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Edited by Katherine Tingley



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Illustrated

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

Edited by Katherine Tingley

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If some one, however, should say that an assemblage of atoms or impartibles produce soul by their union, such a one will be confuted by similitude of passion, and by apposition; since one thing will not thus be generated through the whole, nor will that which is copassive be produced from bodies which are without passion and incapable of being united. But soul is copassive with itself. And of impartibles neither body nor magnitude can consist. Moreover, with respect to a simple body, they will not say that it has life from itself so far as it is material. For matter is void of quality. But they will rather say that what is arranged in body according to form, possesses life. Hence, if they say that this form is essence, soul will not be both but one of these; and this will no longer be body. For this will not also consist of matter; since if it did, we must again analyse it after the same manner. But if they assert that this form is a passion of matter and not essence, they must inform us what that is from which this passion and life are derived into matter. For matter will not give form to itself, nor insert soul in itself. Hence, it is necessary that there should be something which is the supplier of life, whether the supply is to matter, or to a certain body, this supplier being external to, and beyond every corporeal nature. Indeed, neither will there be any body, if there is no psychical power. For body flows, and its nature is in (continual) motion. The universe also would rapidly perish if all things were bodies; though some one of them should be denominated soul. For it would suffer the same things as other bodies, since there would be one matter in all of them.

— Plotinus, *On the Immortality of the Soul*
Translation by Thomas Taylor

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NEW YEAR'S DAWN IN LOMALAND

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXII, NO. 1

JANUARY 1922


Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach!
It needs the overflow of hearts
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.— *Horatius Bonar*

THE INSPIRATION AND FOUNDATION OF THE THEOSOPHICAL SOCIETY

J. H. FUSSELL

An Address given at Isis Theater, San Diego

 HE original Theosophical Society was founded by H. P. Blavatsky in New York in 1875, and continued under her direction so long as she lived; she was its teacher and inspirer. When she passed away she handed on the work to one of her pupils and co-workers, who was also co-founder with her — William Q. Judge. It was continued by him so long as he lived; and when he passed on it was found that he had appointed Katherine Tingley to carry on the work which he had received from Mme. Blavatsky; and this work has since been carried on under the direction and inspiration of Katherine Tingley.

Now, there are some in this audience who can go back in thought to the year 1875; some can go back further than that, and can remember many of the conditions of the world at that time. There are two things that stand out in my school-day recollections — the Franco-Prussian War, and a little later the Russo-Turkish War; and looking back, it is very easy to see that there was then being staged the last great war. I can remember also the great attention that was being paid to certain noted scientists and writers. Many of you no doubt are acquainted with

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Draper's work — *The Conflict between Religion and Science*. The conflict was very acute at that time, as is shown by that book and by others. There were then, as there are now, the two great forces which are ever in conflict, each ever striving for mastery against the other — the spiritual and the material, but at that time the spiritual was almost entirely obscured. The world, and the thinkers of the world, and even the religious instructors and leaders, were turning more and more to the teachings which had been brought forward during the middle years of last century, very largely as a result of the marvelous researches of Darwin; and the whole of the spiritual life of humanity was being undermined and sapped by the 'scientific' theories that came to be popularly known as 'Darwinism.'

Every Theosophist pays homage to the work and researches of Darwin, though they do not accept all his conclusions, and certainly do not accept the conclusions which went much further than Darwin himself went — namely, that the ancestry of man is to be looked for in the anthropoid apes. Just consider what follows from the acceptance of such ancestry, and then you will understand what it was that menaced the thought of the world at that time: the utter forgetting and obscurity of all the spiritual teachings of the ages, that man — the real man — was not animal, but divine; and strange to say, even the clergy, and many of the most noted of the clergy today, accept the animal ancestry of man.

On the other hand, however, while we have Darwin and Huxley and Spencer and Haeckel, all of whose teachings were tending in that direction, there were others whose researches were in other fields and whose teachings tended in the opposite direction. There was the work of Professor Max Müller, the splendid ideals and work of Victor Hugo; and many others might be mentioned. But I simply call attention to the work of Max Müller in his translation of the Hindû Scriptures, bringing back, but unfortunately only to scholars, some knowledge of the spiritual teachings of antiquity, though he failed often in his interpretation of them. But something was lacking; something was needed; the spiritual forces were unrelated to the common daily life of humanity.

Every cause that is worthy of the name is, to a degree, inspired. You will remember, no doubt all of you, the description in *Genesis* that speaks of the creation of man, "into whose nostrils was breathed the breath of life." And if a Cause, or a Society, or a Movement, is to have any power in the world, there must be breathed into it the breath of life. Forty or fifty years ago it seemed almost as though the soul-life of humanity was passing out of sight entirely: there was a need that it should be revived; there was the need of breathing into the soul of humanity, once again, the breath of life.

Every great cause, every society and movement of any real worth,

THE INSPIRATION OF THE THEOSOPHICAL SOCIETY

can be traced back to one person as the originator; and in the latter part of last century there was one who saw the great need of humanity — Mme. Blavatsky. And while we speak of her as the Founder, as indeed she was, of the Theosophical Movement and the Theosophical Society, she herself said in respect to the teachings that she brought, that she did not originate them; that they were not hers in that sense, but that she had received them from those who sent her. She used practically those words in her great work, *The Secret Doctrine*. And if you study Theosophy, and particularly the writings of Mme. Blavatsky — for I would like to say here that no one can be considered a student of Theosophy unless he is a student of the writings and teachings of Mme. Blavatsky — if you will study Theosophy, you will find that its teachings are but a restatement of teachings which are to be found at the basis of every one of the great world-religions and world-philosophies, and which are the very basis of all the scientific teachings of the ages.

Theosophy is not religion merely, nor religion and philosophy merely; it is also science. It was just this trinity of conception, if I may so call it, that was needed in the world at that time. Science, the so-called science, had broken man's faith — that is, the faith of those who were not simply blind believers. Science had become wholly materialistic; religion, a matter of creed and dogma, losing touch more and more with the everyday life of the people. Thus the great need was for a teaching which would satisfy not merely the spiritual side of man's nature, but which could meet and explain the scientific position. And that is what Theosophy did and does.

Now, in one sense, the inspiration of the Theosophical Society is Mme. Blavatsky herself. From another standpoint the inspiration of the Theosophical Society is Theosophy. But no abstract teachings ever originated anything in the world. The teachings of Theosophy — the ancient Wisdom-Religion — have always existed; they existed when man first became man, and when the human race as a child, if we may so compare it, was taught by divine instructors. Theosophy has always existed: it existed forty-five years ago, when Mme. Blavatsky originated the Society, just the same as it exists today; but it did not then exist as a living power in the consciousness of humanity — as a compelling power in the consciousness of the people. And so, while Theosophy is the inspiration of the Theosophical Society, we must look also to Mme. Blavatsky as its inspiration, because she had 'vision' — and I use this word in the sense in which it is used in the scripture: "where there is no vision, the people perish." She had vision not only of the then condition of humanity, but of whither it was tending, vision of its needs and its possibilities, and vision of its hope. She had had very wide experience;

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she had visited almost every country of the globe; she knew society from top to bottom. While she herself had come from one of the noble families of Russia, in her travels she had contacted the sorrowing, the suffering, and even the degraded, and she herself had known suffering and hardship and persecution. She knew all the pains and the tribulations and the sorrows of humanity, and she had ever sought for that knowledge that could remove them. In her first great work, *Isis Unveiled*, written in the seventies of last century, she speaks of how she had visited the great scenes of antiquity, where there had been knowledge in past ages; how she had searched the ancient literatures and the wonderful teachings that are to be found only on certain monuments written in hieroglyphics, seeking everywhere for some knowledge, some clue to the mysteries of human life and human suffering. And she speaks also of the teachers whom she found, of those who afterwards sent her, as she wrote in *The Secret Doctrine*, to found a society and give this philosophy to the world.

So she had vision in those two directions: as to the conditions and needs, and also as to the hope, of the world — the hope which was to be found in bringing back again into man's consciousness the long-forgotten knowledge that was his heritage, the long-forgotten knowledge that man is not the product of the animal; that man, the real man, never was an animal; for no matter where his physical body may have come from, he, the real man, is a child of the gods.

But with all this something more was needed, and that Mme. Blavatsky also supplied: the power, the force of example. She was not a theoretical teacher, an arm-chair philosopher; what she taught she lived; and it was because of that, because of her absolute sincerity, that she could inspire the Theosophical Society; that she could inspire those of her pupils who have remained faithful from that day to this. And above all, she gave inspiration to William Q. Judge, her pupil, her colleague as she calls him, and her successor.

Many movements, both in the far past and in recent years, have been started, seemingly with an inspiration back of them, which later came to naught. It is not enough, for instance — referring again to the illustration that I gave, of breathing into man's nostrils the breath of life — it is not enough that it should be breathed into him once; he must intake from the life-giving atmosphere around him, into his lungs, life with every breath that he draws; and similarly there must be a constant inspiration, if a cause or a society or a movement is to continue to be a living cause, a living society or a living movement. The Theosophical Movement and Theosophical Society, which now has for its name the Universal Brotherhood and Theosophical Society, *is a living society today*, and for this very reason — that its inspiration has never ceased from the moment when

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it was founded. The same inspiration that was in Mme. Blavatsky's work is in the work now: the same high purposes, the same knowledge, we may say — although, of course, every Teacher differs naturally in some respects with regard to knowledge, for each has his or her message to give, his or her own special work to do. After Mme. Blavatsky the work passed into the hands of William Q. Judge, and he was its inspiration: and the inspiration of the present work of the Society, as I said in the beginning, is Katherine Tingley; and it is because of her ever-present inspiration that the Theosophical Society is the power in the world that it is today.

Now is there any doubt as to the power that Theosophy is in the world today? It has permeated the whole of the thought-life, the literature, and drama of our age. And as I said before, Theosophy as a mere intellectual abstraction, however great, never could be a power in the world; there must be the embodiment of it; and that embodiment is in the Society, and primarily in the Teacher; first in Helena Petrovna Blavatsky, then in William Q. Judge, and now in Katherine Tingley; and it is because it is embodied that it is such a power. There are two lines along which we can see that Theosophy is such a power in the world; one of those lines is the constant attacks that are made upon the Theosophical Movement, and we can look for them to continue. Anything that stands for the highest and the noblest and the purest and the best in human life will always be attacked by that which stands for the opposite. Speaking abstractly, evil always attacks good, because good threatens the very existence of evil, and we can apply this in relation to the Theosophical Movement and Society. And the other line which shows the power that Theosophy is in the world today is to be seen in the increasing attention that is given to the Theosophical teachings by the thinkers of the world and the seekers after Truth, and in literature and in the drama. The teachings of Theosophy are permeating every line of thought and activity, and that in itself is evidence that there is still inspiration — a continuous inspiration — that makes this Society a living Society.

Now as to the foundation of the Theosophical Society! I have spoken mainly of its inspiration and tried to show that it is continuous, and must be continuous, and that we can look for it right along into the future, seeing that the Society is a living Society and that its teachings are rooted in the basic facts of life. But there is something further that should be said about the foundation of the Theosophical Society, which also helps to show what is the inspiration back of it; because it gives again the answer to the needs of the world, and not only the needs of the world at the time the Society was founded, but the needs of the world today; and it shows, I think, that the Founder of the Society, Helena Petrovna

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Blavatsky, and her Teachers saw the necessity of founding it in just the way that it was founded, and of outlining its objects just as we have them. They saw, as I said, that something was being staged that would inevitably come to pass; and that were there not something that would uphold the spiritual life of humanity and maintain it against all obstacles and attacks, the cataclysm that was coming would engulf humanity.

The first of the objects of the Society is as follows: to establish a nucleus of Universal Brotherhood, and to demonstrate that Brotherhood is a fact in Nature, and make it a living power in the life of Humanity. There was nothing at that time more needed than to establish a nucleus and spread the idea of Universal Brotherhood, in view of what was coming and what, we have since seen, has come. If there had not been a few people in the world — and there are many more than perhaps any of us dream — if there had not been a few people in the world who believed in Universal Brotherhood; who believed in other words that all men are brothers, that all nations are parts of the same human family; then we might have been overwhelmed absolutely and irreparably in the recent cataclysm. But there have been and are those few who, through all the terrors of the late war, have held to that idea of Universal Brotherhood, and there are many more, and more with each year, who are thinking and speaking about it now. The idea and teaching which above all things else — the one idea, the one teaching — was needed in the world at the time of the foundation of the Theosophical Society, was that of Universal Brotherhood.

And the other objects support and supplement the first; the second, to study the ancient religions and literatures of the world — that also was needed. It was needed in order to make men understand that Universal Brotherhood is not a mere sentiment but is founded upon fact and truth — that Universal Brotherhood is a fact. It was needed to recall to man the knowledge that he was divine in essence, that he, the real man inside, was not of animal parentage, but of divine parentage, and heir to the wisdom of the ages. And the third object, to investigate the inner powers of man, and give to man the knowledge of what he is in himself, also follows on naturally from the other two, that man may find the answer to that injunction, that command of the Delphic Oracle: "Man, know thyself."

Now, surely we can see that not only in its inspiration, but in its objects, the Theosophical Society has a unique place in the world today. I do not know where you will find another Society which has that knowledge back of it which the Theosophical Society has. It has all truth back of it. That does not mean to say that any one of the Theosophical students knows all truth; but Theosophy itself is Truth, and as our

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knowledge of its teachings widens, so do we see more and more how secure are the foundations of the Theosophical Society. Furthermore, I do not know where in the world today you will find another movement that has the inspiration of three such Teachers such as we have — two who have passed on, but whose work and whose life still exist as a living inspiration, and one who is our present Leader and Teacher. And it is by following these two lines of thought that we can see why Theosophy and the Theosophical Movement mean so much to the members of the Universal Brotherhood and the Theosophical Society today; and it is because, also, of these two lines of thought that I hold Theosophy and the Theosophical Society to mean so much in the life of the world today. For the world needs an inspiration; and who can doubt it — who that knows anything of the condition of things as they are at the present time? Even the most conservative newspapers and magazines of the world, and the most conservative thinkers, speak about the appalling condition of things, and not in any way as a mere figment of the imagination.

In conclusion let me quote just one sentence that I read a few days ago in the Literary Supplement of the London *Times*: “We see the social fabric shaken or shattered in one country after another.” That is what the thinking men and women of the world find today — the social fabric shaken or shattered in one country after another. Is there not need of something to stem the tide of disintegration? What can supply the need? What else but Truth, what else but knowledge, and what else supremely but example, and inspiration, and life; and all these things are to be found in the Theosophical Society. Theosophy is the philosophy of life, a philosophy and a religious spiritual teaching that is to be found underlying, and in part expressed in, every one of the great religions of the world. Every one of the wonderful and pure teachings of Jesus are Theosophical teachings, and are so held by every member of the Theosophical Society.

Theosophy is knowledge of the needs of humanity. Each one of us, if we have taken only one step along the Theosophical path, has found this to be so and, from the little knowledge thus acquired, has seen the promise, at least, of a solution of life's problems; and the promise, too, of wider and wider knowledge. For Theosophy is indeed the ‘science of life,’ the ‘art of living,’ and for the revival in our day of this science and art the world is eternally indebted to our Teachers, Helena Petrovna Blavatsky, William Q. Judge, and Katherine Tingley. The inspiration of our lives comes from them, from their teaching and example. And so I say that the Theosophical Society, because of its inspiration, because of its foundation and its objects, and because of the life and example of its Teachers, stands today as the one hope and shield of humanity.

SOME NOTES ON EVOLUTION

H. T. EDGE, M. A.



AMONG recent British Association addresses we notice here the following, 'Some Problems in Evolution,' by Professor Edwin S. Goodrich, F. R. S., taking our references from the extracts printed in the *American Scientific Monthly*.

The fundamental problem of biology, says the lecturer, is how are the factors of an organism changed, or how does it acquire new factors? And he confesses that little advance has been made in this important problem since the time of Darwin, who considered that variation must ultimately be due to the action of environment. But, to say that mutations are due to the mixture or reshuffling of pre-existing factors is merely to push the problem a step farther back, as we must still account for the origin and diversity of these factors. And the same objection applies to the suggestion that the complex of factors alters by the loss of certain of them. To account for the progressive changes observed in evolution, we must suppose that new factors have been added from time to time.

Another important point which the lecturer considers is "What share has mind taken in evolution?" On this he says:

"From the point of view of the biologist, describing and generalizing on what he can observe, evolution may be represented as a series of metabolic changes in living matter molded by the environment. It will naturally be objected that such a description of life and its manifestations as a physico-chemical mechanism takes no account of mind. Surely, it will be said, mind must have affected the course of evolution, and may indeed be considered the most important factor in the process. Now, without the least wishing to deny the importance of the mind, I would maintain that there is no justification for the belief that it has acted or could act as something guiding or interfering with the course of metabolism. . . .

"Since, so far as living processes are known and understood, they can be fully explained in accordance with these [general laws of physics and chemistry], there is no need and no justification for calling in the aid of any special vital force or other directive influence to account for them. Such crude vitalistic theories are now discredited, but tend to return in a more subtil form as the doctrine of the interaction of body and mind. . . . But, try as we may, we cannot conceive how a physical process can be interrupted or supplemented by non-physical agencies. Rather do we believe that to the continuous physico-chemical series of events there corresponds a continuous series of mental events inevitably connected with it; that the two series are but partial views or abstractions, two aspects of some more complete whole, the one seen from without, the other from within, the one observed, the other felt. One is capable of being described in scientific language as a consistent series of events in an outside world, the other is ascertained by introspection, and is describable as a series of mental events in psychical terms. There is no possibility of the one affecting or controlling the other, since they are not independent of each other. Indissolubly connected, any change in the one is necessarily accompanied by a corresponding change in the other. The mind is not a product of metabolism, as materialism would imply, still less an epiphenomenon or meaningless by-product.

"The question, then, which is the more important in evolution, the mental or physical series, has no meaning, since one cannot happen without the other. The two have evolved

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together *pari passu*. We know of no mind apart from body, and have no right to assume that metabolic processes can occur without corresponding mental processes."

Commenting on the above, we would first remark on the attitude often assumed by scientific men in discussing evolution: that they do not profess to deal with the psychological or philosophical aspects of the question, but only with the objective side. The latter alone, they say, concerns them, and they will not attempt — they are even incompetent — to deal with the other sides. But how far is such an attitude valid? Is it possible thus to carve up the body of the knowable and to study one member apart from the others? Only to a limited extent, we say. A doctor may learn a certain amount about a member or an organ of the human body, by studying it alone; but if he wants to know all about it, he must consider the anatomy and physiology of the whole body, of which it is a part. And so with evolution: we may study it within certain limits from the objective side; but, by thus confining ourselves, we shall not only remain ignorant of what lies beyond, but shall also be handicapped in our own special branch.

By sensory observation we see the processes of evolution being worked out; and the question arises, Is this which we see a complete machine, containing its own motive power, or is it acted on by some extraneous power which does not come within the ken of our senses and scientific instruments? If the latter, can we safely ignore that extraneous power?

Evolutionists seem to have started with the idea of deriving the complex from the simple, and to have ended with admitting the necessity of presupposing the complex: which stultifies the original theory. How does an organism acquire new factors? The notion that a mere shuffling of bricks will produce a house has had to be abandoned.

Evolution is the growth of an organism, caused by the working of a force. Is this force a mere abstraction or an actual independent entity? Is there a life-principle, apart from the organism, and working upon it, or is life merely an abstraction? The term may denote either an entity or an abstraction, according to how we use it; and often enough the two meanings are not discriminated, so that the word denotes both things at different times in the same argument. It has been shown by Stallo and others that many terms used by science, such as force, matter, motion, and the like, are abstractions (or concepts) and not entities; but this does not prevent the same words being used by other people to denote realities. This is the case with H. P. Blavatsky, in *The Secret Doctrine*, where she quotes Stallo.

"The 'pre-requisite of that incessant play of the "scientific imagination,"' which is so often found in Professor Tyndall's eloquent discourses, is *vivid* indeed, as shown by Stallo, and for contradictory variety leaves far behind it any 'phantasies' of occultism. However it may

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be, if physical theories are confessedly 'mere formal, explanatory, didactic devices,' and if 'atomism is only a symbolical graphic system,' then the occultist can hardly be regarded as assuming too much when he places alongside of these *devices* and 'symbolical systems' of modern Science, the symbols and devices of Archaic teachings."— *The Secret Doctrine*, I, 483

It will be seen that in this part of her great work, where she deals with scientific theories, H. P. Blavatsky claims that Ether, Atom, Life, Matter, and other words used by modern science, had quite different meanings when used by ancient philosophers, and as used by herself when interpreting the archaic teachings. Stallo has proved, in his *Concepts of Modern Physics*, that the attempt to explain the facts of nature on an atomomechanical theory has resulted in reducing Ether, Atom, Life, Force, Matter, etc. to abstractions. It is as though we were to observe man walking, and, by the process of abstraction, analyse him into an inert mass called a body, and a force called walking; and then say that the force of walking acts upon the inert body. In a similar way it is proved that neither mass nor force, as these words have been used in modern physics, denotes a reality, since mass becomes reduced to nothing when isolated from force; and force is inconceivable apart from mass. The atom is either a small particle of matter, in which case it is of no use as an explanation of the phenomena of matter; or else it is immaterial, in which case it escapes modern physics altogether. In short, the attempt to explain matter in terms of itself, and to regard the materially objective universe as a closed system, all-sufficient in itself and dependent upon nothing beyond, results in logical contradictions and in substitution of abstractions for realities.

Thus it is with the life-principle in evolution, or with the mind as a possible factor in evolution. Evolution is the growth of a form, under the influence of a directive force; and the attempt to identify the directive force with the form itself must result in failure. It is absolutely necessary to bear in mind that our five physical senses are but a limited means of observing nature; and that the sense-consciousness arising in our mind from the use of those senses is equally limited. Consequently the world as imagined by physicists is an ideal world, a world as perceived by the physical senses and conceived by the mind in accordance with the impressions received from those senses. With this apparatus we can study the *phenomena* of evolution, but cannot sound the causes to any great depth. To explain the movements of matter, we must obviously go behind matter, just as the steam is behind the wheels of the engine.

A much more comprehensive analysis of the realm and means of knowledge is requisite. Take the word 'matter' for instance. Physical matter is only one kind: there are other kinds. In the engine we have a subtler kind of matter (steam) actuating a coarser kind (the iron wheels).

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We can choose to denote the steam as 'spirit,' and the wheels as 'matter.' But, analysing further, we may find that the steam itself is a form of matter, and that some still subtler force or spirit works within it. And how far can we continue this process of analysis? "We know of no mind apart from body," says the lecturer. "Fatal obstacle," we reply; there may be such a thing, although people do not know it. Mind is capable of functioning in kinds of matter other than the kind we are familiar with as physical matter; but these naturally escape the detection of our physical senses. It is all very well to deny that there can be any other world than the physical world, or any other kind of matter than physical matter, or that mind can exist apart from physical matter. The acceptance of these facts does not merely rest upon proofs of their truth, but it is positively demanded by the exigencies of scientific reasoning. For an analysis of the world as presented to the physical senses results in reducing it to non-physical elements; and the attempt to define these non-physical elements as physical is both absurd in itself and necessarily futile. If matter is made of force and mass, what are force and mass?

Is it irrelevant to point out that the idea of the universe as a vast machine, working blindly, is both inconceivable and intolerable? We say not: and find ourselves unable, as most people will also, to shut out from our mind this greater question while considering the less. That *Mind* or *Soul* is the essential and final fact, that *Consciousness* is the one eternal being, seems an inevitable postulate to any philosophy, whether scientific or otherwise; and we can see in all nature nothing else than a manifestation of the omnipresent, infinite, eternal Mind or Soul. We hold that there is such a thing as Life, apart from the organisms in which it manifests; and that this is the power behind evolution, being the agent by which Mind works its designs in matter.

Whence, then, come those other factors which arise in the course of evolution, and whose origin the lecturer seems unable to trace? They are all latent in the germ; but, mark, this germ is not the physical speck or protoplasmic cell imagined by science; or, if it is, then that speck or cell stands higher than Olympic Zeus in its all-mightiness. This germ is the Monad; and Monads may be defined as atomic souls, or atoms of consciousness embodied in a form of matter that is not physical matter. It is these Monads which, descending into the physical world, promote the evolution of mineral, vegetable, animal, and man. It is the *ideas* contained in them that manifest themselves visibly in the structure and functions of the various organisms. We do not know how mind acts on matter? And yet the process takes place continually in our own being. In the growth of a human being we see an invisible thought-man gradually building for himself a physical organism and using it as an instrument.

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Mind and matter may indeed be mere abstractions, just as we have pointed out that force and energy may be mere abstractions. An abstraction, or concept, is a group of qualities to which a fictitious reality is given: as when, considering a horse for instance, we abstract the qualities of size, color, species, etc., and then deceive ourselves into the idea that these abstractions can exist apart. But we hold that mind is more than a mere concept, a mere descriptive word. It does not merely denote certain functions or states or aspects of the human machine, but also a real entity, capable of existing apart from its vehicle, and of acting upon that vehicle.

The lecturer denies that mind can interfere with the process of metabolism; but our own mental states react speedily and markedly upon our bodily functions. Alternative views are that the bodily functions act upon the mental states; and this is also true, though only part of the truth, and not excluding the reverse process. Or perhaps mind is a sort of parallel phenomenon that accompanies the metabolic processes like a spectator — “a series of mental events corresponding to a physico-chemical series of events.” In this case the mind does certainly seem a futile epiphenomenon.

He also states that living processes can be fully explained in accordance with the general laws of physics and chemistry; which many will be disposed to doubt. How explain the movement of my arm, in obedience to the thought and the will, by physics and chemistry? How explain how the picture on my retina becomes translated into vision in the optic thalami? The mechanical formulas of physics reduce to a question of *attraction* and *actio in distans*. Could we have a better instance of what Stallo calls the “reification of concepts”? Attraction is a concept, a word denoting something that happens. And we forthwith invent a force or entity under the name of Mr. Attraction and say that he pulled the apple down on Newton’s head, or that he causes one atom to follow another when a string is pulled. We cannot really find a physical explanation for the simplest phenomenon, unless we are content to assume the first and most important steps in the process. After that, all the rest is of course easy enough. To take another instance: what is the physical or chemical explanation of the way in which a tree sends out a root thirty or forty feet long after some water below a dripping hydrant?

If things are fully explained by physics and chemistry, it is unnecessary to call in other aid to explain them; but contrariwise, if they are not so explained, then it does become necessary to call in other aid. And Theosophy, going back to more ancient teachings, shows us the existence of the astral body beyond the physical; and inquirers are recommended to study that subject and see how it explains many difficulties. It is this

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astral body that serves as one of the links between mind and body; but there are other links. And mind itself is a word that stands for a whole category of different things. Modern scientists are mostly unaware of the fact that the literature of ancient India contains vast and innumerable treatises on the various principles in man and the various forces and states of matter in nature, the study of which presents the problems of science in an entirely new light, and shows us that other and profounder students of nature than ourselves must have devoted centuries — nay, millenniums — to the most exhaustive research in questions which we are but recently touching with a novice's hand.

Let us bear in mind that, as H. P. Blavatsky says in *The Secret Doctrine*, we cannot get direct knowledge of states of existence beyond the physical except by acquiring the use of senses beyond the physical. Which leads us back to the ancient aphorism that self-knowledge is the basis of all knowledge. We cannot cram the universe into the limits of our present restricted observational and conceptual powers. So we must be content with relative knowledge and postponed explanations, until such time as our own evolution shall have brought us better means of perception and a larger conceptual scope.

Perhaps these remarks will not seem so strange as they might have done some years ago; for now we have the theory of relativity prominently before our minds. We have now influential authority for the belief that what we *call* the universe may be only one particular aspect of the universe, the universe as it looks when viewed by the corporeal senses and conceived under the mental form derived from the use of those senses. The real universe may be something far different — nay, must be. What we have been calling space, time, place, motion, etc., are relative terms — mere local prejudices, as it were. Our yardsticks and scales work famously on earth, but will not do to measure the stars with. This is just what Theosophy has been saying for years.

There are various planes of consciousness and of perception in man; and various planes of objectivity corresponding thereto. Of these the physical plane is only one; and the knowledge sought by students of evolution goes beyond the capabilities of that plane. In evolution, Theosophy sees the Monad working its way upward through the kingdoms of nature.

“‘Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man.’” — *The Secret Doctrine*, I, 619


“MONAD. It is the ‘unity,’ the ‘ONE’; but in occultism it often means the unified duad, Âtmâ-Buddhi, or that immortal part of man which, incarnating in the lower kingdoms and gradually progressing through them to man, finds thence way to the final goal, *nirvâna*.”

— *The Key to Theosophy*, Glossary

“SAVING CHINA”

KENNETH MORRIS

“I believe that the social institutions which have grown out of the Chinese philosophy are nearer to the truth than ours and therefore morally superior; and believing this, I ask myself . . . upon what grounds and to what purpose we persist in endeavoring to impose upon them, not only our mechanical inventions, but our political panaceas and our conflicting creeds.”

O writes Mr. J. O. P. Bland in an article on “Saving China” in a recent number of *Asia*; his conclusions, as thus summed up, are likely to be those of any real student of the ideas on which Chinese civilization was built. It remains to be seen whether our western brand of culture can stand the test of time as the Chinese one has done; in a couple of thousand years we shall be better able to judge. Meanwhile we are presented with the spectacle of Christian civilization, not yet seven centuries old, shaken to its foundations and gravely threatened. Founded as it is on the system of separate nations each with its own interests and the right or duty to pursue them with ruthless selfishness,— can any thinking person believe that anything but the rise of new ideas can save it? Save it? Even one may doubt whether that is desirable: change it altogether, into something in which moral and ethical standards have a part; that would be more to the purpose.

It is true that in the three religions of China, as they have reacted and interacted upon each other, can be found the finest instrument for human happiness and cultural stability of which history holds record; and that this instrument, working through the very imperfect stuff of human nature — not essentially different in China from what it is elsewhere,— has accomplished marvels. It is also true that in the West there has been no such instrument. The teachings of the Confucius of Christendom, which are to some extent to be found in the Gospels, were carefully obscured in the centuries following his death; and a dogmatic system which bore no relation to those teachings was foisted upon the public, or the churches, in their place. Consequently, when Europe was ready to emerge from barbarism, in the thirteenth century, and to accept and adapt civilization from the Saracens who were then its sole custodians in the western world, there was no moral or humanizing basis on which that civilization could be erected; and all enlightenment and ideas that tend thereto have had to grow since in the teeth of furious or subtil opposition from the religious. Whereas in China the sane and beneficent wisdom of Confucius, which he spent fifty years or so in guarding against degeneration into dogmatism, provided a stabilizing element in the racial life; which the mysticism of Laotse and Chwangtse could then kindle to heights of

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imagination, and later the supreme philosophic spirituality of the Buddha, and of Bodhidharma, entered in, mingled its forces with the other two — or found the ground prepared by them — and produced the wonder that Chinese culture was during its life-cycle: the fairest blossom of human endeavor that history remembers.

All this must be admitted; no thinking mind, viewing the facts unprejudicedly, could deny it. And yet we see China in need and trouble; and lacking something, so far, with which she could put her house in order. It is, if you go far enough back, an idea: it is an idea that she needs. Ideas have potent force; let them appear, and they can call up the men that redeem things: call energetic souls into incarnation. For *idea* we might say *inspiration*. Now the West has brought nothing you could dignify with the name of idea or inspiration to China: on the one hand the puerilities of Churchistic dogmatism; on the other, the deadly materialism and mechanicalism of science; neither of these touch the main issues of life, or come anywhere near the human Soul and the beauty that flows into the world from within and from the Spirit. The race-mind of China was trained ages since, by Laotse, by Confucius, by Bodhidharma, to higher levels; and though it is asleep now, it cannot be wakened responding to such calls.

Yet the old ideas are no longer potent to awake China. They ran their cycle, and produced the glories of Han, of T'ang, and of Sung; when the Mongols came, their cycle was ended so far as China was concerned. Over a century later, imported to Japan, they were capable of waking new splendors there; but in China, when the Mongols were expelled and the Mings took the throne, the inspiration that had lighted Sung in the eleventh and twelfth centuries, could produce in the early fifteenth only a short and factitious glow; which since then has been progressively expiring.

Now the West, all unawares, stands in just as great need of a new idea or inspiration as China does; neither dogmatism nor machinery can save us, as we ought to know by now. The old Chinese ideas, planted anew here, might do it: balance and sanity, which is the essence of Confucianism; imagination, which is the essence of Taoism; spiritual insight and devotion, which is that of Bodhidharma's Buddhism. And these same ideas, given a new force and sanction, dressed to look like new, are what might save China; the essential thing is that they come as new, and probably from abroad.

'Chinese' ideas, we say; but it is only a manner of speaking. So ideas be true, they are not Eastern nor Western, American nor Chinese, but universal: they flow from the deific Center of Things, which is also within the heart of humanity. The ideas that woke Greece came from

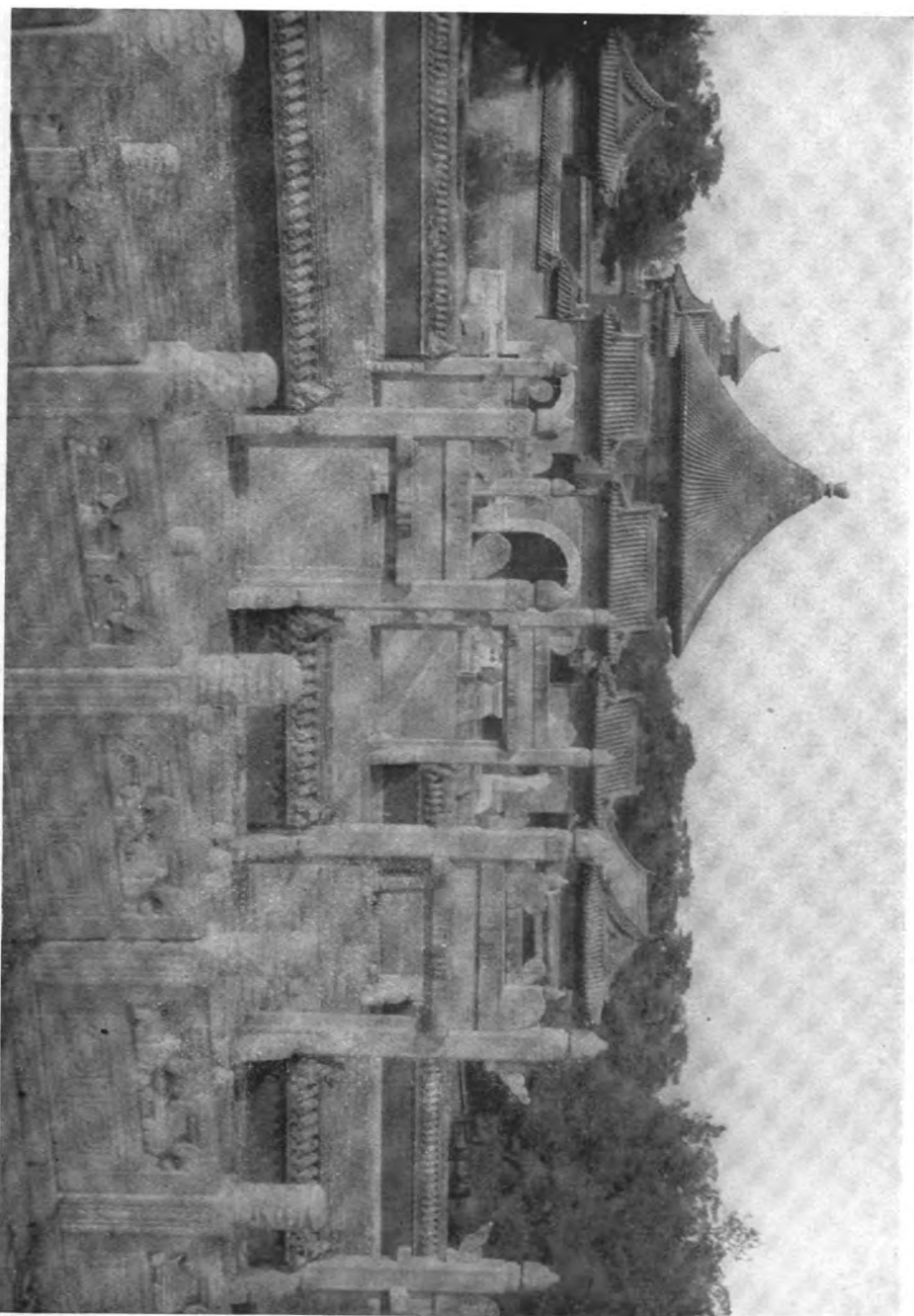
THE THEOSOPHICAL PATH

India, Persia, Egypt; though we have been used to thinking of Greece as an originator, she only transmitted — leaving her own mark on what was given her, of course. This is what each civilization has done in its turn; even the Chinese. Confucius knew; he transmitted; he originated nothing; that was his claim. And Tao was before Lao-tse, and Taoism; and the Buddha himself but handed on the doctrine of the Buddhas that were before him. And when some three centuries after Confucius, China awoke to her first strictly historical period of splendor, it was a breath from the Western World, largely from Greece through Gândhâra and the Greco-Buddhist civilizations of Mid-Asia, that played a great part in awaking her; modifying her art, and (probably) displacing her ancient music with Greek music. Later, the T'ang and Sung splendors arose from a quickening of Chinese genius by contact with Indian thought: this time the highest thought the world has known, the Esotericism of Bodhidharma. So that if there is to be a new quickening, all historical precedent would point to the likelihood of its coming from abroad. Many write of China as if she had been isolated from the beginning of time; evolving her own culture unaided, which served her well enough until it came in contact (in the nineteenth century) with the more vigorous culture of the West. The laws of history are universal; and the fact is that, like every other seat of civilization, China has been quickened into splendor time and again by contact with the world without.

She will be again; unless the one alternative possibility should happen, and the race of four hundred millions should be wiped out by cataclysm. For supposing she were conquered now, and passed under foreign domination, what difference would that make? Such things last a few centuries; the four hundred millions would absorb the conquerors, after perhaps catching the quickening from them that they need. What a little incident in history now appears the Moorish occupation of Spain; — and yet it lasted for several centuries. And for three hundred years the English held a great part of France; and for nearly four, England was a province of Italy.

So then, the call is for the Idea. The best Chinese minds know this well; they grope for it; they look to the West for it; they know that the things the West has so far offered will not serve them. Where then is it to be found?

H. P. Blavatsky brought it to the West, from the East: in a sense from China, because it was in T'ang and Sung China that the last great evolution of Theosophy as a force for racial inspiration and redemption took place: it was there that Bodhidharma's Dzian system blossomed and fruited; as old as mankind really, it was Chinese in its last manifestation. She planted it in the West, where it is working slowly to the end of Western regeneration; where it has become Western, taking on a new color from



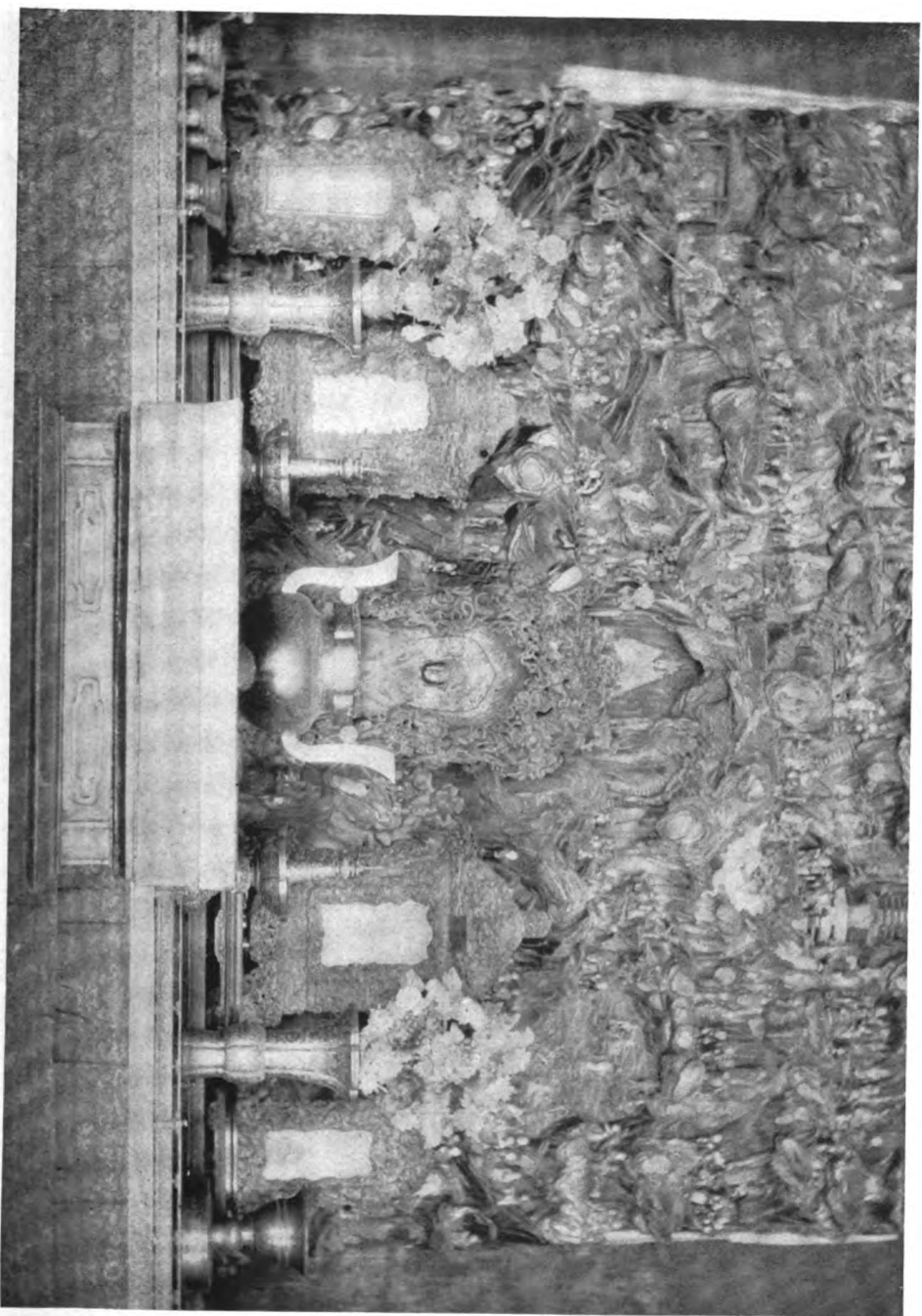
THE TEMPLE OF HEAVEN. PEKING

Lomeland Photo & Engraving Dep.



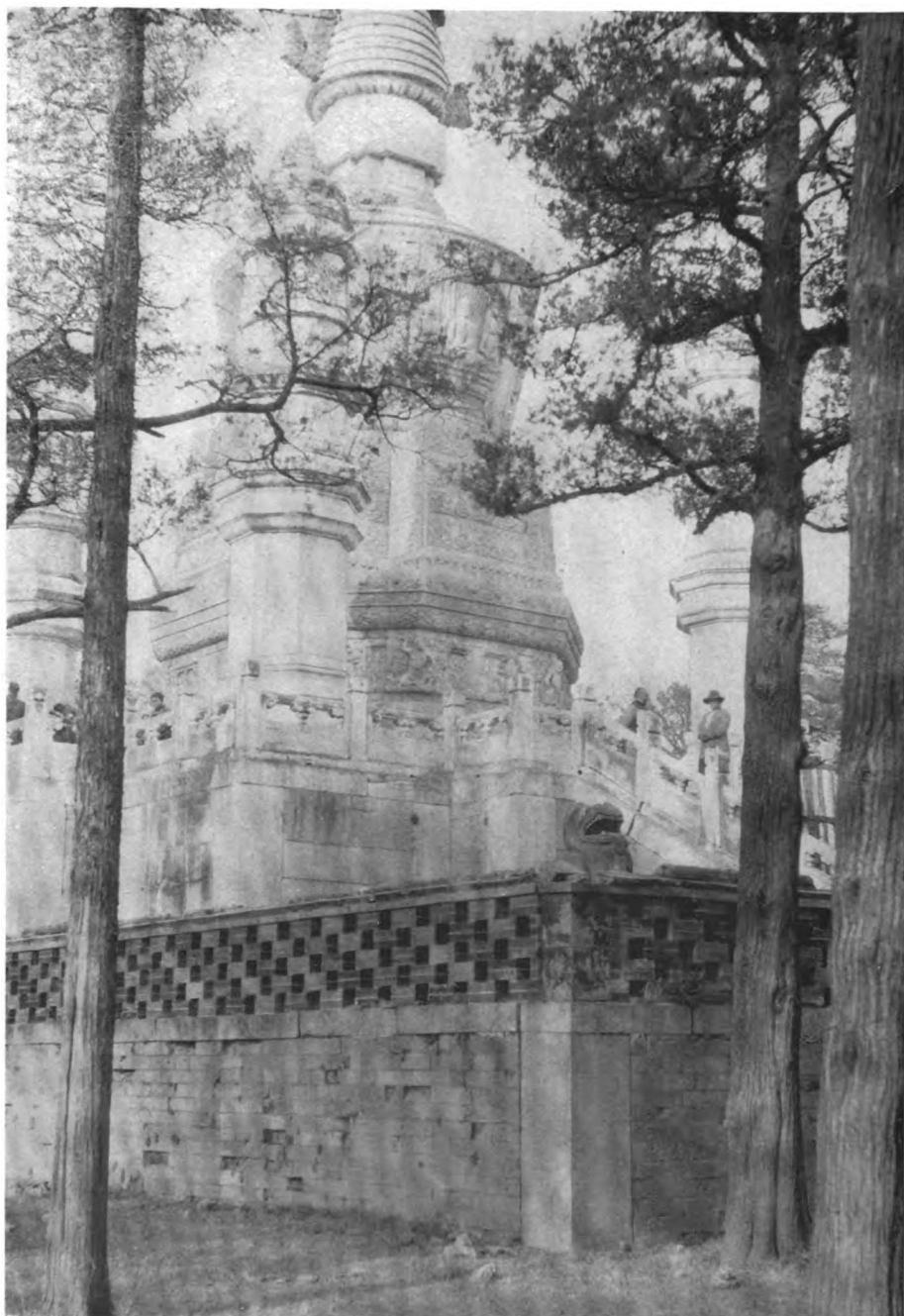
Lomeland Photo & Engraving Dept.

BEAUTIFUL TILING ON A TEMPLE NEAR MUKDEN



ALTAR OF A BUDDHIST TEMPLE. PEKING

Lomaland Photo & Engraving Dept.



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THE YELLOW TEMPLE, PEKING


RELATIVITY AND THE SHIFTING VIEWPOINT

Western minds, just as in T'ang and Sung times it became Chinese. Since its coming, we have seen the old dogmatism of Christendom discredited progressively, until now no educated person believes literally in the trash that most middle-aged men were taught in their childhood. We have seen, too, Science driven inch by inch from the crass materialism of the last century; and these things are the result of having a really spiritual system of philosophy at work in the world.

It will meet the needs of China; because it touches life at every point, illuminating art, science, and religion alike with its spiritual splendor. This is what China wants; it is what her best minds are feeling after. Reconciling all that was of value in her old civilization with all that is of value in the new civilization of the West, it will form the bridge over which the life-forces can pass into her.

RELATIVITY AND THE SHIFTING VIEWPOINT

E.

 IN a current magazine is a map of the world, from which we learn that that region is in the form of a rectangle whose length and height are as three to two. All the center and most of the rest is occupied by the blue sea. In the northeast corner is a white country called the Dominion of Canada and United States. In the southeast corner is another land called Peru and Argentina. The northwest is occupied by China and Siberia, while Australia, the Dutch East Indies and other islands disport themselves in the southwest. Kipling says that East and West shall never meet. He must have meant West and East, for everything is reversed in this map. Howsomever they do meet along the top, near a place called Alaska and the Arctic Ocean.

We have been so long accustomed to view the world from some point in mid-Atlantic, whence the Orient is in the East, and the Occident in the West, that it is quite refreshing to have this new map, where the viewpoint is in mid-Pacific, and the Orient and Occident have changed sides. It goes to show how our ideas are colored by custom, and what a difference might be made if maps like this were hung up in our schoolrooms instead of the familiar ones. It might shock a Westerner from California to be told that he must travel some eight or nine thousand miles further west to get to Tíbet. But it makes a difference which way you go round. By traveling continuously in one direction, you might get westerner and

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westerner, while an equally continuous voyage in the opposite direction might orientalize you indefinitely. The earth has a north and a south, which can be relied on to stay put; but east and west are not places but directions.

The idea suggests itself of a new world, grouped round the Pacific as the ancient world round the Mediterranean; while the old world, with its familiar continental countries, recedes into the invisible background.

CO-OPERATION AND COMPETITION

R. MACHELL



THEOSOPHISTS are often spoken of as dreamers because they uphold the ideal of Universal Brotherhood and dare to maintain that brotherhood is a fact in nature, in spite of the conflict that continually rages among men, periodically devastating and depopulating the earth. No doubt the truth of the Theosophical position would be more evident if history were studied in a more intelligent manner, and if our history were more complete. Our education is so shallow, our history is so insufficient, that we do not realize the fact that what we call history now is no more than the very sketchy report of the latter end of one civilization.

If we had access to records of earlier periods we might learn that this long age of conflict and unbrotherliness is but an episode in the sweep of successive ages, preceded by one of general enlightenment, in which superior men were recognised as spiritual teachers, and were chosen as the leaders of civilization. The general condition of humanity would be one of Universal Brotherhood, as the good of the individual was seen to be dependent on the good of the whole race.

Such an age was called a golden age; and true history would reveal to us the fact that ages of gold, of silver, of iron, and so on, have succeeded one another cyclically for millions of years. Could men realize that the present discordant state of life on earth is not the only possible state, nor the eternal and unchangeable condition of human existence, surely there would be less pessimism in the philosophy and religion of mankind; and there would be a greater possibility of passing through the dark ages, when they come, without the utter devastation that in past times has generally obliterated historical records along with the civilization that they referred to, and of passing intelligently from a dark age to a new era, just as we pass without disaster from night to morning. True,

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there are individuals who 'turn night into day' and who pervert their own nature in the process. And it is true that nations and races of men have done the same, making the dark age of their history a hideous debauch of violence; so that when daylight comes again they are entirely unfit to profit by their opportunities, and to enter intelligently upon the new day, or the new golden age.

Our education has not given us a clear understanding of our true position in life, nor of the purpose of our living; because it has not taught the continuity of life and consciousness. It has taught men to believe that there was practically no past nor future for them; for the future it offered was simply unthinkable, an eternity of bliss, or suffering, or else oblivion.

Not understanding the continuity of evolution and the cyclic recurrence of ages, men naturally considered the ideals of the passing period as adequate to the needs of the coming epoch. So when the dark ages should have passed they were given a new lease of life by the perpetuation of ideals that had outlived their usefulness. And thus it comes about that men are now trying to reconstruct their shattered civilization with the explosive materials that destroyed it.

Theosophy is the science of life, the philosophy of life, the root of all religions, arts, and sciences. It is the Universal Light. It is the root of Universal Brotherhood. It is the eternal foundation on which alone can be built a true civilization.

The destructive forces are marshaled under the banner of self-interest, self-indulgence, self-aggrandizement, competition, rivalry, individual and national greed of wealth or power; and they belong to the dark ages, when civilization has fallen into decay and the leaders of humanity have for a time withdrawn, and have become a mere tradition to be perhaps worshiped as gods, but no longer able to lead their worshipers to the light, because the dark age has come upon the earth and men cannot shake off its influence.

Pessimism is a characteristic state of mind during these dark ages; so much so indeed that to some it appears to be itself the cause of darkness. This was the teaching of at least one very ancient religion of which some few teachings have survived, as for instance those contained in the book of the wisdom of Brunhilda, which is more or less incorporated in the Eddas, and which is supposed by some to be of immense antiquity. There it is taught that the blossoming of earth is due to the noble deeds of men and to their great-hearted hopes; while the dark ages 'when the tide of the world runs back,' are due to the sloth and cowardice of men, and to their cruelty, meanness, and treachery.

Those fragments of forgotten wisdom breathe the joy of life, and

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courage, such as men feel who know their own divinity, men who have looked upon the gods as kinsmen and lived accordingly.

When we are able to get a glimpse of ancient history, whether in India, in China, in Egypt, or in Scandinavia, we find indications of a succession of ups and downs, dark ages, when the destructive forces ravaged the earth and barbarism took the place of civilization; or golden ages, when all the earth was of one tongue, when gods and sages walked the earth, and when the doors stood open between the various worlds of devas, gods, and men. The fragments sometimes seem contradictory to those who believe that human evolution is a steady rise from savagery to civilization: a theory that is contradicted by observation, experience, and tradition; all of which point to cyclic rise and fall; the turning of the wheel, the passing of the golden age, the prophecy of its return. Growth and decay, with periods of repose varied by times of fierce activity: constructive ages followed by periods of reckless destruction. Then ages of slow recovery, and the rebirth of a new race with a new civilization, new as the season's flowers are new.

The contemplation of the endless turning of the wheel of life would be appalling if it were not for the deeper understanding of man's nature and his power to rise above the wash of the current and from the height of his divine inner nature watch the swirling torrent of material existence.

In the old myths, the gods came down to earth and mixed with men, inspiring them with high ideals of art and science and spiritual wisdom. A simple allegory of man's duality: the divine man incarnate in the human animal, instructing it and teaching it to be the leader of the lower kingdoms; and then withdrawing for a while, according to the invariable law of nature, of alternation, from day to night, from activity to repose, from growth to decay, and so on; the pulse of nature throbbing ceaselessly maintains the changeless change of all that is. For the one unfailing law of laws on earth is change.

Man, being dual, and being generally unconscious of his own duality, rebels against this law of nature, seeking continually to stamp the changing matter of the earth with the seal of permanence that is the attribute of supernature, in which his own soul has its home: the heaven of the gods, with names as numerous as the languages on earth.

In the darkest age man learns to look upon himself as a worm, a creature crawling on the earth, with thoughts and aspirations worthy of a worm. That is because the divine man is not on earth. He cannot use a body that has no higher aspirations than to be a worm, to glory in its baseness, making a religion of its degradation. The man who is conscious of his own divinity will say as the anointed: "I and my Father are one."

The divinity of man is no new teaching; and yet it is new to the man

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who thinks that this dark age is the first that has ever fallen on the earth. The essential divinity of man may seem a mere dream to those who have quite lost touch with their own souls, and who have come to deny their own spiritual existence. Yet it is the one theory that will explain to a man the deeper and more intimate experiences of his own inner life. If a man will study himself as a living conscious being, and not as an intellectualized theory, he will be forced to arrive at a belief in his own soul, even though his brain may try to put him off with a substitute, a verbal formula.

So too the brotherhood of all that lives is a vital reality that, in some form, is a necessity of thought if one is to find an explanation of the more intricate problems of life. The Theosophist accepts it as a fact in nature and as a foundation on which to build a system of daily life. Those who have lived at Point Loma and who have wholeheartedly accepted the ideal, and who have conscientiously applied it to their own lives, know that it is the perfect rule of life, making all industry efficient and all work beautiful. It finds its practical expression in co-operation, and crowns co-operation with the diadem of universal sovereignty: for the sovereign ruler of the universe is the Supreme Self, whose individual rays are human egos conscious of their power to rule themselves.

The word co-operation is not unfamiliar nowadays, but alas, like all other words it has lost some of its beauty from association with unworthy companions, notably the words gain and profit, which in themselves are enemies to true co-operation.

The keynote of a commercial system, during the dark age, is competition; and if co-operation gets a hearing and a little chance to show itself, it is as an accessory to competition.

The essential idea in co-operation is the subjection of individual interests to the good of the whole. But, under a commercialized civilization, it becomes merely a means of intensifying competition by enlarging the power of the competitor: the individual hoping to gain more profit from the arrangement.

The idea of profit is a getting, while the ideal of co-operation is a giving. True, he who gives without thought of profit grows rich in other ways; but not if he gives for the sake of what he may get from the gift. His giving then is but an investment, that may bring interest of the ordinary kind, but it is not truly given.

So too co-operation should be the natural expression of a fact in nature: the fact is Brotherhood.

In times of great danger a low form of brotherhood is felt and men get together to co-operate for self-defense, but the fear that impelled them will color all they do and make the results of their labor no blessing to the

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world; for the fear was selfish, and the purpose of the co-operation was selfish; that is to say it was an enlargement of self rather than a renunciation of personal interest.

Co-operation knows no bounds; it is not the assembling of a multitude of personal ambitions into a monster-self bent on the destruction of some other monster. It is a natural response to the heart-beat of the Universal. It is the perfect sympathy that recognises all living things as members of one family, and that intuitively perceives the fitness of things, co-operating with nature and with man in the accomplishment of evolution. There is a co-operation in the apparent struggle for existence that seems to reign in nature.

The poet, who senses the underlying harmony, I think, is nearer to the truth than the pseudo-scientist, who tries to force the whole operation of the natural world into a narrow scheme born of the imagining of some soulless intellect; and then refers to this theory as if it were a law of nature, and urges people to arm themselves against their fellows and to regard all men as potential enemies. Such are the ideals of the dark ages. How long shall they endure? Probably as long as men choose to shut their eyes to the light.

We are still living in the dark ages, and all our ideals are clouded: but it may well be that the dark age is after all man-made; and that it is man's place to end it.

When I read the wise talk of some of our would-be legislators who have pet plans for remedying the darkness of the age, I sometimes see a picture of an old woman with a mop and pail trying to clean up the darkness, convinced that if she could but fill her pail with it she could begin to get rid of the gloom that fills the house, not realizing that it will still be dark until she opens the shutters that keep out the light. Many reformers are doing just about that.

The only cure for darkness is more light. The sun is rising now, and it is time to open up the house and let the daylight in. Theosophy is accessible to all. There is no need to think about the darkness if the light is allowed to shine in. Theosophy and Universal Brotherhood are like the sunlight. When the sun is up we have no more need of candles, for a while. And those who have found Theosophy know that there is a land of light to which the path is always open, even when darkness is over the earth. But now the day is dawning. H. P. Blavatsky called her magazine *Lucifer* — the 'Light-bearer'; she was herself a herald of the dawn and it is time that we should open our eyes and hail the coming of the day.

Theosophists are not mere dreamers when they talk of universal

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brotherhood. They have seen the light of day and know that the sun is surely rising. They know that what the world needs is faith in the reality of universal brotherhood, and in the possibility of universal co-operation for the greater good of all humanity. The new day is dawning, and many have seen the first faint flush in the sky, but fear to trust their sight. They have so long struggled for existence, and treasured the ideas of competition and personal advancement, that they are afraid of brotherhood, which seems to them equivalent to social suicide. They have tried to use brotherhood competitively, and so have perverted it, not realizing that the truth is universal, and that co-operation must include all or cease to be true to Nature.


The so-called brotherhoods, that have existed in all ages, were not universal: they were more truly corporations, or aggregations of individuals, who pooled their separate interests for a purpose that was not universal but particular.

The Universal Brotherhood is not a pool of personal interests for the benefit of a corporation; but an expression of a fact in nature, which must be recognised as a fundamental principle in any scheme of reorganization that hopes to be of permanent benefit to the world.

Men's personal interests will change their character when this great principle is generally recognised. And nationality will have a new significance when universal co-operation is the basis of their intercourse. And this must come about, or else our civilization will go down in ruin. The struggle for existence will be crowned by the survival of the fittest; and the fittest to survive in such a struggle will be the brute. Shall it be so?

SCIENCE AND IDEALISM

T. HENRY, M. A.

 HE question whether men of science should lend their brains to the invention of means of destruction in war having recently come up, it is gratifying to find that the President of the British Association, Sir T. E. Thorpe, the celebrated chemist, has definitely set his face against it. From his presidential address we select the following quotations:

"The spectacle of the most cultured and most highly developed peoples on this earth, armed with every offensive appliance which science and the inventive skill and ingenuity of men could suggest, in the throes of a death-struggle, must have made the angels weep."

"Civilization protests against a step so retrograde. Surely comity among nations should

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be adequate to arrest it. . . . The moral sense of the civilized world is not so dulled but that, if roused, it can make its influence prevail."

"An educated public opinion will refuse to give credit to any body of scientific men who employ their talents in devising means to develop and perpetuate a mode of warfare which is abhorrent to the higher instinct of humanity. This association, I trust, will set its face against the continued degradation of science in thus augmenting the horrors of war. It could have no loftier task than to use its great influence in arresting a course which is the very negation of civilization."

In connexion with the above we may notice an article on 'Scientific Idealism,' in the *Scientific Monthly*, by Dr. William E. Ritter. The writer deplores the decay of idealism, and asks what justice there is in the accusation that science is largely responsible for that decay. He admits the shortcomings of science in this respect, but seeks to exculpate science and lay the blame elsewhere. And it is to the scientific spirit that he looks for a remedy. Thus he seems to resemble some Christian apologists, who hope to see their cherished religion come to its own aid; and, like them, is forced to admit, by implication at any rate, that behind all systems stand the intelligence and conscience of man himself. We give a few quotations.

"In all ages and culture stages of the past, imaginarily perfect conditions of life have been among the most compelling motives with humanity. These imaginings have been near the heart of all the great religions and all the great philosophies of the world. . . . But what has come of it all?"

And he points to the state of the different countries today as compared with the first half of 1914; adding:

"Surely there is ground enough for the supposition that realism, a realism as stupid and brutal as Satan himself could rejoice in, has at last established its full claims — that idealism has departed from the earth wholly and for all time."

And for a large share in this, many people blame science. It has not only concentrated energy on the material, but has entered the domain of philosophy and besieged the very citadel of idealism.

"Copernican astronomy, Lavoisian chemistry, Lyellian geology, and Darwinian biology have united in constructing so solid a foundation for a realistic philosophy of all life that the time-honored superstructure of idealistic philosophy is doomed to collapse and ruin."

But he denies that science is so destructive an enemy to idealism. In so far as it has injured idealism, it has done so unwittingly. Nevertheless, in doing so, it has committed a terrible error. And in searching for the cause of this error, he maintains that science is really idealistic, and more truly idealistic than is much of the 'pseudo-idealism' of speculative theology and philosophy. Why then has so noble a pursuit as science produced or allowed such deplorable results? It is because of some tendency that has dragged science down. And this tendency he finds to

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have been prevalent throughout human history, in the form of a characteristic in man himself, which causes him to pervert all his best privileges to his own woe. Man has prostituted religion, art, every form of culture.

But he sees the remedy in that very power which has so often been lent to human woe — in the human intelligence.

But how can scientists develop such an ethic? By insisting upon the *facts* which nature, including human nature, presents. Scientists still show doubt as to the value of facts. Some speak of the laws of nature as if these were above and beyond the facts of nature; and, to them, laws are the essence of truth, while facts are mere objects of sense.

Science is encountering criticism as being unmindful of the spiritual welfare of man; but its real fault lies less in its being materialistic and mechanistic than in its belittling of what is greatest and best in human nature. Nature herself demands that personality shall be recognised and respected; and the objection to the mechanistic philosophy is that it has no place in its scheme for the personality, and therefore no place for life itself: a dead horse would be more interesting to it than a live one.

Thus far the author. He pleads for the acceptance of personality as a fact, and considers that the duty of science is to use man's intelligence in discovering and defining the natural laws — *i. e.* the moral laws — that pertain to human nature. It is a perverse spirit in man, it would seem, that has got behind science and misused and degraded it; and man must evoke his better spirit to reinstate both himself and his science. This better spirit may be called by various names. It suits present purposes to call it Intelligence.

Surely Theosophists have often said much the same. They have never ceased to urge people to seek the source of strength and light within, in the infinite resources of the divine part of human nature. When they have found fault with science or with any man of science, it has been done in the spirit of H. P. Blavatsky: that of vindicating science itself and laying the blame on its misuse. Science is really idealistic, says the writer; and Theosophists have said that Science is a name of highest honor, standing for Wisdom and Knowledge; but, like other honorable names, used as cloak for a multitude of sins. The name may be used to buttress up all kinds of theories and policies and persons which need more countenance than intrinsic merit can supply. So illustrious a name as Christianity has been made sponsor for the most infamous deeds, as history shows; and one imagines that even today barbarities may be perpetrated under the shield of the scientific reputation.

Man has misused his intelligence, then. And to his intelligence he is to look for aid. What confusion! There is call here for a better analysis of

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human powers and faculties, if only that we may distinguish the intelligence which man has abused from the intelligence that is to save him.

The article is part of a general prayer for higher ideals: it is a scientist's part of that prayer. That prayer goes up from a thousand hearts, voicing the woes of all the things man has degraded — religion, art, every form of culture. Each voice champions its own darling: here the champion of science pleads for science. Science has erred and strayed and grievously sinned; but surely there is mercy; surely for the sake of ten righteous men it may be saved.

But it must be more truly scientific than ever it has been before. It must adhere more closely to its own method. It must stick to facts, and nothing but the facts. And the personality of man is a fact, which science has been ignoring in its scrutiny of that personality's numerous vestures. This comes pat in days when weighty names are rocking the whole substructure and framework of physics; and telling us that the universe we have been studying is a huge abstraction built up out of hypothetical elements, just as a cube is built up of impossible lines and points having little or no magnitude. The profoundest philosophies have reduced the entire universe to Person and Non-Person, a pair of units springing from an original Nonentity. And truly there is little enough left of man when you subtract the element of self. We can examine things in our laboratories ever so minutely, and we can find out what they are made of; but we never shall find out what what they are made of is made of; because everything must be made of something else. Behind all forms of energy, all qualities, all manifestations in the sphere of physical objectivity, we have to find Mind; and this in its turn is an attribute of Self.

It is man the Person that science must study, then.

And that system of natural ethics, which is to constitute the real moral law, superseding all shaky conventions and false lights — what of it? The phrase has to be used cautiously — this side up, with care; because it may mean different things. It may mean that we are to trust to the laws of chemistry and physics, and seek salvation in molecules and germ-plasms, leaving such things as honor and duty to a despised past or a ridiculed middle-class Grundyism. But this is not what the writer means. He does not mean that natural laws are to pull ethics down, but that ethics is to pull natural laws up. He means that we must take a more liberal idea of what constitutes natural laws.

But how can we find a formula by which science can follow the lead of human aspirations, and yet pose as the leader thereof? This difficulty is the same as what we have often found occasion to criticize in Christian apologists — they want to keep up with the procession, they do not want to be left behind, but yet they want to be with the band in front. How

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can we hitch our wagon to Pegasus and yet keep it down to earth? Idealism may be very desirable, to keep us from falling behind and losing credit; but what if it should bear us aloft into aerial regions where our feet will find no hold?

What has faded from sight during the periods of recent history has been a something which the ancient Grecian teachers used to call *Sophia*, an all-embracing wisdom and knowledge, standing above both religion and natural science and inspiring both, related to conduct. Its pursuit entailed freedom from sensual indulgences and a degree of purity and efficiency, moral, mental, and physical, to which the ordinary man does not attain. Modern ideas, on the contrary, permit and even promote freedom in the pursuit of such pleasures; and the pursuit of knowledge is not considered as entailing any sacrifice or any special purification of life and habits.

It has been the mission of Theosophy to insist on the importance of *Sophia*, divine wisdom, and to remind man that he is *essentially* a divine being. His mind is dual, by reason of its position midway between the divine and the animal, so it may take a tinge from either. When the intellect becomes enslaved and deluded by the selfish passions, it leads man astray, whether in religion or science or anything else; and hence the decay of idealism. We certainly do not need to try and throw away our intellect; but we do need to wean it from certain evil associations and to ally it with lofty and impersonal motives instead of making it the minister of base tendencies.

One hears talk of science being disinterested and exempt from all ethical questions. But it seems evident that, if the world is composed partly of people who are neutral and partly of people who exert a downward influence, the general movement will be downward, from want of any force to balance it on the upward side. Thus it is that science, however neutral and impersonal in the hands of its votaries, finds itself made the minister to greed and violence of various sorts. There must be some body of people ardently engaged in the pursuit of high ideals, and to whom questions of daily life and conduct are of primary importance. Thus alone can science, art, religion, all, be given an upward tendency.

It is the claim of Theosophists that the principles which they embrace are applicable to every department of human interest and activity, elevating science, art, music, and all other pursuits. And this because Theosophy inculcates the essential divinity of man, and makes it so real to people that their whole life is changed thereby. In Theosophy, therefore, and the ideals which it so successfully inculcates, we see the future hope of science, as also of the other concerns of human life.

THE SLOGAN OF THE WORLD

S. H. M. BYERS

LET us have peace — the world is tired
Of killing one another,
Or only making graves for him
Whom God has made our brother.

Let us have peace — the time has come
When men, no longer cattle,
Will solve their wrongs in Parliaments
And not in bloody battle.

Who loads himself with ships and guns
To keep his neighbor steady
Will find his neighbor, like himself,
Is also getting ready.

There is no recompense for war —
Hate is its only guerdon.
Look at the nations staggering now
Beneath its cursed burden.

Blind is the nation now that builds
Its war machines the faster,
And cursed its fate, for it will bring
Another world disaster.

Disarm 's the slogan of the world,
Oh, hear the bugles playing!
They play for peace, and not for war,
For love and not for slaying.

Then hail to him who led the way
And hail to every other
Who sheaths the sword this better day
And calls his brother BROTHER.— *Selected*

HAS WOMAN FOUND HER TRUE WORK?

GRACE KNOCHE

"I should like to see women shine in this twentieth century. I think they have a great deal to do."—KATHERINE TINGLEY (in an address delivered at Isis Theater, San Diego, February 20, 1911)



WORK is one of the keynotes of reconstruction, and the world has so much work waiting to be done that the mind falters in attempting to traverse the field. As to woman, she is more eager to work and more competent than ever before, while she is, in addition, practically free to do so. Yet the world's really needed work is not being done except in a limited way, more especially that phase of it that woman is by nature peculiarly fitted to do, for the care of the sick, the orphaned, the bereaved, the little outreaching child, and in its most tender and spiritual aspects the teaching-office, have been woman's classic work throughout the ages. Rightly so, for the mother-levels of her nature are levels of nurture, protectiveness, compassion, light-giving and care, and one evidence of this is that when woman reaches to them she finds that inner rest, that spirit of confidence and contentment, that one's true work invariably brings. We have only to look about us, however, to see that woman has not attained this happy and natural state—woman as a whole, that is, for there are sublime exceptions always—and the simple fact stares us in the face that between woman, so energetic, so creative, so willing and now at last so mentally alive, and the work that she is by nature supremely fitted to do, a disheartening gulf is fixed. Some wheel in the human machine has slipped a cog, or woman and this needed work could be joined; the great gulf could be bridged. The problem is becoming such a serious one that time spent in considering it should not be grudged.

Many are saying at the present time, however, "There is no longer any question as to 'woman's work.' While man has been fighting, woman has been taking over his territory as the only way to keep the world's work going, professions, vocations and all. Her 'sphere' is now the world"; and others, "There is no longer a 'woman question' but only the human question." All of which is very specious and in certain aspects true, but is entirely beside the point, for even if woman could absorb man's work and his 'sphere' and all its prerogatives (which we debate), and could perfect all his virtues and open his last secret-box of knowledge, she would still be *woman* at the end of the road, not an improved man. We are not dealing with fixed stars or a mathematical equation, but

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with living, pulsating universal Law, and with that old forgotten factor, the human soul.

There is an issue, therefore, and it is not clearing the air to evade it. Questions of woman's work and her true position are constantly to the fore, and they have not as yet been answered nor will they dissolve away. A very little thought will show that the question: *Has woman found her true work?* is tremendously alive, with worlds of warmth and tenderness hidden within it, and with other worlds of danger and misconception beneath a tangle of outer appearances. For while woman's work and her capacities may overlap man's, and may (viewed superficially) even duplicate his up to a certain point, beyond that point they are distinctive. There exists a special field whose soil can be worked only by woman's hand, and failing of that, must lie fallow. Her distinctive functions with respect to physical life have their analogies in the creative aspects of both her mind and soul. "Everything in nature has to be judged by analogy" says H. P. Blavatsky, and the old Hermetic axiom, "As above, so below," has echoed down the ages. Analogy is one of the great keys to knowledge, in the Theosophic view, no less a key because it has been lost; and in the light of it the statement just made can be confirmed by experience and observation both.

Woman's nature and man's are not the same, even though the Divinity at the heart and center of all that lives is One. Woman differs from man both in her mental make-up and in the qualities of her heart-life. "Reason is the power of the man," said H. P. Blavatsky, also, "intuition the prescience of the woman"; and William Quan Judge, her colleague and successor, expresses the same thing in another way when he says, "Man works through the intellect, woman through the heart, and of the two the heart is the better tool." So that here we have one of the very few great philosophical truths that have filtered down through the ages to the present day comparatively unchanged, for Theosophy merely re-states in this the conviction of the general mind. A few extremists only are rash enough to differ on this point, and this is indeed well for humanity, for the world's shattered circle needs its completing arc, its complement, not its duplicate. The human temple is one, true, but the world's great need in work and service will never be met by merely adding to what is being done more layers of the same kind, as though one were making a cake. It is no mere sum in addition that spreads before us here, but a magical, alchemical, creative possibility that is withal so silent in its increasing power as to be overlooked altogether by any but the penetrating mind.

Very well, then, but *what is woman?* This question must be answered as the indispensable condition precedent. Does anybody know? She has

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been poetized down the ages as man's inspirer — and his tempter; as a forever undependable quantity — and a model of constancy as well; as demoniacal — and divine; as a monument of frailty — and a tower of spiritual strength; as the dispenser of the forbidden fruit which made man all his trouble — and as the bestower upon him of the mystical Torch of Knowledge that made him "even as one of us," a God. So that most of us put woman down as an inscrutable mystery, and let it go at that.

But today we are in a cycle of revelation, and many mysteries are being cleared up. It is a cycle of overturning and of rapid change, a time fraught with danger above all, for the allurements and delusions were never in history half so great. There is fluctuation, mobility, oscillation, change and transition everywhere. There is everywhere birth and death in rapid alternation, in ideas and institutions both. There is accelerated movement on practically every line and there is, moreover, world-wide and cruel suffering, with life at a point of dreadful wastage in nation after nation. But a new cycle is whirling in upon us and an old one whirling down into the dark, and such times of joinder and overlapping are always times of crisis and great unrest. "They should also," says Katherine Tingley, "be times of introspection, and by such introspection woman would benefit in a very special way."

But in spite of limitations just at this point, woman is doing marvels. No one can deny, after the part she has played in world-affairs during the last eight years or so, that there are locked up in her nature tremendous and sublimely creative energies of which she herself had no conception before, and of which certainly the world had not. Whatever might have been one's opinion a few years ago as to what woman could or could not do, no one would be rash enough at this illuminating hour to set a limit for her. Just as at similar periods in the past, only today more understandingly and in a larger way, woman has stepped out to help, relieve and bless. She was earliest on the field of battle and is still in the plague-stricken cities of the world and in centers of famine in many nations, working hand to hand with brother and husband and son in every effort of relief. On the other hand, the first great stress and crisis over, far too many women are now working at cross-purposes to their real opportunities, lured by commercial gain, the prospect of worldly honor, or a false ideal and estimate of freedom. Indeed, some have laid so much stress on the competitive and merely brain-mind aspects of woman's work that to the soulful, spiritually-minded worker for better things the prospect is disheartening. She feels her very womanhood impugned, and not unreasonably so, for surely there is something in the nature of both man and woman that can answer to a finer call than this. So that inevitably the question arises: Are these things woman's real opportunities?

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Is the whole woman, or only a part of her, to be challenged by the Spirit of the Age? *What is woman?*

This almost deadlock in thought was well anticipated by one of those thinkers whom God occasionally "lets loose upon the planet." We refer to H. P. Blavatsky, the woman, the philosopher, the Leader, the great humanitarian, who revived the lost Wisdom of Antiquity, laying its teachings freely upon the altar of mankind. One of the teachings thus brought back to the world is that of the duality of human nature, and with respect to woman it means that she is not one but *two*: that within her is the spiritual, soulful, imperishable, and aspiring Self, and also another self: that of brain-mind plans and experiments, of ambitions and unrest and mistakes, which never can see the forest for the trees. The question is, which of these 'selves' is to rule?

A very little self-examination will suffice to show this to be a mighty truth, a truth that is older than even the hills and that shall be standing as long as "these two, light and darkness, are the world's eternal ways." Within every woman is a higher nature and a lower, an animal and also a goddess-being of truly celestial mold, a temporal woman and an eternal woman, each contending for the mastery of her life and one or the other destined in the end to prevail. Let the woman who is unfamiliar with this old truth pause and reflect upon it before she pushes it away. Let her give it as much consideration, say, as she gives to the latest book or to a new receipt — and see what comes. Let her adopt — if only for the experiment of the thing — a reflective attitude, studying herself and others in a new and sympathetic way. She will find this teaching of duality a veritable Ariadne's clue. But women have not been doing this as a whole because they have not met the idea of it; they have not had the clue put into their hand. No wonder that their 'sphere' is any shape but spherical. No wonder that in sheer desperation at its corners and harsh turnings woman has annexed all sorts of territory outside, while the pure, sweet growths at the heart of it have been dying for want of care.

This teaching it is which answers the question: *What is woman?* For it says to her: *You are Divine, with a heredity from nature, true, but in your real and inner being a daughter of the bright Gods themselves, mystically one with Deity, one with the Soul of the World. The resourcefulness of the Infinite Self is yours if you will but call upon it.* And this teaching is of immediate and practical use, for just as soon as a woman knows *what she is*, she will know, or at least can find out if she wants to, the extent of her possibilities and her powers. Just as a workman who knows the nature and composition of his tools knows what he can do with them; or as a general who knows what his resources are in munitions or in men can double or treble his power. And why should not women have a work-

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manlike knowledge of the soul's great mystic instruments, the body and the mind? Why should they not learn the magic — for it is that, truly — of real generalship over themselves? They could have all this if they would, for this knowledge is no longer shut away. A little search is needed, a little willingness to learn — that is all — and the first step in real preparation for duty is taken.

Here Theosophy answers for us another great question — perhaps the one most generally unanswered today, taking the world as a whole — for woman's true work, in plain language, is her duty. That is anyone's work, to be sure, but we are talking about woman just now and to her the word *duty* sounds fully as vague and indefinite as it does to anyone else. This is not strange in our present age of emphasis on argument and the brain-mind, for the word cannot be defined categorically nor can anyone, outside the relation of teacher and pupil, lay down the duty for another. What it is, in specific terms, depends upon two things: the woman herself and the merciful law of cause and effect that has placed her in this or that environment and with this or that demand upon her. So that duty in the Theosophical interpretation is best defined as the thing that faces you just where the roll-call finds you standing. The child upon mother's bosom; the invalid in hospital or home; the demands of an employer; the responsibilities of a vast business or bureau or department; the needs of the pupil in one's charge; yes, the very dust upon the floor of the humblest room that Karma has given into one's care — all these are voices crying out to the soul to step forth in *devotion to duty* and not to anything else.

