss. Far more potent than such final conditions could ever be, is the simple statement of the law. No extravagant punishment, no disproportionate reward, but the simple and just consequence of action; each cause followed by its effect according to unerring law which shall endure as long as heaven and earth endure. The law takes account of every action, great as well as small; those we should like to conceal, as well as those we are willing to have known, the acts which take place on the planes of thought and feeling as well as those on the physical plane. To the great law the result and the cause are as one. It is as impossible to prevent the result as it is to obliterate the cause. Let us apply this to our daily lives; let us realize that for every act we shall receive simple justice. We have been fed so long on the hope of an eternity of heavenly bliss that justice seems rather meager. But it is all that Christ promised us; it is all we can see in the working of physical nature. We are not dwelling in a fairyland where knowledge and wisdom and spiritual power can be *bestowed*; where we can sin and be emancipated from the consequences of sin. We live in a universe of realities, governed by law, whose power holds worlds in their appointed places; from whose watchful eye nothing can escape, for "the very hairs of your head are all numbered;" whose unerring action brings to everyone that which he has made for himself, measuring to each as he has measured.

Is such a law merciful? It is merciful in the truest sense. Only by being brought face to face with the consequence of our ignorance can we learn that there is a law higher than personal preference. Only by suffering the result of selfishness can we learn that man is part of a whole from which he cannot separate himself, and again it insures progress and evolution. Every aspiring thought, every unselfish deed shall have its reward in a purer mind, a broader vision, an added power of action for the right. So that under the tutelage of this Divine Law man may progress, learning from his failures, gaining strength from his victories until he has become worthy to enter the Kingdom of Heaven.

Jesus taught a righteousness greater than that accepted by men. He spoke to the people as souls; he told them of the soul life and showed them that spiritual darkness is the result of ignorance and wrong-doing, but that great is the reward of those who work for righteousness. That His teachings are now considered impracticable and even impossible is due to the fact that soul life has been lost sight of. From a purely physical and temporary standpoint it may perhaps seem profitable to consider personal gain before the mandates of the law, just as the short-sighted inebriate chooses to drink his fill, thinking only of the pleasure of the hour, forgetful of the fact that he is sure to suffer the torments of remorse and sickness afterward. It weaves for us a garment

of the threads of past lives. If the threads are selfishness and worldly wisdom it is but a dark mantle to be worn before men. If the strands of altruism are woven with those of unflinching trust in the law the raiment will be pure, a sign of entrance into a higher life.

“Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in nowise enter into the Kingdom of Heaven.” This plainly shows that the high spiritual state spoken of as the Kingdom of Heaven is to be attained only by personal effort. Another point to be noticed is that Jesus did not speak of this taking place after death or of heaven as remote from this earth. He taught the people how to *live*, for life is continuous. He gave them enough to keep them busy for many lives; he gave them the means of emancipating themselves from spiritual blindness. But he gave them no hope of escaping one iota of the results of their blunders, weaknesses or evil-doing. “Verily I say unto thee thou shalt by no means come out thence until thou hast paid the uttermost farthing.” This same law which exacts the last farthing gives plenteously to whom it may. “Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened”—always effect following cause. The knocking was the only thing which made it possible for the door to be opened; the seeking was the necessary antecedent to the finding.

Then Jesus warns the people against false prophets. He tells them to distinguish between true and false prophets by their works. If they are wolves in sheep’s clothing, try as they may, they cannot long conceal their real nature, for the Law lays bare their secret. “A corrupt tree cannot bring forth good fruit; neither can a good tree bring forth evil fruit. And every tree that bringeth not forth good fruit is hewn down and cast into the fire. Therefore by their fruits ye shall know them.” Those who oppose their will to the Law and work against it cannot stand long, for with its mighty sweep it brushes them aside and reduces them to ashes.

Nearly two thousand years have passed since Christ taught. How many have built their houses on the sand, how few have built their houses on the rock of the eternal Law. Even the Law itself has been lost sight of, and the spirit of Christ’s doctrine missed in an eager desire to conform to the dogmas of the church.

But there have come other great Messengers, H. P. Blavatsky, W. Q. Judge and our present great Leader and Teacher. They too are known by their works. They too teach as having authority. In their teaching of the divinity of the Higher Self of Man, the unity of the human race, the unerring action of the law of Karma, they have given us a key to this interpretation of life and of the sacred scriptures of all races. But more, they teach what Christ in His time could not teach. They tell us “The time of attainment is now.”

Indians of New Hampshire*



THE origin of the American Indians has been a question of much doubt and speculation. The claim that they were of Asiatic extraction was strongly believed in by those who first landed on our shores. One reason for this belief was the similarity of the language spoken by the Aborigines to the Greek and Hebrew. More recent investigation has led to the belief that the primitive man had his abode on this continent.

Mexico and the South American states retain the evidence that at a most remote period in the world's history there existed in these countries a race of people whose records as shown on monuments and ruined temples antedate any records found in the old world.

The discoveries recently made in Yucatan would indicate that the people of Asia were the descendants of the race that inhabited this country at the time, and long before the destruction of the continent of Atlantis. From this country, they emigrated to the east, and a portion of them in after years reached this country by way of Behring straits, and their descendants are the present native inhabitants of Alaska. Those who remained in Mexico and other southern countries, at the time of the eastern exodus, had a written language expressed in hieroglyphics which have been interpreted, and from these writings, much has been learned of this, now almost extinct people.

From their ancient seat, they migrated to the north and east, and became the mound builders and cliff dwellers of other parts of this continent.

As they drifted away from their seat of learning they gradually lost their written language, and when the discoverers of America found the red man in New England, which for want of knowledge they called Indians, which name has been since retained to designate the Aborigines, it was found they possessed only a spoken language and that of a very limited character. When the English first settled in New England, and the French in Arcadia, they found numerous tribes inhabiting this section of the country, divided into several minor tribes, each tribe located at different points, and under its own chief. These tribes, having no written language, their vocabulary was not only limited, but as various as the tribes themselves.

Some words in use were common to several tribes, but in the main their spoken language was different and it was with difficulty that one tribe could communicate with the others, though living a short distance from each other. This fact is affirmed by Roger Williams, who devoted much time to the nomenclature of the Indians of Rhode Island.

* Extracts from a paper by Hon. John G. Crawford, read before the Manchester Historic Association, March 17, 1897

What language they were able to speak, was confined in a measure to the common objects of nature, and to convey to each other the necessary information to supply their limited wants.

When the whites came among them, their vocabulary was extended, and in the effort to civilize and educate them, the whites undertook the task of giving them a written language. Catching the sounds, and giving the same force to their words as was given by the whites, they were able to construct a language that could be used in their education.

The orthography given by the English to the language in Massachusetts and Rhode Island was as different from that given by the French in Maine and Arcadia, as the difference in the French and English used today. The sounds of the words and letters was in the one case English and in the other French, and this fact is what has caused so much dispute over the names of localities bearing the Indian name.

The Indians that inhabited Maine and Arcadia and extended across New Hampshire, and which gave the names to most of our mountains, lakes and rivers, were those who had their language written by the French missionaries, and when we attempt to interpret these names from the English orthography, we find ourselves in error in most cases, and thereby we have failed to retain or to preserve the true meaning of those localities bearing the names the Aborigines applied to them.

* * *

The meaning and pronunciation of Indian names cannot be given correctly, unless some attention is paid to the construction and force of the language spoken by them. In order to do that, we must not forget that the orthography was given by the French, and not by the English who settled in Massachusetts.

In the work of making a written language from their vocabulary and catching the sound of their spoken words, it was found that in the construction of an alphabet the letters necessarily used were all the English, with the exception of the letters f q r v x y.

* * *

Their adjectives were not only invariable and single but variable and contracted. Their simple adjectives signified nothing when standing alone, but when prolonged by some other syllables.

Wli-good, gentle; wligo, he, she is good. Wobi, white; wobigo, he is white. Wligen, it is good; wobigen, it is white; the termination —go—was the personal pronoun, he or she, as they had no word to indicate sex; the termination —gen—was the pronoun it.

There were prefixes and suffixes that meant the same, as Mamlaw, a prefix which denoted largeness or abundance. Lake Memphremagog derives its name from the prefix Mamlaw, abundance, and бага, a particle denoting water, and the termination of the letter k, which gives it in local term. The suffix denoting plenty is—ika—this termination to a noun as *sen*, rock, stone; *senika* would mean, there are plenty of, or many rocks, it is rocky. *Monika*, there is plenty

of money. The termination ending the plural of animate nouns, when used as terminations of inanimate objects, indicated by the preposition at, to, from; wajos, a mountain of middling height, with the termination ek, means at the mountain. This is the name of Mount Wachusett, in Massachusetts, and from this the state derives its name, with the prefix Massa, which means large or great—the state of the great mountain.

The word moni or mona, was derived from the whites who, when they came among them had only silver for money; the Indians hearing it called money applied that name to all silver. Wajos, or wachos, was one name for mountain. They had also a name for mountain which was used in composition; this was, aden.

From this we have the name of Mount Monadnock, Monaden-ok; from Mona, silver, aden, mountain with the termination ok, which as stated before has the force of the preposition, at—at the silver mountain.

* * *

At the lower end of our state we find that some of the names of the several localities bear the names given from the Massachusetts Indian dialect, yet most of them are from the Abenaki who occupied this territory.