“Who sweeps a room as by God's laws
Makes that and the action fine!”

For “duty is what is due to humanity” as H. P. Blavatsky said, and without any qualifying word or clause. Humble and unnoticed things may not seem as important sometimes as work under the world's garish search-light in trumpeted or distant fields, but they are the most important things in the whole wide world to that woman for whom they constitute the duty of the hour. This is pure Theosophy, never better defined than by its first Teacher and the Foundress of the Theosophical Society when she said “Theosophy is the quintessence of duty”; or than by Katherine Tingley when she said “Duty is your friend.” One's duty is the nearest thing, never the remotest, and as one fulfils it a little whirling wheel of love and power is set in motion, which whirls and turns on and on, growing, expanding, evolving as though it were a living thing, glowing with fires of love and will, and shedding light all around.

This is the simple truth, and the woman who is content to take up the nearest duty cheerfully and in a spirit of pure devotion, and then the

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next and the next, will find her life broadening out so fast that she cannot keep track of it. At almost any moment doors may open before her to some enormous public service to the world. This has happened to not a few and it ought to happen to the many. Yet duty is something so simple and so prosaically close at hand that thousands of well-intentioned women, who really long to help and serve, cannot see that it is the magic key to real service and the way to the inner light. And so they pass it by, surrendering their real power in order to grasp after an imitation power. That is indeed short-sighted and it is not just to the soul. To take such a course is literally to put out the fires of the heart.

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It is difficult to plod along with only words to help one, at just this point. One longs for a finer material, some substance of light or of fire, with the aroma of the flower upon it and the gleaming of a sword, for words are powerless to express the feeling that wells up in the heart when we contemplate the picture of duty as "what is due to humanity" and what humanity needs.

Humanity needs mother-care. It needs nurture and protection, but for more than the body alone. It needs spiritual help and light. It is famished, thirsting, perishing, body and soul, for want of this — not only in the still ravaged track of pestilence, famine, and war, but even more pitifully in those comfortable places which war has helped line with gold. But it is not silently perishing. On all sides we hear the appeal for help, for light, for hope, for something worth one's trust and faith to cling to, for a God that does not betray one or forget, for the hand-clasp of brotherhood, for the nurturing, compassionate touch that marks the true mothers of men.

Now there is that in woman's nature that fits her pre-eminently to give just this protective, nurturing mother-care — a point that we need not dwell upon for no one could be found rash enough to argue it. But this work woman does not seem to have found in reassuring numbers, the while she is filling positions in the commercial world, which does not need her half so much — the competitive, the dollar-world — in such numbers as to present a serious problem. And there is the additional fact that, in more and more generally taking the hard world-course, she is becoming more and more restless and dissatisfied, while in many cases home-ties are so disregarded that even the heads of great governments have had to stop and give the matter consideration.

It is increasingly evident that woman, as a whole that is, has not yet found her true work, for in her deeper nature she is essentially the minister, the true presbyter, the inseparable companion and friend, the mother,

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the ideal center of the home. How easily this is proved by instances on every hand: let the father die or disappear, and there still exists the home, but let the mother pass away, and home is that no longer. We refer, however, to that finer, higher mother-quality in woman's nature which may well be called 'spiritual motherhood' in contrast to that which is merely physical. The two motherhoods may blend in the same woman — perhaps ideally they must do so somewhere along the way of successive lives, in order that the soul may do its perfect work — but they do not so blend, necessarily, today. Spiritual motherhood may indeed be quite separate from the other, but it still includes all its joys and cares and is an even more imperishable thing. For motherhood, looked at from the standpoint of the eternal, is essentially a spiritual office; it is essentially a teaching-office. Spiritual law and our human law place the child in mother's arms to be taught during the most important and plastic years of its growing life. The father's teaching-work comes later, and this is in accordance with a law which we cannot change and which therefore should be reflected upon and understood. The true teacher and the true mother are one and the same, to the degree in which they are ministers to the soul, self-forgetting, devoted to duty, compassionate, just and wise. "The greatest teachers have had the most of the womanly in their natures," said William Quan Judge, and a study of the lives of the world's great spiritual Teachers will confirm it.

Such work needs preparation, of course, but it is of a kind quite unknown to the schools. "Intensive courses in reconstruction work for women" are being advertised by colleges and universities in America and doubtless also abroad. This is a noble step towards the ideals of Theosophy and compassion, but it is only one step and there is need for more, for these courses, analysed, consist almost if not quite wholly of professional or vocational work that has to do only with the material side of life. And that is not enough. *It is not enough.* It is only half a service to build people houses and cook them meals, when their heart-life is left unsheltered, or their moral nature starved for want of spiritual food. Woman's work for humanity, however extensive, will be only an apology for service with this sublimer ministry scamped and stinted and overlooked. You cannot serve humanity with the soul of things left out, as you cannot serve it truly with ignorance or unbrotherliness or hatred or fear left in.

Professional and vocational training are needed, and women who would enter upon reconstruction work, in whatever nation, need the reserve power and knowledge that such training gives. The mistake comes in, as Katherine Tingley has said, in thinking that these things are all. Something must be added, something other must enter in, and that something other — how shall words ever convey it? — is a power in woman

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herself, a power long hidden and latent but due now to be brought out into service. It is a power that cannot be described, nor can it be gained by formulae nor from any dispensations or books, for it is the power to spiritualize whatever vocation, whatever duty, woman may find before herself to do. It is the power to spiritualize the duty of the hour so that it will fit into the great evolutionary plan of life, which is so merciful and so divine. It is this and this alone which will suffice to lift mankind out of the spiritual starvation, the heart-hunger, the ravagement of fear, revenge, passion, cruelty, and hate that are so much more terrible than starvation or disease of the body. And these are not only prevalent, but so distorted have some minds become under the pressure and the poison of them that they are even held up as signs of progress, desirable and well to keep! Have we not, as women, something to think about, and something more to do?

This work that is "due to humanity!" Do we fully realize that nothing can keep us from doing it, once we have made up our minds? Many a woman longs with all her heart to work for humanity, to serve the drifting human flotsam that is making the great world-tides in nearly every nation a terrible sight to see. She may be shut out from doing it directly, to her great grief, but from this greater work, this work for reconstruction that is peculiar to Theosophy, no one can be shut out. No woman is so lonely or so poor, none is so distant from the Teacher, none so oppressed or surrounded by hypocrisy, so mortgaged mind and soul to a master, that she cannot do this greater work *if she will*. One's duty is the greatest work in the world at every time and in whatever place, and once the Divine Light has flamed out in woman so that she sees her duty and courageously performs it, she has freed an indomitable power and at once steps into her ancient place as ruler of a spiritual realm. Opportunities for the outer work that she so much longs to do may not be hers at first, but they are bound to present themselves and perhaps in no long time, for the other is only their prenatal life; and when they do come thus they will be in time and place. There will be nothing to do over or to undo, there will be no steps to retrace, but everything will be ordered, just and right.

"Peculiar to Theosophy," this work: yes, it is. No other agency is doing it, if at all, on so fundamental a line. If others were, there would be no need for Theosophy to speak. But both H. P. Blavatsky and Katherine Tingley foresaw the present crisis and the present need, as their lectures and writings show, and years ago began making preparation for it. They have therefore a right to be heard. Truly, nothing but Theosophy has the requisite material and the one indefensible plan. And woman should indeed be the first to listen and to learn, for Theosophy opens before her, doorways of service that give her whole nature an opportunity to express

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itself and grow — not merely the lesser, lower, personal, and purely ephemeral part of it. 'Self-expression' is the slogan of how many cults today — but Theosophy inquires *which self?*

No, woman, with rare exceptions, has not yet found her true work, for that work is "what is due humanity." It is the inner spiritual Reality that lies at the heart of duty, which may go hand in hand with any outer work or expression whatsoever, but will always be its governor. For it introduces woman as ruler and queen to a spiritual demesne in which the only real sovereignty is the sovereignty of the soul.

KARMA

H. TRAVERS, M. A.



WE have recently come across a criticism of the doctrine of Karma, from the viewpoint of a Christian advocate; and, though it states the doctrine more fairly and adequately than do many such criticisms, still the objections brought against Karma are of two familiar kinds: those based on an erroneous definition; and those which merely consist in showing how hard it is for the human intellect to understand all the problems of life.

The critic seems to regard Karma as though it were a doctrine devised as a philosophical or religious consolation; and he weighs its merits and demerits in the balance of expediency and convenience. The Orientals have developed it as a theory to satisfy their minds, and it has worked quite well with them in many respects; nevertheless it falls short in other respects and will not do for Occidentals. It is, for him, a theory of the life of the soul, which cannot be proved or disproved, as it concerns regions beyond the range of observation. But he is candid enough to say that the Christian doctrine of immortality labors under the same disadvantage.

The mere title of this criticism: 'Karma, Its Value as a Doctrine,' suggests the idea that a doctrine is a figment invented by people to amuse, console, or edify themselves, regardless of the question of truth or falsity, fact or fiction. In this sense, it may well be that the Occident should not adopt such a doctrine, or any other doctrine having such a nature and purpose.

But what if Karma is simply a law of Nature, which must be accepted whether we will or not, and which it is better that we should try to understand? In this case the matter appears in a different light, and may be illustrated by a reference to some other law, admitted to be a natural law,

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such as gravitation. The law of gravitation is omnipresent, all-dominant, unavoidable; we must obey it whether we will or not. It is idle to carp at the law of gravitation because it may not happen to suit our notions; it is no use to say that Newton invented it to suit himself and his age, but that it is high time for us to discard it.

It is in such a way that Theosophy presents the doctrine of Karma; the word 'doctrine,' indeed, is out of place here, because it may suggest that Karma is an artificially devised scheme. We would prefer to call it the *law* of Karma. Theosophy declares that such a law exists in nature, and that we ignore it at our peril and must try to understand it.

The critic presents a faulty definition of Karma, in which he naturally finds some support in the faulty views of Karma held by ignorant people, both in Orient and Occident. Showing the absurdity or inadequacy of these faulty views, he then infers, either that the doctrine is false, or that it is inexpedient — not making it very clear which of the two he means. But it does not matter, since the teaching as to Karma (as Theosophists understand it) is not disparaged but rather supported by such an exposure of the fallacies concerning it. These objections take the general form that Karma involves man in an inextricable network, rendering choice futile. And such an objection is all the more remarkable in the present critic's case, because on one page he describes the teaching of the *Bhagavad-Gîtâ* (that the Soul of man is not bound by Karma), while on later pages he seems to forget this altogether. For answer to most of his objections, we can therefore refer him back to his own reference to the *Bhagavad-Gîtâ*. This teaches that man, by ridding his mind of those desires, expectations, regrets, and anticipations, wherewith he is wont to color his actions, gets freedom from the chains that bind him. And this, we repeat, is not an improvement on an original cruder doctrine, invented by certain priests to satisfy a later age; but it is a fuller interpretation of an actually existing law of nature.

It seems scarcely necessary to repeat the familiar objections and their equally familiar and obvious answers. We are told that a belief in Karma will discourage pity, because men are doomed to suffer, and what is the use of trying to help them! But, if the law of Karma is absolute and inevitable as the law of gravitation, then we cannot upset it, no matter what we may do; so we may just as well be compassionate as not. The belief in gravitation does not hinder us from saving a falling man, much less can it excuse us from doing so; and so with Karma. If it is man's destiny to suffer, it may equally well be part of his destiny to be relieved. The argument cuts both ways. In any case it is our duty — or, if you will, our privilege — to render the man what assistance we can; and by refraining from doing so, we merely create fresh bad Karma for ourself.

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The religious idea of God as an extracosmic potentate creeps into the criticism of Karma, making Karma appear as though it were the decree of such a potentate. But, as a Theosophist would understand the matter, Karma is the sum-total of a vast number of causes; and predominant among these causes are the motives and actions of man himself. So that man is himself an agent of Karma, and the very laws of nature are largely made by man himself, since man is an important part of nature.

Again, we are told that painful experience cannot be reformative if the action which caused it was done in a past life, so that the sufferer does not know what he is suffering for. Here again we refer to the generally recognised laws of nature. Do these laws take into account our ignorance? A man who breaks a law of nature will suffer, whether he knows he has broken it or not. In the imperfection of our knowledge we may carp at this state of affairs and call it unjust; but that will not help matters; we cannot thereby abrogate the laws. It is absurd to blame Theosophists for those defects in the human understanding which they are trying to remedy. What alternative has the critic himself to offer? If we see a man suffering, and find that he does not know what he is suffering for, will it help to state the Christian doctrine? Or by what means do the hard facts of life discredit the doctrine of Karma without at the same time discrediting every other doctrine?

But we *deny* the allegation that suffering whose cause is forgotten will therefore fail to be reformative. The real experiencer of all experiences in life is the Soul (as the *Bhagavad-Gîtâ* explains); and the lessons of Karma are learnt by the Soul (who is the real Man himself), however imperfect may be the vision of the mere workaday brain-mind.

Throughout all such objections is the general confusion of thought by which the critic *blames the teachings* for certain unpleasant *facts of life*, instead of praising the teachings for explaining those awkward facts. Men suffer; we say we do not know why; we call it unjust. Whose fault is that? If I am a Christian, I say it is God's fault. If I am a Theosophist, I say it is Karma's fault. Where is the sense in that kind of talk? A man is struck blind; we can see no reason, no equity in the event. Nevertheless it *is* an event. Why not try to understand it? One man says, 'It is the divine will, we must resign ourselves to it, and it is impious to question it.' Another says, 'Man's faculties are infinite, and, though he does not understand it now, he may be able to do so later.' This is what Theosophy says. It declares that the divine spirit, which Christians must admit was inspired into man, is an infinite source of knowledge, and may at any time raise a man to that level of vision where he can understand nature's laws and discern their justice.

And Theosophy states the ancient teaching of Karma as well as that

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teaching can be made clear to our present understanding. It declares that the law of causation and conservation of energy, as recognised in science, is of application to the moral domain, and pertains not merely to physics but to conduct. It announces that every experience in our lives is traceable to some cause, proximate or remote; and attributes the apparent injustice to our faulty knowledge. We assert confidently that this teaching explains life far better than any possible alternative teaching; and that any objection which can be brought against it applies with tenfold force to any possible alternative teaching.

Standing on this ground, let the inquirer begin a serious study of the law of Karma, using his own life and those of his fellows as his laboratory and materials. He will then find that he has entered upon a quest having all the fascination which belongs to a shoreless ocean of knowledge that opens up new prospects the more it is investigated. A moment's reflexion on the extreme limitation of our faculties, in our present stage of development, will show us that we cannot expect to view life as a plain matter with no riddles in it. There must of course be many riddles. But this should only inspire the earnest man with zeal to enlarge the range of his understanding and try to solve some of those riddles. That this can be done is the conviction of many that have studied Theosophy for long years, and they invite all sincere truth seekers to enter on the same quest.

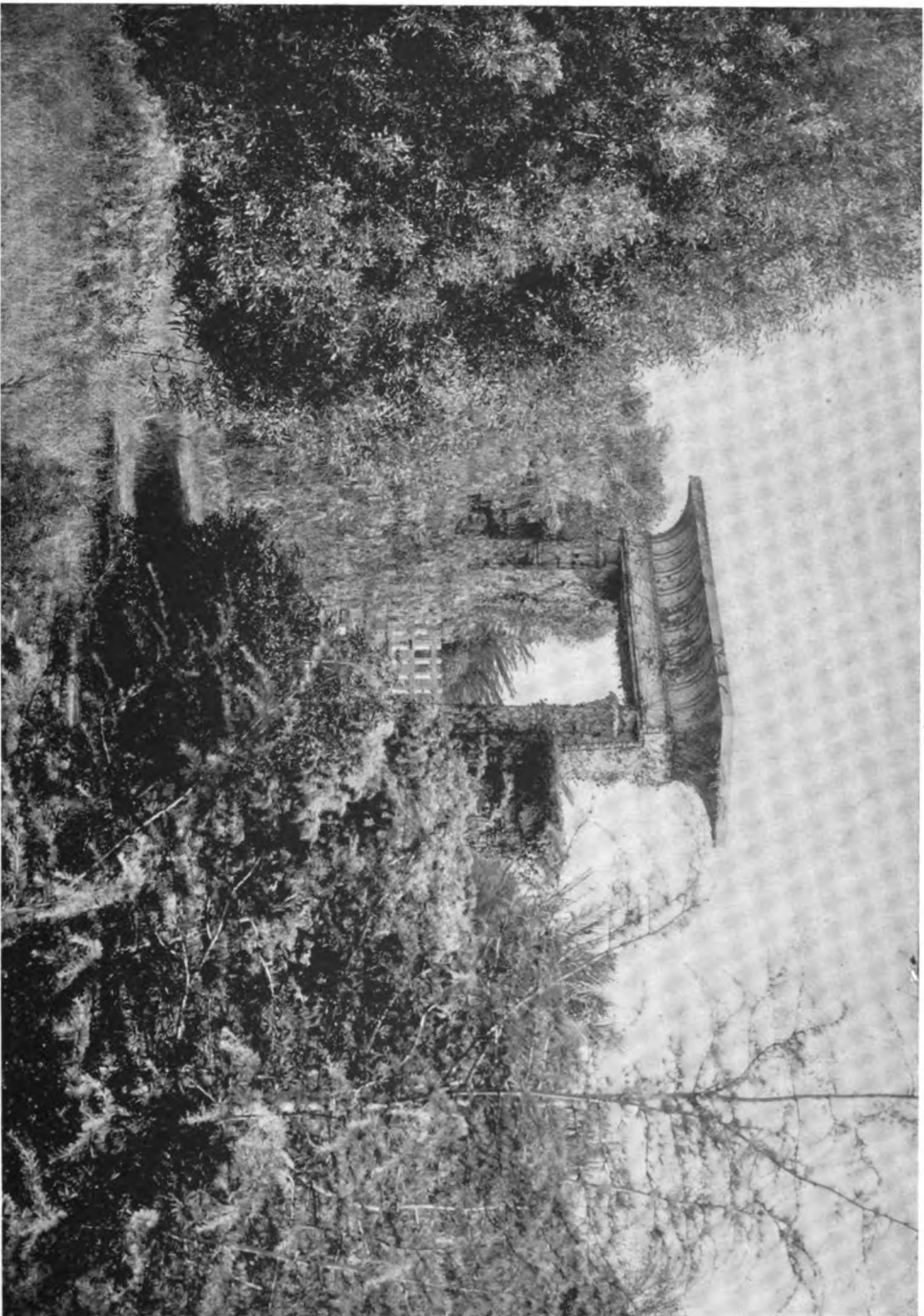


“ON inner planes this hour is full of the rarest and dearest opportunities for all. You must first learn the value of a moment, then an hour, then a day. Hold to the power of self-mastery and self-development. If you slip over a moment, an hour, or a day now, you will have to go back and go over the same ground again, even over the victories you have won. This means retrogression and a loss to yourself, to the Work and to the whole of Humanity.

“This time should be a challenge to conquer in Self-Mastery. You should not be slaves to pleasure. All pleasure is transient. Find pleasure in your efforts towards self-mastery; then after you have done your best (Karma must have its way) you can trust in the higher Law and good must come of it, for you have done your duty.

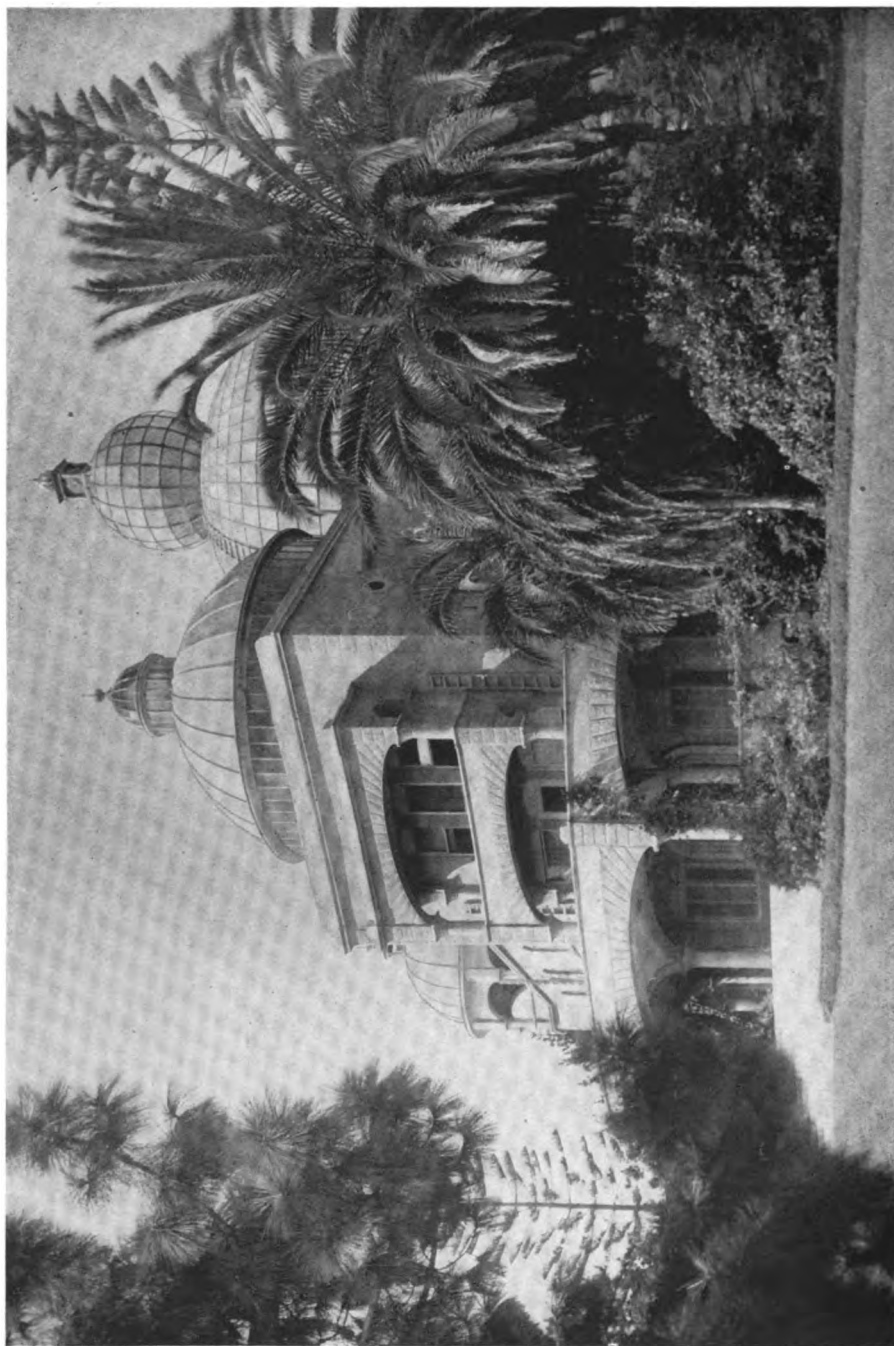
“It is better to have a few persons imbued with pure motives and with confidence in the Higher Law striving for self-mastery than to endeavor to ingrain the teachings into lives which are unprepared to receive them. We need never think of numbers of members, for sometimes one member is equal in his power for good to a thousand.

“This day and this celebration is truly a tribute to the Great Teachers, for it was here in the woodlands of dear Laurel Crest that I had my first thoughts of working for Humanity; and my future in this life was made so clear that it was an inspiration.”— *Katherine Tingley*



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THE EGYPTIAN GATE, INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA, VIEWED FROM THE SHRUBBERY TO THE SOUTH



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THE RÂJA-YOGA ACADEMY FROM THE EAST: THE MAIN ENTRANCE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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THE TEMPLE OF PEACE AND RĀJA-YOGA ACADEMY FROM THE BOYS' BUNGALOW HOMES
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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THE RĀJA-YOGA ACADEMY AND TEMPLE OF PEACE, SEEN FROM THE GARDENS
AT "NORTH HOUSE"

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE DEEPER MEANING OF CHRIST'S TEACHINGS FROM A THEOSOPHICAL STANDPOINT

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TWO thousand years ago — even then very late in the world's history — a young man, enthusiastic for human welfare, stern, very imaginative, compassionate, began to make his name talked of and his words quoted in a little corner of the south-west of Asia. He had a mind which entertained thoughts as you and I have; eyes which saw the scenery and the faces of men, as you and I have. But his mind and eyes not only looked out upon the common world, as do yours and mine, but in, into the very depths of being, into an inner world where dwelt a Presence which he called God. He said that he had been sent forth from that Presence into the body and into the outer world, in among mind and the physical senses which he used, that he might carry out a great purpose.

If we are Christians we believe that we also came into the body from the presence of God; but we do not remember the coming. When we awoke we found ourselves already come.

Christ, however, evidently remembered, knew all about the coming, knew why he had left the immediate presence of God, and what his work in the world was to be. He desired that others also should awaken to the knowledge that they are sons of God. He desired that others should have all the knowledge and all the power that he himself possessed. He desired that they should also hand on the doctrines he taught, so that men of future generations might rise to the same vast and mysterious knowledge, the same wonderful power. His idea and ideal certainly must have been that this world of ours should gradually be peopled with men of godlike knowledge and power, until there should be no other kind.

How far this ideal has been realized is readily answered, for notwithstanding the many good and lofty-minded people, how many are there who have actually developed into what Christ promised? Then the query may arise: Did he go too far in his promises? Did he recommend more than was possible of accomplishment? Was the standard set by him too lofty for human achievement? If so, then mankind might be justified in paying the moderate regard it does to the unattainable.

But if Christians, we must believe that he knew whereof he spoke, and meant exactly what he said; and that in urging the constant striving for perfection, however seemingly difficult it may be, he could not have

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been recommending the fruitless chasing of a will-o'-the-wisp, but must have been speaking solely from his knowledge of the only way by which the goal of immortality could be reached, supplemented by what he knew lay within man's innate power of accomplishment. If this be not so, how can his teachings be entitled to greater regard than would be accorded the utterances of a visionary, a mere dreamer?

But, be it noted, he does not rely solely upon his own unsupported word, but also quotes with approval one of the older writings. "Is it not written," he says, "in your law: 'I said ye are gods'? If he called them gods unto whom the word of God came, . . ." etc., further corroborating and confirming the truth of his quotation by the remark: "And the scripture cannot be broken," an idea to which David had also given utterance in the words: "I have said, ye are gods, and all of you are children of the Most High."

How strange it is, with such declarations ringing down the ages from tongues deemed to have been inspired, that credence should have been so seriously given to a far different concept of human potentiality as to lead men in their prayers to confess in utter abasement of innate Godhood: "We are but worms in Thy sight"!

In all of Christ's sayings there is not a single word corroborating the theory that man is at best nothing but a miserable sinner. Rather do we find proof of a very different regard, especially toward his disciples, to whom he intrusted all that he had — for did he not say to them: "All that I have heard from my Father, I have made known unto you"?

Perhaps, however, the strongest appeal that Christ made to the world was through his works, although the chief one is not mentioned in the records of his disciples. Those mentioned consist largely of healing the sick, raising the 'dead,' and the performance of various phenomena that bespeak 'miraculous' power. He also 'rose from death' himself and then for a brief period continued his teaching. It is evident that what he did was a very large mass, "the which," says John, "if they should be written every one, I suppose that even the world itself would not contain the books that should be written."

But the unmentioned work was this: the starting of a wave, as it were, which has broadened and broadened down through the centuries, until today nearly half the world calls itself by his name. He not only spoke the message — which another perhaps might have done; but he gave it such tremendous inner power that it could not die, even amidst the warring interpretations of hundreds of sects.

In view of such results can we in any wise question its author? Can we for a moment doubt that he fully knew the power he was putting forth, not only in the comparatively lesser matters, such as healing the sick

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or changing water into wine, but also in this far greater matter of molding the minds of the coming millions of mankind?

Bearing this well in mind, let us then recall this unequivocal promise: "He that believeth on me, the works that I do shall he do also, and *greater*." And again: "If ye abide in me, and my words abide in you, *ask whatsoever ye will*, and it shall be done unto you." And this also: "He that loveth me shall be loved of my Father, and I will love him and manifest myself unto him; we will come unto him and make our abode with him."

What can this prodigality of rich promises mean except that for such a man the doors of the inner world shall be thrown wide open as they were open for him, and that he shall have constant present knowledge of the being of God and of Christ, and use of the powers used through his life by Christ! It must also surely mean knowledge of the mysteries of birth and death, and the true meaning of life. So when we, in what we call humility, say that such mysteries are beyond our grasp, what are we doing but showing arrant skepticism of Christ's plain promises, and actually and on our own unsupported authority daring to contradict his specific teachings? Surely we do not quite realize the attitude we have assumed, or — shall I say? — into which we have been bent.

Christ, however, seems to have anticipated that he might be misunderstood, and so he returned again and again to the subject. He repeatedly promised knowledge and wisdom in set terms, another instance being: "And I will pray the Father, and He shall give you another Comforter, even the Spirit of Truth; and He shall teach you *all things*"; and in still another place: "He shall guide you unto *all the truth*." Could anything be more exact, more explicit? And if men *are* gods, and sons of God, what more natural than that there should be some way for them to gain such power and such knowledge? But who has gained them? Who even believes that they *can* be gained in the full and exact sense of Christ's words?

In another regard also faith does not seem to be fully accorded the founder of the Christian religion; for he most certainly recognised the idea of Reincarnation, then held by the Jews as a fact. The Church, however, for some reason has not seen fit to accept it, nor do there seem to be any commentaries on the fact of his telling his disciples that John the Baptist was Elijah reincarnated, nor yet of the incident when he asked them of whom they thought he was the reincarnation. There is no room to question his acceptance of the idea, as plainly illustrated at the time when a man born blind was brought to him and the question was asked whether it were for that man's sins — committed before his present birth, that is, in the last birth — that he was thus punished.

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But, as already stated, for some reason it was long ago ecclesiastically decided that reincarnation is not a fact, which might rather seem to place the disciples and even their teacher in the position of advocating curious fancies, if they be not true.

Turning attention to a consideration of what man is, for the purpose of gaining, if possible, a better understanding of how Christ's teachings may apply, it has by some been argued that man is only a mass of thoughts. Yet he can alter his thoughts, have what he will of them, reject what he will. He can watch his mind thinking of what it chooses, rambling from one thing to another; and he can suddenly pull it up on its haunches, as it were, and set it upon what road he will. Nor can a man be a composite of his desires, for they change. At one time one thing is wanted, and at another, another; in youth and in age they are vastly different, but he remains ever the same identical individuality, having power over his desires as over his thoughts, changing them, reshaping them, and discarding them at will.

What then is he? He certainly is a director of desires and thoughts, or can become so. And who can be such but a god, even as Christ and David said; for what has greater potency in the field of results than desire and thought; and what other name than god can be applied to him, who, by sheer will-power alone, controls and directs the greatest potencies in nature? Therefore it must have been to the soul, to the potential god within us all, that Christ spoke, urging it to rule its kingdom properly.

He also spoke of God as the Father, Father of the Soul, although the Soul knows it not, perhaps because so completely inwrapped in the thick garment of thought and desire. He, however, must have known it from his knowledge of himself and, therefore, by reason of human similitude, known it to be true for all. And so he gave the explicit instruction that, if we direct our thoughts to him, believing his teachings, and turn our love to him — which we can hardly fail to do once our powers of appreciation are quickened — an awakening of our soul will occur, so that we too shall know the Father; for he says: "We will come unto him and make our abode with him"; and so would gradually come also the power with the knowledge.

How, then, can his teachings mean anything other than that the soul of each of us came forth from the Father and, therefore, must of necessity partake of the very essence of the Father,— for like begets like and nothing else; but entering the physical body, it has temporarily forgotten its heritage and potentiality in the whirl of desires and wants and thoughts and sensations, that we allow so constantly to engross our attention! And what do his many instructions indicate other than the way to recover the memory and knowledge we have allowed to slip away! Certainly the

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mystery of life can be solved in no other way. Faith can only be replaced by a most glorious knowledge; not once has he implied that that knowledge could only be acquired after death. On the contrary, it is quite apparent that he meant it was to be obtained during life.

All this, unfortunately, has been largely emotionalized from the thoughts and consciousness of men until there seems to be but little left; and so it would seem a most excellent suggestion for every earnest soul to go straight to Christ's own plain teaching, read as one would read any record and without reading-in the contradictory concepts that have been superimposed, and if his plain statements and instructions appeal as feasible, why, simply act upon them. This, in brief, is what Theosophy is trying to persuade people to do, to go for themselves — and then *act*. The reward promised — if that is what we are seeking — is surely large and glorious enough, being consciousness of our innate godhood, with ever-increasing wisdom and power.

Christ's words were undoubtedly appreciated by Walt Whitman when he said: "Come, I will make the most splendid race of men the sun ever shone upon." That was clearly what Christ was seeking. Surely he did not desire a world of meek, red-eyed penitents; but a magnificent race of gods, compassionate, knowers of themselves and God, full of knowledge and wisdom, wielders of every power of mind and body and soul, rejoicing in all things good and beautiful, knowing nothing of disease or want or hate or quarrel. And does he not stand today as he stood then, beckoning the world to the splendors of real life? If his counsel had been followed during the last two thousand years, there would be little need today for doctors, or lawyers, or jails, or tuberculosis conferences, or hospitals, or insane asylums. There would be art and music and literature such as we can hardly conceive of, and we would have so entered into and realized the present purposes of God that we would be ready for the unimaginable splendors of further purposes.

But what are we to do to achieve this? It is not at all too late, for has he not told us that his promises will endure? First, why not make another picture of Jesus? A weeping figure with bleeding heart carrying a lamb has not seemed to give exactly the right inspiration; for what is it at the best but a sentimental caricature — and you can caricature with a sentimentalizing pencil just as well as with a ridiculing one! Such a picture leaves out all the power of a man, which Christ certainly was. It leaves out all his vast wisdom, and his knowledge has never been gainsaid.

How often have I wished that some artist of realistic power would delineate another conception of this Master, at the time when he especially illustrated his right to the title. The picture I have in mind would

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show no meek and lowly countenance, with downcast eyes and relaxed figure; but a form tense with activity, with eyes that looked fearlessly forward with flashings of living power.

Let us then build the picture of a *man*, and add to it the power and wisdom and compassion that true divinity implies.

Simply think of what he wanted to help us to become, men and women pure and perfect and splendid in manhood and womanhood, Gods, a world of such, alive in mind and soul and body! He said himself that he came to give *life*, and we have calmly interpreted his words to mean life only after death. But life of necessity must mean life here, as well as somewhere else. He also said: "Behold, I stand at the door and knock," without doubt meaning the door of the mind and heart; and what else could we hope to find him holding for each of us but an ideal picture of what we may become, the actual god, now latent, when each shall be raised to his most splendid terms!

How then are we to let in this waiting inspiration that knocks? In our ears we hear the constant call: Awake! Awake! Awake! to your manhood and womanhood! We hear the knocking. We hear the call. It does not bid us think of sins, but to let the dead past bury its dead, our main concern being only with the now and the future.

The thought of Christ as the ideal man, superb in power, wisdom, and compassion, making him a presence in life, watching and helping, as by his words he said that he is, can hardly fail to awaken those qualities now latent in us. Holding to such a picture, our weaknesses must for the moment cease; and as we return again and again to it, and feel it about us and in us, they begin to die; while the growing conception of this ideal presence evokes the very soul, the man that is to be.

In fine, Theosophy would call men to what may be termed a new Christianity, the Christianity of Christ, that accepts the words and promises of Christ. It urges us to believe that we can be gods; that the Christ-*spirit* stands with and in and near each one of us, calling us to look forward, to see ourselves crowned with the splendor of perfect manhood; to act from morning till night accordingly and to feel accordingly. And is it not reasonable to suppose, if Christ really was anything like what we claim to believe him to have been in goodness, compassion, mercy, love, and wisdom, that the courage and even common sense on our part unfalteringly to act upon the distinct advice he has given for our guidance at all times and under all circumstances, is simply bound to bring all that we can desire in the due fulfillment of his promises?

If, then, it seems reasonable to accept in their literal significance the injunctions and promises of Christ — and there appears no good reason for doubting that he meant just what he said — the first evidences of our

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newly-quickenened faith should manifest in our care and concern for the little ones; and the widespread and ever-deepening interest that is felt in children and child-life today, and the belief that we *should* be able to do something more and something better than heretofore in the equipment of children for the life that is before them, would show that we really do have a heart-understanding of Christ's messages that far surpasses the brain-concepts, as exemplified by some of the old dogmas.

It is such a confidence that has led to the establishment of the Râja-Yoga system of education, which, during the twenty years of its operation at Point Loma, California, has demonstrated that it is possible for education to be a harmonious development of the child's whole nature from the dawn of its life. Under this system no time is lost; for the teachers are imbued with the importance of the beginnings of all things, and the youngest students, who are often not more than a few days, or a few weeks or months old, enter an atmosphere full of the sense of human responsibilities and of human possibilities.

The keynote of the whole Râja-Yoga system is struck at once with the baby-students, as with those of any age who apply, in a profound recognition of the divinity within, the encouragement to make it the ruling element of life, and the determination to awaken this divine nature to manifestation in every breath and act and word. Any one who has lived among the Râja-Yoga little folk remembers with joy the serenity, the nobility written on their tiny brows, and the wonderful poise that makes the ordinary disturbances of babyhood a rarity, and assures the observer that a wonderful element may be present in human life from the very start if it be not scattered and driven away by the untrained and unseeing to whose care are so often confided the children of the race.

In this home-atmosphere of self-reverence, belief in the divine nature, and the tenderest and most watchful care, the Râja-Yoga children proceed to learn their first lesson in life, which is self-control. Katherine Tingley asserts that just as soon as a child is able to raise its hand to strike, it can begin to learn self-control and begin also to have its energies directed wisely. The effort at self-control soon brings home to the tiniest children the knowledge of the duality of their own nature, consisting of a lower something to overcome, and that something higher which, even at the earliest age, can be master of the lower. One of the experiences that inspires the Râja-Yoga teachers with a deep devotion to their work is the sight of a baby face distorted with temper suddenly becoming radiant in response to their effort to teach a first lesson in self-control. From such early beginnings it is gradually established as a habit, and in a few years a word or a look is sufficient to encourage the children to be their true selves. The transformation which can be brought about in a child thus

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trained does away with the terrible waste of life-force that peevish crying and repeated moods and tempers work in most little ones; energy is conserved to a most wonderful degree; physical, mental, and moral poise are gained; the result being that when the children are two or three years old, they are ready to begin other branches of education and take eagerly to the study of music and the school-subjects that are often left until little boys and girls are seven years of age. Thus it is that at Point Loma you may see a body of fourteen or fifteen little ones playing the violin in concert after six or seven weeks of tuition, with an earnestness and dexterity and enjoyment that promise well for their musical life of the future; and thus it is that you may see rosy-cheeked little tots of four or five doing the school-work usually given to twelve-year-olds, and doing it well and readily. This may seem like an extravagant statement, but it is true; for the heritage of the Râja-Yoga pupil, bringing results that speak for themselves, is knowledge of the divine nature within with its early fruitage of self-control and conservation of energy.

Of course all the children in the Râja-Yoga schools have not begun their training at an early age, so that many of the parents and teachers have had the opportunity of comparing the progress of these pupils with that of the younger ones, who have had Râja-Yoga from the start; and it is the observation of these results that has led an ever-increasing number of parents to beg for their little ones the opportunity this training affords from earliest babyhood.

From this it will be seen that in demonstrating in the lives of happy, hearty, and progressive little folk the efficiency of the Râja-Yoga method, the parents and teachers themselves are being educated as well and awakened to a faith in the higher possibilities of the human being, such as Christ unquestionably sought to quicken; and when it is borne in mind that all those who participate in the care of these children are unsalaried and are working only for the love of truth and the love of humanity, it will be seen how ideal must be the personal environment and how assuring it is of the ultimate budding forth of those higher things, that are as yet hidden in the human heart, which, as Madame Blavatsky has so truly said, quoting Bailey's "Festus," has never yet fully uttered itself.

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**See the 'Theosophical Items of Interest' on page 87.
These will give to all, especially to new Members, an intimate picture
of some general Theosophical activities.**

ATLANTIS

KENNETH MORRIS

I: *The Kings*

THE Kings with terror and splendor shook the world,—
 Vaunted their sorcerous pride and power on high,—
 Upreared beyond the bundled cumuli
Their ramparts,—midst the dawn their flags unfurled;
Grim where the sunset scarlet waned empearled
 Their dragon galleons hurtling tracked the sky,
 And when they willed the flower of the world to die,
From nigh the stars their flaming vengeance hurled.

“Lo,” they said, “we are mighty; time nor fate
 Can shake our thrones; death is less strong than we;
 Come let us know delight; we hold in fee
The demon worlds to serve our lust and hate!”
— Thus they: nor heard low-crying, soon and late,
 The inexorable, eerie, appeaseless Sea.

II: *The Sea*

The Sea dreamed dreams along dim sun-rich coasts
 Of pearled and palm-fringed islands; purred his ease
 Where the gaunt ribs of fabled argosies
Bleached on lone shores known only of drowned men’s ghosts.
The Sea sped huge armadas, heard their boasts,—
 And lisped aloof his silvern mysteries,—
 Cooed like a little child its playthings please,
Hiding the wrecks and bones of vanished hosts.

The Sea beheld the huge sky-bastioned town,
 The sorcerous power and pride, the Giant Kings,—
 And moaned and chuckled in his secret caves;
And lapped pride, pomp, Kings, bastions, sorceries, down
 Where silence dies not, ’neath the wandering wings
 Of seagulls, and the idiot croon of waves.

*International Theosophical Headquarters,
Point Loma, California*

THE MAN WITH A GRIEVANCE

R. MACHELL

An Address given at Isis Theater, San Diego



MAN with a grievance is generally an object of contemptuous pity; and yet there is something to be said in his favor, for in acquiring possession of a grievance he has acquired property that belonged to no one else and which no one wants to take from him. Of what other possession can we say as much?

Man is born with a desire for possessions, but usually the possessions most desired are either those already owned by others, or that are being eagerly sought, and which when acquired must be carefully guarded from the rapacity of other men, as also against loss or destruction from natural causes. It is to be noticed also that the most desired possessions are those that are most rare or most difficult to obtain — not by any means those that are most useful or practically profitable. Fabulous prices are paid for curiosities that are rare and have no other recommendation. The man who owns such unprofitable objects must be continually on guard or he will lose his treasure.

Not so the man with a grievance. Nobody else wants it, and yet he guards it jealously. It is his own — a thing that he has nursed and nourished and cherished. It is like some little creature that he has allowed house-room to when it was small and seemingly harmless, but which has grown till it is a danger to all and keeps its owner busy working to provide food for it. For a grievance grows from a mere fancy to a dominating idea when nourished by thought and attention, housed in its owner's mind, and gradually usurping the position of master; until at last it may be said that it owns the man, for he becomes its slave. From a possession it has then become an obsession.

But a grievance pays for its keep; for it provides its owner with excuses for all his weaknesses and vices, by representing them to him as a sort of justifiable retaliation for some imaginary injury received. For the real mission of a grievance is to provide a man in advance with a justification for all the mean and vicious things that he may feel impelled to do. His grievance gives him full absolution and protects him against self-reproach.

All this is intelligible only to those who realize that man's nature is dual, and that it depends upon the man himself whether he will identify himself with the higher or the lower of the two aspects of mind. For this duality runs through the whole visible universe, and man has to choose

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constantly between these two selves and learn to control the lower by the higher. Now the man with a grievance has allowed himself to listen to the promptings of his lower nature, and in doing so becomes its mouthpiece.

But what is a grievance? It is a sense of wrong suffered: and that is a confession of weakness; for a strong man would either not allow the wrong to be done, or if unable to prevent it, would accept it as inevitable and forget it. To him a wrong would never become a grievance. A grievance indeed is a mental malady. It was perhaps originally a thought, a suspicion, an emotion, a fancy, something intangible, that crept into the mind and was not driven out, and was allowed to grow there till it seemed to be actually a part of the mind itself.

It is said truly that "the mind takes on the form of that which it contemplates," and so the man with a grievance allows his mind to take on the form of wrong, real or imaginary, and to keep that form, thus distorting all his thoughts and coloring all his impressions.

But what is this thing, and where does it come from? I have said that there is in man a lower nature, and I believe there is no human being on this plane of existence who is not subject to this strange duality. Strange because it is so often unrecognised, though plainly evident to any serious student of life. Through this lower nature come into the mind low and degrading impulses, which it is man's business to purify and transmute. For the man himself stands between his own higher and lower natures, which are to him like two selves or two claimants for the throne of his mind. The ordinary man vacillates weakly between the two, now listening with approval to the high ideals and heroic impulses from his spiritual self, and then giving ear to the whisperings of his lower elemental self, which may seem to him as a demon, while his nobler nature may be regarded as a guardian angel or heavenly watcher. Either of these, when in possession of the man's mind, may appear to him as himself; while at such a moment he will look upon the other as an outside influence.

It is through these two selves that good or bad impulses can reach his mind. Truly the path to wisdom is through self-knowledge; and the first step in that path is the recognition of the duality of the human mind.

This duality will make a weak man appear neither good nor bad, but just respectable. That is to say he will compromise with his vices and excuse them to himself. For this purpose nothing is more useful than a grievance, which is a way of throwing the blame for all one's own evil tendencies on to someone else, whose malignity or stupidity compels us to act in a way we would not otherwise do.

Self-justification is a necessity to a weak man, who cannot bear the contemplation of his own meanness or viciousness in its simple nakedness. Only the strong are willing to accept responsibility for their thoughts and

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deeds good or bad. The weak man wants a scapegoat to carry his sins for him — and this the grievance offers him. And just what is this friend in need, which is indeed no friend but the worst enemy of man?

The grievance is a device of the mind to deceive the higher man and to induce him to tolerate the degrading impulses of the lower nature. In an ordinary man who has not yet mastered his lower nature or got control of his mind, both high and low impulses play upon the mind; and the mind reflects them all. So that there is confusion and deceit in the mind; and the man himself does not know who he is or where he stands in this medley of motives.

Wishing to justify himself to himself the man seeks an explanation of his own actions and thoughts; and failing that, invents perhaps almost unconsciously an excuse. He finds someone to blame for the thoughts that come so readily to him through his own lower self, but which make him ashamed for his own meanness. To pacify his higher self he finds an excuse — someone, he says, has driven him to this extremity. It must be so, for he would never have thought of such villainy by himself. An excuse becomes a necessity; and so the grievance is born. A wrong, real or imagined, is found, a wrong that clamors for retaliation, an injury that must be revenged, an insult that must be wiped out by fitting punishment, anything that will make it clear that the man's own evil thoughts and deeds were actually forced upon him by some other person's wrongdoing.

It is noticeable that a man can always find a good motive for a bad deed after the event; but it is a fact that men act upon impulses, not upon reason. It is the function of the mind to invent plausible motives for these emotional acts. And that is where a grievance comes in handy. It is a permanent and standing justification for all sorts of discreditable emotions and impulses.

The bitterest and most malignant hate can be justified by a good grievance; indeed, it can be made to appear right and proper, a kind of 'righteous anger' roused by some imaginary wrong. Every misanthrope is a man with a grievance.

Grievances are of many kinds. One of the most elegant and refined is the feeling that one is misunderstood. This form is the one that serves to cover a tender self-love which grieves that so much virtue should be unappreciated by a heartless world.

When a man tells me that he is sadly misunderstood I always feel inclined to congratulate him; for I have observed that most of us spend the greater part of our lives in trying to get credit for a little more virtue or talent or amiability than we really have at command. This little deception is so seldom successful, our effort to be thus misunderstood is generally so transparent, that when a man can feel that the meanness of his charac-

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ter has been misunderstood he has really accomplished the secret aim of his life. The sad thing is that our little deceptions are so futile; one can so seldom find any one to misunderstand us in the way we desire. They understand us too well.

When a man has a hard life he may apparently be the victim of a cruel fate, or of an unjust social condition, or of an unfortunate parentage, or of any other of the ills that seem to come to a man through no fault of his own. But if he is a Theosophist he will understand that all these things are the natural results of preceding causes, in which he had a share in some of his former lives on earth. Then he will not feel dejected, for he knows that as those conditions were prepared, with his assistance, in the past, so future conditions of a different kind may be prepared now. His difficulties will be lessons in how to live and will not become grievances. The law of Karma will clear the air of all such specters, if we will give it a little intelligent study.

What is true for individuals is true in the case of nations, and this matter of grievances may be studied perhaps more easily in the conduct and policy of nations, for there we may see the grievance in the making. The nation, like all of its members, is subject to the duality I spoke of. It has its high ideals and its low motives, its noble aspirations and its vulgar greed, its high-flown ambition to shine as a lamp of culture, and its sordid desire to plunder its neighbors, to pick their pockets, or to steal their land. And as the national pride must be maintained unspotted by these ignoble desires, and as these same desires are to be gratified if possible, it becomes necessary to disguise them or to show that they are merely the working out of a lofty sense of justice and duty.

A nation that is weakened by internal strife is to be conquered and controlled by a powerful neighbor, not because of its desirable treasures but in the interests of peace and good government. Then the public conscience must be prepared to see in the coming war a lofty purpose, or at least the execution of a divinely ordained punishment for wrongs committed. So a grievance is created; it takes birth in some fevered brain and is nourished by the desires of those whose eyes are covetously fixed upon the treasure buried in the neighboring soil. The politicians and the press become busy and prepare the public mind, and before long the poor deluded public finds it has a well-established grievance, and a holy indignation burning in its heart against the unconsciously offending country. Then some more audacious spirits put the promptings of the press into practice, and some raid is made, or some infringement of the neighbor's territory, and thereupon a grievance springs to life upon the other side of the border. Retaliation follows and confirms the primal grievance, and so the story, that is history, moves on through all the tragedy of war and

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misery and desolation to some glorious victory, which is the starting-point for future wars of national revenge. Through it all runs the grievance and the ostensible excuse.

In the dark ages of a civilization revenge is regarded as a pious duty. "An eye for an eye and a tooth for a tooth" is the ideal that is inculcated as the law of God. Curiously enough, the Christian nations, in adopting the religion of love and compassion, of non-resistance and non-retaliation, taught in the Sermon on the Mount and in the teachings generally ascribed to Jesus, have retained the earlier law of revenge and strict retaliation. It is not surprising therefore that the public mind should be confused when such opposing can be justified by appeal to teachings recognised as divine by their own churches.

The way the grievance works is by presupposing some wrong and then appealing to the religious obligation of revenge to justify aggression. What wonder if the lower elements of every nation should be continually discovering wrongs and turning them into grievances, so that a war of aggression can be undertaken with a clear conscience! It is a notorious fact that a nation has a lower standard of morality than that of its best citizens. There are quantities of people who forgive their personal enemies, but who would perhaps join in the demand for retaliation against a national foe. There is matter for some self-examination in that thought.

Why are the high ideals of the best men and women of so little power in national affairs? You may say that they do have effect in modifying the prevailing national tendency. But is that enough? To me there is something stupid in the belief that a wrong can be mended by another wrong, or by a repetition of the original offense. Revenge creates an endless chain of wrongs and makes the grievance perpetual.

In this perpetuation of a grievance the gossips and the journalists are active. Both aim at creating opinion. The gossip does for the individual what the corrupt element in the public press does for the public mind. The power of the press is enormous in this respect; and the spread of elementary education has put an enormous mass of unthinking people entirely at the mercy of these fashioners of public opinion. The publicity of the press perhaps makes it less venomous than the whispering of the gossip. But few people realize the extent to which so-called opinion is really manufactured by those who have some ulterior motive of so sordid a character that it would be disavowed if not covered by an appeal to some high-sounding moral purpose and reference to some well-established grievance.

But here again we may fall into the error of blaming others for our own weaknesses. The whispering of the scandal-monger would be harmless if there were no listeners to such talk. The insidious suggestions of the

THE MAN WITH A GRIEVANCE

journalist would fall flat if there were no readers eager for such thought. And without any extraneous assistance a man can create his own grievances and foster them till they are stronger than his weak will; because a man is a host, he is a compound of strange elements, and his mind is like a mirror which reflects them all. He, driven hither and thither by conflicting impulses, is at a loss to know just who is himself — hence the old sage insisted, "Man know thyself!"

That is the remedy for all our ills. Self-knowledge, which implies self-control; for the first step towards self-knowledge is to learn the duality of mind, the simple mystery of the two natures in one man, the higher and the lower; and the next is to let the higher rule the lower. Later the seeker for self-knowledge will learn to rise above this plane on which duality reigns temporarily supreme. Self-knowledge knows no limits in this universe; what lies beyond lies also beyond the brain-mind consciousness and is fit subject for silent meditation perhaps, but not for speech.

The man with a grievance is a subject well within the range of ordinary intelligence, and there are few of us, I fancy, who need travel very far to find at least one example that it would be profitable to study a little closely. For, I believe, most people have a little grievance somewhere tucked away in the dark corners of the heart, to be occasionally taken out as a plaything, or as a rare treasure to be guarded from public gaze; for it is a delicate, sensitive little thing that might not be able to survive the light of day. But, delicate as it may be at first, if fostered and fed it will grow amazingly under cover of darkness.

It is often said that thoughts are things: sometimes they seem to have a life of their own, to judge by the way they influence people who allow them even a momentary entrance into their mind. They may have no real soul of their own, but some thoughts seem to draw life from each mind to which they have gained admission, particularly when they can get in unnoticed and be accepted as original to the mind in which they are for the moment operating. No wonder that some people speak of thoughts as creatures embodying elemental passions or desires; for they seem capable of independent action. But their independence is probably illusive; their seeming power of action is no more than that with which the mind that gave them birth endowed them, supplemented by what re-enforcement of vitality they may acquire from the minds in which they lodge. They must always have some mind to lodge in, or they will fade and die of inanition. So it is certain that a grievance is a thought that feeds upon the life of anyone foolish enough to give it lodgement; otherwise it could not live.

Wherever you find a man with a grievance you will see a man obsessed

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with something that would justify the old superstition as to vampires, that feed upon the life-blood of their victims. That is just what a grievance will do if left to grow in the mind. It will become a kind of moral cancer. Indeed, it may well be that the cause of such diseases is not unlike the cause of the mental malady that is the subject of this paper. Even conservative physicians are coming to recognise the power of the mind to influence the body; and Theosophists are well aware that thought has the power to influence the mind; for the mind is dual, and it is the lower mind which mirror-like reflects the discords of the lower elemental nature and which may become obsessed by a fixed idea that is in all respects similar to a cancer in the body: for the mind is the instrument of the soul, just as the body is the servant of the mind.

But the higher mind, which reflects the impulses of the higher spiritual nature, can cleanse and purify the lower, if man will. Great as the power of the mind may be, it is dependent for its character upon the will of man. That is the mystery of Man, the power of the will. That too is dual: for there is the Spiritual Will, which is the Man himself, and the lower will, which is apparently no more than the desires of the lower nature to some extent guided and controlled by the spiritual will, or its reflexion.

When a man begins to seek self-knowledge he invokes his higher nature and awakens his Spiritual Will. Then his whole life is changed and his mentality is energized by new thoughts and aims, so that the lower mind is quickened, and his personal will is vitalized by a more active radiation of will-force from his own spiritual Self, which is not separate from the Supreme Will of the Universe of which he is a living member. When such an awakening takes place the ghosts and specters that may have been lurking in dark places of the lower mind find no dark places there to hide in and they vanish as the darkness passes when the Light appears.

The cure for every grievance is more light. "Truth, Light, and Liberation" — that is the story of the awakened Spiritual Will, when "The morning of manhood is risen and the shadowless soul is in sight."



AN ACKNOWLEDGMENT

The illustrations accompanying 'Astronomical Notes' by C. J. Ryan in the November issue of THE THEOSOPHICAL PATH were all reproduced from photographs furnished by the Lick Observatory. Through an oversight this was not mentioned, but we now take pleasure in making this acknowledgment.



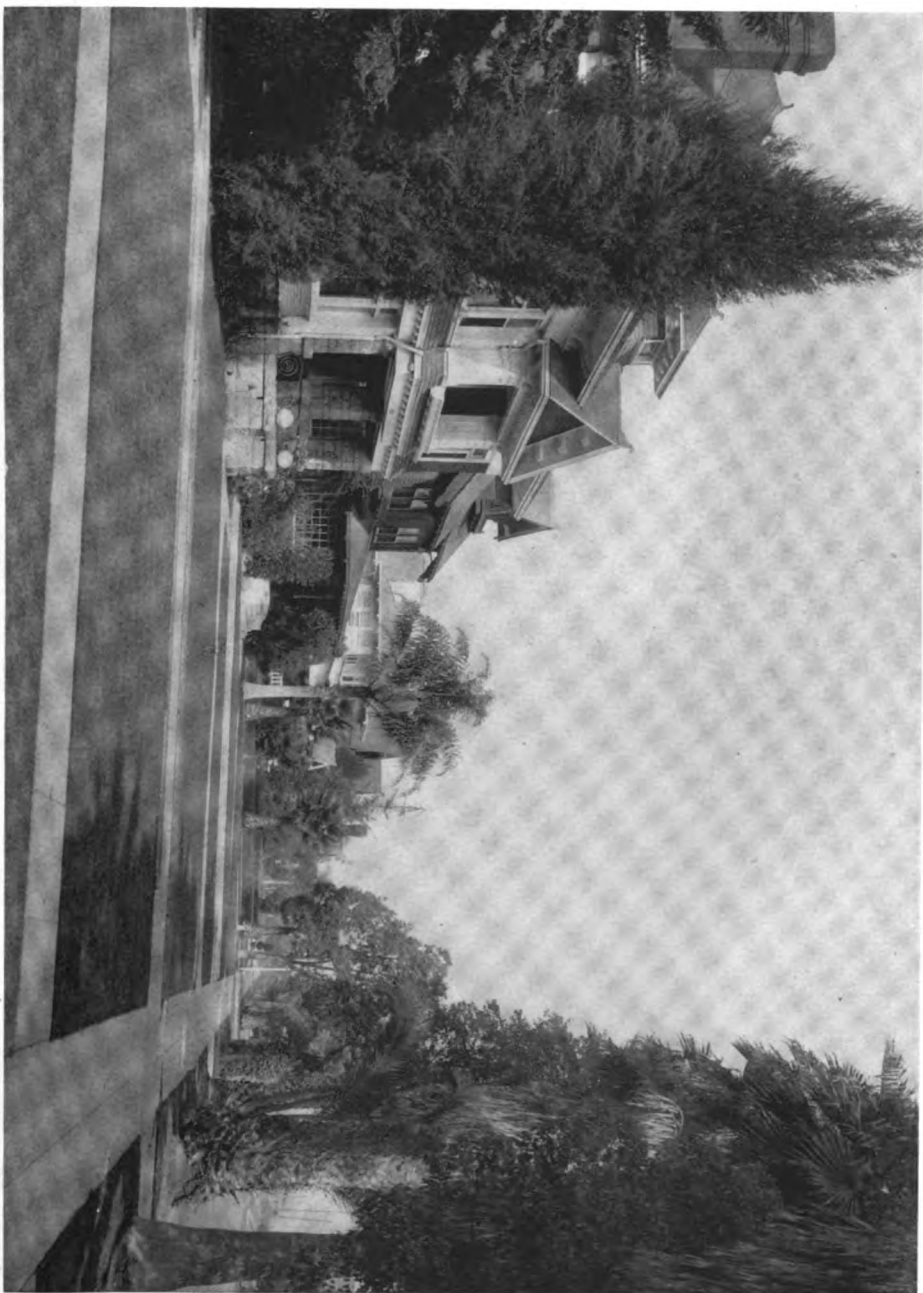
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LOOKING EAST FROM KATHERINE TINGLEY'S LOS ANGELES HEADQUARTERS

1511 SOUTH MANHATTAN PLACE

PRESERVER OF THE DAY

F. M. P.

O THOU Unnamed — Preserver of the Day,
Weaving its splendor in the woof of night!
Thy going is the orb's resplendent way,
Thy cloak obscures Thy coursing in the light.
Revealed while unrevealed, Thou ne'er concealed!
Omniscient, omnipresent Two in One.
We apprehend Thee as the One revealed
Perceiving Thee in darkness as the Sun.

*International Theosophical Headquarters,
Point Loma, California*

AN OUTLINE OF THEOSOPHY AND ITS TEACHINGS

MAGISTER ARTIUM

IV — CONCLUSION

IT would be difficult for the average person to state what is his object in life, or what he considers life is for. He usually shuts his eyes to such questions and concentrates his attention on what lies before him, following the attractions of pleasure and the necessities of circumstance. His notions as to what will become of him after death are vague; and he is very likely hovering between an intellectual disbelief in immortality and a subtil conviction of the opposite. The death of his loved ones shocks him into an anguished questioning on these deeper problems; but time brings with it the consolations of use and forgetfulness.

Nor would it be easy for a Theosophist to formulate an idea as to his object in life or what life is for; for he must use the formulas of the ordinary intellect — a machine which has been developed amid the limitations of ordinary life and for the purposes thereof. Whereas the real knowledge that alone can answer such questions is of a nature that defies intellectual expression. Nevertheless the Theosophist can come much nearer to a satisfactory answer than can many other people, by stating that he believes his object to be the attainment of Self-Knowledge, and that he regards the purpose of human life as being the attainment of Knowledge and the reaching of higher levels of evolution attainable by man.

There is a great gap between the attitude of mind which consists in

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believing that we can never know the real mysteries of life, and that God alone knows them, or that we shall not know them till after we are dead and gone to heaven; and the attitude of mind which believes that no knowledge is beyond the reach of human attainment, and that our ignorance is due to the imperfect state of our present attainment.

It is a cardinal teaching of Theosophy that man is endowed with an infinite faculty, which came to him, not from below, but from above; and this teaching is allegorized in most religions, including the Hebrew-Christian Bible with its account of the creation and fall of man. These sacred allegories have been very much distorted and confused, but their real purport is to show that man, as finally evolved, was a divinely-inspired being; and that, as possessing free-will and self-consciousness, he can no longer be directed by superior wills, but has taken upon himself a responsibility and is thus the accomplisher of his own evolution. Whereas man has often been taught to look for salvation elsewhere than in the divine power within him, Theosophy recalls him to the true and ancient teaching that his salvation is to be wrought by invoking this divine power and intelligence within him.

And so now, here we are, and we find that we actually have such a power, and the problem before us is what to do with it? Such is the great puzzle for all reflective people; and such is the problem that Theosophy answers.

Theosophy restores a man's self-respect by bringing vividly before his mind a sense of the reality of this higher nature, upon which he can rely as a source of strength and knowledge. It gives him, as it were, a new birth into a more responsible life. It enables him, in a perplexing crisis, to go behind ordinary motives, and stand apart from himself, on advantage-ground whence he can look down on the forces that have been holding and swaying him. And this new independence grows up from the study of the teachings as to Karma, Reincarnation, the septenary nature of man, etc.; all of which are seen to be parts of one great whole and to constitute a great and all-satisfying interpretation of life.

Thus Theosophy has initiated a new era, an era marked by a new sense of the value of life and a new conception of human powers and responsibilities. Whatever may be said in disparagement of ideas as contrasted with actions, it remains true that ideas rule the world, and that, as a man thinks, so he is. Our ideas profoundly influence the nature of our civilization. Now is the seed-time, but the future will show the harvest. Already ideas which, when first promulgated by the Founder of the Theosophical Society, were strange and unwelcome, have insensibly crept into common talk and thought. The process will continue until humanity will be leavened throughout by the influence of Theosophical ideas.

AN OUTLINE OF THEOSOPHY

The first rays of the sun on an earth damp with the dews of night raise mists and vapors; and the warmth of Theosophy has kindled into life some strange forms; so that the word 'Theosophy' may suggest to misinformed persons nothing better than these weird perversions. Yet, as the sun rises higher and shines longer, the mists disperse and reveal the undimmed light. Thus Theosophy itself will soon outlive its counterfeits.

We live in a civilization whose growth has been largely based on ideals of power, possessions, and sensual gratification; and the rotten foundation is giving way. We are thus compelled to learn anew by sad experience the old lesson that such is not the law of *human* life; that incentives which, in the animal kingdom are harmless and useful, are quite otherwise in the human kingdom, because man is gifted with intellect, a faculty which turns innocent instincts into destructive passions. Now Theosophy gives us a clear understanding of the meaning of this question. The intellect has to be joined to the higher nature, not to the lower: it is a question of *Buddhi-Manas* as against *Kâma-Manas*. The delicate process of weaning the intellect from its union with the passions, and bringing it into harmony with the higher nature, has to be gone through both in the individual and in the mass of mankind. The individual soul is perfected by the union between *Manas* and *Buddhi*, and man thus becomes initiated into the Light, when he has conquered personal desires, whether of a gross or of a subtil and apparently lofty kind. And in the same way, though by a slower process, because on a larger scale, the mass of mankind is raised to a higher level of attainment and conduct, by the growing influence of higher ideals as against the lower nature.

The divorce between religion and science, which has been so much to the detriment of both, no longer exists under the rule of Theosophy; for both conscience and intelligence enter as guides into every function of our life.

If the individual truth-seeker desires light and knowledge, let him examine into his own nature; and, if he finds there any unconquered weaknesses, let him see therein the obstacle that is keeping him back. Then, ceasing to blame fate or to demand help, he can realize that his progress depends on his own efforts, however he may be circumstanced; and there will be enough work for his hands to do. He can study the teachings of Theosophy; and, instead of keeping them as mere matter for intellectual curiosity, he can seek to apply them in his conduct, thus calling to his aid the resources of his higher nature. Confident that the life of the Soul is eternal, he will never deem it too late to begin; and bearing in mind that personality is an artificial boundary or frontier in the great life of humanity, he will cease to attach too great importance to the interests of that little area which heretofore he has been wont to regard as himself.

THE INHERITANCE

R. MACHELL

(Continued from the December issue)



HERE are such critical moments in the life of every aspirant to Art, and they come unexpectedly, without warning. Sometimes they pass unnoticed; but looking back in later years the individual may see that at such a point a path was chosen, and that the choice determined all the after-life. At the moment it may seem that no choice was made, no vital decision arrived at: indeed the 'parting of the ways' is seldom noticeable at the point of divergence, because the choice was made perhaps unconsciously before that point was reached. In Malcolm Forster's case it seemed that such a point in his career had been overlooked, and that his awakening revealed to him the fact that he was not on the path he had intended to tread, and on which he had believed himself to be traveling triumphantly. He felt that somewhere along the road he must have missed his way, and that he must get back to that 'parting of the ways.' It was at Crawley that the awakening had taken place, and it was there that he determined to 'try back' for a trace of the lost path.

His visit needed no excuse; but he tried to persuade himself that it was a purely business affair, the collecting of material for the work that he had undertaken and which must be carried through without regard to personal feelings or artistic aspirations. He needed some drawings of interiors such as he could find nowhere better than at Crawley, and he intended to get a sketch of Rebecca as a part of the 'interior fitting.' This was excuse enough, but it was far from being the real reason of his anxiety to renew the experience of his former visit.

Mark welcomed him with unaffected cordiality, and showed him all the beauties of the old house, the carved balusters, and the old oak paneling in the passages, the richly decorated door-casings, and the deep window-seats, one of which was Miss Margaret's nest, though the artist felt that the whole house was pervaded by her presence: and when he thought of the sensational romance that he had promised to make these drawings for, he felt like a trespasser, or worse, a profane intruder into a sacred place. But the artistic interest of the place soon overcame his scruples and he went to work enthusiastically.

Mark watched him for a while until he feared the visitor might feel embarrassed by his presence and so excused himself.

The artist worked rapidly and effectively, but his enthusiasm soon evaporated. His heart was not in the work. He noticed that the old piano no longer served as a buffet, and he was glad of that. He looked at the unpretentious case of the old instrument and almost feared to ask his hostess to

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let him hear again the music that had so stirred him on his former visit. He knew his own critical temper and feared a disillusionment: but when an opportunity arose he could not resist the temptation to ask her to play once more. Her consent was ready and unaffected. She liked his enthusiasm for music, and tried to hide the limitations of the instrument, while not apologizing for them.

This time she improvised a sort of quaint fantasia upon a theme that had been running in her head. It was a kind of rhapsody, almost a lament, with a memory of the sea and the storm in it, with the howling of the wind and the pulsebeat of destiny throughout.

Rebecca listening in the kitchen was awed by the music, which seemed marvelous from the simplicity of the instrument, an old sideboard, as she still considered it.

Malcolm Forster was not disillusioned; and when he rose to leave it was with such evident reluctance, that Miss Margaret could only smile as she invited him to stay to tea.

There was a strange peace in the atmosphere of the old house, a feel of home that was quite new to him. He did not analyse it; but he wondered why it should affect him so deeply, for he was used to make himself at home wherever he went. This was a new experience. He almost feared to break the spell by some irrelevant remark; he, who was never at a loss for conversation, and never felt in danger of a social blunder, no matter where he found himself. He felt a little like the wedding-guest 'who had not on a wedding garment.'

While listening to the music he forgot himself and soared into a region of impersonality, but his wings were borrowed for the occasion and he could not keep them when the music stopped. He fell to earth again, and wondered if indeed he were no better than an earthworm after all, in spite of his esthetic aspirations. His fairy wings were locked up in the old piano, and when he said good night he felt that his host and hostess must notice the deficiency. He was to return to London in a day or two and the prospect forced itself upon him as a return to prison after a short spell of liberty. As he trudged back along the muddy lane that led to the Boar's Head, he felt that he was indeed an earthworm. What had he to do with wings?

He stopped and looked up at the stars. They seemed so far away, and yet they, too, were homelike. Was home then the unattainable? That was a paradox indeed. But while the music held him he was in a state of peace, as if in fact he were at home, where he belonged. Now he was outcast. Dimly the thought was shadowed in his mind that he was no earthworm doomed to grovel in the dust, but a soul seeking the path that he had lost; and as he pondered on this subject the word 'home' impressed itself upon his mind. Where was his home — his true home? He was on his way home at the time, but not to his true home. What was it then, his home? To which he answered: "Home is where I belong; but where is that?"

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Mark Anstruther had tried to make a home for himself at Crawley; but it had only become worthy of the name when he had opened its doors to take in a stranger who was homeless, in that she had no memory of home. Mark blessed that loss of memory, and feared its restoration. And yet this visit of the artist showed him the necessity of coming to an understanding with his 'niece' as to their family connexions, and such details as members of one family are supposed to know about each other.

When they were alone again he spoke to her of the necessity of an agreement between them on points that might be subject of inquiry to visitors as to their past lives.

Maggie was willing and anxious to accept whatever parentage and family history her uncle might assign to her; for, in a way, she felt herself adrift on a sea of memories and fancies, whose reality she sometimes doubted and more often dreaded. Gladly she would have accepted total loss of memory: but she could not look upon the past as dead, she feared it was immortal and would live on pursuing her from life to life, till all accounts were settled, all debts paid, all hates forgotten, and all fears obliterated.

For Mark neither past nor future was a cause of fear; his past to him was like an actor's role that he had played, but for which he had no more responsibility than an actor who has retired from the stage. But "all the world's a stage"; and while a man lives on earth he is an actor, with a part to play. Now Mark was in a dilemma, for he had a part to play and had not learned his lines.

Maggie suggested that she should be treated as an invalid who had lost her memory through sickness: this would account for such discrepancies as might occur in their accounts; for the rest she left the family-tree to Mark's ingenuity. He decided to keep as near to facts as possible, and to rely chiefly on a discreet silence for safety. The Micklethwaites were not inclined to gossip and would accept his version of the past if he chose to give it out; but he had faith in the wisdom of the old maxim "Least said soonest mended," and he lived up to that principle, dimly perceiving in some measure the significance of silence whose power makes speech seem impotent if not impertinent.

About a mile from Crawley, near the ruined mill, stood an old cottage sheltered by a stunted elm, and hidden by a bank crowned with a hedge that leaned over in compliance with the constant pressure of the sea-wind, as did all growing things along the coast, giving the place a strangely forlorn and desolate appearance. The cottage was a relic of a by-gone age inhabited by a relic of a by-gone race, a woman, who had been handsome in her youth no doubt, and even in her latter days was still remarkable. She was of the race of old sea-rovers, wild and lawless, who had vanished or become absorbed into the rustic population. Her features, strongly marked and foreign, made her look aristocratic in comparison with the native tillers of the soil.

She seldom left her own fireside, and then would go no farther than to sit in the sun by the little creeper-covered porch, where Mark had noticed her

THE INHERITANCE

occasionally and greeted her in passing with a motion of the hand and a smile that quite belied the character of misanthrope that he affected. But he had never stopped to speak to her until one day he saw her standing at the garden-gate, as if expecting someone. He smiled at her as usual, and she beckoned him to come, at the same time opening the little gate for him to pass.

There was a certain dignity in the forlorn and solitary figure that appealed to him and caused him to forget his customary reticence. She scarcely raised her head to look at him, but Mark caught the gleam of quick intelligence in her dark eyes, and knew that she had 'sized him up' and thought him worthy of her notice. She took her seat and beckoned to him to come and sit beside her on the bench.

"Where come you from!" she asked abruptly.

Mark said he came from Crawley manor.

"I know that," she answered. "Ye're the new squire; but where come you from? Ye're no Cayley. Did you buy the place? Ye knew Dick Cayley, did ye? Did he sell the house or did he gamble it away? Is he dead?"

Mark nodded. "Yes! he's dead. He died in California; that's a long way off. He was my partner for a while."

"Did he cheat you?"

Mark laughed. "He tried to; but I had as little to lose as he had, and he died before my luck turned."

"Lucky for you; that's what I say. He'd ha' ruined you same as he ruined any one that trusted him. So he died, did he? I reckon that was the only good thing he ever did. And yet it was as good for him as for the rest; for all his debts will go unpaid, and all the wrong he did unpunished. Is that fair? He was a Cayley to the last, and cheated every one, even in death. Is the child dead?"

"What child?" asked Mark. "He never spoke of having wife or child."

"That's like enough," grimly ejaculated the old woman. "But he had a child, and the child's mother followed him over there. They'll have told ye that, likely; Micklethwaites will ha' told ye that. But she would be dead before you met him, I reckon; she was not one to live long over there. She was too good for him, though it's me as says it. Folks gave her a bad name; and none would heed my word, because I was her mother. But I tell you, man, she was a good girl if ever there was one; and for looks there was not her like in all the country; and she could dance, she could; so that they got to saying she was bewitched; and then Dick Cayley saw her and went mad over her. He swore he'd make a lady of her; but he lied, and went away without a word to her. He was in trouble then, the officers were after him. But she found out where he'd gone, and followed him, in spite of all that I could say. She wrote me two letters, one to tell me she had found him and that he was going to marry her, and that she had fine clothes, and all she asked, and such like. I reckon that was what he made her write. The other letter was just to say goodbye. She said that I should never see her face again, but that the little one would find me out some day. She was like that; her

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head was full of fancies, and she had 'the sight' at times. But the child must ha' died surely. . . . There's times I see her in my dreams. She comes and dances for me, as her mother used to do. You never seen the like of it. It was more like a spirit than a body. That's why I think she must be dead. And then she's still a child. If she were alive, she'd ha' grown up by this time: but when I see her she's no bigger than a child. . . . They think I'm getting foolish, sitting here so much alone; but I'm not all the time alone. Maybe you think me foolish too to talk like that to a strange gentleman; but I saw the first time I lay my eyes on you that you were honest; ye're not a Cayley, for all you live where they did. I've been waiting for a word with you when there was no one by. I sent Jane out today, and you come by just right. And you was partners, you and that black-hearted villain: how was that? 'Birds of a feather flock together,' but you are not of his feather. How come you to yoke up with the likes of him?"

Mark fidgeted uneasily. "I didn't know him well then. He was a pleasant man to speak to, and seemed to know the country. There's no great choice of friends out there; and a man fares badly if he stands alone. I've nought against the man; he's dead. He owes me nothing, nor I him. I think we're quits, and when we meet again there'll be no bitterness between us."

"When you meet again? He's dead. How can you meet again?"

"Why not? We met once, why not again?"

"You mean when you're dead too? where will you meet him? not in heaven, I reckon."

Mark laughed. "The earth is good enough for me. We met here once. Why not again?"

"Can dead men come to life again?" she asked.

"We all have come to life here once at any rate; and maybe it was not the first time, and mayhap it will not be the last. Who knows?"

Old Sally pondered a while and then looked up at him inquiringly. Her mind worked quickly, and she asked pointedly. "How would you know him if he was born again? And how would he know you? Ay, and how would you know yourself?"

Mark answered with a question. "How do we know each other now? How do we know ourselves here?"

"We are alive now"; retorted Sally. "But then?" She watched him closely, but he seemed to have forgotten her, and spoke as if talking to himself:

"We are alive now. Yes! and it is always *Now*. . . . there is no time but now . . . wherever and whenever we are alive, to us it must be *Here and Now*."

Then he relapsed into silence; and old Sally too sat pondering the thought that had so often puzzled her. How could there be an end of consciousness or a beginning of existence? She had not formulated her ruminations, and could not now express her feelings; but she felt somehow that this man was right, and that she almost understood what he was driving at. He was not like all the people she had known, nor, for that matter, was she herself.

THE INHERITANCE

A sympathy sprang up between them; though she could not forgive an injury as he could. With her it was "an eye for an eye and a tooth for a tooth." That was all she had ever learned of Justice.

"Nay!" she muttered. "There's things that can't be put aside like that. There's deeds that cannot be undone . . . there's debts that must be paid. Parsons may preach forgiveness, they knows nowt. There's no such thing. What's done is done; there's no undoing of it. And the one that did the wrong must suffer for it, somewhere. May be Dick Cayley will come back again, and then there'll be a tale to tell: and I'll be there to tell it. It's here the wrong was done and here it must be paid for."

Mark heard her words and understood her feelings. But it was not his place to preach forgiveness. For himself he had no use for it, nor any need. He bore no malice. Wrongs done were best forgotten. Why nurse an injury? Why prolong the pain?

He watched the sunset, and noted how the dreary landscape was transmuted into a pageant rich with magic flames and mystery and majesty; and he wondered if death were not like the setting of the sun, with power so to transmute the grossness of a life that it might pass for such a spectacle as held him fascinated now.