The name Abenaki was first applied to the Indians of Nova Scotia, but afterwards was applied to all the tribes who resided east of Massachusetts. The name comes from "Wobanaki," land or country of the East, from Woban, day-break, and ki, earth, land, or rather Aki, which is a term employed in composition for land, ground, place. It means also an Indian from where the daylight comes. The plural makes wobanakiak.

Pawcatuck is from either the word for shaking river, or perhaps from pogwkatégw, the shallow river.

Pawtucket, from Pawtagit, who shakes himself; which shakes itself; a figurative sense applied sometimes to falls.

Piscataqua, by the standard dictionary, is said to mean great, deep river. Father Aubury in his manuscript vocabulary of the language of his tribe says it comes from the word *Peskata*, which means dark or gloomy.

Ammonoosuc, from O'manosek, the fishing ground, or better, the small or narrow fishing river. Some pretend that it comes from pagonozik, at the walnut tree, from pagonozi, walnut tree. The absence of walnuts in this locality would go to confirm the name as from O'manosek.

Aroostook, in Maine, from Wlastégw, good river. There were two words which meant river, sibo or sipo, and tegw; the latter was used in composition and the word *sibo* when the word river was used alone.

Awasoswi Menahan, the name of Bear Island in Lake Winnepesaukee is from Awasos, bear, and menahan, island; the *wi* which terminates so many of the Indian words does not seem to have any particular signification, and is usually omitted in composition.

Connecticut from Kwenitegw, long river; Kwen, or Kwuni, long and *tegw*, river. The Massachusetts used the letter Q where the French used K. Qwin, is for long in the Massachusetts dialect.

Great Falls was known as Kchi Pontegok, at the great falls.

Housatonic, from awasadenik, beyond the mountain; over the hill; from Awasi . . . beyond, aden, mountain or hill (only used in composition) and ik, one of the suffixes which gives the name in local term.

Katahdin, from Ktaden, the big or high mountain.

Kearsarge, from Kesarzet—old Abenakis—as it will be noticed that the letter r is retained—the proud or selfish. This mountain standing out proudly alone gave the name Kesarzet.

Merrimack, from Morodemak (old Abenakis) deep or profound river.

Nashua, from Nansawi . . . between, and most likely took its name from the Indians who resided on Wachacum lake near Lancaster, Mass. They were thus called for the reason that they were located between the coast Indians and those who occupied the Connecticut river valley. Wachacum in the Massachusetts Indian dialect, was sea. The original name of the Nashua river was Watagua, which meant pickerel, as the river was a great place for this fish.

Massabesic, from Mase, large, nebe, lake, water, with the suffix, *ik* which gives it a locality. At the great or large lake or pond.

Cohas, this brook is the Massachusetts orthography for pine tree. Coa, or Koa, was a pine tree, Coas, the diminutive, and means little pine tree. The full Indian name if applied to the brook would be the diminutive of the word sibo, river, viz.: Coas sibosis.

Uncanoonuc is a name given by the Massachusetts Indians, and is the plural of the word Kuncannowet—breasts.

Amoskeag, from Namos, a fish—ki—a place—at the fishing place. The ki, is the contraction of aki, or aukee, which when applied to a location on a river the a or au was suppressed, and the preposition k,—at the fishing place.

Penacook, from the Massachusetts word, Penayi, crooked, and tegw, river.

Suncook, from senikok, at the rocks. From sen, a stone, with the termination ok, at. If applied to the river it would be sentegw, stone river.

Winnepesaukee, or as sometimes spelled Winnepesaki, is from Wiwinineb-saki, a lake in the vicinity of which there are other lakes, or better, lake region. It is from Wiwin, abbreviation of wiwniwi, around, in the vicinity, nebes, a lake, and aki, land region, territory.

Winooski, Vt., from winos, onion, and ki, land. Onion land.

The White mountain region was called Wawobadenik, Wawob, white, aden, mountain, ik, at, at the White mountains.

Megantic, from namagwottik, which means lake trout place. Namagw, means salmon trout, while Mskuamagw, was salmon.

Passumpsic, from pasomkasik, diminutive term, which means river, which has a clear sandy bottom.

Sako, comes from sokwai, which means from the south side, southern, hence the name sokwaki—modern sokoki—southern country, Indians from the south.

Ossipee, from Osibi, a lake formed by the enlargement of the river.

Moosilauke is from moose, or the French orthography moz and aki, or

aukee, region or land. The letter l does not properly belong in the word, and is thrown in simply for euphony. The correct pronunciation of the word would be Moose(l)aukee. Its meaning is a place or region where there are moose, and undoubtedly applied to the whole region, and finally became applied to the mountain now bearing that name.

Coos, from the diminutive of Coa, pine tree.

Mascoma, the name of a lake in Grafton county, has met with great change since the Indians gave it a name. I am informed that one of the earlier settlers said that the first white man who had heard the name from the Indians called this lake Masquane, and if that was true, which is most likely, it would be Birch-bark lake, from Maskwa, birch bark, and ne, from nepe, lake or water. Places bearing these names were localities where could be found bark or other material required in their rude condition.

Baboosuc, brook or pond in Amherst, is from Papposuc, the termination, suc, was often used by the Massachusetts Indians when applied to a person, or the final ok, *at*.

Pemigwasset, from Pamijowasik, diminutive of pamijowak, which means the swift or rapid current, Pamijowasik, the narrow and shallow swift current.

Mount Washington was called Kodaak-wajo, the hidden mountain, so called because the top was so much hidden in the clouds.

* * * * *

That race of peculiar people who roamed over our hills and paddled their light canoes upon the beautiful waters of the old Granite State, have nearly disappeared. The small remnant that remains have become, to a great extent, mixed by intermarriage with the white race, but their language and their names, as applied to many localities, are yet retained. Let them be cherished in everlasting remembrance of that race, who fell before the advancing columns of a cruel civilization.

Is it not enough to bear the burden of knowledge that from birth to death, the least, the most unimportant, unit of the human family exercises an influence over, and receives in his turn, as unconsciously as he breathes, that of every other unit whom he approaches, or who comes in contact with him? Each of us either adds to or diminishes the sum total of human happiness and human misery, "not only of the present, but of every subsequent age of humanity," as shown so ably by Elihu Burritt, who says:

"There is no sequestered spot in the Universe, no dark niche along the disk of non-existence from which he (man) can retreat from his relation to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt—everywhere he will have companions who will be better or worse for his influence. It is an old saying, and one of fearful and fathoming import, that *we are forming characters for eternity*. Forming characters! Whose? Our own or others? Both—and in that momentous fact lies the peril and responsibility of our existence."

—On Pseudo-Theosophy, H. P. BLAVATSKY

The Doing of the Law

by H. M. S.



WHAT is the Law? Plutarch says it is "The King of mortal and immortal beings."

Do we require proof that everything is under the dominion of the Law; that there must be a great all-embracing something ever present, ever active, which is the superintendent, the controller, the governor, of everything that happens or can possibly happen in the Universe? Look upwards at night to the starry hosts, contemplate the vastness of the empyrean depths, return again to this speck of dust we call our earth, and, viewing the endless processions of order which comprise the whole of nature around us, then ask! Is not every instant full of the proof of Law triumphant, from the lowest of the kingdoms of nature to the highest, not only in this world and planetary system but also throughout all the unthinkably vast realms beyond us? And that which is the source of all action, all motion—that Supreme regnant principle, is unseen, its workings are silent, sure, relentless, impersonal, beneficent. It we call the LAW.

All nature acts in accord with the Law, or that aspect or function of the Law which is in relation to it. If, then, every thing, every atom of the universe is always subject to the Law, acting under its governance, how does it come about that a hiatus seems to exist, a break in the great chain appear, when we come to a consideration of the human race? Here, so far as actions are concerned, many things seem to be at cross purposes, disorganization seems to reign, everything seems lawless and going on at hap-hazard? And yet it is manifestly unthinkable that one section of nature should be outside of the Law. "Come, let us reason together" and endeavor to find a satisfactory solution to this seeming problem.

In the stupendous journey through all states of existence prior to the human plane, all things are cared for, governed, guided in their every action; the Law acts for them, or rather impels them to act in accord with its behests. But reaching the human stage a great gulf is passed, an upward leap is made in the scale of consciousness, and the "Eternal Pilgrim" is hidden with many veils; it is concealed, imprisoned within the personal being whose lower mind imagines it is left to itself to grope and struggle and stumble on of itself. It thinks itself to be free to act as it may choose, though in the greater things it realizes that it is still subject to the rigid arm of the Law. Hunger, fatigue, sleep, physical functions, decay of the body, and death are beyond its control; and yet apart from these there is a freedom which the human being has, and which each human being is bound to use, through many many lives. For

once the human condition, or the point of self-consciousness, is reached in the vast cycle of evolution, each being feels and knows that he is bound to weigh, consider, decide, act, from his own free-will. He knows he is free (though as yet in the dim twilight) he knows he can create his every step, can act as he wills, can carve his own pathway, and fashion his own destiny. It appears to him he is not under Law but apart from it. Herein is the paradox, and the truth is in the paradox.

For the reasoning mind is not the Soul. It sees but a distorted presentment while the Soul knows the reality. The lower mind, the personal being, cannot discern the reality because of the numerous evils overshadowing the Soul. The Great Law gives the personal self this semblance of freedom that by slow and painful degrees it may learn to find out more and more of the Law, through its errors, its pain and suffering, its falls, that eventually it may rise into the full light of wisdom (or knowledge of the Law) and be at one with the Soul, having pierced the clouds so that the Soul may shine forth in glorious radiance.

In man's present condition—the personal being imagining itself to be the real man, the actor—it is impossible for the whole light of the Law to illumine him, it is impossible for him to grasp the whole of Truth; he can but get partial glimpses, and appropriate for his use but small fragments. All statements of Law are but small rays from the Great Law which governs the whole universe. Swedenborg says, "If truths should be proposed nakedly from their Divine origin they would never be received, but would exceed the whole of a man's power of apprehension." Yet each man is always able to know sufficient of the Truth—the Law—for his present needs. He has constantly with him "the light shining in the heart"—the Conscience, that unerring guide and infallible director, and no one acting according to the directions of this interior monitor can go wrong, for it is the voice of the Soul. But no two consciences are precisely the same, for no two human beings are at exactly the same point in their great journey, nor do they hear the still small voice in exactly the same way. The quality, the character, the clearness of this voice of the soul is apprehended only in the degree to which the person has progressed.

Law appears to the human being in his early stages as a menacing power, as a great arm always held above him ready to destroy him. In fact this feeling exists for ages, and persists in accompanying him a long distance on the path of evolution. Even having reached the stage of development symbolized by the Israelites of old, the Law (the Lord) is still regarded as a jealous God, exacting and revengeful, to be feared and propitiated. Primitive races somewhat in the same way fear natural phenomena, expressions of law in the physical world. But as ages roll on mankind learns of the benefits to be derived from these forces produced by the Law's actions, and the scientist begins to utilize the forces and guide the powers to his own behests. The further stage has yet to be attained when the Law, as a grand whole, will be actually realized as THAT in which "we live and move and have our being"—by

which we are surrounded, guarded, guided, impelled, nay, that of which *we ourselves are a part*. For if we could but only comprehend it, we *are* part and parcel of the Law.

Nations always have declined just in proportion as they failed to rise to an appreciation of the spirit of the Law. The decline takes place gradually by their becoming more materialistic, more literal, more selfish in their interpretation, not only of the Great Law, but of their own ordinances or statements of law framed primarily for the governance and direction, the well-being and the protection of the many against personal encroachments. In other words the retardment begins as they fail to allow the divine light of the Soul to shine forth and enlighten their whole being. They are prolonging the Soul's bondage, they are covering it with garments of their own personal fashioning, and thickening the covers round about it; so that, like the Pharisees, though they may still appear to do the Law, it is but an outer seeming, and the spirit languishes or is well-nigh quenched. This sorrowful drama has been enacted time and again in the history of the nations and of civilizations, witness India, Egypt, Greece and Rome.

To keep the letter of the law is a necessary preliminary step, that even the outer action may help in the great work of aiding the individual to an appreciation of the meaning behind the mere letter. For this (as an ulterior reason) was why the Mosaic laws were laid down with such exactness, and it was because of the symbolic meaning of the outer observance that such severe penalties were claimed for every breach. Moreover the Jews were told "the Law of the Lord is perfect, converting the Soul."

We have, then, to find out the Law within ourselves, to try and get back to that point where all order, all truth, all beauty, reign, and where all is harmony. It is our inestimable privilege to have had these things pointed out to us, and to have learned that beauty and truth, and love and order, and harmony and righteousness, aye and eternal happiness are THE LAW, and we can prove for ourselves in all our actions that the more we place ourselves in the stream of the Law the more shall we become its living expressions. We know that only by curbing the desires of the lower mind, by stilling the clamorings of the personal self, by allying ourselves with the great silent and unseen Law, and acting without selfish consideration shall we attain to bliss. And it is in the silence that wisdom is gained, in the silence we are uplifted. "Be still, and know that I am God!" Then indeed the Law can no longer be feared as a Sword of Damocles suspended over us, ever ready to execute vengeance, but is *re-cognized* by the Soul as being in itself the genesis of beneficence, of love, of harmony; and to dwell in this knowledge is to rest in supremest content that the Law worketh for the good of all and that Life is Joy ineffable.

Duty, like a strict preceptor,
 Sometimes frowns, or seems to frown;
 Choose her thistle for thy scepter,
 While youth's roses are thy crown.

— WORDSWORTH

The New World*

by A. A. Smith



IT is not to a new physical world that I refer, but to a new state or new conditions on this same old world. A renaissance of a long forgotten and almost lost state of consciousness which will also bring back into the world a renaissance of Art, of Music, of Drama, Literature, Poetry, Industry and social life generally.

Whenever a great truth has been brought to light on this old world, we know well from history that it has been succeeded by a great destruction of old, dogmatic and conventional ideas and methods. The great idea of Columbus of a new physical world which resulted in the discovery of America caused a revolution in geographical knowledge and in navigation, while at the same time the dogmatic and conventional idea that if you sailed far from land you would fall off the edge of the earth was exploded. That great idea of Columbus is paralleled today by a greater idea that another new world is to be discovered here and now if we will but prepare our ships, charts and compasses, take our bearings and boldly start on the enterprise.

The New World of today has been sighted and the Leader of the Universal Brotherhood has pointed out the way to achieve it. This New World comprises a new spiritual idea which has to be lived; it brings a new consciousness that life is and should be joy, that as we try to reach it, a joy, a gratitude, a victory will be ours, far transcending what we can imagine was felt by Columbus and his brave company, when they found the new continent of America.

This new spiritual world is to be found by embarking on the ship of Universal Brotherhood, by the active living of a true life, and loving to live it for the benefit of all that lives. The charts display right thought, right speech and right action! The discovery will disclose a world of enlarged usefulness, of increasing love for all, and a state of consciousness which is felt in every direction of our natures with ennobled endeavor, increased insight, and healthy joy. Now imagine the result of such a condition as this! Would not the world be so transformed that we should feel we had awakened out of some horrid dream? The promptings of our aroused better natures would radiate to all others and be felt as heart impulses to nobler thoughts and nobler deeds, and as each came to realize his increasing power he would be moved to work and live at his highest and best for the sake of all mankind. The evil, the shame and the misery of the present would vanish like a morning mist before a gorgeous rising sun. Social wrongs would right themselves and people would live for the joy of life and not as now ever seeking its misery. We should have

*Read at a Public Meeting, Sydney, N. S. W., August 4, 1901

heaven upon earth, and in our New World the new Art, Architecture, Music, Drama. Industry would spring up as if by magic, and produce a new civilization more glorious, more enduring than the ancient greatness and glory of Egypt and all the past.

What is it that is bringing all this about? It is the great Light and Truth which Theosophy is showing to the world—the great force of that Light and Truth as shown to the world by those great Souls, H. P. Blavatsky, W. Q. Judge and Katherine Tingley. This may seem too wonderful to think of at the moment. But it has commenced, and commenced successfully. At Point Loma, in California, this civilization of soul-life has begun and it will be the type and beacon light to the whole world.

To live and manifest a spiritual life—the soul life—is a force so strong and so attractive that the whole world will turn to it with admiration and gratitude, for every man is an immortal divine soul, and he will perceive that this is the life which he in his inner higher nature wants to live and that this life can be his.

What will happen then? The Soul-life will be lived once more on earth and a new world will be ours. In the course of a few years, who can say what will be the result of this great force and example? Truth is mighty and will prevail.

The Organic Nature of Brotherhood*

by T. W. Williams



THE subject of changes in consciousness is one in which the possibilities are unlimited. When it is customary to look at life in one way, and when those with whom we are associated, also take the same point of view, seeing only one phase of life, this often comes to be regarded as permanent and real; but, practically, this personal way of looking at life, dependent on the domination of a *certain prevailing idea*, is largely a matter of habit, and may be altered at any moment.

The weakness of all individual and collective effort, based on the foundation of certain prevailing ideas, is just in this unstable *personal* view which cannot be permanently relied upon, and, when its end comes, will bring down with it all in which it has a preponderating influence. If, instead of the prevailing idea of what is thought to be known or is the common belief of the hour, all real knowledge, say, about electricity were actually known, no one

*Read at a Public Meeting Sydney, N. S. W., August 4, 1901

would have thought it absurd, or impossible, as was the case a few years ago, to send an electric message without wires!

Brotherhood is commonly understood as a family relation between two or more separate individuals born of the same father and mother, or as kindly help of one to another and of grateful acknowledgment of that help, or again of those closely united in a common tie or interest. But none of these ideas expresses the root-base and vital nature of brotherhood, for all are dominated by the prevailing idea of distinctly *separate* persons—these being or not being in a certain relation one to another and doing or not doing certain things to each other. But the basic root and vital fact of brotherhood lies in its *organic nature*. It is this which makes us mutually interdependent, and by this also is the possibility of its realization; for, in organisms, there is room for a vast variety of parts and functions, having differing aptitudes and degrees, all being for the common weal. It is not so much a matter of each reaching to the *same degree*: but of becoming specialized with relation to the various organs and parts suitable to each and for the benefit of all.

We find in nature a vast multiplicity of being. As a living demonstration and mirror of this we have the human body—a most complex organism, yet established upon broad, universal, and simple principles—one life composed of myriads of smaller lives. The more we think of and study this organic system of nature, in a practical way, the clearer will be the truth of its universality.

These millions of small lives that form the human body are distinct beings, yet they form a vital part of the one body. The vital relations they bear to each other, and the perfect system in which they are specialized into organs for the common weal, give a living example of the organic nature of brotherhood that runs throughout all life. As these small beings grouped together form a human body, so does each human being in himself form a living part of a greater combination of lives, comprising humanity and all that lives. This will be consciously known, and felt, as men and women work together for this *larger life* and so realize their vital connection, one with the other and with all. The only obstacle that keeps this from being commonly realized is the *dominant prevailing idea of separation*; but this is only a personal idea that has taken possession of the consciousness of the people and as it is not upon a true basis, it will come to an end. This may happen to any one at any time, and most certainly will happen as men persistently work for the realization of this ideal.