While Sally brooded on her wrongs and dreamed of vengeance, Mark pondered on the blessing that had come to him so undeservedly, and he sought in vain for any explanation of the apparent disregard of justice in the ways of destiny. He wondered if men and women with their individual rights and wrongs were of any moment in the eyes of destiny, which like the sunlight fell upon the ocean unreservedly, the ocean of humanity, with individual ripples that gleamed for a moment and then sunk and were replaced by other ripples equally impermanent, yet like the minds of men, each having a momentary significance. He wondered if the drops of water in the ocean had individual rights and wrongs.

He was content to take life as it came, and did not fancy that his present happiness was a reward of virtue nor could he see how Sally would be benefited by Captain Cayley's punishment. Vengeance seemed altogether superfluous to him.

As the sun went down the air grew chill, and Sally rose, saying: "Ye'll come again, and tell me more. There's much that's hard to understand. I'm getting old, and times are changed. I've been so long alone I scarce know how to say what's in my mind. But come again. Good night to ye, and thank ye for your company."

Jane Wetherby, who looked after the old woman, was at the garden-gate, and Mark said good night as hurriedly as if he had been caught gossiping. Jane greeted him by name, and hoped to get a chance to gossip a little on her own account; but Mark was in a hurry to be gone. Some one was waiting for him; and the thought of it was strangely comforting; so pleasant indeed as to cause him almost to forget the loneliness of the poor old woman.

When he got home he spoke of her and of his visit. Maggie was deeply

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interested; she wanted to hear all about old Sally's daughter, and he tried to tell the story, but there were gaps that he tried to fill, and soon he gave up the attempt to disentangle what he had heard. When he repeated Sally's words about the girl that came and danced for her in dreams she laughed, as if some memory had come back to her. She tried to follow it, and saw her mother dancing for her when she was a child. Then she remembered being the center of a crowd and dancing for them. She heard their applause, but the picture was all confused and broken up. She could recall her mother's face at will, but feared it was a freak of fancy, it was so beautiful; but it was always more or less the same, while other faces that she could recall would change continually.

Mark could not answer all the questions that she asked, but promised he would take her to visit the old woman on the first fine day, as soon as the road was a bit drier than at present. The cottage was but a mile or so from Crawley across the fields: it had been a comfortable dwelling in former days, but was in ruins now, with several dilapidated outhouses adjoining the large room that was old Sally's living-room.

The old woman was well cared for and was not in want. The field behind the house was hers, and the old orchard still bore witness to the care it had received in better times gone by. Jane Wetherby was general helper, and Jonas would do odd jobs about the place for her occasionally. Being of the old stock she was not for mixing with the village folk. She had her memories and kept them to herself. Her friendliness to Mark was quite exceptional: but she had taken his measure carefully before she 'let down the bars' and took him into her confidence. She had watched him pass many times before she was sure that her first opinion was correct that he was an honest man.

The season was rainy, and it was some days before the field-path was dry enough for comfortable walking. The sun was shining when they decided to go and see old Sally, and the old woman was sitting by the cottage-door when they arrived. She eyed them curiously in silence as they came up the path, and kept her gaze on Margaret so fixedly that it would certainly have made the little lady feel self-conscious if she had been afflicted with vanity. As it was she smiled with such a genuine friendliness at the old woman that Mark began already to feel jealous. He introduced her as his niece who was keeping house for him, and Sally took her hand and studied the features of her visitor searchingly; then drew her nearer, saying gently:

"Let me look at you, my dear. My eyes are not so clear as they were once, but . . . will you take off your hat, and let me see your hair?"

"Of course I will," said Maggie laughing, and did as she was asked.

Old Sally stroked the silky hair affectionately, and muttered, "It's Molly's hair . . . but Molly . . . she was taller."

Then abruptly to her visitor: "Can you dance?"

Miss Margaret laughed. "Oh yes; but not like my mother. No one could dance like her."

"Was she like you?" asked Sally. "What was her name?"

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Maggie looked troubled and answered evasively. "Oh, she was just my mother. I never knew her by any other name. She died when I was quite young; but I remember how she used to dance for me; and for a long time after that I used to see her in my dreams. She always came when I was most unhappy and danced for me, she was always just as beautiful and young. But I have not seen her since I grew up. If she had lived I think I could have learned to dance as she did."

"When did she die, your mother?" asked Sally.

"It must be more than twenty years ago."

"Where was it?"

"In America, somewhere in the west I think. I can remember mountains and desert — we lived in tents — and there were burros."

"What's burros?"

"Donkeys. They call them burros in California and Mexico. It must have been in some mining-camp: but it is all a dream to me. I lost my memory after a fever, and now I don't know which are dreams and which are memories."

Old Sally rose with difficulty, and taking Maggie's arm she turned to go indoors, saying simply: "Come with me, my dear. I want to show you something." She hobbled to an old-fashioned chest of drawers, and opened one of the small cupboards above it. Then from a little box she drew an old daguerreotype, such as were common fifty years ago or more, and held it up for her visitor to see.

Maggie looked eagerly and intently at the picture, then clapped her hands delightedly, exclaiming: "Mummy! oh Mummy," like a child. She clasped the picture in both hands and kissed it lovingly.

Mark heard the exclamation and came up to see the cause. He gently turned the picture to the light, and recognised at once the likeness that had been evident to Sally at the first glance. Her instinct led her straight to the conclusion that his mind unwillingly admitted. Maggie had found her mother.

There was no need for him to ask who was the original of the daguerreotype; and glancing now at the old woman he could detect a family likeness in the three that plainly told the story of their relationship. He suddenly felt out of place there, and quietly he left the room. Outside, he paced the narrow path, bewildered by his own emotions. A feeling akin to actual jealousy had seized him when he grasped the truth; and he was startled to find himself capable of such meanness.

Maggie had come for shelter to her home, and he had claimed her as his own; but now that a better claim was registered upon the page of destiny, he found himself inclined to fight it.

Then came the conviction that the mysterious hand of fate was guiding events to some inevitable conclusion, and that his selfish desire was impotent to stay the work of destiny. He had his part to play in this drama, and he must play it fairly even if he lost all by it. He would accept it as it came, now as in the past. He had an unuttered faith in the wisdom of the Will that

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guides events, although he never formulated such a thought, nor held it as a creed. He simply recognised a fact; and let it go at that.

He had now no doubt that Maggie was daughter to the girl wronged by Dick Cayley, his own disreputable partner; and that he, Mark Anstruther, had been by fate appointed guardian and steward of the old home of her father's family to hold it for the lost child: not lost, perhaps, but drifting homeward on the tide of destiny to find a stranger in possession of her father's house, a stranger, who would make of her a housekeeper, to entertain him in his selfish solitude. He did not spare himself in this analysis: but as he came to see his position more clearly as an agent of the great Law of Life he felt a new sense of dignity and responsibility. He could no longer be content to look upon himself as driftwood on the tide of fate.

To Maggie, the recognition of the picture of old Sally's daughter as a portrait of her mother was instantaneous and conclusive. There was something in the smile that she had never seen on any living face after her mother's death; but now, turning to the old woman at her side, she caught a glimmer of that same strange quality, something to be felt rather than seen, something ethereal, as if it were a spiritual presence looking through the eyes of an ordinary mortal.

She put up her hand, and stroked old Sally's cheek, as a baby does to its mother sometimes; and Sally's heart beat strangely at the touch. Maggie had come to think her memories of her mother were mere dreams, and that the beautiful creature of those dreams was but a fairy presence that had never walked the earth as ordinary mortals do. Now she was standing in the house in which that fairy mother had been born; she held her likeness in her hand, and listened to the voice of one who had been mother to her mother. It seemed impossible. She looked in awe and reverence on the old woman who had reared the radiant being of her dreams; and the old cottage seemed a sacred place, adorned with memories that hung there like invisible tapestries woven with threads of destiny. What matter if the tapestry was tattered; her fancy filled the gaps, and linked the fragmentary scenes and incidents into a thing of beauty.

Now, as she looked alternately at the daguerreotype and at old Sally, the picture of her mother established itself firmly in her mind as that of a living being, not a dream. But when she tried to visualize her father it was different; she could not detach his image from a number of terrifying masks that glared at her, and vanished, changing form, but always horrible. She shuddered at the thought that one of them could be her father, and feared to question the old woman; but at last she asked: "My father, what was he like?"

Sally's dark eyes grew darker as she slowly answered: "When he was a boy he was a handsome lad as you could wish to see. They said he was a genius, whatever that may be. He was a gambler and a drunkard almost before he was a man. He was a Cayley and the last of them."

"Am not I his daughter?" asked Margaret gently.

The old woman softened her stern look but answered bitterly: "Your

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mother was not his wife. No! You are not a Cayley, you owe him nought."

"Still, he was my father. I cannot remember him. . . ."

"Why should you try to? Let him be. He's dead. That's all you need to know: and Molly's gone, poor Molly! How she loved that man! And he was your uncle's partner. Your uncle? Mark Anstruther! How can he be your uncle?"

Margaret smiled as she answered: "He's not. We just agreed to say so. He has been like a father to me."

The old woman watched her keenly for a moment, then seemed satisfied and said, as if in answer to her own thought: "Ay. I reckon he's straight and square. He'll be a better father than the one she gave you. How did he find you out?"

"He didn't. I was lost, and he took me home and let me stay there as his niece; that's all."

Sally seemed satisfied. "He's a good man. I could see that. He'll give you a better home than I could, though I am your mother's mother, and this house and field's my own, and shall be yours, when I am gone. But he's no kith nor kin of yours for all he lives at Crawley, which should be your home if there were justice in the world."

But Maggie was not listening; she was vainly struggling to hold the wavering images that memory threw upon the screen of fancy: and she felt as if she were in a waking nightmare haunted by horrors, that were not all fancy, nor were they coherent recollections of men and happenings in her experience.

Old Sally saw the trouble gathering in Maggie's eyes and thought of Molly when her trouble came upon her. She saw Mark Anstruther outside, and turned instinctively to him for help. She beckoned to him, and he came to meet her, as she hobbled out. Pointing inside she said abruptly: "Go in and talk to her. She has need of you."

Mark went inside and halted, shocked at the face he saw gazing so fixedly into the darkness of the fireplace. It was no longer a child's, but worn and strained; it was that of a woman who had suffered. She had the hunted look that is so terrible to those who know the world and who can read its hall-marks. Mark went to her and drew her gently to him. She looked up into his face and smiled in utter confidence, as if she were a child. Then she held up the picture, saying:

"Look! My mother! When she was a girl. Do you remember her?"

Mark was embarrassed at the question and hesitated.

She looked at him and in a moment the cloud was gone, she was herself again and laughed as she said: "Have you forgotten you are my uncle? What are you going to say about it? Have you not learned your lesson?"

Mark remained serious as he answered: "My dear, I ran away to sea long before she was born and never saw her. You know I changed my name and now I have no family but you."

"But Sally is my grandmother," replied the little lady with a puzzled air,

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and awaited his answer smiling, half mischievously enjoying Mark's dilemma.

"Let's call her in," he said, "and ask her all about it: or shall we let it rest? Why should we try to find out the past? Can't we forget it and go on as if there were no mysteries in life? Let's go to her. She has been very lonely all these years."

They found the old woman seated on the bench beside the porch. Maggie sat down beside her still clasping the picture of her mother and said:

"Grannie, may I keep this for a little while? I'll bring it back."

Sally looked at her grandchild very tenderly as she answered: "Keep it my dear. I have got you to look at now. You'll come and let me look at you sometimes, won't you?"

"I'll come as often as you want me, Grannie."

"I'd maybe want ye all the time. But that'd make folks talk. It's none of their business. They shan't blacken your name as they did mine and Molly's. But you may come and see me out of kindness to a lone old woman now and then. There's Jane. She mustn't know. I'll tell her who you are. She's a good girl, but over-curious. . . . Jane! Come here and say good day to the squire's niece, Miss Margaret."

Jane made her curtsy to the squire's niece and stared at her as if she were a specimen of some new kind of creature. Her curiosity was stronger than her manners, and she asked:

"Where do you come from Miss? Ye're from foreign parts, aren't ye?"

Miss Margaret laughed goodnaturedly: "Oh yes. I've lived most of my life abroad."

"Among the blacks?"

"Not in Africa. No! But there are negroes everywhere, even in England."

"Are there Miss? I never seen one. It must be awful to be all black, but they're used to it. I'll go and make the kettle boil, you'll maybe take a cup of tea, Miss."

"Thank you. I think we must be going home, but I'll come and take tea with you and Grannie another day. May I call you Grannie?"

Sally's eyes twinkled as she answered: "Ay, call me Grannie, if ye will. It sounds homely and kind, and ye'll be more than welcome here at any time. Jane's a good lass, but they need her home, and so I'm all alone most times. No! I'm not lonely. There's a deal to think of when ye're getting old. Thank ye for coming to see me, you and Mr. Anstruther; and if you come again tomorrow it'll be none too soon for me. God bless you both."

And so they parted; and Mark blessed old Sally from the bottom of his heart, that she had not tried to keep her granddaughter; and he mentally made note of what was needed to make good the footpath and the stiles, between the turning of the lane and Sally's paddock—the worst part of the way in rainy weather; for he foresaw that footpath would be needed.

(To be continued)

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TOURISTS in large numbers are arriving daily in San Diego from the Eastern, Central, and Northern States, as well as from abroad. Attracted by the mild, summer-like climate of Southern California, most of these visitors will spend their winters in the vicinity. The tourist season always brings a large influx of interested inquirers to the International Theosophical Headquarters, and our staff of guides is kept busy escorting them around the grounds and directing their attention to the standard Theosophical literature published at Point Loma. Concrete evidence of the increasing interest is found in the sales of our publications. Further interest locally is fostered and met by our Theosophical Book-store in San Diego and the regular Sunday services at the Isis Theater, conducted under the auspices of the Universal Brotherhood and Theosophical Society. A most impressive atmosphere of sincere devotion and spiritual aspiration has long since been created among the regular attendants at these Sunday morning services in San Diego — an atmosphere which satisfies the spiritually hungry, challenges the cynical, silences the critical, and inspires the devout. Not the least important feature is the exquisite music rendered by the Young Ladies' Choir of the Râja-Yoga Academy and the instrumental chamber-music of various students and professors of the Isis Conservatory of Point Loma. And most uplifting is the final devotional meditation and invocation, "Oh my Divinity!", during which the assembly remains standing in reverent silence. Not only Theosophists, but many visitors express their profound gratitude for the spiritual uplift of these services conducted under the Leader's personal supervision; and no one open to conviction can fail to note after attending one of them, that Theosophy is already a vital factor in the spiritual life of humanity.



THE Theosophical efforts recently inaugurated by the Leader in Los Angeles mark a new epoch in the history of Theosophy in California. Our Branch Headquarters in the Music-Art Studio Building, centrally located in this bustling metropolis of some seven hundred thousand souls, is fulfilling its mission under the capable direction of Mrs. E. M. S. Fite. She reports a most gratifying interest on the part of earnest, thoughtful, aspiring people, many of whom are becoming enthusiastic disseminators of our teachings, and our Leader's devoted friends and disciples. During the three short months that the Leader and her staff of workers have been active in 'The City of the Angels,' a large class of adult students has been formed, which meets at the Leader's residence once a week and is personally conducted by her. Mrs. Fite also conducts another class at the Theosophical Studio at the same time. There is a goodly list of applicants for the children's Lotus Work, which will be started after New Year's. The musical programs for the Los

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Angeles meetings are contributed by some of the most successful students of the Isis Conservatory of Music. The program for Sunday night, December 4th, was especially fine. It was rendered by a quartet consisting of Mr. E. A. Franklin, formerly flutist with the Boston Opera Company and now on the teaching staff of the Isis Conservatory, Mrs. Sidney Hamilton, harpist, Mrs. Montague Machell, violinist, and Mr. Montague Machell, 'cellist. The last three players mentioned are all graduate students of the Râja-Yoga College. Their numbers had all been especially arranged by Mr. Franklin for this combination. The 'Valse Triste' of Sibelius, and the 'Mad Scene' from Donizetti's *Lucia di Lammermoor* were exquisitely rendered. An evidence of the remarkable interest shown in these Sunday services in Los Angeles is that many of those who attend the afternoon meetings reappear with unfailing regularity at the evening services as well.

The following extract from a letter written to a member at a distance by Dr. Axel Emil Gibson of Los Angeles on November 21, 1921, indicates the impression that the Leader's Sunday night talks are making:

"I have just finished a long letter to my old friend . . . telling of the wonderful success the Brotherhood Movement is having in Los Angeles; of the Leader's inspired addresses, and the appreciative response of the newspapers here. I am overcome myself indeed. The Leader's speech last Sunday night was beyond anything I ever heard. Oh! the children are her theme *par excellence*. She is a great world-embracing teacher. Everybody present was stirred to the quick and fired with enthusiasm and holy resolves. Oh! how far even the best of us fall short of even the first step toward worthy parenthood and domestic decency! A new power has come to our city, and the light shineth in the darkness."

Before the Leader goes to Europe, which she expects to do in April (possibly earlier), she will entertain a few of the inquirers and some of her friends and old members in Los Angeles with a musical evening, conducted by some of the students of the Isis Conservatory of Music, at the Universal Brotherhood and Theosophical Society 'White House' in that city — that is, Mme. Tingley's official residence.



Mr. Joseph H. Fussell, Secretary, Universal Brotherhood and Theosophical Society, reports increased applications for membership coming in continually, not only from California, but from all over the United States and abroad. The great war and its aftermath have led thousands of people to think as never before on the great problems of life and death, and to pursue truth and the path of duty with deeper devotion than ever before: hence the unprecedented opportunity for the members of the Universal Brotherhood and Theosophical Society to prepare themselves by unfaltering loyalty to the Organization and its Leader, to meet this crying need of humanity.

The student-body at the International Headquarters, old and young,

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are doing their share to uphold the Leader's hands in this glorious task of feeding the world's spiritual hunger. This steady and unfaltering devotion on the part of the Leader and her helpers to the grand purposes of the Theosophical Movement is not without its recognition from open-minded progressive people who visit Lomaland in ever-increasing numbers. Some who came many years ago, when the work here was in its initial stage — outwardly crude in some ways, but inwardly animated by the undaunted spirit of the Theosophical Leaders and Pioneers — and who now visit it again, are perfectly frank and open in their expressions of admiration at the marvelous growth and success of the activities centering at the International Theosophical Headquarters. They recognise among the teachers and guides many of the same faces they saw when here before; and they are enthusiastic in their expressions of appreciation for the success of our educational and other activities, when so many systems throughout America and elsewhere have failed.



THE Theosophical family in Lomaland is truly a united one. For twenty-one years a goodly percentage of the adult members have been earnestly working for the expansion of the teachings of Theosophy; and the example of their constant untiring service is an inspiration to many. True, on rare occasions a half-hearted member, unable to keep up with the procession, drops out of our ranks; but his place is quickly taken by another eager for the opportunity. It is strange but true, that no matter how efficient a worker may have been in the past, when it comes to the point where he can no longer keep up with the procession, and he drops out, his going is scarcely felt: indeed, the onward march proceeds with accelerated pace. It is human nature to blame others for our failures; so little weight is attached by thoughtful people to the unjust criticisms and reflexions cast by any half-hearted member; for hundreds of faithful members stand at their posts, and with united effort carry their enthusiastic services into the bright realms of impersonality.

Mme. Tingley said recently:

"There is still much in the teachings of Theosophy that must ultimately be brought to the attention of the public for the benefit of all. As the students and members of the Universal Brotherhood and Theosophical Society advance in their comprehension and practice of the Theosophical principles, so does Theosophy bring to their understanding illuminating revelations of the greatness of life and the glory of the divine laws that govern Humanity."



NEARLY every mail brings to the International Headquarters reports of the advancement of our Cause in different countries. France, Belgium,

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and Czechoslovakia have recently awakened to new Theosophic life. Especial impetus was given to the spiritual life of the last-named country in the very infancy of its latest reincarnation as a sovereign state by the very close tie formed in the summer of 1919 with the thousands of Czechoslovak veterans returning from Siberia, who stopped for several days at Camp Kearny, near San Diego, and were on frequent occasions entertained by the Leader, members, and students at the International Theosophical Headquarters in a way that led many of them to express themselves with deep emotion as having been made to feel closer to their home than at any time since duty made them exiles therefrom. Bohemia has given the world a rich legacy in the history of music and of struggles for religious and political freedom; and the fact that it is having splendid seeds of Râja-Yoga and Theosophy planted in the hearts of its people at this early stage of its independence — seeds which cannot fail to be wonderful leaven to the intellectual and spiritual life of the nation — presages glorious triumphs for the future.

The bond between Lomaland and Czechoslovakia is being strengthened at this Christmas-time by thousands of exquisitely decorated 'Season's Greetings' cards which are being sent from our International Center (with English-Czech texts) to the addresses given by the Czechoslovak soldiers, many of whom visited Lomaland in 1919. A word of appreciation is due to Professor V. T. Barborka and family, who have for over twenty years loyally served as Czech representatives at the International Theosophical Headquarters and have certainly earned the pioneers' reward of watching the splendid growth of the Work in Lomaland almost from its beginning. The Czech contingent at Point Loma has recently been augmented by the valued addition of Professor W. A. Raboch who, after a long and successful career in New York as teacher of voice, violin, piano, and organ, has now joined the staff of the Isis Conservatory here, of which he is the Headmaster by the Leader's appointment.

All of these thousands of cards above referred to were hand illuminated in gold and colors, and the work was completed in a little over ten days. It was an inspiring sight to see the rows of workers in the large new south room of the Aryan Press, bending over the long tables often until late into the night, color-brush in hand, working over the little messages of peace and goodwill to be sent broadcast to cheer and help. While the card itself was sent by Mme. Katherine Tingley, a special message of greeting from the Czechoslovak students of Lomaland was enclosed with each, which reads in English translation as follows:

"This Christmastide greeting from Madame Katherine Tingley carries with it the good will of all the Czechoslovak students in Lomaland and students from other nations who are associated with them.

"In 1913, long before 'Čechie' was recognised by the world, Madame Tingley unfurled the flag of this new-born nation at the International Peace Congress convened by her that year in Visingsö, Sweden. In 1919 she opened the gates of Lomaland (the International Brotherhood

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Center established by her at Point Loma, California, in 1897) to the returning Czechoslovak soldiery, and at the departure of the second contingent presented them this flag, which is now in the national museum at Prague. Madame Tingley is greatly interested in the splendid progress of Czechoslovakia, and it is her hope to visit Czechoslovakia while in Europe in 1922.

"This greeting, therefore, carries with it more than the ordinary Christmastide expression of good will, and we join our Leader and Teacher in saying:

" 'While the bells are ringing on the outer plane, calling men to a recognition of the New Time, the soft silvery tones of the compassionate Heart of Life are sounding forth their sweet music to the souls of men, calling them away from the paths of darkness, unrighteousness and despair to the ever-abiding glory of a truer and better life, the hope and peace of a NEW DAY.'

"From the Czechoslovak Students of Lomaland,
International Theosophical Headquarters, Point Loma, California, U. S. A.
December, 1921."

On the Headquarters Staff at Point Loma are workers well qualified as translators of many of the modern languages, and this gives a grand impetus to the International Spirit of Brotherhood.



AN important feature of the prison-work conducted by the members of the Universal Brotherhood and Theosophical Society is that which has been going on now for nearly thirty years at the California State Prison at San Quentin, having started back in Mr. Judge's day with the efforts of Dr. Allen Griffiths, Messrs. E. B. Rambo, Alfred Spinks and others. For the past twenty years and more the work has also been carried on (before and since the death of the three gentlemen above named) by Messrs. H. H. Somers and Jesse L. Greenbaum. Hundreds and hundreds of wayfarers in this institution have left its confines with new views of life, transformed in character, and gratefully acknowledging their rebirth spiritually to the unfailing efforts of these members working with the inspiration of Theosophy and under the Leader's guidance. Self-hypnotized with their sorrows and disappointments and trials, the men at San Quentin find a ray of hope and cheer in Theosophy's message of brotherly love and 'another chance.' Many of them admit that it has removed from their minds the harrowing feeling that their lives have been in vain. Notable among these was poor Ralph Farris, the young mail-bandit, whom Mme. Tingley worked in vain to save from the gallows, and who went to his death with a smile on his face, illuminated by the sublime teachings of Karma and Reincarnation, and who before passing away handed our representative a sermon on Theosophy worthy of a graduate of the Theosophical University — and this despite the fact that when he went

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to prison a few months before he was illiterate. Much work for prisoners is carried on from the International Theosophical Headquarters by correspondence, and also by means of the monthly magazine, *The New Way*. The 'Special Notice' from the November issue of *The New Way*, which is here reprinted on page xx, speaks for itself and should be of interest to all sympathetic readers.



AMONG recent interested visitors to the International Theosophical Headquarters, who registered in order that they might keep in touch with the activities here, we find the following:

Vice-Admiral Sir William Pakenham, C. B., M. V. O., of London, Eng.; Captain Bromley, C. M. G., commanding *H. M. S. Raleigh*; Captain Woodward, U. S. N., of the Destroyer Squadron now in San Diego harbor; Lieut. Leicester Cooper-Stone of *H. M. S. Raleigh*, all of whom came to Point Loma as guests of Admiral Roger Welles; Rear Admiral A. M. Dapney McCormick, U. S. N. of Mare Island; Commander P. S. Rossiter of the Pacific Fleet, living in Coronado; Lieut-Comdr. B. Coffman, of the Pacific Fleet who had an additional interest in visiting Lomaland in the fact of his father having been a student of Theosophy; Lieut. and Mrs. T. A. Kelly of the *Farquhar*; Lieut. Hugo W. Osterhaus of Washington, D. C., now on the U. S. S. *Henderson*; and Ensign and Mrs. F. W. Johnson, who came with Mrs. General Joseph Pendleton.

Among visitors especially interested were Mr. Cleveland Moffett, the writer, former sub-editor of the New York *Herald*; Philip L. Cody, the New York fiction publisher; Professor and Mrs. C. Victor Kendall of the Ohio State University, in which Professor Kendall holds the Chair of Economics; and Bishop and Mrs. William Alfred Fountain of Atlanta, Ga., who were in San Diego attending the African Methodist Episcopal Conference.

Clergymen of the Buddhist and Shinto faiths are not infrequent visitors to Point Loma, attracted by the unsectarian character of Theosophic thought and among other names we find those of Reverend H. Nakayama and Reverend Z. Komagata, both Buddhist priests connected with the large Soto Mission of Waipahu, Oahu, T. H.



THE latest reports from the New England Center of the Universal Brotherhood and Theosophical Society at 246 Huntington Avenue, Boston, tell of the splendid unity of the members at the Hub and the ever growing interest in the public meetings. Boston was a great Center of Theosophic activity in Mr. Judge's time and has continued to be ever since. It was at the old Headquarters at 24 Mt. Vernon Street that Mr. Judge was elected President of the Theosophical Society in America for life, by a vote of 191 delegates to 10, Mrs. Besant being voted out of the Society and all connexion with her

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and her associates severed and repudiated. This was in 1895. Some of the old-time veterans of the Society, who were present at that memorable Convention, are still on duty in Boston; others have taken their places on the Headquarters staff at Point Loma, while still others have passed on to their rest.

Members in Boston write that they are looking forward with keen anticipation to the Leader's contemplated stay in New England on her return from Europe early next summer, or in the late spring. The Leader has leased a house in Newburyport near her old childhood home-estate, 'Laurel Crest,' where she erected an open-air theater in 1920 and presented her Râja-Yoga Players, assisted by members and Lotus children and friends from Boston, in Shakespearean drama.

The high degree of excellence achieved at these performances aroused much praise from the large audiences attending them, and proved very effective means of Theosophical propaganda. The culture and good breeding demonstrated by the Râja-Yoga students under Madame Tingley's direction led to numerous inquiries about the Râja-Yoga College and system of education, and this was of course followed by a deeper interest in the teachings of Theosophy and the activities of the Universal Brotherhood and Theosophical Society.

The present itinerary of the Leader's contemplated European tour includes Sweden, Holland, Belgium, France, Germany, Czechoslovakia, and England, whence she will go to Newburyport, Massachusetts, and engage in public work throughout New England, particularly in Boston. She will probably lecture also in Rockland and Lewiston, Maine; in Manchester, New Hampshire; and in Providence, Rhode Island.



A RECENT letter from Direktör E. A. Gyllenberg, President of the Malmö (Sweden) Center of the Universal Brotherhood and Theosophical Society, addressed to Mme. Tingley, tells of a notable address made recently by Warner Rydén, at present member of the Swedish Parliament and formerly Minister of the Church and School Department, in which this distinguished educationalist

"pointed out that now well-nigh the whole civilized world is calling for a thorough process of transformation of every department in school-life, and that strong and high voices in the world demand a greater field for the task concerning the building of the pupil's character."

And Direktör Gyllenberg continues:

"I am sending you the inclosed newspaper clipping giving the whole lecture, feeling as I do that it may perhaps be of interest to you to know that one of Sweden's prominent educationalists is openly admitting the weaker points in our modern education. The only remedy for betterment of things, I think, is in the Râja-Yoga system.

"All is going well in Malmö Center, and we do your work as usual.

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I send you hearty greetings from all the Comrades. They are sincerely attached to you."

Similar expressions are received frequently from Dr. Erik Bogren, Director of the Helsingborg Center, and from various members of the Stockholm Center and other Centers in Sweden, Holland, England, Germany, Japan, and Australia.

One of our devoted members and friends in India is Captain A. T. Banon, of the British Army, who became interested in Theosophy in the early eighties, when Mme. Blavatsky was in India. He was one of her students and continued his devotion to Theosophy and Mme. Blavatsky's Successors, William Q. Judge and our present Leader, ever since. He was a frequent contributor to H. P. Blavatsky's magazine, *The Theosophist*. He is a regular correspondent with our International Headquarters at Point Loma, and through his devotion and loyalty has helped to keep the flame of true Theosophy burning in India, and to remove many misconceptions which have resulted from certain pseudo-Theosophical activities and teachings there.

It is of interest to remember that when the Leader visited India on her Crusade around the World, she met 'the Holy Man of Benares,' and he conveyed to her his conviction that years hence, when she had completed her plans for the general Theosophical activities centering at Point Loma, she would then take up a great work in India; and judging from the inquiries that come to the International Headquarters from that country, we are evidently drawing near the time when that work will be consummated.— RECORDER

SPECIAL NOTICE

(From *The New Way*, November, 1921)

The New Way was established by Mme. Katherine Tingley in 1911 "for the benefit of prisoners and others whether behind the bars or not." The publishers, The International Brotherhood League, following out Mme. Tingley's plan since the establishment of this little paper, have distributed, and continue to distribute, every month, several thousand copies free, without money and without price, among prisoners in all the Federal Prisons, most of the State Penitentiaries, and many of the County Jails in the U. S. A., sending also a large number abroad.

The whole expense of publishing and mailing is borne by the International Brotherhood League — no subscriptions being accepted from men in prison.

In addition to this free distribution there has gradually grown up an increasing list of subscribers. It is a maxim of New Way philosophy that helpful pleasure increases more than twofold by sharing it with another. If therefore *The New Way* gives you pleasure, and we hope also profit, we ask you to share that pleasure and that profit with others by getting them to become fellow-travelers with you along the New Way. Send us the names

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of your friends that we in turn may send them sample copies. By helping to increase our subscription list you will help to make a wider distribution of *The New Way* among those who are less fortunate than we and who find themselves deprived of their liberty and behind prison bars.

Another suggestion. What better way to begin the New Year than to start your travels on the New Way, or if already traveling thereon to get others to join you? It will add to your joy and to theirs.



The New Way: Subscription price (Domestic), Seventy-five Cents per year, Ten Cents per copy. Club Subscriptions of four or more, per year, each, Fifty Cents. Foreign Subscriptions per year \$1.00. Five subscriptions for \$3.00. Ten subscriptions for \$5.00.

Money orders and checks should be made payable to *The New Way*, and all subscriptions and correspondence should be addressed to:

The New Way, Point Loma, California.



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

KATHERINE TINGLEY'S WORK IN LOS ANGELES

MADAME TINGLEY ON SCHOOL DEFECTS

MADAME KATHERINE TINGLEY, Leader of the Theosophical Movement throughout the world, spoke last night at the Universal Brotherhood services at Symphony Hall, Music-Art Studio Building, on education. She said in part:

"Ninety-three per cent. of the Government income from taxes goes to pay the expenses of past and future wars, and only one per cent. for education. Unfortunately our great American constitution makes no provision for Federal control of education. Possibly if those who framed the constitution had had the foresight to realize the consequence of that omission, we would not be today facing the fact that, according to authentic reports, 18,279

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schools last year and the year before were closed because of the lack of teachers, and 41,900 are taught by teachers classed as 'below standard.'

"It is not only the number of schools and the number of teachers in each school and higher salaries for them, that should be considered; but the character of the teaching and the quality of the instruction given that requires reformation. Sectarian religion should not be taught in the schools, but every child should be equipped with a sound philosophy of life; he should know something of the meaning and purposes of life, its responsibilities and sacred obligations, before he is launched into profound intellectual studies.

"I found in my work among prisoners and inebriates and unfortunate women that most of the conditions of suffering in the world were due to lack of knowledge of the laws governing human life. Most systems of helpfulness were back-handed; reformers dealt with effects rather than with causes. I wanted to evolve an institution that would take humanity in hand before it was worsted in the struggle of life. The Râja-Yoga School is above all things a school of prevention.

"A student's success in life depends primarily upon physical health, secondly, upon mental vigor, and thirdly, upon moral purity; and a perfect balance of all these should be evolved under the best possible circumstances."

— *Los Angeles Examiner*, November 21, 1921

Madame Katherine Tingley's audience Sunday evening, November 27th, at Symphony Hall in the Music-Art Studio Building, Los Angeles, was made up largely of parents with their sons and daughters between the ages of thirteen and twenty-one — this in response to her announcement that she would address her remarks particularly to the young people. The following are extracts from the Theosophical Leader's address:

"The future of civilization depends upon the right education of the youth. We must not be discouraged in our effort to achieve the best possible results for them, because the task seems difficult. If our boys and girls are to gain victories along the line of self-conquest and self-improvement — that is, if they are to build their characters on a solid foundation, they must have hand-to-hand battles with the evils in life, particularly with the weaknesses in their own natures. What can be more superb than to start our youth along the path of self-evolution, and help them to lead clean, pure, serviceable lives? In this process of growth and self-purification, those who seek the light must first find the beating of God's heart within their own hearts.

"The negative, half-hearted youth, who goes on from day to day in a 'don't-care' fashion, recklessly, without assuming responsibilities, is doomed by his own actions to find himself at the tether end of things long before he finds happiness. Thus begins the disintegration of the character — heart-ache and sorrow, not only to himself, but to all who love him.

"Uncontrolled desire, passion, selfishness, and vulgar appetites of the senses dwarf the intellect and shut the door to the higher life. Extinguish selfishness and desire. Conquer the instincts of self-indulgence and passion.

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Even the beginning of this conquest will bring new aspects of happiness and satisfaction to the youth of our race.

"To work with the universal laws, in harmony with all the best aspirations and ideals of life, is to conquer. In this great process of evolution, intellectual training must of course have its place. Scholastic education is absolutely necessary. But our youth must be taught that their real strength lies in their spiritual will. When the intellect is colored and warmed by the divine light of truth, we have a splendid picture of the perfect balance of all the faculties — physical, mental, moral, and spiritual.

"The boys and girls of the present age are hungry for the truth. They desire to grow and learn and become. But the light is so dim that it often seems to them useless to make the supreme effort. To find the door that will open up their hidden possibilities, the youth must not make the attempt at self-conquest in a negative fashion. Half-possession of truth creates dissatisfaction. That is why the life of the average youth in our present-day civilization is all awry. The outer aspects of life, with their allurements and false standards of living, help the youth to lose sight of their divine rights as souls. Life requires to be illuminated by the inner light, which is kindled by seeking the truth, loving it, and affiliating with it. With this comes a knowledge of the inner meaning of life, which appears at first as a revelation but ultimately manifests itself as entirely rational.

"The youth must be helped to find themselves, to understand the meaning of life, why they are here, whence they came and whither they shall go, and to persevere along the path of self-endeavor with determination. This will lead to great victories for them, and thus they will become really potent factors in the betterment of the human race."

The music for both the afternoon and evening services consisted of clarinet solos by Mme. Tingley's secretary, Iverson L. Harris, with Miss Mary Louise Lloyd at the piano.

— RECORDER

Madame Katherine Tingley, the Leader of the Theosophical Movement throughout the world, addressed a large audience at Symphony Hall, in the Music-Art Studio Building, Los Angeles, Sunday evening, December 4, 1921. on 'Theosophy and the Vital Problems of the Day.' She said in part:

"The soul of man seeks recognition. The human mind should accept the principle of man's divinity understandingly and apply it assiduously to every duty in life. With this comes an awakening and strengthening of the conscience; and ere long man finds himself on the path of enlightenment and self-endeavor, with a splendid quality of constancy in carrying out his self-directed evolution, as far as the Law of Karma will permit.

"I deplore more deeply than I can describe the limitations of the human mind in its view of the magnitude and power of the infinite laws of life. There must be an opening up of the understanding, a development and pursuit of self-determined progress in the desire to lift the burdens of hu-

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manity. Self-forgetfulness takes a man out of the environment of unworthy personal desires and opens the door of splendid possibilities on the positive constructive side of life.

"Theosophy should have no place in human life, if it could not meet every vital problem that confronts humanity. Theosophists have found that it does so meet them. Hence it is called the 'Wisdom-Religion.' It accentuates the fact that it is man's own divinity that must become his inspiration and strength. Mere intellectual study, however important and necessary, is not sufficient for the growth of 'God's children.'

"Theosophy engenders a superb optimism, and arouses a new hope of royal possibilities for the human race. The more terrible and discouraging the outer aspects of life, the more should man strive to find in his inner life the sunshine and cheer of perpetual trust in the Higher Law.

"The spirit of the people which finds a voice in the present Disarmament Conference presages better things for the future; but I do not feel that the present international agreements under discussion in Washington will be permanent. Man is dual in nature, and nations are made up of men. When the higher natures of the men composing the various nations control and dominate the lower, selfish, grasping natures, then, and not till then, shall we be ready for permanent disarmament. A student of Theosophy soon learns that he has within himself the power to invoke his noblest qualities in service for others; and until men and nations follow this practice, they will only half think, half live, and half serve."

— RECORDER

SUNDAY MEETINGS IN ISIS THEATER, SAN DIEGO, CALIFORNIA

Mrs. Emily Lemke-Neresheimer of the International Theosophical Headquarters at Point Loma, spoke on November 6th upon the subject, 'Man has the Power to make his Life a Blessing or a Blasphemy.'

"Man, and man alone," said the speaker, "has the power to shape his ends, and guide his life, by using the will to control his feelings and desires; and above all, he has the faculty of imagination, which our Teacher, Katherine Tingley, has called the bridge between the mind and the soul of man. By crossing over this bridge we can go forward and enlarge our sphere of consciousness, and there is no limit to the glory and majesty that man may attain, that his consciousness may embrace.

"Being divine in essence, man has the power to catch a glimpse of what his true destiny is, and to make his life a blessing for himself and others. Thus, realizing who he is, what life is, and what is the meaning and purpose of life, he may also readily see that by neglecting his opportunities he indeed makes his life a blasphemy — a blasphemy against his Real and Divine Self.

"There are two paths before us, and we have the power of choice every

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moment, every hour. We can remain indefinitely, partaking of the sensations of the personal life, drifting between pleasure and pain, making our lives a gamble for what we mistakenly call happiness; or we can direct our steps forward in a purposeful way, towards a higher goal, and make our lives a blessing to ourselves and others.

"Theosophy teaches us that we must be ever watchful of the duality of our natures. At one moment we feel impelled to follow the beckoning hand of nature with all her allurements; then again we are possessed of an urge towards the realization of nobler impulses and aims. And so we may step out towards the light, or wander in the shadows of alternate hopes and fears, of pleasure and of pain, sinning and being sinned against, blind to our destiny, and in our blindness spurning the divine in our natures, and making of our lives a blasphemy indeed. If we would help the world, we must make our lives a blessing to the world."

J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society of Point Loma, spoke on November 13th upon the subject: 'Is Humanity Drifting? What is the Remedy?'

"Theosophy is to humanity what astronomy is to the navigator," said

**The Universe
exists for the
Soul's Experience**

Mr. Fussell, "for however great may be the downward tendencies in human life — and they are often very great owing to the weight of inertia and the pull of the passions and desires — man has it always in his power to turn about and become the ship's master. And in Theosophy, which is a true philosophy of life, he has a chart before him, he has a compass to guide him.

"I think that everyone who contacts Theosophy has very much the same experience, in that it opens a wonderful vista through which one can get a broader view of life and its meaning. It shows that man's life is not separate from that of the universe or the world of nature, and in this regard modern science with all its wonderful concepts has presented none more wonderful and sublime than that of the ancients: that the universe exists for the soul's experience and emancipation, in other words, for the sake of the soul. Even though we may drift and suffer, we are yet in a great 'Circle of Necessity' or circle of opportunity, in other words. But we cannot afford to drift, even though we are all a part of the great stream of life, from which we cannot escape, for after all no one ever yet drifted into right. Drifting always carries us into the wrong. We who have found a true philosophy are indeed fortunate. In the words of Katherine Tingley:

" 'It is a glorious work, and those who take part in it are indeed fortunate. Their responsibility is great, and the calls made upon them often heavy. But they should know that they are working with the tide of the world's life working with them. They can afford to keep in their hearts an immense courage, an utter fearlessness, an unshakable determination. For victory is ready waiting for them. They, for their part, have only to do their simple duty.' "

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'The Law of Karma' was discussed on November 20th by R. W. Machell of the Literary Staff of the International Theosophical Headquarters at Point Loma.

"When we talk of the law of Karma," said the lecturer, "we are speaking of a law of nature and not of a theory invented by man. Karma implies Karma is the law of cause and effect: 'Whatsoever a Heart-Knowledge man soweth, that shall he also reap.' of Human Unity "As is the seed, so the harvest. But we must beware of calling the harvest bad because it may not be to our taste. If a wealthy prodigal loses the means to gratify each passion or desire as soon as felt, who would look upon the change as a punishment? — a change which is more like a reward for past virtuous deeds or high aspirations that were being stifled by luxury. To a strong soul the hardest conditions are but opportunities for gaining the power necessary to help on the evolution of humanity; and the soul that lives to some good purpose accepts the conditions into which it may be drawn as the result of past causes, and so learns how to fashion more desirable conditions for the future. But if conditions are judged merely as to their desirability according to standards of personal advantage, there will be a narrowing of the outlook and an accentuation of self-interest that must tend to separateness or selfishness, the sin of all sins.

"Karma is compassion, I believe. But compassion is not a personal emotion. It is the recognition of union with all that breathes; it is the root of human brotherhood; it is stronger than pity, which may waste itself in sentimentality; wider than charity, it knows no bounds to human sympathy. It is community of feeling, which can only be attained by awakening in the heart the knowledge of the inherent Divinity of Man. The man who closes his heart to human suffering is sinning against his own Divinity and seeking spiritual death.

"Let us beware of killing the living truth by too rigid insistence on a formula, which at best can be but a partial statement of a complex and far-reaching verity. The basis of Karmic law is spiritual unity. Brotherhood is a fact in nature."

Special Thanksgiving services were held on November 27th by students of the Theosophical University at Point Loma of which Mme. Katherine Tingley is Foundress-President, Miss Frances Savage and Mr. Montague Machell being the speakers. Said the former:

Thanksgiving due to Spiritual Pioneers "Mme. Blavatsky said that as a day can be colored, so can a year, and that those who formed their wishes at the beginning of the year would have added power to fulfil them consistently. Like New Years', Thanksgiving Day is the beginning of a great nature-cycle, a time of harvest, of fruit-bearing, of culmination. And although in America we have localized this festival and assigned its origin to a special time in history, as the 'festival of the harvest,' it is celebrated in many of the countries of Europe and in the

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Orient also, showing it to be of almost universal origin. If we think of it as the turning-point of a cycle of universal significance, we can see that it too is a time for setting our thoughts in the right direction, for coloring the year, so to speak. It is a time for taking an inventory of our spiritual resources. The spirit of optimism is the keynote of Thanksgiving Day."

"Humanity," said Mr. Machell, "is never without its spiritual guides and helpers, the true spiritual parents of the race. They are in very truth the 'Eternal Pioneers,' for as the sacred writings say, 'They incarnate from age to age.' That is the nature of these great souls — such splendors of human creation as Krishna, Buddha, Jesus, Confucius, Socrates, and others and in our own day Helena P. Blavatsky and William Quan Judge. Study their lives and their work.

"Is it conceivable, with this teaching of Reincarnation a fact, that such souls as these would be content to come back to life, ignoring the call of humanity for more light and more help? No. These are the 'Eternal Pioneers.' Their motive-power is absolute renunciation of self for the service of mankind. In every age they come, ever pointing and leading the race to a goal far ahead. How long will it be before our twentieth-century civilization evolves to the point where it can unite as one great whole and on Thanksgiving Day render the Greater Thanksgiving to the Spiritual Pioneers of the Race?"

Theosophical University Meteorological Station Point Loma, California

Summary for August---November, 1921

TEMPERATURE

	Aug.	Sep.	Oct.	Nov.
Mean highest	72.38 ..	70.77 ..	68.32 ..	65.73
Mean lowest	61.74 ..	60.47 ..	58.42 ..	52.80
Mean	67.06 ..	65.62 ..	63.37 ..	59.26
Highest	77.00 ..	83.00 ..	86.00 ..	88.00
Lowest	59.00 ..	55.00 ..	49.00 ..	43.00
Greatest daily range	13.00 ..	17.00 ..	20.00 ..	20.00

PRECIPITATION

Inches	0.02 ..	0.14 ..	1.60 ..	0.35
Total from July 1, 1921	0.02 ..	0.16 ..	1.76 ..	2.11

SUNSHINE

Number hours actual sunshine	252.50 ..	254.10 ..	162.20 ..	219.70
Number hours possible	413.00 ..	371.00 ..	351.00 ..	314.00
Percentage of possible	61.00 ..	68.50 ..	46.00 ..	70.00
Average number hours per day	8.14 ..	8.47 ..	5.23 ..	7.32

WIND

Movement in miles	3670.00 ..	3790.00 ..	3410.00 ..	3170.00
Average hourly velocity	4.93 ..	5.40 ..	4.59 ..	4.40
Maximum velocity	15.00 ..	16.00 ..	22.00 ..	24.00

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California



The Theosophical Path

An International Magazine

Unsectarian
Monthly



Nonpolitical
Illustrated

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

Edited by Katherine Tingley

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

"Fetch me from thence a fruit of the Nyagrodha tree."

"Here is one, Sir."

"Break it."

"It is broken, Sir."

"What do you see there?"

"These seeds, almost infinitesimal."

"Break one of them."

"It is broken, Sir."

"What do you see there?"

"Not anything, Sir."

The father said: "My son, that subtil essence which you do not perceive there, of that very essence this great Nyagrodha tree exists.

"Believe it, my son. That which is the subtil essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Śvetaketu, art it."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

"Place this salt in water, and then wait on me in the morning."

The son did as he was commanded.

The father said to him: "Bring me the salt, which you placed in water last night"

The son having looked for it, found it not, for, of course, it was melted.

The father said: "Taste it from the surface of the water. How is it?"

The son replied: "It is salt."

"Taste it from the middle. How is it?"

The son replied: "It is salt."

"Taste it from the bottom. How is it?"

The son replied: "It is salt."

The father said: "Throw it away, and then wait on me."

He did so; but salt exists for ever.

Then the father said: "Here also, in this body, forsooth, you do not perceive the True (Sat), my son; but there indeed it is.

"That which is the subtil essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Śvetaketu, art it."

"Please, Sir, inform me still more," said the son.

"Be it so, my child," the father replied.

— *Chhândogya-Upanishad*, vi, Khandas 12 and 13. Translated by
F. Max Müller

THE THEOSOPHICAL PATH

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CLARK THURSTON, *Manager*

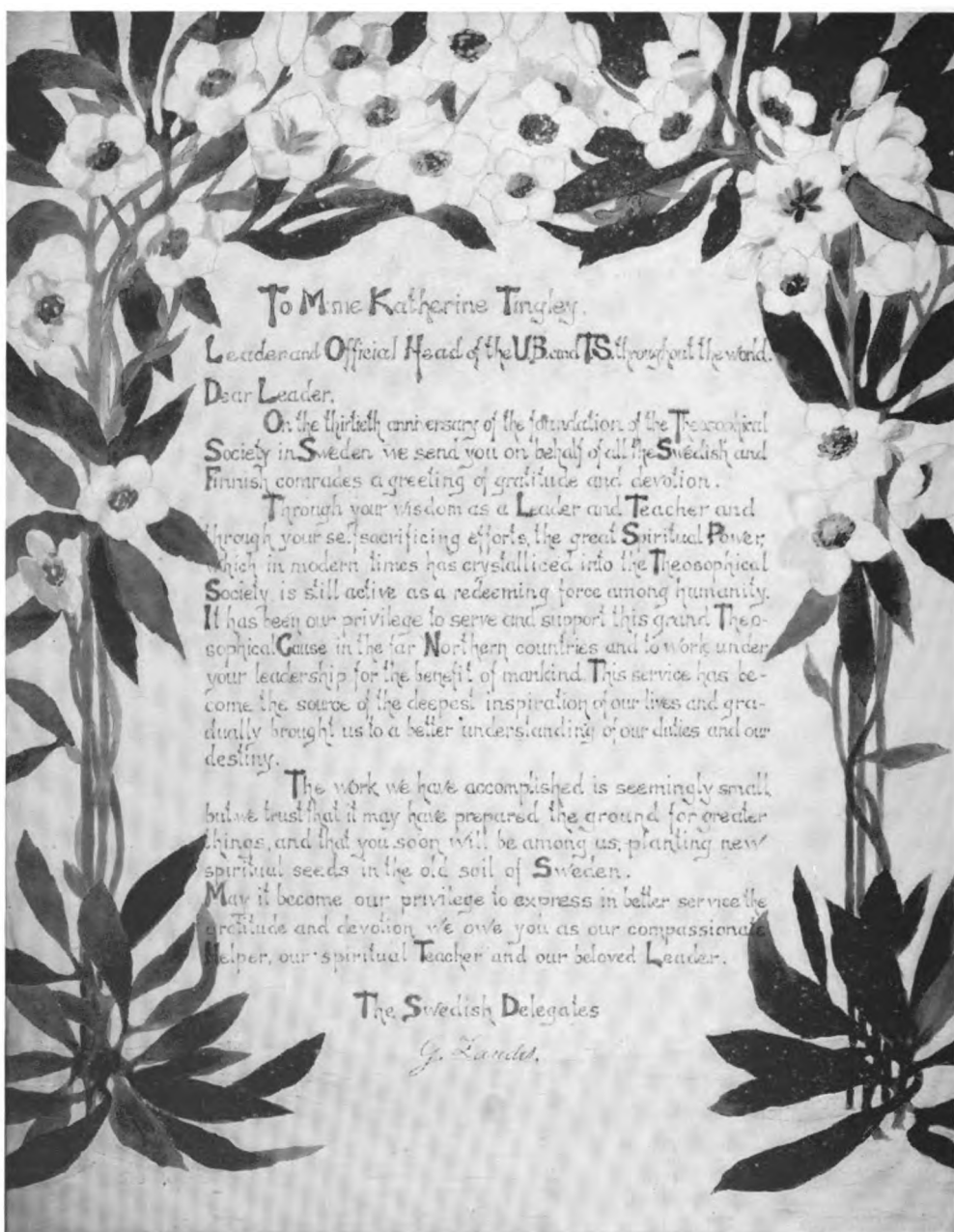
Point Loma, California

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FACSIMILE OF SALUTATION SENT TO KATHERINE TINGLEY
 BY SWEDISH DELEGATES

(THE THEOSOPHICAL SOCIETY IN SWEDEN WAS FOUNDED FEBRUARY 10, 1889,
 WITH DR. G. ZANDER AS ITS PRESIDENT)

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXII, NO. 2


FEBRUARY 1922

MAN'S only way to win his great hope and to know the truth is to seize hold on himself, assert and realize his potentially all-dominating soul-existence. Making his mind and memory register beyond all future cavil and doubt what he then knows to be true, holding himself at his true dignity, guiding into right conduct all the elements of his nature, his body, mind, and emotions, he will maintain from that moment strength and joy in life. That once done, could he but stand in that attitude for a few weeks or months, he would have made of his mind a willing instrument of service, harnessed it to the chariot of the soul, and dissolved away its limitations.— KATHERINE TINGLEY

COMMUNITY IN SPIRITUAL EXPERIENCE

H. T. EDGE, M. A.

"It is for lack of a real community in spiritual experience — a common faith if you will — that our knowledge has not brought happiness."

O says a writer, whose name we have lost. The kind of faith needed is that which we already possess in some matters, a community sense. We possess it in hygiene for instance. There are many matters wherein we act, not from self-interest, but from a sense of community interest; matters of sanitary habits and health regulations. We are good citizens in many of these ways; we do not create nuisances or spread infectious diseases. It would be easy to enumerate many ways in which people behave with instinctive regard to the welfare and rights of the family, society, or community in which they live. Thus far they may be said to have a common faith and a real community of experience. Should it not be the same in those matters intended by the writer when he uses the word 'spiritual'?

But we lack faith in the reality and importance of the unseen, and pin our faith to material values. H. P. Blavatsky's message was to re-establish faith in the value of things unseen, belief in the importance of thoughts and conduct, as against possessions and material resources.

The small and petty spirit which so largely pervades humanity has seized greedily upon some of her hints and dwarfed them to puny proportions; so that we find many cults of so-called 'self-development' offering to teach us how to feather our own personal nests by the power of thought or 'concentration.' These shallow and sordid coteries have at

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least the merit of recognising that such unseen forces may count for something; and perversions may in general be reckoned as a testimony to some reality which they misrepresent. When H. P. Blavatsky called our attention to the need for recognising higher ideals and powers, she had very different aims in view than that of ministering to the spirit of self-aggrandisement and mutual rivalry, or of promoting the puny ambitions of gain and vanity. Her concern was the state of humanity, its helplessness, its ignorance of the real source of its strength, its darkness amid the illusive glare of much superficial and treacherous materialistic knowledge. The universal reign of injustice and bigotry and superstition, which she found in all the lands of her wide traveling, had filled her with a hero's resolve to be the champion of a better order of ages. She found the light and went forth dauntlessly to proclaim it.

Hence for H. P. Blavatsky and for Theosophy the knowledge of the reality of these higher potencies means promise for the true welfare of the great orphan humanity; it means, in the words of the writer quoted above, a real community of experience, a common faith.

People often wonder and complain of the darkness of the mystery that surrounds our life, of the littleness of that life and its paltry aims; and they must often feel that, not only the great universe without, but also their own selves within, must contain something that is greater, far greater, than the superficial thing they have been calling 'life.' Truly it is a fact that requires little proving that we have so far departed from the real source and fount of our beings, so deeply immersed ourselves in the externals of our nature, that we sometimes fall into despair and doubt as to whether there is any reality at all, whether the whole business is not a sorry farce. H. P. Blavatsky came to lead us back to the sense of reality.

How was this to be done? By preaching a new doctrine?

Preachers may preach new doctrines: teachers 'show how.' The hard facts of life confront us, and the teacher interprets them for us — shows us how to understand them, how to meet them. Look at the situation today. The churches are asking themselves, "Can Christianity teach people?" The efficacy of science as a promoter of human welfare is being seriously questioned. Yet life goes on, with its problems, and has to be lived. It is well to know there is something better than these doubtful resources to interpret life for us.

"Theosophy claims to be both religion and science, for Theosophy is the essence of both."

"Theosophy reconciles all religions, sects, and nations under a common system of ethics."

"Theosophy is a scientific religion and a religious science."

"Theosophy is religion itself — Religion in the true and only correct sense."

"The Wisdom-Religion was ever one and the same; and being the last word of possible human knowledge, was therefore carefully preserved."

"Our endeavor has been to uncover the ruin-encumbered universal foundation of religion."

COMMUNITY IN SPIRITUAL EXPERIENCE

"Theosophy considers humanity as an emanation from divinity on its return path thereto."

— *H. P. Blavatsky*

Not as an emanation from the anthropoid ape or any other animal. This alone explains much of the difference between Theosophy as a helper and some of the current philosophies. Is man an improved ape? Is he a miserable sinner, barely rescued from inevitable destruction by a special and conditioned prerogative? Theosophy says he is an immortal Soul, divine in origin, in destiny divine. Perhaps these three several views of man may explain why the advocates of two of them have (according to their own confession) failed to inspire man with faith and strength; and why Theosophy, the vindicator of disinherited man, has proved so welcome in its message.

"A real community in spiritual experience — a common faith." And why not a common faith in man's essential divinity? Why not a real community in experience of the results that flow from a life lived in this faith?

We may perhaps doubt as to how Theosophy can accomplish this; but we try to see too far, to grasp too much at once. Theosophy is a leaven; its work is gradual but sure. It will eradicate the ingrained selfishness that is the canker eating the roots of human society. For ideas and ideals are very important. The present status is the natural outcome of wrong ideas and ideals. Religion has been too far removed from daily life, leaving daily life to be ruled by another religion, not less real because unformulated, the worship of Mammon. Observe the ideals held up in our newspapers and magazines: national emulation, material prosperity, supremacy in wealth and commerce, physical comfort, rivalry. How can these be the basis of a universal kinship in high ideals? Yet these are the gods we worship and hold up to reverence.

Surely the leaven of Theosophy will work, as it has already in these few years worked for the stirring up of fixed ideas and the urging of mankind to something better.

Take for an example the idea of Karma, one quite new to western thought; quite new, that is, as a philosophical tenet, though often obscurely glimpsed by our poets in prose and poetry. But these last have failed to give it form because of the theological or materialistic dressing they have had to give to their intuitions. "Each man's life the outcome of his former living is." Nonsense, unless we accept Reincarnation; common sense, if we do accept Reincarnation. The forces set up by a man's thoughts, desires, and actions, must necessarily accumulate, ever seeking to expend themselves in results, in accordance with laws well recognised in material science. It is this complex of accumulated energy generated by the man himself, that is called Karma — his fate, his self-spun destiny. Knowing this, the man, instead of kicking against the

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pricks, girding at fate or providence, fancying that human injustice has deprived him of his rights, will endeavor to understand the situation in which he finds himself, and to make the right use of it. More; he will have confidence in the power of his own present efforts. For under old beliefs, what use could there be for such efforts? But, believing in Karma and Reincarnation, we see that our life is continuous, and death only a temporary interruption.

A skeptic, believing that death ends all, would, if he were consistent with his belief, surely take every care to make life here pleasant while it lasts, and have no regard to anything else. But we find such people nevertheless behaving with unselfishness and compassion; for their professed beliefs are not worthy of the fineness of their human nature, and their better instincts prompt their actions. In truth their professed belief is nonsense and cannot be logically dealt with.

These finer instincts, which guide us despite our intellectual beliefs, proceed from the substratum of our human nature. This part of our nature needs a philosophy and a science, which ordinary resources have not furnished. Theosophy interprets it.

Science has all too often shown a disposition to interpret human nature as essentially animal: it tries to prove that the common basic factor in humanity is instinctual, predatory, lustful, as though of the beasts. Theosophy does not deny that this exists in man; but it is not the essence of his nature, but only an incident. To be more precise, this lustful, selfish, instinctual nature is that of *Kâma-Rûpa*, the 'animal soul' in man. To base a unification of mankind on this foundation would be to level all humanity to those anthropological gods with a hairy face and a stone axe that we see in museums and Sunday supplements. But there is the Spiritual Soul, *Buddhi-Manas*, the real foundation of human nature, which unifies humanity, not by canceling out the higher faculties, but by ruling out the lower propensities. A sublimate, not a precipitate, is required.

Truly, human life, both in the individual and in the mass, is a mighty ceaseless struggle for mastery between the two powers — the God in man, the animal in man. Which of the twain is to have the recognition, the scientific sanction? Is the pulpit to bow the knee to those who would substitute the monkey for the God, protoplasmic mud for the Cosmic Life, our arboreal ancestor for him who tasted of the Tree of Life? Does progress mean the culture of desire and its gratifications, or does it mean the realization of life's sublimer import?

Theosophy came to bring Religion back from the clouds and replace it on earth, where it belongs and is needed. It is Religion, the recognition of the divine nature and origin and destiny of man, that alone can bring about a community of spiritual experience.

THE HOUSE I LIVE IN

C. J. RYAN

THE unrest of the age has some unique features, seldom so strongly accentuated before, such as the effort among some to set class against class as well as nation against nation, and there are even signs of a possibility of a revival of repression of religious freedom in some directions. No one can deny that standards of spiritual values have been lowered of late years. The scientific assault on the crudities of nineteenth-century theology did some good in breaking up the bigotry of dogmatism, but also helped to weaken the spirit of reverence in spiritual things; it made man believe himself nothing but a rather more advanced animal, coming from the dust, returning to the dust. Alfred Noyes, the poet, says:

"For over a quarter of a century now the intellect of Europe has been almost entirely agnostic. Our intellectuals have either been engaged in a destruction of the old faiths, or if they were constructive, their efforts were limited to making our civic or national life more efficient economically. . . . But it is tacitly accepted by them that there is nothing beyond, that all the boasted glories of our progress are doomed to final extinction, that the soul of man must eventually go out like a flame with the return of our bodies to the dust.

"Our intellectuals, of that particular kind that I have been describing, have stultified their own science by implying that the greater can be produced from the less. Again and again you will find that implication behind their work. They have whittled away the whole universe by explaining every stage of it as a product of something lower. Man from the ape, the ape from the fish, the fish from the protoplasm, and, finally, the solemn discussion as to whether the gulf between the protoplasm and nothing at all may not be bridged by that very science which depends upon the axiom that the greater cannot be produced by the less.

"There you have in a nutshell the whole attitude of a great part of our modern intellectualism towards the universe. With the loss of belief in a Supreme Power, equal if not superior to ourselves, which produces us, we have also lost the belief — or at least a great part of Europe has lost the belief — in the immortality of the divine spirit in man, and lost with that our sense of an ultimate goal. With this has come a degradation of the human affections and a general cynicism." — *From an address to the League of Youth*

A hundred illustrations could be brought from leading writers and speakers, to prove those statements, but the question is: Do the symptoms of unrest arise from the decomposition of a worn-out body or are they the natural 'growing-pains' of a world that is breaking out of its past mental limitations into a larger life?

Theosophy takes a hopeful view of the future, while fully recognising the unhappy conditions of the present. The order of society is breaking down by its own weight in many directions. The world is so ignorant of the true way towards progress that the wildest quackeries are greedily accepted by millions.

According to Theosophy the ignorance or neglect of one of the funda-

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mental facts of life is the cause of the failure of many well-meant efforts by reformers to improve conditions. This essential is the true nature of man. What am I? What is the real man and what is the impermanent? Do the reformers always begin at home before they begin to straighten up other people's houses? This does not imply that most of the earnest reformers are not well-intentioned and morally estimable; but we know that the best intentions do not always guarantee success; knowledge and experience are required.

Can it be said that all the reformers have penetrated into their own complex natures in the profound way Theosophy shows to be the only path to wisdom? The effort to understand the duality of human nature, the 'angel and the demon' as we say, is the study which leads to the power to help. Yet it is the one most neglected, though its main elements are so plain that the young child can learn them with ease. Once the strength of the will is thrown upon the side of the higher self, the child who has learned the fact of duality and that he can conquer his lower nature by his own efforts grows up a force for good, and an infinitely happier being than the ordinary undisciplined, self-centered, anxious personality; he has risen above the average standard.

In the Râja-Yoga School and College at Point Loma the principle of training the student to use his own will in self-conquest, without the ordinary methods of punishment and without rewards or bribes for 'being good,' has been in operation for more than twenty years, and its success is a matter of common knowledge. The Râja-Yoga system, established by Madame Katherine Tingley, has long passed the stage of an experiment.

The true nature of man, then, is a subject upon which Theosophy throws a strong light and which must be at least partially understood before reforms can be of permanent value. Are the materialists right in saying that the body, this bundle of chemical elements and nerve-currents, is man? Or is it merely the house I live in; the real *I* being the temporary occupier? Perhaps many factors we fancy to be inseparable parts of our very selves, such as our emotional natures, and much of our ordinary mentalities, are actually no more than the furnishings or possibly the servants in our houses!

Theosophy makes a plain distinction between the house with all its appurtenances and helpers and its owner. We have had many abiding-places during past ages; some have been very primitive, mud huts or cave-dwellings, we may say. Others were better. Some were very cramped, with low ceilings and few windows, dark and inconvenient. Sometimes, with great efforts, we have built a fairly roomy abode, but we have never been able to stay in any of them long. On the whole, though

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with many ups and downs, we hope our dwellings have been improving, but if we could fix on some good and definite plan, and not rest till we had built our houses accordingly, we should be far better equipped for real work and perhaps stay longer without moving.

The master of the house has had to live in the company of highly unpleasant companions in some of his houses. In fact, these so-called servants were really tyrants, and at the worst times he had no control over them at all. It was his own fault: carelessness, or more often ignorance of his own power of mastership. He often allowed his underlings to usurp his place through laziness, and sometimes through sheer love for low company. But at last he began to learn that he had the power to discipline and train the arrogant servants, and that if he put forth his will he could break them in and make splendid helpers of them. He discovered that they themselves would be far happier when they were trained, and that a time might come when he could invite them to sit at his table with confidence that they would behave properly and not disgrace him before his friends. Looking round he saw many house-owners who were so completely under the control of their servants that they had to live in hiding in the garret or the cellar, and in some very bad cases the masters had been driven out altogether. He is now looking forward to the possession of a more convenient home when the present one becomes uninhabitable, but he knows the same companions will find their way back to him, and so if he is wise he will use intensive methods of discipline.

Leaving metaphor aside, let us consider what kind of companions we have in our inner natures. The leading principle in Theosophy is that the immortal self of man is greatly superior to the everyday personality we call Mr. A. or Mrs. B., just as the householder is far more important than the dwelling-place. Millions are waiting for this, the grandest teaching of hope and comfort, because the general miserably pessimistic belief is that the house and the occupier are one. It is strange that the knowledge of the duality of man's nature has been so completely obscured, although all the Teachers have insisted upon the great fact that the divine was to be looked for within. "The kingdom of heaven is within," and "ye are Gods," said the Christian Teacher. That symbolized the higher nature; the lower is plain enough. Yet we see earnest people still giving respectful attention to those who declare that salvation comes from the sacrifice of some God, the particular deity depending upon the part of the world in which you happen to live.

Theosophy has once more brought forward the ancient teaching of the Seven Principles of Man. We hear a good deal about the 'sub-conscious' or the 'unconscious' mind in modern scientific works, but even Professor Freud was not the first discoverer of these obscure mental phases. He

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has forcibly drawn attention to their activities, but after all they are merely expressions of the lower mind, and the psychologists and psychoanalysts have not approached the profound analysis of the 'human complex' (to use the current phrase) made by the brilliant intellects of the ancient philosophic schools of India or Egypt.

In our general ignorance of the results of the long ages of study given in the East to the problem of man's inner nature we have lost much of great value. It is declared by the most learned scholars that such men as Plato in Greece possessed an intelligence probably superior to any modern intellect, and what the Greeks thought of the superiority of the Egyptians to themselves is well known. To the Egyptians, as Plato says, the Greeks were but children. We may know more about explosives and quick transportation, but the ancient Egyptians and others knew more about spiritual man and his needs. The principles or elements which combine to make man on earth were known to those profound thinkers, and that knowledge was not a far-off unpractical matter but an enlightening factor in everyday human life. It enabled them clearly to distinguish between the principles of our nature which survive for ever and the parts which perish at death or within a moderate time after the body ceases to exist. This knowledge is profoundly important. We must revive it or suffer from our ignorance.

For instance, if we knew what we were doing when we legally murder a man by capital punishment we should revolt from such an act with horror, not only on account of the injustice to that soul, by depriving him of the chance of reform, but also because of the unseen but very serious results to society in general.

A knowledge of the seven principles, and of the effects that follow their separation after bodily death, would also prevent many of the superstitions and errors that have arisen in all ages through attempts to communicate with the departed. Those who study the seven principles easily understand that what is so often mistaken for the soul is rarely more than the astral remains of the lower self, which is not spiritual at all in the true sense, and is not on its way to higher spheres but is disintegrating.

In the Oriental religious philosophies, and even in the Greek and Roman classics to a degree, much can be learned about the Seven Principles of Man. Sometimes only three principles are mentioned, but these are the seven in condensed form. A teacher who became associated with early Christianity, Paul — who is said by Madame Blavatsky to have been an initiate into the Greek Mysteries,— writes of three principles and hints at four, thereby generalizing the more closely analysed seven of other teachers.

The concept of seven principles or elements in man does not, of course,

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mean that we have seven distinct souls; it is a way of expressing the fact that the One Immortal Spirit works through many different states of consciousness and conditions of matter; 'sheaths of the soul' they have been called. The lowest and the most transitory and illusionary is the physical body. There is a more enduring principle, composed of subtil matter, which is a sort of ethereal framework holding together the physical atoms, but neither this nor the principle of life is the Soul, though the astral *organizing* principle, the *Ka* of the Egyptians, survives the physical body for a while.

The self-conscious mind, which distinguishes man from the undeveloped animals, is the Thinker whose lower aspect, deeply stained by passion and desire, constitutes the personality of the average man. This center of consciousness, the thinking, feeling man, is the battleground in which the higher principles in man, the overshadowing Christos, the illuminated Higher Self, contends with the lower animal and selfish propensities. For practical purposes we usually condense the seven principles into two broad divisions and speak of the dual nature of man, the higher, immortal reincarnating Ego, and the transitory personality which has to win its immortality by union with its 'Father in heaven.'

The seeds of immortality, so to speak, are planted in the personality, and it is our own fault if we neglect them. Cultivated, they will grow into a great tree of life into which we may blend our purified personality and move on to the ineffable heights in the splendor of the Christos or Higher Self.

For a full understanding of the Theosophical teaching about the seven principles, we must study Madame Blavatsky's *Key to Theosophy* or *The Secret Doctrine*, where the subject is explained with many quotations from the wise teachers of old who had attained knowledge. An illustration from the ancient Egyptian teachings will serve to show how well the ancients knew the higher psychology.

The Egyptian philosophers attached great importance to the understanding of the elements of man's inner nature. They had definite names for each, and constant reference is made to them in their sacred writings and pictures. It is not easy for modern scholars to make out the subtil psychological meanings they attached to these names, but when read in the light of the ancient Hebrew teachings on the seven principles found in the Kabalistic books, they become clear. They are identical with the Theosophical teachings derived from Indian sources.

The central object in the Egyptian table of man's principles is the heart, the seat of the will and of the feelings. It has two names, *Ab* and *Hati*. These are very significant, for they show how clearly the Egyptians understood the duality of the human being on earth. *Ab* is the heart of

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the God of Light, Ra, and of Thoth, the Divine Wisdom. *Hati* is the heart of Khepera, the creator of the world of the senses. The one is divine, the other terrestrial, and so we see the diverse attractions of the two forces within the human heart. Above this central principle of feeling, the heart, the Egyptians placed the reincarnating ego, the true mind or soul, and above that the principle which served as a link with the Universal Divine Spirit. Below were placed the physical body, the organizing astral, and the vital force. The general idea of a higher and a lower nature was always made clear. There are many pictures of the bird Bennu (the Phoenix) sitting serene in a tree looking on at the variously symbolized lower personality. The Bennu symbolized the immortal ego which renews itself constantly by reincarnation just as the fabulous Phoenix revived from the ashes of the fire which periodically consumed it.

In setting to work to build a better house for the future dwelling-place of the true self within, one of the greatest powers is in our own hands, the creative power of the imagination, energized by the will. If this were more fully recognised we should not find so many persons looking for relief to outward forms. The imagination is a tremendous force and, like the sunshine or the electric current, it is impersonal; it can kill or cure according to the way we use it. Accounts of its fatal effects are sometimes reported; one will be found in the daily papers which recently related such a case. An unfortunate man, tired of life and unaware of the terrible fate of the self-destroyer, asked for a bottle of poison. The druggist suspected his motive and gave him a harmless drug. When he drank it his imagination worked so strongly that he suffered the agonies of poisoning, and it was some time before the physicians proclaimed him out of danger from the shock. A more recent case is that of a girl who died of terror inspired by imagination in a dream. Hundreds of such facts are known. Read the accounts of the origin of birth-marks and the effects of imagination will be seen in action. An interesting description of the marvelous possibilities of the image-making faculty was lately given by a famous Japanese moving-picture actor, who says that when he wishes to produce his most subtil effects he uses no movements but thinks with intensity "down in his heart" the emotion to be conveyed; in that way he gets the finer shades of meaning to the audience.

The Râja-Yoga system of education established by Madame Katherine Tingley encourages the wise use of the imagination; the pupils are shown how to build high ideals of conduct, to form noble conceptions of daily life, and are trained to use their own will-power to bring them into action.

It is harder for us older people, but when the spirit of brotherhood is aroused there is a strong motive for evoking the power of the imagination. Just as in all forms of natural progress, the desire for change, improve-

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ment, comes first; then the imagination, inspired by a light in the heart, builds a picture of something nobler and more beautiful than we ever before dared to think attainable; then, perhaps unexpectedly, like a thief in the night, comes the call to action, the opportunity, the battle. At first the effort to fulfil the picture created by the imagination is hard, for it is easier to run on the accustomed track; but the great object to be obtained is worth the labor.

The Bible and all the ancient scriptures say that in the innermost "ye are Gods," but without the use of the imagination we cannot realize that amazing fact or make it alive. According to Theosophy, faith without works is vain; Universal Brotherhood must be made an active power and this means actual work for others. Jesus did not encourage his followers to stay at home and privately discuss his teachings for their own personal gratification; he sent them out to urge men to *Love one another* — Universal Brotherhood. How different the world would be if his later self-styled followers had obeyed his commands instead of spending their energies in fabricating creeds and fighting religious wars!

At this moment we have an unusual opportunity for initiating the great Brotherhood work which must be the leading factor in the New Age, or our civilization will fail. Natural Law will help us, for we are now living in a transitional period in the chronological cycles of the earth. This transition has been expected; it is not a surprise. Astronomy tells of the journey of the Sun through the twelve signs of the Zodiac in the great precessional year of 25,920 ordinary years. At present the Sun is passing out of the Sign of the Fishes, in which it has been during the Christian Era, and is entering the Sign of Aquarius, the 'Man with the Water-pot.' According to ancient wisdom, the entrance of the Sun into a new Zodiacal sign is accompanied by marked changes in the minds of men; the two cycles run in parallel lines. The upheaval in almost every line of thought, the break-up of old forms, the awful disasters in war, famine, and pestilence, the unrest and strife in civil life, are just what should be expected.

The Theosophical Society was established to meet these expected conditions, to be ready for the great work of spiritual and moral reconstruction at this period. The teachings of Theosophy are not dogmas to be accepted on any one's authority, nor are they to be rejected under penalty of any kind except that of losing the greatest opportunity in life — the opportunity of learning how to study ourselves in a new way and so to find the secret of self-control and self-knowledge, and in this way to become powers for good. This opportunity grasped, we find a new and infinitely happier life within our reach, revelation after revelation opens on the mind, and the power of wisely helping others steadily increases.

How often we are told that man is ignorant of the true direction of


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evolution — or even if evolution leads anywhere — and that we can only blunder along hoping for something to 'turn up.' That miserable point of view might be true if we were merely intellectualized animals, but suppose we are, as a wise Teacher said, *Gods* and made in the image of God! Suppose that nothing but the yielding to the lower propensities has clouded our higher intuitions which would guide us on the true lines of progress if we would let them! Such is the teaching of Theosophy, and it proves that there is no way out of our darkness and ignorance but self-conquest, even if it takes many incarnations to gain the final victory.

To return to our metaphor; are you satisfied with the conditions in the house you live in? Do real peace and harmony reign? And are the neighbors content with their conditions? If so, Theosophy has no message for you — yet. But if you feel that something very serious is lacking, and that your house and almost all the houses in the vicinity need putting in order, why not venture a little, acknowledge that there may be a triumphant way out of the troubles, and — try Theosophy?

WHY LIVE?

R. MACHELL

 HERE was a story, that seemed strange to me, of a man who killed himself in order to avoid the monotony of life. One day he began to wonder why he was doomed to get up in the morning and to go through the same round of necessary functions, such as dressing and eating and so on for no other apparent reason than to maintain life. Looking forward he could see no mitigation of the labor, which in its cumulative aspect so appalled him that he decided to end it by suicide, seeing no purpose in life that could justify submission to such tyranny!

To most people existence would seem so desirable as to justify any amount of exertion expended to preserve and to prolong it. Life is apparently considered so desirable that no crime is greater than a capital offense, and no punishment is esteemed more severe than death. Yet suicide is on the increase in many countries and is absent from few.

But if life is the greatest good, why seek a purpose in life as a justification of all our efforts to maintain life? If life is the greatest good, what purpose can be higher than to live? And yet it is considered a reproach to say that a person's life is purposeless. Is life the purpose of life? Or is it a means to an end? If so, what end is greater?

Such questions force us to consider what we mean by life, and by a

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purpose in life, and further to inquire how it is that we can even seek to know the meaning of our own existence. Such an inquiry would be impossible if man were not a highly complex being, with an ego or self-conscious center which is capable of identifying itself with, or separating itself from, the various constituent elements of the sevenfold entity called man.

The animals apparently do live for the sake of life: and man has an animal as well as a human nature. So that if man lives without purpose he lives as an animal, and thus fails to justify his claim to superiority in the scale of evolution. But if man claims superiority to the animals, he must do so on the ground of his approximation to those beings who are superior to himself — unless his vanity is so accomplished as to permit him to regard himself as the last word in evolution, which is absurd.

By the mere act of speculating upon such a question, man actually demonstrates his superiority to that animal nature in himself which is content to live for the sake of living; because to speculate upon the purpose of existence is to separate one's self from the thing that lives, and the power to do this is evidence of a self within that is superior to the self of animal existence.

To recognise a purpose in life is to take cognisance of the trend of evolution, and to accept it as the directing influence in one's choice of a course of life, as well as of ideals of conduct, which are necessarily fashioned according to one's conception of the purpose of life or the trend of evolution. To have a purpose in life is to be superior to that life. What then is life which is thus superior to itself?

We too often confuse our own minds as well as the minds of other people by loose thinking even more than by loose talking. So we talk of life as if there were no other mode of life than that of the physical world. So we talk of life and death as if they were two different states of being. But it would be more reasonable to speak of life as the existence of the universe, seen or unseen, known or unknown, in which death is but a door that opens and closes in order to let the soul pass through from one state of life to another. By 'soul' I mean the self-conscious entity, the ego, which may for a time inhabit a physical body, and may to some extent be temporarily identified with it.