As the heart of humanity is touched, so will the consciousness expand, and once a state of true realization of this larger life is experienced, even for a moment, it can never be thought impossible any more, nor can the permanent possession of it ever be believed to be impracticable.

As we dwell upon this grand note of Nature, which includes all that is, from the highest Spiritual Beings and the consciousness of Deity, down to the smallest infusoria, we can see why it is the Master key to the problems of life,

and why it has been so persistently and gently urged upon our attention by all Great Spiritual Teachers, from time immemorial to the present day; and it is the foundation and ideal of the life and work of H. P. Blavatsky, William Q. Judge, and Katherine Tingley, the three great modern spiritual and practical Teachers and *Leaders of Humanity*, as it was of Jesus, Guatama Buddha, Krishna, Confucius, and the Mighty Host of other Great Helpers of various degrees in all ages.

To establish the organic life of Universal Brotherhood in the heart of the World of men, has been the Great Ideal held to and worked for in countless different ways, till now, at last, in this 20th Century it is a Living Power in our lives for the benefit of all, and will mould the future Soul-civilization of the Earth, dissolving like mist before the Rising Sun, all false ideas that have so long held their hard iron grasp on the minds of men.

Freedom*

by E. I. Williams



FREEDOM! It is the war cry of the dawning century, the rallying cry that will draw together all who love the Light—the Truth.

It is the Truth that shall make men free, and the standard of Truth is planted firmly in the world today, and the army of defense is daily growing stronger, daily more ready for its advance upon “chaos and the dark.” The first shout of the exultant hosts of Light has cleared the blue dome of heaven and stirred the expectant heart of humanity.

Freedom! the imprisoned Soul leaps against its prison bars! Nought can stand against the *awakened Will!* Arouse! arouse! ye prisoners of the flesh! Ye are not bound unless ye *will* it so.

The Soul is mighty and its energy is resistless. But we look not towards it for aid. We look without; we cry for better conditions, for other men to help us, to the Sun, Moon, or Stars, to a God far off in the Heavens, and we turn not to the *God within*, the true Self which is the Self of all creatures. Thus we groan in slavery, the slavery of *desire*, the hell of separateness. We walk the labyrinth of “mine” and “thine” with all its tortuous chambers and winding ways, ending always in a *cul-de-sac*. Thus has been born the pessimistic idea that “life is not worth living” and what we have falsely called life is but mere existence divorced from the inner realities, and is not the

*Read at a Public Meeting, Sydney, N. S. W., August 4, 1901

proper sphere for man's consciousness to dwell in. So by all means let us cry for Freedom and let us work and *work* until we obtain it. The onward path of our evolution lies through and in the process of its attainment, the subjugation of the animal in us and the liberation of that Divine element of our being—the soul.

There is one power which is supremely man's—*his power of choice*. It is the gift of the Gods which lifts him above the brute creation, and brings with it attendant responsibilities. *Man* must *choose* and it is through *right choice* that he wins his way to Freedom. For what is Freedom! Is it the license of unbridled desire, the selfish gathering together of treasures, material, mental, or even spiritual for one's own benefit and aggrandizement? Surely, no! the path of selfishness and personal possession leads headlong to destruction, to slavery.

The road to Liberation is marked out for us by well attested milestones, by those who have trodden the way before us. Charity, love for our fellow man comes first—for it is based upon the great fact of Unity, that Royal Truth, which we cannot too deeply impress upon our hearts and minds. To the traveler along this path, the teachings of Reincarnation and Karma are tremendous aids, for they are Nature's laws under which we work out our freedom. Earth life, after Earth life we sow, and reap what we have sown, and sow again to reap in the future; the past good brings us happiness, and the past evil pain, for "rigid justice rules the world" and for each act and thought we receive the exact due. All hidden evil will one day result in Sorrow, all secret good brings us nearer to our Freedom under the Great Law of Karma, the law of perfect balance. Purity and charity in thought and deed, devotion to the interests of others, trust in the Higher Law, unbraids our shackles and help us to slough off the snakeskin of the selfish personal self and stand transformed, radiant and God like, strong to aid those weaker than ourselves, free from the vices and pettiness inseparable from the dominion of the personal or lower self.

As a Soul, Man is divine, a son of God, dwelling in an animal body to gain experience, and for the purpose of subjugating the lower forces of nature, the desires and passions, common alike to the animal and human kingdoms and so aiding them in their evolution.

The destiny of man is *Freedom*, and in his Soul, man is *conscious* of his destiny and so humanity struggles mightily to more and more make manifest the impress of the divine in outer life. "Thy Kingdom come on Earth, as it is in Heaven" taught One who also taught that "the Kingdom of heaven is *within you*," and as each individual learns to lose the inordinate sense of personal importance which has been so large a factor in XIXth Century civilization and instead works on the true lines of evolution and progress merging his separate interests in the interests of the whole, he begins to bring into play the energies of the Soul and finds that "Life is Joy."

We are all pilgrims journeying towards Freedom. Some have reached the goal. These we call the Saviors of humanity. They have appeared at various

times and to many nations and all belong to the same great Brotherhood and teach the same truths. Those who are wise heed their words and honor these Messengers of Truth. We rejoice that once more the opportunity is given to humanity of learning the Truth about the Soul, about its destiny, and the purpose of Life undisguised by dogma, and guided by a master-hand to make right choice and enter the path of Universal Brotherhood, the gateway to Freedom!

Sign-Posts Along *the Path* *



EVERY day in life we see people overtaken by circumstances either good or bad and coming in blocks all at once or scattered over long periods of time. Some are for a whole life in a miserable condition, and others for many years the very reverse; while still others are miserable or happy by snatches. I speak, of course, of the circumstances of life irrespective of the effect on the mind of the person, for it may often be that a man is not unhappy under adverse circumstances, and some are able to extract good from the very straight lines they are put within. Now all this is the Karma of those who are the experiencers, and therefore we ask ourselves if Karma may fall in a lump or may be strung out over a long space of years. And the question is also asked if the circumstances of this life are the sum total result of the life which has immediately preceded it.

There is a little story told to a German mystic in this century by an old man, another mystic, when asked the meaning of the verse in the Bible which says that the sins of the father will be visited on the children to the third and fourth generation. He said: "There was once an Eastern king who had one son, and this son committed a deed the penalty of which was that he should be killed by a great stone thrown upon him. But as it was seen that this would not repair the wrong nor give to the offender the chance to become a better man, the counselors of the king advised that the stone should be broken into small pieces, and those be thrown at the son, and at his children and grandchildren as they were able to bear it. It was so done, and all were in some sense sufferers yet none were destroyed." It was argued, of course, in this case that the children and grandchildren could not have been born in the family of the prince if they had not had some hand in the past, in other lives, in the formation of his character, and for that reason they should share to some extent in his punishment. In no other way than this can the Christian verses be understood if we are to attribute justice to the God of the Christians.

* Extracts from *THE PATH*, Vol. VII.

Each Ego is attracted to the body in which he will meet his just deserts, but also for another reason. That is, that not only is the body to give opportunity for his just reward or punishment, but also for that he in the past was connected with the family in which the body was born, and the stream of heredity to which it belongs is his too. It is therefore a question not alone of desert and similarity, but one of responsibility. Justice orders that the Ego shall suffer or enjoy irrespective of what family he comes to; similarity decrees that he shall come to the family in which there is some characteristic similar to one or many of his and thus having a drawing power; but responsibility, which is compounded of justice, directs that the Ego shall come to the race or the nation or the family to which its responsibility lies for the part taken by it in other lives in forming of the general character, or affecting that physical stream of heredity that has so much influence on those who are involved in it. Therefore it is just that even the grandchildren shall suffer if they in the past have had a hand in moulding the family or even in bringing about a social order that is detrimental to those who fall into it through incarnation. I use the word responsibility to indicate something composed of similarity and justice. It may be described by other words probably quite as well, and in the present state of the English language very likely will be. An Ego may have no direct responsibility for a family, national or race condition, and yet be drawn into incarnation there. In such an event it is similarity of character which causes the place of rebirth, for the being coming to the abode of mortals is drawn like electricity along the path of least resistance and of greatest conductivity. But where the reincarnating Ego is directly responsible for family or race conditions, it will decide itself, upon exact principles of justice and in order to meet its obligations, to be reborn where it shall receive, as grandchild if you will, physically or otherwise the results of its former acts. This decision is made at the emergence from Devachan. It is thus entirely just, no matter whether the new physical brain is able or not to pick up the lost threads of memory.

So today, in our civilization, we are all under the penalty of our forefathers' sins, living in bodies which medical science has shown are sown with diseases of brain and flesh and blood coming in the turbid stream of heredity through the centuries. These disturbances were brought about by ourselves in other centuries, in ignorance, perhaps, of consequences so far-reaching, but that ignorance lessens only the higher moral responsibility and tends to confine the results to physical suffering. This can very well lead, as it often does, to efforts on the part of many reincarnating Egos in the direction of general reform.

It was through a belief in this that the ancients attempted to form and keep up in India a pure family stream such as the highest caste of Brahmin. For they knew that if such a clean family line could be kept existing for many centuries, it would develop the power of repelling Egos on the way to rebirth if they were not in character up to the standard of that stream of life. Thus

only teachers by nature, of high moral and spiritual elevation, would come upon the scene to act as regenerators and saviors for all other classes. But under the iron rule of cyclic law this degenerated in time, leaving now only an imitation of the real thing.

A variation of the Eastern story told above is that the advice of the King's counselors was that the broken stone should be cast at the prince. This was done, and the result was that he was not killed but suffered while the pieces were being thrown. It gives another Karmic law, that is, that a given amount of force of a Karmic character may be thrown at one or fall upon one at once, in bulk so to say, or may be divided up into smaller pieces, the sum of which represents the whole mass of Karmic force. And so we see it in life. Men suffer through many years an amount of adverse Karma which, if it were to fall at once, would crush them. Others for a long time have general good fortune that might unseat the reason if experienced in one day; and the latter happens also, for we know of those who have been destroyed by the sudden coming of what is called great good fortune.

This law is seen also in physics. A piece of glass may be broken at once by a single blow, or the same amount of force put into a number of taps continuously repeated will accomplish the same result and smash the glass. And with the emotions we observe the same law followed by the most ignorant, for we do not tell bad news at once to the person who is the sufferer, but get at it slowly by degrees; and often when disaster is suddenly heard of, the person who hears it is prostrated. In both cases the sorrow caused is the same, but the method of imparting the news differs. Indeed, in whatever direction we look, this law is observed to work. It is universal, and it ought to be applied to Karma as well as to anything else.

Whether the life we are now living is the net result of the one just preceding is answered by Patanjali in his 8th and 9th aphorisms, Book IV.

"From these works there results, in every incarnation, a manifestation of only those mental deposits which can come to fructification in the environment provided. Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical," and also by other doctrines of the ancients. When a body is taken up, only that sort of Karma which can operate through it will make itself felt. This is what Patanjali means. The 'environment' is the body, with the mind, the plastic nature, and the emotions and desires. Hence one may have been great or the reverse in the preceding life, and now have only the environment which will serve for the exhaustion of some Karma left over from lives many incarnations distant. This unexhausted Karma is known as stored-up Karma. It may or may not come into operation now, and it can also be brought into view by violent effort of the mind leading to such changes as to alter the bodily apparatus and make it equivalent to a new body. But as the majority of men are lazy of mind and

nature, they suffer themselves to run with the great family or national stream, and so through one life make no changes of this inner nature. Karma in their cases operates through what Patanjali calls 'mental deposits.' These are the net results stored from each life by *Manas* [the Mind Principle]. . . . Hence, and because under the sway of cyclic law, the reincarnation can only furnish an engine of a horse-power, so to say, which is very much lower than the potential energies stored in *Manas*, and thus there remain unexhausted 'mental deposits,' or unexhausted Karma. The Ego may therefore be expending a certain line of Karma, always bringing it to similar environments until that class of Karma shall be so exhausted or weakened as to permit another set of "mental deposits" to preponderate, whereupon the next incarnation will be in a different environment which shall give opportunity for the new set of deposits to bring about new or different Karma."

The object that is indicated for life by all this is, to so live and think during each life as to generate no new Karma or cause for bondage, while one is working off the stock in hand, in order that on closing each life-account one shall have wiped off so much as that permits. The old "mental deposits" will thus gradually move up into action and exhaustion from life to life, at last leaving the man in a condition where he can master all and step into true consciousness, prepared to renounce final reward in order that he may remain with humanity, making no new Karma himself and helping others along the steep road to perfection.—*Thoughts on Karma*, Eusebio Urban, page 157

Recently a book on the subject of Mesmerism having been published in London, I read in it some astounding statements about the relation of the Higher Self to Mesmerism. The author says that it is the Higher Self that acts in the case of those mesmerized subjects who show clairvoyance, clairaudience, and the like, of a high order. That is to say, the views expressed amount to the doctrine that pure spirit, which the Higher Self is, can be acted on and affected by the gross physical power of mesmerism. This idea seems to be quite contrary to all that we have read in Theosophical literature on the philosophy of man and his complex nature. For if there is anything clearly stated in that, it is that the Higher Self cannot be affected in this manner. It is a part of the Supreme Spirit, and as such cannot be made to go and come at the beck of a mesmerizer.

It is a well-known fact that the more gross and physical the operator, the stronger is his influence, and the easier he finds it to plunge his subject into the trance state. Seldom do we find the very delicate, the nervous, or the highly spiritualized able to overcome the senses of another by these means. Not only does the whole of our philosophy sustain the contention that the Higher Self is not acted on, but we have also the eminent writer H. P. Blavatsky saying that the human spirit—and that is the Higher Self—cannot be influenced by any man.

Mesmeric force is purely material, although of a finer sort of materiality than gas. It is secreted by the physical body in conjunction with the astral man within, and has not a particle of spirituality about it further than that spirit is immanent in the whole universe. And when it is brought to bear on the willing or unwilling subject, the portion of the nature of the latter which is waked up, or rather separated from the rest, is the astral man.

Probably the reason why the author of the book referred to and others make the mistake of confounding this with the Higher Self is that the utterances of the one entranced seems so far to transcend the limits of ordinary waking consciousness. But this only makes the possible horizon of consciousness widen; it does not prove that we are hearing direct from the spirit. The vast powers of memory are well-known, and when we add to the worldly estimate of its powers the knowledge of the ancient esoteric schools, we can see that the uncovering of the sub-conscious memories will give us much that a spiritualist might attribute to a denizen of the summer land. Thus in the famous case of the ignorant servant of the pastor who was in the habit of walking up and down in her hearing and repeating aloud verses from the Latin and the Greek, we know that when she fell sick with fever her constant repetition of those Latin and Greek verses was an act of the under memory which had caught and retained all, though she was, in her usual health, too ignorant to say one word in either of those languages. These illustrations can be multiplied a thousand-fold from the records of clairvoyants of all sorts and conditions. When the barrier to the action of the sub-conscious memory is removed, whether by sickness, by training, by processes, or by natural change of the body, all the heretofore unperceived impressions come to the surface.

Clairvoyance and similar phenomena are explicable by the knowledge of the inner man, and, that being so, it is straining a point and degrading a great idea to say that the Higher Self is involved. For the inner astral man has the real organs which partially function through the one we know. The real eye and ear are there. So what happens in mesmeric trance is that the outer eye and ear are paralyzed for the time, and the brain is made to report what is seen and heard by the inner senses.

These, it is well known, are not limited by time and space, and so give to the operator very wonderful things when viewed from the ordinary level of observation.

And at the same time it is well known to those who have experimented strictly on the lines laid down by the masters of occultism that the sight and hearing and ideation of the mesmerized subject are all deflected and altered by the opinions and thoughts of the operator. And this is especially the case with very sensitive subjects who have gone into the so-called *lucid* state. They are in a realm of which they know but little, and will give back to him who has put them into this state answers on such subjects as the inner constitution of man and nature which will be enlarged copies of what the operator himself has been thinking on the same subject, if he has thought definitely on them.

From the tenor of the parts of the book I mentioned, it seems clear that the ideas as to the Higher Self there expressed emanated from sensitives who have in fact merely enlarged and confirmed the views expressed by the author of that work some years ago in "Transactions of the London Lodge" on the subject of the Higher Self, as may be seen from reading the latter. A simple subject of the mesmeric influence, no matter how far advanced of other sensitives, is not by any means a *trained seer*, but in the opinion of the esoteric schools is untrained, for training in this means a complete knowledge on the part of the seer of all the forces at work and of all the planes to which his or her consciousness gains entry. Hence one who merely goes into that condition by the force of the mesmeric fluid is a wanderer wholly unfit to guide anyone. It is different in the case of the previously trained seer who uses the mesmeric fluid of another simply as an aid toward passing into that state. And the assertion can be made with confidence that there are no seers publicly known so trained in the western world yet. Hence no operator can have the advantage of the services of such, but all the investigators are compelled to trust to the reports from the state of trance made by men or women—chiefly women—who never went through the long preliminary training and discipline, not only physically but mentally, that are absolute prerequisites to seeing correctly with the inner eyes. Of course I except from this the power to see facts and things that take place near and far. But that is only the use of inner sight and hearing; it is not the use of the inner understanding. But on this subject I should like to say a little more at some future time.—*Mesmerism and the Higher Self*, WILLIAM BREHON, p. 47

It is said in the Book of Poetry, "Although *the fish* sink and lie at the bottom, it is still quite clearly seen." Therefore the superior man examines his heart, that there may be nothing wrong there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equalled is simply this,—his *work* which other men cannot see.

It is said in the Book of Poetry, "Looked at in your apartment, be there free from shame, where you are exposed to the light of Heaven." Therefore, the superior man, even when he is not moving, has a feeling of reverence, and while he speaks not, he has *the feeling* of truthfulness.

CHINESE CLASSICS

"Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity, is he who, without an effort, hits what is right, and apprehends, without the exercise of thought;—he is the sage who naturally and easily embodies the *right* way. He who attains to sincerity, is he who chooses what is good, and firmly holds it fast.

"To this statement there are requisite the extensive study of what is good, accurate inquiry about it, careful reflections on it, the clear discrimination of it, and the earnest practice of it."

—CHINESE CLASSICS

Butterfly Culture



AS an instance of the growing tendency to enjoy wild things in their living state, nature-lovers will note with pleasure the published results of an experiment in rearing butterflies for the London Parks. The English correspondent of the *Springfield Republican* says (September 1):

“It was a famous book publisher, C. J. Longmans, who thought of this queer ‘butterfly scheme,’ as it is called. It occurred to him one day a few months ago how immensely it would add to the picturesqueness of London’s breathing spaces if here and there blithe, joyous butterflies could be seen flopping along over the grass.