Evolution would seem to be the purposive development of the ego, by means of experience, which is life, or which is unthinkable apart from it. This trend of evolution must be impersonal and universal in essence; but when the human ego becomes conscious of it, and attempts to adapt itself to the evolutionary current, the individual begins to make his life purposive. That is to say the human ego wakes to consciousness of its own place in evolution; and the desire to realize and maintain this state

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becomes an individual purpose. Life becomes purposive, that had before seemed merely instinctual.

When the Soul realizes that its life is purposive, it tries to impress the lower brain-mind with this high ideal, and that is a long task. The brain-mind, exalted with the consciousness of power and influenced by all the passions of the lower nature, attaches itself to some object of desire, and tries to make the attainment of this object the purpose of life. It is this degradation of purposiveness that makes man at times seem lower than the animals, whose desires are limited by nature, and controlled by instinct, which is obedience to natural law. Vice is peculiar to man, because man is at the passageway between instinct and purpose, between the animal and the divine; and man can add purpose to desire, and can bring down his divine faculty of imagination to intensify his purpose and to distort desire, becoming thus demoniac.

To have a purpose in life seems to me to be the main distinction between man the animal and man the human. The nature of that purpose indicates the class of mind or the stage of evolution attained by the individual. A vicious motive is one that is opposed to the trend of evolution, or contrary to natural law; and man is able to set his will to the pursuit or gratification of personal desires that are not natural or proper to him as a human being. Being able to think for himself, he can choose his path, and the choice will result in experience; but it may be painful and degrading, or it may be helpful and beneficial, according as it is guided by a right or wrong conception of what is right and proper for man to do. For in all things there is a right and a wrong, and it is for man to learn the nature of things and to choose rightly. Nor is he without a guide.

His complex nature may be regarded as a duality, with himself the self-conscious being, able to choose between the higher and the lower. This simple statement may be verified by reference to one's own experience at any time. One's ideas of what is right or wrong may change, but a normal man knows intuitively that right and wrong and the power of choice between them exist for him. When this becomes doubtful or obscure, the man has lost his normal balance, and has fallen from his true place in the scale of evolution. When his sense of right and wrong is thus paralysed he is insane, and can no longer be regarded as a human being in full possession of his faculties. For the distinguishing characteristic of man is his power to recognise right and wrong, and to choose between them.

The existence of such a power is explained in the teachings of Theosophy, in which the evolution of the various principles in man is traced to the point of conjunction in the human being as we know him on this earth.

WHY LIVE?

But experience is the great teacher, and no man need be in doubt as to his power of choice, though many men deliberately choose to deny their own will. Suicide such as this is possible on the mental plane as well as on the physical. That is to say a man may destroy his body, or he may destroy his mind, but he cannot really destroy himself except in so far as his temporary personal self is concerned. The true self is that which chooses, and the crime of self-destruction is perhaps more correctly self-deprivation or suspension of the power of choice. That this self-mutilation is possible we all know by observation and experience.

If this is only too common, on the other hand the power of self-perfectibility is also within the scope of man, however rare may be its attainment. This is the purpose of evolution, perfection; and the purpose of life must be to work to that end. If this ideal be recognised as the true aim of life, then it must be of the first importance to gain a true understanding of the nature of man, of his past steps in evolution, and of his present position; and it is evident that there is a vast amount of ignorance on all these points, ranging from the most contradictory and dogmatic assertions to a complete denial of any purpose in life at all. Naturally, if life itself is purposeful, and if man has power of choice as an individual, then his first duty must be to gain self-knowledge, and his next step must be the cultivation of the spiritual will, in which resides the power of choice.

According to the teaching of Theosophy, man is never without a guide, though individually he may not recognise his teacher, and may follow false teachings. We are told that Theosophy, the Secret Doctrine, the Wisdom-Religion, the Sacred Science — or whatever name may be given to it at any particular time,— has never been lost entirely, though it is constantly being obscured and perverted by misunderstanding and misrepresentation, or is narrowed down to the limits of a sectarian religion by small minds anxious to give a final form to eternal truth.

This Divine Wisdom, being eternal and indestructible, must necessarily be superior to the limitations of any form, of any creed, of any religion, or church; and while any sectarian religion may be a temporary formulation of some part of the truth, it can be no more. And while all religions may be paths by which truth may be approached, they are not in any case more than temporary expedients, which continually must be outgrown.

Theosophy must be continually rediscovered and revealed, for truth is eternally veiled by illusion, or the appearance of the outer form; and man must be continually choosing between the true and the false. He cannot go forward to perfection if he is constantly looking for a permanent resting-place in the changing world of forms. If he finds such a

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resting-place and settles down there, the tide of evolution sweeps on and leaves him stranded, till his castle of illusion crumbles, or his rock of safety topples over into the river-bed again. For change is the law of life. All living things must change their form continually, and death is but a change in the mode of life.

For man to attempt to say what is the purpose of life would be for him to put himself on a level of intelligence with the supreme intelligence that controls the universe, and with the guiding will that directs the evolution of its inhabitants. Yet, irrational as such an attempt may appear, it is precisely what every self-conscious being must aim at accomplishing, and the justification of the attempt lies in the essential unity of the Universe, and in the fact that man is himself a manifestation of the divine intelligence that underlies that Universe. Thus the mind of man, however limited it may be, being of this divine essence, is able to form a limited conception of the illimitable, and to create for his own use a theory of life, that may be like a working-model of some vast machine, a toy perhaps, and yet a true model of the great reality.

So, when man makes for himself a scheme of evolution in accordance with the laws that govern his own being, he is but obeying the law of his own divine intelligence, and paying homage to the great law of life, which is the ultimate expression of self-consciousness.

If, then, man postulates perfection as the goal of evolution, he thereby expresses perhaps no more than the limitation of his own thinking principle, but if that thinking principle is of the same essence as the supreme intelligence, then he will not be further from the truth than a reflection in a mirror may be from the object it portrays.

So that, if evolution is a process tending towards perfection, man's object in life should be to live according to the evolutionary law, and in all ways to strive towards perfection. If this goal be taken as the aim of his existence, it will be hard for him to wander far from the path that leads eventually to human perfection, even though he may make innumerable mistakes, and be deceived again and again in his choice of means to reach the distant goal; for on that path he will have the help and guidance of his own Higher Self, whenever he allows that spiritual light to illuminate his thinking apparatus.

Theosophy is the recorded teaching of those who have trodden the path of perfection in the ages that are past; and it is always in the world; but the world fails to understand its value, and so lets it lie waiting till a new Teacher comes to call the attention of mankind to the old wisdom that would help to make life beautiful and intelligible.

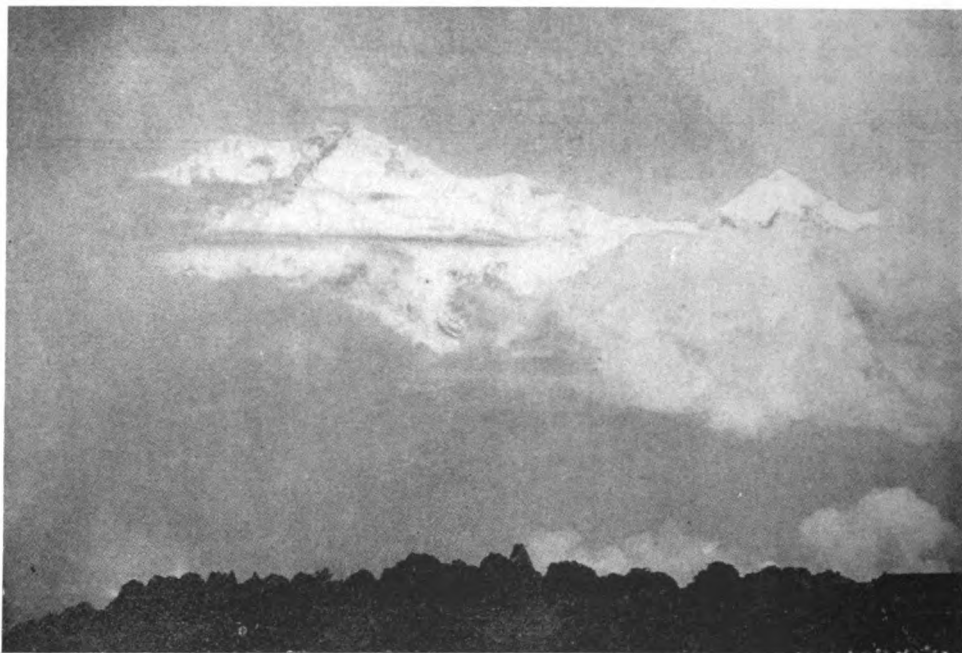
The teachings of Theosophy renew man's hope, because they show man's possibilities; they call out all his efforts and his aspirations by



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MOUNT EVEREST, WHICH TOWERS 29,140 FEET ABOVE SEA-LEVEL

(Photo. from The 'Scientific American Monthly')



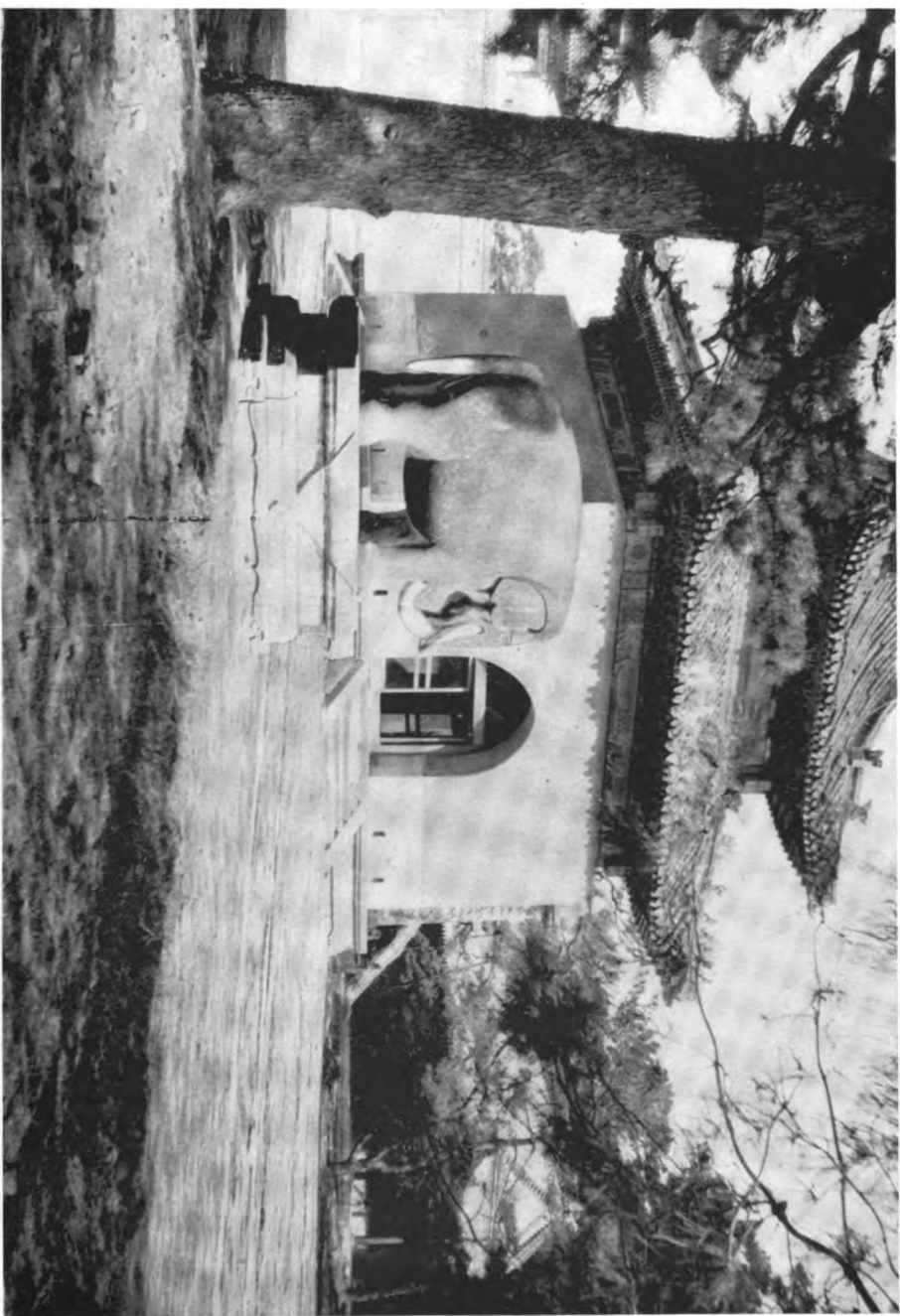
Lomaland Photo & Engraving Dept.

(ABOVE) TWO PEAKS OF THE HIMÂLAYAS

Kunchinjunga and Pandim, as they appear from Darjiling. These are among the highest mountains in the world, the summit of Kunchinjunga being more than 28,000 feet above the sea.

(BELOW) THE PILGRIM CAMP OF A MAHÂRÂJA IN THE HIMÂLAYAS

(Photos. from 'Travel' and 'Asia')



MING TOMB AT MUKDEN, MANCHURIA

Lomaland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept

A PAGODA AT MUKDEN, MANCHURIA

SEEING MOUNT EVEREST

demonstrating the reasonableness of man's highest aspiration, and justify his intuitive belief in human perfectibility.

So I would say that Theosophy reveals the purpose of existence as the attainment of perfection through evolution and experience. And thus it appeals to man to live his life according to the highest law of nature to which he can attain. The purpose of life should be to live rightly.

SEEING MOUNT EVEREST

GEO. C. BARTLETT

(Reprinted from *The Truth Seeker*, November 12, 1921)

FROM Calcutta we went direct to Darjiling; the journey by rail was twenty-four hours. We carried pillows, blankets, towels, and servants, because the sleeping-cars of India supply only leather-cushioned beds; all other necessities and luxuries you are expected to furnish. At the base of the mountain we exchanged our spacious sleepers for narrow, open cars that wind up the mountain on a narrow-gage track about two feet in width. We were from 9 a. m. until 9 p. m. going up the mountain, a distance of forty-five miles; indeed, so steep is the railway that our train made several complete loops. We were well recompensed however, as the scenery from morning until night was a joy.

From the windows of the hotel at Darjiling we had a fine view of Kunchinjinga. Remember how you stammered at school when you tried to pronounce it? The summit of the Himālaya range, frosted with one hundred and thirty-seven peaks, looks like an endless row of ice-bergs penetrating the sky; you enjoy an eighty-mile view of snow everlasting. Mount Janu, in Nepal, 25,304 feet high, can also be seen, as well as Mount Pandim, in Sikhim, 22,015, and Mount Gipmochi, which marks the boundary of the three kingdoms, Bhutan, Tíbet, and Sikhim. At this high distance the scenery is weird and peculiar. When the sun is not shining we live immersed in the clouds, and when it does shine the clouds sport and play before it, arranging themselves in ghost-like tableaux, and often dancing as before a mirror. It was from watching the graceful drapery of these clouds that the suggestion of the skirt-dance came to the Nautch girls; to others, the shadow dance, and the ghost, and the serpentine. The unique village of Darjiling many years ago sprouted out from the mountain-side, growing more enchanting each year; its spiral streets wind you into and out of many a delightful spot; the climate

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is never oppressive and all nature is beautiful and seems healthful. The sanatorium where we stayed was situated a little above the village, and along the road is built a high but open fence for safety, as on one side mountains loom up and on the other precipices appal. When the sun is not out the clouds meet far below. I enjoyed watching them through an opening in the fence. Their formation was a mystery, and although I could see them magically created before my very eyes, I could not understand the process; they started so small and, like specks of illusion, they grew and added to themselves in white and blue until they became large and fascinating. They would float about the glen like living things, then they would come up to us who waited by the roadside, would envelop us until they had excluded everything else from our view; we embraced them and they pressed against us, but we found nothing in our arms. We clutched them with our hands, but our hands remained empty; then they passed us by and went up and up and laid themselves against the sky. One can almost realize what spirit is while walking through a cloud.

The roads up the mountains are kept in perfect condition, and unusual are the sights to be seen while riding or walking. Looking up or down the mountain a dozen different roads may be seen alive with carriages and saddle-horses, some carrying English lads and lasses; and trotting along at a respectful distance are to be seen their Indian servants or guides, with flowing robes and ornamental turbans giving the necessary color to the picture.

On Sunday morning several gentlemen, myself among the number, started on good horses, with the usual number of footboys and a guide, for Tiger Mountain, which is the highest point that can be comfortably reached by man. It is from this mountain that the best view can be had of Mount Everest, that snow-capped giant who stands half in Nepal and half in Tibet, and who has succeeded in reaching higher than anyone else in the wide, wide world, its elevation being *five and one-half miles* straight in the air, or 29,002 feet — the last two feet certainly showing a high aspiration. It is always uncertain, no matter how favorable the sky may appear, as to sunrise in such a high altitude. We were most fortunate, however — more so, we were told, than one in a hundred. When we were within three miles of our destination the guide informed us that we were late; in consequence we pushed our horses to their utmost speed, which added to the excitement and landed us on Tiger Mountain just on time. The conditions proved most favorable. The sun fairly sparkled as it came out slowly from its night clothes. We were thrilled with delight as we saw the first flash of its rays strike the snow-clad peak of Mount Everest, that grandest pyramid of earth. We seemed as though translated to another world, a higher world, the border-land, from which a step would

SEEING MOUNT EVEREST

place us in heaven itself. The air was as clear and dry as crystal. Out the sun came, full and bright and near; not an inch of cloud above us and nothing but cloud beneath. Our little party of horses, servants, ourselves and guide, were suspended between two worlds! We had entirely passed the clouds and there seemed a double sky, one above and one below, or, in appearance, as though we were on an island surrounded by a shoreless sea.

I can never recall that pony ride up the mountain without being thrilled with emotion; for the grandest event that has ever yet occurred is the birth of day. If one wishes to realize the littleness of self and the greatness of the infinite, let him stand upon the mountain and watch the dawning of the morning, the separation of day from night.

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Wondrous Nature was throwing off the covering of the night. My whole being was thrilled with admiration; my sense received a distinct shock; and for the moment I was completely overcome in contemplation of that stupendous power which governs and moves the machinery of the universe.

The stars shone bright when we started up the mountain, and we watched them fade away, one by one, until they were all lost in the peep of day. Soon it became light enough to look far into the distance, and we were impressed by the immensity of the scene. Mountain after mountain following one another, some rockbound, but one especially stood apart holding millions of acres together, the clouds hugging the sides of it as it gave the blade of grass drink, dampened the leaf on the tree and moistened the tiny wing of the smallest insect. The question came to me while on that pony's back: "Is one of us of any more account than a blade of grass, a leaf on the tree, an insect on the leaf, or a drop of dew on the wing?" And through the solitude of the mountain the answer seemed to come very distinctly, "No; all life is one."

The natives that inhabit the mountains are called 'hill people.' They are a healthy race and have great strength and endurance. The women are amazons, and carry loads on their backs up the steep mountain in a way that astonishes the European. . . .

The mothers of all countries have a peculiar fashion of their own for carrying the baby. Up in the Himâlayas the little one is tucked away in a warmly-lined basket with a strap attached that is thrown over the mother's head to support the welcome burden, and when the child cries for food, the basket, by means of the strap, is swung around in front and the baby soon finds itself, like a little star, in the milky way. Fair or market day comes once a week, and is a gala day. Thousands of natives, clothed

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in bright colors and weighted down with jewelry, congregate from the country round about. They make the market-place look like an odd mosaic of human life. Little shells named 'cowries' represent the smallest value in money. It takes from sixty-five to eighty-five of them, according to exchange, to equal in value one cent of our currency.

OUR SPECIAL CORRESPONDENT IN CHINA

Sian-fu (Shan-si), November 5, 1921

DEAR LEADER AND COMRADES: It has been practically impossible for me to write a letter since I left Shanghai, and even now it is pretty hard, as I am short of time and have a heap of things to do at this far-off place. Well, I have been traveling for over ten days, the three first with the railroad and then seven days in a mule-litter, and neither the Chinese railway-cars, nor the mule-litters, are places where you can write letters. You are thoroughly shaken up in both conveyances, but the mule-litter is, of course, the more interesting means of locomotion.

I will give you a few hints about the journey, but first you ought to know that I finally have reached what is considered the heart of Old China — Sian-fu, which is the same as a part of the ancient city of Chang-an, the capital of China during its greatest periods. It is said to have been founded by the first emperors of the Chow dynasty, some 1100 years B. C. and it served as the capital of the realm (with some interruptions) for about two thousand years. During the glorious days of Tang it was a metropolis of the world, famous for its palaces and gardens, its temples and its schools, its commerce and its general culture, and for many other wonderful things about which Sir Kenneth can tell you more than I, thanks to his long memory! As a matter of fact, when you see the town in its present state, it is harder to realize its ancient glory than if you only picture it in your imagination. I will try not to destroy too much of the poet's vision.

Sian-fu is the most western place in China that I expect to reach, the center whence the roads radiate north and west, to Mongolia and to Tibet. If the roads were a little better in this country, Sian-fu would not be so difficult to reach, but under present conditions the journey to this place is indeed long and tiresome — longer than the crossing of the Atlantic on a fast steamer, although the distance from the present railway terminal to Sian-fu is only about two hundred miles. This distance is, however, seldom made in less than six and a half or seven days, in mule-carts or

OUR SPECIAL CORRESPONDENT IN CHINA

mule-litters, the latter being preferable as they do not get stuck in the mud so easily. You may know that the litter is carried by two mules on long poles and consists of a vaulted canopy made of straw under which you can arrange yourself fairly well, if you have some suitable pieces of luggage and some bedding to sit on.

I made a party with two American boys, who went up to Sian-fu on behalf of the Y. M. C. A., one of them being a particularly useful traveling companion because he speaks fluent Chinese. (I had, to begin with, an interpreter but he lost his nerve at the beginning of the road and went home.) The road was partly very interesting; it led for the first two or three days through sharply cut canyons, rising to a height of fifty to one hundred feet above the level of the road, and formed by what is called the 'loess soil.' Some variation was offered by the rivers (tributaries to the Yellow river) which were crossed either on scows or simply by wading, the water being very low at this time of the year. Then we went up over some fairly high mountains (at least five hundred feet) and got some fine views of the Yellow river — one of the most majestic waterways I ever saw. Yet I think that the finest sights we had during the earlier part of the journey were the old walled cities we passed, two of them consisting only of walls, the city itself being completely wiped out (leveled to the ground) during some revolution.

Generally speaking, nothing is more beautiful and characteristic in China than the monumental city-walls which are to be found around every city of any age or self-respect. After we had passed from the province of Ho-nan into Shen-si (which is more like a different state than simply a different province) the country became more open, the road wider — it was the old imperial road lined for miles with fine willow-trees — but it led partly over very low ground, close to the Usi river, where the mud sometimes got so deep that the mules could lift their feet only with great difficulty. Once my mules got stuck, lay down in the mud and turned the litter over. At that moment I was, fortunately, not seated in the litter, so I only saw my things rolling out in the mud, but on an earlier occasion I actually had the experience of being turned over with the whole litter just at the moment when I was trying to take a photograph. Neither the camera nor the passenger was seriously hurt.

From the above hints you may have got some notion about the slowness of the journey; as a matter of fact, we walked about three quarters of the time, easily keeping up with the mules. We started every morning at daybreak and arrived at the resting-places before sunset, it being considered unsafe to travel in the dark because of the condition of the roads and the robbers who were supposed to stop travelers at night. We heard exciting tales about these bandits (who are mostly unpaid sol-

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diers) but we saw none. The travel in the mule-litter (or walking) was as a whole interesting and refreshingly new, in spite of its slowness and the trying roads, but the nights in the inns were really too bad for civilized human beings. These inns are practically speaking fitted only for mules and similar animals, not for "homo sapiens." They consist mostly of a courtyard with stables, sometimes adjoined by mud caves or huts where travelers are supposed to stay over night. One night we slept in a cave, another in the open stable, else in some sort of sheds or mud cabins which kept out neither the odors of the animals nor the winds, etc. But we had our camp-beds and the day's walk gave us mostly a good, sound sleep. Yet, I could not help thinking about the delight of a clean bed in a sheltered room. I will have to do it all over again on my return journey, possibly under worse conditions, because of the increasing cold. I expect to stay on here until the end of November.

Here in Sian-fu I found quite comfortable quarters at the home of Mr. Haggirst, a Swedish missionary of a broad-minded and very sincere type, and I get all the assistance I need through the kindness of the westerners living here, *i. e.*, the postmaster, a tobacco agent, and some English missionaries and physicians, besides Swedish missionaries. They are all anxious to be kind and helpful to the very rare foreigners who reach this far-off place. I have already been introduced to the military governor of the province, General Fung, who is the autocratic ruler of this district, and a man of some ethic ideals. He is deeply interested in educational questions, etc. He asked me to give a talk to his officers (in English, with a Chinese interpreter); and I will probably tell them something about Scandinavian history. He is living like a soldier in a tent, and he had some of his foreign friends (including me) yesterday to a quite simple dinner. The man is an interesting specimen of a new type of Chinese leaders — but I am afraid that he has not enough wisdom and the deeper insight into human nature necessary to accomplish anything outside of the training and education of his soldiers. I may have an opportunity of saying something more about this general later on.

I would not attempt to give you now any account of what this city is like, because I have studied it only for two days. Yet I have found very little that could be regarded as remains of the Tang capital — only some fine pagodas and towers. But even if the walls are rebuilt later, they are the most magnificent city walls in China, and here are quite a number of smaller monuments and sculptures of the Tang time. The city has altogether a real old-fashioned Chinese character and gives one a different impression from any of the more western cities in China. The foreign influence is of very small account here, and two weeks here are more valuable

OUR DIVINE HUMANITY

as an introduction to old China than a year in Peking or a lifetime in Shanghai.

Now I really have to stop although I have hardly told you anything of general interest, or anything worthy of the subject. But some day you will hear more from me about old Changan.

This letter may reach Lomaland about Christmas-time; it is filled with good wishes and the greetings of my heart to the Leader and to all the comrades. When shall I hear from you?

Yours faithfully,

OSVALD SIRÉN

(Professor in University of Stockholm, Sweden)

OUR DIVINE HUMANITY

H. TRAVERS, M. A.

"Theosophy considers humanity as an emanation from divinity on its return path thereto."

"Our Higher Self is a poor pilgrim on his way to regain that which he has lost."

"Let once man's immortal spirit take possession of the temple of his body, and his own divine humanity will redeem him."— *H. P. Blavatsky*



THESE quotations sum up the Theosophical view of the origin, nature, and destiny of man; and are a challenge to a very different view that has been trying to force its way — the view that man is a mere biological product, at the mercy of hereditary tendencies, in a chaotic universe.

The important part of man is that divine part which was shut up within a body of clay, to work its way to light and liberation through the valleys of earthly experience.

In man's nature is a 'dual mystery,' and his present stage of evolution is preparatory to a further stage wherein greater knowledge will be his.

Throughout nature we see the divine spark of universal life and intelligence struggling to manifest itself in a thousand ways and degrees; but nowhere in such full measure as in man. Yet man himself is but an imperfect vessel, and before him lie stages where he will be able to reflect more of the divine light, and where knowledge will replace his present ignorance.

Any doctrine of evolution must perforce allow that stages of greater perfection lie before man.

But man can accomplish evolution only by the unfolding of something that is already latent within him. This something is the divine part of

THE THEOSOPHICAL PATH

his nature, present with him from the first, but not yet fully manifested. Man is in fact growing, just as a child grows out of his infantile mind into full adult sense, or just as a seed puts forth first a twig, then leaves, then flowers, and at last fruit.

In man the process of evolution is conscious. He has the divine gifts of self-contemplation and conscious volition. He does not wait for nature or chance or some external power to accomplish his growth, but achieves it himself by the exercise of his own prerogatives.

The hope of the future lies in our power to recognise our own responsibility and ability to further human evolution. Theosophy restores to man his lost sense of his own dignity and value. True, there is conceit to be found in plenty, but vanity is a poor substitute for self-respect; and along with this vanity goes an equal amount of self-distrust and pessimism.

Is this doctrine of the light within a mere dogma or theory, or is it an actual fact? Let each man demonstrate for himself. Theosophy proclaims it as a fact, and points the way to its proof.

The teaching that a second birth is possible for man is very ancient. We find it in the Gospel in Christ's private instructions to Nicodemus, where he says that man is born once of the flesh, but must be born again of the spirit; and Paul also expounds the same tenet. It was a cardinal doctrine of Mithraism, which was at one time a formidable rival to Christianity. We find it in Egyptian rituals and prayers. It implies that the forward step which the human race in general will one day take, can be taken by individuals at any epoch. It implies an awakening similar to that which a child achieves when he passes from the childish consciousness to the self-consciousness of older life. It is expressed in the phrase 'Paradise Regained.'

Redemption means the arousing of the Soul in man to a conscious power, so that by its aid the weaknesses of the lower nature can be overcome. For this teaching, the teaching of Christ, sundry doctrines of propitiatory sacrifice or vicarious atonement are often substituted. Yet, as the whole human race never accepts one savior, but one part exalts Jesus, another Buddha, etc., so a plan of salvation limited by such individual teachers would not comprehend all humanity and is obviously tinged with injustice. It is the Higher Self of man, the God within, that is his savior.

The teaching has of course been abused, as things always are; and we shall perhaps find cults or societies using the term 'Higher Self' and going in for some kind of selfish 'meditation.' But this is far from being the spirit of Theosophy; Theosophy inculcates active practical work in the cause of humanity. Such 'meditations' serve only to induce morbid mental conditions and are fraught with danger to the mental and physical

OUR DIVINE HUMANITY

balance. We must therefore discriminate between the true teaching and its counterfeits.

A man should try to purify his character and motives; realizing that his higher nature seeks opportunities for expression, and will make itself felt through the voice of conscience in proportion as he sets aside his selfish desires.

It is important, too, to bear in mind that personal separateness is an illusion pertaining to the state of consciousness in which we are ordinarily living; and that the higher part of man's nature is not qualified by such separateness. From which it can be seen that one who practises these selfish 'meditations' is likely to enhance his own personality; whereas he who engages in helpful practical work develops the unselfish part of his nature and is thereby much nearer the light.

There is a tendency in modern psychology to study intimately the subtil propensities that manifest themselves in our character, and to over-estimate their importance. This sort of psychology has the effect of instilling into us the idea that we are largely at the mercy of such propensities. It is far more important to dwell upon the power of self-mastery inherent in our nature. We may be told that propensities, if repressed, will burst out in some morbid form; but this is only what happens when we practise the hypocrisy of hiding them while keeping them. If they are banished and eradicated altogether, they cannot burst out in morbid forms. Such propensities are various forms of selfishness, perverted into grotesque shapes; they can be starved at the root if we discourage the selfishness in our character and bring out the better elements. And this can be done by faith in the essential divinity of man, and conviction that man really is in essence a spark of divinity temporarily obscured.

It is most important for the future of the race to supplant all beliefs that tend to destroy man's confidence in his divinity, whether such beliefs call themselves religious or scientific; and to substitute for them a knowledge of the efficacy of purity of heart and right motive.

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See the 'Theosophical Items of Interest' on Page 145

**This will give to all, especially to new members, an intimate picture
of some general Theosophical activities.**

AGE NOT DECAY, BUT RIPENED MATURITY

F. P.

"What have ye done with the bodies ye once had?"

AGE and decay have come to be practically synonymous in reference to human beings in the modern life of over-strain, wrong use, and abuse of the human organism. The rare examples which controvert this general fact are not sufficiently marked by extended longevity and continued powers to establish a positive exception in the life of today.

Yet examples are not lacking of extended age without loss of physical strength and mental energy. During the exigencies of the Great War, in the French armies were many old men who were not excelled by the younger troops in endurance, while in the office and executive work of the nations, instead of proving weak and inefficient, aged men were not only of equal endurance, but proved more reliable and capable than youth. They disproved the notion that only young men are fit and capable in the active pursuits of life, which had relegated the elders to inaction and often want and poverty after long years of faithful service. This has become the curse of old age — an unjust and reasonless cruelty.

Statesmanship has always been crowned by age in the affairs of nations and the world, and the same qualities are equally efficient in the professions and business. And in the Bible the death of many persons is mentioned, and of their being of extreme age — centuries old — but not of one who dwindled away and died of declining strength of body or mind.

It is, then, a logical conclusion that longevity and sustained powers were the order of life in the time recorded of, from the fact that the cases referred to were not mentioned as being special, or in any way remarkable; hence the rule.

In those days people lived moderately and were physically and mentally temperate; were natural in their living, and knew nothing of our modern hurry, drive, strenuosity, indulgences, and excesses. They had not learned of the life which makes inroads on the noblest and most exquisite work of conscious Nature, the human organism,— a mechanism of surpassing delicacy and strength, endurance and beauty, divinely endowed with mind, heart, and soul. The ancients earned the right to live as men until their allotted work was done, and then to go out of seasoned and matured habitations returned to Nature evolved and not in ruins. If it is a function of the soul to raise and perfect matter, what material other than its body is it in such intimate association with, or

AGE NOT DECAY, BUT RIPENED MATURITY

as responsible for? Surely it must be unlawful for it to leave its body degraded by decay!

It is not insignificant that a Teacher asked: "What have ye done with the bodies ye once had?" — specially significant to those knowing of Reincarnation.

The natural order of life shows youth in impetuous, irresponsible action, and age for responsible direction, strength, and wise counsel. These facts point to vigorous longevity as being the true condition of human life. We know that modern life diverges from its natural or true lines, especially in the use and care of the body and in overtaking the mind. And this debilitating work has been going on progressively since history began, so to us of today it seems the natural condition to be ailing and in decline. But is this a valid reason for our depleted condition?

When puzzled over our own behavior, or when seeking to establish misrule as right rule by evidence of its universality and long continuance, it is easy to set ourselves right by referring to nature and its laws. For, a part of that common life, we cannot at the same time live apart from it.

We can abuse and violate its laws, surely, by misusing our godlike powers — and did we lack this essential divinity in our natures, the human race would have destroyed itself long ago. By the interposition of this divinity in opposition to man's destructive or lower nature, he still survives as a noble ruin, to signify what men were before human beings made wrecks of themselves.

Turn to nature! The seed is planted, the shoot springs, and the tree grows in size and strength. Finally, of age, it buds, blooms, and bears fruit. According to their importance as sustainers of life, some live twenty, others fifty, and a hundred years, while a few seem to defy time, like the Sequoia. These Cyclopean monarchs, whose lives reach back into antiquity, yet tower with the mountains, still in their prime, looking undismayed into the future. Eternal, they seem.

And of the fruit of the trees: from blossoms to substantial balls of green, which expand in the sunlight and air, fed from within by the flowing sap, till grown. Until now the energy has been expended in the growth of the young fruit, and this had depended on the ground almost wholly. For the atmosphere and sunlight have had to do with its surface, its cuticle. And the orchardist will tell you that it is during the formative and growing time that the conditions are most delicate and dangerous to the life of the fruit.

And here it may be remarked that the green fruit of the trees is contentedly dependent — glad to grow, assisted and supplied by the parent-tree and smiled on by the sun, perhaps observing how things are done, and not thinking it knows everything, like the growing human.

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But the full-grown green fruit is ready to ripen into maturity. Now the process changes. The sun becomes the provider while the supply from the ground dwindles. And so the alchemy of the heavens penetrates the ready fruit, maturing the flesh, giving the fruit character or quality and flavor, and its surface blush or golden dress.

So is the fruit grown, matured, and prepared for the use of man. Of ripe age, perfected in form and development, is there any decay? Instead, the fruit is perfected ready for use. Nor if utilized by life will decay ensue, though the form changes. Only if left useless on the tree will it be attacked by disease and fall to the earth in decomposition.

Is man less than the flower and fruit, or like it — not as he now appears and is, but as he would be if living up to his nature? With body, mind, and heart matured in ripe age, then, and not till then, is a man fully fit as a utility in life. From material life drawing only needed sustenance for his mature strength, with mind and heart ripened and colored rich by the soul's light, the *man* first becomes of age; becomes effective as a helper of his fellows and a competent nurseryman in life.

Then with his allotted work done, the man goes to rest leaving to nature not a wreck of decay — sickness and disease — but the material being with which he has been most intimately associated is raised in its evolution into greater perfection, ready for nature's other uses. Ready for his return, not to take on a material degeneration, but the adequacy of material being which his previous right use entitles him to.

If the business of the soul is to gain strength and to raise itself up by entering and working to perfect matter, then it is logical and inevitable that it should leave its body more highly evolved and perfect than when it was taken on. And it is equally true that nothing can be deprived of the fruit of its labor. What a soul earns it gets.

This physical process of growth and maturity implies that the man has carried on a like evolution of his immaterial being; that he has recognised and organized himself as a spiritual entity in and ruling a material body. If the man has done this then he has spiritualized his being of flesh with a preservative against decay.

Instead of doing this work of preservation, for centuries man has lived a material life giving little regard to his spiritual being. For this reason he has made himself heir to the body of decay, which impairs his energies and faculties. In this connexion it is significant that the ancient Egyptians — one of the most spiritual peoples of record — preserved the bodies of their dead to remain intact for thousands of years. Did they have in mind their reincarnating needs, with knowledge of the progressive degradation of human beings? They were a wise people, their knowledge was greater than ours; they had a deep reason for whatever they did.

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"What have we done with the bodies we once had?" The illuminated minds, the loving hearts, and glorious souls? Why do we continue to crucify ourselves and be of the 'living dead'? Our birthright as god-like beings is waiting for us to claim it legitimately. As essentially divine beings we are masters over life, over decay, and over death.

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(Continued from the December issue)

R. MACHELL

MEETING Jonas in the yard on his return to Crawley, Mark spoke of the necessary repairs to the footpath and stiles, and told him that old Sally had taken a strange fancy to Miss Margaret, who, to please her, had called her Granny. Jonas took off his cap and scratched his head as he replied:

"That's strange! She had a daughter that was as handsome a lass as any in the county; and more'n once I've thought of her when I've seen Miss Margaret smiling. She must have smiled at Sally, as she would. The old woman's lived alone since Molly went away; and that was not long after Captain Richard's father was sold up, and the Captain went to America. Ay! She was a handsome lass, was Molly, poor girl! She's dead, I reckon, and the old woman would take kindly to our little lady; bless her heart."

"Ay, bless her heart!" ejaculated Mark devoutly, watching the little figure crossing the garden in the evening light. She seemed to him like an embodied benediction transforming every house she entered with her mere presence.

The experience of the afternoon had shown him that he had not rightly understood the impersonal quality of true happiness. He had attempted to appropriate to himself the blessing of her presence, and had looked on it as if it were a personal possession, which truly was as little his as was the sunlight or the air.

There was so much to think of, as they sat together after tea, that they forgot to talk, dreaming, and weaving colored threads of fancy into the dull gray woof of memory, creating mystic pictures such as fill the tapestry of human history, and straining to drive back the ghosts and ghouls that lurk in the dark places of the mind ready to reassert their lost supremacy.

At last the strain became unbearable, and Maggie turned for comfort and forgetfulness to the old piano. Mark watched her with a sense of infinite content. He felt that after all he had not lost her. The clouds of memory were rolled away before the sunlight of the music; and the inner world of pure imagination opened to the eyes that can translate the harmonies of sound into harmonious vision; and when at last the twilight darkened into

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night, even the silence seemed to glow with an inner radiance, in which no haunting ghost could hide.

That night the wind was still, and Mark was tempted to prolong his evening stroll and linger in the garden till the moon came up out of the sea and made the darkness visible. He stood beside the gate and watched the moon rise, wondering as usual why the changing moods of nature seem so significant to man, who lives habitually in disregard of all her laws, if not in opposition to them. The outer world seemed more incomprehensible to him than the inner life of fancy or imagination, more full of inconsequences and incongruities; its temper more uncertain, its moods more treacherous. Therefore the calmness of the night excited his suspicion, and aroused anticipation of a storm of some kind.

The shadow from the barn fell right across the lawn, and lost itself among the trees that overhung the cart-road leading to the lane from Crawley Cove to Winterby highroad. The lane was still occasionally used for carting cobbles from the beach to mend the road. Occasionally, also, the coast-guard's men would use the lane as a short cut to the 'Boar's Head,' thinking that their digression from the strict path of duty (which lay along the cliff) would thus attract less notice. Mark knew of these digressions, but felt no need to call attention to the matter. So he was not surprised to see a shadowy figure cross the streak of moonlight on the road, where the gate stood set in a thick and bushy hedge. But his mind jumped back to the night of Margaret's arrival; and he wondered what had become of the two men who alone seemed to share the knowledge of that strange advent. Surely such men would not keep silence once they were safe from punishment for their misconduct. Probably the story would come round in time to Winterby in some unrecognisable form, and in due course would pass into a local legend.

Expecting to see the figure pass an open space a little farther on, he kept his eyes upon the strip of moonlight, but with no result. Thinking the man had passed unnoticed, he turned towards the barn, and saw a figure standing at the garden-gate. Was this one of the men returned in hope of further hospitality? Mark chuckled to himself as he accosted the man quietly, asking his business there at such an hour. The greeting was returned in a low voice that seemed familiar, but was not what he expected. He went nearer, repeating the inquiry: "Who are you?"

The stranger's face was shadowed and not easily distinguishable in the dim light. His answer was a counter query, quiet and courteous: "Whom am I speaking to?"

Mark answered curiously: "I seem to know your voice; but who it is I cannot guess. Who are you?"

The other shifted his position to see better whom he was dealing with, and seemed satisfied as he answered: "I guess you are the man I want. You must be Mark Anstruther."

Mark persisted: "And who may you be? You know my name: that is not difficult in such a place. Besides 'more people know Tom Fool than

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Tom Fool knows.' Where have I heard your voice? Where have we met before?"

"What makes you think that we have met before?" asked the stranger, not aggressively, but as if curious to know.

Mark answered simply that he thought he knew the voice.

The other laughed as he said: "That's not unlikely. I think you had my father for a partner."

"What? Dick Cayley? Was he your father?" whispered Mark in sudden alarm lest the conversation should be overheard.

The other answered quietly, as if he realized the subject might be a delicate one to this respectable country gentleman. He explained:

"I heard of you in California, as an honest fool with mining claims to sell that no one cared to buy; and that the man I speak of was your partner. I was looking for him then, and meant to settle my account with him; but was too late. He got away with you and neither of you came back that way. Is he dead? He must be, or you would not be here with money in the bank. He would have had it out of you. Did you kill him? If you did, no one who knew him would have blamed you."

Mark peered into the man's face, muttering: "Another Cayley!"

"No, that's not my name. The only name I have a right to is my mother's, so I have chosen one to suit myself. Hugh Trevor is my name at present."

"I understand," said Mark. "But how did you find me out? What are you after? Money? Or do you propose to claim your father's former property. I warn you my title to it is good: but if you want money. . . ."

The young man waved his hand lightly as he answered: "Make yourself easy. I have no claim on the estate of Richard Cayley and still less on you. He was a bad man, as I guess you know: though you must have been a match for him, or he would have cleaned you out and left your bones to the coyotes, as he did to others that had called him partner. No! I'm not after money, what I want is information. Won't you ask me in? I will behave myself, although I had Captain Cayley for a father. Even he was once a gentleman, I suppose; and I have inherited that much, at any rate, that I like to think myself a gentleman too."

It had begun to rain. Mark had not noticed it, but apologized for his inhospitality. He led the stranger in and offered him a chair, at the same time placing glasses on the table where the decanter stood beside an old tobacco jar. The visitor was evidently a sailor, young, almost a boy, apparently with Spanish blood in his veins, but with a strange likeness to his father. He thanked his host courteously and filled a pipe, then drank his entertainer's health in sailor fashion and lapsed into silence, watching the fire on the hearth. And Mark looked at him with pity, as he thought "another of Dick Cayley's victims." Then the wind blew a branch against the window and the sound recalled the shack out there among the mountains; and he wondered what was the tie that bound him to this family; in what past life had it begun — where would it end? Suddenly Hugh Trevor spoke.

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"How did I find you out here? I'll tell you. I met a man not long ago who said he had been in the coast-guard service. He was a famous liar: but he told good yarns of the old smuggling-days, and mentioned a family of gentleman-smugglers, the Cayleys of Crawley: said he knew the house, and the man that owned it now, Mark Anstruther, an American, who had been partner with Captain Cayley in California. That made me curious to come and see if it was true. I had believed you must be dead, if you were the man I heard of over there. And then I had a foolish notion that perhaps it was Dick Cayley himself who had come back to his old home after getting rid of one more partner and borrowing his name. That was a way of his, but he could hardly have put it over them all here. But when I got to Winterby I made inquiries and knew then that certainly Mark Anstruther was not Dick Cayley; also I heard he had a niece of his to keep house for him, Rebecca Micklethwaite by name. I asked the way to Crawley, and a coast-guard showed it me; asked him too about the wrecks and things and found that other fellow had lied considerable. This man knew all the Micklethwaites, and I soon found I was on the wrong tack, thinking the girl they spoke of as your niece was some one I was looking for, a daughter of the man I call my father. They said her mother was a gipsy. I don't know, she must have died before my mother met that devil. Still, I was her brother, and I always meant to find her out and be a brother to her if she needed me. I fancied I was on the track this time, thinking you might have adopted her as your niece out there. Well, listening to this fellow's yarns I went too far and lost my way coming back: but I was bound to see the house at least, Dick Cayley's family mansion. So he's dead, you say?"

Mark nodded. "Yes, he's dead. He had a deed that was his title to this bit of an estate, which he had pledged for more than it was worth by making it appear ten times as big. I redeemed the deed as soon as I was able, and came here to live. It's good enough for me, though not worth what I paid for it one way and another."

Hugh Trevor was still holding to his point, and asked again: "You saw him dead? You're sure it was no fake? He played that game before."

Mark shook his head. "There was no fake about it. He wanted to live and share the profit of my claims. It was he who believed in them, not I. He died on the road in a deserted shack, and I left him there. He was right though about one of my claims; it turned out trumps. But that was not his doing: I owe him nought."

The young man laughed sardonically. "I can believe that. I guess you are the only partner of his that ever came off alive, let alone owing him anything. What I want to know is what became of the little girl said to be his daughter by the gipsy mother, who was a dancing girl. The child was taught to sing and play by an old Spaniard that was crazy about her mother. She died, the mother did, and Cayley used the child to get money for him by her singing and dancing. I was a child myself, but she was twice as old though small for her age. She passed for a child even when she was a woman. At

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last she left him with the Spaniard who was her teacher; and that made her father mad. He turned on me, because I was no gold-mine, such as she had been; and also because he was tired of my mother. He made my life a hell; and when I left him to earn money for myself, he found me out and took it from me, making me work for him, until I quarreled with him over a particularly dirty trick he played me, and I ran away to sea. After that he left my mother, who was sick and could not work for him, and she died of want. When I heard that I started to get even with him; but he got away with it after all; perhaps it's better so. He was my father. That was all long before you met him. His luck must have gone back on him at last. He was getting old, and women laughed at him when he tried the old game on them; but still they say he kept up his old bluff and called himself a gentleman. His luck was wonderful, he always could find some one to believe in him even to the last. I guess you were the last, and you saw him lying dead in a deserted shack and left him there. I would have buried him, if I'd been there, even if I had killed him myself, as I intended to at one time. I would put a stone on top of him to keep him down, and I'd have written on it: 'He was accursed in his life: death has wiped out the score.'"

"Amen," said Mark. "Let the dead rest, if they can."

There was silence for a while, then the boy asked thoughtfully: "Do you believe in hell? I see no sense in it. My father made my life a hell for me; but what good would it be to me that he should go to hell, although I would have liked to send him there?"

Mark nodded his head. "Exactly: that is why I say let the dead rest, if they can. As for what follows death, it's mostly guessing. There's hell enough in life, I think, and the only way out of it that I know is to forget the past. Hell may be on both sides the grave, for aught I know: but I say let the dead rest if they can."

Hugh Trevor returned to his inquiry: "You surely must have heard tell of Juanita? That was the name they gave her then — perhaps she changed it when she went away. She could make money by singing and dancing. Her teacher was a genius, José Morra, but he was a gambler: and I doubt if she was better off with him than with her father. Morra was cruel, I know. I hated him. Somehow I never feared Dick Cayley as I did José. I think he hated me as I did him; but he was a good musician. I have been at sea most of the time since then, and never heard what became of him or her. I want to find her. I've a notion she has need of someone to take care of her, and I'm her brother."

"What could you do for her," asked Mark coldly. "Could you provide for her, or do you reckon on her supporting you?"

Hugh Trevor sat up stiffly, answering with some heat: "No! not that. You think I must be like my father. I can hardly blame you; no doubt your experience of him would prejudice you. But I earn my living, and save money, too. I could help her at a pinch. I hate to think of her in want."

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That's why I tried to find her: I thought you might have heard of her at least."

Mark felt ashamed of his speech, and said so. "I beg your pardon. I was wrong. I never heard the name of Juanita. I was not interested in Dick Cayley's family history; it was none of my business. We became partners because I thought that he could help me to borrow money on my claims, and because he thought that he could get them into his own hands. He had held better claims than mine, and gambled them away, drunkard and gambler as he was. I hoped to profit by his experience, and he intended to make me pay high for the lesson. We neither of us had much cash, and when he died we had about reached the end of things. Then my luck turned, and money came in as easily as it went out before. So I decided to redeem the loan or mortgage on this place; and came to live here, where I could be as far as possible away from California and the dog's life I lived out there.

"And so, young man, you may as well understand that I'm not thanking you for digging up the past. I've done with it. It's dead; and I say let the dead rest! I want to end my days here in peace. As to Dick Cayley, I bear him no grudge for what he hoped to do. I owe him nothing. My good luck was not due to him. Let him rest in peace, if he can. I'll not disturb his sleep.

"As to your sister. I should say a girl like that would never be without friends of one kind or another; and she has probably by this time settled down comfortably with a home of her own, and asks for nothing better than to be let alone and left in peace to forget the bad times. She has, of course, got another name, and a husband probably. Do you think that he would thank you for bringing up the past?"

Hugh Trevor shook his head and answered patiently: "I've thought of all that, naturally: but I know she was in trouble not so very long ago. I saw her in a dream. She called to me for help. There was a storm at the time and that came into the dream and I thought she would be wrecked, but that was perhaps my fancy reading things into the dream. Anyway, she was alive then and in some trouble. I heard her calling. Dreams are hard to read right. But when I heard that Mark Anstruther was owner of Dick Cayley's home, and me so near, I had to come and see what I could learn of Juanita; Nita I called her. Well, it's getting late, and I'll be gone. I understand the way you feel about it, and I am sorry to have stirred up such unpleasant memories. I thank you for your hospitality, and if you can direct me to the nearest inn I'll be obliged."

He rose to go; and Mark would gladly have been rid of him; but it was pouring 'cats and dogs,' and he could not turn a man out on such a night. Yet he was determined not to have Margaret disturbed, as she would be if she should meet this doubtful relative.

The shock might throw her back into the state from which she had been rescued. He hesitated, asking the boy when he was due to rejoin his ship, and found that Hugh proposed to take an early morning train from Winterby to Hull. So Mark suggested that instead of going to the inn and getting wet, as he would do, the best plan would be to sleep at Crawley and get off at an

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early hour, when Mark himself could drive him to the station. There was a comfortable bed-room in the barn, which Mark himself had occupied when he first came to the deserted manor-house, and this he put at the disposal of his guest, who gratefully accepted the offered hospitality.

Mark hoped that by this arrangement the unwelcome guest could be got rid of before Miss Margaret came down to breakfast. And he devoutly hoped that fortune would make it hard for him to repeat the visit.

(To be continued)

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THE holidays of 1921-22 have come and gone since the last issue of THE THEOSOPHICAL PATH was published, and yet the activities of the Universal Brotherhood and Theosophical Society, both at the International Headquarters here in beautiful California and throughout the world, never slacken. Indeed, in some respects the holiday season in Lomaland is the busiest time of the year, for it is then that the Leader and residents at the International Headquarters make special efforts to give expression to the optimistic and uplifting teachings of Theosophy, by sending broadcast throughout the world thousands of Christmas and New Year's greetings to members and interested friends, as well as to many unhappy men in prison and lonely folk elsewhere, all of whom usually express keen appreciation for the spirit of Brotherhood manifested in these little personal messages.

Among the many greetings exchanged between the International Headquarters and members throughout the world during the holidays, the following is characteristic:

Telegram from Point Loma, California, dated December 21, 1921, to the New England Center, Universal Brotherhood and Theosophical Society, 246 Huntington Ave., Boston, Massachusetts:

"Comrades join in sending each and all of dear members Boston Center, Theosophical heart greetings with old time Merry Christmas Cheer. Rejoice because you can serve humanity individually and collectively. Further rejoice that you are part of great Theosophical Movement plowing its way through mud and mire of attack and calumny, and through deadening influence of dogmatism and ignorance. Bless you my children, I say. Affectionately,

“(Signed) KATHERINE TINGLEY”

Besides the thousands of greetings sent to and received from all parts of the world by mail, numerous telegraphic and cablegraphic greetings were also exchanged with Comrades in Australia, Japan, China, Finland, Sweden, Holland, England, Germany, Canada, and many parts of the United States,

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including places as widely apart as Boston, San Francisco, Macon (Georgia), Spokane (Washington), New Orleans, Victoria (British Columbia), etc.

A beautiful hand-illuminated greeting, bearing the following message of good-will, came from Germany, which is now at peace:

“ ‘What then, is the panacea finally, the royal talisman? It is Duty, Selflessness.’ — *W. Q. Judge*.

“Nuremberg members and co-workers in the cause of humanity salute their Leader and Teacher and the Lomaland comrades, sending best wishes: Merry Christmas and a very Happy New Year! They are rejoicing in the thought of meeting their Leader in the coming year, and are prepared for the noble service they have to render as Children of Light.”

Christmas in Lomaland is always essentially a time of glad rejoicing for the young folk and of pleasant surprises for the elders. The children look forward with keen anticipation to the visit of Santa Claus, the adults find fresh inspiration in the happiness and progress of the children, and in the warm greetings received from centers of Theosophic activity throughout the world. Christmas in Lomaland in 1921 was an unusually joyous occasion, and one which the great Theosophical Family will not soon forget. As the many guests from afar entered the brightly lighted Rotunda, a charming scene greeted their eyes. ‘Snow’ was falling outside the window, while in the distance chimes seemed to be pealing through the frosty night. A little play, called ‘In Stocking-land,’ written, staged, and costumed by the Râja-Yoga Students, was then presented.

After the play the chimes again began their pealing and the Râja-Yoga children flocked upon the stage, singing their Christmas songs. Just as the singing ended, gay Robin Hood with all his merry men found their way into the Rotunda — and with their old-time carols and jests brought a cheery breath of Yuletide of long ago. Then good old Santa Claus, with his little Tomtes, came tumbling down the chimney, and was greeted with shouts of glee by all the tots, who sat expectantly nudging each other as soon as they heard the distant tinkling of sleigh-bells.

Robin Hood and his merry men next dragged in the great yule-log, which Santa with his magic filled with gifts and packages from all corners of the earth for “the Great Heart that beats constantly for others, Mme. Katherine Tingley.”

Suddenly the lights went out, and in the dark a hundred tiny stars began to glow, growing brighter every moment — and there stood a glittering Christmas Tree, revealed in all its glory; and around it stood the children, gazing in wonder at Santa’s beautiful magic.

And then there were the gifts, which the Râja-Yoga students had so gladly been preparing for weeks before the great day. All the bustle and merry confusion of delivering each package to its rightful recipient added much to the fun and happy spirit of the evening. Nobody went away empty-

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handed, and few indeed there were who could leave that pleasant scene without carrying with them the memory of a very Merry Christmas!



ADDITIONAL delight is present in Lomaland at Christmas-time, due to the visit of children's parents from near and far, and of faithful members who repair to Lomaland at this season to enjoy the happiest Christmas festival that the world affords.

Among those who spent the 1921-22 holidays in Lomaland may be mentioned Mrs. W. E. Small from Macon, Georgia. Mrs. Small has for many years proven herself a devoted member of the Universal Brotherhood and Theosophical Society and a staunch defender of the Leader and of our Sacred Cause. Mr. and Mrs. Small have both expressed the desire and intention of locating permanently at Point Loma as soon as this step is feasible to them. Their son, Emmette Small, Jr., has been a Râja-Yoga student from his tender years, and the excellent record that he has made has been a credit to himself as well as to the Râja-Yoga College, and a source of deep gratitude to his parents.

Mrs. E. M. S. Fite, who is in charge of the Branch Headquarters of the Universal Brotherhood and Theosophical Society in Los Angeles (435 Music-Art Studio Bldg., 232 South Hill St.), also spent the holidays at the International Headquarters. She was accompanied by Mrs. Margaret Sterling Ellis of Oakland, California, a devoted member from Mr. Judge's time. Mrs. Fite and Mrs. Ellis are on duty at the Branch Headquarters in Los Angeles, where Mme. Tingley spends her week-ends, and sometimes Monday and Tuesday as well. During this time she is giving public lectures, directing the Theosophical activities in Los Angeles, conducting special free classes in Theosophy, and entertaining a few interested friends.

Dr. C. H. Hungerford, a prominent citizen of Kansas City, and an old member of the Universal Brotherhood and Theosophical Society, who has taken up his permanent residence in Lomaland, was also present.

Among other faithful members who spent the holidays in Lomaland, was Miss Karin Wahlberg of Stockholm, who has for some months past resided at Santa Barbara, California. Although she had visited Lomaland during the summer, her delight at returning again to the world's heart-center found utterance in expressions from her of added appreciation for the Leader and enthusiasm for the practical Theosophical work here being carried on — particularly in the Râja-Yoga College. She said it was the opening of a new chapter in her life.



FROM the time that Comrade Axel Fick came from Sweden to Point Loma in January, 1912, up to the present day, he has proved himself a most enthusiastic, loyal and efficient worker. He quickly grasped the spirit and purpose of the Lomaland activities and almost immediately found himself in an official position of responsibility. In April, 1920, Mr. Fick asked for a

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temporary leave of absence from his duties at the International Theosophical Headquarters, in order that he might meet certain financial obligations. He accepted the position of General Manager for the Helmer Hagberg Oil Corporation of California. Under his supervision a producing oil-well was drilled in proved territory at Maricopa, California. About the same time Mr. Fick was also made General Manager of the Helmer Hagberg Company of Louisiana. At the present writing Mr. Fick is again with his family and his Comrades in Lomaland, and has resumed his official duties.



CONCERNING the archaeological expedition being conducted in China by our highly respected Comrade, Dr. Osvald Sirén, Professor of the History of Art in the University of Stockholm, the following may be of interest to readers of THE THEOSOPHICAL PATH, to whom Dr. Sirén is well known:

On October 5th Dr. Sirén reached Japan where he stayed only about a week to renew his old impressions. Once again he was enchanted by Nara (the ancient spiritual capital of Japan) — “a place of sacred memories and of intimate beauty,” as he writes, “where everything is so faint, so soft in tone, so quiet and graceful. . . . The curving roofs appearing through the morning mist . . . the park with its gigantic old trees and characteristic buildings — a sort of wild beauty, not trimmed by any gardener, rather a forest with splendid roads, temples, gateways, lakes, and lanterns; the graceful deer running through it all. . . . It is so delightful to leave the shoes outside the temples and walk in socks on soft straw mats. . . . Fine sculptures 1200 years old, reveal to us the quietness, refinement, and spiritual harmony of *old Japan*.”

Dr. Sirén also met and was assisted in his studies by our beloved English Comrade Prof. Edward S. Stephenson of the Imperial Naval Engineering College at Yokosuka, and his good Japanese wife.

In Shanghai Dr. Sirén received the discouraging news that the part of the country where he had been authorized to make excavations was entirely inundated, and consequently suffering from famine and epidemics, especially typhoid fever. Owing to these circumstances he had to change his plans, postponing the work there (Shoo Choo) and going to the interior of Shensi, to Sian-fu, about ten days' journey from Shanghai (and six days from the nearest railway-station). Sian-fu (or Changan) is the old capital of China, a city with extensive ruins. Old houses and temples are often hidden behind walls, difficult to discover without help. The inhabitants are almost entirely Chinese, with the exception of a few Swedish missionaries.



THE Leader has been for a long time planning a lecture-tour to Europe, following a trip through America; and present indications are that by Spring or sometime earlier she will be *en route*. She will probably be accompanied by

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one of her secretaries and also by Mr. and Mrs. Lars Eek. Mr. Eek, who came to Point Loma in the latter part of 1916, after graduating at the famous private school at Lundsberg in Sweden, is one of the most enthusiastic and capable of the younger generation of Swedish Theosophists. He has made an enviable record at the Râja-Yoga College and proved himself an efficient and devoted worker. He was married in 1920 at the Leader's childhood home, 'The Laurels,' at Newburyport, Massachusetts, to Miss Frances Hanson — one of the first five pupils in the Râja-Yoga School when it was founded by Mme. Tingley at Point Loma in 1900. She was the youngest of the four daughters of Mr. and Mrs. Walter T. Hanson of Macon, Georgia. Mr. Hanson was a Cabinet Officer in the Universal Brotherhood and Theosophical Society until his death in 1909. Mrs. Eek is a skilful harpist, pianist, and violinist, and Mme. Tingley has invited her to go on this trip in order that she may serve with her music.

Among the countries which may be included in the Leader's itinerary are not only those which suffered most from the ravages of the late war — Belgium and France — but also England, Germany, Holland, Czechoslovakia, Sweden and Denmark, possibly also Switzerland and Italy. In these countries there are earnest members of the Universal Brotherhood and Theosophical Society who are eagerly awaiting the Leader's arrival, and also many friends and inquirers who have manifested profound interest in the teachings of Theosophy and the humanitarian and educational activities conducted by the Leader and the members of the Organization throughout the world. Many letters are coming in from all over Europe, urging the Leader to hasten thither. It is observed by many earnest thinkers the world over, that the horrors of the Great War and its aftermath have left humanity hungry for a philosophy of life that will both answer its questions and satisfy the aspirations of man's religious nature. And this hunger Theosophy can satisfy, and alone can satisfy — especially when it is not made merely a drawing-room study to cater to intellectual curiosity and the brain-spinning tendencies of those who prefer speculative theories to practical humanitarian work that meets the physical, mental, moral, and spiritual needs of everyday life. And it is this practical Theosophy, applied to the problems of self-directed evolution, that our present Leader has insisted upon from the time she found herself at the helm of the Theosophical ship of state; and it is also this practical Theosophy that the world is hungry for and that she and her workers are ready to supply. Great things may be anticipated from the coming tour.

In spite of the pressure of duties that is upon the Leader in preparation for new work for the benefit of members throughout the world, she has expressed the hope of having the "Great Effort" — already hinted at in these columns — sufficiently advanced in its organization to enable her to present it to the members in Europe during the coming lecture-tour. This effort will doubtless create added interest in the work and give new life and new hopes to many now outside our ranks. The only thing that may prevent the full fruition of the Leader's plans in this regard is the limited time left before her contem-

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plated departure, and the manifold other duties that crowd in upon her from early morning till late at night, of which only those working very closely with her can have any adequate conception.



THE members of the New England Center of the Universal Brotherhood and Theosophical Society (246 Huntington Avenue, Boston), are looking forward eagerly to a visit from the Leader and party *en route* to Europe — as well as to many visits from them on the return trip, since Madame Tingley has leased a large house in Newburyport for the months of July, August, and September of this year, near her childhood estate, 'Laurel Crest,' where she has constructed an open-air theater, and where she will doubtless do much work this summer, both in the way of public meetings and classical plays by her Rāja-Yoga students. As already announced, she will also probably lecture in various parts of New England, particularly in Massachusetts, New Hampshire, and Maine. The members of the New England Center at Boston will be of enormous assistance throughout Massachusetts; Dr. A. F. Wheat of Manchester, N. H., is a tower of Theosophic strength in himself; our veteran Comrades A. I. Mather and wife, of Rockland, Maine, are still holding the fort there; while Professor L. C. Bateman, Staff-Editor of the *Lewiston Journal*, has promised the Leader a warm welcome in his city.

Splendid reports are received almost weekly at the International Theosophical Headquarters concerning the successful activities being conducted at the New England Center. "We are all working together in harmony. There is a beautiful spirit of trust here," writes Mrs. Fanny E. Lewis, Assistant Directress of the Branch. And in another letter she says:

"This work is the only thing for those who have had trying experiences in life. Without this great Cause of Universal Brotherhood, what would we do? All the Comrades here are putting themselves into the Work, and the result is splendid. There is not an afternoon that interested inquirers fail to appear and ask many questions. . . . Last Sunday evening we had another enthusiastic audience, and our hall was crowded. The subject was Karma, which seems to draw the people. We could not get them to leave the hall, and it was at least an hour after the meeting closed before we left. Knowing how pleased the Leader and all of you will be, I write about these happenings. . . . Several Sunday evenings, visitors have expressed pleasure at the way our meetings are conducted. They like the variety, and having different people take parts; and they especially like our instrumental music and Theosophical singing. . . ."

An old member of the Boston Center, who has endeared himself to many during a long term of service in the ranks of the Universal Brotherhood and Theosophical Society, is Brother E. E. Synge — a cultured gentleman and real Theosophist. Word has just been received from him from London, that

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he has left his lately inherited castle at Glanmore, Ashford, near Dublin, Ireland,— at least temporarily — and is returning soon to Boston. His castle is said to be one of the best preserved in Ireland. There is a possibility that he may sojourn for a while in Lomaland. Brother Synge will receive a hearty welcome both at the New England Center and at the International Center.

So many former members of the New England Center have taken up duties at the International Headquarters, that a miniature Boston Branch has been established here, which meets regularly, and by the exchange of correspondence, the Theosophical tie between Massachusetts and California is continually strengthened. This bond was recently still further cemented by the union in marriage of Mr. Edwin W. Lambert, for many years an active member of the Boston Branch, with Mrs. Ethel W. Dunn, Head Teacher of the Girls' Department of the Râja-Yoga Academy at Point Loma — both New Englanders by birth.

This took place on New Year's Eve as one feature of a double wedding ceremony performed by the Theosophical Leader, Madame Katherine Tingley, in the Temple of Peace. The other contracting parties were Miss Margaret Hanson and Mr. William Henry Voigt. Miss Hanson was one of the first five pupils in the Râja-Yoga School, when it was established by the Leader in 1900, and her marriage is the culmination of a friendship that began between herself and Mr. Voigt while the latter was serving in the American Navy at North Island, near Point Loma, during the War.

Naturally of a religious temperament, Mr. Voigt was profoundly impressed with the Theosophical services conducted at the Isis Theater in San Diego. He also attended the receptions given by Madame Tingley and the members from Point Loma for the benefit of soldiers and sailors. And at one of these receptions he met his future Râja-Yoga bride, who was a frequent contributor to the musical programs. He spent most of his time at Point Loma when off duty, where he made many friends. He joined our Organization and took up duties at the International Headquarters as soon as he was discharged from the Navy. He accompanied the Leader and the Râja-Yoga students on the Crusade through America in 1919, and proved himself a most efficient propagandist and press-agent; but later was called back to his home in Washington, D. C., on business connected with his family affairs. While the Leader and the Râja-Yoga Crusaders were spending the summer of 1920 at Mme. Tingley's childhood home, 'The Laurels,' in Newburyport, he visited them; and there his engagement to Miss Margaret Hanson was announced. The bride is an accomplished musician, linguist, and teacher, and has also served the Leader on lecture-tours as private secretary — being an expert stenographer.

The civil ceremony that united Mr. Lambert and Mrs. Dunn and Mr. Voigt and Miss Hanson was performed in San Diego the day before by Hon. C. N. Andrews, Judge of Department Four of the Superior Court of San Diego County, California.

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The ceremony in the Temple of Peace on New Year's Eve was one of exquisite beauty, and suggestive of the loftiest ideals of married life. It was full of ancient symbolism and was a wonderful initiation for the brides and grooms into the sacredness of the conjugal tie. Words fail one to describe the holy atmosphere created by the ceremony. One felt that could the marriage-relation be held in that lofty realm of thought at all times, a new hope would be born for humanity.

Madame Tingley on that occasion re-emphasized what she has so often stated, that true love is immortal; and that where marriage is based on true love, we find an eternal courtship.

Many guests from a distance were present at the ceremony; and at its close a reception was held in the parlors of the Râja-Yoga Academy, at which the intimate friends of the couples were present — including the Leader — to watch the old year out and the birth of 1922.



THE sad news has just been received by cablegram from Santiago de Cuba of the passing away of our good Cuban Comrade, Pedro Luis Boudet, President of the Sobrado Branch established by the Leader in Havana on her trip to Cuba in 1920. Comrade Boudet was one of the most trusted officials of the Banco Nacional de Cuba. He became intimately associated with our Theosophical family through his marriage to one of our former Râja-Yoga girls, Srta. Octavia Franco, a member of a fine old Castilian family of Santiago de Cuba placed in unfortunate circumstances through the ravages of Cuba's long struggle for independence. Octavia Franco was brought by the Leader as a little girl to the Râja-Yoga School at Point Loma in 1901, and there received the benefits of a free education until 1909, when she returned to Cuba to help support her mother.

There she won for herself the respect and admiration of many and the love of a young Mason and banker — Pedro Luis Boudet. Their happy home-life is said to have been truly Theosophic. They are the parents of a beautiful little Cuban Lotus Bud — Carmelina. Sra. Franco de Boudet has been for years a staunch defender of Katherine Tingley and her Cause in Cuba; and it is possible that she and her child may now make their home in Lomaland, where they will receive a hearty welcome from all.

Sr. Boudet's passing away will be a distinct loss to the Cuban people and a particular loss to our Cause in that country. Our sincere sympathy is extended to the members of his family, and we assure them that, in spite of the comfort that Theosophy gives in the glorious teaching of Reincarnation, we are conscious with them of the personal loss they have sustained. Mme. Tingley held Sr. Boudet in high esteem.



IN a recent letter written by one of our faithful members in London, Mr. Henry Moore, to another faithful comrade in Lomaland, Mr. Ernest

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Clark, we get an interesting side-light on the activities of the H. P. B. Center there, prefaced by the following sympathetic paragraph:

"By the time you receive this, the joyous time of Christmas will be at hand in Lomaland's atmosphere, so joyous and holy; where grand ideas will fructify for the children's festivities." [Our British Comrade has caught the spirit of Lomaland even across a continent and an ocean!]

Speaking of the Boys' Brotherhood Club work in London, Brother Moore continues:

"The discussion on the Prison Education Bill went with fine enthusiasm. The young men took a keen interest in every stage and fully appreciated the result. The discussions are now on the question of 'The Abolition of Capital Punishment.' . . . The alternate Friday evenings are very successful and full of interest, the first hour being devoted to music and dramatic work and the second hour to wood-carving."

(The wood-carving class is conducted by Mr. Sidney Stanley; the dramatic classes by Mr. Frank Keep and Miss Collison; the photographic class by Mr. Henry Moore. While these Comrades are doing their volunteer service of a practical nature to assist the boys, they are really teaching Theosophy, by creating a Theosophic atmosphere; so that their students in wood-carving, the drama, photography, or what not, are really Theosophical students.)

"What a shock it was to hear of dear Iverson Harris' passing — such a strong and invincible Theosophic warrior and a gentleman of the true type. He so endeared himself to the hearts of the English Comrades at Visingsö, and we all keenly feel his sudden departure from earth-life; but inwardly we know that he is a soul victorious.

"You remember dear Miss Tilleard: she too has passed away after a painful and trying illness.

"Things are going splendidly at the H. P. B. Center; and after next week's social gathering we shall all be busy as bees preparing for the Children's Christmas Festival.

"It is greatly inspiring for us British members to hear that the Leader is doing big work at Los Angeles, and we hope to see her again on the shores of Britain when she comes on her next European Crusade.

"I often think of you and the life of Lomaland. As the months roll on, you must surely feel more than ever the inner life as the deeper purposes unfold. In the silent watches of guard-duty, how great must be the insight into the Theosophic opportunities of these times: how from a higher vantage-point you are privileged to sense the higher life above the seething maelstrom of worldly things; and how it helps one to feel and realize the world's needs."

In a letter written to the Leader from London on January 1, 1922, Mr.

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Herbert Crooke, for many years Director of the Universal Brotherhood and Theosophical Society in England, said in part:

"Dear Teacher: This is my first letter in this New Year. It is a symbol of your being first in my thoughts — as in former years — to express thanks and deepest gratitude for all the help of the past and the confidence you have inspired in the British members and myself for the future in the new cycle we are entering upon.

"Last night we London members assembled for the New Year ceremony — the twenty-second of such annual gatherings which have been held in this metropolis since you inaugurated these ceremonies in December, 1900. There was an enthusiastic gathering of members, most harmonious and helpful. . . .

"Ever, dear Teacher, yours faithfully and devotedly,

(Signed) HERBERT CROOKE."



OLD members of our Organization will remember — and new members will be glad to meet among the Theosophical Items of Interest,— the name of H. P. Blavatsky's old pupil, J. T. Campbell, of London, who joined the Theosophical Society in 1889. He was one of the most enthusiastic propagandists in H. P. Blavatsky's day, and through storm and sunshine he has ever remained faithful to his duties as a devoted member of the Universal Brotherhood and Theosophical Society. When in 1899 our present Leader took possession of H. P. Blavatsky's old Headquarters at 19 Avenue Road, London, Brother Campbell was constantly on duty with her. He is a man of unusual intellectual power and a student of Theosophy for many years. A Christmas letter from him to the Leader gladdened her heart and the hearts of all the members of the Headquarters staff — particularly the few surviving pupils of H. P. Blavatsky. The following words from an address delivered by Brother Campbell at 19 Avenue Road, September 30, 1899, are as potent today as the day they were uttered:

"So long as we stand hand to hand, shoulder to shoulder, foot to foot, faithful to our present Teacher, we shall hold up before the world such a light as will illuminate the circle of the whole earth."

In the December, 1921, issue of *Good Words* — a magazine published monthly at the United States Penitentiary, Atlanta, Georgia, with the approval of the Department of Justice, for the encouragement and educational advancement of the prisoners (H. G. Webb, Editor), we find the following helpful quotation duly credited to our Leader:

"Man's only way to win his great hope and to know the truth is to seize hold on himself, assert and realize his potentially all-dominating soul existence. Making his mind and memory register beyond all future cavil and doubt what he then knows to be true, holding himself at his

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true dignity, guiding into right conduct all the elements of his nature, his body, mind, and emotions, he will maintain from that moment strength and joy in life. That once done, could he but stand in that attitude for a few weeks or months, he would have made of his mind a willing instrument of service, harnessed it to the chariot of the soul and dissolved away its limitations.— *Katherine Tingley*”



Mr. H. T. Patterson, acting manager of the Theosophical Publishing Company, reports:

“In connexion with the remarkable and continuous sale of H. P. Blavatsky’s monumental works, *The Secret Doctrine* and *Isis Unveiled*, there is also to be noted the steady demand for the more elementary works on Theosophy, such as the *Theosophical Manuals*, and *The Key to Theosophy*. Among the Manuals, those dealing with Karma and Reincarnation — the key-stones of our Theosophical teachings — are the best sellers. The devotional books — Mr. Judge’s rendition of *The Bhagavad-Gîtâ* and H. P. Blavatsky’s version of *The Voice of the Silence* — are still eagerly sought. The orders for these books come from all parts of the world.”

The Dutch members have announced the publication of a new Dutch translation of *The Secret Doctrine*. It will appear in the Dutch *Theosophical Path*, and will take about eight years to complete!



Comrade E. J. Dadd who, in collaboration with his fellow-Australian, Brother Frank Bardsley, is conducting the affairs of the Aryan Theosophical Press with such signal success, submits the following interesting report:

“‘Wanted before December 25th!’ is the inscription on the milestone just passed by the Aryan Theosophical Press. The month before Christmas is a happy time, though one of the busiest in the whole year. The spirit of giving is accentuated; and although the normal work of the Press is a gift to humanity, yet in handling the intimate touches of gifts from comrades to comrades there is an added glow of happiness. It would be a mistake to think of the Press as limited to magazine- and book-publication: the office supplies necessary for the many departments on the Hill are also its care; and by the many volumes of music that it binds and rebinds one is reminded of the interweaving atmosphere of music — good music — that pervades the life at Point Loma. Then there are the music portfolios and the numerous unusual jobs that happen along and are met by the magic words ‘we’ll try!’

“The ‘Season’s Greetings’ cards printed and hand-colored at the

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Press have been greatly appreciated by recipients. An intimate friend of Professor Raboch of the Isis Conservatory of Music, the secretary of a large firm of lithographic printers in one of the eastern states, writes that he would be proud to have his imprint on such a card, and finds in it a lesson as to 'what is possible from the standpoint of work that is not based on the almighty dollar.'

"The important part that the Photographic and Engraving Department plays in the Aryan Theosophical Press must not be forgotten: perfection is its slogan, and the excellent half-tone engraving seen in our magazines by no means covers all its activities. Much fine propaganda work is done through its special enlargements depicting Lomaland in varied phases and scenes. The complete framing of its pictures is one of the capacities of the Photographic and Engraving Staff, some excellent modern machinery being utilized to meet the calls in this direction. [The Photo-Engraving Department is under the capable management of our Râja-Yoga Comrade, Mr. Sidney Hamilton.]

"So, then, the mile-stone passed and the new year entered, the Press looks ahead to the accomplishment of some pleasant surprises in the way of new books and pamphlets, copy for which is in its hands. One of the great charms of the life at Point Loma is the continual new phases that appear as the Work progresses under the guidance of our Leader, Katherine Tingley, and the appreciation of the privilege of taking part in this mighty work for the uplifting of our humanity creates a buoyant and happy atmosphere at the Press that must surely be reflected in all that passes through its hands."

And Mrs. Grace Knoche, who is an indefatigable worker in many departments of activity at the International Center, besides being a frequent contributor to THE THEOSOPHICAL PATH and other publications emanating from the Aryan Theosophical Press, writes:

"Christmas-card activities at the Aryan Theosophical Press, of which mention was made in a former issue in connexion with the sending of some thousands of these Christmas greetings to Czechoslovakia — containing quotations from the three Theosophical Leaders and all of them hand-illuminated in gold and colors — continued up to Christmas Day. In addition to several thousands of them used by the Leader personally and by the students and residents of the International Theosophical Headquarters, a large number were sent to prisons in which Theosophical work has been done by Mme. Tingley or her students, among them the State Penitentiaries at Salem, Oregon, Florence, Arizona, and at Folsom and San Quentin in this State. They were also sent to the prisoners and ex-prisoners who are in correspondence with the International Center individually.