“Battersea Park, which lies along the Thames ‘up Chelsea way,’ is the scene of London’s first attempt at butterfly culture, and here in one of the most sunny corners of the botanical gardens there now rises a little glass house which looks much like a miniature conservatory, but which is at present the local habitation of London’s caterpillars. Most of the caterpillars are picked up by the railway men along the Devonshire lines and sent on to London by post.

“At present only three varieties of butterfly are being bred for the London parks: The Red Admiral, the Peacock and the Tortoise Shell. They are all natives of England and common enough in the country districts, having been selected mainly on account of their brilliant colors and also for the reason that none of them does any harm to foliage. This nice discrimination on the part of the committee makes it necessary that all caterpillars sent in shall be carefully inspected by Professor Furneaux, head master in the municipal butterfly asylum, lest any undesirable interlopers with a taste for tender young buds should have crept in uninvited. As soon as every lot of caterpillar recruits has thus passed the preliminary inspection, they are placed in the incubating-house, some of them turned loose to take care of themselves, and others being placed in long bags of transparent gauze, the better to observe their little idiosyncrasies. The favorite diet of these breeds of caterpillars is the common nettle, and several beds of these have been planted in the culture-house for the delectation of the free caterpillars, while the prisoners in the gauze bags are served with a liberal supply every day.

“There seems to be some doubt whether it will be possible to keep butterflies in the parks, owing to the voracity of the sparrows, who are their chief enemies. If the scheme succeeds, it may be the means of preserving some rare species of English butterflies and also of introducing into the country many beautiful varieties from other lands.”

It may possibly dawn upon our minds some day that the study of living creatures is more interesting than the habit of "collecting" and preserving their withered remains, and we shall then find more pleasure in watching the common white butterfly unroll his wonderfully tubular tongue and sip the nectar from a flower, than in gazing upon the dead beauty of a Brazilian moth under a glass cover.

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Students' Column

Conducted by J. H. Fussell



Does the theory of Reincarnation provide for the continuance of family relationships which now exist? Can, for instance, a mother who has lost her child look forward to being with her child again and having that child for her own, or among the multitude of souls in the world is there but a meeting for a brief time and then an eternal parting?

The true mother's heart calls out ever for her child and the reverence of a true son for his mother endures beyond the parting of death. How does Reincarnation satisfy these deepest longings of the human heart? Are mother and child, husband and wife, brothers and sisters to be parted never to meet again?

BELIEVING with the writer of the question in the sacredness of these ties, yet I think the other side of the picture must not be overlooked. What about the mother whose life is a curse to her child, whose child has come into the world unwished for, what about the father and son, the brothers and sisters, the children of the same parents, the husbands and wives, between whom the bitterest enmity exists? We cannot shut our eyes to these facts which, alas, today characterize the family relationships in greater number than the sacred tender ties of kinship.

An answer is given indirectly to this question by Christ himself on two different occasions:

(a) In reply to the question of the Sadducees, regarding the woman who had had seven husbands: "Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." *Matthew xxii, 28-30.*

(b) "While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever will do the will of

my Father which is in heaven, the same is my brother, and sister and mother.”
Matthew xii, 46-50.

Everyone of the natural family relationships has been degraded and though they hold in the eyes of the law, yet of themselves they represent no inner bond of union. There is, however, one relationship, one word in our language which has not suffered degradation and that is, *friend*, and unless the natural ties of family include also this bond of friendship, they are but empty names and too often the cloak for the bitterest enmity. To say of another he is my husband or my wife or father or mother or brother or sister or child reveals nothing of an inner bond or sympathy or a sacred union of hearts. Truly each of these relationships ought to imply this but they do not. On the contrary, even Religion which should most *bind* men together and give a deeper meaning to all the natural ties of kindred has in most cases the opposite effect. Even Christ said, “I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall be they of his own household. He that loveth father and mother more than me is not worthy of me and he that loveth son or daughter more than me is not worthy of me.” And “If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”

Let those who say that Theosophy and the Leaders of the Theosophical Movement separate and break up families, let them study these words of Christ. Such people and the people to whom Christ spoke judge only after the flesh and know nothing of the sacred bond between soul and soul of which Christ spoke when he looked around and said, “Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.”

And what the true relationship between soul and soul is we may learn in part from Christ’s words again in his reply to the question “Who is my neighbor?” and also when he said, “This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you.”

He does not speak of love between husband and wife, brothers, sisters, parents or children, but between friends. All these other relationships, from Christ’s own words are transitory and external,—not of the soul, but the relationship of the soul, that of friendship, is eternal and real. Happy are the husbands and wives, brothers, sisters, parents and children if they are friends, yet even then the *natural* ties may be for this life only, but the tie of friendship will endure from life to life. It was this bond of friendship, of “Brotherhood,” of love, that Christ came to awaken all men to, this was the purpose of his mission and life. This was his great message “That ye love one another” and this too is the message and purpose of Theosophy.

Then again there are many anomalies in family relationships and it is not at all uncommon to find a son or a daughter who is the real head of the household. Many a daughter is younger than her mother *only in years*, but older far in experience and knowledge, and so too with many a son who becomes the protector and guardian of the home, and verily, a teacher of his parents even while yet a youth in years. And many a sister or a brother becomes in reality the mother or father to the other children of the family.

Can we not see from this that the true ties of inner relationship, of friendship, endure always, and that in the very nature of things, each one comes and will come to his own people, his own friends, again and again, and that the inner tie of true friendship can never be broken but is stronger than death.

J. H. FUSSELL

Mirror of the Movement

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News from Loma-land

The greatest activity prevails in every department of our rapidly increasing work, and many new lines are being quickly pushed by the Leader.

* * *

Camp Karnak

The Camp of the Literary staff, which was located on the bluff North-west of the Homestead, has been removed to the breezy summit of the Sacred Hill of the School for the Revival of the Lost Mysteries of Antiquity grounds and now occupies part of the site of the Great Temple. The long row of tents, stretching from the flag-staff on which flies the Universal Brotherhood flag, at the time of writing alas, at half-mast in sorrowful tribute to the memory of the assassinated President—to the high watch-tower, from which flies the United States flag, forms a most picturesque spectacle standing white against the sky line. (See illustration in this issue). The situation of the camp is superb. The celebrated panorama of the ocean, the islands, the mountains with San Diego City glittering above the landlocked harbor, glows in the sunshine. In the middle distance the white walls and tinted Domes of the Homestead and Aryan Temple stand out boldly, and close by the great Amphitheater is seen, rapidly becoming a striking object in the prospect. At night the lights in the windows of the Homestead and upon the summits of the Domes sparkle like some new constellation, bearing the promise of hope and joy. Here, in the pure atmosphere, and with the unique opportunity of working under such circumstances, the Theosophical Literary Staff under Katherine Tingley's most attentive direction and supervision is progressing rapidly with important work on several lines, the results of which will be soon manifested. With the arrival of that old-time warrior, Clark Thurston, the camp was completed. All these members of the Literary Staff who have had the advantage of working near to Nature in this ideal life have expressed the highest appreciation of their great opportunity.

The weather, as usual, is perfect, sunshine every day and a pleasant constant breeze, which keeps the temperature at about 60° to 65°. Owing to the great planting and rapid growth of trees over the Homestead grounds there has been a considerable increase in the number of wild birds, and their sweet songs are making the air melodious again after a few weeks' partial silence.

Great meeting at San Diego Conducted by the "Daughters of Loma-land"

The regularity of the Sunday evening Lecture-Meetings which have been given at the Fisher Opera House, San Diego, to crowded audiences for the past six months was pleasantly broken by a delightful meeting on August 25th conducted entirely by Mrs. E. C. Spalding and the "Daughters of Loma-land." The theater was exquisitely decorated by an energetic committee under the supervision of Mrs. W. T. Hanson, wife of one of the Universal Brotherhood Cabinet Officers. Very interesting scrolls were read on the subject of "True Womanhood," and a beautiful program was carried out to the delight of a very large and sympathetic audience. The program was as follows:

Announcement, Mrs. E. C. Spalding; Tannhauser March, (Liszt) Miss Julia Hecht; Woman in the Home Life, Mrs. W. T. Hanson; Woman's Relation to Posterity, Miss Alice Bolting; Violin solo, "Romance," by Swendsen; True Womanhood, Mrs. E. C. Spalding; Recitation, "The Nautilus," (O. W. Holmes) Mrs. Jessie E. Southwick; Violin solo, "Berceuse," by Allen.

The women wore the graceful white students' gowns of the order to which they belong, and the boxes on either side were filled with those students who were not taking part but who wore their white costumes, forming a most effective tableau. The sincerity, earnestness, and purity which marked the whole proceedings strongly impressed the audience with the value and nobility of the work of the Universal Brotherhood.

* * *

Important Debate at San Diego,---"Is Theosophy the Antithesis of Christianity?"

There has been recently a considerable stirring of dry bones at San Diego from the result of a sermon preached by a Methodist minister in that City, who took upon himself the task of attacking in unmeasured terms the principles of Theosophy and the work of the Universal Brotherhood. A number of other Clergymen of San Diego and neighborhood countenanced his action and made a statement in the public press that in their opinion

Theosophy was the antithesis of Christianity. This was promptly denied by the students at Point Loma, and under the direction of Katherine Tingley they forthwith challenged those ministers to a series of public debates in the Fisher Opera House. The ministers having declined to defend their position, Katherine Tingley through the students requested the Rev. S. J. Neill to hold a brief for the churches in order to enlighten the public upon the true relation of Theosophy and Christianity by means of public debate. Mr. Neill is well qualified for such a work, for, though he is now a staunch worker in the Universal Brotherhood at Point Loma, yet in addition to having been a minister of the Presbyterian Church for twenty-five years, he has held the important position of Examiner of Candidates for the Ministry in Theology and Ecclesiastical History, and is thoroughly acquainted with the whole subject under discussion. Several Sunday evenings have been devoted already to these debates and great interest has been aroused in San Diego and the Coast, very large audiences listening to every point with closest attention. The students taking part included Dr. H. Coryn, Dr. Jerome Anderson, H. T. Edge, etc.

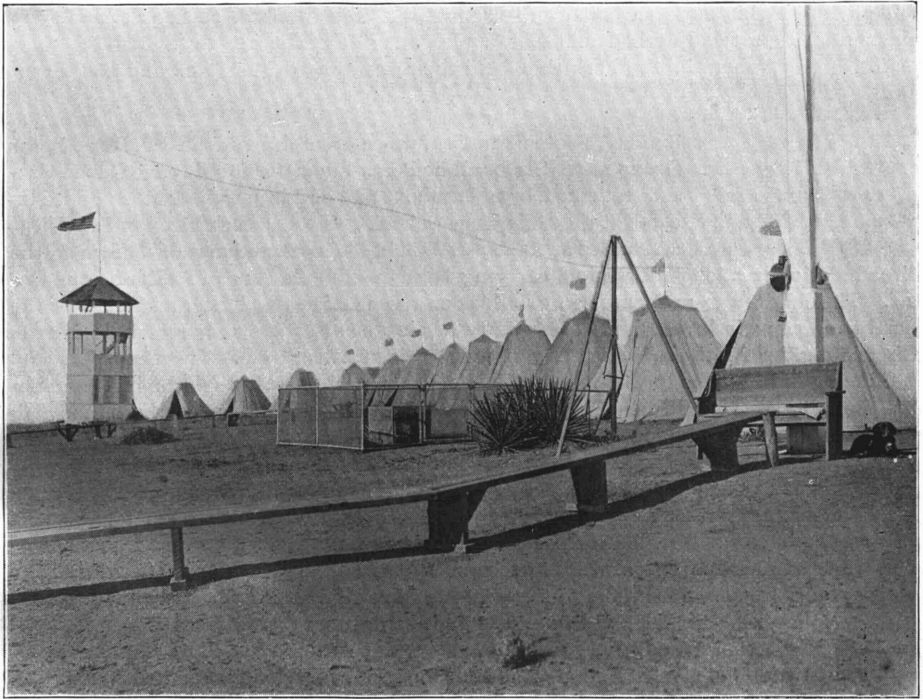
* * *

Dedication of the First Students' Home at Point Loma

A most beautiful and impressive ceremony was arranged by the Leader for the dedication of "Student's Home No. 1," named "Yerba Santa Cliffs" now completed and in the occupation of Mr. and Mrs. Spalding who have leased it for a term of years.

The "house-warming" took place in the evening of September 10th, and all the students and the Raja Yoga children took part. As the evening shadows deepened and the stars began to illuminate one of the customary nights of Loma-land, a group of white figures was discerned by the light of colored fires approaching and calling to each other in wonder and delight as they came out of the darkness into the

glow shining from the ideal home. Intoned recitations, speeches and songs followed, hailing the auspicious inauguration of the new object-lesson for the world. By the example of this house, which is so perfect and beautiful in all its parts, and by the illustration of pure family life given here, another key-note has been successfully struck by our Leader, which will echo far and wide. When the wanderers had all arrived in line before the front steps a long procession of women students and children approached from the Aryan Temple also dressed in white, garlanded and holding lights aloft. As the line descended the Temple steps and formed an extended winding column, sparkling with



CAMP KARNAK, ON THE SACRED HILL, SHOWING CORNERSTONE OF SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY

star-like points of light, the sight was extremely beautiful. When all were assembled, "Loma-land" and other songs were sung with hearty good-will, and then a beautifully illuminated scroll of verse testifying the importance of the occasion and the promise of hope involved in the inauguration was handed to Mr. and Mrs. Spalding by F. M. Pierce, with a few words of welcome. The new tenants escorted by the Raja Yoga children strewing flowers, and by the "Daughters of Loma-land," then entered their future home. A number of specially invited guests followed and watched the completion of the ceremonial which took place in the large central apartment, gay with flowers and bright with light. Among the guests was the daughter of the ex-Mayor of San Diego, who has recently left the church and become much interested in Theosophy and the work of the Universal Brotherhood. In this hall were assembled Mr. and Mrs. Spalding and Madam Spalding, and when the Raja Yoga children and the women-students carrying their lights were all in place a highly symbolic and impressive rite was carried through in silence to

the accompaniment of very soft music, after which was more music and the Cubans sang one of their national songs.

* * *

Lotus Work in San Diego

This work which the Leader has recently organized in San Diego, is proceeding apace and many new children are joining. It is under the direct supervision of the Leader herself, and already some entirely new features have been introduced. The children sing well and even when unaccompanied by any instrument it is noteworthy that their voices do not drop in the key.

The Boys' Brotherhood Club is also doing well. At the last meeting it was found that the Hall where this work is carried on was not able to be used in consequence of fresh paint, and the party adjourned and took a pleasant ride in the cars to the heights above Mission Valley, where in the Park they held their meeting, drilled, etc., and had a good time.

* * *

Arrival of the Cuban Crusade and Cuban Children

Sunday, September 15th, was a great day for the San Diego Lotus Group as well as for all at Point Loma, for this day the Cuban Crusade returned, bringing about fifty children to be trained and educated at the Raja Yoga School. The Lotus children of San Diego assembled at the Lotus Hall at 3 o'clock and marched down to the railroad station in a long procession, carrying banners and flowers and gifts for the Cubans. The children were formed in two lines on the platform and after a short wait the special train came in bringing the great party who were enthusiastically received with the "Circle Song," "Brothers We," "My Country 'Tis of Thee," etc. The Crusaders and the Cuban children, who looked in splendid condition, marched through the lines and entered the tally-hos in waiting. They were then driven off to Point Loma where the Leader and comrades were anxiously expecting them. Here an elaborate and very hearty greeting awaited them. The Temple, which has just been greatly increased in beauty by the addition of eight new pillars within forming a circle under the Dome, and by the fitting of the magnificent oak doors carved by R. Machell, was thrown open for the first time for some months, for the Cuban children's reception. The "Sons and Daughters of Loma-land" were arranged in white to receive them, the New Century Guard and the Raja Yoga children escorted them to the platform, and then came a few speeches of hearty greeting to the children and a welcome home to the devoted Crusaders, Dr. Gertrude W. Van Pelt, Miss Ethel Wood, J. F. Knoche and young Antonio Castillo, whose services have been invaluable. An illuminated address in scroll form was presented to Dr. Van Pelt to keep in memory of the successful journey. The Cuban children are interesting and well behaved and show promise of becoming good workers for their native country.

* * *

New Arrivals and Visitors

Accompanying the Crusaders from Cuba Senorita Bacardi, the daughter of the Mayor of Santiago, came on special invitation as guest of the Leader. Mayor Bacardi is enthusiastic about the immense assistance the Leader is giving to Cuba, and took extraordinary pains in helping to select the children to come to Point Loma, and he speaks most warmly of the happy condition of things that will be brought about when the children are sufficiently trained to return and work for the uplifting of their countrymen. All the students were delighted to welcome Senorita Bacardi to Loma-land, and all hope that Senor Bacardi himself will be able to visit the Leader soon as he has promised, and see for himself the happy life and smiling faces of the Cuban children here.

Colonel Hooper has left us for a while, but we expect to have him with us permanently in a few months. He will be heartily welcome. Dr. Jerome Anderson and his family from San Francisco have occupied a Bungalow for some weeks. While here Dr. Anderson has been able to render excellent service in the public debate.

New Buildings

The Students' Home No. 1, and the addition to the Temple having been completed, many new buildings have already been begun. Children's Group houses for the new arrivals are ready and other work is being taken in hand. It will not be long before the Amphitheater will be ready for the first great open air play which is being rapidly prepared.

* * *

Boys' Brotherhood Club of Senior Boys

A Brotherhood Club of senior boys of Loma-land has just been formed and bids fair to be a power in the land. It is for those young men who are too old for the younger Boys' Clubs and yet who wish to have the benefit of the excellent training in drill, debate, etc., furnished by these associations. J. H. Fussell has been appointed by the Leader as President of the Club and E. M. Pierce commands the New Century Guard.

* * *

Death of President McKinley

The terrible assassination of the President was felt keenly here by all. The Leader was deeply affected when she heard the news, and at the meeting on Sunday, September 15th, at San Diego a tribute of respect was paid in silence to his memory.

OBSERVER

Inauguration of Lotus Group in San Diego

The usual earnest and unmistakable spirit of joyous effort marked the inaugurating of this new opportunity which is being given to the children of San Diego by Katherine Tingley, the Leader and Official Head of the Universal Brotherhood at Point Loma.

The pupils of the Raja Yoga School are to share some of their blessings with those who wish to join with them for an hour each Sunday afternoon at 2:30 o'clock in their new Lotus Hall, No. 1125 Sixth Street.