"In addition to these, special hand-illuminated greetings were got out in this department of Press activities for use at the Christmas and

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New Year's Theosophical meetings at the Isis Theater in San Diego. These were given out to those attending, in place of the usual quotation-cards, and as the announcement that Katherine Tingley is to speak insures a full house, with tourists from all over the world making up a large part of the audience, these quotations from H. P. Blavatsky, William Quan Judge, and Katherine Tingley, with their little breath of color and the hand touch, will carry the message of Theosophy to many nations in a tender and beautiful way.

"Christmas-tide greetings of a similar character were also used at the New Year's meeting in Los Angeles."

There has just been published by the Aryan Theosophical Press a pamphlet entitled, *Katherine Tingley's Râja-Yoga System of Education — Its Aims and Achievements*, written by a pioneer Râja-Yoga Student. It contains copious extracts from sworn statements by Madame Katherine Tingley and by numerous students and parents who speak with enthusiasm of its influence upon their lives or the lives of their children; it relates the remarkable successes which have been made by Râja-Yoga Students, and contains a staggering array of superlative encomiums paid to the System by noted education-alists, travelers, journalists, artists, musicians, business men and professional men; in short, it is a bomb-shell into the camp of small-minded critics and a searchlight to point the way for those seeking actual facts concerning Katherine Tingley's educational work. Its title is fully justified.



THE Lomaland Orchard Department has a special problem not met with elsewhere, in all probability, and not easily amenable to solution elsewhere — the problem of providing a large and continuous supply of fruit throughout the year, *fresh off the trees*. This has been solved, and as the institution grows, will be solved more and more effectively. In the Point Loma climate it is possible to make a proper selection of fruits so that the varieties selected will follow one another in successive order, and as one variety begins to diminish another will begin to ripen. Even in some species, such as avocados and oranges, a proper selection can be, and has been made, so that there are always a certain number of these trees bearing all through the year.

The smaller boys in the Râja-Yoga School learn flower-gardening all the year round; as they grow older they learn vegetable-gardening, and later they have the opportunity of learning the principles of fruit-raising, so that those desiring it have an excellent foundation for becoming successful California horticulturists and orchardists.

There is a continuous and large supply of two or three varieties of fruit in abundance throughout the year from our own orchards. The heads of the Orchard Department, Messrs. Abbott and Orange Clark, have given long and special scientific study to the varieties of fruits from semi-tropical and tem-

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perate climates suitable to the climate of Point Loma. Four hundred or five hundred varieties have been already tested and one hundred retained for permanent use. Twenty varieties of peaches are grown, whose period extends over four months; six varieties of figs, lasting five months. Avocados, lemons, and oranges bear fruit throughout the year. Seven varieties of Japanese persimmons give an abundant supply for three months. Among other fruits from which an ample supply is derived are: Japanese plums, loquats, feijoas, passifloras, sapotes, chirimoyas (custard-apples), olives, pears, apples, and the large tropical guavas. Many other varieties are being tested, some of which promise to be very successful. On many days, between four and five hundred pounds of fruit are delivered to the Kitchen Department.



NOT the least interesting feature of Lomaland life is the 'Pioneer Home,' presided over by Dr. Lydia Ross, formerly of Boston, with the assistance and co-operation of Miss Florence Ross, a childhood friend of our Leader, who came to Point Loma from Boston with Katherine Tingley and the Rāja-Yoga Crusaders in 1920; Miss Florence Calvin, a faithful member from Youngstown, Ohio; and Mrs. Anna B. Leonard from Chicago.

Many of the most active workers among the ladies at the International Headquarters have already spoken for 'reservations' at the Pioneer Home, when their time of retirement from present duties has arrived; and yet while those who are privileged to be domiciled there are no longer able to be in the 'front line trenches,' so to speak, as in the past many of them were, yet they are still regular attendants at all meetings and concerts at the International Center, and their hands are busy for certain hours every day doing lighter duties than formerly. Many a lonely soul in prison during the holidays was made glad by some little card or remembrance from the Lomaland Pioneer Home; while old and young there are always eager, with the Leader's inspiring example, to do something to show appreciation for the past services of the pioneers and for the splendid illustration they are giving the world of the bright, optimistic, Theosophic way of meeting the sunset years of this one life.



ANOTHER interesting phase of Lomaland life for many years past has been 'Sunnyside,' where a group of the young women students live. Until quite recently the Sunnyside group was presided over by Miss Edith White, the celebrated California flower painter, who gave the students under her most valuable training along artistic lines. Miss White's activities are now confined to her domestic and art duties, and the Sunnyside group is captained by Mrs. Agnes Stevens — a devoted Theosophist and efficient worker — the widow of our late Brother W. A. Stevens, formerly of Buffalo, New York.

Associated with Miss White as an artist and art-teacher of rare ability is Mr. Leonard Lester, who served so faithfully for many years in Cuba.

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THE general dress-making department at the Woman's Exchange and Mart has been since September 17, 1919, under the direction of Miss Dorothy Mills, and the high quality of the work there done, as shown in the ladies' and girls' uniforms, worn by students old and young at the International Theosophical Headquarters, is the best tribute to Miss Mills' energy and abilities. During the past two years another building has been added to this department, and many additional workers, full of enthusiasm, give their services daily to this most necessary feature of the Lomaland activities. Many of the young ladies of the Râja-Yoga Academy also spend certain hours at the Women's Exchange and Mart, where they have the opportunity of learning important practical lessons in sewing — lessons that help to equip them as successful home-builders.



A DEPARTMENT equal in importance with the Exchange and Mart is the Lomaland Refectory — in spite of the fact that ours is a spiritual effort! This department has for many years been under the efficient management of Mrs. Iverson L. Harris — widow of the late Iverson L. Harris, Professor of Law at the Theosophical University, personal counsel to Mme. Katherine Tingley, and Cabinet Officer in the Universal Brotherhood and Theosophical Society from the time of its reorganization by Mme. Tingley in 1898, until his death on September 13, 1921. Among the many workers in the Refectory and dining-rooms are ladies, including Râja-Yoga teachers and students, who diversify their other pursuits with certain hours devoted to this practical phase of the Lomaland activities. Many of the Râja-Yoga girls are learning valuable lessons in domestic economy at the Lomaland Refectory and dining-rooms. Practical Theosophy! Katherine Tingley has often said that one who neglects the smallest duty in any department of life, is, to that extent, not a good Theosophist.



AS we go to press, the Leader has returned from Los Angeles, where she has inaugurated a new Lotus Group, or free unsectarian Theosophical Sunday-School, for boys and girls between the ages of three and fourteen. A Boys' Brotherhood Club, and a Girls' Club, for older boys and girls respectively, will soon be developed. Two classes for ladies interested in Theosophy — one conducted by Mrs. E. M. S. Fite at the Theosophical Studio, and the other by the Leader personally at her Los Angeles residence — are important features of the work there. There is also a growing list of applications for a class for gentlemen who have attended the Leader's lectures at Symphony Hall, Music-Art Studio Bldg. with remarkable regularity, and express themselves as deeply impressed with her practical grasp of the needs of the day.

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THE United States Government is spending millions of dollars on the new Second Advanced Marine Base and West Coast Naval Base along the bay-shore of San Diego. These structures are adding much to the material wealth of San Diego; and — strange paradox — Point Loma is now as prominently in the eyes of the military world, as it has been in the world's moral and spiritual vision since 1900, when Katherine Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society, located on Point Loma and crowned the crest of the Point with the Headquarters of this Organization, and with the structures of the Râja-Yoga College and Theosophical University and Temple of Peace. Since then the lights from their domes have never ceased to shine out over the ocean's waters as guides to mariners, and over the ocean of life as guides to aspiring souls.—RECORDER

REMINISCENCES OF THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, CONVOKED AND DIRECTED BY MME. KATHERINE TINGLEY AT VISINGSÖ SWEDEN, JUNE 22-29, 1913

[The following extracts from reports of the International Theosophical Peace Congress, published in THE THEOSOPHICAL PATH during the year of the Congress, 1913, are here reprinted for the benefit of the many new members of the Universal Brotherhood and Theosophical Society, particularly the Swedes in America, who have joined the Organization since that time. — THE EDITOR]



THE preliminary announcement of the Peace Congress was made by Katherine Tingley on March 3, 1913, and from the public announcement issued on March 13, 1913, the following extracts are quoted:

“INTERNATIONAL THEOSOPHICAL HEADQUARTERS,
“OFFICES OF KATHERINE TINGLEY
“POINT LOMA, CALIFORNIA

“An International Theosophical Peace Congress for the year 1913 will be held on the Island of Visingsö, in Lake Vettern, Sweden, from June 22nd to June 29th inclusive, as I officially announced on March 3rd to the International Representatives assembled at the International Theosophical Headquarters, Point Loma, California.

“This Congress will be conducted with the same purpose of high endeavor that energized the great International Theosophical Congress of the year 1899, held at Point Loma, California, immediately following the organization of the Universal Brotherhood (unsectarian and non-political), and the merging of the original Theosophical Society therein.

“Every country that has been touched by the majestic and humanizing

REMINISCENCES OF THE THEOSOPHICAL PEACE CONGRESS

teachings of the real Theosophy, which we have received in trust through H. P. Blavatsky and William Q. Judge, will be represented in the proceedings of the Congress.

“The Corner-Stone of the Râja-Yoga School building to be erected upon the Island of Visingsö, perpetuating the history of the Theosophical Movement, will be dedicated with impressive ceremonies.

“The life and the departmental activities at the International Theosophical Headquarters at Point Loma, California, will be presented in a manner to inspire conviction of the sanity and beneficence of real Theosophy as a solvent of every problem of individual and national life.

“The theme of the Higher Education — as exemplified by the Râja-Yoga College, the Râja-Yoga University, and the Isis Conservatory of Music — will pervade the proceedings like an anthem of inspiration for the future, voicing expression of reverence for the Teachers who are leading the world’s people away from discord, ever nearer and nearer to a realization that there is Truth, Light and Liberation for all beings.

“Public assemblies will be held, to which the general public will be admitted. These will include lectures on Theosophy and on some of the vital questions of the day, as well as unique historic, musical and dramatic features in which many of the young people of Sweden will take a prominent part. A Souvenir Program will be issued.

“Thus, the proceedings of this International Theosophical Peace Congress, held amid the most beautiful and historic surroundings, in the ancient Scandinavian land of the Sagas, whose mythology goes back to the night of time, cannot fail to arouse the highest aspirations, and exert an imperishable influence in the forward advance of the countries of Europe.”

From the hundreds of cordial expressions of sympathy received previous to the actual sessions of the Congress, the following are chosen as being particularly interesting at the present time. They are quoted from THE THEOSOPHICAL PATH of September, 1913.

“STATE OF OREGON
“EXECUTIVE DEPARTMENT
“SALEM

“Mr. Joseph H. Fussell,

May 28, 1913

“Point Loma, California.

“Dear Sir: It has come to my attention that there is to be an International Peace Congress held at Visingsö, Sweden, June 22-29, 1913, by the Universal Brotherhood and Theosophical Society.

“In view of the fact that I am in close contact with some of the mem-

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bers of this Society in the work which I have been endeavoring to accomplish in Oregon, it seems most fitting that I should voice my appreciation of the principles which are supporting this congress.

"In these days of international discord, it is indeed gratifying to note that an effort is being made to promote peace on natural lines and that special attention is being called to the fundamental law of co-operation and to the fact that happiness and prosperity depend upon international harmony.

"Recognising the fact that the same principles that govern the family govern the State and the Nation, we have introduced into our penal institution humanitarian treatment; we have called attention to the innate manhood of every prisoner and for brutality and punishment have substituted kindness and co-operation, with the result that such wonderful changes have been wrought with the men that the people of our great State have come to recognise their responsibilities and their duties to their fellow-men. In our efforts, we have been greatly inspired and assisted by Mrs. Tingley and her co-workers, who by gaining the confidence of the prisoners enabled us to bring about long-needed reforms. Mrs. Tingley's whole-hearted devotion in humanitarian work, her wide experience and the wonderful results which the practice of brotherhood accomplishes, peculiarly fit her to present the problem of International Peace in a way that will greatly aid towards the solution of the problem.

"To the people of Sweden I extend greeting with the hope that through their efforts harmony may result.

"Yours sincerely,

"OSWALD WEST (Governor.)"

"THE PROVINCIAL GOVERNOR OF PINAR DEL RÍO

"Pinar del Río, Cuba, May 3, 1913

"Mrs. Katherine Tingley,

"Point Loma.

"Honored and distinguished friend:

"Permit me, through this letter, to confirm and reiterate my cable of today containing salutations and the expression of my heartiest accord regarding the important International Theosophical Peace Congress, which, springing from your noble ideals of brotherhood, love, and human progress, will be held in historic Visingsö, in the month of June.

"The mayor of this city, Sr. Alfredo Porta, has also expressed to me his intention of immediately sending you a cablegram in recognition of this event, as has also Congressman Juan María Cabada. . . .

"I reiterate my heartiest desire that complete success may crown your efforts in that country (Sweden), that you may return victorious,

REMINISCENCES OF THE THEOSOPHICAL PEACE CONGRESS

and that you will not forget that here in Cuba there are many hearts that love you.

“With deepest respect and admiration, I remain,

“Yours cordially,

“I. SOBRADO (Provincial Governor.)”

“SOCIETY FOR INTERNATIONAL PEACE

“(Unione Lombarda)

“Portici Settentrionali, 21

“Milan, Italy

May 20, 1913

“To the Secretary,

“International Theosophical Peace Congress.

“Dear Sir: In reply to the invitation which was sent to me by Mr. H. A. Fussell (Chairman of the Committee of Arrangements) in a letter dated April 22nd, I send you felicitations for the International Theosophical Peace Congress which will assemble at Visingsö, Sweden, June 22-29, 1913.

“The program presented me by Mr. Fussell is ideally magnificent; if merely the directors of political and social life (I do not say all men), but if these alone made it the rule of their own conduct, world-peace would be quickly realized.

“To advance this ideal it is necessary that patriotism, as it is now understood by much of humanity, should be purified from unworthy elements, such as haughty national pride, the hate of one's neighbors; it is necessary that this patriotism should continue to be the strongest link between the people of one nation, that it should foster an immense love for one's own country, but also a love of other countries; it is necessary that each nation should see the grandeur not only of working for its own prosperity, but further of co-operating in the work for universal welfare; it is necessary that the jealousy, which has nearly always existed among the different nations, should be replaced by a keen sympathy which would allow us to rejoice in every progressive conquest by other nations; it is necessary that respect for political, religious, and social ideas of those believing differently from ourselves should become a practical rule in the life of all men of good standing; it is necessary that to the understanding which has always existed among men of science, should also be added an alliance between individual members and political parties as a whole in each country.

“If, as I believe to be the case, the International Theosophical Peace Society seeks this goal, it will merit the gratitude of the whole civilized world.

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"Sir, you and your honored Colleagues have the assurance of my sincere sentiments.

"E. T. MONETA,

"President, Society for International Peace."

"GERMAN PEACE SOCIETY

"Secretary,

"Stuttgart, June 20, 1913

"International Theosophical Peace Congress,

"Visingsö.

"In appreciation and acknowledgment of your efforts to arouse and intensify in man the consciousness of purposeful unfoldment of his higher nature, and to lead him to a full life of harmony with his fellow-men, and to show, as to man individually, also to the nations, that you work in your methodical manner by the removal of hindrances; ignorance, suspicion, etc., for the thought of peace amongst the peoples, we send you our feelings of sympathy and best wishes for a successful work of the Congress.

"GERMAN PEACE SOCIETY,

"Stuttgart,

"Secretary, DR. WESTSCHAL."

"Far End, East Preston, Sussex,

"England, June 17, 1913.

"To Madame Katherine Tingley.

"Dear Madame: I salute your Peace Congress as a ray of hope in the darkness of our era of blood and iron. Though not a Theosophist, I feel bound to say there is more help in the Theosophical conception of Peace than in all the arbitrations of the Hague. Arbitration is a purely external counteractive to war — it may give us peace, but never spiritual peace. But the notion of a world-brotherhood works from within, it saps the very foundation of war. In such a change of heart is the only guarantee of peace. All other cures are quack remedies. With the most cordial good will to your labors, therefore,

"I am, yours sincerely,

"ISRAEL ZANGWILL."

"GREETINGS FROM WALES

"We the members of the Cardiff Center (No. 1 Wales) of the Universal Brotherhood and Theosophical Society send our warm and fraternal congratulations to our Leader and her comrades assembled at the International Peace Congress at Visingsö, Lake Vettern, Sweden, and assure her of our unabated fidelity to the Theosophical Movement throughout the World and the great cause of human progression and national uplift-

REMINISCENCES OF THE THEOSOPHICAL PEACE CONGRESS

ment promulgated by H. P. Blavatsky, continued by W. Q. Judge, and now continued and guided by Katherine Tingley.

“And we also send our warm and fraternal greetings to the great Swedish Nation — ever foremost in the arts of peace and wise living — on the great event about to be consummated in this beloved land, viz., the laying of the corner-stone of a Theosophical Râja-Yoga College which will be a beacon-light of fraternal peace and kingly education to the whole of Europe and bring about a renaissance of the Ancient Wisdom and the Golden Age.

“And we also send our warm greetings and sincere congratulations to the great Swedish Nation because of the first Theosophical Peace Congress being held on Swedish soil and championed by Swedish hearts, and because this Congress will light a fire of peace which will in no long time burn brightly in Europe and disintegrate war with all its attendant horrors.

“And lastly we record our love and trust in our Leader Katherine Tingley and affirm our certain conviction that the natural out-working of the great principles projected into human life by the first two Leaders and sustained by Katherine Tingley will in no long time bring about ‘Truth, Light, and Liberation to discouraged humanity.’”

“JOHN MORGAN

A. DOBBIN

“W. H. LEE

R. G. NORTON ROSE

“LOUISA J. WILLIAMS

J. H. TAYLOR

“F. J. G. CORNISH

W. R. LEE

“M. E. LEE

MARY E. THOMAS”

“A MESSAGE TO THE PARENTS OF SCANDINAVIA, FROM THE PARENTS OF CHILDREN IN THE RÂJA-YOGA SCHOOL, POINT LOMA, CALIFORNIA, U. S. A.

“We who have seen the results of the Râja-Yoga training in our children, and who bless the day we brought them to Point Loma, wish that all parents, in all nations, might share the benefits of Râja-Yoga. We have seen the weight of harmful hereditary tendencies lifted from our children, leaving the Real Child untrammelled in its vigorous growth and harmonious unfoldment. We have learned that this is possible precisely in that degree in which parent and teacher co-operate in their efforts to awaken the children’s higher possibilities and evoke their strength of Soul.

“Many of us, like some of you, have known the pain of fruitless search for light to guide us in the training of our children. Today we know that the light you seek exists and that the help you need is offered by Râja-Yoga.

“In the young Students whom Katherine Tingley is bringing to your shores, we send you a living message. They are all the witness you need to the power which Râja-Yoga has to awaken the Divinity in Man.

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"We call upon you to bethink yourselves of the greatness of your present opportunity and of your grave responsibility as Guardians of the children who, in the long Pilgrimage of the Soul, have been entrusted to you for this life. Although they are yours now, they are also of the ages, and only by rising to a fuller realization of Soul-life can you, as parents, make them truly your own.

"Act for them now as Souls, that they and you and all the nations of the North may find a new door of life open to you.

"From our hearts we assure you that a new family life is born from the renunciation of the selfish feeling which often passes for love but which really fetters the Soul.

"Parents and children at Point Loma know the joy of that Higher Love which finds its happiness in giving, and frees in the youngest child the heart-force that sweetens and inspires. Thus, daily, life draws nearer to a true and high ideal.

"The time calls you, Parents of Scandinavia, to have the courage to challenge your children by giving them Râja-Yoga training. But if that is not possible, then we would urge you to study Theosophy, build its principles into your lives, and strive to create a Râja-Yoga atmosphere in your home. For Râja-Yoga is simply Theosophy *put in practice*. It applies to you, as Parents, as well as to your children. It is the Science of heart-wisdom and of self-control.

"Your children's Souls are pleading with you for the truth that lifts the veils from their eyes, that frees the heart in loving service to all the world, that gives them in turn the power to challenge you, whom they love best, to rise to the full dignity of spiritual fatherhood and motherhood.

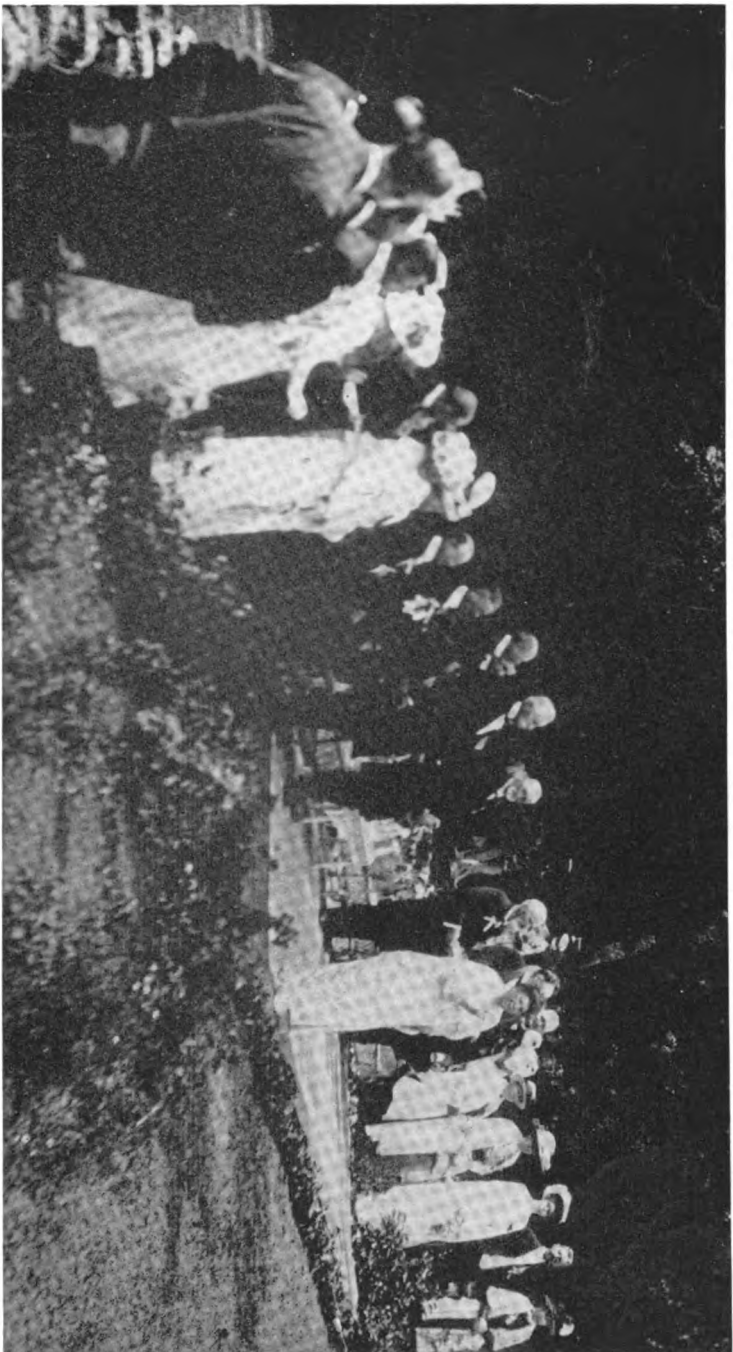
"Committee of Parents at the International Theosophical Headquarters, Point Loma, California, U. S. A.

"CRANSTONE WOODHEAD, *Chairman*

"ELIZABETH SPALDING	A. G. SPALDING
"CORA LEE HANSON	WILLIAM A. DUNN
"LAURA A. BONN	S. G. BONN
"MARJORIE TYBERG	DURAND CHURCHILL
"ROSE DENTON LLOYD	PAUL FRANKLIN
"STELLA F. YOUNG	H. B. YOUNG
"GRACE KNOCHE	R. MACHELL"

"A MESSAGE TO THE SWEDISH WOMEN'S UNION AND TO ALL THE WOMEN OF SWEDEN FROM THE WOMAN'S INTERNATIONAL THEOSOPHICAL HUMANITARIAN LEAGUE, POINT LOMA, CAL.

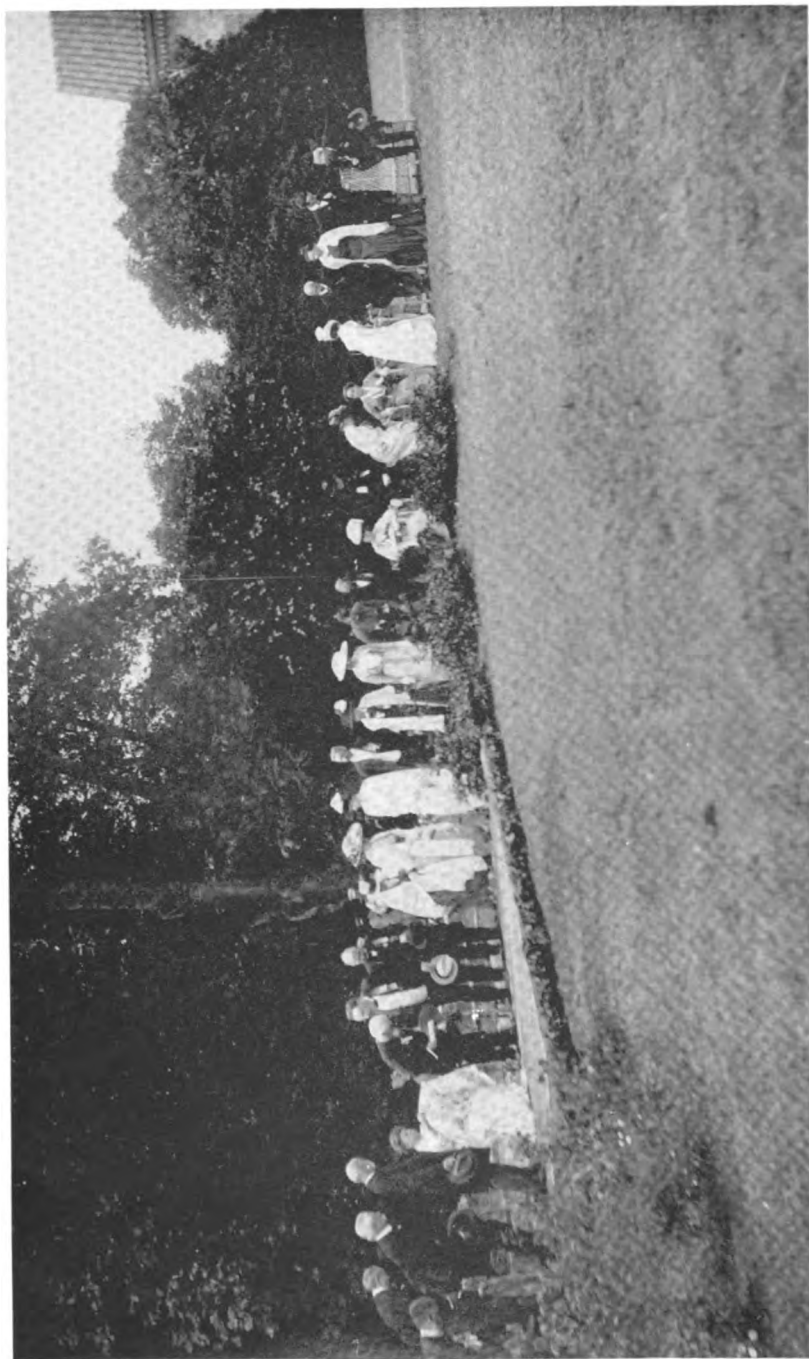
". . . We women of Lomaland, hearing and opening our hearts to the call of the Teachers of Theosophy, send you tidings of the new spirit that



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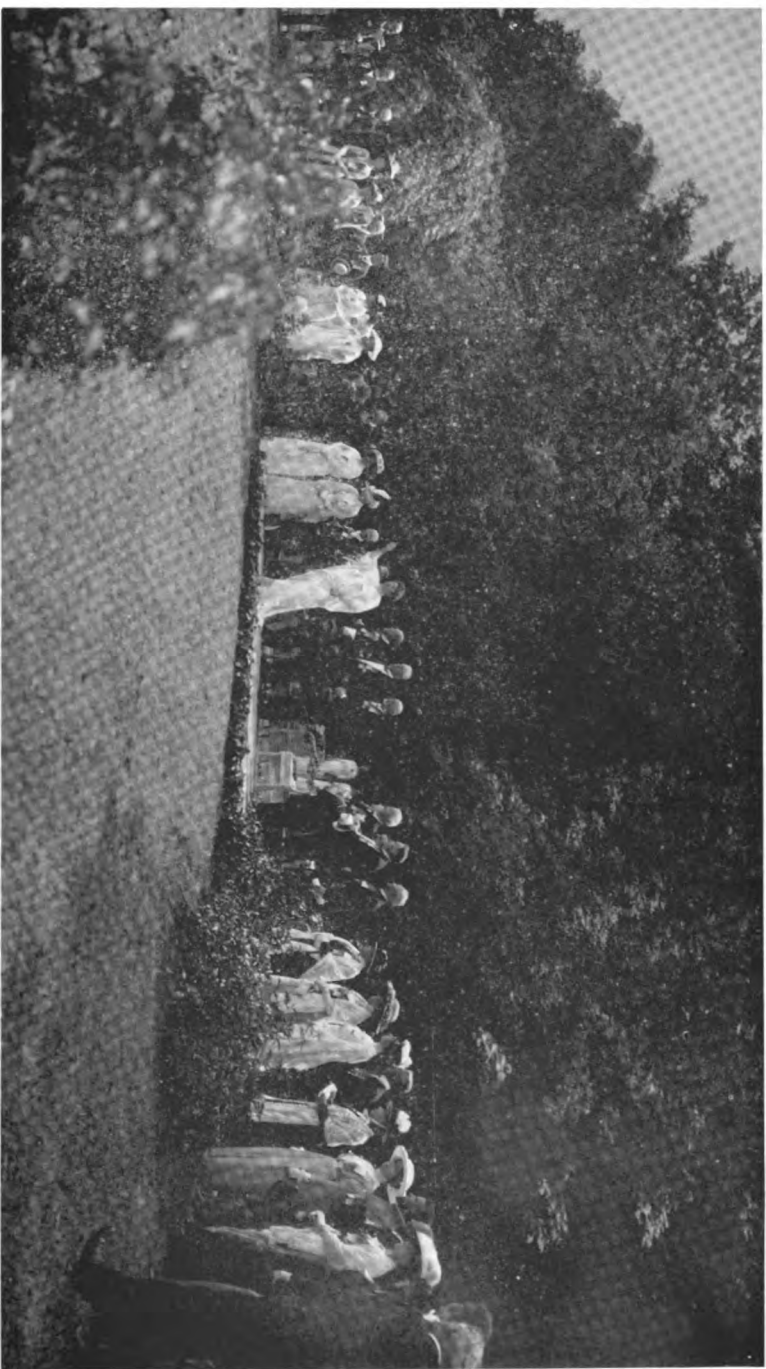
**INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN
PUBLIC OPENING BY MADAME KATHERINE TINGLEY, LEADER AND OFFICIAL HEAD OF THE UNIVERSAL BROTHERHOOD AND
THEOSOPHICAL SOCIETY, WHO CONVOKED AND DIRECTED THE CONGRESS.**

Most conspicuous among the Delegates in this and the accompanying photographs are: the late Dr. Gustav Zander, then President of the Universal Brotherhood and Theosophical Society in Sweden; the late Hon. M. F. Nyström, former Member of Swedish Parliament; Captain Walö von Greycz, Director of the Stockholm Center, Universal Brotherhood and Theosophical Society; Hon. Torsten Hedlund, Chairman of the Swedish International Theosophical Peace Congress Committee; the late Mr. Carl Ramberg, noted Swedish author and journalist; Dr. Osvald Siren, Professor of the History of Art, University of Stockholm; Dr. Erik Bogren, Director of the Helsingborg Center, Universal Brotherhood and Theosophical Society; Director E. A. Gyllenberg of the Malmö Center; Capt. Edw. Hagén, Director of the Karlskrona Center; Redaktör Torsten Karling of the Gothenburg Center. Among the ladies are Consulna Anna Wicander, President of the Woman's Theosophical League of Sweden; Mrs. Gerda Nyström, Mrs. Maria Siren, Countess Ahnström, Baroness Leijonhufvud, Mrs. Amélie Cederschiöld, the late Miss Ellen Bergman, Mrs. Anna von Greycz, and Mrs. Maria Scholander-Hedlund. Among the other Delegates are the late Professor Daniel de Lange, Founder-Director of the Amsterdam Conservatory of Music; Folkskolare Herr A. Winell, then Director of the Universal Brotherhood and Theosophical Society in Finland; Mr. Herbert Crooke, Director of the Universal Brotherhood and Theosophical Society in Germany; Mr. J. Th. Heller, Director of the Universal Brotherhood and Theosophical Society in Holland; Col. Charles E. Beyer, American Delegate; Dr. Arnaldo Cervasato, Delegate from Italy; Delegates from Point Loma, California, and others.



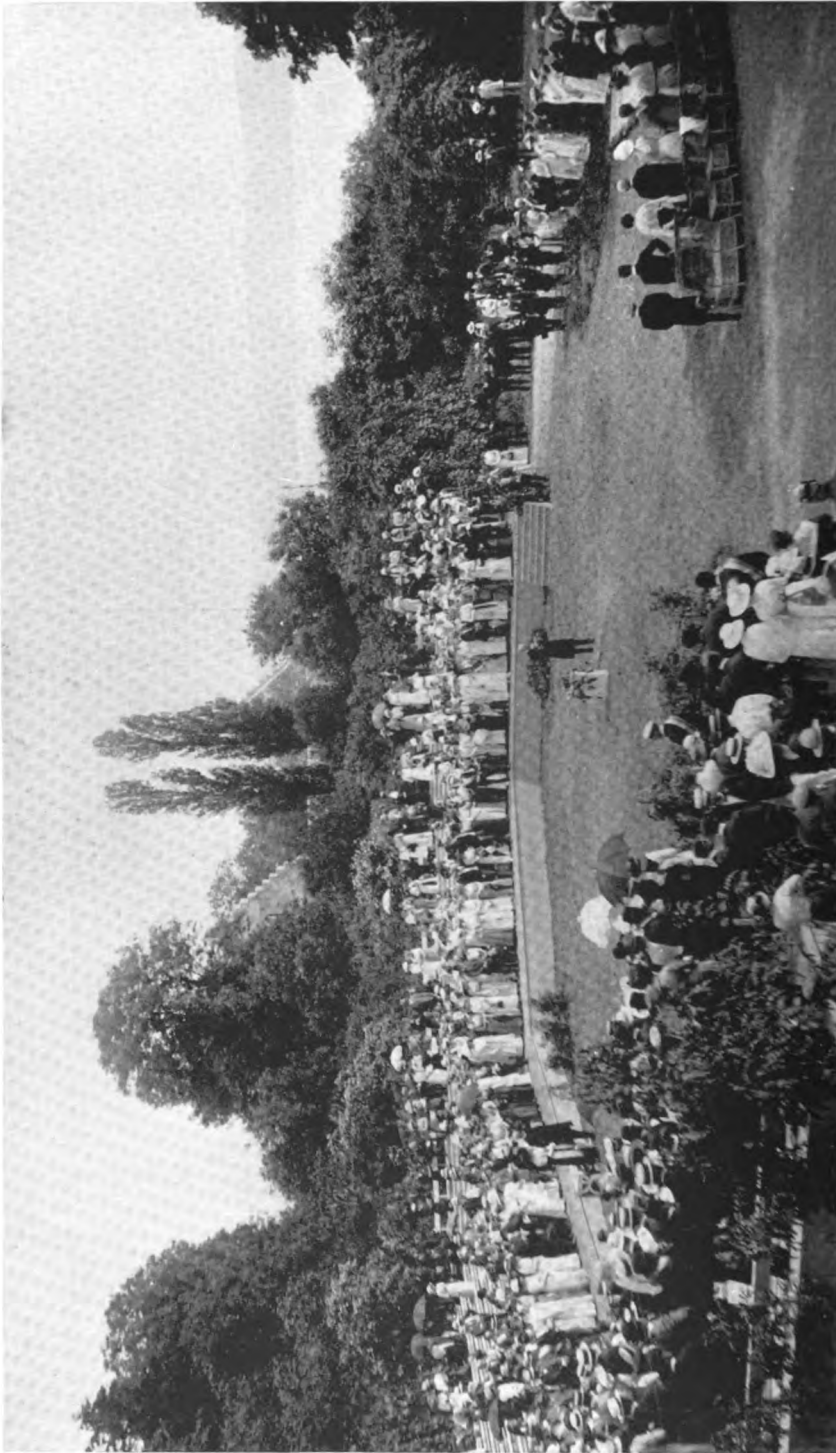
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INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN, JUNE 22-29, 1913
VIEW OF KATHERINE TINGLEY AND SOME OF THE INTERNATIONAL DELEGATES
AWAITING THE OPENING OF THE CONGRESS



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THE FIRST PUBLIC SESSION OF THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS:
KATHERINE TINGLEY DELIVERING INAUGURAL ADDRESS: JUNE 23, 1913



Lomaland Photo & Engraving Dept.

INTERNATIONAL THEOSOPHICAL PEACE CONGRESS, VISINGSÖ, SWEDEN, JUNE 22-29, 1913

The first public session, June 23, 1913: Hon. Torsten Hedlund, Chairman of the Swedish International Theosophical Peace Congress Committee, introducing Madame Katherine Tingley and other representatives of the International Theosophical Headquarters, Point Loma, California. Officials of the Universal Brotherhood and Theosophical Society in Sweden, and Peace Delegates from different countries.

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has entered all our work; a spirit born of our united loyalty, a spirit that has lifted our endeavors to a higher plane. Thus have we gained a new power of appeal to all seekers for Truth, and from them have won response unknown before. Before hearts united, and thus responsive to the Leader's touch, have opened long wished-for paths of helpfulness. Rejoice then with us, and trust that in the work of our League is revealed anew Theosophy's power to bring Truth, Light, and Liberation to discouraged Humanity.

"Words cannot tell that which we know, that women thus united in loyalty can mend the ills that mar homes, cities, nations, calling forth the soul, revealing a new way of life. In such service Art has found its lost ideal; to Music its crowning glory has been made known; true to its sacred origin, the Drama once more is a Teacher. In public speech, in familiar discourse, wherever Theosophy is proclaimed, a new spirit of love and compassion has gone forth from our harmony, moving the hearts of all, reaching even those who have sunk to the depths. Press on, press on, in daily service, that the light of the Soul may reach the lives of all!

"Women of the North! Ye who in olden time, in your queenly wifehood, were peace-weavers between nations — Women of the North! armed with the Soul-Knowledge bestowed of Theosophy, be warriors now! With the weapons of wisdom and compassion conquer every foe that robs Humanity of its heart's peace!

" 'Nothing can affect one nation or one man, without affecting all other nations and all other men.'— *H. P. Blavatsky*

" 'Nothing is trifling; all is a clue; no time is lost unless I will it so; every hour, every change, is a new opportunity.'

— *William Q. Judge*

" 'In our love for poor Humanity, let us salute the Higher Law in warrior-like spirit, and let us call forth from our hearts a new breath, breathing itself into a new tone of silent, calm effort for peace and light everywhere. Let it be a radiation of the diviner life in ourselves, and a link binding us to the New Order of Ages which we have chosen to build.'— *Katherine Tingley*"

"FROM THE MEN'S INTERNATIONAL THEOSOPHICAL LEAGUE OF HUMANITY, LOMALAND, CALIFORNIA: TO THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS AT VISINGSÖ

"Time has its mountain-peaks as well as its prairies; its moments when huge vistas are revealed, as well as its long and arduous periods of struggle upward. The Theosophical Movement has known such journey-

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ing over level leagues; has fought its way, too, skyward over the crags of difficulty and danger; twice before in its history it has stood, as now, upon some high summit, and looked forth over vast regions unimaginable before. When, in the year 1895, the Theosophical Society in America, at its Convention in Boston, elected William Quan Judge President for life; and when in 1898 our Movement dared to affirm its faith in the existence of the Higher Things, and in human perfectibility, when, at Chicago, and again in London, it cast aside old worn-out forms and merged itself into the great Organization of Universal Brotherhood, founded by Katherine Tingley. On those two occasions we stood upon the peaks; on those two occasions, we affirm, some thrill of triumph must have been felt by our Champions of Humanity that have passed out of the visible, H. P. Blavatsky, and William Q. Judge.

“And now again we are on the crest of long effort, on one of the peaks of time. Now publicly, as never heretofore, Theosophy challenges the world; sounds out its bugle-call to the nations; proclaims to the world the existence of this force capable of their redemption. In the vista that is opened before us now, we see — is it near at hand, is it far off? — yet we do see the time when the Great Message of Universal Brotherhood shall have reached the ears and hearts of all men; when the Great Arbitrator shall have His will with the nations; when no war shall be, save the endless war of right against wrong, and when all humanity shall be ranged on the side of Peace and Good Will.”

“MRS. TINGLEY AND THE INTERNATIONAL PEACE CONGRESS

“Greetings, noble Leader! Greetings and sincerest wishes from Trinidad for this grand step in your magnificent work!

“The world already tingles with the vibrating wires which radiate from the heart of Theosophy! That the International Peace Congress will be the great all-embracing hand to control and organize those currents is unquestionable; that it may be the harbinger of a not far-distant time when Universal Brotherhood will link the world into one grand chain, the unalloyed chain of Theosophy, is the deep-felt hope of all who have come into contact with you. Such a Peace Congress, coming as it does when Europe is jarred by discord, cannot but still the tumult and inspire a deeper and fuller realization of true living.

“To those who seek to fathom the depth of the world’s wretchedness it would seem that people were asleep to the Truth. It is not ignorance alone which keeps men in darkness, for the light grows brighter every day. Surely it is because men and women lack the will to dare to act. To dare to act as you and your Society have done and will continue to do forever!

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In achieving such action you have found your great strength to lie in renewed faith in Charity, whether applied to units or nations. Sovereigns, parliaments, and diplomats seek to strengthen the naval, military, or aerial defense of the country, while they deem the fortifications of brotherly love impractical. It is impractical only because they have forgotten how to use its stupendous power. Again Theosophy proclaims the Truth! It reinstates Brotherhood, as a supreme fact in nature, to its full influence.

"Those unable to be with you will see you, in thought, surrounded by the living examples of your never-ending efforts, holding your Peace Congress in beautiful Sweden, so fit a setting to so true a cause! Now once more your bounty is given, not as before to lands of Southern waters, but to majestic Sweden, a land of great promise.

"We, your Râja-Yogas in Trinidad, greet you!"

The following copy of a letter by two Swedish parents then at Point Loma, is one of a collection of similar expressions of appreciation for the Râja-Yoga System of Education sent to the Parents of Scandinavia at the time of the Peace Congress in 1913:

"We were fortunate to have the privilege of coming to Point Loma three years after our marriage, bringing with us our two small children, a boy a little more than two years old, and a girl only six months old. This was in 1906, and our children have been in the Râja-Yoga School from the day of our arrival.

"We have had opportunities to watch the children closely, as I, their father, for more than three years have been teacher in the Râja-Yoga College and School; and I, their mother, for more than five years assisted my sister in the care of the small children under three years of age, in the Babies' Home.

"When seeing our children it is with the deepest feeling of gratitude we look back upon the seven years that have passed; we know that nothing but the Râja-Yoga training could have unfolded their best qualities to such a degree and strengthened them; directed their minds, constantly keeping them in the most elevating thought atmosphere and instantly eradicating weeds that would shoot up, until it has become the nature of the mind to live in such an elevating atmosphere; and given their bodies such careful attention that it has been possible for them to grow steadily without being seriously checked by any disease.

"Looking back on their own childhood, parents in Lomaland, with children under the Râja-Yoga training, must feel the contrast very vividly. In the life as it usually is lived children very soon get lost in a world of sensations and pleasures, more and more entangled in a new

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Karmic web of their own making for every year that passes; with heroic efforts to free themselves now and then when the sun shines through a break in the clouds. The children at Point Loma are by the Râja-Yoga training always kept on the border line, like alert sentinels, and learn at the earliest age to distinguish between the influences playing around them, and to exercise judgment and self-mastery.

"The two main currents in all human life are clearly seen even in the smallest child, one apparently concentrated in its parental and its own inheritance, and the other in the soul forces.

"The former current seems to be most intimately connected with the parents' life and their attitude towards their children, in a deeper sense; and years of experience in Lomaland have confirmed that every victory won by the parents really is a victory won for their children, as it allows them to advance more rapidly and in greater freedom. And, on the contrary, if the parents shrink from fighting their battle when their conscience has called them, then their children are held back. In Lomaland parents and children, therefore, live in a union so close that it must be experienced before it can be understood at all. The craving for having the children constantly around disappears gradually. As the years go by parents learn to trust more and more the wise care arranged for the children in the minutest detail by Katherine Tingley. For our part it is a great and sincere pleasure to state that seven years have not given us one single cause of feeling distrust — only the contrary.

"The love which the children have for their parents is what all parents must be longing for in the depths of their hearts — love untainted by selfish motives. Those who have had the inestimable privilege to experience it, treasure it as an inspiration, and they have only one longing — that they might be able to keep pace with their children at least so far that not too many obstacles may stand in the way of the children — that the soul may be able to express itself more freely from day to day.

"(Signed) ELIN and PER FERNHOLM."

"Point Loma, April 26, 1913."

At a Reception to the Scandinavian Residents of San Diego in the Greek Theater, Point Loma, April 27, 1913, Mme. Katherine Tingley said:

"I hold that the first step towards peace is to startle the world with some new and uplifting ideas, and to present them in such a way, in the true feeling of Brotherhood, that the people will be aroused and begin to work for peace . . . peace in their own natures. Peace cannot come to the peoples of the earth until they have gained that balance that belongs to true manhood and true womanhood; until they have reached that

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point of discrimination that they know when to say 'yes' and when to say 'no,' when to act and when not to act.

"The startling message that we should give to our fellows today is that men should have a deeper view of life and its inner meaning, and look into their own natures, and begin to evolve the soul-life and the Christ-life, that they may become more Christ-like and more godlike and thus have a clear understanding of their obligations to mankind.

"Peace! Oh how soon it would come if we could change these conditions of difference between men in religion as well as in public affairs, if we could all unite in one pulsating life of effort, and realize that we are all of one family and are our brothers' keepers. Then would come that knowledge by which we could take another step, and then would follow arbitration. We cannot change the world, we cannot change humanity in a minute. That we know is impossible, but we can begin now to take the first step, and work towards that endeavor which means peace everlasting for the whole world."

"INAUGURATION OF THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS AT ISIS THEATER

"The following report is from the San Diego *Union*, May 5th, (1913):

"MADAME TINGLEY'S ADDRESS

"In her address, Madame Tingley outlined in part what she hoped to do at the International Peace Congress. . . .

"In an almost prophetic strain she declared: 'We are not yet at war, but on the edge of things that point to difficulties most serious, and possibly war.'

"Madame Tingley is always optimistic, but showed herself most clearly as no extremist. 'We cannot expect peace to come all at once. We must learn first of all to trust one another more. We must as a people broaden our views as to the real meaning of Brotherhood. We have much to learn.

"'I was thinking today of all the splendid things that could happen to the world if only America could stand out in that royal quality of dignity that belongs to the true manhood of America and could disclose something new for the benefit of the whole world.

"'It is not to be supposed for a moment that the humble efforts of myself and my comrades will bring about peace. No one presumes to say that; but we think that the efforts that will be made at the conference at Visingsö will begin to change the thought-atmosphere of the world and will affect in no small degree the minds of many people who are calling for peace.'

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"NEW PLANS PRESENTED"

"There will be ideals, plans, and suggestions presented at that Congress that have never been brought into a peace congress before, and these will be given in such a way by delegates from all parts of the world, that there will be an expression of brotherhood that has never yet been brought out in any convocation for peace. It will be proved that Brotherhood is a fact in nature.

"We have great minds meeting yearly at The Hague, but with all its splendid work it has not reached a solution of the problem. We have men and women who are profoundly interested in the welfare of the people of the world. But, oh! the time that is wasted, the brain-oil used, the best faculties of men energized to bring about a new order of things in the name of peace. Yet they have lost sight of the simple way to reach it.' "



The following are extracts from articles published in THE THEOSOPHICAL PATH for June, 1913.

"THE SIGNIFICANCE OF THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS

by Vredenburg Minot,

who will attend the Peace Congress as a Dutch-American representative
of the Râja-Yoga College, Point Loma, California, U. S. A.

". . . Sweden is a particularly favorable locality at this time to hold such a Congress in, because it is one of the few modern civilized nations which has preserved in comparative integrity, in the form of myths and legends, one form of the Wisdom-Religion. Poets, philosophers, and scientists are today turning their gaze upon Scandinavian lore, in much the same way that the men of the early Renaissance turned their gaze upon Greek culture and literature. The festivals, dress, customs, and home-life of the Swedish people today, throughout all classes of society, show a spontaneity, charm, and vigor which spring from the hold that the nation has kept upon its ancient mythology. Thus it is a nation capable of demonstrating by the example of its own everyday life that inner peace of mind and spirit which is in accord with Universal Law.

". . . Hence the Universal Brotherhood and Theosophical Society, guided firmly and unerringly since its inception in 1875 by the three consecutive Leaders, Helena Petrovna Blavatsky, William Quan Judge, and Katherine Tingley, is in the summer of 1913 to step forth to the world upon a stage of rare setting and consummate ordering as the herald of a

REMINISCENCES OF THE THEOSOPHICAL PEACE CONGRESS

new order of society, wherein the genius of modern science and commerce will be the instrument of Peace of Mind and Spirit, and wherein mankind will dwell together, as in one mansion exquisitely adorned and comfortably equipped, and as members of one great family."

THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS

by Miguel Domínguez,

a Cuban Student at the Râja-Yoga College, Point Loma, Cal., U. S. A.

"When a Theosophical Peace Congress is announced we are sure of getting practical results. Nowadays a nation is considered self-sacrificing and magnanimous if it propose to stop building dreadnoughts — for only one year though, and on condition that her rivals do the same.

"‘You stop first.’ ‘No, you stop first, and if it works I’ll stop.’ Most people object to large armaments not so much because it is a sign of distrust of their neighbors, as because it is too expensive a method of showing their distrust. Therefore even if a peace congress were to succeed in persuading the nations to disarm, the same unbrotherliness doubtless would take another form of expressing itself.

"We believe that Katherine Tingley has convoked the Peace Congress in Sweden because the Swedish people are a peace-loving people. None deserves more the name of ‘The Peacemaker’ than their late king, Oscar II, and the title can also be extended to his people. It is natural therefore, that a peace congress of such importance as the International Theosophical Peace Congress should be held in Sweden."

"THE SIGNIFICANCE OF THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS

by Geoffrey Shurlock,

an English student at the Râja-Yoga College, Point Loma, Cal., U. S. A.

"Like everything else undertaken by our Teacher, Katherine Tingley, this International Theosophical Peace Congress at Visingsö, Sweden, June 22-29, 1913, is to be carried out on entirely new lines. Heretofore the various arbitration committees, while doing really magnificent work in stopping war itself, have not yet succeeded in removing the causes which led the nations to persist in maintaining a perpetual state of mutual mistrust and jealousy. Considering war as an epidemic, the various efforts made so far have been more along the line of treating individual cases; but the time has come to attack the root of the malady itself and weed it out. A most significant factor in this connexion is the fact that the call for peace today goes forth hand in hand with a great spiritual awakening. Theosophy, the essence of all religions and therefore the focus of all their spiritual power, has publicly stepped into the field. This is a direct

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culmination of the efforts made by the Universal Brotherhood and Theosophical Society during its existence to make Brotherhood a living power in the life of Humanity; and it is surely not too much to predict that as has happened with everything else taken up under the leadership of Katherine Tingley, the results will exceed the expectations of even the most enthusiastic."

"THE SIGNIFICANCE OF THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS

by Iverson L. Harris, Jr.,

who will attend the Peace Congress as an American representative of the
Râja-Yoga College, Point Loma, California, U. S. A.

"To my mind the greatest significance of the International Theosophical Peace Congress, which will be participated in by members of the Universal Brotherhood and Theosophical Society and representatives of many nations who are interested in World-Peace, lies in this: Not primarily that it will bring to the attention of the world the real importance and truth of the philosophical doctrines of Theosophy concerning human solidarity and incidentally all the other logical, scientific, and optimistic teachings of the Wisdom-Religion; but (what I consider even more important) it will afford the world an opportunity of knowing what has been actually accomplished through the *application* of these doctrines to the education of the young and the instruction of the old, under the direction of Katherine Tingley.

"Humanity will then have a practical demonstration of the efficacy of Theosophy in bringing about in the lives of its advocates, not merely the sentimental idea that peace and fraternity are very beautiful aims to strive after, but a deep-seated conviction that the only way to secure that peace and fraternity among nations is through the application, first of the ideals of Theosophy, and then of the philosophical doctrines which make these ideals tenable even under the most trying circumstances.

"Any one who will take the trouble to investigate sincerely will admit that through Katherine Tingley's Râja-Yoga system of education and her practical application of the spirit of brotherhood, there has been formed a real solid nucleus for a future Universal Brotherhood. At Point Loma, the International Headquarters of the Universal Brotherhood and Theosophical Society, is to be found already in embryo the model upon which the future World-State can be erected; let it not be supposed that it is a mere experiment; it is already an accomplished fact and an undoubted success. And it never could have been brought about without at least three factors: a philosophy of life that is impregnable, people sincerely

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striving to realize the ideals of this philosophy in practical daily life, and a Leader of the rarest wisdom, courage, and compassion."



The following are extracts from letters published in THE THEOSOPHICAL PATH and written by the late Iverson L. Harris, who was special correspondent to the International Theosophical Peace Congress:

"Grand Hotel Haglund,
"Göteborg, May 24, 1913.

"As you can see from the place where I am writing, we are getting very near to our destination. We have had a splendid trip. . . .

"While the example of the students and the work to which I have referred falls far short of the true ideal, yet when it is compared with the average example set by those who have not enjoyed the benefit of life at the International Headquarters of the Universal Brotherhood and Theosophical Society at Point Loma, or at the other educational centers established by Katherine Tingley, it seems to be splendid and perfect. And let me tell you it has had a tremendous effect on a great many people who happened to be our fellow-travelers. Some of these fellow-travelers were indifferent, some were friendly, and some were inclined to be hostile, but in almost every instance the conduct and discipline and self-control of our Rāja-Yoga representatives — to say nothing of their powers and accomplishments — have commanded always the respect and sometimes the enthusiastic applause of the outsiders.

"All of this shows what can be done if we would only become in reality what we are so often taught to be — that is to say, personal illustrations of the great impersonal spirit of truth and divinity. . . ."

"Gothenburg, Sweden,

"Dear Comrades:

"May 26, 1913.

" . . . From the brief account you have already received of our tour it must be patent to all of you that this trip has developed extraordinary possibilities. It is undoubtedly true that all of the Leader's previous efforts and all of the unqualified support that various comrades have given, from the first moment she took command of the Theosophical cause to the present time, have been of equal dignity and power with the marvelously effective support that has been given her on this trip. It may even be truly said that the heroism displayed by many of the comrades through the stress of former years has been of even a nobler quality than any displayed by the chief actors in the world-drama being now unfolded; for

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on this trip it would seem that the public is ready and attentive, and how could this have come about save for the unselfish devotion which the loyal members have so constantly furnished through long years? . . .

" . . . If you could have been present at the public lecture given by the Leader last evening (Sunday), you would say that an adequate description of the occasion was impossible. . . .

"The great event of the evening was the Leader's address. In this she told in the most direct manner of the real origin of the Râja-Yoga system, and by a clear as well as thrilling narration of the steps which led to her acquaintance with Mr. Judge, told her audience of the resources, consisting of hope, love, imagination, and will, from which had arisen the world-wide education known as Râja-Yoga. All this she recited in such plain terms that any ordinary intelligence could plainly perceive that she meant to say that any one who was actuated by worthy motives could do the same things in ways and in measure that corresponded to the particular condition of the individual actor.

"The address lasted for an hour and a quarter, the translation consumed about three-quarters of an hour; and through it all the audience listened not only attentively but with evident sympathy and endorsement, and also with manifest desire to enlist their personal power and resources in the same cause. So tremendous and sustained was the applause that the Leader found it difficult to withdraw. Together with the applause for the Leader's address, and its translation by Dr. Sirén in a happy and forceful way, and the orchestral selection which followed and the responses to the repeated encores, it was fully an hour before we were able to withdraw, and then only by deliberately bowing from the stage and leaving the audience standing and unsatisfied and still calling. It was a veritable ovation. And if this is the beginning in this old land is it too much to predict that the actual Peace Congress will be the beginning of a Theosophical and Brotherhood triumph which shall have no end until the curtain of the ages rolls up and the drama proceeds behind the veil of Time?

"Faternally,

"I. L. HARRIS."

"P. S.— Mr. Hedlund has just arrived with the morning papers. They contain many columns about the two meetings, including several large cuts of the young musicians, also a very full report of the Leader's address and a criticism by one of the leading musical critics of Sweden, which criticism I understand is very eulogistic. . . .

"I believe I forgot to tell you that the audience at one time rose and gave the Leader and the musicians the Royal Salute, consisting of four huzzas. These were given with great effect. The multitude responded as with a single voice in four distinct and mighty waves of sound. The effect

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was tremendous, and the ability to unite so instantly in such a cause is doubtless symbolical of the unanimous recognition which is to be given to our Leader in a national way. It would seem to be that the Swedes are to march in the van as the world begins to sing the paean of peace and joy under the leadership of the Teacher. After this royal salute the Râja-Yoga Chorus set the people wild by singing with great spirit a Swedish march which is the very favorite of the people of Sweden."

"THE THEOSOPHICAL PEACE DELEGATES IN GOTHENBURG, SWEDEN

"(From *Göteborgs Handels- och sjöfarts-Tidning*, May 26, 1913.)

"The entertainment in the great Concert Hall gave a beautiful and captivating picture of what the well-known Râja-Yoga system is aiming at, and accomplishing. The large audience followed the very long program with the greatest interest and showed a growing enthusiasm for all the splendid and thoughtful performances of the young Râja-Yoga students.

"It was not as professionals that these young students of the Point Loma school appeared. The whole educational system (as is well known) is built on the idea that an extreme development of virtuosity — the tendency of our time — is by no means the highest and the best we should aim for in music, in other arts, or in life as a whole. The true altruism this system is evolving implies that the performers must subordinate their personalities to the work of art. Music is only one feature in the Râja-Yoga education, but a very important one in the evolution of constant self-discipline and in the struggle against the lower forces in man's nature. Music, as well as other arts, is regarded by the teachers and pupils of this school as an expression of their inner, nobler life, of their hearts' longing for a purer harmony.

"That these beautiful theories really are applied in the daily life at Point Loma became quite evident last Saturday; the musical performances were evidently not a usual show of some special faculties in a certain field of art, but *an outflow of the whole life at Point Loma*. The performers did not wish to pose as artists; they preferred to show us how music has become a vital power towards the attainment of inner and outer harmony in their lives. . . .

". . . It can be said of the performance as a whole that it was characterized not only by artistic execution and purity of tone, but also by an expression of unselfish devotion to the higher art of music, wherein each student expresses the soul of his art.

"J. BRATT"

"(From *Göteborgs Tidningen*, May 26, 1913.)

". . . The musical entertainment was most enjoyable from beginning

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to end. It was refreshing merely to look at all these young men and women from Point Loma, dressed in white. . . .”

The following are further extracts from letters written by the Path’s special correspondent to the International Theosophical Peace Congress:

“Visingsö, Sweden,
“May 31, 1913.

“Dear Comrades:

“This is the first line I have written from our new old home. I take up the narrative where I dropped it in the letter written to you from Göteborg.

“Tuesday, the twenty-seventh inst., at noon, we left Göteborg in a special car for Jönköping. At the station in Göteborg a number of the local members were assembled to bid us farewell and each member of our party was presented with flowers — large bouquets for the ladies and roses in quantities for the men. The Râja-Yoga Visingsö Chorus sang several songs before boarding the car; and as the train pulled out, the sweet strains of their fresh, pure, young voices were wafted skyward on the sparkling air of a northern springtime. And with these aspiring notes from the shores of the Pacific were mingled responsive cheers born in the hearts of those who still echo the war-cries of the Vikings.

“No one could wish to see more ideally pastoral pictures than those which lined the road on either side from Göteborg to Jönköping; and so abstracted from time were we in contemplating the lovely landscape that the four-hour journey would have seemed but the dream of a moment had it not been that at every town with newspaper facilities through which we passed, a crowd had gathered, and in response to their smiling insistence, the Râja-Yoga Chorus repeated those songs which on sea and land had been such a talismanic ‘sesame.’

“. . . The next morning, Wednesday, May 28, our party embarked on the lake steamer ‘Per Brahe’ for Visingsö. The day was perfect, the surface of the lake scarcely showed a ripple, the air was clear, and the hills and valleys on either side were clear; here and there a clearing covered with the green of agricultural industry; and as we neared the shore we could see the peasants in their quaint costumes and with their queer little wagons. We were soon breathing the fragrance-laden air from the land, and then saw its source to be in the abundant wild flowers and in the wealth of bloom on wild and cultivated fruit trees. As the boat steamed into the harbor, flying the School flag, we felt we were entering the port of another home.

“. . . This day, then, Saturday, May 31, 1913, is a most fitting day on which to make my first official report from Visingsö — it is the day

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when the school-site was actually traced out by the Leader's eye and outlined by her footsteps.

"The stake was set, driven to steadiness by strokes from the Leader's hand, and then deeper set by seven strokes from each, in the order named, of the following: Torsten Hedlund, Dr. Bogren, Mr. Gyllenberg, Mr. Hageus, Mr. Harris, Mr. von Greyerz, Mrs. White, Mr. White, Mr. Wijkström (German Consul).

". . . The island is a nature gem, alike, and yet so unlike, Point Loma; the stillness and mystic-suggestiveness, as if the gods were near, is identical with Lomaland; but the forests of ash and fir and birch, poplar and pine, the great oaks in their tender new spring clothes, the lilacs tinting the many shades of green with their purpling blushes, and the rippling waters glinting through the openings amid the leaves, show another side of nature's shield. Yet we are at home; this proves to all of us that the deeper life is outside of time and place, and that visible nature is only the changeful garment which the spirit of the world puts on to hide its splendor; a veil woven in the likeness of the beauty it seeks to cover."

"ADDRESS BY ARIE GOUD, ESQ., DIRECTOR OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY IN HOLLAND, delivered on June 24th, 1913, at the International Theosophical Peace Congress, Visingsö, Lake Vettern, Sweden, June 22-29, 1913.

"Greeting from Holland to the classic land of Sweden, to the International Theosophical Peace Congress, to Katherine Tingley its illustrious originator and Leader, and to the great, strong people of Sweden! Looking back through the histories of our countries — Sweden and Holland — I am proud to state that important links exist between our forefathers and the valiant peoples of the Northlands, the land of the Vikings and of the Frithiofs — the links to which our languages still bear witness.

"Descended from a mightier past of which the giant mounds on the ancient hills are now the sole records, we see after a period of which no records exist, our country as the battlefield of a constant struggle between the Forces of Light and Darkness; and we descry a great procession of men who stood through the long ages for freedom, which, as we all know, represents the true principle of peace.

"In the sixteenth century the Forces of Light were centered in our great National Hero, William the Silent, Prince of Orange, the Father of our Country. He it was who established our national unity, and through the force of his lifelong work and martyrdom we could wage the longest battle for spiritual liberty known in the annals of history. And since that time, though we have our share of dark spots in the records of our

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country, the Forces of Light never have left us; and they attracted to our country the brightest minds of the age — refugees, persecuted by the Church, who found shelter there, and contributed no little to the place in history which we held in the sixteenth and seventeenth centuries.

“The same spiritual freedom for which William the Silent and his brothers and so many unknown heroes fought, is still active to this day, stirring the hearts of the best people of Holland. I wish I had time to read to you some of the thoughts appearing in the papers and in pamphlets, showing that the old fires are still burning and only wait to be rekindled into greater activity. And this it is that I expect from the present Peace Congress; not of course for Holland alone, but for all countries; namely, that it shall give the spiritual touch for which the best minds and hearts of all countries are waiting. And I know the Congress has the power to do this.

“When I recently read the report of the Inauguration of the Peace Congress in Lomaland, read the speeches of the Leader and of the students, and caught the spirit of that meeting, the feeling of responsibility, of high *attainment*, so strongly evinced by those who remained behind at the Headquarters, as well as by those who went forth into the world, I realized what a tremendous force is being liberated from Point Loma. This same force may in the future go forth from Visingsö. The Lost Mysteries of Antiquity, of which so much has been spoken and surmised, are absolutely manifest in the feeling, the atmosphere which surround the speeches I have referred to. And it is this indescribable feeling, which was also manifest in the beautiful Greek play *The Aroma of Athens*, which we witnessed last night, which we need in all countries to really establish lasting peace among the nations. It is for this that the nations are waiting, and for this that the best of them are crying.

“Now most of you are aware that this was all brought about by the one we love to call our Leader. Undoubtedly she required the necessary material to work with; but had it not been for her, nothing would have been accomplished. And though those present may be as conscious of this fact as I am, I would we were able in Holland to be so mindful of the real situation, so strong in harmony with her, that we could impress the people, without causing any misunderstanding, with the great opportunity we have now in having this Leader with us — an opportunity such as never has existed since written history, and one which may never come again.

“I feel that for our country this is the real important point. As I do not stand alone in being conscious of great awakening in our country for the better, I hope the Light of Visingsö may rekindle the spiritual fires in my native land, as well as in all other lands.”

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“ADDRESS BY PROFESSOR DANIEL DE LANGE, FOUNDER-DIRECTOR
OF THE AMSTERDAM (HOLLAND) CONSERVATORY OF MUSIC,
delivered at the International Theosophical Peace Congress, Visingsö,
Lake Vettern, Sweden, June 22-29, 1913.

“When for the first time one meets the lofty teachings of Theosophy, one finds oneself in a new world of thought and endeavor. The revelations of these teachings seem at first to be of the same nature as the metaphysical subjects of which the religions speak; but, when the heart begins to move, when the mind is illuminated, when the soul is uplifted, when the Higher Self awakens, then the question of man's nature is answered. In everything the grand Soul-Life is recognised, the great Unknown becomes the great Known.

“And it is this that Theosophy teaches us. To feel and know this great fact it is only necessary to study Theosophy, to learn what is the Religion of true Wisdom. In order to see that true Wisdom, we must examine that most beautiful system of Râja-Yoga founded by Katherine Tingley, and then the powerful organization of the Universal Brotherhood and Theosophical Society and its grand effort. These all point to a revolution of thought and feeling and to a new path for all humanity.

“When we look on Madame Blavatsky's immense work, we immediately recognise that she was one of the Great Teachers of Humanity. Without her work nothing could have been done. She brought to the twentieth century the garnered truths of all religions.

“When we look on the great work of William Q. Judge, we understand that this great-hearted thinker was the natural successor of that other great teacher, Blavatsky.

“And after him came Katherine Tingley. With her foresight and the inner eye of the heart, she felt and recognised wherein Theosophy alone, the religion of true Wisdom, could reach the heart of Humanity. It was she who led us to understand that grand commandment of Jesus which says: ‘Love God, the God within, and your neighbor as yourself.’ She knew that only by educating the children's hearts in such a belief would it be possible to secure to all this love for humanity.

“From the far west, in beautiful Lomaland, the International Theosophical Headquarters, the Light appears focused here in the north. Its beams are shining. In every part of the world the great truth of love and wisdom is being revealed. The great teachings of this wonderful philosophy can never die; they are eternal.

“As the members of the Universal Brotherhood and Theosophical Society are here assembled from many parts of the world as delegates;

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and as we have with us our beloved Leader, Katherine Tingley, who has made Theosophy a living power in the lives of thousands, I trust that it may be the pleasure of this great audience to rise with me and greet this noble worker for humanity."

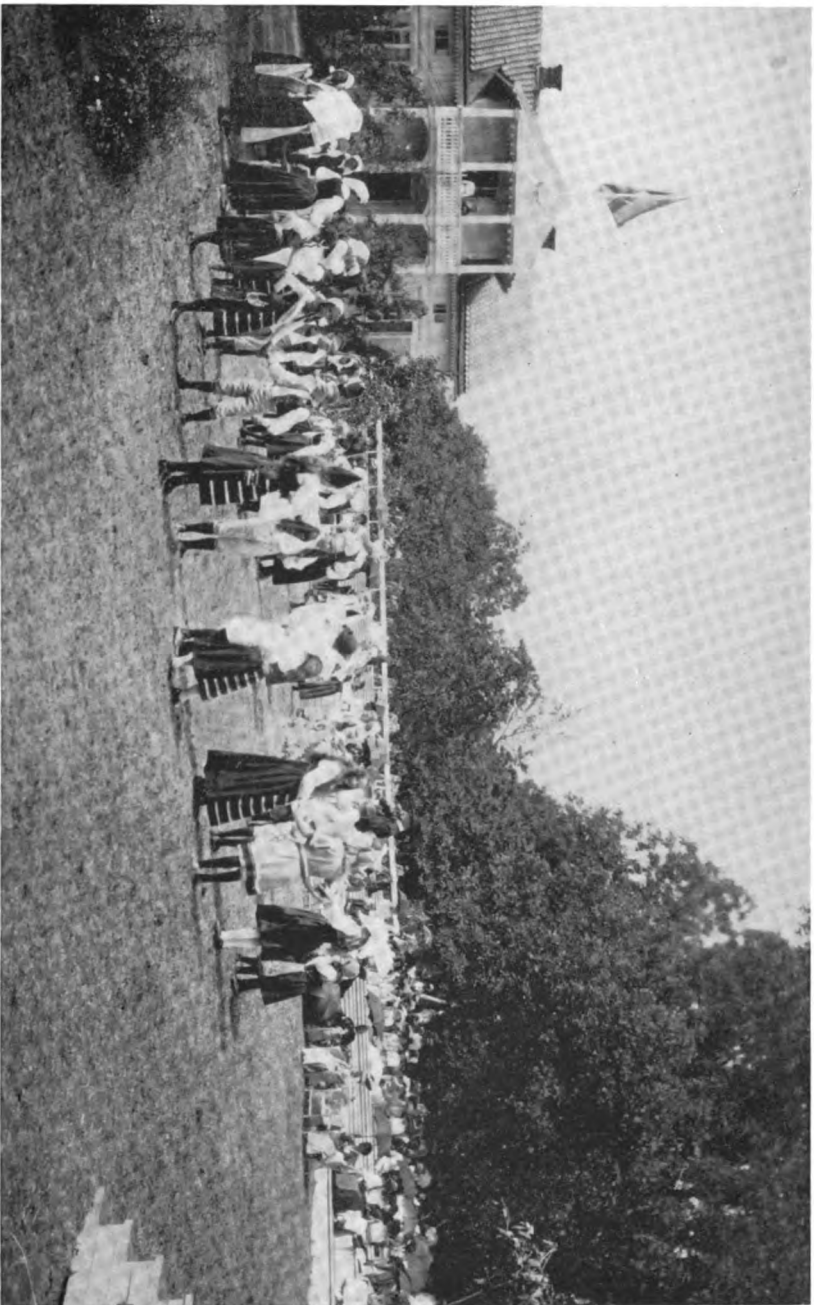
The above are merely illustrative of the spirit which prevailed at the International Theosophical Peace Congress. *Other addresses — too long for republication — may be found in Volume V of THE THEOSOPHICAL PATH, as well as in our Swedish, German, Dutch, and Spanish magazines.* Madame Tingley's addresses, as always, were extemporaneous, and were never published in full, though copious extracts from some of them may be found in *A Nosegay of Everlastings* 'from Katherine Tingley's Garden of Helpful Thoughts' (The Theosophical Publishing Company, Point Loma, California).

A still further index-finger pointing to the splendid success on inner lines of the International Theosophical Peace Congress may be gleaned from the following account by Mr. Montague Machell, one of the Râja-Yoga delegates who accompanied the Leader to the Peace Congress:

"GLIMPSES OF THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS THE GENUINE INTERNATIONAL SPIRIT

"Any work in which many nations are represented or participant may be termed 'international,' yet there are many degrees in which the international spirit may be manifest. The mere assembling of delegates from any nation to discuss or consider some matter of common interest is one form of international work, and while truly helpful and progressive it may be greatly lacking in real international spirit. *For in such a gathering it is possible for each representative to feel still that he comes but to represent solely HIS particular nation, to see that HIS nation has a fair showing in the activities in hand, without any idea of entering otherwise into the activities of his fellow delegates.*

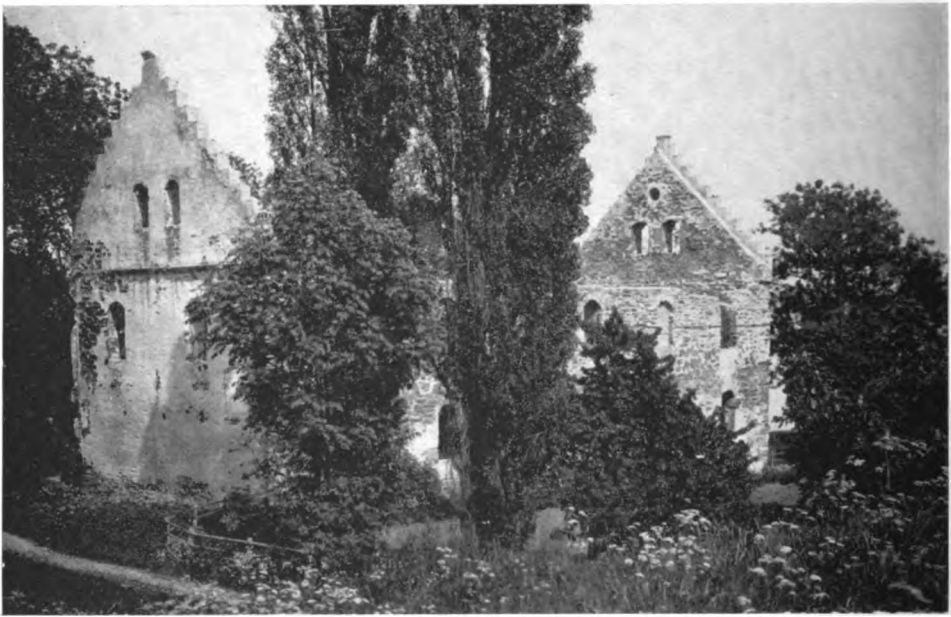
"In the great International Theosophical Peace Congress recently held at Visingsö, Sweden, the international spirit went much farther than this. In the first place, the Congress was convoked by one who has traveled in all parts of the world, studied all phases of international life; one who from earliest childhood has regarded the world as a family rather than an aggregation of powers with separate aims and conflicting interests. In the second place, the work of preparing for this congress as directed by the Leader was carried on by members of the Theosophical Society of all nations from the Baltic to the Mediterranean, from the shores of Europe to the most distant shores of America. And these workers were



Lomaland Photo & Engraving Dept.

**CHILDREN'S DAY AT THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS
VISINGSÖ, SWEDEN, JUNE 25, 1913**

National folk-dances performed in the artistic festival costumes of the different provinces of Sweden. The children taking part in these dances were from the Lotus Groups or Theosophical Sunday-Schools throughout the country.



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(ABOVE) RUINS OF VISINGSBORG, VISINGSÖ, LAKE VETTERN, SWEDEN
Adjacent to the grounds where the International Theosophical Peace Congress was held in 1913

(BELOW) VISINGSÖ HARBOR, LAKE VETTERN, SWEDEN



Lomaland Photo & Engraving Dept.

A WOODLAND ROAD AT VISINGSÖ, SWEDEN



Lomaland Photo & Engraving Dept.

‘REMMALAG,’ A CARRIAGE, TYPICAL OF VISINGSÖ, SWEDEN

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inspired by the same world interest that inspired the Leader of the Theosophical Movement, so that they worked for a World-Congress which should be of benefit to the globe and not merely to a stated number of represented nations. In the third place, the delegates who came to that Congress to represent the various countries, inspired as they were with this larger world-interest, felt that the representation of their own country was but a small part of their privileged duties. They came to do honor to their fellow-men of all nations and climes, to meet them, to catch a glimpse of life from their standpoint, to revivify the fires of their own national ardor with the flames that burned in the hearts of their comrades of other lands. Thus each left the Congress, enriched by the contact he had enjoyed, the German with the Englishman, the Swede with the American, the Dutchman with the Italian, and each again with another in endless and harmonious combination.

“What then, made possible this harmony of international intercourse and relation? *One thing, and one thing only — the presence of an object greater and grander than even national advancement and national glory, namely, the realization of a glorious ideal — the ideal of Universal Brotherhood, a Brotherhood which shall enable every nation not only to work out her highest destiny and cope with her own life-problems, but also by each fulfilling her own part, bring about the sure growth and evolution of a glorious sisterhood of nations.* Such was the ideal which, inspiring the representatives who attended this Congress, in no wise lessened the intensity of their individual national patriotism or interest in their own countries, but broadened, enriched, and hallowed that patriotism with the light of a liberal understanding of their true obligations to humanity at large.

“Such was the nature of the ‘Congress Spirit,’ if I may use the term; but this broad patriotism penetrated much farther than mere sentiment or feeling. The brilliant pageant which signalized the first afternoon of the Congress was a visible symbol of the general international character of the work. But most strongly was this felt when the Râja-Yoga representatives came forward and rendered the songs composed for the occasion and representing fifteen nations.

“These songs symbolized a true offering of genius to all nations of the earth. The words, written by Mr. Kenneth Morris, the Welsh Theosophical poet of Lomaland, spoke of the heart and to the heart of each nation to which they were dedicated — now the ardor and enthusiasm of Scandinavia, now the deathless national valor of Switzerland, then the gently pathetic love of the Emerald Isle, then a glowing couplet to the martyred Maid of France, and a hymn of praise to the mighty England of Elizabeth; then they sang bardic Wales and Vedic India, and so on and on, each race and people uttering its soul through the soul of this gifted poet

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whose genius has been enkindled by the limitless scope and glory of his theme.

"But how should such a bard find singer who might fairly sing such songs? Well might one ask the question, for such lines as these were music in themselves and might not be set to notes save by one who could catch their fire and hear their minstrelsy. But as Theosophy had inspired the poet, so had Râja-Yoga given birth to the minstrel who could lend the might of song to the magic of word, and in the creation of kindred genius could yield an utterance from the heart of each nation. Of such work and of such art is true and lasting international amity born; such art it is that sows the seeds of world-concord, for here the heart of the nations is reached.