The children will do much of the work themselves with supervision of a few of the students. What we wish to do with the children is completely told in their own words which are so true and direct as to preclude any misunderstanding as to the real character of what our children are having done for them in the Raja Yoga School. We refer our readers to the 5th Chapter of the Gospel of St. Matthew for a synopsis of the *basis* of our work with children.

We know it sounds too good to be true as we say — to really live to see the day when the mothers and fathers can have a place in the world sacred to their children's higher development along the magic lines laid down by the "Heart Doctrine" and which is so marvelously expounded in a simple way by St. Matthew. We know that the eyes have to learn to see and the ears to hear and the heart to feel, before the sweet child nature can find a clear atmosphere to breathe in, because the old world has become crusty. Even when we grown-ups break in a little on the "old school formula" we get scratched and hurt by the sharp edges and are glad to get back to easy places and give it up and not bother. Sophistry! Sophistry! Ah! how the human heart has ached and ached, and all that it has received in answer has been Sophistry. But we students in Loma-land will have no more of it; we are bound for the higher places, the truer life, the immortal Self, and oh, "the children, the children" as our dear Leader says with volumes of unspoken meaning in her heart, how they come, ready, fresh, sweet, responsive, from heaven's own portals, — and truly they are our inspiration and our hope.

Who does not wish the world could be made brighter and the kingdom of happiness nearer, and joy a veritable reality in life. Do the mothers and fathers live who would not do all in their power to know that their children would not have to face the injustices and evils in the world that they themselves have endured?

Truly some great event portends and you may well ask questions about it, when we plainly state that our Raja Yoga children are already proving the divine law in themselves and showing great promise that they will be equal and ready for the serious affairs of life a few years later. At the preliminary meeting on Sunday last, the sincere interest evinced has called forth this brief statement, which, together with the children's papers written by themselves and read at this occasion, may convey to you some clearer conception of what Katherine Tingley is doing for the children of your city in placing her Lotus work in your midst.

The program included songs by the children, marches with flags and banners, and original addresses of welcome by children of the Raja Yoga School and the Boys' Club, Point Loma. After these came short addresses by the assisting students, followed by the work of organizing the new Group, preparatory to the regular Sunday classes which will meet hereafter. At this first meeting we registered fifty names in all, out of which many of the boys entered their names for the Boys' Brotherhood Club which will meet on some week-day evening. Some week-day evening the Girls' Club will soon be put into operation, and exhibitions of all this work among the children will be frequently made and the public thus grow more and more acquainted with our educational ideas, as the children mirror our work more truly with them than any pen can describe, or any tongue can tell.

I. B.

NOTE — The full program, with papers read by the children, will be printed in the next issue.

A Word to Members

The attention of members has been several times called to the fact that lecturers and others belonging to other societies using the name Theosophical, who are not in any way connected with us, are trying to impose upon the public mind by leading people to suppose that they belong to our Organization.

The plan usually adopted is that in advertising lectures they will use the name Theosophy and Universal Brotherhood with the object of attracting, through them, to their meetings some of the many people who know of our work at Point Loma and its world-wide activities. Among these lecturers is a man named Titus who has been visiting several cities, professing to be a lecturer and member of the Theosophical Society. These lecturers take no means to inform the public that they are not connected with our Organization, but leave it to be inferred that they are, and members should therefore be on guard against all such and give warning in regard to the same whenever opportunity presents itself.

We are informed that the subtlest methods in making insinuations and false statements of our work are employed by those who seek to tear down our Organization. Most of the old members are aware of these tactics, but they should take care to warn new members and the public that they may not be misled into thinking that anyone not properly endorsed by the Universal Brotherhood Organization belongs to it or has the right to represent it in any way.

Members should bear in mind that not only the above named class but all opponents to our work and teaching are endeavoring to confuse the public mind by labelling us as promulgating teaching which we abhor and which only immoral minds would listen to.

Telegraphic and Cable Addresses

An office of the Western Union Telegraph Company has been established at Point Loma Homestead and telegrams can now be sent direct to the Homestead.

Address: "UNIVERSAL BROTHERHOOD OFFICE (Western Union), SAN DIEGO, CAL."

Cable address of Point Loma Homestead: "THEOSOPHY, SANDIEGO" (Cal.)

Cable address of Katherine Tingley: "YELGNIT, SANDIEGO" (Cal.)



The City of Light

by E. W.

HER papa had gone to the war to fight the enemy and save Cuba. Dark clouds hid the sunshine and a sadness came over all. The enemy took away her home and nearly all her people were killed in the terrible fight to save Cuba.

When the war was over, many people were corralled up in the mountains. The lost child was picked up by a kind lady who had five children of her own, but her heart had room for this little one who was left alone. They lived on berries and things that grew in the mountains, and when they were sure they would not be killed they went back to the city and the child was helped to find some of her people who had not died.

All Cuba was suffering very badly from not having homes, and food, and clothes, so Helpers came to look after the poor, sick, hungry people. They gave them clothes, food and medicine, and told them of a home that was being made ready, a great, wonderful, universal kind of home that would take in all who had suffered anywhere in the wide world. And the Helpers did more. They promised that some should go now to that home, and if you will believe it, the kind lady with her five children, were among the lucky ones chosen.

I tell you, Cuba thought a good deal about the Promise of some day going to that home. It seemed like a place of Light, and Cuba never forgot the Helpers who had come from this place of Light, to lift them out of the darkness.

After two years, Messengers from the Light were sent to Cuba to keep the Promise made by the greatest among the Helpers, who was the Leader and

guide of all the others ; and oh, how glad the people were and eager to be chosen ; children by hundreds came and begged to be taken to the place of light. As many as the Messengers could travel with, were soon on their journey, and when they arrived they found really and truly a City of Light. This was their promised home. They had never dreamed of anything so beautiful. They were greeted with flowers and smiles of joy by happy children, and escorted to a Temple that was guarded by noble young warriors and little Temple mothers. Into this Temple they were received, and welcomed home, by the greatest Helper of all, that one who gave the Promise to the whole world, that a home would be made where there should be no more suffering and sorrow.

It all seemed too good to be true. Next day, the kind lady, who had been one of the first chosen went out to see the children play, and think of the joyful surprise when she saw the child who had been lost in the mountains ! - who had gone back to her people and been lost again, and now was come to the City of Light where she could never get lost, or be unhappy any more.

Well, it was wonderful. But that is the way with every thing in the City of Light. It is full of wonder from morning to night.

In less than a week, the lost child and the others were singing in the new language "Happy Little Sunbeams." Already they had learned that this home could never be taken away by the enemy, no matter how terrible and bad. And they had learned that every boy and girl who comes into the world is a Helper whose business it is to help make a beautiful home. But there is a secret about home that can only be learned in the City of Light. That is why every one tries so hard to get there.

So the lost child and the others made up their minds to learn just as fast as possible, all that they could, in the City of Light and hurry back to help those who were left behind and then they will fight for them a bigger battle than the famous one of San Juan Hill, a battle in which the noble young warriors of the City of Light will conquer the evil enemy of darkness, and make the whole world glad forever— and ever—and ever.

The Picture Within



by I. C. D.

THERE was once a little seed
 That fell in the depths of the mire,
 But close within its heart, it kept
 A dream of something higher.

Within itself it hid away

A picture of what it might be;
A beautiful Lotus Flower,
A symbol of purity.

"But I am so very small,
My coat is so hard and brown;
How can I change to gold and white,
With only mud around?"

But when it looked at the picture there,
That picture of what it might be,
It vowed a vow in its little heart,
"I'll strive for purity."

Then the hard brown shell, that had held it fast,
Was broken at once in two,
And to its delight, a stem and root,
At once came into view.

"So far, so good," said the little seed,
"I'm getting nearer my goal;
But how can I ever hope to find
In this mud, what will feed my soul?"

Then it looked again at the picture there,
That picture of what it might be;
"Whatever food must be mine," it said,
"Shall make for purity."

Bravely it sent down its little root,
Seeking to make all good;
Searching through all the mud and the mire,
In order to find its food.

Bravely it pushed up its little green stem,
Pushed it up out of the mire;
"So far so good," said the little seed,
"But still I must climb much higher."

So it pushed its way on through the waters dark,
Until it could see the Sun;
And feel the leaves growing out of its heart,
Then it thought its work was done.

But, alas, when the leaves grew out of its heart,
They were green as green could be;
"What does it mean?" said the little seed,
"For white is the symbol of purity."

And again it looked at the picture there,
 That picture of what it might be;
 "I'll sacrifice even my life," it said,
 "For I must have purity."

Earnestly studying the picture again,
 "Help to all I must give, I see;
 And all will help me to gain my end,
 And attain to purity."

So it pushed its roots deeper down in the mud,
 Asking more nourishment there;
 And whispered the waters, "Sustain me, I pray."
 And drew in long breaths from the Air.

And opened its leaves fully out to the Sun,
 Demanding more beauty and strength:
 For it felt the bud, pressing out of its heart,
 The reward of its life-work at length.

When the bud appeared from the midst of the leaves,
 'Twas as green as green could be;
 And the little seed moaned in bitter pain,
 "Alas for my dream of purity."

Then it looked once more at the picture there,
 That picture of what it might be;
 "Help me again," it cried to them all,
 "And grow with me to purity."

Then, from out of the midst of the bud there grew
 A wonderful heart of gold,
 And petals of such a shining white,
 Their beauty could not be told.

"At last, at last," cried the little seed,
 "I have gained my quest, I see,
 And now I'll return to the mud again,
 Helping others to purity."

And ever thus works the Lotus Flower,
 Gathering good from all, you see,
 And because its white has come from the mud,
 It's the symbol of purity.