"All of these things, because of the intense and earnest spirit which inspired them, mean much in the great movement for international peace and international understanding; for they breed this spirit of peace and good will, and the very work of their preparation is a cementing of strong friendship among all peoples. If we really and truly desire world-peace we must enlarge our views of the world in which that peace is to be born; we must see it as a family of brothers where we have been wont to view a host of competing nations.

"MONTAGUE MACHELL."

The following review by Professor Kenneth Morris, the famous Welsh poet and historian of Lomaland, gives further interesting details:

"The International Theosophical Peace Congress, convoked and directed by Madame Katherine Tingley, and held in the island of Visingsö, Sweden, June 22-29, has proved one of the greatest successes in the history of the Theosophical Movement. Many thousands of delegates and visitors attended, most of the leading countries of the world being represented; every available steamer on Lake Vettern was chartered to convey the crowds from the mainland to the island, and the whole accomodation of the island itself for putting up guests was taxed to the uttermost. Every session was marked by unusual enthusiasm, and again and again Madame Tingley received ovations, not only from the accredited representatives of the Universal Brotherhood and Theosophical Society in the different countries of the world, but also from the many thousands of visitors drawn to Visingsö by the desire to hear Madame Tingley, by the fame of the Râja-Yoga representatives from Point Loma, and by the wish to become acquainted with the tenets and objects of Theosophy.

"At this time of the year lovely Visingsö is at its loveliest. The air is sweet with the scent of lilac — 'a pleasant smell withal,' as old Pepys has it; the laburnum is in its full yellow glory; the turquoise waters of the

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lake — sister to Lake Lemman in its wonderful delicate color — are at their smoothest and sunniest; the birds are a marvel of music all day and far into the late twilight, and the night is given over to 'Philomel with melody.' Beautiful ruins of Visingsborg, Per Brahe's castle, set in the mysterious forests; the new, beautiful Greek Temple, built by Katherine Tingley, set on an eminence that makes it visible from far off beyond the lake; the open-air theater constructed for the two plays that were presented — there you have a few features of the exquisite *mise en scène* of the Theosophical Peace Congress.

"On the first day, the international representatives gave addresses and greetings, and communications from Peace Societies and other public bodies all over the world were read. Then followed the presentation of a historical play entitled *The Forerunners*, in which characters took parts representative of the various nations; and in the evening the vast audience had the opportunity of witnessing, for the first time outside Point Loma and San Diego, the Greek play *The Aroma of Athens*, which has caused such a stir in dramatic circles and among the public on the Pacific Coast. The words of the former play, *The Forerunners*, were spoken in Swedish, the scenes being presented in the form of tableaux; *The Aroma of Athens* was given in English, most of the leading parts being taken by the Râja-Yoga representatives from Point Loma.

"On the second day, addresses by the international representatives were continued. The cantata *The Peace Pipe*, from Longfellow's *Hia-watha*, the music specially composed for the occasion by Rex Dunn, one of the Râja-Yoga students from Point Loma attending the Congress, was given for the first time. The central feature of this day's proceedings was the laying of the corner-stone of the Visingsö Râja-Yoga College with impressive ceremonies by Madame Katherine Tingley.

"On these two days the sessions of the congress were open to the public, and in addition to the distinguished delegates from other countries, many prominent Swedish people were present. A very noteworthy feature of the congress was the exhibition of pictures by Swedish and foreign artists on view in the Greek Temple. Madame Tingley had taken with her from Point Loma a large number of paintings by artists resident there, from which the visitors were enabled to get a splendid idea of the natural beauties of this favored spot, and also of the high principles which form the foundation of the work and life of the students. In the Swedish department there were pictures by Hilleström, Sandberg, Wallander, Hockert, Malmström, and other masters of bygone times, illustrative of native life and culture in the past, and portraits by Cederström, Carl Larsson, Stenberg, Tiren, Wilhelmsson, Alf Wallander, Zorn, and others. Julius Kronberg, whose magnificent gift to the Râja-Yoga Col-

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lege at Visingsö has already been commented upon in these pages, was represented by his monumental painting *Eros*; and Ernest Høsephson by his richly and beautifully colored *Faun and Nymph*. A few of the best works of Liljefors and Kreugers represent animal painting; while in landscape, such eminent names as those of Alfr. Bergström, Anna Boberg, Fjaestad, Bengt, Hedberg, Kallstenius, Reinh. Norstedt, Skanberg, Charlotte Wahlström, and others, were found. Throughout the exhibition an endeavor was shown not to let landscape painting take the precedence over portraits, as is so often the case at exhibitions of modern art. Several of the pictures exhibited will remain permanently at the Râja-Yoga College at Visingsö; among these are Carl Larsson's cartoons made for the painting of the roof of the foyer of the Dramatic Theater at Stockholm, which he has donated; and Julius Kronberg's magnificent donation, which includes the *Eros*. The exhibition was in charge of Professor Osvald Sirén, who holds the chair of the History of Art at Stockholm University, and who is perhaps the leading authority on this subject in Northern Europe.

— K. V. M."

And picking up the thread where Kenneth Morris left off, is the following extract from a report by the special correspondent to the *Râja-Yoga Messenger* — the young folk's magazine published at Point Loma:

"Following *The Peace Pipe* came a little scene from Swedish history, by young girls of the Stockholm Girls' Club for Higher Education. The acting was splendid, because it was so natural; they came running out of the forest just as if they had lived there all their lives. A very beautiful picture was made when Queen Margherita, the 'Peace-Maiden,' came riding in on a snow-white palfrey, and was hailed with acclamations of joy by the simple folk of the forest. Before they had finished the rain began to fall, but they kept right on to the end of the scene.

"That evening there was a beautiful ceremony of the laying of the corner-stone for the Râja-Yoga College at Visingsö, although the real stone was not to be laid until later. An impressive feature was the entry of all the Delegates, bearing an immense Universal Brotherhood flag, which was laid on the altar and covered with flowers.

"Wednesday was Parents' and Teachers' Day. In the morning, among other things, the Swedish children danced some of their national dances. More than a hundred of them, dressed in their national costumes, came trooping in, led by a quaintly dressed fiddler. The Lotus children also gave a little flower play, in which the different flowers represented different

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countries. How we clapped when a little California poppy stepped out to represent Point Loma!

"At the close of the afternoon session Madame Tingley spoke, paying tribute to the pioneers of the Theosophical work in Sweden. While Dr. Sirén was translating her speech, it began to rain heavily, but the majority of the audience, so eager were they to learn all that she said, sat there unmindful of the rain, although many of them were without coats or umbrellas.

"In the evening we had a meeting for members only in the Art Hall. The exterior of this building is in the style of the Greek Temple at Point Loma; inside the walls are covered with pictures; all those that came from Point Loma, with the panoramic view of the Point running around the top for some distance, and many others. But the gem of the collection is Professor Kronberg's painting *Eros*, which stands about twenty feet high in its massive gilt frame, and reminds one strongly of Mr. Machell's mystical paintings. Besides this, there are a number of smaller paintings, copies of his larger works, which he has donated to the Visingsö Râja-Yoga School. There is also a fine portrait of Per Brahe, the same, I think, that we saw in Jönköping when we gave our concert. The meeting consisted chiefly of speeches, after which all went over to the hotel, where we had a social hour. There we had an opportunity of becoming better acquainted with all the Swedish members, and of using what little Swedish we knew, besides making use of our French and German. During the evening several speeches were made, and Professor de Lange improvised on the piano.

"Next day the program was quite different. We were invited to go on a pleasure-trip on Lake Vettern; so, having bundled up well, we left Visingsö at one o'clock, first making a circuit of the island. We gave a short musical program on board, and as the wind was very active, we had an exciting time holding down the orchestra music while playing. After that eight of us were called downstairs into the little cabin, where we found Professor de Lange, his face lit up with some plan that he had been evolving. He told us that Mr. Heller had written an address on 'Peace,' to be read on board, and that at the end was an original poem, which he had just set to music. He said that he was very anxious to have a song composed, learned, and sung, on Lake Vettern, and proposed that we learn this one to sing at the end of Mr. Heller's speech. Well, we sat down and concentrated our minds on the work in hand, so that by the end of fifteen minutes we knew all our parts by heart. We were just in time to go up and sing it, with the dear old Professor directing us. When we had finished singing he shook hands with us all, saying delightedly, 'Now you see what my Râja-Yogas can do!'"

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The following extracts from reports published in THE THEOSOPHICAL PATH for October and November, 1913, connect the Peace Congress proper with the remaining events of the Theosophical Crusade of 1913, it only remaining to be mentioned that the Râja-Yoga Choir which accompanied the Leader on this tour, sang *An Ode to Peace* (words by Kenneth Morris; music by Rex Dunn) at the first public session of the Twentieth World Peace Congress at The Hague, August 22.

"THE THEOSOPHICAL PEACE CONGRESS AT VISINGSÖ, SWEDEN

"Reports, cables and letters received at the International Theosophical Headquarters, Point Loma, California, concerning the International Theosophical Peace Congress held at Visingsö, Sweden, June 22-29, constitute a voluminous record of the proceedings — far too bulky in volume to find place in these columns. Readers of the PATH, however, have been given a very good general resumé of the Congress in the matter which has been recently printed on these pages, which includes the photographic reproductions of noteworthy events and scenes. . . .

"After the Congress itself on Visingsö had ended its work, and the greater part of the Delegates from different countries and visitors had dispersed, the large Theosophical party of more than thirty individuals from Point Loma, including the Theosophical Leader, spent a number of days in Holland, during which period flying trips were made by members and groups to other countries, notably that of the Râja-Yoga String Quartet, consisting of four young men, Delegates from the Râja-Yoga College at Point Loma to the Peace Congress, who are talented musicians as well. The unusual interest they aroused in Germany, in Nürnberg especially, was, to judge from reports, significant of the fact that people only need to know something of Theosophy to desire to know more. There an address was given by one of the four young men during the rendering of an evening's musical program. . . .

"But perhaps the activity which aroused the greatest interest was the splendid addresses delivered by the Theosophical Leader in Amsterdam and Arnhem. Accompanied by the members of the Theosophical party not absent, including Director Daniel de Lange of the Amsterdam Conservatory of Music, Mr. and Mrs. Ross White of the International Theosophical Headquarters, Point Loma, California, and others of importance or prominence, the Theosophical Leader, after speaking in Amsterdam to a crowded house in the huge Concert Hall and rousing interest to a high pitch, went to Arnhem, the aristocratic, quiet city on the Rhine, and there secured a success that has been rarely equaled even by that gifted speaker. . . ."

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“(Translated from *Nieuwe Arnhemsche Courant*, Arnhem, Holland,
August 27, 1913)

“Madame Katherine Tingley, the Leader of the Universal Brotherhood and Theosophical Society, spoke last evening in the new Concert Hall of the Musis Sacrum. She was accorded a very hearty reception by the people of Arnhem. The Hall was crowded even to the last seat in the galleries. The frequent and deafening applause bespoke the audience's appreciation of her address and also of the music rendered by her students who form the Râja-Yoga Orchestra and Choir. The platform was decorated in a most artistic manner.

“Professor Daniel de Lange, Director of the Amsterdam Conservatory of Music, introduced Madame Tingley. He said in part that Madame Tingley had been visiting Sweden with her students and had there directed the International Theosophical Peace Congress on the Island of Visingsö. He further pointed out that the Universal Brotherhood and Theosophical Society has its headquarters at Point Loma, California. The Society was founded by Madame Blavatsky and at present Madame Tingley is the Leader.

“The Râja-Yoga Choir then rendered a song entitled *In an Old World Garden*, composed especially for them by Professor Daniel de Lange, who directed the same in person. Thundering applause greeted this very melodious selection, so beautifully was it interpreted by the clear voices of these young ladies and gentlemen who were all dressed so simply and yet so becomingly.

“Then the great moment of the evening arrived when Madame Tingley appeared on the platform. She was greeted with a tremendous outburst of applause. (Madame Tingley visited Arnhem some years ago and it was quite evident that her powers of oratory had not been forgotten.) On this occasion, too, she knew how to move her audience, who listened with rapt attention to her eloquent address. Her majestic gestures and her imposing appearance in her light-tinted robes falling in elegant folds, also contributed to the success of her lecture.

“The climax of her speech was reached when she told of the institution at Point Loma, California. It is in the school at Point Loma that the true principles of Christianity are put into practice. There the children learn to live their lives differently from the way in which life is generally lived. This life of theirs is the result of self-control. They are made familiar with the two-fold nature of man, his higher and his lower nature. And they are taught to make the lower nature subservient to the higher.

“In all things there is co-operation, with the result that one finds there at Point Loma the brotherhood that is in the soul of each made a living

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reality. The children at Point Loma also become imbued from early youth with the idea of immortality. Faith alone is not sufficient: conscious power must be acquired. And for this, the teachings of Karma and Reincarnation are needed. Theosophy is the open door to a joyful conception and explanation of life.

"At the close of her address, the speaker pointed out the good results which come from the Râja-Yoga system of education. Deafening applause reverberated throughout the hall at the close of Madame Tingley's glowing address, although it was delivered in English.

"During the remainder of the evening the Râja-Yoga Choir and Orchestra rendered choice musical selections. Most beautiful was the song *An Ode to Peace*, composed especially for the Twentieth World Peace Congress at The Hague by Mr. Rex Dunn, a student of the Râja-Yoga College.

"The Râja-Yoga String Quartet earned loud applause by their rendition of a *Romance* by Grieg; and the Râja-Yoga Orchestra enjoyed the same experience with its performance of the Overture to *Rosamunde* by Schubert.

"Clamorously enthusiastic was the applause when at the end of the program the Choir sang in faultless Dutch, *Wilhelmus*. [*Wilhelmus van Nassouwe* is the Dutch National Anthem.]

"We can give notice that Madame Tingley will speak again next Sunday at Musis and her students will give musical selections. Undoubtedly the interest will again be great. Those who did not attend the meeting yesterday which contained so many splendid features, are hereby advised to go and hear Madame Tingley and the Râja-Yoga Choir and Orchestra."

RETURN OF THE THEOSOPHICAL PEACE DELEGATES

"September 23rd has passed into history as a memorable date in the annals of the International Theosophical Headquarters at Point Loma. On the evening of that day our Leader, Katherine Tingley, with the Delegates, and twenty-five Râja-Yoga Students who had accompanied her to the International Theosophical Peace Congress, convoked and personally directed by her at Visingsö, Sweden, once more set foot within the gates of our beautiful Lomaland. It was a joyous homecoming, both for the returning party and for all those who had remained at home.

"This last visit of Madame Tingley and party to Europe has been a memorable one throughout. From the first day of their leaving Point Loma, May 6th, until their return September 23rd, everywhere they went, crossing the continent, on the steamships, at the International Theosophical Peace Congress at Visingsö, in the cities visited in Sweden,

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as well as in Germany, Holland, England, and on the way home — everywhere the attention of the public has been drawn to Theosophy, Râja-Yoga, and Katherine Tingley's work in general, as never before.

"The International Theosophical Peace Congress held at Visingsö at the time of the Midsummer festival, is memorable not alone for the message of peace that was there sent out to all the world, or for the distinguished delegates that attended from many lands, or for the numerous greetings that came from many countries, societies, and people prominent in the world's work — memorable it was for each and all of these, but more because of the new note struck by Katherine Tingley in relating the problems of the world's peace to the daily home-life and the problem of education. For the first time in the history of the Peace Movement which is demanding attention in so many quarters, art, music, the drama, even the festivals of children, were all shown to have a bearing upon and to be important factors in the solution of this vital question. In other words, Madame Tingley struck a new keynote in calling attention by practical demonstration to the necessity of the cultivation of the arts of peace along new lines, far removed from self-seeking and ambitious desire for personal fame and aggrandizement, marring both civic and natural life by the canker of selfishness which is the very root of all strife and the fosterer of all war. . . .

"In addition to the holding of the Peace Congress on the Island of Visingsö, Sweden, Madame Tingley with the Râja-Yoga Students visited Stockholm, Jönköping, Gothenburg, Helsingborg, and other cities, where she lectured to crowded houses, the Râja-Yoga Students rendering musical selections. Before leaving Sweden, an invitation was received by Madame Tingley for herself and party to attend the Twentieth Universal Peace Congress at the Hague, and the Râja-Yoga Students were invited to sing at the close of the first morning session. This they did, striking again a new note in the history of the Peace Movement, and being received with the greatest appreciation and most hearty applause. While in Holland, Madame Tingley lectured at Amsterdam and Arnhem, to audiences that overflowed the largest halls.

"From Holland, Madame Tingley sent the Râja-Yoga String Quartet to give a concert in Nürnberg, Germany. An address was also given by Mr. Montague Machell, one of the young students, on 'Theosophy applied to the Problems of Everyday Life.' Their music was received most enthusiastically. . . . The foremost musical critic in Nürnberg, writing in the Nürnberg *Zeitung*, said of the Quartet that 'their ensemble playing displayed intelligence and finish coupled with a delightful unity.' 'It is true,' he continued, 'that in Dvořák's quartet they did not quite equal the Bohemian Quartet as regards pregnancy of expression and

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temperament. Nevertheless, the thundering applause which the rendition received was justly merited.' Such a criticism is of special interest in view of the reputation held by the Bohemian Quàrtet as the most famous in Europe. In fact, the Râja-Yoga String Quartet carried high honors all along the way, and not alone for their music, but also for their general Theosophical work.

"From Holland turning their faces homeward, Madame Tingley and party made a brief visit to London, where the Râja-Yoga students gave a concert in Bechstein Hall which, although anticipating the musical season by fully a month, and London being deserted by all who can get away to their country homes or abroad, drew a full and most appreciative audience. The Manager of the Concert Hall said, 'I have never before seen such an attentive audience. Even with our best artists, and we have all the great artists here, some in the audience are often restless; but tonight you held them in such a way that they were attentive and appreciative throughout.'

"The journey across the Atlantic homeward was made on board the steamer *Celtic* of the White Star Line. With the exception of two days in New York, but one more stop was made, viz., at Boston, where Madame Tingley lectured in the Grand Hall of the magnificent Copley-Plaza Hotel, with a seating capacity of two thousand.

"Throughout her tour admission to Madame Tingley's lectures was by invitation, for Madame Tingley will not lecture for money, or permit payment to be made, or charge admission to those who wish to hear the sacred teachings of Theosophy. It was a select and most appreciative audience, including many prominent club women. Many were present who traveled all the way from Maine, New Hampshire, New York, and even Philadelphia, to hear Madame Tingley, as this was the only time on her present trip that she intended to speak.

"One of the happiest days for the Râja-Yoga students, a veritable red-letter day in their lives, was that on which they accompanied Madame Tingley to her old home 'The Laurels,' at Newburyport. It was here that she had her dreams of what she would do to help lift the sorrow of the world. It was here she first planned the beautiful white city that some day she would build in a land of gold, and which has found its realization in our beautiful Lomaland. Never to be forgotten was that visit of the Râja-Yoga girls and boys to that lovely spot, hallowed by so many childhood memories. But the date had been set for the journey home, the train was due to start, and they could not linger among those happy scenes. On September 19th Madame Tingley and party left Boston on the private car 'Biondello' traveling over the Boston and Albany Railroad to Chicago, and from there via the Santa Fe to San Diego, thence by a half hour's auto ride to Lomaland and home."

— RECORDER



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SUNDAY MEETINGS IN ISIS THEATER, SAN DIEGO, CALIFORNIA

ON Christmas Sunday Madame Katherine Tingley will speak at the morning Theosophical services. She has not been heard for some time here, having been spending the week-end at her Theosophical Headquarters in Los Angeles and lecturing there on Sundays for the past few weeks. A special program of music will be given by the Young Ladies' Choir and by harp, flute, violin, and 'cello *ensemble*.— *San Diego Union*, December 24, 1921

Madame Katherine Tingley spoke on January 1st upon 'The New Year.' Accentuating sympathy as the keynote of the coming year in building a better life for the world, she said: "It seems to me that the New Year should be considered from a new, or rather a Theosophical, standpoint, for the fact is that there is a great aggregation of thought and feeling in connexion with it that ought to be utilized, enlarging one's vision of life.

Sympathy, Hope--- Could we look more deeply into our natures we
Signal Factors should learn what a wonderful thing is sympathy.
in True Progress It is a soul-attribute, and when placed rightly and with
a pure motive it carries man into a larger vision, in

spite of all that he has piled up on the shelves of his mental house. For it awakens man; it brings him to a sense of his responsibilities and, uniting with other soul-attributes in the inner chambers of man's mind, the whole make-up is strengthened and purified. It lifts him to a higher life, for a new hope is born, and together these work in consonance with the inner life of the soul. With these two factors, sympathy and hope, man can build for better things. But he will learn also that he must challenge himself and learn the magic of self-conquest and begin to build on a foundation of new realities. With this accomplished, there is born a new vision, and in very truth a New Year.

"It is the divine surging pressure of sympathy and hope that man needs today above all, to awaken him to his responsibilities. It is not in the divine plan that man should go on as he is going and suffer his passions and his love of power and self-aggrandizement to rule the life. We must reach the men and women of the world who have the power to introduce more humane redemptive

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systems, that they may base every act and thought of the life on the soul-attribute of sympathy. For the human mind alone is not enough. The mind is in fact, today, a great hall of contradictions and complexities; yet within it is the very breath of spiritual life, did we but realize it. We have our hands upon the very key to the situation, and we do not know it. But united in sympathy we begin to build a new life; we begin to aspire and to love. Sympathy begets love, and love begets hope, and hope begets trust; and we must accentuate trust if man is not to drop to a lower level and debase the self. The power of sympathy is greater than that of all the kings and potentates in the world. It is the ruling force in the redemption of human life."

'Whence Came We — Whither Do We Go?' was the subject of an address by Montague Machell, a student in the Divinity Department of the Theosophical University at Point Loma, on January 8th. Referring to the various "causes for wonderment in conditions of human life today," he said: "One of these amazing causes is the casualness with which life is lived. In looking

**The Bearing of
Spiritual Ideas
on Daily Life** around us we are struck by the heedless, nonchalant air with which human lives are conducted. Everything is taken for granted, and in many cases there seems to be an absence of deep serious thought in the undertakings of daily existence, so far as the great majority of people are concerned. The ordinary duties and obligations of life seem to be fast losing their significance.

"Another matter for wonderment in modern life is its strange incoherency: it fails to hang together; it lacks pattern or design, in the larger sense. It is an isolated incident, unrelated to anything which has gone before, and having very hazy and uncertain relations to anything that may follow hereafter. Of course, if this view is correct — well then, why worry? Nothing matters. . . . A discussion of the question 'Whence Do We Come and Whither Do We Go?' is bound to be academic and unappealing until the plain citizen can be shown that his conception of where he came from *does* have a direct bearing upon his daily life. That I believe is the greatest problem that the different spiritual teachers of the world have had to face — to convince the people, the 'man in the street,' first: that their mode of living is not all right, and second, that spiritual things *do* count, and *do* belong to everyday life. Life can be lived, and should be lived by every member of the community, with a spiritual background."

WEDDINGS CELEBRATED WITH ANCIENT CEREMONIES

A DOUBLE wedding was celebrated at the International Theosophical Headquarters at Point Loma on New Year's Eve in the Lomaland Temple of Peace, the ceremony, which dated from antiquity, being conducted by Mme. Katherine Tingley with the assistance of the Râja-Yoga students.

MIRROR OF THE MOVEMENT

The contracting parties were Mrs. Ethel Wood Dunn and Edwin W. Lambert; and Miss Margaret Hanson and William Henry Voigt.

Mrs. Lambert is well known in San Diego as the first teacher in the Râja-Yoga School when it was founded by Mme. Katherine Tingley in 1900. For some years she was Principal of the San Diego Râja-Yoga Day School. She has visited Cuba on educational missions and has traveled extensively with the Theosophical Leader in America, particularly in New England. She was born in Easthampton, Conn., and spent her girlhood in Westerly, R. I., from where she came to Point Loma in 1898.

Mr. Lambert is a Bostonian and an old friend of Mrs. Dunn. He was for many years, and up to the time of his coming to Point Loma to take up work in the Divinity Department of the Theosophical University and in the Boys' Department of the Râja-Yoga College, connected with the Suffolk Savings Bank of Boston.

Miss Hanson, who is well known locally for her musical and dramatic work, is on the teaching staff of the Râja-Yoga Academy and the Isis Conservatory of Music. She was one of the first five children to enter the Râja-Yoga School in 1900 when first opened, four of these being herself and sisters. She is a daughter of the late Walter T. Hanson of Macon, Ga., a former member of Mme. Tingley's Cabinet, and of Mrs. Estelle Chestney Hanson, now prominently identified with the newly inaugurated Theosophical work in Los Angeles. She accompanied Mme. Tingley on several European trips and was with her during both of the American lecture-tours of 1919.

Mr. Voigt is a young business man of Washington, D. C., who came to Point Loma in 1919 to enter the Divinity Department of the Theosophical University.

The Temple of Peace, in which Mme. Tingley conducted the ancient ceremony referred to, was decorated with rare flowers, palms, and the graceful branches of the eucalyptus. It was of unusual significance, and followed a marriage according to the laws of the state, Judge C. N. Andrews officiating.

A number of out-of-town guests were present.

— *San Diego Union*, January 1, 1922

NEW YEAR MUSIC FOR THOSE IN CONFINEMENT

THE Râja-Yoga Band of thirty pieces from the Theosophical Headquarters at Point Loma was sent to the County Jail yesterday, where a fine program of eight instrumental and vocal numbers was rendered for the benefit of the 142 men and women inmates. The musical numbers provided a splendid treat for the 'shut-ins,' and the musicians received many thanks for the concert.

The numbers included the famous 'Stars and Stripes Forever' by Sousa, selections from *Faust*, *Lucia di Lammermoor*, and a number of old English ballads given by the male quartet and chorus.

— *San Diego Union*, January 2, 1922

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California



The Theosophical Path

An International Magazine

Unsectarian
Monthly



Nonpolitical
Illustrated

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

Edited by Katherine Tingley

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

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

— Maximus Tyrius, *Dissertation* xxi;
translation by Thomas Taylor

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THE DORIC STOA SEEN FROM THE SOUTHERN ENTRANCE TO THE GREEK THEATER

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR


VOL. XXII, NO. 3

MARCH 1922

"As a single sun illumineth the whole world, even so doth the One Spirit illumine every body, O son of Bharata."— Krishna, in the *Bhagavad-Gītā*

THE LAW OF KARMA

R. MACHELL

HEN we talk of the law of Karma we are speaking of a law of nature, and not of a theory invented by man to account for some otherwise inexplicable facts observed in the life of men and other living things.

By a law of nature I mean the regular manner in which certain natural forces operate. It seems to me inevitable that all the forces inherent in the particles of the universe must manifest themselves according to their natural tendencies so far as they are able. It is evident that human beings are compounded of innumerable forces seeking manifestation, and that they are not separate entities except in so far as they may imagine themselves so. In reality all are interdependent elements of society, and also, individually, immensely complex arrangements of forces or tendencies which play upon the atoms of nature, assembling them into combinations and expressing what we call character.

Just as a nation is composed of the most diverse elements and the most dissimilar individualities, so is each individual a compound of countless smaller lives, or forces, organized and controlled, more or less, by a supreme power called Will.

If Karma is action and is a natural law, it must also be the way in which all those elements and groups of elements express themselves. It must be cause and effect, and it must be the active principle in the organization of all life. All living things — being themselves individually and collectively expressions of inherent forces or qualities,— are subject to the law of Karma, for that law is the cause of their existence; their existence is Karma.

If therefore we wish to understand the action of this law, we must be

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prepared to find it almost impossible to disentangle the threads of individual Karma from the complex web of destiny woven by any group or aggregation of beings collectively. It is evident that there is no such thing as separate existence for individuals, except on the plane of imagination, where egoism deludes itself with the dream of separateness.

No law of nature can be fully understood if treated separately. Take for instance the law of gravity, by which term I mean now the mode of attraction that is known as gravity, and not merely any formula invented to describe it. If we say that the law of gravity is drawing all material things down towards the earth, and if we state this tendency as a rigid independent law, then we look up and see the roof above us apparently defying this rule; are we to deny the truth of the law, or shall we recognise the interaction of numerous other laws, by the use of which man contrives to hold up the action of the law of gravity for a while, not violating it at all, but merely suspending the results of its ceaseless action, counterbalancing its tendency by other natural laws, such as the law of adhesion, tenacity, strain, tension, and so forth, that have to be taken into account in building the simplest form of edifice?

When the building is completed it stands by virtue of natural law, even when it may seem to be built in defiance of the law of gravity. Gravity does not cease to act though its action may be apparently suspended for a while. And when at last the building falls, the law of gravity is not guilty of caprice, nor has it suddenly been invoked to explain a strange phenomenon. We know that it was acting all the time invisibly, until it could overcome the resistance or the tenacity of the materials employed in the construction.

The art of construction demands the recognition of a number of other laws which may be used to establish a temporary balance; but no law of nature can be really inactive, and such a universal law is the law of Karma.

It is evident that the law of gravity as we understand it is limited to that plane of material existence in which all things have weight. It does not operate, for instance, on the thought-plane. One may build a 'castle in the air' that is not subject to the law of gravitation as known in the world of matter, and I presume there must similarly be planes of existence on which the law of Karma, as we know it, does not operate. Since I have defined a law of nature as the mode of operation of forces inherent in nature, it will be safe to assume that on every conceivable plane of nature there must be laws appropriate to the conditions in which they operate. In that sense we may suppose that it is possible for the inner man, the true self, to rise above the plane on which the law of Karma operates, but only to come under the influence of the more spiritual

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laws of that more ethereal condition. Just as in imagination we may construct fairy-castles that defy the law of gravity; but we must obey the laws of imagination, whatever they may be, and we cannot give the same kind of stability or tangibility to our 'castle in the air' as we might look for in a material edifice. To each state of matter or mind there must be appropriate laws, since laws of nature are inherent in nature.

When one thinks along these lines of Karma, one must hesitate to indorse the crude dogmatic statements that are to be found in the teachings of exoteric schools of theology or philosophy.

To say that everything that happens to a man is the result of that man's individual act or thought is to talk nonsense. To say that what happens to him is his Karma is an entirely different proposition. To find just what degree of responsibility lies upon any individual would require superhuman skill in unraveling the tangled web of influences, tendencies, conflicting wills and desires of other people, in their separate or collective bearing upon the person in question.

To decide the degree of a person's legal responsibilities is difficult; but to fix the limits of moral responsibility must be beyond the power of any ordinary intelligence, because it is beyond the scope of any ordinary intelligence to say where a person's individuality can be said to be free from the influence of other minds, of social customs, and racial conditions; in all of which he or she must have their share, but only a share. The fate of a nation affects every person in that nation: the Karma of the nation is shared by all the members of that nation as well as by other nations and other individuals; and who shall say where the responsibility for particular deeds must lie, when all lives are so linked together and all thoughts are common property?

Considerations of this kind should keep us from deciding offhand that those who are unfortunate at any particular moment must have sinned in just this or that manner in former lives. Let us remember that we too share in the responsibility for the conditions that brought about the misfortune, and that our personal share may be coming to us in due course.

It is constantly objected that the law of Karma kills pity and makes compassion of no effect. To which I would reply that if anybody has such a conception of the law of Karma he must have got hold of an exoteric misrepresentation of that which is the law of laws, compassion absolute. For Karma is not the vengeance of a god, nor his favor; nor is it simply the result of past causes. Cause and effect are inseparable in essence, though appearing separate in time. Karma is not merely individual, it is universal.

If a kind act done in past lives can affect the doer in a later life, surely

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that would be justification for belief in the efficacy of kind deeds. If souls are drawn to rebirth in this or that condition by their own fitness for that experience, surely that would suggest that good or bad conditions can be created now. If we are responsible for lack of compassion in past lives, how can we escape responsibility of the same kind now? If present conditions were prepared in the past, then the future is being prepared now. The kind of responsibility that draws a person into good or bad company at birth may be an educational consideration that renders such experience most advantageous, though it may seem most undesirable. In any case to be able to judge of such matters one would have to be able to look into the future as well as into the present and the past.

As is the seed, so is the harvest. But we must beware of calling the harvest bad because it may not be to our taste. Compassion may urge a wise guardian to discipline a child, and the child may suffer bitterly when its self-indulgent habits are corrected; but who would call such suffering bad Karma? And if a wealthy person loses the means to gratify each passion or desire as soon as felt, who would look upon the change as a punishment, when it is most like a reward for past virtuous deeds, or high aspirations that were being shifted by luxury?

I think a wise man would hesitate to call any condition good or bad Karma, seeing the many kinds of opportunities necessary for the experience that alone can bring knowledge. To a strong soul the hardest conditions are but opportunities for gaining the power necessary to help on the evolution of humanity.

The soul that lives to some good purpose accepts the conditions into which it may be drawn as results of past causes, and so learns how to fashion more desirable conditions for the future. But if conditions are judged as to their desirability by standards of personal advantage, then there will be a narrowing of the outlook, an accentuation of self-interest, that must tend to separateness or selfishness, which is the sin of sins; for it is the negation of spiritual unity, on which rests the ideal of universal brotherhood which is the very foundation of compassion.

Karma is compassion, I believe. But compassion is not a personal emotion. It is the recognition of union with all that breathes, it is the root of human brotherhood; stronger than pity, which may waste itself in sentimentality; wider than charity; it knows no bounds to human sympathy. It is community of feeling, which can only be attained by awakening in the heart the knowledge of the inherent divinity of man.

When that internal divine essence is awake and active, then a man knows that the joys and sorrows of mankind, its virtues and its vices, are all his own, he being inseparable from the humanity of which he is a part.

In the esoteric teachings, that have been given out openly from time

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to time, we learn that the highest specimens of compassionate humanity are those who, having attained to such knowledge as would enable them to renounce the bonds of common human life and pass into a state of bliss, yet remain voluntarily bound to the service of their less advanced brothers, recognising the compelling bond of universal brotherhood, and rejoicing in the service which is inspired by the law of laws, compassion. Those same teachings show that the man who seeks self-advancement by renouncing all ties that bind him to humanity, is sinning against his own divinity and seeking spiritual death.

So the man who closes his heart to human suffering, declaring that such misery is the proper lot of those to whom it falls, is shutting the door of spiritual progress on his own soul, and is entering on the path of separation or mere selfishness, leading to annihilation. But the man who recognises the working of the Karmic law in bringing misery to man as the natural fruit of wrong action, will help the ignorant to understand the law, and so to live in harmony with Nature as to avoid the discord, which is misery.

When a child suffers from eating candy, the wise teacher will make the cause of the suffering clear to the child's mind, at the same time treating the sufferer medically to relieve the pain. It does not take long for a child to learn that 'results follow causes as the furrow follows the plow.' Human beings have mostly learned these elementary lessons so often in past lives that now they need only to be reminded of their past experiences in order to see the folly of some, at least, of their mistakes.

So education is really a process of drawing out the knowledge that is latent or that lies forgotten in the soul, rather than an attempt to inject instruction or to burden the mind with memorized information. And true education is more a process of awakening the soul than of stamping rules and formulas upon the mind.

Before we can study the real meaning of the law of Karma, it may be necessary to learn that results follow causes, even when the causes are unseen or are forgotten, or when the results seem to come suddenly upon us unprovoked by any action of our own. At this stage of elementary education the great law of Karma may be presented in the crude and simple statement that 'effects follow causes as the furrow follows the plow.' The attempt to put a deep truth into simple language often results in an apparently false statement. Indeed this is almost unavoidable; and therefore a truth has to be repeated in many ways before all its aspects have been presented.

The essential thing is to learn that cause and effect, however far apart they may appear, are inseparable in fact. It is also important to understand that an act has consequences for the doer as well as for the

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object. The doing of an injury affects the doer ultimately perhaps more than the immediate sufferer from the deed. We must beware of killing the living truth by a too rigid insistence on a formula which at best can be but a partial statement of a very complex and far-reaching verity.

To confuse the law of Karma with fatalism shows a misunderstanding of both; for the law of Karma implies moral causation, whereas fatalism infers a creator of fate who foreordains all that can happen in the universe over which he presides. In such a universe there can be no moral causation and no moral responsibility, since all is foreordained. In such a world there can be neither virtue nor vice, no sin, and consequently no punishment and no forgiveness, no possible need for thought or effort, since all is provided for. Such a scheme is obviously absurd, and those who profess to hold such views have to take refuge in a most illogical theory of delegated authority, which enables man to interfere with the foreordained scheme of things for the amusement (presumably) of Fate, which cannot be in any way altered or interfered with, if foreordained, and which readjusts an impossible disturbance by simply maintaining the status quo, leaving man the victim of a strange delusion put upon him by his creator, for the glory of the designer of the universe. Thus man insults his own intelligence and makes the deity appear ridiculous.

But there are fatalists who claim the law of Karma as a justification for their theory. They dispense with a deity, and make man the creator of his own destiny, each man free and independent in the creation of causes, and yet absolutely bound by the results of those causes. This means that causes were generated in the past and that the consequences will come in the future. But the past was once the future of a more remote past, and the deeds done then were fixed by what went before, and to find a past that had nothing behind it is beyond the power of the brain-mind, bound as it is by time, with its past and its future, and with that strange paradox, the present moment, which is future till it is past, and which yet is the only time in which acts can be performed. We cannot act in the past: that is gone. We cannot act in the future, for it is out of reach: we can act now only. There is no other time for action. And if man can create causes, the only time when he can do so is in the present, which these fatalists declare to be the product of the past. How then can these foreordained acts be called causes voluntarily created by responsible beings? Such qualified fatalism is not reasonable nor philosophical.

Man feels and knows in himself that he is responsible for his decisions, and he may seek to shift this responsibility on to other shoulders; but he cannot get rid entirely of his own individuality by any system of philosophy or theology; for it is he himself who has to accept or reject the

THE LAW OF KARMA

system, and he has to make the decision for himself no matter how negative and weak-minded he may be. The sense of responsibility is just what distinguishes human beings from the elemental creatures of the subhuman kingdoms; and there are not many sane men or women who lack some sense of individual power to choose and to decide for themselves.

So I am inclined to look doubtfully upon any profession of faith in fatalism. It savors too much of a device to escape blame and the burden of responsibility. It looks like an 'exit in case of emergency' for people who have not the courage to accept the consequences of their own acts.

Fatalism may justly be called unethical, and even unmoral, but these terms do not apply to Karma; for the basis of Karmic law is spiritual unity underlying material diversity. It is because of the solidarity of the human family that the welfare of one is the welfare of all, and that the acts, words, and thoughts of each individual can and must affect others in an immeasurable degree. It is because self-isolation is practically moral suicide that there is no escape from Karma.

Karma is moral and ethical responsibility. It is founded on the unity of the universe and the inseparable relation of all parts to the central consciousness which expresses itself in them or through them.

That is what we mean when we say that man is essentially divine. The Supreme Self is behind all lesser selves and can only make the divine will manifest by working through its natural agents, that is, the minds and selves of all creatures.

The Universe is a manifestation in matter of the Supreme or Divine Intelligence; and every living creature is said to be in some degree a specialized manifestation, a small model of the great Universe, gradually becoming more conscious of its nature and purpose. Further, it is said that man is the divine consciousness awaking to self-consciousness in the human animal, which form of matter has been evolving through enormous periods of time preparing itself by evolution to become self-conscious as the perfect man.

It is the presence in us of the divine self-conscious will, awaking from its long process of incubation in the human soul, that makes it possible for man to originate new causes, however feebly and imperfectly, and so to act individually as a god; that is, as an immortal, or one who does not perish when his body dies.

For it is taught that the true self of man lives on through countless lives, by reason of its power to generate causes with their effects which draw the liberated spirit back to reincarnate in a new body, to work out the task begun,—the gradual perfecting of the human soul and body, as a divinely conscious instrument, helping to mold the visible material forms of things into more perfect models of the thought divine.

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Thus man becomes a savior of the world in the completeness of his evolution and in the fullness of time. Meanwhile, from the first moment of his awakening to consciousness as man, the human being comes under the law of Karma in its human aspect, and becomes responsible to his divine self, or to the divine will, of which he is a spark; and so has power to influence others by his action, just as he shares in the influences set in motion by his fellows. His power for harmony or discord is proportioned by his comprehension of the purpose of life, and of his task in helping on or hindering the evolution of humanity.

His influence extends no doubt to all the kingdoms of nature in some degree. But who shall measure it, or say how far the influence of one affects the whole? It is enough for us to know that each of us can influence our fellows to help them rise towards self-consciousness, or to hinder them in their long evolution, and so to help or hinder the whole world in some degree; just as we all are separately influenced by the lives of others. And this power is Karma.

All power entails responsibility to the source of power, which is the true Self of humanity, the Self divine, whose rays we are; each one a sun-ray from the Central Sun of consciousness. This is the key to the understanding of many religious forms and invocations, such as the saying (in the church ritual):

"Let your light so shine before men, that they may . . . glorify your father which is in heaven!"

Or again in the Gâyatri:

"Oh thou that givest light and sustenance unto the Universe, and to ourselves! Thou, from whom all doth proceed, and to whom all must return! Unveil the face of the true Sun, now hidden by a vase of golden light, that we may know the truth and do our whole duty as we journey towards thy sacred seat!"

This call of the awakening soul, this appeal for more light, is testimony to the divine origin of man, whose long pilgrimage of evolution is accomplished by action in accordance with the law of Karma, the law of ethical causation, and of man's responsibility to his own divine Self.



"COMRADES! the battlefield is there where the long roll finds you standing. Your past acts enlisted you under just that flag. Fight it out there!"

— *William Quan Judge*



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EUCALYPTS ON A LOMALAND TERRACE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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LOOKING WEST FROM THE RÂJA-YOGA ACADEMY

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FESTIVALS AND THEIR MEANING

T. HENRY, M. A.

IN all times and places men have held festivals and reunions of various kinds; and the object has been to express the collective values of human nature, as opposed to the separate personal values. Among the several souls recognised by the ancient Egyptians as entering into the constitution of a complete man, there was a personal soul and also a soul which the man had in common with other men. We sometimes need to give this common soul an opportunity to express itself. It is important to understand the difference between the private personality of a man and that part of him which is not private but shared with men in general; and the relations existing between these two constitutes an interesting subject of study.

The development of full self-consciousness may be regarded as the aim of those vast evolutionary processes which we see going on everywhere in nature. Many philosophers have arrived at this conclusion by their own reflexions, and it is a teaching of Theosophy. So far as our experience at present extends, we find the highest existing form of self-consciousness in man; while in the animals we see a far inferior form. And so, passing down through the vegetable and mineral kingdoms, we find that whatever mind or consciousness they have is of a still less developed kind. Yet in each and all of these various kingdoms of nature the universal spirit is working, expressing itself in the various degrees, and finding in each a vehicle by which it can slowly build up for itself a means of self-realization and can progress on the upward path towards full self-consciousness. But it cannot be supposed that man himself has as yet attained to full self-consciousness; indeed we know that it is not so. In man we find very varying degrees, ranging from the simplest minds up to the most introspective and complex intellects. And further we know, well that whole ranges of our own nature lie unexplored by us, so that we are a mystery to ourselves, and lack knowledge while at the same time feeling that the power to attain knowledge resides within us.

A human race begins like a human child, in a state of simplicity; but gradually acquires greater self-consciousness. Then comes the process of civilization, and people no longer live in groups with most of their life lived in common, but draw apart as separate personalities, walled off from each other and with separate and divergent interests.

The word personality is rather vague. Personality seems to be made up of I-ness or the sense of self, and a group of mental states of which the

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chief is memory. It is like somebody living in a house. Take the case of a man suffering from amnesia: he finds himself in a strange town and has forgotten his name and past history; yet he still has the sense of self. His personality has gone to a great extent, but not entirely. Then suppose that his memory does not come back, and he goes on living in the strange town and gradually builds up a new personality. Then after years his memory suddenly returns. Now he has two different personalities. Such cases do occur.

Thus we see that people are considerably confused when they discuss immortality and whether the personality survives; for they have not clearly defined to themselves what they mean by the personality. The personality evidently consists very largely of what we have built up and put together in the course of this life; and most of it is dependent on the body. Most of it then would naturally fall apart at death; and yet the individuality, the sense of self might survive. In sleep we lose the sense of personality, because most of our faculties are dormant; but the individuality is preserved, and the same personality is reconstituted when we wake. It seems evident that rebirth will bring a new personality, with forgetfulness of the old, but the central kernel of individuality will be the same.

Personality is an instrument which each man has created for himself to use in his life. But it is not the man himself. Here is quite an important point in the Theosophical teachings. Ordinarily people mistake their mere temporal personality for themselves. They attach too great importance to it. They try to convince themselves that it will survive the grave, carrying its memories and earthly notions into a spirit-world and even communicating with those still on earth.

That there is life beyond the personality, and that this life does not mean loss of self, is what Theosophy is trying to impress upon people. But this is no novel doctrine: people have thought it and taught it in all ages. Seneca, Marcus Aurelius, and the Stoics; Socrates and Plato; Apollonius of Tyana; the Neo-Platonists; the sacred literature of India, Persia, China; and so on indefinitely. It is of course among the teachings of Christ. Practical philosophy aims to find a rational and fortunate way of life; and it values intellectual tenets in so far as they will conduce to that practical end. So men in all ages have sought to understand their own nature and the significance of their life in this world; and have all reached the conclusion that beyond our ordinary intelligence there must lie a greater intelligence, and that we can assimilate ourselves to this greater intelligence — commune with the Soul, with the God within.

Thus it can be seen that personality is not so much a definite entity as a condition of the mind and emotions, in virtue of which condition we

FESTIVALS AND THEIR MEANING

limit ourselves to a narrow circle of ideas and interests. And overcoming the personality means overcoming these limitations. The Stoics and the rest sought to achieve this freedom and to maintain an unvarying calm and equanimity amid all experiences, pleasant or painful, active or passive. Thus they expected to escape the storms of a life agitated by delusions and emotions, and to live the serene life of the undisturbed Soul. And while the doctrines of some Stoics appear to have been largely negative, there have been many teachers who have definitely taught the possibility of man's attaining a state of freedom and power and knowledge while yet in the body on earth.

This is the true path of Occultism. And of course the great snare and danger is that the word 'occultism' is often used to mean quite other things. For, just as in the early centuries of this era there were impostors and cranks who brought Stoicism into disrepute, so today there are people who make occultism to mean merely an exaltation and intensification of personality — which is just the opposite to the true meaning. We find people talking about higher powers and using the very phraseology of Theosophy and the words borrowed from H. P. Blavatsky; when it is plain that ambition and self-gratification are the mainspring of their aspirations.

So it is above all important to bear in mind that the great aim in Theosophy is to rise beyond the limitations of selfishness. The personal self is very strong, especially in people of a highly developed and complex nature; and it is always striving to obtain possession exclusively for itself, to set up its private opinion above all others, to gratify its own prejudices, and, in a word, to have its own way at all costs. This is the great enemy that has to be overcome by all who enter upon the path of knowledge and liberation. It is pictorially represented on ancient monuments by a king slaying a monster, or in legend by a valiant knight slaying a foul dragon.

And so, reverting to our original subject, let us say again that the proper spirit and real meaning of a festival is that people may come together in a spirit of solidarity, draw away for a while from their personalities, and experience the joys of an impersonal life. But there is also a mob-consciousness that may be engendered from unions of people, and this is a very different matter. It is guarded against by the ceremonies of the festival and by all the functions that are performed with the object of putting the people into the right frame of mind.

The personality is an instrument which we have built up for our own use, but is destined to become a tyrant. Hence it is necessary to learn to master it. From the state of undeveloped innocence and simplicity, man has to travel to the state of fully developed wisdom; and between the two lies this region of the emphasized personality, which brings him such keen experiences of joy and sorrow. But we find that we can never fit our per-

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sonality into the scheme of the universe, and that personal desire is a fire that cannot be quenched. And thus we are impelled to follow out the law of human evolution and find an anchorage in some part of our nature that is greater than personality. Men are joined to all men by a common root; and the mystery of attainment lies in weaning the conscious part of ourself from its attachment to personal desire, and in blending it with the immortal and impersonal essence which is common to all life.

STRAY THOUGHTS ON THE BEACH

QUINTUS REYNOLDS

WATCHING here, I get some little glimmering of an idea as to the *science* of (or in) symbology: how it is that some figure, or object, or animal, may be taken — has been, by great cycles of civilization — as representative of a whole series of objects, ideas, or principles. Thus the Egyptians mummified cats, and ‘worshipped’ that strange Pasht or Sekhet, the cat-headed goddess; but they were a very scientific people; and could some learned scribe from Thebes or Memphis take Mr. Wells’s time-machine and visit us today, no doubt he would put us down as superstitious ignoramuses, who could not even see expressed in the soft warm things that catch our mice and monopolize our easiest chairs for us, a universal principle, or an aspect of That which is behind all manifestation. As if anything here in this world could be aught but the last ripple of a wave that began in the Infinite, the last result or expression of a Kosmic Idea. . . . For them, Kosmos was well ordered upon a scheme; a sane thing run sanely, with dependable and comprehensible laws: like begetting like, cause effect, in endless concatenations and evolutions: the lotus, with its stalks, leaves, and magnificent corona *e-volving* out of the seed in which in miniature, in idea, it is all contained. But for us it is a thing we hardly dare bring the legions of reasonable thought against at all: it is a jumble, a chaos, a haphazard and senseless nothing, in the midst of whose plenary disorder and reign of chance, by some incredible paradox the ‘laws of nature’ do appear somehow,— figs of law from the thistle-stem of fortuity. We have lost some clue, or we should not be so desperately illogical.

Last night, when the winds were at riot, I could hear this monster the Sea crying from the shore,—

“I am Sekhet: I am she that miaoeth unto the moon;”

but now that the sun is looking from clear skies, and the winds are banished

STRAY THOUGHTS ON THE BEACH

from the world, it is purring along these yellow sands; you would say (and no doubt truly), pondering some comfortable thought: "butter would not melt in its mouth"; there is a gentle wistfulness in its demeanor, an air of maiden meditations fancy free. All manner of magical tidings are being lisped and brooded and turned over in its mind: news of Urashima's kingdom, of the Makaron Nesoi, of Hy Brasil and St. Brendan's Isle; and for my part I am believing it all very thoroughly, and should consider it indecent not to . . . since Sekhet herself condescends to purr it at my feet, who might so easily in a moment toss, pat, tear, and batter my body to destruction, as that other symbol of her, my neighbor's little white fairy of a cat, did the lizard I was too late to rescue the other morning.

But indeed, indeed, I should believe were there no wholesome respect for Sekhet upon my soul. The muddy garments of decay do closely hem us in from worlds upon worlds of beauty and wonder which are near to us and all about us; it is only the gross effluvia of our nagging brains that hide from us the Kingdoms of Faerie. Wherever men live, the inner atmosphere becomes foggy; the clouds that gather over our great industrial cities are but an outward visible sign of inward disgrace. We exercise not a tenth part of our being; the rest is hidden from us in the unknown, the unsuspected unexplored. What grace, what beauty and magic are there, we do not guess; but wander on through life contented or discontented with the mediocre trivialities that remain to us. But the lonely places of the world have a power in them to heal the distortion of our being,—sometimes to awaken the seer and the god that slumber within. In the secret reaches of the Sea, where ships rarely come, the inner atmosphere must often be singularly clear; there men have poured in no miasma of thought; I do not doubt that it has happened to sailors often to see islands uncharted and unchartable, which Immortal Races inhabit. Where London is, or Chicago, there may be the palaces of Faery Kings; but they are a long way, for all that, from the men that hurry along the pavements. It is among the mountains or on the sea, where the inner air is clear and vital, that one sees fairies; — for excellent good reasons, if all were known.

Watch that little fleet of wee sea-chickens that manoeuvres so delicately a yard or so out; there is a good slope to the sand here, and I guess they have a foot or more of water under them. They are tossed gently up and down, carried here and there, mostly backwards; they take it all as if absent-mindedly; they have no task set them, no business — toil not neither do they spin; their thoughts, bless you, are on higher things, beyond the porcelain-blue horizon, beyond. —Up and a sudden scutter away with them before a crumbling bluster of foam; flying low above the

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white smother, not for the sake of flight, but just fastidious lest the breasts, that a moment ago were afloat, should be wetted. From quick slant to slant their "little nimble wings" flicker; they let the broken wave die shoreward, and light down again, and are afloat, quite silent, and making no chatter of their adventure; and are tossed up and down gently, borne here and there, mostly backwards, and take it all as if absent-mindedly, showing no concern. . . . And this sea, that jokes so gaily-solemnly with the wee sea-chickens, might today or tomorrow hurl upon the world the fate of Atlantis: might so ruin Europe, overwhelm America, making nothing of churches, sciences, arts, and armaments . . . and the day after, fall to playing again with small birds as if it loved them, and to purring along the coasts of manless continents new up-heaven from the abyss.

One only means, of course, that forces great enough are maintained or stored in it. They say the water holds gold in solution; it is a kind of liquid gold itself; it would seem to be the reservoir of the planet's vitality. Hence the tremendous energies, the perpetual motion. All visible things are the effects of things invisible, jetsam on these remote ultimate shores of being; — and the waves that cast them up are commutations and permutations of the non-eternal thought of the One Eternal Thinker. We might read in the Seen the Unseen; and get glimpses of the plan upon which Deity unfolds Itself in manifestation by watching the sea, or the movements and configuration of the stars, or trees and green things growing. That which manifests through these, manifests also through our own hearts, and the rises and falls of empires and all the changes in the lives of men. We rarely trouble ourselves to imagine what great thing is covered away under that word 'Nature' that slips so cantly from our lips. It has come to mean an abstraction; the word has been so used and used without thought or imagination that now it is like a coin worn down by usage till there is no reading the superscription nor recognising whose is the image. That is the fate of words that stand for things too great for common understanding.

Theosophy has perhaps rescued the word 'Soul,' though it was a narrow squeak; and the rescuer came armed with Sanskrit substitutes, lest the task should be hopeless. 'Nature' makes the flowers grow and the waves run shoreward; we win secrets from 'Nature,' such as dynamite and wireless telephony; we gradually overcome 'Nature,' and spread the life of cities, civilization; 'Nature' is that which is outside ourselves, mostly hostile to us. But 'Stop! Look! Listen!' as the street signs say,—

"Listen! the Mighty Being is awake:"

this is She whom you shall help, working on with her, and she will show

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you the treasures that she hides from the eyes of matter and reveals only to those of spirit; that will show you the means and the way, the first gate and the second, the third, up to the very seventh. I swear she loves you; she has healing for every wound. She loves you so dearly that she will not tolerate your adversity and self-banishment from her; she makes war on you, and battles you down until you turn to her; she will have her children her heroic coadjutants, and takes her own means to turn them into heroes. And then she has healing for every wound. All her waters are like the well at Ballykeele, in which is "a cure for all ills." Her evolutionary path now is from matter up to spirit; let the children of the Spirit arm themselves and fight her way for her upwards. "You never can enjoy the world aright until the sea itself floweth in your veins. . . ."

The sea has 'nine waves,' and a cat has 'nine lives,' according to folk-wisdom and traditional lore; there is nothing very scientific, that I know of, to account for either ascription; but it is as much as to say that down from far antiquity comes a disposition to class cats and the sea among the *nine* things — using *nine* here as a classifying, not a numeral, adjective; — just as the colors of the spectrum and the notes of the scale and the principles of man are among the *seven* things. Nine is the number ever repeating itself, the cyclic number, — and so, symbolic of Time; in which, as in Space, the planet, and life, revolve. Or time, like space, is curved, a circle, — like the horizon of the sea. Time and space are the theater of manifestation: they are manifestation. They are the illusion put forth by the One Absolute Reality; which in relation to space may be said to be greater than all extension, or smaller than the atom, — since It has no relation to space or extension at all; and in relation to time, Its whole cycle or life-time (one speaks desperately crudely) may be said to be longer than eternity or less than the smallest fraction of a second, since It has no relation to time. All extension and all duration must be there gathered in one point, infolded and latent in That. In the Great Pralaya, when manifestation is not, there can be no more time, and nothing that bears any semblance thereto. "Time was not," says the Stanza, speaking of that which was before these universes came into being; and the Bible, speaking of that which shall be when they have ended: "there shall be no more Sea."

I have wondered whether that process, described in the Stanzas of Dzyan, belongs to the past only; or whether it is not a thing eternally going forward: Time emerging from No-time; Space burgeoning from No-space; now and always: and the dawn and noon and evening twilight of the Great Manvantara all concealed within that mystic mightiest thing, that Only Thing, the present moment: in which we may take our choice, to stand in consciousness upon the outermost dark rim of mani-

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fested being, a prey to the glooms and pettiness and passions that whirl there,—or near the innermost, beholding it all.

Thinking thus, I seem to approach understanding of the profundities of great Laotse's thought: who cared very little about 'God' anyway, and spoke rather of Tao, the 'Way.' This is the Simplicity which contains all complexity within itself, and the complexity which flows forth from it; it is the seed and the lotus; Unity, and all the numbers that proceed therefrom. Tao is the heart of this present moment; in it are all the races and ages of the past, and the triumphant ages and races to come. There is but one gate to the timelessness beyond time: this moment. Do you suppose that gate unopenable?

— Watch that wave: how perfect it is; and its perfection an absolute intentness. That same quality you may see at any time in trees, flowers, mountains. I read some verses the other day, in which the poet — a living poet, but I forget who — said that he did not believe stars and mountains were really calm, or sentient at all, or that trees were really trustful and courageous; yet could derive a calmness and a courage from watching them and reading those qualities into their beauty; — and then I thought of Mark Twain's dear delightful definition of faith: *Believing in what you know ain't so*; here was a man doing the converse, and disbelieving in what he knew was so. For it is as easy as any easiest thing to see the consciousness in what we have the impudence to call inanimate nature; which cannot jabber our human vocables to us perhaps — and small blame to it for that! but which can talk fast enough, and a better language, to any one who understands silence. Look at that wave coming in; how intent it is, one thought expressed in its whole being; and how final is its perfection! Can you not

“guess the immanence of Tao reflected here”?

One *thought* expressed — one *thought*? Yes; and I would call that thought *worship*, but for fear of misunderstanding; for the elements of worship are, joy, and intentness, and a sense of the Divine; and I never heard human language proclaim those elements to me so surely, with such triumphant exactitude, as that green-breasted, glittering, sliding, foam-plumed, tumbling delight does,—glory be!

And really, why should men be less than the waves of the sea?

Forever and ever those waves are at “their priest-like task of pure ablution round earth's human shore”; there is no pause or let up with them. They shift great heaps of stones, throwing them up and piling them here; and with one flow of the tide remove and disperse what they piled up with the tide before. They shift tons of sand, covering what was yesterday a rocky beach, to be scrambled over, so that today it is all

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smooth and level; one tide puts a layer of sand a yard deep over everything and the next moves it all, even that which was deep in the crevices and hollows between the rocks, and smooths out another gaunt and jagged beach with it. I could not have believed without seeing what mighty works they do. Not that there are changes every day; but when the changes come, they come suddenly rather than gradually. "It is said that every grain of sand is cast up in its turn to lie for a moment in the sunshine." . . . Do I tread now the crumbled stuff of Lemurian palaces, swallowed a thousand miles beyond the horizon ten million years ago? The dust of Lemurian Caesars and Napoleons? Matter once exhausted and impregnate with the aches and passions of man, churned, sifted, cleaned, re-soaked with life through all these myriads of millenniums by the "moving waters at their priest-like task"?

When Christianity was being built up of the *membra disjecta* of the Mysteries of Antiquity, the obscure individuals who built it selected as the mother of the Jewish *nabi* whom they chose to be its cornerstone, and therefore as the 'Divine Mother' in the system, Mary, which is *Mare*, the sea; they gave her the title '*Stella Maris*,' the 'Star of the Sea.' A corresponding figure in one of the Greek cults was Maia, the mother of Hermes; and the mother of the Buddha was like-named, Mâyâ,— which means, of course, illusion, the Great Illusion of the Manifested World: that which time and the sea symbolize, the Great Deep over which the Spirit brooded. Aphrodite, again, rose out of the foam; who is ultimately, I suppose, the great lure, desire of life, which brings us, Immortal Essences, into incarnation and holds us earthbound. I believe the scientists hold that life began in and came up out of the sea; and so it did, or does, in a way; though probably not in the way they think.

The Gods are the Thoughts of God; at the root of every evolution is an idea; the harmony or correlation of the great Primordial Ideas (the Gods) is the Way of the Universe, Tao. Our ideas are as it were the First Logos of our souls or selves; they precipitate themselves into our lives and actions, which are the Second. Thus things flow from within outward, as H. P. Blavatsky taught; and this is *e-volution*: the word means, and the truth is, not a growing from one thing or stage to another, but an out-turning, a burgeoning forth, of that which is within, of ideas in the Kosmic Mind — manifestation of the Gods. These globes we see and the personalities of their inhabitants and "all that in them is," are thus the last outward permutations of Divine Ideas. By 'Idea' is meant something remoter from this world than a thought: not a mental conception you could frame into words: something more basic; a facet of the prism which is Kosmic Mind.

Perhaps there are seven such Ideas, and the seven colors their best


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symbols. And just as these latter grade themselves and pass into innumerable shades and tints, so the Idea emanates or becomes myriads of creative concepts; and every soul and every atom is an aspect of God. "Each idea is a Theophany," said the great Irish mystic; that is, a manifestation of God. One uses the cant term 'God' for the sum, center, and circumference of existence, the root and essence behind existence; not foolishly attributing foolish personality, finitest of finite qualities, to the Infinite. In that Undivided Indivisible One nothing resembling personality, nor individuality, can be: in the white ray there is not even color. But the colors proceed from the white ray, and individuality begins in the Ideas. Any intuitional contemplation of the Gods of the ancients, in which imagination is set to do its proper work, will show them as it were the cornerstones of the Universe, the few basic ideas, connecting points, ganglia or nerve-plexuses of things; differing from each other as red from orange, orange from yellow, and so on. For the Kosmos is an architecture, not a haphazard; there is a plan, which we may come to know.

I look out upon the reflexion of an idea of God, a vast individuality; I look out upon one of the Deities; when I watch you, O beautiful and treacherous, life-giving, stealthy, terrible, kind, inexorable Sea!

THE GROUNDWORK OF EDUCATION

MAGISTER ARTIUM

F the spiritual, and not the material, is at the root of all growth and progress; if general principles are more important than special applications; then we incur grave danger if we slight the spirit and cling to the letter; if, in our concern with special applications, we lose sight of general principles.

This is the danger that attends education, whenever it tends to become too specialized, too directly concerned with immediate tangible objects.

The champions of *litterae humaniores*, the lovers of pure science or of mathematics, often protest against threatened encroachments by the advocates of utility and practicality. But they are frequently at a loss for words to support their case.

If we grasp the shadow we may lose the substance. But why do we grasp the shadow? Because we mistake it for the substance.

This last statement affords a fair definition of what is usually meant when we speak disparagingly of the materialism of the age: we mean that people are pursuing the shadow and missing the substance, mistaking the shadow for the substance. This mistake is as apt to get into our methods

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of education, and even into our ideals of education. The teaching of Latin and Greek may lose its humanity and become stilted and pedantic. From this a reaction may ensue towards science and technical instruction: in our disgust at the misapplication of a principle, we reject the principle itself. Finally, when we have lost the true feeling, we may make mechanical efforts to reconstruct it by courses in nature-study.

If all education is to minister to the development of special and technical knowledge, what are we to do with our tastes and aspirations? Can we starve them to death?

Athenian education under the constitution of Solon did not hold in view the preparation of the youth for any particular calling, but aimed so to develop and round out his character and parts as to render him fit to adapt himself with success and honor to any duty or privilege that might be accorded him. The attainment of a free and universal culture was the ideal. The mind of the youth was expanded beyond the immediate present; for the poets, who were then the teachers of the people, familiarized his imagination with the entire drama of human history, wherein the eternal life of the Soul is manifested in an endless wealth of forms, and the fundamental principles that underlie and inspire all external appearances are revealed. Thus viewing human life on the grand scale, they could see the divine law behind what at a narrower view might seem mere chance. In a word, this Attic culture saw the supreme importance of spirit and strove to endow its citizens with the undying seed rather than the perishable husk.

In this scheme of education, besides athletics and culture of the mind, we find the trinity completed by music, a branch which included not merely music in its more restricted sense, but declamation, oratory, and every species of culture that could impart the sense of harmony, rhythm, balance, moderation, and symmetry, to the faculties both mental and moral. This last respect is perhaps the one in which we are most lacking. It is precisely the one wherein the Râja-Yoga ideal of education supplies, both in principle and practice, the lack found elsewhere.

The Athenians used all three branches of education as a means of inculcating morality. Morality taught to the reason by precept alone is not sufficient and may easily thus degenerate into cant or 'sophism.' The need of a sound body is better recognised with us today than it was some generations ago; for we pay more heed to the physical disabilities of the delinquent or the insane. We feel that a large share of morality can be inculcated by due attention to physical hygiene. But what of this third branch of education — music — as a means of imparting nobility of character?

Surely it is needed, if we but consider the mistakes due to excess and

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want of the sense of proportion, both in our personal efforts to achieve excellence, and in the frequently hectic and spasmodic attempts of legislation to bestow upon us those graces wherein we are so sadly lacking. Music, rhythm, and poise are certainly cardinal principles underlying all Nature — the divinity who is the mother we imitate, as she teaches us by example. It is said that we conceive the infinite excellence under the three aspects of Goodness, Truth, and Beauty; and surely the culture of Music (in this its fullest sense) is the cult of that aspect of the Supreme described as Beauty. Without this, what can life be but ugly, unbalanced, spasmodic? Some writers in our day have recognised how much help can be won by attention to repose and poise even in physical bearing; but in general we look in vain for any sign of grace or beauty in the feverish efforts after strength and dominance which characterize our ideals both educational and political. If we followed the ancient custom of venerating high Powers as patrons of our works, to what divinity should we fittingly consecrate the destroyer and the cylinder of lethal gas?

The teaching of the ancient classics may readily degenerate under such influence, from a grateful communing with the great minds of our ancestors to a pedantic and minute study of niceties of grammar and construction; while the same hasty spirit may then urge us to destroy rather than to reform the plans of education which we have learned so to abuse.

If the spirit of harmony has too far receded from life, then the spirit of soulless formality may enter into the very study and teaching of music and art, pulling down that which ought to lift us up. Hence the vital importance of making it our first aim to eradicate the seeds of hardness and discord, so that the study of music may run in equal steps with the study of life itself. Thus music is an essential part of the Râja-Yoga education, but has its value only through its equable union with the other parts.

We would have the world recognise Beauty as a worthy member of the great Trinity. It is thus that it would banish the ugliness of canting intolerance together with its opposite extreme of profligate license from a society wherein harmony and grace alone could find a welcome home. The Isis League of Art, Music, and Drama is an important department of the work of the Universal Brotherhood and Theosophical Society; and it is designed in recognition of the importance of Beauty as an element in our life. The name signifying its dedication is that given by the Egyptians to the great Mother, the Supreme as contemplated under the aspect of bounty and charm. This department engages all our aspirations towards the realization of that Beauty which we find at the core of our human nature. Not in sound or in color alone do we seek to realize this Beauty, but in the lives and characters of the youth whom we train under its

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benign auspices. By its means we seek to bring forth from them those innate graces whose seeds are in every breast, but which seldom come to maturity; those graces which will enable their possessor to acquit himself well in any duty or privilege.

When we consider the difference between the conditions for education obtainable in the world in general and the conditions obtained in Lomaland, it is easy to understand why success has been achieved in the latter case, when it could not be achieved in the former. How can pupils, coming from a thousand homes, and bringing with them a varying atmosphere from the many conflicting currents abroad in the world, create during the hour or two when they are in school, that atmosphere of unity which is so indispensable a preliminary? In the Râja-Yoga School founded by Katherine Tingley, this is achieved by the fact that the pupils all come from one home; for their out-of-school life, while in residence, is as carefully tended as their life during classes. The conditions prevalent in Lomaland are the outcome of long and strenuous work on the part of H. P. Blavatsky, of her Successors W. Q. Judge and Katherine Tingley, and of those who have aided in forwarding her work. Hence these conditions are quite unique and unobtainable elsewhere, which is what enables the Râja-Yoga education to be conducted on lines not possible in any other school.

In considering how to reform education, people are always balked by the extreme complication of adverse conditions in the world, so that they do not know where to begin. One thing depends on another, and one cannot see which thing to reform first. But the problem is solved by the application of the Theosophical teachings to actual life, as has been done in the Universal Brotherhood and Theosophical Society, under its Leaders; so that a nucleus has been formed, which may serve as a model for future endeavor on a wider scale.

Regarding special education, we may say that *adaptability is better than adaptation*. A general education precedes special branches; and the general education is itself preceded by the training of character. The training of character is in its turn based on the truths inculcated by Theosophy, and Theosophy thus forms the groundwork of the whole.




"THEOSOPHY does not demand a severance from home and business, but a devotion of the life and energies to the good of our fellow-men. . . . So long as we live among men, the opportunity, in some form or other, is ours."

— William Quan Judge

SOME PROBLEMS

MARTHA BLAKE

NDER the Constitution of the United States, one of man's inalienable rights is the pursuit of happiness; but were the question asked in just what direction happiness lies and how it shall be reached, it is a fair presumption that the large majority of answers would claim that happiness usually lies before one and is to be reached by the realization of some one or more desired experiences.

Happiness and personal enjoyment are usually regarded as synonymous, and personal enjoyment as the gratification that results from personal possession. So it comes about that the ideal of possible happiness is so often painted as the possession of wealth, position, power, and the mentality to increase them, supplemented by good health to enjoy them.

That all these bring their modicum of satisfaction cannot be gainsaid; but is it not equally true that the satisfaction often, if not usually, falls short of anticipation, and that the esteemed height when at last attained rapidly sinks to a mole-hill in comparison with the heights of further acquisition opened to view in the new vistas revealed?

That this is so finds confirmation in the unrest and discontent so manifest among those who are deemed to be the world's fortunates, while it is an almost universal experience that the greater charm and, therefore, the greater happiness, lies in the effort and zest of acquiring, rather than in the later enjoyment of what has been acquired. In other words, it would seem that the acquisitive purpose, like every other power, grows with its exercise and begets only hunger for more rather than any enduring satisfaction with the already acquired possession.

We all, however, have at times been happy; yet when we recall the several instances, do we not find that each experience, whatever it was, usually cast something of a shadow, often taking the form of regret — regret that the pleasure was so fleeting, that it was of so infrequent occurrence, that its cost in time, effort, or money made it almost prohibitive?

Still the craving for contentment is so constant and so universal, that it seems fair to presume it is possible of attainment. It would, in fact, seem comparatively an easy thing to imagine an existence and a character of surroundings that could make only for contentment. Given, for instance, a sound physical body blessed with robust health and strength, a mature, well-balanced mentality, an abundance of means with ability and opportunity to acquire more, an honored place in the esteem of

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people, a devoted life-partner, the joy-light of little ones to make the home truly worthy of the name — given all this, and what more could one ask? But health may fail; wealth may take unto itself wings; disease or other blight may ravage the home; unjust gossip may riddle one's reputation; any one of a thousand undesired things may happen, and then where is contentment! Even should none of them occur, their very possibility will at times creep into the brain and make one shudder at the anticipation; while the certainty is always present that soon or late all these esteemed blessings will be withdrawn, and the void that then promises cannot fail of being awful in its utter emptiness.

Now it should not be inferred that the ideal of home-happiness and the nobility of character it fosters are to be decried. Far, very far from it! But the instance is cited only as evidence that enduring contentment cannot of necessity be conferred even by the most ideal environment that imagination can paint.

Without drawing further on that field of human experience which *fails*, or may fail, of yielding the desired happiness, is there a field that does not fail, that cannot fail, that leaves no regret and occasions no forebodings, and furthermore is always accessible? As an aid to finding the answer, let us first consider what makes for discontent, the direct opposite of happiness. Can it be anything else than the effect, or the anticipated effect, that any incident has or may have upon oneself? Does it not even seem a truism that discontent is solely dependent upon and only possible through the entertainment of this one thought: What is coming to me?

If, then, discontent waits so certainly upon self-seeking, would it not seem that Jesus was pointing the way to true happiness rather than merely enjoining asceticism in the instructions set forth in *Luke*, xii, 33: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth"?

A recognition of this fact solves the whole question, and how simple it becomes! Why — if I do not allow my thoughts to dwell upon myself, unhappiness in any of its many varied forms simply cannot exist.

But the problem of contentment is not fully solved by simply finding some means for temporarily forgetting self. Many a thing can take us for the time being out of ourselves, as the saying is; but when we return, as we always must, there stands at the door another side of ourselves, which always asks us what we think of the experience. Woe be to our sense of contentment, if the answer we must give bears any shade of dissatisfaction; and if the equation of personal profit or loss is at all involved, by that same measure is our enduring contentment jeopardized.

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Then does it not appear that any experience, however all-absorbing for the time being, which even ultimately can give room for any personal concern, is of necessity an experience that cannot yield a permanent contentment; or offer a road to enduring or real happiness? One recourse only can be left, and that is to the field that always lies away from self, and away from self can be nowhere else than toward others.

To live for others has never been an especially popular cause, and mainly perhaps because we feel so much for ourselves that few nerves are available to tingle with feelings of equal intensity for others.

But to carry the reasoning a step further: why is thought for self so frequently overshadowed by more or less of discontent; and why is kindly thought and effort for others so invariably free from such disturbance? Ah, there is the question indeed! How the heart grows and one's whole nature expands, how untiring becomes the body, and how the pulse throbs with life, courage, and a sense of freedom in the help or defense of others! And how the powers flag, and even the spirit grows weary, in the endless chase after personal ends! Is there a reason? Who can doubt it!

An intelligent man, who has left a pronounced mark on the Christian era, once made a very significant statement in the form of this question: "Know ye not that ye are all members of one body?" and if this dictum of Paul's be actually true, or, to put it in another way, if Brotherhood is not merely a relationship, but by being a fact in nature really merges all seeming individual interest into unity, then how logical that the centralization of purpose and effort by any one member and its devotion to himself exclusively can bring him no permanent satisfaction; and how unavoidable it is that peace of mind and all the feelings and emotions that make for happiness and contentment are only possible through full regard for all the members of the one body of humanity! Wherefore, altruism no longer poses simply as a virtue, but becomes a question of good business policy, even a practical necessity.

Some are stirred mainly through their brains, others through their hearts. But after all the brain is but a servant, while we well know that the heart is master. And when one dwells on the conditions in which humanity is today enmeshed, and by taking thought realizes how increasingly critical it is — for we well know how insidious and fatal is atrophy — it would seem that the question of personal happiness and individual contentment would fade into insignificance and utter nothingness in the involuntary leap that the heart would inspire and the mind direct to the defense and preservation of the real self, which is all humanity.

Is it possible then, that in carrying out this larger purpose, happiness might be found to be an incident, and necessarily will be so found, though

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never possible of acquisition when made the chief object of pursuit?

Some years ago Edwin Markham stirred the English-speaking world with a poem, entitled: *The Man with the Hoe*. It created a picture in everyone's mind of a poor wretch, with low and slanting forehead, stooping over the ground, wearily hoeing and hoeing and hoeing, almost without ideas, and capable only of the simplest, most elemental emotions and feelings. Too obviously he knows nothing of what we call life. Music, books, art, modern thought, science, to him all mean nothing. He simply does not live in our world.

If we talked with him and tried to tell him of the full and varied life we live, he could not understand. He could not even understand that there *is* a world beyond his own. We would only bore him by talking about it. What an impressive word-picture the poem makes, and how it stirs our pity and compassion! But is it not also suggestive of another picture that might possibly be painted, wherein would be portrayed a world as much beyond ours as our world is beyond that of 'the man with the hoe'? Perhaps we cannot quite understand how that could be, but neither can he understand how ours can be. He cannot understand that it exists at all. Even were he given assurance of the fact in such a way that he could understand the meaning we sought to convey, would he believe it?

The probable answer is already written in the history of humanity, for there have always been great thinkers and teachers, in all times and among all peoples, who have given ample testimony of the existence of a larger world in which we might live if we liked, if we would only believe their words and act upon their suggestions, a world wherein answers can be found to those old, old questions: What am I? Why am I? What is life for? Why is one man more fortunate than another? Why does life seem pleasant for some and very painful for others?

But if thought could go as far as feeling, or better still, if we would but trust more fully our deeper feelings, that so far transcend thought as at times to be almost incapable of expression, would they not by degrees *lead* us to this world of such wondrous knowledge, where we might find not only the mental satisfaction we crave, but also the spiritual wisdom, purity, and perfection, the actual existence and possibility of which are borne in upon us by the intuitional and inspirational flashes that sometimes come to us?

Every lover of good music well knows what some of these deeper feelings are, these feelings that lift one up and for which no words are possible or even necessary, these feelings that cause the heart-side of one's nature to broaden and expand, until one seems to be living in another atmosphere or world, where fleeting glimpses are obtained of some of the larger meanings of life and from which one eventually returns after the

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music has ceased with strengthened purpose for nobler ideals. When we shall learn to make our thoughts the faithful servants of these deeper feelings, why can we not look confidently forward to ultimate actual knowledge of the great mysteries of life, regarding which we now can only question?

Turning again to certain of life's problems, to those that may be considered more essentially practical, how often is the question raised why the average length of life should be only thirty-five years, when it might perhaps be a hundred! Why is suicide increasing year by year, as well as insanity and crimes of violence? Why is one person in twelve on the precipice-edge of want and starvation? Why are the armies and navies of the world so very materially larger than they ever were before in the history of our civilization? Education does not make much difference to all this, and even religion seems powerless to help. What is lacking? What fault are we committing?

After all, is not unbrotherliness the real occasion of all the ills referred to without exception; and also the cause of our inability to enter the larger diviner world where the questions we ask about life can be answered? It certainly must diminish the sum-total of life and health available for us. The health-manuals, which tell us what to eat and how to develop the muscles so as to gain health, do not mention that if two men are gravely ill, and one has cultivated a genial brotherliness towards his associates, while the other has been centered upon himself alone, it is the former who has the better chance of getting well. Yet it must be the truth. The feeling of brotherhood, constantly maintained and constantly carried into action, should then open the doors to good vitality all the time, sustaining the common health. Moreover, it must also add to the health of all those whom its kindness reaches, to their health and their happiness. Robert Ingersoll once expressed the wish that good health might be catching, but evidently failed to recognise that *it is*, when the light of brotherly feeling is back of it. So it follows that, in steadily building up good health for ourselves through brotherly feeling, the influence of our lives shines outwards everywhere.

Thought for others, even of the perfunctory kind, such as unfortunately so largely tinctures our Christmas beneficences, cannot fail to bring a general touch of geniality and happiness. There is a little real brotherhood stirring in the air. True, it may not last long; but while it does last, every one is happier and healthier. An intending suicide would hardly take his life at that season. An insane person would for the time being be less insane. There is always a lessened tendency to quarreling and to crime. Now, suppose that the Christmas atmosphere could be made to last all the year, and be several times manifolded in strength and sin-

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cerity. Would anyone find his loneliness so great as to suggest suicide? Would crime be on the increase? One might almost ask: Would any one become so feeble as to die, with the pulse of brotherhood beating so strongly in the air? Could there be any misery?

With this idea of brotherhood as a key, let us try to apply it to the greater problems of life, for instance to our careless habit of thinking and acting and speaking without much thought of the possible consequences to others. Almost every day we do some few or many unbrotherly acts, or speak unbrotherly words, and with never a thought of how these may embitter some one a little, or hurt some one a little. Nor does it seem to occur to us that, if someone is embittered, that person's character is a little changed for the worse, however little. That means that he will treat those with whom he is associated, friends and children, not quite so well. His tendency to say and do unbrotherly things has been a little increased. Thus again a little is added to the evil in the nature of a yet wider circle.

If a word or deed does not embitter, but merely hurts, he who is thus hurt in feeling has a little less life. We may not think much of wounding other people's feelings; but each time we do it, it does actually impair their vitality and weaken their hold on life. This may, for instance, be shown by a temporary cessation of digestion following some strong emotion, or in an extreme case, by an attack of fainting. We have, in fact, committed some fraction of a murder.

Carelessly doing such things as these day after day and year after year, the influence, like ripples in a pond, widens out through larger and larger circles of people — and who knows — for years and even centuries to come. What wonder, then, that the world is as it is!

Can it be doubted that Christ was teaching a profound natural law when he said: "With whatsoever measure ye mete, it shall be measured to you again," words re-echoed by Paul's declaration that "Whatsoever a man soweth that shall he also reap"! How appalling is humanity's indifference as to where and when the fruit of this vast sowing of evil, which we do so thoughtlessly from day to day, is to be reaped!

The reaping, however, sometimes comes very soon. A father is harsh and unjust to his children. The feelings of children are sensitive, their memories keen. Every one of such acts and words bites and burns its way in. *He* forgets. *They* do not and cannot. When he is old, it may be that they leave him, neglect him, or in some way show they care nothing for him. What he has sown he is reaping. His forgotten deeds and words are bearing their own proper fruit.

Nor does the process stop there. Take for a moment as true the idea that we live, not only one life on earth, but many; in fine, the idea

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of Reincarnation. We return then again and again, and sooner or later must meet with all those whose characters we have injured, whose minds we have embittered, by harsh or unjust words or deeds. We do not remember those bygone words and deeds, and so are surprised, hurt, and grieved, when those whom we meet or with whom we are associated do and say to us harsh and unjust things. Yet must it not be the exact fruit of our sowing?

And how simple is the remedy! Christ counseled returning good for evil; and if we do not, we merely make the bill so much the heavier, arranging to find ourselves in a subsequent birth (or later on in this one) face to face with people who say and do still harsher and more unjust things to us; for how could it be otherwise?

The other side of the picture also is true; for if we show compassion and brotherliness, if we do and say kindly things, we of necessity better the character and increase the life of those associated with us; and when later we are again brought into association with the people we have thus blessed — for it is said the Law does bring us into repeated association with each other, the law by which all who have ever acted for good or ill upon each other's character come together — how certain it is that the relations will be harmonious and mutually beneficent!

Is it at all difficult to credit the existence of such a law, and does it not afford a ready key to the present condition of the world? In plain language, we have sapped and poisoned each other's vitality, and this poison and loss are handed on by heredity from generation to generation. Almost every one of us, in our daily path in long-past lives, has flung harsh words and wretched deeds right and left. The sum is past weighing and measuring. Every one of them rippled out and added day by day to the total of evil. Just imagine a hive of bees, where every bee had ceased working and thinking for the whole, and taken to work for itself alone, and holding itself ready at all times upon the slightest provocation, and even with none at all, to sting any one of the rest. Is our world much different from that today? In our physical and mental and spiritual veins runs blood that has been poisoned and repointed age after age by all the stings of human venom of which mankind has proven itself so capable; and then we complain that the purpose of life is incomprehensible, one faction claiming that it has no purpose at all, and another that, if there be a purpose, it is past finding out.

Suppose one should attend a musical recital with mind and pulses throbbing with some quarrel, burning with thoughts of how to outwit another or wreak some revenge,— how much of the music would be appreciated or even heard? Or if one went in the same state of mind to examine some complicated piece of machinery, turning aside at frequent

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intervals to see that someone was not picking his pockets, or, perchance, in order if possible to pick the pockets of someone else,— what comprehension of the machine would probably be gained?

Yet it is much in this way that we examine life, its harmonies and complexities; and though we do not realize it, we actually have darkened and incapacitated our own minds by ages of quarreling and killing, each one of us, and by uncountable myriads of ill deeds and words. If, then, the riddle of life seems insoluble, whose fault can it be but our own?

How manifest it is that unbrotherliness never pays for a single moment; but instantly darkens the life of him who yields to it in thought or word or act! A ray of his happiness is at that moment blotted out; a part of his strength has left him; his mind has grown a bit more dull; his ability to appreciate truth has been in a degree impaired. But, on the other hand, every act of brotherhood strengthens the will, clears the mind, increases the hold on life and the sum of vitality, deepens the capacity for happiness, the capacity to enjoy and learn from nature, the ability to appreciate art and music, and — in a word — it simply *pays*. What strict and plain common sense Christ was talking when he advised us to return good for evil, and to love our neighbor as ourselves!

The nations as a whole are just beginning to suspect that it *might* pay to live in harmony with each other. They are beginning to catch the idea that to obtain the richness of life they must live in active benevolence and consideration for each other's good, that they *must* have peace.

The idea of brotherhood seems to be in the air, and the time may be near when it will sweep like a purifying fire over the minds of all humanity, burning out the rubbish and putrescence of ages, and bringing new capacities, new powers, new and undreamed-of possibilities of happiness and enjoyment of life. With its advent, science and every art and every mental faculty are bound to open out upon sunlit fields that have been closed since the days of the Golden Age. Pain will vanish with the departure of its cause, and we shall understand that life is the effort of the immortal soul of man, together with the souls of all below man, to move up to greater heights, and up to a grander consciousness of being.

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“EVERY pledge or promise unless built upon four pillars — absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars — is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.”— *H. P. Blavatsky*

THE SUBCONSCIOUS

H. T. EDGE, M. A.



WE hear a good deal nowadays about what is called the 'sub-conscious' part of our nature; and the new psychology has discovered that our conduct is often actuated by certain mysterious impulses that are not usually present to our minds, but which lie buried somewhere within us and are apt to crop out at times. This is what they call the 'subconscious.'

And, as usual when dealing with an unexplored region, the first theories about this subconsciousness make it too simple and do not realize that it may be a much more complex problem than supposed. It is like those great bare regions on a map, which show countries about which little or nothing is yet known. It looks as though there were nothing in them; yet later on explorers will find them full of rivers, mountains, and natural divisions.

In fact, there may be a good many different kinds of subconsciousness. The parts of our nature that usually lie hidden beyond our ordinary ken may be, and are most likely to be, not one but many. A neglect of this will of course lead to confusion.

Another thing about which we read a good deal in the writings of the new psychologists is the subject of 'suppressed' instincts and desires. And here again they overdo the matter by giving undue importance to what is merely one aspect of a complex question. While it is true that some of the ills in our nature may arise from the fact that harmless natural tendencies have been unduly suppressed, and therefore break out in unnatural forms, this is only true to a limited extent. To insist that it is always true leads to the inference that we ought to give vent to *all* our instincts, and to the false conclusion that, in doing so, we should always achieve excellence in our conduct. But it is evidently true that our nature must contain some instincts which are altogether bad and ought never to be expressed, but should be rooted out. Besides stunted and warped growths, there may be in our garden poisonous weeds. Heredity may have sown vices within us, which can never grow to harmless conduct, however much freedom they may be given.

Hence discrimination is, in this case as in others, of the highest importance. A careful examination of my own nature convinces me that both kinds of elements exist in me. There are some tendencies in me which have originated in harmless desires that have been unduly suppressed and have taken injurious forms. But I find also some tendencies

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which I must have inherited from somewhere, that are of quite a different kind and need to be weeded out. How important it is that people who have to bring up children should be able to make these distinctions and many other distinctions! For the bringing up of the young is surely a science and an art requiring as much knowledge and judgment as the running of a fruit garden or the rearing of horses and dogs.

What is needed is a much fuller and better knowledge of the intricacies of human nature than is provided by the usual sources of information or speculation.

One point that must not be overlooked is that the subconscious part of our nature is not likely to be confined to the animal instincts and propensities; though it is this side of the question that seems to interest the new psychologists most. There is a higher side to man's nature, which also lies beyond the limits of his ordinary knowledge, and from whence comes his sense of right and wrong, his promptings to compassion and unselfish noble conduct. If psychology is always harping on the animal side of our nature and ignoring this better aspect, it gets us into the way of regarding ourselves as only a higher kind of animal and teaches us to fear instead of respecting ourselves.

This higher side of our nature might perhaps be called the 'super-conscious,' if a name of the kind is required.

The practical point which emerges from this is that we possess the power of focusing our attention on various strata of our nature, and thus of determining our own conduct and promoting our own evolution. We can either dwell too much on the animal side, and thus tend to degrade ourselves; or, by recognising that we have a higher nature, we can thereby strengthen it, so that it will become a part of our daily self and grow ever more real.

Proper education and rearing of children must aim at strengthening this higher part of the nature; and the whole plan of education needs to be grounded, from the outset, on the idea that every man, every child, is an incarnate Soul, accomplishing his evolutionary purpose and enlisting the assistance of his elders and guardians. But how seldom do we find any such idea prevailing! Instead, there is vagueness, indecision, conflicting theories, and a more or less disguised pursuit of a worldly and materialistic policy of preparing the child to succeed in the struggle of competition without regard to his truer interests.

It is evidently necessary that a knowledge of these truths about human nature should become more widely diffused, more generally recognised, in order that they may acquire influence in our counsels, and in order that parents and teachers may themselves be fitted to teach those in their care.

The prevention of disease is more important than the curing; and one

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of the arguments against the use of serums and animal injections in the attempt to cure diseases is that more good would be done if the same energy were directed to the prevention of these diseases by attention to hygiene and by the removal of their causes. And so with the mind. Why give so much attention to the curing of abnormal mental or moral conditions, if such conditions can be prevented from arising at all?

The impressions of early childhood last on into later life; and in the adult person they are found hardened into fixed habits and prejudices, so deeply seated that the person cannot get behind them; just as a tree may grow crooked from a slight accidental bend in the sapling. It is by permitting selfish and animal instincts to grow unheeded and unchecked in the tender child that we form the habits of the man; and later on we may be obliged to use force where in the beginning the gentlest persuasion would have sufficed. If the 'subconscious' is so powerful a factor in our conduct, why not train it while its influence is weak?

And so children, however young, may be trained to put others before self — to pass the plate instead of reaching for it first — and what a difference will this slight change of direction at the outset make in the goal reached after distance has lengthened the divergent paths!

And right here we come upon one of the most notable manifestations of the 'subconscious' and of 'suppressed instincts.' The selfish habit having become ingrained, through the ignorance or heedlessness of the parent, it is afterwards suppressed by the love of approbation and by the fear of public opinion and the censure of others. Thus the paint is put over the dirt; and the dirt is apt to crop out. Here is the philosophy of the subconscious and the inhibited propensity.

Is it better to try and find harmless vents for dangerous instincts after they have been allowed to grow rank, than to take care that they never grow rank at all?

And then there is all that vast unexplored region of the subconscious that includes the better side of our nature. The duty of parents is not restrictive only; they have a positive duty as well — to encourage the better side of the nature. The mind being freed from undesirable occupants is free to reflect in its mirror the light from above. And if the parents and guardians have themselves learned to trust in this light and invoke its aid, they can show their children how. But how many parents are so privileged?

Hence again the great need of diffusing a knowledge of the true philosophy of human nature, so that the Higher Self may become a living reality in those who bring up and teach the rising generation.

This is indeed a day when knowledge is opening out before us, old limits are being passed, and fresh prospects opened out. Yet we find

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that a morbid direction is too often given to the inquiries. The morbid side of human nature occupies undue attention; human nature is studied by means of fantastic and often ludicrous tests. Find out how high a man can jump, divide that into the height of his stature. The quotient will give an index number; and thus men can be docketed and pigeon-holed.

Let us turn our eyes in another direction and try to discern the brighter possibilities now opening out before us. Whether we have started in remote ages from the interesting little animal that climbs trees, or from a dab of ocean mud, or from the breath of the All-Father, let us at least see where we are headed for now; and if there is a return train ready to carry back the failures towards that animal abyss whence they are supposed to have sprung, let us miss that train and take the one that leads ever upward and onward.

However much animal heredity there may be in man, owing to his having a body of the earth earthy, there is another kind of heredity which in religious allegory is symbolized as the Divine Breath. Man was originally Mind; that Mind has incarnated, has coalesced with the elements of earth. Man's problem is to make his Mind lord of his terrestrial nature. In exploring the depths of his consciousness, he has to find the power beyond the ordinary untrustworthy intelligence; for that power is the director of his destiny. And this power, 'subconscious' now, will become conscious when he can succeed in drawing it into the focus of his life.

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BY Æ (GEORGE W. RUSSELL)

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IN the ages which lie far back of our recorded history many battles between gods and demons took place as told by the Celtic Homers. The hosts of light, a divine race known as the Tuatha de Danaan, made war upon the Fomors for possession of Eire. At the last great battle of Moytura came victory for the gods. One of our later singers, Larminie, who has retold the story, has it that the demoniac nature was never really subdued. The bright Danaan and the dark Fomor no longer war in mystic worlds, but twine more subtly together in the human generations who came after, and now the battle is renewed in the souls of men. Indeed it seems that the fierce Fomor spirit is more rampant, makes itself more evident to the eyes of men, than the gentle, peaceful race who inherit the spirit be-

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queathed by the gods. It is our misfortune that the Fomorian Celt, who makes most noise, represents us before the world. He looms up variously as a drunken Paddy, a rowdy politician, a moonlighter, or a rackrenting landlord. There is a tradition current about the last which confirms my theory. It is that when the rebel angels were cast out of Paradise the good God put some of them into waste places, and some became landlords. So I am moving here on safe ground.

But, however it may be, of that other Eire behind the veil the world knows little. It is guessed only by some among ourselves. We may say one-half of Ireland is unsuspected by the other half: it is so shy of revealing itself. The tourist will never unmask it: nor will the folklorist who goes about his work in the scientific spirit of a member of the Royal Dublin Society. It is on his own telling that, bent on discovery, he panted his way up certain hills until he met a native. Our folklorist surveyed him through spectacles and went at once to business.

"Are there any myths connected with these hills, any ancient traditions, my good man?"

"Sor!"

"I mean are there any folk-tales current?"

"No, sor, I never heard tell of any."

Our folklorist went his way down the mountain-side convinced that legend and faery were things of the past. Yet these very mountains have been to some what Mount Meru was to the Indian ascetic. They have seen the bright race of the Sidhe at midnight glow like a sunrise on the dark brow in rainbow-colored hosts. They have heard the earthly silences broken by heart-capturing music. Where these mountains are and who it was that saw is of no moment. If I named the hills they would be desecrated by the curious bent equally on picnic and faeries. If I named the visionaries some people would be sure to get up a committee to investigate. It is the dark age. To the curious I would say that faery-land is the soul of earth and it lies as much about you in America as here, and friendship with your bright kinsmen in the unseen there is the surest way to friendship with them here when you pay us a visit. That the faery traditions have by no means passed away I am aware.

I was driving from the ancient city of Drogheda to New Grange, once the most famous magical and holy place in Ireland. My car-man after a little became communicative. He told me that many people still left little bowls of milk for the good people: a friend of his had seen them in their red jackets playing hurley: a woman near by had heard the faery chimes ringing clear over the deserted Druidic mound at Dowth. Then he grew apprehensive that he was telling too much and sounded me as to my own beliefs. My faeries were different from his. I believed in the

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bright immortals; he in the little elemental creatures who drape themselves with the pictures of the past, and misbehave in their heroic guise. But I sunk my differences and most positively affirmed my faith, adding a few tales to his own. "Sor," he said at last, in an awestruck tone, "is it throe they can take you away among themselves?" Still thinking of my bright immortals I expressed my downright conviction that such was the case. May the belief flourish! An old sergeant of the constabulary told me many tales. He had seen a water-spirit invoked: "Man," he said, "it do put one in a sweat to see them." He knew the spell but would not tell it. I might "do some one a hurt with it." A strain of the magical runs in the blood of the Celt and its manifestation is almost always picturesque and poetical. He has an eye to effect. Down in Kerry, a friend tells me, there lived a faery doctor whom he knew. This man was much pestered, as bigger magicians have been, by people who wanted to see something. One in particular was most persistent and the doctor gave way. He brought his neophyte into a lonely place where there was a faery rath. It was night: a wind colder than earthly began blowing: the magician suddenly flung his arms round his trembling companion, who had a vision of indescribable creatures fleeting past. Ever after, he had the second sight.

Stories like these could be endlessly multiplied. What it is these peasant seers really perceive we cannot say. They have only a simple language and a few words for all. A child wanders over the hillside while the silver blushes fade from the soft blue cheek of evening. The night drops with dew about him. The awe of the nameless also descends. And, as he stands entranced, the children of twilight begin to move softly beside him, wearing the masks of ancient queens with sweeping draperies of purple, gold and green: or stately warriors appear: or white-robed druids at their mystic rites. He relates, after, that the good people were about. But perhaps, child as he is, his eyes have looked upon some mighty mystery's re-enactment, some unveiling of the secrets of life and of death. It is a land full of enchantment.

That much of what is gathered by the folklorists misrepresents the actual vision, seems probable. The band of singers and writers in modern Ireland who directly relate their own dreams grow more mystic day by day. Another nature whispers busily in their brains. It has held its breath too long and now the faery soul of things exhales everywhere. I find a rhymers in *United Ireland* inspired because of the new light in his country:—

"Once more the thrilling song, *the magic art*,
Fill with delight."

The week before I was carried into wonderland by another poet who

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describes a Sunset City, a flame-built dun of the gods high over Slieve Cullen. He was perhaps unaware of the ancient tradition which declares that below this mountain Creidené, the Smith of the Tuatha de Danaan, worked. What was his toil? Another of these Smiths, Culain, the foster-father of the hero Cuculain, had his forge in the recesses of Sleive Fuad. A third had his smithy at Loch Len, now Killarney, where he worked "surrounded by a rainbow and fiery dews." Were not these Smiths the same as the mighty Kabiri, most mysterious of deities, fire-gods from whose bright furnaces shot the glow, the sparks which enkindled nations? In ancient Eire their homes lay below the roots of the mountains. Will they, awakening from their cyclic reverie, renew their labors as of old? Last year, to one who, lying on the mound at Ros-na-ree, dreamed in the sunlight, there came an awakening presence, a figure of opalescent radiance who bent over crying, "Can you not see me? Can you not hear me? I come from the Land of Immortal Youth!" This world of Tir-na-nogue, the heaven of the ancient Celt, lay all about them. It lies about us still. Ah, dear land, where the divine ever glimmers brotherly upon us, where the heavens droop nearer in tenderness, and the stones of the field seem more at league with us; what bountiful gifts of wisdom, beauty, and peace dost thou not hold for the world in thy teeming, expanding bosom, O, Eire! There is no death in the silence of thy immovable hills, for in their star-hearts abide in composed calm the guardians of the paths through which men must go seeking for the immortal waters. Yes, they live, these hills.

A little while ago a quite ordinary man, a careless, drinking, unthinking sort of fellow, strayed upon one of them in holiday time and awoke out of a lazy dream on the hillside crying that the "mountain was alive!" The unseen archers had pierced his heart with one of their fiery arrows. I record his testimony with delight and add thereto a vagrant tribute:—

A friendly mountain I know:
As I lie on the green slope there,
It sets my heart in a glow
And closes the door on care.

A thought I try to frame:
I was with you long ago:
My soul from your heart-light came:
Mountain, is that not so?

Take me again, dear hills:
Open the door to me
Where the magic murmur fills
The halls I do not see,

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Thy halls and caverns deep,
Where sometimes I may dare
Down the twilight stairs of sleep
To meet the kingly there.

Sometimes with flaming wings
I rise unto a throne,
And watch how the great star swings
Along the sapphire zone.

It has wings of its own for flight;
Diamond its pinions strong,
Glories of opal and white,
I watch the whole night long.

Until I needs must lay
My royal robes aside,
And toil in a world of gray,
Gray shadows by my side,

And when I ponder it o'er
Gray memories only bide:
But their fading lips tell more
Than all the world beside.

There is no country in the world whose ancient religion was more inseparably connected with the holy places, mountains, and rivers of the land than Ireland, unless perhaps it be America. We may say it was shaped by the gods. They have left their traces in the streams and lakes which sprung forth at their command. A deity presided over each: their magical tides were fraught with healing powers for they were mixed with elemental fire at their secret sources. We read of strange transformations taking place, of demigods who become rivers or are identified with mountains. After the battle of Gabra, where the Finian chivalry were overthrown, Caolte, one of the most mystic and supernatural of the warriors, stormed the hill of Assaroe and dwelt therein expelling a horde of elemental beings. He appears in after years and was supposed to have become one of the divine race of the Tuatha. He came to Mongan, a prince of Ulster three centuries later, and hailed him as an old companion: "You were with me — with Finn." Do not these strange transformations hint at some vast and grandiose beliefs about the destiny of the human soul? It may become a guardian of men, of a divine being, enthroning itself at one of those places where from the star-soul of earth the light breaks through into our shadowy sphere. Whenever I grow

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ambitious I think of Caolte at Assaroe, and long for a mountain of my own with plenty of fire to scatter about.

It may be because the land is so full of memorials of an extraordinary past, or it may be that behind the veil these things still endure, but everything seems possible here. I would feel no surprise if I saw the fiery eyes of the cyclopes wandering over the mountains. There is always a sense expectant of some unveiling about to take place, a feeling, as one wanders at evening down the lanes scented by the honeysuckle, that beings are looking in upon us out of the true home of man. While we pace on, isolated in our sad and proud musings, they seem to be saying of us, "Soon they will awaken. Soon they will come again to us"; and we pause and look around smitten through by some ancient sweetness, some memory of a life-dawn pure before passion and sin began. The feeling is no less prophetic than reminiscent, and this may account for the unquenchable hope in the future of Ireland which has survived centuries of turbulence, oppression and pain, and which exists in the general heart.

In sleep and dream, in the internal life, a light from that future is thrown upon the spirit which is cheered by it, though unable to phrase to itself the meaning of its own gladness. Perhaps these visions, to which the Celt is so liable, refer as much to the future as to the bygone, and mysteries even more beautiful than the past are yet to be unfolded. I think it is so. There are some to whom a sudden sun-luster from Tir-na-nogue revealed a hill on the western shore overlooking the Atlantic. There was a temple with many stately figures: below at the sea's edge jetted twin fountains of the golden fire of life, and far off over a glassy calm of water rose the holy city, the Hy-Brazil, in the white sunlight of an inner day.

"WHY BE VIRTUOUS?"

T. HENRY, M. A.

FROM among our press clippings the caption "Why be virtuous?" strikes our eye, and we find that it heads a brief notice of a book on the (alleged) history of morals, by a secularist — a man who does not believe in God or in the efficacy of religion. But morals is a fact, so he has to account for it somehow. He reduces it to a matter of reciprocity — the golden rule taken in the sense of expediency. 'Primitive man' discovered that it was for his own advantage to further the interests of his tribe. As civilization became more complex, this kind of interested obligation increased

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in variety, and thus evolved into elaborate systems of morals. The reviewer admits that this theory accounts quite satisfactorily for infanticide and the killing off of old people and invalids. Unnecessary infants and feeble persons would be only an encumbrance to the tribe; and the savage would discover that it was to his personal advantage to humor the tribe in this matter. But the theory fails to account for the sentiment of pity and for the many strange unpractical deeds to which it often prompts people. This would induce the primitive man to save his child and hustle his aged parent out of sight. The noblest types of virtue, thinks the reviewer, are seldom 'useful' in this sense of the word. They seem prompted rather by interest in some other life than in the present mundane life. Racial comfort and individual prudence weigh but little in the scale against these sentiments. We are endowed with restless aspiring spirits that look beyond merely mundane interests, whether our own or those of our neighbor.

The reviewer further points out that the interests served by the poet, the seer, and the saint are not those which are called 'useful' in the above narrow sense of the word; racial comfort and prosperity are not their burthen.

But there is no need to elaborate this point: we cannot account for morality on any such theory. Nor would a morality so based suffice to keep in check the instinctive selfishness of the human creature. Even accepting the savage as a type of primitive man, we find him always deeply imbued with religious belief and the supernatural. But it is now coming to be generally recognised that the savage is representative rather of the old age than the infancy of mankind. His view is retrospective: he cherishes memories of a past, and evinces neither aspiration nor power to evolve a civilization, except under the dominant influence of a civilized race.

Morality is based on man's intuitive sense of his essential divinity; it is his way of defining the laws of his higher nature. Aspiration towards a life higher than the sense-life is innate in him; he may clothe his aspirations and his intuitions in strange language and fanciful symbols; he may create systems that eventually become hide-bound, dogmatic, and tyrannous; but their origin is always in man's intuitive sense of his divinity, and it is that sense that keeps the religions alive and causes them to be continually changed and renewed.

When our religious ideas become outworn, we may be inclined petulantly to try and throw away religion altogether; but this cannot be done. We have to keep the religion and change the form. We must seek better and fitter terms in which to clothe our ideas; we must endow the spirit with a new and ampler form in place of the one it has outgrown and burst.

And we must not allow ourselves to be hampered with the dogma about

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man's alleged ascent from a condition resembling that of a savage or an idiot. We must be prepared to accept the testimony of archaeology in favor of the viewless antiquity of civilization and culture among mankind. Then, instead of trying to represent the beliefs of the savage as religion in the making, we shall see that they are more like religion in its old age.

As to the question, 'Why be virtuous?' — shall we answer it by saying, 'Because it pays'? Such an answer destroys the meaning of the word 'virtuous' altogether. The real question is, 'Why obey a law superior to our animal nature and our selfish desires?' And answers are ready enough to hand. Because, to do otherwise means our destruction. It means running counter to one half, and that the greater half, of our nature. This is one answer at all events. Another would be that we obey the higher law from a deep sense of love and enthusiasm for it. This at least avoids the cold and calculating balancing of self-interest, the weighing of advantage against disadvantage, the setting of hope against fear. It avoids the capital error of these materialistic thinkers who want to explain everything by rudimentary instinct. Man simply does not govern his conduct by a cold calculation of personal advantages and disadvantages; he is quite half a hero (or a fool, as the cynic might say.) He once in a while grows sick of his sordid calculating, and does something rash and aspiring.

The very word 'virtuous' acquires an unpleasant smack after it has long been used by a hypocritical civilization which professes high religious ideals but follows mammon. Virtue becomes enrolled among the vices; vice appears excellent by contrast, because it at least is free from hypocrisy, the greater vice. So the question, 'Why be virtuous?' suggests the answer, 'Because it brings credit and profit.' But let us recast the question and ask, 'Why do people set up a higher law and strive to obey it?' Because they recognise its actual existence and that to follow it is a condition of their life.

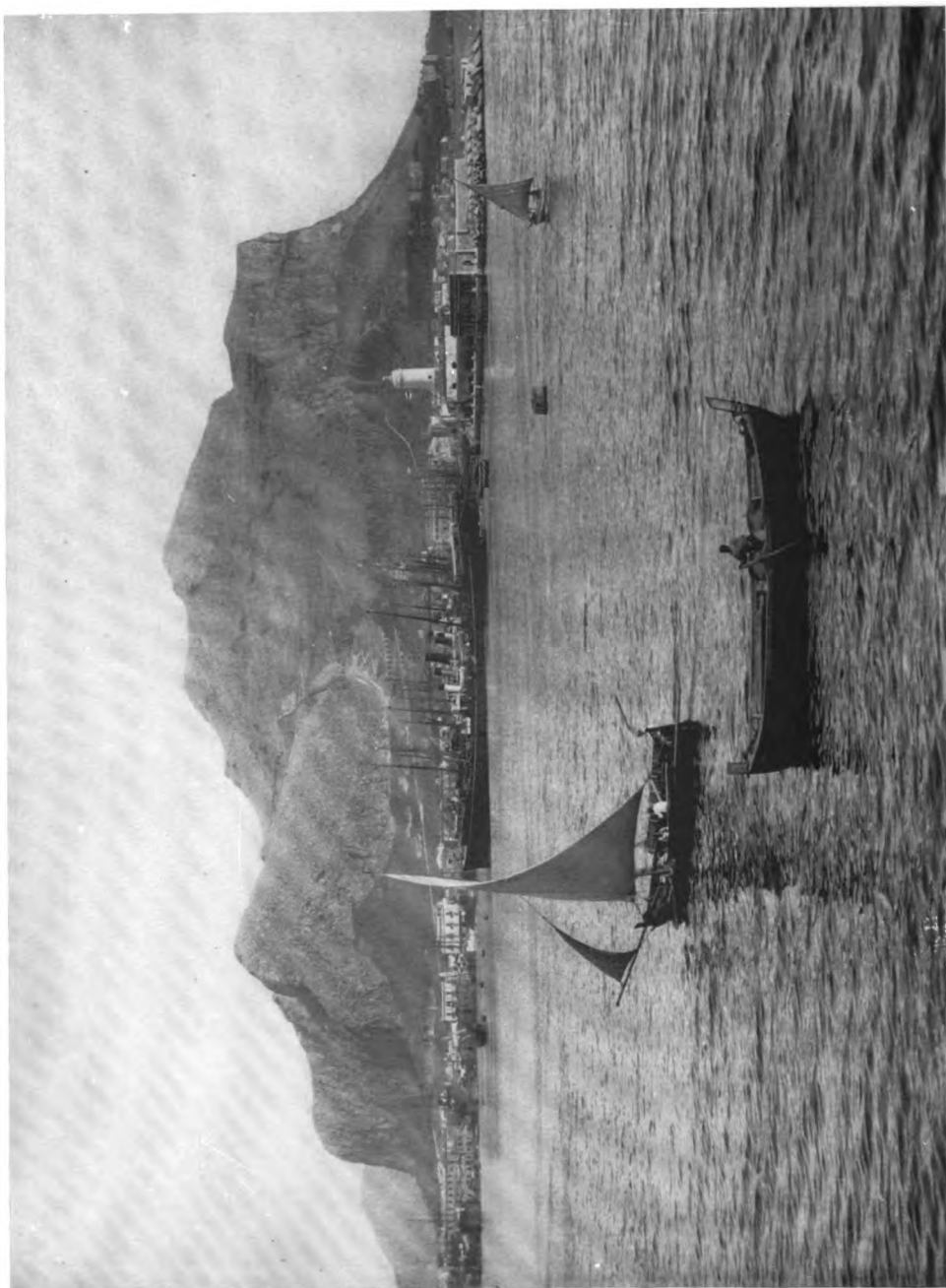
The crux of the matter is that we recognise the existence in human nature of *two* essential factors, not one only. The biological factor, so much investigated by science, will not suffice as an explanation of human character and history. Man is divine as well as animal. This vital fact has to be admitted. Religion is supposed to interpret the higher law, as our science interprets the lower. But we find that religion, outworn and needing rehabilitation, is truckling to materialistic science. Man is left by these two blind guides to find the way for himself. And after all it is man who makes both religion and science. It is the eternal divine spark in man that does everything.

What we have to do is have faith in our divinity.

A boy pulls his sister's doll to pieces and finds before him a heap of rags and sawdust. Then a doll is nothing but rags and sawdust? But we



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PANORAMA OF PALERMO, SICILY, FROM THE OBSERVATORY



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MOUNT PELLEGRINO, PALERMO, SICILY



A SICILIAN CART AT PALERMO

Lomaland Photo & Engraving Dept.



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CLOISTER (SAN GIOVANNI DEGLI EREMITI) PALERMO, SICILY

“WHY BE VIRTUOUS?”

know that there could be no doll if there were not real flesh-and-blood babies first, and real artists to copy them in sawdust and rag. The anthropologist may examine the relics of ancient races, the Egos of which have long passed on to higher steps in their evolution, and may try to rebuild humanity out of these rags and sawdust; but wiser heads know that, before culture and civilization can be evolved, the ideals thus realized must have existed before.

The attempt to derive man from the primitive savage is part of the whole plan to derive everything from the organic speck or particle. This may be interesting as an intellectual romance, but as a theory of life it is monstrous. We cannot, of course, fathom the infinite with our minds, so we must assume something as a starting-point. And what more can we do than assume the eternal existence of Thought? What other origin can we imagine for all things? Man is the Thinker. His physical existence limits him; he is greater than it. It is interesting, but comparatively unimportant, whence the physical organism was derived; the paramount question is, Whence came man the Thinker? We can only answer that our mind came from a greater mind. To find our origin and essential nature we must study the phenomena of our own consciousness.

Try to imagine a school wherein the authority and instruction of the master was replaced by a law of reciprocity and mutual interest invented and administered by the children. Such a law, one imagines, would not run that school successfully! But the master knows a better law; and, as the children are too young to administer it, he supplies his superior wisdom and administers it for them. Thus mankind everywhere has recognised that self-interest and carnal desire will not run any society or even any individual life; mankind has admitted there is a better law, and has been ever prone to accept the advice of anybody who seems capable of interpreting it.

Much of that speculation miscalled scientific stands the pyramid on its apex; derives the whole from the parts, instead of the parts from the whole; represents morality as an elaboration of instinct, when it should represent instinct as a kind of biological morality; tries to derive the ancestor from his posterity instead of the other way about; and generally views things upside down. Let us have genuine science which will interpret nature as we find it and not in accordance with mechanical formulae.



“THE giant-strides of crimes must be impeded with the strongest bands.”

— SATURNINUS, as quoted by *Grotius*

ASTRONOMICAL NOTES

C. J. RYAN



THE problems of astronomy have become so enormous and so varied that it is difficult for any but those who give all their time to this, perhaps the most noble of the physical sciences, to keep up with them. Planetary and lunar problems of great interest are still unsolved; we are quite in the dark in regard to the simplest facts concerning the physical states of most of the planets. We do not know the length of the day on Venus or Mercury, nor the angle at which they are inclined in their orbits, yet these planets are comparatively close to us.

Of late, however, there has been a general tendency to concentrate attention upon the gigantic problems which deal with the larger universe of which the solar system is only a speck lost in the infinite fields of stars and nebulae. What is the Milky Way with its innumerable stars, its dense clusters, and its characteristic kinds of nebulae, dark and light? Is it an 'Island Universe,' one of the many, which we are inclined to believe we can see at almost incredible distances in the shape of faint wisps of vapor — the spiral nebulae? Or is it merely the nearer part, with condensations, of an infinitely far-spreading universe of stars? Such profound questions have called forth greater efforts of the imagination than those required to investigate the problems of the solar system.

Living, as we do, on a rotating globe, which not only moves round the sun but is being carried along with the whole solar system at great speed through space, the attempt to distinguish and analyse, from this moving platform, the movements and real groupings of the far-distant celestial bodies is daring in the extreme. Especially so when we learn that they themselves are never still for one moment, and that we cannot possibly see them as they really are at any given time! Owing to the fact that light travels at a certain speed and not instantaneously we see the more distant stars as they were in former times. Even from the moon, our nearest neighbor, light takes more than a second to reach our eyes, and from the most distant visible nebulae Dr. Lundmark of Upsala has recently calculated that it takes the appalling time of *twenty million years!* In fact, we see the stars of to-day, not as they are or ever were as a whole, but each one as it was at a different date, more or less far off in time according to its relative distance from us. Yet, though it may take centuries of careful observation and the amassing of immense quantities of facts, it does not seem impossible that future humanity may acquire

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a fairly correct idea of the architectural design of that part of the universe within our mental grasp.

If science ever constructs sufficiently powerful telescopes or other instruments to enable us clearly to see and study the far-distant *planetary* systems — still entirely invisible to us — which we logically must conceive to exist round other suns, or if some grand development of human faculty appears by which we could bring them into close view without mechanical aid — not perhaps an impossibility for a spiritually perfected race — we should actually be able to see them in all stages of development. Some would be in the earliest, chaotic conditions; some in their prime; and some in decrepitude. Piecing these observations together, a probable representation of the general evolution of our own solar system could be built. But, till that becomes possible, imaginative thinkers will propound ingenious theories which may be expected to approach the truth by degrees as more facts are discovered.

According to Theosophical teachings, certain sages, far more advanced than the average intelligent man, have acquired actual knowledge of the origin and development of worlds, and a few hints, permitted to be given to this generation, will be found in Madame Blavatsky's principal work, *The Secret Doctrine*. She always said that her writings were intended more to provoke inquiry than completely to relieve questionings, yet a careful study of the scattered passages dealing with the Nebular Theory will provide the student with a solid foundation wherewith to test the perpetual stream of new hypotheses. The recent abandonment by science of certain theories which she condemned, and the proposal of others which are nearer to her suggestions, are of great interest to Theosophical students and are bound to attract attention to the fact that she had access to knowledge not generally available. Her books contain invaluable indications to those who study them with intelligence and who can take advantage of the hints contained in passages easily overlooked by the hasty reader.

One of the new scientific theories, lately advanced by M. Émile Belot, Vice-President of the Astronomical Society of France, will be found in the *Scientific American Magazine* for December 1920. In brief, his idea is that the birth of our solar system took place as the result of the shock of a rotating gaseous star — a 'proto-sun' of great size — with a diffused nebula. Great ring-shaped sheets of matter were thrown off which gradually condensed into planets. M. Belot argues that the behavior of the temporary stars (Novae) which appear suddenly and shine with brilliancy for a short time, justifies his theory. His outline of the history of a Nova is that a faint gaseous star or 'planetary' nebula attains in a few hours through the encounter with a cosmic cloud an intense brilliancy

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and tremendous explosive energy. The sheets of vapor produced by the nucleus, under a law of vortical motion (as illustrated by smoke-rings), expand into the successive circumferential rings which have been seen and recorded by photography. In about two years the Nova returns to its original faintness but with a change in its constitution as proved by the analysis of its light by the spectroscope. It is now a true sun in the first stage of its life-history (a star of the primitive Wolf-Rayet class) and the surrounding rings are beginning the process of condensation into planets. According to M. Belot, his theory explains the varying inclinations of the planets and the eccentricities of their orbits. He calls it the Dualistic Hypothesis of Cosmogony, because the two factors — the proto-sun and the amorphous nebula — are essential.

In the teachings of *The Secret Doctrine* the duality of the action of the creative forces and their manifestations is strongly insisted upon as a fundamental, and in that M. Belot's theory is noteworthy. He claims that it explains many points which Laplace's Nebular Hypothesis did not cover. In *The Secret Doctrine* a careful analysis of Laplace's theory is given, and while the general principle of a nebular origin of the solar system is approved, it is shown to be far from completely explained by Laplace. As the author of *The Secret Doctrine* says, the idea of Laplace (and Kant) was that all the matter which now enters into the composition of the system once spread out as a nebula of extremely small density, and by condensation gave birth to the various bodies of the system.

"This is the original nebular theory, an *incomplete* yet faithful repetition — a short chapter out of the large volume of universal *esoteric* cosmogony — of the teachings in the Secret Doctrine."— *The Secret Doctrine*, I, 597

The Secret Doctrine writer goes on to say that the actions which produced the solar system are far more complex than the simple concentration of nebular matter, and M. Belot's hypothesis of a gaseous proto-sun — a kind of glorified comet — dashing through space and charging into the quiescent nebula, the resulting 'smoke-rings' combining with the nebular substance and forming planets, is certainly an advance upon the incomplete Laplacian scheme. In regard to the 'cometary' proto-sun, which seems actually to be the condition of a temporary star before it begins its short career of brilliancy, the following remarks from *The Secret Doctrine* suggest that M. Belot may not be far from the right track:

"The assertion that all the worlds (Stars, planets, etc.) — as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles of a just deceased sidereal body — become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis.

". . . The birth of the celestial bodies in Space is compared to a crowd or multitude of 'pilgrims' at the festival of the 'Fires.' Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their

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incense sticks. After which every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A laya-center is lighted and awakened into life by the fires of another 'pilgrim,' after which the new 'center' rushes into space and becomes a comet. It is only after losing its velocity, and hence its fiery tail, that the 'Fiery Dragon' settles down into quiet and steady life as a regular respectable citizen of the sidereal family. Therefore it is said:

"Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes.

". . . And what is there so impossible that a laya center — a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up — should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe!" — *The Secret Doctrine*, I, 203-4

Unfortunately, all the theories of modern science are still limited by materialistic preconceptions; they only explain the outer appearances, the illusory aspects of matter: the inner forces, the creative intelligent powers, are ignored. Theories of light, corpuscular or undulatory, whichever may be true, leave off at the retina of the eye; those of sound, at the canals of the ear; beyond — where the real problem begins — all is mystery. In *The Secret Doctrine* it is written:

"Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind those Elements (or *within*) — a dogma with us. It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. Nature herself contradicts such a theory. . . .

"To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, of an intellectual and divine Nature. That substance must be the Soul and Spirit, the Synthesis and *Seventh Principle* of the manifested Kosmos, and, to serve as a spiritual *Upādhi* to this, there must be the sixth, its vehicle — *primordial physical matter*, so to speak, though its nature must escape forever our limited *normal* senses. It is easy for an astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics. But such a universe will always prove, with respect to its scientific human creator, a Frankenstein's monster; it will lead him into endless perplexities. The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin and final destiny of Kosmos." — I, 594

Another subject in which the materialistic bias limits the modern mind is the life-history of the sun. Looked upon merely as an intensely hot body of the kind of matter familiar to us on earth, and obeying our terrestrial laws of cooling and condensation, until lately it was supposed that within a comparatively recent period the sun had been far larger, more diffused and less dense, and hotter as a whole, and that in the not very distant future it would cool and densify into a dead, dark, frozen corpse. As for the earth,—its life-span was irrevocably bound up with the solar decline, and humanity, "a rather discreditable episode," would soon be snuffed out for ever and its place know it no more.

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There were, however, a few more intuitive persons who did not bow the knee to the great gods, Dead Matter and Blind Force, although they were well acquainted with the scientific statements upon which the gloomy outlook was based, but who dared to believe there was something science had overlooked and that the rapid-cooling theory was not in harmony with larger views of cosmic law which required a very long time for the development and experience of the human soul in physical embodiment. The newer geological and astronomical discoveries have confirmed the wisdom of students of occultism in yielding nothing to the materialistically short views of nineteenth-century science.

It is now generally accepted, from several lines of reasoning, that the sun must have been in much the same condition as now for many hundreds of millions of years and that even the earth is probably a billion or more years old. The idea that the great movements of nature are not governed by law and number, are not orderly, has arisen from the extremely small portion of the greater cycles covered by a single human life. We might as well judge of the climate of a new country by the sojourn of a week. Just as an apple cannot normally fall off the tree before it has passed through its regular period of ripening, so the sun cannot come to a natural end before the fulfilment of the great rhythm which includes spiritual as well as physical development of the inhabitants of the planets; such is the rational teaching of Theosophy.

Among the tremendous problems presented to science by the sun there is one which is attracting great attention just now. What is the source of the supply which permits it to pour forth its energies so lavishly and so unceasingly? The rapid-cooling hypothesis allowed only a short time for the sun's active life, and even that, the contraction theory, demanded that to live even a few paltry tens of millions of years a sun must be enormous in size. If our sun — quite a moderate-sized one — had not been so large, it would be difficult, according to the above hypothesis, to explain the earth's long life-period: a smaller sun would have cooled far too rapidly. It seemed unlikely that there should be other suns in the universe much smaller than ours.

But a totally unexpected discovery has lately been made which has added apparently insurmountable difficulties to the acceptance of the rapid-cooling theory. Very small and yet very brilliant suns have been found. One, in Ophiuchus, is so small as to be quite invisible to the naked eye, yet it belongs to the limited group of *nearest stars*; it is only about twenty-five million million miles away. Owing to its proximity it appears to be moving rapidly across the sky; in two centuries it will have covered a distance of about the diameter of the moon. This sun may be no larger than the planet Jupiter, for it is three thousand times less

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luminous than our sun. Another tiny sun, estimated to be only a trifle larger than the *earth*, is actually *much more brilliant per unit area* than our dazzling light-giver! "How do these minute bodies gain and preserve their tremendous energies unless some unknown source of the radiant energy of the stars is assumed?" is the highly significant question now being asked.

In order to explain the brilliancy of the stars, the explanation of 'enormously high temperature' is offered, in analogy with the increase of brightness we observe in raising metals to red and then white heat. But light without heat is not unknown, even on earth, and the light of certain nebulae is believed to arise from *cold* vapor, probably by some kind of electric action. Perhaps we have been suffering under an illusion in thinking that the sun's light is caused by an intensely high temperature. Astronomers have widely disagreed as to the temperature of the sun, but at present the majority believe it to be about six thousand degrees Centigrade. Not long ago Professor Jean Bosler of Paris proposed a somewhat revolutionary hypothesis of the sun's physical state. He suggested that its substance is in a highly electrified condition and that the corona seen during total eclipses gives a faithful image of the solar magnetic field. The importance of this new theory is that its verification would profoundly modify the popular conception of the sun as a center of high temperature. It might be moderately hot, but not nearly so hot as we have been taught to believe on the basis of superficial appearances.

Another peculiar difficulty (pointed out by Flammarion and others) in regarding the sun as exceedingly hot is that a magnetic body when heated loses its magnetism. Until lately this argument was considered finally to dispose of the possibility that the sun could be a magnetic sphere. The discovery by Professor Hale of Mount Wilson Observatory (by means of the 'Zeeman effect' on light-rays) that the sun is actually a magnet with poles near the poles of rotation turns the argument against the hot-sun theory.

It is appropriate and not unreasonable under the circumstances, to consider what the Eastern Wisdom has to say. It is definitely stated by the learned Teachers, under whose instruction H. P. Blavatsky wrote *The Secret Doctrine*, that the sun is not an incandescent or burning solid nor necessarily intensely hot, though it is of course glowing, and active with even more tremendous vital energies than modern science has suspected. Modern science, despite the analysing powers of the spectroscope and the marvelous ingenuity and skill in observation and deduction of astronomers, has not grasped the fundamental principles of the sun's being. This is partly owing to the short period during which intensive research has been pursued in Western lands, but still more to the material-

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istic attitude of mind now prevalent. Everything is looked upon from the external, mechanical standpoint; underlying possibilities are treated as being outside the domain of science; in a word, the spiritual aspect is ignored; science and religion are divorced.

According to the ancient teachings, physical appearances in nature as in man are temporary forms in which underlying spiritual forces manifest; we might almost call them Expressions of Thoughts, of the Universal Mind. Chemistry and Physics, bewildered in the presence of the mystery of the electron, will have to abandon the crude materialism of the last century. We learn that the 'elementary' atom with an electron or two knocked off becomes something else.

"The dream of the alchemists may not have been as fatuous as has appeared until recently. The concept of an absolutely stable atom must be discarded once for all, and its place is taken by this miniature solar system, as it were, consisting of a central nucleus and one or more rings of electrons. . . . Once in a while the nucleus of one of the atoms will spontaneously disintegrate and expel an alpha or a beta particle. A new element has been born. . . . If we had the power to remove two alpha particles from the atom of bismuth the dream of the alchemist would be realized. . . ."— Dr. S. Dushman, *Scientific American*, January 15, 1916.

Professor Sir. J. J. Thomson, in considering the logical outcome of the new discoveries in physics, says the practical application of the electron theory based on experimental evidence, leads directly to the conclusion "that we have a universe of energy in which matter has no necessary part." This was practically the view of Boscovich, the great Italian administrator, diplomat, and physicist, who in 1758 set forth and ably defended the position that atoms are but forces, each concentrated to a mathematical point. But science was not then prepared to listen to such apparently outrageous ideas.

We are now taught that the *number* and *arrangement* of the electrons are fundamental factors in the constitution of atoms; change these and a new kind of atom appears with different qualities — a different 'element.' But surely we cannot believe that a mere change of that kind in electrons otherwise all alike can produce such startling varieties in activity as are found, for instance in life-giving oxygen, inert nitrogen, or poisonous chlorine? The change in arrangement and number must imply that a latent force, hitherto unmanifested, has received a vehicle through which it can function on the physical plane! Is science afraid to act upon this simple but far-reaching principle because it tends towards 'Animism'? because it suggests a spiritual world of causes hidden behind the illusions of the senses?

The following quotations from *The Secret Doctrine* will give hints to those who have open minds on the subject, but the student who desires to understand the matter in more detail and to interpret the newest

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discoveries of chemistry and physics in the light of the Ancient Wisdom, will have to study carefully the chapters devoted to the criticism of scientific theories, chapters which prove that nothing but a spiritual conception of the origin and existence of the universe can explain anything.

"The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing as inorganic, or *dead* matter, in nature. Is anything *dead* or *inorganic* capable of transformation or change? Occultism asks. And is there anything under the sun which remains immutable or changeless?

". . . Occultism says that in all cases when matter *appears* inert, it is the most active. A wooden or stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto*, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spacial distance between those particles in their vibratory motion is — considered from another plane of being and perception — as great as that which separates snow flakes or drops of rain. But to physical science this will be an absurdity."— *The Secret Doctrine*, I, 507-8

Compare the quotation from Dr. S. Dushman, given above, and then note these words regarding alchemy:

"Science will be as far from the solution of its difficulties as it is now, unless it comes to some compromise with Occultism and even with Alchemy — which supposition will be regarded as an impertinence, but remains a fact, nevertheless."— I, 496

In regard to spiritual causes as opposed to blind chance:

"But, as Grove prophetically remarked, that day is fast approaching when it will be confessed that the 'forces' we know of are but the phenomenal manifestations of realities we know nothing about,— but which *were known to the ancients and — by them worshiped.*"— I, 509

Again, in respect to the Vital Principle behind manifestation: in speaking of the so-called 'willow-leaves' or 'rice-grains' on the surface of the sun, they —

are the immediate *sources of the solar light and heat*. And though the esoteric teaching does not regard these as he [Sir W. Herschel] did — namely '*organisms*' as partaking of the nature of life,' for the Solar 'Beings' will hardly place themselves within telescopic focus — yet it asserts that the whole Universe is full of such '*organisms*' conscious and active according to the proximity or distance of their planes to, or from, our plane of consciousness; and that finally the great astronomer was right in saying that 'we do know that vital action is competent to develop at once heat, light, and electricity' while speculating on those supposed '*organisms.*' For, at the risk of being laughed at by the whole world of physicists, the Occultists maintain that all the 'Forces' of the Scientists have their origin in the *Vital Principle*, the ONE LIFE, collectively of our Solar system — that '*life*' being a portion, or rather one of the *aspects* of the One Universal LIFE."— I, 591

"From *Gods to men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other."— I, 604

In carrying the principle of analogy into their philosophy, the ancients said "As above, so below," and in pursuance of it we find that there is a close similitude between the human heart, the central and indispensable organ which vitalizes the whole being, and the sun which supplies the

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solar system with its vital forces. Professor W. G. Hooper, of the Royal Astronomical Society of London, recently supported this view in his lectures. He says that "the Sun may be looked upon as the heart of the solar body, and the ether streams as the arteries and veins in that body, while the planets are the organs which are nourished and fed by the life-forces of the entire ether-system." Starting with the hypothesis, now becoming almost a truism, that ether is the primary form of matter, and that there is much in Professor Hovenden's claim that "life is due to the expansion and contraction of the elastic electrons which constitute the universal ether," Mr. Hooper says: "If this be true, then our ether streams are life-currents in space, which flow outwards from the Sun, and return to it in exactly the same way that our life-blood flows out from the heart and returns to it again. . . . There is no vacuum as suggested by Einstein. Space is a part of a living organism."

It is interesting to find the researches of a modern scientist so closely in accord with the teachings of the Ancient Wisdom. *The Secret Doctrine* says:

"*The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-center of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . .*"
(Commentary)

"It was stated elsewhere (in the *Theosophist*) that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow-leaves, mistaken by Sir W. Herschel for 'Solar inhabitants,' are the reservoirs of solar vital energy, 'the vital electricity that feeds the whole system. . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out,' and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully, the interior work.

"Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart — the same as the circulation of the blood in the human body — during the manvantaric solar period, or life; the Sun contracting as rhythmically, at every return of it, as the human heart does. Only instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

"This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases, *which is due to the contraction of the Solar HEART. . . .*"

— I, 540-541

If we think deeply over the logical consequences that follow from regarding the sun as a center of vital, conscious energies, instead of a merely dead piece of matter activated by ordinary mechanical forces, a new light breaks upon the mind, and it does not seem impossible that intelligent, spiritual forces may be centered in the glorious orb of day. This should be so, according to the principle of analogy; and why should there be any hesitation in accepting the possibility? May not the ancient poets and philosophers have been thinking of the decline and death of suns at the end of their life-cycles, when they spoke of the Twilight of the Gods?

HOW I FOUND THEOSOPHY

MARY T. VON HOLST

IN looking back over my life I see an invisible guiding hand leading me on, call this power what you will — my ruling star, Karma, the Higher Self. It was in the autumn of 1893 that I first heard of Theosophy or 'The Brotherhood of Humanity' through a little circular that came with the morning mail at breakfast, in our home at 46 Lansdown Crescent, Cheltenham, England, when our children were little tots. The effect on me of the words 'The Brotherhood of Humanity' was like the sudden illumination of a sun arisen in my soul! The brotherhood of humanity was a memory I had brought over from former lives, and since childhood I had been seeking in vain, now here, now there, for some evidence of the realization of this truth, of this divine power, in the life of mankind. That a Society was actually in existence on this earth for the purpose of forming the nucleus of a Universal Brotherhood seemed almost beyond what I dared to believe. I felt that before I could accept the assurance of this blissful fact in all its fulness, and in all its significance and magnitude, I had to know the Founder of this Society — Helena Petrovna Blavatsky. So I wrote to 19 Avenue Road, London, for the loan of her greatest work, *The Secret Doctrine*. And in that book I found her. I found one in whom I could trust. And I forthwith applied for membership in the 'Theosophical Society or Brotherhood of Humanity,' and received my diploma on the 4th of January 1894, about three months after the arrival of the circular. It was not until the following July, at the annual convention of the Theosophical Society in London, that I made the acquaintance of fellow-members.

"All our power is the storage of the past." — *W. Q. Judge*

Born in the environment of the exclusive, proud, cultured, with-a-charm-all-its-own society of England's county families, and under the influence of the 'mechanical Christianity' of the church, to have found Theosophy would have been for me an impossibility, humanly speaking, had it not been for this "storage of the past," with its insistent, imperishable, though in a sense unconscious memories. Also there is nothing in this wide world to explain the fact that the child's soul-memories and intuitions did not become in time totally obscured and obliterated amid surroundings calculated on every hand to smother and stifle them, except the truth of the *duality* of man, and that in the Higher nature where

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abide these memories inheres the divine power to control and master the lower nature. In the endeavor to read the book of life understandingly in the light of Theosophy one sees revealed the power of the immutable, invisible, spiritual life, governing and molding the outer, visible life.

“‘That which is part of our souls is eternal,’ says Thackeray; and what can be nearer to our souls than that which happens at the dawns of our lives?”— *The Secret Doctrine*, II, 424

When I was about ten years old, my father commenced to ‘prepare’ my sister and myself for our ‘confirmation’; and I had to turn my mind from Andersen’s fairy-tales, *Robinson Crusoe*, and such delightful, theosophical reading, to the study of creeds and dogmas and the Thirty-nine Articles of the Christian belief. Until then I had not thought but *lived*, dwelling, as children do, in a fairyland of wonder and joy — a part of nature; a part of the life of the morning sunbeams that streamed through the nursery windows of the old Manor-house, Holdfast, the home of my early days (within a half hour’s walk over the fields of Chambers Court, my grandfather’s estate in Worcestershire); a part of the sparkling dew-drops on the grassy lawns, a part of the green hills, the flower-carpeted woods on the banks of the Severn, and of the tall elm-trees with their heads in the blue!

I soon discovered the gulf that exists between the altruistic teachings of the Nazarene and the dogmas of a church with *personal salvation* its main objective. To this day I can recall the joy with which I read in John’s gospel (the work of a Gnostic, according to *The Secret Doctrine*) of the oneness of life, and of the indwelling ‘Holy Spirit,’ of the teaching of brotherhood, and of Nirvâna, or the return of the soul to the source from whence it came, in the Supreme: teachings that seemed to me but a reminder of familiar truths already known. Also the deep child-love in my heart, especially called forth for my father and little sister, helped reveal to me the divine spirit of infinite compassion which finds expression in this gospel, just as a drop of water on a blind man’s hand tells to him the story of the ocean.

It was at this age (about ten or eleven years old), with the arousing of the thinking principle and the reasoning faculties and the good-bye to care-free childhood days, that I first became aware of an alien, unbidden force, which was not I, entering into my being; and which it was my purpose to oust then and there and for all time, and to maintain mastery over my own mind. I was educated at home, under the ‘glass-case system,’ my father, I fancy, looking on his little girls as a blend between angels and dolls! My mother died when my sister was born, and I had little association with other children. As for us, in childhood, the *world* is ours! And in one another we had everything we wanted in the happiest com-

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panionship. I was carefully sheltered from all knowledge of life, and all knowledge of evil; I imagined, among other strange notions, that all grown people were faultless and in possession of control over their thoughts and minds; except for a vague 'criminal class' as far removed from my world, it seemed, as the inhabitants of Mars, yet for whom I, nevertheless, felt a profound sympathy and pity, perceiving no difference between my failure in the duty of self-mastery and their like failure. I spent time in fervent prayer; and so intensely one-pointed was I in my efforts, that I know of no price I would not have accepted in order to win freedom from the thralldom of this unbidden force.

MY 'MOUNT OF TRANSFIGURATION,' AS I CALL IT

One of the supremest experiences of my life came to pass at this time in about my eleventh year, the benediction of which has remained with me through life to this hour. It was Eastertide. I was alone one Sunday morning, sitting in the sunshine amid the early spring flowers and the singing of the birds, reading the Benedicite — the others had gone to church,— when I seemed to awaken, as it were, for some brief moments, to the ineffable glory of the inner, spiritual, real world, of which all the loveliness of that spring morning was but the shadow. In that blissful, sacred hour I heard some echoes of the Song of Life, and inwardly received some gleams of divine wisdom or Theosophy. And from thenceforth my soul *knew* (as expressed in *The Voice of the Silence*) that:

"Compassion is no attribute. It is the LAW of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal."

Like every one else who really lived, and thought at all, in those days before H. P. Blavatsky's message was given to the world, I had to face the problem so apparently irreconcilable with divine justice, of the awful inequality of life's opportunities: one child born in the slums without a chance, and another born with everything in its favor. I also faced the fact that humanly speaking there was no solution of the problem — for without knowledge of the law of Reincarnation and Karma, there is none. But the answer of my heart was that "Compassion being the law of laws, Alaya's Self," there must NECESSARILY *exist* a solution of the problem; although I, at length, came reluctantly to think that it would not be till the fuller, perfect life, beyond the grave, that knowledge would be gained to solve these mysteries. (How little did I then foresee what this life had in store for me!)

Tennyson summed up for me my creed in his words:

"Behold we know not anything;
I can but trust that good shall fall

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At last — far off — at last to all,
And every winter change to spring!

“But what am I?
An infant crying in the night;
An infant crying for the light,
And with no language but a cry.”

“‘No writings . . . revealed or sacred, were allowed to be so authoritative and final *as the teaching of the soul.*’”— *Isis Unveiled*, II, 593

I believe that part of this “storage of the past” was my intuitive trust in this “teaching of the soul,” which helped me to hold on and to be ready for the destined moment so many years later: the arrival of the little circular. I vividly recall a discussion on this subject that took place one evening among the grown-ups as to the final source of authority: ‘Was it the church’s voice, or was it the voice of conscience?’ I can see the scene as though it were yesterday: the drawing-room with its oriental rugs and antique carved oak furniture and overmantle in harmony with the style of the old Manor; and my father in his armchair; the crackling wood-logs in the open fireplace; and I can recall my silent longing that he should give what I knew to be the true answer to my question: which then *is* the final authority, the church or the voice of conscience? And my dejection, on *his* account, when after a pause, his answer came to the effect that the orthodox safe teaching is that the authority of the church should be considered the final authority.

BOOKS, MUSIC, AND NATURE

In books, music, and nature, I found three firm, unfailing friends. Among books I owe most to poetry, and to Carlyle, especially in his *Sartor Resartus*. Then there were the works of Goethe, Thackeray, Fichte, Baron and Baroness Bunsen, Max Müller, Schiller, Browning, Maurice, Dr. Arnold, George Eliot. Farrar’s ‘Eternal Hope,’ and Seeley’s *Ecce Homo*, also were helpful. These writers and poets, however, could not give me what I was unconsciously seeking for, *i. e.* Râja-Yoga, because they themselves had not the truth; but in them I found *fellow-seekers* of it. In the poets I found more truth than elsewhere, though here too, they being without the light of Theosophy, I had to feed on *tares* as well as wheat, and big ones too; for their exaltation and deification of sentimentality create delusion in the young mind by setting up false gods; *half-truths* requiring far more discrimination to combat than absolute falsehood does!

“Every one of us craves a belief that shall not be a formula, but life itself.”

— W. Q. JUDGE in *The Path*

HOW I FOUND THEOSOPHY

"The power of steadfastness holding the man together."— *Bhagavad-Gîtâ*, p. 126

And then at the point where written words failed, music commenced. From my earliest years music had the greatest power over me, and touched and played upon the chords of my very inmost being, thus helping in my preparation for the fateful moment: the arrival of the little circular. I have a vividly clear remembrance of the joy and ecstasy of my first little tunes on the piano! However, with a home in the country, and my people being unmusical, music as a living influence did not enter into my days until I was sixteen, when through a few lessons by a gifted teacher I gained some mastery over the technic of the piano, making possible self-expression by means of this art.

As I see the picture of the past from my present viewpoint, I was from birth destined in this incarnation again to find my place as of yore in the Theosophical Movement; but being in such dire straits — as all children are deprived of their brithright, the balancing power of Râja-Yoga — I do not myself see how I *could* have lived on to fulfil this destiny, had it not been for the steadying, 'holding together' power evoked by certain compositions of the great tone-masters, especially Beethoven, Bach, Mozart, Wagner, Schumann, Schubert; with whom, during the coming years, in the seclusion of my own room, I daily spent many, many magic hours.

Just as literature was in a great measure a means to an end, so, too, music was for me a *means to an end*, rather than an end in itself.

With the conclusion of my sixteenth year, it appears to me that every line was already laid down in the map of my life; although this fact which is so plain to me in retrospect today was of course, alas, hidden at that time; the *next* step being as much as one can see at the moment.

The next eight years or so, with the departure of our foreign governess and instructors, and my début into society, although years of luxury and enjoyment in a way, were also years of unrest, of search, a drifting between pleasure and pain, and soul-unsatisfying. A needed experience, perhaps, in order fully and absolutely to realize the emptiness of life without the knowledge of its true purpose: happiness in the service of humanity.

"THE STORAGE OF THE PAST"

"Part of the power of Karma is in the 'mysterious power' of meditation. . . . In re-assuming a body the 'mysterious power' . . . reaches out to . . . other lives. . . . Their influence cannot be calculated. It may be good or bad. . . . This law is both an angel of mercy, and a messenger of justice. . . . After many lives we meet again . . . and my former friend has a strange power to touch my inward life. . . ."

— From 'Articles on the *Bhagavad-Gîtâ*,' by W. Q. JUDGE

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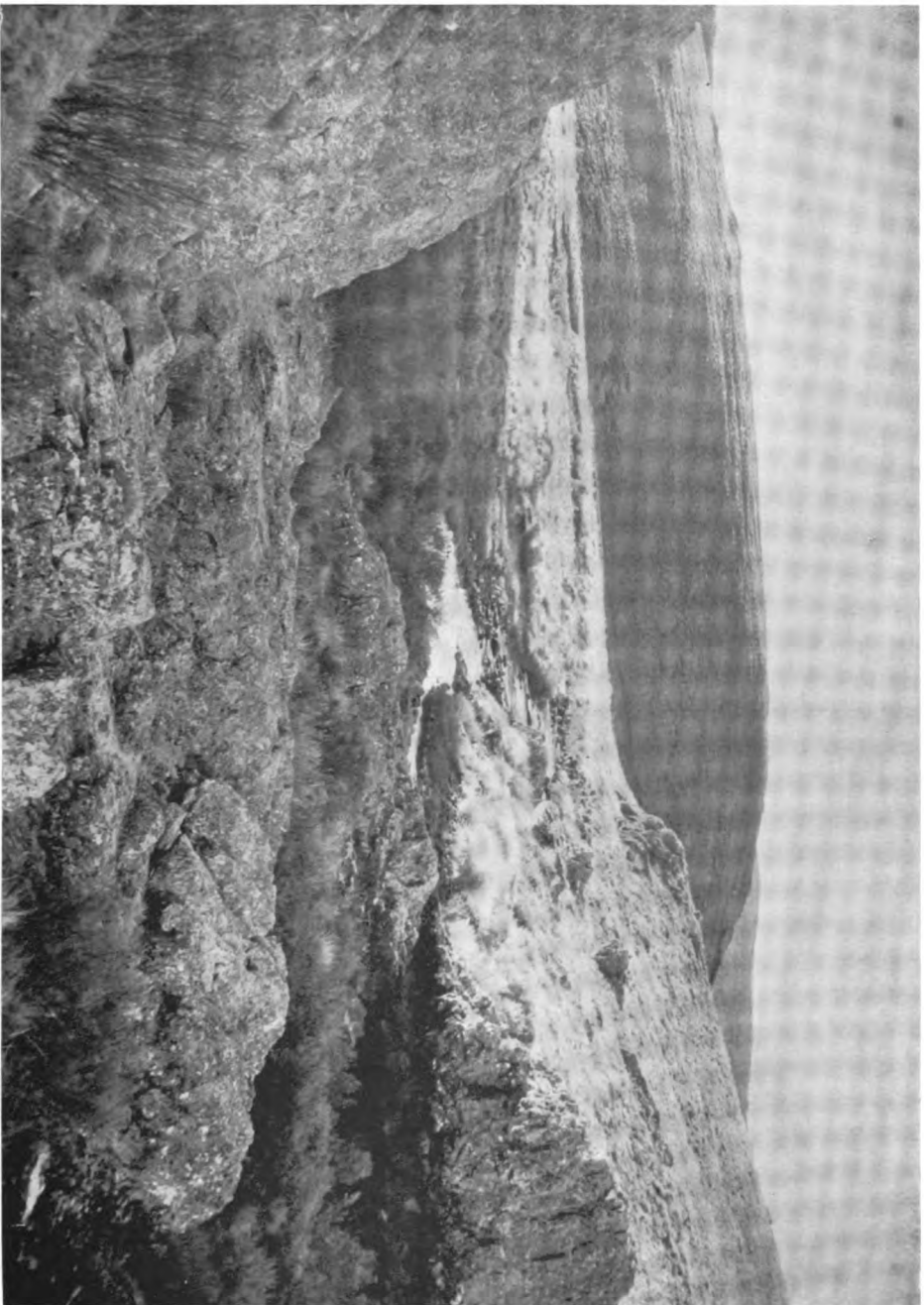
At the conclusion of these 'apprenticeship' years, I meet this friend of the 'long past' (for me, this is true, though to others it may seem a fanciful notion), and our paths inevitably unite and we henceforth as married folk journey on life's way together. Many years previously when I was little more than a child, it is this friend who had touched my life under Karmic law for a brief moment, as I have already told, and as my teacher, brought to me the gift of music, thereby, as I believe — unconsciously to himself and to me — rendering to me the service needful for the preservation of my life. It was during the next short period of fifteen years (from 1885 to 1900, when I came with my two boys to Point Loma) that in our dear home in beautiful Cheltenham, the 'Garden-Town' of England, I found Theosophy. It was surely for our beloved children's sake that the gods thus answered my soul-prayer for light and guidance. (It was for *their sake* that I came to Point Loma.)

WHERE MUSIC ENDS, NATURE STEPS IN

It was now, when my need of strength was greater than ever before owing to ever-increasing responsibilities, that I came closer to Nature in a new way, finding here a friend "nearer than breathing." W. Q. Judge says in 'Conversations on Occultism' in *The Path*, 1894, referring to the sun's powers: "Not only comes mere life through that focus, but also much more that is spiritual in its essence." And he adds: "Natural mystics, learned and ignorant, have discovered this for themselves here and there." Among the ignorant, I too made this discovery; so it was my wont, when possible, to steal a few minutes from the busy morning hours to slip out into the garden, and standing in the sun's rays, to seek within this "spiritual essence." In the sweet, magic silences of the hill-tops, too (while the children played around), there was something that spoke to the soul more potent in creative harmony than the strains of any audible music.

THE NEW WORLD

The reading of *The Secret Doctrine* in the quiet evening hours, that autumn, was a wonderful experience. With the opening of that book I seemed to enter into another world on a higher plane. And truly the Universal Brotherhood and Theosophical Society is another world! A world where we may, if we will, walk in the light, instead of groping our way in the dark. It is the Real World where we may live, blessed with the knowledge of the meaning and purpose of life — a world given to us by H. P. Blavatsky, W. Q. Judge, and our present Leader, Katherine Tingley.



'ON THE ROOF OF AUSTRALIA,' NEAR KIANDRA, IN THE SOUTHERN MOUNTAINS
OF NEW SOUTH WALES

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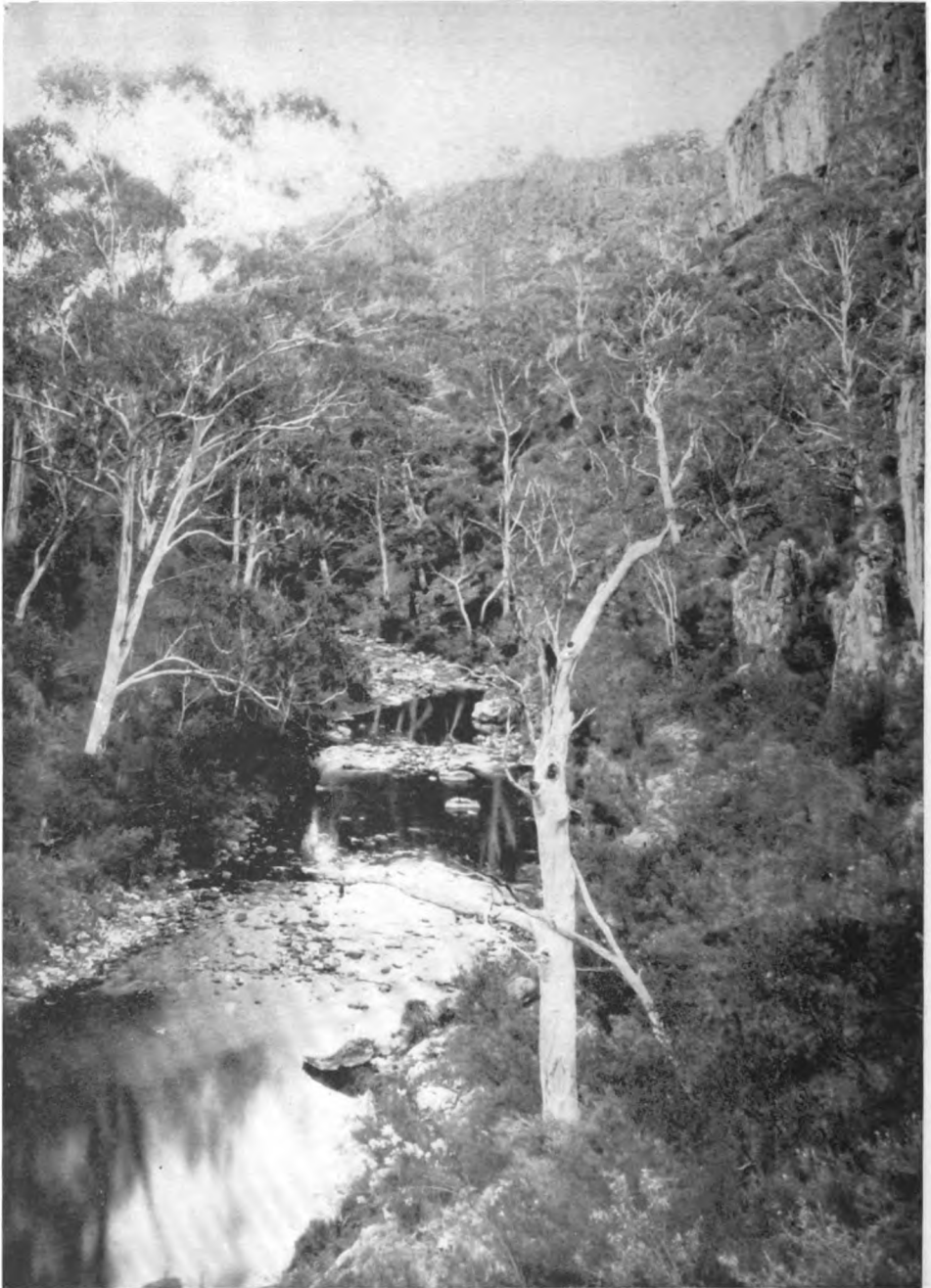
AT A TOURIST RESORT IN THE BLUE MOUNTAINS,
NEW SOUTH WALES, AUSTRALIA



Lomaland Photo & Engraving Dept.

IN A VALLEY OF THE BLUE MOUNTAINS, NEW SOUTH WALES

This is reached by the descent shown in the preceding picture.



Lomaland Photo & Engraving Dept.

A ROCKY GLEN IN THE SOUTHERN MOUNTAINS
OF NEW SOUTH WALES

MUSING IN THE NIGHT

F. M. P.

MUSING upon the mysteries of night,
Attentive to the dark with quickened sight
Within the brooding in the hush of sound,
I see the majesty which rules around.
Scanning below the purple dome's rimmed seat,
There spreads the night where light has its retreat;
The structure which the heavens rest upon,
But when the Dawn shall come it will be gone.

Above the darkened world a lighter sky,
Where worlds of stars unmoving seem to lie
Yet over circling courses speed ahead,
Through the immensity of heaven spread.
On ordered lanes across the trackless deep
They will continue when millenniums sleep.
Yet these creations are but shadows seen
Floating unreal as does a mirage screen.

With wonder I behold these pageants pass
As do the fields of green and ripened grass —
All spring to bloom and fade in passing time;
Are making way for works far more sublime.
All these are shadows drifting to their goal
Concealing the eternal rising Soul.
All these are thoughts of God which time will blot:
Are dreams of wonderment and soon forgot.

When these wide wonders in non-being slept,
The watcher then his vigil long had kept.
And timeless past the time when these shall roll
Their scrolls and fade, shall I survive, a soul,
From dreams the verities of life to bring.
Nor death's funereal bells for me shall ring.
Though now I wander musing in the night,
My place of birth and home is in the Light.

These wonders now beheld are magic dreams.
The lights they bear are but the misty gleams
Of verities from all creation's source,
From which they ever stream on spatial course —

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The Font of Life from whence creations come
And in the night appear returning home.
The source of souls enduring e'er as God,
Forever casting shadows on time's sod.

Mysterious night of mysteries below!
O magic Lights that through your pageants show;
By you my soul, awakened from its sleep,
Breaks from its bonds and sweeping through your keep
On its plumed vision bears me through the sky
Till I behold the Dawning break on High.
When musing in the night from night set free,
A soul, I go awhile myself to be.

*International Theosophical Headquarters,
Point Loma, California*

THE ELECTRON AND THE ANT

H. TRAVERS, M. A.



WRITER who is explaining his ideas about electrons suggests that it will help the reader to imagine that the electrons are a lot of living cells striving to escape from an uncomfortable environment into a comfortable one. This sets one wondering what is the difference between a living particle and a non-living one. It seems too that one's analysis of the universe must eventually conduct one to living beings actuated by desires; and the question is, where to draw the line. Are the electrons inanimate things, pushed by animate beings; or are they themselves animate? A city street, seen from a lofty airplane, would look very like a mass of electrons, with its crowds of people flowing mainly in two directions (which we could call positive and negative), with a few being shot off down side-streets. The positive electrons would be attracted towards the stock exchange, which would therefore be negative; and the negative electrons would make for the positive pole — the west-end home. I have often seen twin currents of electrons meandering along the ground; those going south with white particles attached; and those going north having no such particles. And it helped me quite a bit to imagine they were ants.

Particles in motion: that is the universe as viewed objectively. We may study the universe under this aspect as much as we please, and infer all the laws we like; thus obtaining formulae for use in applied science. But this system of relations hangs in air like an unanchored cobweb. We

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define motion in terms of the atomo-mechanical theory; and therefore it is foolish to seek therein its cause. Attraction is a useful word as long as it merely denotes an effect; but, considered as a cause, we cannot explain it mechanically, and must therefore either assume it as a principium or else go behind the atomo-mechanical theory. Attraction is the physical expression of desire; behind the material lies the mental; and the universe may be conceived as a multitude of beings comprehended in a supreme Being.

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MONTAGUE MACHELL

(Student, Theosophical University)

"Only a faith founded upon the rock of natural law can weather such a storm as the world has passed through in the Great War, but unfortunately such a faith is possible to comparatively few — the faith that the universe is radically good and beneficent, and that the evils of life grow upon the same tree with the good, and that the fruits called evil bear only a small proportion to those called good. Persons who do not read the book of nature as a whole, who do not try their faith by the records of the rocks and the everlasting stars, who are oblivious to the great law of evolution which has worked out the salvation of man and of all living things, through good and ill report, through delays and sufferings and agonies incalculable, but the issues of which have been unfailing, who do not see the natural universal order working through the fiery ordeal through which all nations during the historic period have passed, who have not learned that the calamities of men and of peoples are not the result of some offended divinity, but the ups and downs in the long hard road of human development, and that, in the nature of things, justice is meted out to all men — if not in a day, then in a year, or in a thousand years; if not to the individual, then to his family, or to his race — those who take no account of all these things soon lose their reckoning in times like ours." — JOHN BURROUGHS

"If man is to grow, if he is to become, if he is to live in the golden light of truth, and in this larger and more superb belief in the mystical Christ, he must put aside his accumulated preconceptions, prejudices, and set opinions, and ask not so much for proof of spiritual truths. He must knock at the door of his inner nature, introspect, and find in his own heart the answer to his questions. 'Man, know thyself!' say the ancients. Let man get back into the quietness of the simple life, just as Jesus and other Great Teachers taught — to seek the inner chamber and there to pray. Not by lip-prayer, not by exaltation, but rather in the spirit of humility and devotion to truth shall he find the light — the mystical Christ, the Redeemer in the truest sense, who lives in the hearts of all. Thus he will find the 'peace that passeth understanding.'" — KATHERINE TINGLEY



THE *Century Dictionary* defines 'faith' as "the assent of the mind to the truth of a proposition or statement for which there is not complete evidence." Or in a more restricted and theological sense, "spiritual perception of the invisible objects of religious veneration; a belief founded on such spiritual perceptions.

In the ordinary affairs of life faith is essential, in that no one man is

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master of all lines of knowledge and intelligence. Hence in a great many matters he must depend for his information and enlightenment upon the dictum of those who have larger knowledge of the subject under consideration. Thus, if the electrician who is wiring our house tells us that a certain wire will carry just so much current and no more, we accept his word for it because the study of electricity is his profession and he is paid to know what he is talking about on this particular subject.

It is seen, however, that this faith is not invariably implicit; for we often hear the expression 'according to so-and-so' — which phrase is generally understood to imply that we have only the word of that person for the information and do not consider his word necessarily final. Similarly we say: "The papers say that such-and-such an event occurred," thereby implying that the press is capable of a change of opinion. Moreover, when we put any faith in the statement of another it is generally because our knowledge of that person and of his general attainments and capabilities in the matter of which he is speaking are such as to warrant our acceptance of his word. In other words, we are not given to exercising blind faith in matters of daily concern.

Before proceeding further with our subject, let us inquire into the nature of faith, and let us ask ourselves with what faculty we choose between belief and unbelief.

In matters of ordinary knowledge and daily concern the faculty employed seems undoubtedly to be the brain-mind, and the rendering or withholding of credence is governed by our intellectual appreciation of the probability or improbability of the matter and by the facts of our own experience. Thus, if I am told it has been found impossible to scale Mount Everest to the summit, my informant being an experienced mountaineer, I shall have faith in the truth of that statement, because I know great efforts have been made in this direction and I should expect my informant to be well informed on the subject. If, on the other hand, some one undertook to try to convince me that no such mountain as Everest exists or ever did exist, I should certainly refuse to give him credence because while I have never been in Asia or seen the mountain itself, still I have the testimony of geographers of the entire civilized world for many generations as to the existence of such a mountain. In both of these cases my choice between belief and disbelief is based on reason. But there are matters in which reason does not dictate the choice, but something deeper.

For instance, if someone were to declare to me that man is a purely material creation whose life is governed by blind chance, his statement would not have the slightest effect or weight with me. My first impulse — and one which I should probably follow — would be to tell him that he

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himself did not believe such a thing. And the chances are that I should be correct, for despite the most vehement and oft-repeated protestations, it is only very rarely, I believe, that a man is to be found who in his heart of hearts holds so crassly materialistic a view, and the holding of it can generally be explained by some abnormal mental or physical condition in the individual. But to pursue our query — what is it that determines my disbelief in this materialistic conception of life? I do not think it can be said that reason and logic alone are responsible, for while I could adduce good reasons for my attitude, the chances are that my materialistic friend could produce just as satisfactory a train of argument for his own. May it not be that the consideration of this subject of Faith has brought us to the realization of an important fact — namely, that there are truths of the deepest significance and most vital importance to man which refuse to answer to the test of mere reason — which are incapable of *proof* on that basis? Indeed, are not some of the most sacred and profound experiences in life incapable of intellectual analysis or proof? If this is acknowledged it at once establishes another important fact: that there is a “Thus far and no further” to the realm of intellectual research in the affairs of man’s interior life.

The best reason I could give for my refusal to believe that man has a purely material origin would be that the knowledge which nature and life gave me aroused within me a strong conviction of the existence of some greater and grander source of life for man. And there is good reason to believe that there are many others who would say the same things. In this case I introduce the teachings of no specific philosophy to support the conviction because I consider that conviction itself is anterior to the philosophy which explains it rather than the outcome of the particular philosophy of life adhered to.

So far as we have gone then, we have found that man’s belief in the statements regarding the facts and phenomena of the material world are governed by his knowledge, judgment, and reason, and that in matters of moral and ethical import he is often governed by some deeper and more obscure source of judgment which he calls personal feeling, personal conviction, principle, or what not. And since every intelligent person knows that one who specializes in the study of the nature and attributes of the physical universe will be better qualified to pronounce judgment on it than the layman, we have a body of natural philosophers called scientists and a body of laws and hypotheses based on their studies and investigations which we term natural science.

But dependence upon the specialist does not rest here. For we discover upon investigation that the peoples of the western world, at any rate, have to a great extent taken the position that in moral and ethical

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questions likewise the dictum of the specialist is more to be relied upon than one's own interior convictions and principles. Hence, in the west, at least, we have a body of teachings or laws concerning the world of ethics drawn up by innumerable specialists and called religion. To be sure, the various specialists claim for their particular code a special and divine revelation; and yet with all these different religions designed to effect the same end — to instruct us in our consideration of and conduct in moral affairs — each one differs more or less radically from the others; and yet these religious teachers — like our electrician above — are paid to know what they are talking about! However, too much stress must not be laid on this little matter of disagreement, because our scientists in dealing with the laws and phenomena of the material world are far from unanimous, and, besides, change is a mode of progress.

The outcome of it all is this: the world is provided with two great sources of enlightenment, Science to explain things external to man, Religion to shed light on man's interior life and nature. The next important question is: what is the relation of these two schools to one another?

If the materialist's idea is correct and man is a purely material creation endowed merely with a more highly evolved intelligence, then surely the laws of science should be applicable and useful to the solution of the problems of human life and destiny. If on the other hand, man's interior nature differs from the material world in which he lives, then science can only have to do with the physical universe and religion govern the affairs of human life. Then there is still one other possibility. Supposing that both man and the universe are built upon a spiritual foundation and that science in its essence is spiritual just as religion is: in that case the two are complementary and should work hand in hand.

Of these three hypotheses it is the second which has been the working basis of western civilization for the last several hundred years, in accordance with which religion has postulated a soul in man and dictated to him as to the best way to 'save' it from damnation; while science has investigated and to some extent elucidated the mysteries of the material universe, on the assumption of its solely material being. This should work out all right according to theory, but for some reason or other it has not done so.

Science and religion have a way of treading on each other's toes. Western religion proclaims, as it has been proclaiming for some two thousand years, certain articles of faith which every orthodox Christian is *required* to accept. Science, following her own sweet will, continues making discoveries which lead her to conclusions antagonistic to those articles of faith which religion has been at so much pains to have accepted and believed in. The result is that every little while religion looks up to

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find science presumptuously taking the lead with new and daring assumptions which make religion look old-fashioned and out of date, whereupon religion slowly and reluctantly changes ground and tells science she knew that all along and now deems it a propitious time to give her acquiescence to the somewhat upstart assertions of friend science. In short there is a conflict between religion and science, and even if a great majority of people had not long since begun to doubt the legitimacy of religion or any outside power dictating to them as to what they should or should not believe about their own lives and destinies — in other words doing their thinking for them — the serious discrepancies which scientific research is revealing in many forms of faith would be enough to undermine the long-settled habit of believing just what they are told to believe.

Now let us return to an early point in this discussion: the point at which we found that there was a 'thus far and no further' to intellectual research into the affairs of a man's interior life. Where this intellectual faculty ceases to be of use, we found that another faculty was called into play which is deeper and surer than the former. This faculty Theosophy calls the Intuition, an instrument of the spiritual nature of man. The value we place upon orthodox religious faith turns actually on our estimation of the potency and function of this quality of intuition. For ages this faculty has been ignored or depreciated and mankind taught to depend upon some source outside of itself for strength and guidance, being taught that in its own nature it was inherently sinful. Hence faith in its orthodox significance means the acceptance of various sets of creeds relating to the nature and requirements of this outside power. If man is truly dependent upon this outside power because of an absence of a power of like nature within him, then orthodox faith is obviously the very keystone of human existence; life without it is helpless and chaotic.

What we are to pin our faith to depends entirely on those who claim to have or are ordained to have knowledge of and access to this external aid as mediators and ministers. This has been the attitude of orthodox religion in the western world for some two thousand years, as a consequence of which the interior spiritual life of humanity has been built on *faith* in some outside power and guidance. Before discussing the rightness or wrongness of this state of affairs, let us look about a little and see some of the conditions it has brought about.

It is scarcely necessary to argue, I presume, as to whether or not spiritual knowledge is superior to intellectual learning; the answer will be unanimously in the affirmative. In that case the spiritual leaders of mankind should be not only the supreme leaders, but as such should be capable of shedding light upon all other lines of knowledge, of guiding those in quest of all other forms of knowledge. This means that science — the

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science of a purely material universe, for such was the orthodox view we agreed to accept — should be guided, illuminated, and made clear to the layman by Religion. Is this the case? I think not. Again and again orthodox religion is being compelled to modify its teachings and hustle up into line with the advancing concepts and discoveries of modern science.

For science is advancing at a tremendous pace and its own discoveries are little by little compelling it to new views as to the nature of the universe.

Never before, probably, in the history of our civilization have more splendid and significant — not to say vital and urgent — demands been made upon religion than are being made today. We are looking upon a different world from that of seventy years ago. All our outlook has changed and expanded. Geological research has pushed back the age of the earth, archaeological discoveries have compelled a recognition of the vast antiquity of man, chemistry has shattered our dreams of a series of well-defined and indestructible elements and their immutability. The atom is now but a half-way house on the pathway of chemical analysis whilst the new studies in electricity, magnetism, and radioactivity have opened a page in the book of natural philosophy so marvelous and of such fundamental significance as to bring us to the verge of a revolution in scientific thought.

While the advances made along all lines of research have helped to bring about what may well be termed a crisis in scientific thought, I believe that the discoveries in connexion with radioactivity are responsible for bringing us face to face with the crisis itself. I use the term crisis for the reason that so far as I can see it is the arrival of science at a point at which before her real crowning achievements can be realized a spiritual leaven must enter into her activities. Whence should this spiritual leaven come? From religion obviously. Is orthodox religion in a position to afford the needed spiritual enlightenment? There seems little or no hope of it for the reason that religion itself is for the most part at war within itself and pretty generally at loggerheads with science. Hence the realization is forced upon thinking men and women that there is a conflict between religion and science, which means that either one or the other, or both, have missed their way and are working on false premisses.

In order better to illustrate the unmistakable opportunity which is given to religion today to give to science the key to her mighty problem I take the liberty of introducing certain quotations from modern scientists which appeared in this magazine in a series of articles by the late Professor W. A. Dunn on Radioactivity.

R. N. M'Coy of the University of Chicago, in *Journal of the Chemical Society*, March, 1909, says:

"Scientists will never forget the intense interest taken in the discovery by the Curies of

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Radium, a substance which possessed the properties of uranium and thorium augmented more than a millionfold. There were also new properties: powerful physiological effects, evolution of light and even of heat, it having been found by Curie and Laborde that the temperature of a tube of radium is always perceptibly above that of its surroundings. Here then was a most marvelous result — the continuous and seemingly undiminished production of a portion of matter, which appeared to suffer no chemical change. It even seemed as if a source of perpetual motion had been found.

"It was soon clearly established that the activity of radioactive substances was not due to the excitation of any *known* radiation. Some scientists, however, including Lord Kelvin, Becquerel, and the Curies, imagined as the source of the observed energy, an *unknown cosmic radiation* [italics ours] which was intercepted and transformed by the radioactive body."

Says Dr. Saul Dushman in the *Scientific American*:

"Considering the relationships exhibited by the different radio active elements, one realizes that the dream of the alchemists may not have been as fatuous as has appeared until recently. The concept of an absolutely stable atom must be discarded once for all, and its place is taken by this miniature solar system, as it were, consisting of a central nucleus and one or more rings of electrons. But the nucleus itself is apparently the *seat* of immense forces and in spite of its exceedingly infinitesimal dimensions, it contains both the alpha particles and electrons. [Positive and negative origins of electricity.]

"Once in a while the nucleus of one of the atoms will spontaneously disintegrate and expel an alpha or beta particle. A new element has been born. What causes these transformations? Can they be controlled? These are questions which only the future can answer. But if we had it in our power to remove two alpha particles from the atom of bismuth or any of its type, *not only would the dream of the alchemist be realized* [italics ours] but man would be in possession of such intensely powerful sources of energy that all our coal mines, water-powers, and explosives would become insignificant by comparison."

R. K. Duncan in his work *The New Knowledge* writes:

"There are certain new conceptions which, while we can hardly say they are ascertained truths, shadow themselves as such. It is in the realization of *two* of these conceptions that during the next two hundred years the great work of the world will lie.

"The *first* is the transmutability of the elements. Our reason bids us assent to its actual accomplishment, not with our aid, but in spite of it, in the case of the heavy elements. . . .

"Still another conception of the new knowledge is that of the vast stores of inter-elemental energy of which we live but on the fringe — a store of energy so great that *every breath we draw has within it* sufficient power to drive the workshops of the world. Man will tap this energy some day, somehow.

"Of course we do not know this, but we believe it. We believe it because we believe that Creation means something and means it intensely."

What does all this mean? It means that science in the ever-growing intensity of its search for light and knowledge, having gone to the heart of the material atom and discovered there more marvels than the rarest element ever revealed, will now go further. Most significant those words of Mr. Duncan: "vast stores of inter-elemental energy *of which we live but on the fringe*," for it is only a question of time before science penetrates beyond the fringe and taps that vast and marvelous sea of energy in which the entire universe floats and lives.

And who shall tell her of the meaning of it all; who shall tell her of the nature and source of the dynamic energies she has wrested from

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Nature for her own; who shall make clear to her the indissoluble relationship between the power she has harnessed in the physical world without, and the powers within the heart and mind and *will* of man? Is it FAITH — faith in a personal god who created the world for his own pleasure, who created man inherently sinful to come here and live a life of seventy or a hundred years and then leave the scene forever in exchange for everlasting idleness or everlasting torture — will this faith offer the key to these mysteries? Never, never!

It will be remembered that in an earlier part of this discussion we spoke of three possible hypotheses as to the nature of man and the universe, of which we chose the second as that most generally accepted today, namely, that man is a spiritual being, or at least a being having a spiritual soul, inhabiting a material universe. This hypothesis of course requires one set of spiritual laws to govern human life, and another set of material laws to govern the life of the universe. Having followed this conception out to its natural conclusion and application it has led us to a conflict between religion and science and has failed to give us any clue as to the meaning of it all.

Suppose now we start with the third hypothesis — that both man and the universe are of spiritual origin and governed by one great immutable spiritual law. This is the position which Theosophy takes and it is one which gives a spiritual value to both religion and science and makes them complementary to one another. This is in consonance with all the ancient traditions and records of past races in which the rulers of the people were king-initiates — spiritual teachers and guides of their people.

Under this hypothesis there ceases to be such a thing as 'blind force' or dead matter. Just as the body of man is a physical vehicle for spiritual force and energies, so all matter down to the smallest atom, becomes an expression, a vehicle of the universal spiritual forces of the cosmos, and the entire scheme of things is seen to be one vast whole moving upward and onward to ever fuller and richer expressions of spiritual consciousness.

And what becomes, under this hypothesis, of the conflict between religion and science? It disappears; for the laws which explain the one also explain the other and the two are necessary and complementary. To grasp the full grandeur of this statement we have only to see what light Theosophy — which has been well defined as a scientific religion and a religious science — sheds on modern scientific discoveries.

It has been pointed out that science in her researches is dealing with ever finer and finer forms of matter, at the same time discovering these forms to be the repositories of more and more dynamic forces. The vital significance of this fact is this: that with each finer subdivision of matter, in that the matter itself grows more and more insignificant and the

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energy released more tremendous, science draws nearer and nearer to an appreciation of the gigantic forces lying latent in the element in which these minute subdivisions of matter — 'electric nuclei' as they are coming to be called, exist; namely, the *ether*. The study of radioactivity has been responsible for bringing this appreciation to the fore more than almost anything else because it has brought science to what may be termed the 'jumping-off place' of the material world. "Where does matter end and 'space' begin?" is now an interesting and pertinent question, which question is naturally and easily paraphrased into "where do matter and *spirit* begin?"

At this point must be introduced another quotation from a modern scientist, Professor de Launay, writing in *La Nature*:

"We have supposed hitherto for simplicity an independence between matter and ether which does not really exist. . . . As soon as we regard any . . . phenomena closely we see that most of the properties commonly attributed to matter are really *those of the ether in matter*. . . .

"We must mention a curious hypothesis recently enunciated by Sir Oliver Lodge with the boldness characteristic of English men of science. The human brain, our organ of thought, is composed of matter. Lodge suggests that *ether* may constitute the instrument of another form of thought which may to a certain degree affect our thoughts, just as ether intervenes in our ordinary sensations. This implies the existence of a mysterious connexion between mind and matter."

Can you ask for anything of more dramatic interest than that — from modern science? Substitute 'Spirit' for 'mind' in the last quotation and you have science revealed as taking the first tentative step in the path of the ancient Wisdom-Religion, which has ever enunciated the absolute inseparability and the identity, in a sense, of spirit and matter.

And what, pray, is orthodox faith doing all this time? Where is the reply of western religion to this query, the reply that should give science the key to the entire mystery and not only guide her to grander discoveries, but guard her from dangerous conclusions, and experiments with the forces she is daily bringing to light? I think it can be justly said that she is not heard from at this critical, climacteric juncture to any effect. Yet just here, I believe, we are witnessing the meeting of the ways of religion and science. Had that faith done all for us that she professed to be able to do — this faith in external and afar-removed sources of strength and enlightenment — she would hold out the hand to science and give to her the key to mysteries of unspeakable grandeur and worth — the mysteries of Nature's Holy of Holies — the Tabernacle of her own Spiritual Life.

No, merely orthodox faith must go, and another faith — not founded on a personal God, not teaching inherent sin, not limiting man to one life, and withal not boxed, crated, and nailed down in soul-stifling dogmas — must be looked to for an explanation of the mysteries. This larger faith — the faith in one supreme Immutable Law governing the whole universe,

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wherein man, a *divine* maker of his own destiny, evolves in harmony with Nature Herself, the same laws of absolute justice and compassion governing all — this faith, I say, is voiced in the following quotations from the writings of Helena Petrovna Blavatsky, the Foundress and First Leader of the modern Theosophical Movement:

“In the ancient philosophy there was no ‘missing link’ to be supplied by what Tyndall calls an ‘educated imagination’; no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our ‘ignorant’ ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal ether to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that back again to the source of all things.”

— *Isis Unveiled*, I, 285

“Pythagoras taught his disciples that God is the universal *mind* diffused through all things, and that this mind by the sole virtue of its universal sameness could be communicated from one object to another and be made to create all things by the sole will-power of man.”

— *Ibid.*, I, 131

The following two quotations throw light on the tentative suggestion of Sir Oliver Lodge in the quotation from Professor de Launay above:

“‘It is sufficient for our purpose to know from what the ether certainly does, that it is capable of vastly more than anyone has yet ventured to guess.’— *Ibid.*, I, 182

“It proves that every occurrence in nature — no matter how minute or unimportant — leaves its indelible impress upon physical nature; and, as there has been no appreciable molecular disturbance, the only inference possible is that these images have been produced by that invisible, universal force,— Aether or astral light.”— *Ibid.*, I, 182-3

The following quotation elucidates and develops the thought of that “mysterious connexion between mind and matter,” with impressive force:

“The existence of spirit in the common medium, the ether, is denied by materialism, while theology makes of it a personal God. But the Kabalist holds that both are wrong, saying that in ether the elements represent matter only — the blind cosmic forces of nature; while Spirit represents the intelligence which directs them. . . . The ether and chaos, or, in the Platonic language, mind and matter, were the two primeval and eternal principles of the universe, utterly independent of anything else. The former was the all-vivifying intellectual principle; the chaos, a shapeless, liquid principle, without ‘form or sense’; from the union of these two sprang into existence the universe, or rather, the universal world, the first androgynous deity — the chaotic matter becoming its body, and Aether the soul.”— *Ibid.*, I, 341

Such are a few of the hints given out by H. P. Blavatsky as to the nature of those forces and potencies which today science is beginning to draw upon. There were not wanting those who laughed and jeered at her statements when they first appeared, but “Time is the old justice who tries all such offenses,” and today one by one her pronouncements are being vindicated. And she was the champion, the heroic, lion-hearted champion of the Greater Faith, known in all ages as the Wisdom-Religion.

Under that faith the conflict between Religion and Science disappears,

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and they are shown to be both necessary to each other, the one to proclaim the great spiritual truths that underlie all life, both human and material, the other to reveal the secrets of natural law and vindicate Religion's *spiritual* pronouncements in the physical and material phenomena of daily life. "And," you ask, "upon what must man rely for help and guidance in this Greater Faith?" Theosophy replies "upon the essential divinity within him, which divinity qualifies him to become his own redeemer and to fashion his own life and destiny along the lines of self-directed evolution in the light of the great spiritual laws of the universe of which he is an expression." "Truth is within ourselves, it takes no rise from outward things, whate'er you may believe." And the only true definition of faith in its deepest significance, is reliance on and loyalty towards that *certain knowledge* which is the constant possession of man's Higher Self, the instrument of which is the Intuition. We only really *believe* that which we interiorly *know*.

The time has come when many a misleading camouflage should be banished from the sphere of human thought to be replaced by the one true form of belief: not belief in any creed or dogma, not in any formula of faith, not in any personal God or one-life doctrine, but the grand limitless, undogmatic, non-credal faith *based on knowledge*, attainable by means of spiritual intuition, brought into play through pure, unselfish, spiritual living. "Live the life and ye shall know the doctrine."

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PERCY LEONARD

"There is not one finger's breadth of void space in the whole Boundless."

— *A private Commentary*

THE Cosmos, as viewed in the light of modern science, is for the most part a vast, cold, lifeless, void expanse. The earth on which we live teems with innumerable forms of life; but where our planet's gaseous envelop grows thin, we enter on a region pervaded only by the luminiferous ether which though vibrant with light and solar energy is declared to be a barren solitude and quite devoid of living things. It is grudgingly admitted that one or two of the planets may afford conditions where life is possible; but all the intervening space is said to be a lifeless void. It is this hideous negation of life which makes books on astronomy such dreary reading for those who love

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the swarming life of lake and river, the cheerful rustle of the lizard in the grass, and the unceasing hum of insects in the summer air.

It is refreshing to turn from the appalling solitudes of the astronomer to the 'superstitions' of the Mohammedans, who hold that Allah has filled illimitable space with denizens appropriate to their surroundings. The inhabitants of Cairo are said to be highly superstitious because they believe that invisible genii people the air, penetrate the rocks, inhabit the ocean-waves and rivers, and even reach the lower battlements of Heaven itself where they sometimes obtain 'inside information' as to coming events by overhearing the casual remarks of some of the less circumspect and cautious of the angels.

Their belief in the omnipresence of life is so consistently held that they never empty a vessel of water without their begging the pardon of any 'ginnee' who may happen to be splashed. When letting down a bucket into a well they invariably apologize for any disturbance they may have caused to some invisible inhabitant; and they never throw away a date-stone without a muttered warning, lest they should cause the death of some innocent but inattentive 'ginnee.'

A universe of sterile ether enlivened by nothing more lovable than an interminable series of vibrations of various wave-lengths, governed by unintelligent mechanical laws, and destined finally to run down like a neglected watch, is surely a soul-killing conception and recalls to mind the noble protest of Wordsworth:

"Great God! I'd rather be
A Pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn."

In conclusion we may suggest that the belief in the lives of the elements is not so much "a creed outworn," as the faint foreshadowing of the definite discovery by modern methods of the invisible denizens of the surrounding ether, for as H. P. Blavatsky has prophesied in *The Secret Doctrine*:

"But, as a Columbus was born to re-discover, and to force the Old World to believe in Antipodal countries, so will there be born scientists who will discover the marvels now claimed by Occultists to exist in the regions of Ether, with their varied and multiform denizens and conscious Entities. Then, *nolens volens*, Science will have to accept the old 'Superstition,' as it has several others."— Vol. I, 297

THE INHERITANCE

R. MACHELL

(Continued from the February issue)

REBECCA, hearing voices, had not gone to bed, and when the visitor was safely lodged in the little room above the barn, Mark found her in the kitchen waiting for orders. She undertook to have the young man's breakfast ready without disturbing anyone; and Jonas, who was the first one up about the place, could be instructed as to harnessing the mare, without waking the little lady, so that Mark could see his guest safely off without the danger of a meeting between the two descendants of the last Cayley. Rebecca took her orders and asked no questions. And Mark sat down to think about this strange encounter. He was not much inclined for bed, and filled his pipe again.

He was not satisfied with himself. He should have sent the man away at once. But he had listened to his story and allowed him to dig up the skeleton that he had tried to make himself believe was buried safely out of sight. Then he had not been honest with the boy, though he had spoken nothing but the truth to him. And the result was a disturbance of the peaceful atmosphere of home that had been growing in the house since first Miss Margaret became its mistress. The enemy of all the peace of mind, that he desired for her sake, was the specter of the past: and Mark, the natural guardian of the house, had weakly opened its doors to one whose very presence was a witness to the reality of that past.

He had decided that the very memory of it should be wiped out; but he began to realize that the past is interwoven with the future, and that the lives of men are, like the threads of tapestry, dependent one upon another, not to be altered once that they are woven into the general design. No doubt it was a fool's paradise that he had tried to build; yet it had seemed so simple that it was hard even now to think it an impossibility.

The rain was beating on the windows as the wind rose and moaned among the trees, and Mark recalled the storm that heralded the coming of his foundling. And now the coming of another Cayley seemed to have roused the elements, as if there were some sinister affinity between the family and the spirits of the storm. He remembered hearing an old legend of a certain pirate chief who plundered vessels that were wrecked along the coast; most of which wrecks were caused by misleading signal fires planned by his followers, the pitiless wreckers of old days. This human monster mated with a spirit of the storm, renouncing his humanity to gain mastery over elemental forces. When he grew old his demon mistress left him, and his power went with her. Then he turned penitent, and with his plundered wealth he built a church; and in the church he placed a tomb for his own burial, and died at last with all the help the priest could offer him. But when the winter came again the church and tomb fell crumbling in the sea, and it was said the demon-bride

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was seen by some upon the rocks urging the waves to madness. Some said the Cayley pedigree went back to this unholy union.

Mark was not superstitious in the daytime; but when a storm came up at night, strange fancies gathered form and took possession of his mind. And as he sat there listening to the wind he half expected some mysterious presence to reveal itself and claim its prey. Then he stood up and shook himself, and took possession of his will. He crossed the room and looked out at the gloom which hid the buildings. The wind howled piteously, and it needed little imagination for the darkness to seem haunted by elemental spirits of destruction who uttered curses on the world and mocked the men who call themselves lords of creation.

Hugh Trevor slept, and wove the moaning of the wind into his dream. He stood upon the rocks and heard the shrieks of drowning creatures in the sea, mingled with fiendish laughter from inhuman monsters on the cliffs, and all the voices of the elements shouting triumphantly a chorus of destruction. The human voices shrieking to their God for pity and the inhuman cries of greed, were feeble in comparison with the loud mockery of wind and waves, that knew nor pity nor revenge. The strange part of it was that all these voices seemed to find echo in his heart, and he was torn by their conflicting passions. The elemental spirits claimed him as their kin; the drowning folk were shipmates, comrades, friends; and even the fierce wreckers on the rocks were of his kindred, though he would gladly have repudiated the affinity. Then in the sea amongst the drowning folk, a face looked up at him and smiled; and in a flash the storm was past, the sea was still, and Nita stood before him laughing at his fears. He jumped to meet her from the rock where he was standing, and fell upon the floor, where for a while he groped in search of matches. These found, he lit the lantern and took stock of his position. Mark, watching the darkness, saw the small window in the barn lighted up and hoped that Margaret was sleeping.

But she too was waking. She too was listening to the storm, trying to remember something. What it was she could not say; but when the storms howled in the night, her trouble came upon her and she tried to understand her misery. It was then that the 'hunted' feeling took possession of her, with a wild instinctive yearning to be gone, to get away, no matter where she was. No home seemed safe enough to hold her. Her dominating impulse was to get away.

Since she had been at Crawley she had fought against this mad impulse whenever it appeared; but many a stormy night was passed in struggle with the elemental nature in herself that seemed in league with all the demons of the night, who tried to drag her to destruction. And now she lay awake in darkness, fearing to light the candles lest Mark should see the light and guess the cause. So she too saw the window in the barn lighted up, and wondered what it meant.

Meanwhile Hugh Trevor, laughing at his ridiculous predicament, got back into bed, put out the light, and promptly fell asleep. But Jonas Mickel-

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thwaite, waking with the instinct of the watch-dog, had also seen the light, and being of a practical turn of mind decided that a tramp had taken shelter from the storm, which was excusable enough, but Jonas meant to know what sort of tramp it was, and dressed himself accordingly. Taking a dark lantern and his dog he started for the barn. The room above the barn was reached by a ladder at the foot of which the dog stood guard while Jonas mounted. All was still, but Jonas heard the breathing of a man, and uncovered his dark lantern, which revealed the sleeping form of the young sailor on the bed. It also showed the lantern and the outer clothing of a man who was no tramp. Jonas was puzzled, and tried to see the features of the sleeper who was turned away from him, but feared to wake him, as he guessed the visitor was there by invitation or consent. He turned to go, and the dog whimpered. His master bade him be silent, and closed the dark lantern clumsily so that the cover grated harshly, and Hugh Trevor woke.

"Who's there?" he asked. "What, is it time already?" Then getting no answer he asked again: "Who is it?"

Jonas now felt apologetic and said politely: "I beg your pardon, sir. I saw a light up here and came to see if all was right."

Hugh Trevor laughed. "Oh yes. It is all right. I'm here by invitation. I fell out of bed and lit the lantern to find my way back again. Sorry to have brought you out. Who are you?"

Jonas turned on his light again and asked with evident surprise: "Who are you? Hearing you speak I could have sworn it was the captain come to life again. I beg pardon, sir, I am the bailiff and look after the farm for Mr. Anstruther. I'm Jonas Micklethwaite."

"Oh, you are Jonas Micklethwaite? Well I came to see your master, and he offered me a bed, as it was such a nasty night. Sorry I roused you. What's the time?"

"Just twelve o'clock, sir. Shall I call you in the morning?"

"No need of that. I will be up in time to catch the train. Good night."

"Good night to you, sir. You'll excuse my making a mistake," and so apologizing, Jonas went down with his lantern open, and across the stable-yard in full view of Miss Margaret's window. He was bewildered by the voice, which was undoubtedly the voice of Richard Cayley in his youth, as Jonas knew him, when he too was a boy.

Miss Margaret had seen the lantern and had guessed the rest. She concluded that a visitor of some kind was sleeping in the barn and would need breakfast; so she decided to be up in time to lay the table, a duty she had adopted as her own.

Meanwhile Mark had retired, knowing nothing of Jonas's visit of inspection, and hoping that the lighted window had escaped his niece's notice; which was natural enough, for Maggie never spoke of sleepless nights, nor of her horror of a storm, and Mark supposed that she slept soundly as he himself was used to do. It was a rare thing for him to lie awake in bed; but on this night he tried in vain to sleep and to forget. To him, forgetfulness, and sleep,

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and death, were all that made life bearable on earth. It was not till near dawn that he could close his eyes. Then he slept heavily, and overslept the hour he had appointed for Hugh Trevor's breakfast. But Miss Margaret was down, and told Rebecca not to wake the master, saying that she herself would do the honors of the house. She asked Rebecca what was the name of the visitor, and Rebecca could not tell her; Mark had not mentioned it. She wondered a little that he should have told his niece at all, as he seemed so anxious she should not be disturbed.

It was still dark when the young sailor left the barn and found his way across the muddy yard to the back door, from which a light was streaming hospitably. He came to say good-bye, and to express his thanks for the night's shelter; and he was surprised when Rebecca met him and announced that breakfast was ready in the parlor, and that Miss Margaret was waiting for him there, the master being still asleep. Hugh Trevor looked at her in some surprise and echoed inquiringly: "Miss Margaret?"

Rebecca explained: "The master's niece. I am Rebecca Micklethwaite."

To which Hugh Trevor found nothing to say but, "Oh! I understand." Which was not true; he did not understand, but followed her direction, and found his hostess waiting for him with a startled look in her eyes, for she had overheard him speaking to Rebecca, and the voice disturbed her strangely. At first a vision of her father flashed through her mind; but the voice was young. Then when the speaker entered she did not know the dark-skinned youth, who smiled at her with a certain timidity which recalled the little Tony, her half-brother, with the ruddy ringlets that she used to love. He seemed embarrassed, and stared so hard at her that she felt called upon to introduce herself by apologizing for her Uncle's absence, and by reminding him his time was short. Hastily apologizing, he sat down and watched her as she waited on him. He could not take his eyes from her, nor could he find anything appropriate to say. She was annoyed at his too obvious interest in herself, and forgot to use the kettle-holder for taking the kettle from the fire. So she burned her fingers, and forgot all else; but like a child put them in her mouth to ease the pain, and spun round dancing like a kitten chasing its own tail and crying out "Aie! aie!" as she used to long ago.

Rebecca came running to see what had happened; but the visitor jumped up and caught Miss Margaret's hands in his, excitedly exclaiming: "Nita! Juanita! Don't you know me? Tony, your little Tony! Yes, it's me, Aunt Nita!"

Suddenly a light broke in upon the clouded mind, and Maggie put her hands before her eyes and sank down in the big arm-chair, trembling.

Rebecca abruptly pressed between them, saying to the boy: "Stand back! whoever you may be, you shall not frighten her."

"Why should I frighten her?" he asked pathetically. "She nursed me when I was a child. I love her as if she were my mother. She is not frightened of me: are you, Aunt Nita?"

Margaret recovered herself quickly, and pacified Rebecca with a smile

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and a quick touch of the hand that had a magical effect, as she indorsed the boy's pathetic protest. "No! no!" she cried. "I am not frightened — but suddenly I remembered things I had almost forgotten, and it was a shock. Now I am myself again; and I know you, Tony, though you are changed. Why! you are a man now. My little Tony, grown into a great big man! And your Aunt Nita is an old, old woman — let me look at you. Where are your ringlets? Why, your hair is almost black. Your eyes are not altered, but you have grown big and strong, and not afraid of any one. How did you find me out? How did you know me?"

Tony laughed and said, "I almost recognised you at once; but when you cried out 'Aie! aie!' it was yourself; and when you danced, I knew there could be no mistake. No one can dance like Juanita."

He said this with a child's absolute conviction of its mother's superiority to every other woman, and it made her feel very old; for she felt as if indeed she were his mother. Then her maternal instinct got mixed with her domestic duties and she said demurely: "Rebecca, the breakfast's getting cold. Tony, sit down and drink your coffee!"

And Tony obeyed with a meek "Yes, Aunt Nita," like a child, and Rebecca turning to the kitchen saw the master staring blankly at the consummation of his fears. The others had not seen him and he stepped back out of sight, in order to recover self-control. He felt so small, so pitifully small, in face of the unconquerable past, the indestructible, inevitable past. He felt like a child who builds a sea-wall in the sand and sees the rising tide demolish it. The home that he was building on the shore of life was no better than the sand-castles he had built so carefully when he was still a child, so long ago he did not care to reckon it. And this was all the wisdom he had learned, and had paid so dearly for the lessons that he was now bankrupt of hope. This lesson too he had to learn and pay for with the little coins of hope that he had been hiding in his heart so carefully these many years. And then he heard the voice of Maggie calling:

"Uncle Mark! Come here! There's something wonderful has happened; come and see!"

He smiled again and came in answer to her call, playing surprise. "Why, what's the matter? Ah! young man; I overslept myself. Sit down and have your breakfast. You haven't too much time."

"Why, Uncle Mark! It's Tony, my little brother Tony. Don't you understand? I thought it was a trick that you had played on me to give me a surprise. It was — wasn't it?"

Mark hesitated, then quickly took his part and countered with: "Well, wasn't it a surprise?"

"It surely was," she answered. "But he must not be hurried off like that. Why should he go?"

Tony explained that he had to join his ship in Hull and ought to catch the early train at Winterby.

"I don't like ships," said Margaret half seriously. "Let it go without

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you: you can miss the train and send a telegram. Won't that be sufficient?"

Tony laughed lightly as he ate his breakfast hurriedly, but he answered seriously: "I promised to be back in time, the crew is short of a man already, and I must keep my word."

Mark looked at him as if he were inclined to laugh at the thought of Dick Cayley's son wanting to keep his word; but he was rebuked by the simple candor of the boy, and backed him up, saying to Maggie: "He can come back again, and stay as long as you like, next time."

"Thank you, sir," answered the boy as he rose from the table. "I'd best be off: it's quite a walk to Winterby."

"Sit down; no hurry," answered Mark genially. "I'm going to drive you there myself; the cart's not ready yet. I'll take a cup of coffee too."

And sitting down he made pretense of eating heartily; while Maggie chattered like a child with Tony, who seemed to become a child too when she spoke to him. Rebecca's curiosity was well under control, but it was heated almost to boiling-point; and when the cart came round she looked at Jonas to see if he was in the secret, and she thought there was a trace of curiosity in his manner too. The master himself almost overdid his matter-of-fact pretense that nothing unusual was happening. Even Margaret was astonished at the easy way in which he asked if she was not going with them to the station. She jumped at the proposal, not suspecting that she was invited so as to make an explanation impossible that otherwise would certainly have been inevitable.

Jonas and Rebecca, left alone, looked curiously at one another, each wondering how much the other knew, each anxious to know more but unwilling to seem ignorant or to show surprise; but there were two minds working hard that morning to resolve the problem of Miss Margaret's family-tree. Jonas inclined to the opinion that the sailor boy was surely one of Captain Cayley's illegitimate children, but he could not imagine how he could be an old acquaintance of the little lady whose relationship to the master of the house was purely fanciful. He had not heard him call her Aunt, as Rebecca had; and she was not going to inquire how he knew that there was a visitor in the house last night. So each one made a separate story out of what could be picked up and guessed; and as neither of them would be the first to ask for information, they went about their work as usual in silence, watching for the return of the cart, and scheming how to get the truth of the matter without betraying curiosity.

Mark drove in silence, while Margaret inquired all about Tony's life, not giving him an opportunity to question her, and leaving him at last without the faintest notion of how she had come there nor how she came to be Mark Anstruther's adopted niece. Pleased as Tony was to find her safe and happy and befriended by a man of whom at least he knew no evil, nor suspected any; yet he was disappointed not to have heard how she came there, or what had happened in the long years since he had lost sight of her. He knew the world well enough to guess that life had not been a bed of roses for her, yet she had

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kept a certain childishness that made it impossible for him to think that she had lived as an adventuress. He noticed her unwillingness to talk about herself and he recalled the strange effect his recognition of her had produced. Why was she so upset, as she said, by a sudden rush of memories? Poor little Nita! She must have suffered, fighting the world alone. His own experience taught him that the world was a battlefield, or a playground, just as the chance of birth might happen to decide. And even for those who looked upon it as a playground there was a constant fight between those who were born lucky and those who were born outside the playground and wanted to get in. The 'struggle for existence' was a bitter fact in his experience, and he accepted it as a necessary evil.

He had the instincts of a gentleman and a certain code of honor of his own, but philosophy and religion were unknown to him. He would have worshiped women if they had given him the smallest reason to do so. His experience in that respect was hardly fortunate; so it was not surprising that all his idealism of womanhood was concentrated upon Nita, whose memory he idolized.

He noticed the respect with which Mark Anstruther had treated her, and he saw that she was mistress of the house; and that was all. Thinking it over afterwards, he could not remember to have heard her name mentioned, and he had no idea if she were married or a widow; only she passed as niece to a man old enough to be her uncle, but not apparently authorized to claim the position by any ties of blood.

He had found her; that in itself was wonderful: and she was mistress of their father's family home; which was a mystery. And he had spent a night in that same home; which was another wonder: and the explanation of it all was — chance. Hardly a satisfactory explanation, but the best that he could find. At least it had the virtue of leaving the problem open for consideration.

On the way home Maggie was thoughtful, and Mark would not question her as to the past. Also he rather feared that she might call him to account for leaving her in ignorance of the arrival of her brother, though the lateness of the hour might serve as an excuse. He was ashamed of himself, and was content to do penance in silence, till they came to the turning where the lane branched off past Sally's cottage and Maggie bethought her of her Grannie. The lane was muddy with the last night's rain, but the cart could be piloted close up to the entrance of the cottage-garden, and Maggie could get out without sinking in the mud. It was still early, but old Sally was an early riser and was punctuality itself. Jane was getting breakfast ready when the cart pulled up and Maggie gaily called out: "Grannie! May we come in?"

The old woman laughed with childlike glee and called back: "Come in! Come in, my lass! the breakfast's nearly ready." Then to Jane: "Set another chair; aye, two, and make more toast."

This time Jane Wetherby could not be sent away, and Margaret was glad of it. The meeting with her brother had stirred up such memories that she needed time to find her bearings amid the stormy currents they aroused.

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She put it all aside and kept Jane busy making toast, and had no need to feign an appetite. Old Sally sat watching her with real delight; and Mark watched both of them, while Maggie chatted merrily, as if there was not such a thing as trouble in the world, nor mysteries. She told of her experiences in mining camps in California, leaving it to be understood that she was there with her family, including Mark. She boasted of her skill in camp-cookery, and promised to come and cook one day for Grannie to show what she could do, but at the same time she flattered Jane by eating quantities of toasted tea-cakes. Mark was appealed to for confirmation of stories which he heard for the first time, and some of which he thought were more or less fictitious, though they all were true to the general 'local color' of the time and place referred to, and made him wonder if he had not lost his memory; it seemed so natural that he should have been there with her.

Jane listened with all her ears and never guessed that all the tales were colored so as to be repeated by her without inconvenience to those concerned. Old Sally shrewdly suspected that 'Miss Margaret' was talking for the benefit of gossips in the neighborhood, as well as for her amusement; and she laughed heartily at some of the adventures that befell a certain baby brother, whose nurse Miss Margaret was. She spoke of him as 'Tony'; and told Mark more than he had dreamed of asking, while telling the others merely funny incidents in child-life in the mining-camps. Tony was such a loving little chap that Mark could not be jealous of him; and Sally, catching a hint here and there, suspected he was no fictitious character. But all the tales dated from the early days; her later years were not alluded to.

It was a happy day for Sally; and Maggie left her with a promise to return very soon to spend a day with her. Then Jane could take a holiday feeling sure that Sally would be well looked after.

At the junction of the roads they met the little parson trying to find a crossing where the pools were not too deep for his goloshes, and Mark was bound to stop and offer him a lift. The little man was really grateful; the back seat of the cart was altered to accommodate a third passenger, and he was introduced to Miss Margaret. He was on his way to a farm lying a little farther inland than Crawley, and off the main road, where the rain had made the field-path quite impossible; so he was forced to make a considerable detour, but the lane by Sally's cottage had become a swamp, and he was half inclined to give up his visit when Mark came to the rescue.

He was a great talker, and asked if they were on their way to Winterby, hoped they would come and call on him and meet his mother some day, and explained that she was not strong enough for a long walk, particularly in rainy weather. Mark sympathized, and said his niece too had been sick, and was still hardly fit for such an expedition; but he accepted the invitation with a distinct mental reservation, for he had not forgotten Mrs. Douglas's dream, and feared it might lead to inconvenient questions. Fortunately, the condition of the roads was such as to make conversation difficult when seated back to back, as they were in the light market-cart; but the parson

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made the most of his opportunity and pressed Miss Margaret to attend the services at Winterby, assuring her the parish church was in itself worth a visit. Mark smiled at the good man's assumption that they must of necessity be churchgoers, and did not think it necessary to explain their lack of religious ardor, or of respect for the conventional formalities of society.

Mark drove the parson to the farm and left him there, with a half promise to think about a visit to the church at Winterby. The little episode broke in upon his intended explanation as to the part he had played in trying to prevent Hugh Trevor meeting his sister, though for her part Maggie had not suspected anything of the sort, not knowing what had passed between them while she was in bed listening to the storm. She had shown nothing but delight in meeting Tony; but Mark knew that the encounter had awakened some part of her dormant memory; and now that they were alone again he longed to question her to see how far the reawakening had gone. She anticipated his questions by dropping into a soliloquy and murmuring "poor Tony! How he has grown! He was no more than a child when I saw him last. His auburn hair has all turned black; and he looks like his mother. I'm glad of that. She was a gentle creature. Did he tell you anything about his life?"

Mark hesitated at this pointblank challenge, and temporized: "Why, he told me he had quarreled with his father and had run away to make a living for himself. He said his mother died, and he had been a sailor ever since. He said he could take care of himself and had even saved money."

"What brought him to Crawley?" asked Margaret. "He could not possibly have guessed that I was there."

Mark wondered how much he dare suppress, and felt like a naughty child being cross-examined by his school-teacher. He went cautiously, saying: "He heard that a former partner of his father was living in the old Cayley manor-house, and he made up his mind to see the place, just out of curiosity. Then he was caught in the rain, and asked for shelter; so I took him in and lodged him in the barn, in order not to disturb the house. I overslept myself, so could not give you warning before you met him; you were down earlier than usual, and caught me napping, but all turned out well. He seems a nice young fellow, and evidently worships you. He called himself Hugh Trevor. We must have him here as soon as he gets back again."

Maggie seemed genuinely pleased at the proposal. She could not account for the strange chance that seemed to have guided him, and asked Mark seriously: "Do you believe in dreams? I mean, do you believe that we can talk to people in dreams and have them remember it when they wake?"

Mark temporized again. "There may be times when that is possible; but most people seem to think a dream is just a dream, no more, and so they pay no heed to it; or else they take it as a heaven-sent message, and seem to have no sense. There are dreams and dreams. Why do you ask me? I know no more about such things than you; or not as much, perhaps. What do you think yourself?"

"I think that there are true dreams, but most of them are mixed, I know

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that some of them are true; but I was wondering if I had called Tony here; and if he knew that it was I who called him?"

"Did you call him?" asked Mark.

"I did when I was drowning; and afterwards, when I was delirious. But I did not know where I was; so how could I tell him? And he did not know that I was here, and yet he came. I'm sure he came in answer to my call, though how it could be I cannot tell. I was thinking of him last night, as I lay listening to the storm, but nothing told me he was so near. Of course the Tony I was thinking of was still a child, and that might make a difference. But when I met him I could still see the child now and then peeping out of the man's eyes. I think he got my message and perhaps the message carried with it its own address."

Mark nodded thoughtfully and was saved from further discussion of the subject by their arrival at the gate, which Jonas opened for them. The sight of him recalled to Mark the fact that he and his sister knew enough to make them curious as to the visitor, who had called Miss Margaret 'Aunt Nita' and had given his own name as Tony. It would be necessary to tell them something, and Mark thought the best plan was to tell the truth. There was clearly no time for discussion, as Jonas was crossing the field direct and would evidently be there as soon as they, who were following the cart-road round to the stable. Maggie agreed, but added:

"Tell them I was his nurse; that will be enough about me. As to his parentage, say what you think best. He called me Juanita; that's Spanish. His mother was Mexican, and gave me that name. I was a mere child myself."

Mark added: "His voice is very like his father's; they will have noticed that."

"Well, tell them the truth. Why not? They will not gossip."

There was no time for more. Jonas took the mare's bridle and held her till Miss Margaret was safely landed, and then he took the cart round to the stable, without showing any outward sign of curiosity.

But Mark thought it well to follow and to drop a hint or two as to the visitor of last night. He knew that Jonas had a great contempt for local gossip, although the bailiff managed to hear most of the stories going round. No one could get much out of him, however. He was evidently pleased to have his own suspicion verified as to the parentage of the youth whose voice so much resembled that of Dick Cayley in his boyhood. He had been thinking a good deal on the subject as he was doing some odd jobs lately at Sally's cottage, and had heard from Jane Wetherby of Miss Margaret's visit there, and of the change that had come over the old woman, who ever since had occupied herself in overhauling her old relics of former days, odds and ends of things that had belonged to Molly.

The old woman seemed happier than Jane had ever known her, and would sit for hours holding the picture of her daughter which Jane declared was almost like a portrait of Miss Margaret, who for fun called old Sally 'Granny.'

(To be continued)

SCHOOLBOY LEARNING

MARTIN LUTHER did not die a natural death, but was excommunicated by a bull.

Stirling is noted for its fine silver.

The death of Julius Caesar was foretold by a shower of metaphors.

Glaciers spread a murrain over the land.

There are many eligible fish in the North Sea.

Julius Caesar was renowned for his strength. He threw a bridge across the Rhine.

Latitude tells you how hot you are and longitude tells you how cold you are.

Parallel straight lines are those which come together closer further off but do not meet.

I could not go because I had an affectionate disease.

Anno Domini means after death.

Lloyd George is the Prime Mixture of England.

A skeleton is a man with his inside out and his outside off.

Everybody needs a holiday from one year's end to another.

The three estates of the realm are Buckingham Palace, Windsor, and Balmoral.

The guilds were the ancestors of trade-unions, but now only old women go there to sew.

An anachronism occurs when something is spoken of before it is even thought of.— Clipped from *The English Mechanic*



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SUNDAY MEETINGS IN ISIS THEATER, SAN DIEGO, CALIFORNIA

'UP to the Mountain-top — Step by Step We Climb,' was the subject of an address on January 15th by Miss Kate Hanson of the International Theosophical Headquarters at Point Loma, a student in the Theosophical University. The speaker said in part:

"The picture suggests not so much the laborious and difficult journey

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as the glorious panorama that lies at the end when the traveler stands triumphant on the heights. Labor and pain are forgotten; weariness slips away in a sense of exaltation, and he thinks first of how he must return to show others the way. In our human lives it is the same. Evolution is ever a matter of slow, conscious growth — ‘step by step we climb.’

“The great lesson, it seems to me, is that we should not look too far ahead. We cannot reach the mountain heights until we have taken the next immediate step, and the next, and all the steps that lie between. There must surely be determination in our hearts to achieve the heights, but our attention must be given to the step that lies immediately before us.

“For this reason Theosophy lays great stress upon the importance of little things — the vital necessity of doing daily duties well. This is the foundation upon which every lasting superstructure must be raised. But the round of daily duty need not become the automatic turning of the squirrel in his cage, but may be looked upon as the forging of links in a suit of chain-armor, which will be no stronger than its weakest link. In the words of William Q. Judge, ‘Remember this: that as you live your life each day with an uplifted purpose and unselfish desire, each and every event will bear for you a deep significance — an inner meaning — and as you learn their import, so do you fit yourself for higher work.’”

Madame Katherine Tingley spoke on January 22nd upon ‘The Spiritual Advancement of the Age.’ Declaring that the thought — “just the thought of the possibilities of the age in regard to spiritual advancement should be a beacon-light in every aspiring heart,” she asked:

“But how, under present conditions, is this advancement to be attained? In past ages, as well as in the present, the liberal-minded, even the real thinkers, have not been as willing to search for the gold of truth as to search for the gold of the mines. The fact is that spiritual obscurity has been so

**The Inner Man
a Mirror of
the Universe** marked for centuries that it has kept away from man the splendid truths that he should have because they are his heritage. We have intellectual forces and physical, but the spiritual forces are not the potent power in life that they should be. That is self-evident, for if we had them present conditions would change. There is an overplus of so-called knowledge, an abundance of mere information on different subjects, but there is no sure knowledge, no certainty about anything. And at this point Theosophy steps in to fill a great need with this among other truths: that man is the mirror of the universe. We need this truth, for who will deny that man is a mystery to himself? How many can analyse themselves, and bring about a living unity between themselves and their life? And yet the knowledge enabling one to do this is just what Theosophy gives. Far too many live in their puny

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prejudices and their wants. 'What I want' is the mantram of civilization at the present day — so rarely 'what I need' or 'what civilization demands.'

"We may have aspirations and great ideals, but they amount to nothing unless we do something. Once on the path of unselfish service we are on the path of self-directed evolution and we cannot step backward. Nor shall I ever step backward, in spite of attacks upon myself or upon my work, because I know that if I did so I would surrender to the policy and the fear of the time, to those elements that hinder the real advancement of any age."

'The Upward Progress of the Soul is a Series of Awakenings' was the subject of an address on January 29th by Miss Frances Savage, a student of the Theosophical University and a member of the faculty of the Rāja-Yoga School at Point Loma. Said Miss Savage:

Our threefold Life to be equally developed	of a certain kind. The material, mechanical progress of the age we live in is marvelous to think of. Indeed, at the present rate, we shall soon have to do nothing but sit still with our arms folded and let machines run our lives for us — but then, what kind of human beings should we be?
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"Theosophy teaches us that man's life is threefold, being at once physical, intellectual and spiritual, and that for the finding of the truest light, each of these three aspects has to be developed equally. Physical well-being is an indisputable need, and the intellect of man is a splendid and indispensable instrument. But the physical, if unduly accentuated, is apt to run into sensual channels; the intellectual alone becomes cold and dehumanizing. But add to these the warm ray of the spiritual life, and the three will go hand in hand, each helping the other, and all in consonance enabling the man the more perfectly to accomplish his life-work.

"This life-giving breath of spirituality, as was pointed out by H. P. Blavatsky, is the magic touch needed in every department of life: in science, in literature, in business and even in philanthropy. We know that a deeper spiritual life is the crying need of humanity today; we talk about it; we write about it; and yet, when it comes to the test, how many are strong enough consciously to give that side of the nature a chance in daily life? We must dare more, in disciplining ourselves; then the 'upward progress of the soul' will become a living reality."

Professor C. J. Ryan gave an address on February 5th upon 'God and Man.' He said in part:

"How is it that so much irreligion prevails, and that a belief in a divine

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principle, under whatever name or form, is only to be found as a sincere belief in the masses of the inhabitants of so-called 'heathen lands.' Is our system of education at fault? Does it ignore the spiritual and inner life and enforce the worship of the material and superficial; do we really understand the meaning of 'success in life'?

Is it not time that we gave our children greater opportunities to find the fundamental things which build noble character and provide a source of enduring happiness under the trials of life? Whatever the causes of the loss of faith in divinity so marked today, there is no doubt that the age needs some clear direction towards the path of real knowledge, something, however simple, about which we can all agree. Some positive foundation.

"Theosophy shows what this is; it tells us how to look within for the divine illumination. It says the key to wisdom is in the aspirant himself. Theosophy repeats the message of the great teachers: 'Man, know thyself!' 'Self-knowledge is of loving deeds the child'; 'Love thy neighbor as thyself.' Universal brotherhood is the path that leads to the Divine; there can be no other, for 'God is Love,' and so the study of the meaning of brotherhood and, above all, its practical application, is the first and only binding object in the work of the Universal Brotherhood and Theosophical Society."

EDITORS ADOPT CODE OF ETHICS AT CONVENTION

EUGENE, Ore., February 4.—Setting a standard based upon truth, sincerity, thoroughness, justice, mercy, kindness, and moderation, the Oregon State Editorial Association adopted recently at a meeting here a code of ethics intended to be a guide to the profession of journalism in the state.

The code was prepared by Dean Colin Dymont, of the University of Oregon, at the direction of the Association, and was unanimously approved by a representative gathering of Oregon editors and publishers who pledged themselves to adhere to its precepts.

There are seven sections to the code and they go in detail into all practices and relationships of journalism. The first is headed 'Sincerity and Truth' and declared for accuracy in editorial, advertisement, article, or news-story.

'Care, Competency, Thoroughness,' is the caption of the second section which includes among its declarations the following: "By study and inquiry and observation, we will constantly aim to improve ourselves, so that our writings may be more authentic, and of greater perspective, and more conducive to the social good."

Protection, within reason, of the rights of individuals mentioned in public documents, regardless of the effect on 'good stories' or upon editorial policies, "is a principle included in the section devoted to 'Justice, Mercy, Kindliness.'" This section also declares against making 'privileged utterances' a cloak

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for unjust attack, or spiteful venting, or carelessness in investigation, in the cases of parties or persons.

“We will endeavor to avoid the injustice that springs from hasty conclusion in editorial or reportorial or interpretative practice” is a principle laid down in Section four, devoted to ‘Moderation, Conservatism, Proportion.’ This section also provides against distortion of news by improper emphasis, skilful arrangements or by devices of typography or rhetoric.

— *The San Diego Union*, February 5, 1922

SOME CURRENT SCIENTIFIC ITEMS

IT appears that the authorities at the Lick Observatory have made the provisional announcement, or offered the hypothesis, that the astronomical clocks there run faster at night and slower in the daytime than the twenty-four hour rate would indicate. The diurnal range of their temperature is stated to be insufficient to account for more than five per cent. of the observed anomalies. Systematic observations of certain stars are now intended to be made throughout a full year for the purpose of ascertaining with greater definiteness the amount of error due to this new phenomenon.

Simultaneously with the foregoing, some peculiar results seem to have been encountered in the determination of the difference of longitude between Edinburgh and Paris, these results apparently being subject to about sixteen-day periodic variations, affecting the longitude difference by quite a number of arc-seconds.

As if this were not enough to affect the validity of data hitherto held to be of fairly high accuracy, another new phenomenon, called the ‘creep’ of the Earth, is now engaging scientific attention, and a Ross photographic latitude telescope is about to be installed at the Lick Observatory for the purpose of noting it through many years. So far, perhaps no one has thoroughly followed up the hint in *The Secret Doctrine* about the Earth being liable to gradual changes of shape.

What with land-areas rising and falling daily at divers rates, valleys opening and closing similarly, larger areas rising or falling centennially and irregularly; with these new uncertainties in respect of time; with the various paths of light-rays in ‘gravitational’ or other fields; and with the *terra incognita* of light itself (*i. e.*, whether composed of waves or electrons, or both, or something else),— many regions keep on expanding for the advent of a possibly not much more exact, but at least of a better co-ordinated, science.

— F. J. D.

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California



The Theosophical Path

An International Magazine

Unsectarian
Monthly



Nonpolitical
Illustrated

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

Edited by Katherine Tingley

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

Religion springs from the heart, and religion dies
at the heart;

On whom does the rise and fall depend?

If it only depends on self,

Why need we help from another?

Strive to get blood out of iron,

Put a ring through your nose,

And fasten yourself to distant space

And to the tree of nature!

Without a break

Recognise no traitor as friend.

Follow no artificial rules

Lest you be deceived.

Strike hard . . .

But without malice.

The apparent method is not real:

The light of sun and of moon,

Where lies their difference?

— *A Mission to Heaven: A Buddhist scripture,*
translated by Richard

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

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HELENA PETROVNA BLAVATSKY

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

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXII, NO. 4

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Originally the heart is in harmony with the Divine,
But when caught in the various nets of the world,
It finds it not easy to avoid mistakes.
The attainment of immortality is not followed by the many.
It is one's lot to meet both good and evil.
All the World has its appointed calamities
Throughout countless ages,
But there remains a divine light shining through the gloom.

— *A Mission to Heaven*: a Chinese Buddhist work
translated by Richard

WHITHER GOEST THOU?

E. A. NERESHEIMER



WHAT is man's position in relation with the rest of the world? Where does he stand with regard to the phenomena of life beneath and above him? Whither is he bound?

Theosophy establishes the fact that man as a soul is a spiritual being, emanating from and identical in essence with the Godhead. His origin is veiled in the mystery of the evolution of the Hierarchy from whom he differentiated, to become the individual Monad at the period when his own pilgrimage on earth demanded the unfoldment, through matter, of his divine potentialities, according to a definite universal plan.

In the present stage of evolution, the individual Monad — man — is clearly marked off from among all other classes of sentient beings, from gods down to atoms, so that his status is altogether one of a separate and special kind. His actual place in the grand Life-Cycle is said to be slightly beyond the midway point of evolution, namely, between the extremes of the material and divine possibilities of the entire cosmic manifestation. All the qualities and powers of which he is possessed in his complex make-up, whether physical, mental, psychic, or spiritual, have accrued to him, partly from the support of Nature during the earlier stages of his existence as man, and subsequently as the result of his own efforts.

The early steps of his long career towards his physical consolidation

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in the distant past were characterized by spiritual innocence, and therefore fraught with little responsibility; but later, after he had become endowed with the privileged quality of mind, he became possessed of altogether new powers, which made him answerable for all his thoughts, acts, and deeds. From this faculty of mind he derived the possession of comparative freedom of will with the consequences accompanying this power. Since then he is in truth the 'Pilgrim,' whose journey will be long and strewn with thorns, until he realizes the illusive nature of personal existence and the identity of his own will with the Universal Will.

At no time has humanity been kept in ignorance of the ultimate object of existence, or of a true vision of its destiny; nor has it ever been without spiritual guides. In fact, the course of its ultimate career was fittingly given in glyph and symbol in the primal revelations by hierarchies of divine Instructors, who watched over and guided its earliest childhood. These eternal truths have in part been kept alive by tradition and symbolic representations through all succeeding periods of development, and eventually found their way into the scriptures of every race and nation. Nor are they entirely absent from any one of the bibles of mankind to this day. When, however, the time came for the recording of these original teachings, they suffered much change and obscurity under the influence of sacerdotalism and the personal predilections of their transmitters.

It is said that considerable time has already elapsed since spirit reached the lowest point of its possible involution into matter on every plane in the scheme of evolution of the present life-cycle; and that the wave on the ascending arc towards liberation began some time ago. As far as humanity is concerned, it should by now have evidenced a decided trend towards spirituality. Be it remembered that, at the midway point, the whole composition of cosmic matter begins by slow degrees to etherealize, and naturally tends towards an upward sweep of spiritual impulse. However, that a decided urge in this direction has not actually set in on a large scale is almost a certainty, judging from the cheerless tone of the materialistic tendencies in which humanity is still so gloomily steeped, especially in the western hemisphere.

Perhaps from the standpoint of 'natural' man, who has never thought of such a question as to where he stands in relation with the rest of nature, it would be strange if he were suddenly to overthrow his accustomed mode of life of personal self-gratification and comfortable indolence. The masses are, it may be, not so much to blame for such a viewpoint as are the leaders of thought, who with great assurance dominate the psychology of the day, and whose eloquent suggestions their poor innocent admirers — the people — dutifully follow. For centuries a display of fine thought and a brilliant galaxy of scientific facts have been brought forth for the increase

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of delectable *aesthetic* gluttony and the extension of intellectual knowledge, without any substantial progress in the establishment of a really salutary and comprehensive philosophy that would go straight to the core of human moral needs. To be sure, so long as the underlying spiritual keynote is absent from mental, moral, or intellectual reflexions, be they ever so keen and correct, they will avail but little as aids to man's really essential spiritual progress.

What humanity should know, and what it wants to know and has a right to expect from its professed leaders, is a knowledge of the relation between the phenomena of nature and that of human life. To give a satisfactory answer to these vital questions it requires a philosophy that can explain the fundamental spiritual origin and constitution of the Universe and of Man. Such a philosophy, whose practical aspects were imbodyed in their religious teachings, was possessed by the ancients, and from these the masses of the people derived a deep devotional enthusiasm. Thus all classes became familiar with the essential doctrines and had a more or less correct idea of the universal laws of Reincarnation and Karma, of the divine origin of man, of his perfectibility, and of the spiritual unity of the Cosmos.

How could a possible anchorage be found in the absence of even a slight acquaintance with the really inspiring optimism of these fundamental truths, and their reality? Without such a knowledge no incentive can exist for continuous aspiration towards a serious contemplative life; nor could there be a scientific basis for ethics, or any inducement for checking desire, selfish ambition, and personal self-gratification. Want of knowledge of these very essential first principles dooms man to be but the playground of the lower nature-forces, which hold him fast in a ceaseless round of recurring rebirths, and of alternating pleasure and pain, without his ever getting in touch with his greater opportunities. After the long period of time which has already elapsed since the turning-point in the upward evolutionary course, in which enough of bitter experience has been gone through, there should have been a decisive universal awakening towards the recognition of man's spiritual nature; but unfortunately this is not the case.

H. P. Blavatsky speaks in *The Secret Doctrine* of the power inherent in the 'Monadic Essence' that propels and forces progressive evolution, compelling the growth and development of man individually and collectively towards perfection. The Universal Will and Universal Mind are native to that Monadic Essence, and from this it becomes evident that there can be no will or mind that is independent or not subject to this power. Yet man is privileged to claim as much of either the universal will or mind as he can command. The more the individual will is in

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accord with the universal will, the more does it partake of the freedom of the universal will; the more the individual will departs from the universal will, the more does it become isolated and confined to the illusions of its own creation, circumscribing and diminishing the hold it has on this propelling and all-pervading power.

Moreover, as evolution proceeds on the upward arc in its natural unfoldment, the aggregate of Substance, on all the material planes, becomes more and more refined and attenuated. Simultaneously therewith, the matter that composes the bodies of conscious entities must needs also become more rarefied. Hence man in particular, who in his progress should aim at identification with the spiritual elements in his nature and in the Cosmos, has, to a degree, profited by this etherealization of matter. However, it must be borne in mind that, as a direct agent for mental, moral, ethical, and spiritual advancement, the refinement of the vehicle alone is but a negative aid; as all higher improvement in his case comes — indeed can only come — from conscious self-devised efforts.

On this precept of self-devised effort for the achievement of moral progress in any form, the Leaders of the Theosophic Movement have insisted from the very beginning of their work in the last century, particularly in the western hemisphere. They have taught that a rounded-out progressive development is not attainable, except by a perfect balance of all the faculties. That is to say, that physical and intellectual development must always be positively supported by the moral and spiritual faculties. Furthermore, the moral and spiritual qualifications are the more important, inasmuch as they form a clearer and broader ethical light, which illuminates all questions and interrelations of the acts and experiences of life. Hence the insistency with which the Theosophic Teachers point to the principle of Universal Coherence, or Universal Brotherhood, that binds, *de facto*, all creatures and things together. Without a sympathetic attitude towards this principle it is difficult to see how a correct judgment can be formed on any serious subject, especially on matters connected with human life.

The intellectual concept of this age-old doctrine has been known and preached by all systems of religion from time immemorial, but it has never yet reached the heart of any people sufficiently to make it a living power in their lives. Nevertheless it is a demonstrable fact, and perhaps the most vital among the great verities, that could, if really understood, permanently affect the public mind as a powerful incentive for bringing about a lasting favorable change, to ameliorate the miserable confusion that exists in the world today.

Those who have seriously inquired into this principle and who have

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raised it above the plane of sentimental considerations, and appreciate its proper scientific value, have found that it furnishes most surprising and practical corroborations and proofs in every possible direction. Based chiefly on the spiritual and absolute one-ness of humanity, and its abiding interdependence with all that lives, down to the smallest atom, it reveals a wondrous new world to man's consciousness.

It was for a great purpose that the Leaders of Theosophy — especially the now living spiritual Teacher, Katherine Tingley, who has made Theosophy so happily practical — have ever dwelt emphatically and lovingly on this theme of Universal Brotherhood as a paramount fact in Nature. With infinite patience they have pointed out the universal analogies running through all planes of being and through all combinations of substance, and have made known the facts by which an unerring sovereignty of intelligence connects these planes with phenomena of every kind, in a perfect synthesis of interaction and harmony.

The student, therefore, who aspires to an understanding of himself and of his relation with the world, seeking to know whither he is bound, should endeavor first of all to comprehend this fundamental principle of universal brotherhood. It will immediately give him an unbiased conception of his personal unimportance, and, at the same time, an encouraging reliance upon his limitless spiritual possibilities. Man in his highest aspect is a spiritual being, and therefore identical with the Godhead. The order of life called 'Nature' is but an instrument which he uses for the purposes of evolution and experience, and he is therefore in this respect actually superior to Nature.

As the 'Pilgrim' who aims at perfection and identification with the Supreme Spirit, he is privileged to devise and follow his own methods to reach the final goal. For this reason the answer to the question 'Whither goest thou,' cannot be given categorically. Though the goal is one, namely LIBERATION FROM CONDITIONED EXISTENCE, the paths for its attainment are many; indeed, they differ with each individual.

Nowhere is the Path more clearly declared than in the beautiful Vedic Hymn, the 'Gâyatri,' of which the following is a paraphrase:

"O Thou Supreme Source of the Universe,
From Whom all proceeds, to Whom all must return,
Reveal to us the true spiritual Sun,
Now hidden by a veil of golden light;
That we may know the Truth, and do our whole duty,
As we unfold on our pilgrimage through the crucible of evolution.
Till, at length, the purified soul, through spiritual knowledge
Shall be released from bondage,
And truly resolved in the bosom of the ONE ABSOLUTE SELF."

HELENA PETROVNA BLAVATSKY

H. TRAVERS, M. A.

FEW of the great are recognised as such by the generality in their own times. Prejudices are excited, fixed ideas upset, violent opposition aroused; calumny gets to work with its usual weapons. Those living in the midst of the movement get no clear view of the prospect. With the lapse of time, old generations depart, new ones supervene; and prejudice is forgotten. Distant view gives the true perspective; things are seen in their right proportion. Among contemporaries, a false estimate of character is taken, due to calumny; and the work of the great one is ignored — since it cannot be refuted. Posterity appreciates the work; and from it *infers* the probable character of the genius. This inference is then verified by research into the evidence.

A Roman emperor is defamed by pessimistic or scurrilous partisans of a decaying aristocracy. For a while his posthumous fame is fed by these calumnies. More careful historians, perceiving the work he accomplished, infer that his character could not have been such. The records are investigated; the inference is confirmed; the fame is vindicated. A literary genius flutters the doves of conventional culture; when he is gone where he can no longer defend himself, the voice of the detractor is heard. His works cannot be assailed; his character is vilified. For a few years he goes down to fame with this stigma attached; until independent research, loving the works, *infers* the man; and accurate investigation unmasks the lie.

Is the day drawing nigh when the *works* of H. P. Blavatsky will be actually read? Is a generation dawning that will no longer be satisfied to be guided by some book of general information and misinformation, but will read those works for itself? Will there soon be people with a sense of logic and proportion, who will *infer* that works of genius are produced by geniuses, and great deeds wrought by great souls?

Candid and careful historians will be obliged to attribute to H. P. Blavatsky the initiation of a new era of thought: we cannot call it by any less inclusive name, because it includes so much. In all departments of thought, people are now standing perched on ground which she won for them, little knowing how they got there or whence they derive the afflatus with which they find themselves inspired. How greatly the recent rapid advance in so many directions has been due to the work of this one personality, will be realized better by later generations.

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While most of us run in the ruts made for us by our times, there are once in a while geniuses and innovators — great souls. What are their characteristics? They borrow not from their surroundings: they are not moons, reflecting the light from around, but suns, shining by their own light. The spirit bloweth where it listeth: no man can say whence it comes. The moving-power of such personalities comes from within: it is inspiration. There are some of us who repeat the ancestral type with the faithfulness of birds and animals; there are some who bring to bear on that fixed mold a little of the originative power of that spirit which we brought into the world with us from afar. The genius sweeps and scatters his physical, mental, and psychic heredity to right and left; coming to earth full of a message and a purpose he has brought with him. Not operated on, he begins at once to operate on what is around him. It is open to any one having another theory of genius to give a better explanation if he can. But, whatever the explanation, the fact remains.

The genius cannot 'go straight,' or 'toe the line'; he has 'no sense of proportion'; he is 'bad form,' he is 'queer.' No such person can (by the rules) accomplish anything worth attending to; therefore, if he does, it proves he is an impostor. H. P. Blavatsky was like one who had known of the light and been plunged into the dark — determined to find the light again somehow. She did the original thing of setting forth on her travels to seek that knowledge which she could not find in the creeds and philosophies, and to find the people who could demonstrate it to her. She found the light and its guardians, and did the original thing of determining to come forth as its exponent to the world.

Even here she could not seem to do the 'correct' thing. There were some who knew all about organizing societies and running movements. They sought to instruct her; to take out of her hands the management. Howbeit she had come to teach, not to learn. There is an Irish story of some fairies, whose only song ran: "Monday, Tuesday; Monday, Tuesday." But one day somebody taught them to say: "Monday, Tuesday, and Wednesday also." And ever since they have been singing it in that form. And so there are people who go on indefinitely in the same rut, until some original and energetic person teaches them something new; and then they are as rigid sticklers for the new rut as they were for the old. There would never have been any Theosophical Society, or any Theosophy at all, but for H. P. Blavatsky. But, once the people had these things, they wanted to run them their own way. It is even so now: all along the line of Theosophy's history, people at various stages have wanted to stop where they were and kick away the ladder by which they mounted.

Far be it from us to denounce human nature for being what it is; we merely point to facts. People are wise enough even now deliberately to

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take medicines against which their whole system rebels. Resistance follows reform by a natural law of action and reaction. But it is equally true that we accommodate ourselves thankfully to the new order, once its benefits have been appreciated.

Modern science has so accustomed us to think of the world as an independent, fixed, objective reality, that we are in danger of forgetting how greatly the subjective element enters into our experiences, how great is the power of ideas in forming that world in which we live. It has been said that certain -isms and -ologies were conspiring together to create a special world of their own for humanity to live in for the next millennium or so: a neat, well mapped-out world, with everything strictly defined; certain things possible, others impossible; certain correct notions, and others 'bad form'; a highly civilized, conventional, and proper world.

Into this atmosphere were brought such ideas as that the human race is millions of years old and has attained greater heights of knowledge in certain past eras than it stands on at the present epoch; that certain people are in possession of much greater knowledge of the secrets and powers of nature than the product of modern culture possesses; that man is essentially divine, not animal; that the seventy-year life of a man is only a small section of the life of his Soul, which reincarnates again and again. That H. P. Blavatsky did not merely say these things, but was able to prove them, is shown by the fact that she was taken so seriously and excited such alarm. There were those who, not averse to an extended knowledge, would have preferred to have it filter down through the superior strata of culture, so that cultured discrimination could decide how much to keep, what to reject, or what crumbs to let fall for those in the lower strata. But the Teacher seems to have ignored this excellent condition and to have wished to communicate her message to all, independently of race, creed, caste, or any other invidious distinction. It is easy to understand what results in certain quarters from a program of this kind.

To take a single instance: many will think that Bulwer Lytton's genius reached its height in *Zanoni*; yet here is all that an encyclopedia of English literature says about it: "*Zanoni* is more unconnected in plot and vicious in style than the previous fictions of Bulwer, and possesses no strong or permanent interest." The plot seems to him disconnected, because he has been totally unable to discern the plot; the style seems vicious because it is adapted to the author's purpose and not to what the critic supposes to be his purpose; and the lack of interest is in the critic and not in the author. And so, to conventionality, H. P. Blavatsky was an ugly duckling; just as, to the barnyard fowls, a swan is an ungainly bird that does not know how to walk decently on the beaten track.

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To H. P. Blavatsky's initiative we must attribute the immense and widespread interest now taken in the subject of higher powers in man. The previous idea, that man was a fixed product, with no expectations beyond a little advance in physical science and the art of government, and looking vaguely to heaven for any glory that might await him; this notion has given place to the idea that man has many powers in latency, which can be brought into manifestation by self-culture. It is true that this idea, together with the word 'self-culture,' has been abused; and that there are cults which, under that name, merely pursue the culture of the personality with its selfish desires. Such perversions of great teachings are inevitable, but they yield in time to the truth, which is more enduring. The latent powers of man, as understood by H. P. Blavatsky and by all true Theosophists, are those which raise man above the narrow confines of the selfish personality; they therefore involve self-conquest — subordination of the personal self to the Higher Self.

This teaching as to the perfectibility of human nature, here and now, hinges on to the teachings as to the antiquity of civilization, the sublime heights of knowledge attained by certain very ancient races, and the existence in all ages, including the present, of Masters of Wisdom — men who have attained to knowledge through self-conquest. These ideas have permeated the whole atmosphere; for, whatever some bigwigs and encyclopedias may say, it is in the popular press and fiction, in the various forms of drama, that we see reflected the true mind of the people — the mind that counts, the mind that makes the future. Everywhere these new ideas are gaining ground: in medicine, where doctors pay more and more attention to the man himself within the body, rather than to the mere body; in our treatment of the criminal and the insane; in our ideals of education; in our religion, where we recognise more and more the importance of the spirit over the form.

And who sowed all these vital seeds that are coming up so profusely? Candid and careful history will have to answer, 'H. P. Blavatsky.'

We have but touched on the question of her influence over the world of thought, though there is material enough for an essay; we also merely allude to the Universal Brotherhood and Theosophical Society, which she founded, the results achieved by which, judging from what has been now been accomplished, will tell the same story.

From all these visible effects the only inference as to the character of their producer is that it was pre-eminent both in nobility and genius. And this inference is attested by the facts as to the life and character of H. P. Blavatsky, once these are looked into in a spirit of ordinary honesty.

THE RELIGION OF THEOSOPHY

MAGISTER ARTIUM

THE world cannot get on without Religion; but so many shams have gone by the name of religion that some people have tried to persuade themselves that Religion is nothing but a delusion and that the world can get on better without it. Nevertheless they keep the true ideal of Religion in their hearts, though they may commit all sorts of vagaries in the attempt to give it some formulation.

Let us come down to facts. The supreme fact for every man is that he finds himself, a conscious being, among other conscious beings, with a life before him which he must lead, whether he wills or not. His philosophy of life is his religion — in one very important sense of the word, at any rate.

It is usual for men, after losing faith in established formal religion, to endeavor to formulate some doctrine based on ethical principles, and to rely on the intelligence and the natural goodness of civilized mankind as a bond of union and a basis for political and social economy. Or they may announce a utilitarian philosophy, wherein expediency and our experience as to what conduces thereto, are looked to as the support. But in all cases they are driven, by the inevitable circumstances of the case, to seek a solution of the problem of man's life in man's own intelligence and conscience.

The test of the value of a religion is its power to help us live our lives; its ability to solve the problems of individual and social life. Many of the established formulas are failing at this test: whether we speak of religious formulas, or scientific ones, or politico-economic ones. People are consequently looking about for something that *will* answer the test. There are some minds, very acute in matters scientific, but curiously elementary in some other respects, which are much exercised by certain hopes they derive from a study of psychic phenomena; and the quality of the food thus devoured only goes to prove the intensity of the hunger.

There is nothing at once so comprehensive in its scope and so intimate in its details as Theosophy. Its teachings are all-embracing and profound; yet its application is to the smallest problems of life. It gives a reasonable interpretation of human nature; and, for proof, refers us to the facts as we find them. Instead of opposing scientific teachings, it corrects and enlarges them; for science, in its doctrine of evolution, deals with the

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instinctual nature of man; whereas Theosophy, frankly recognising the indisputable fact that man's nature is dual, gives the full doctrine of evolution. Biology and palaeontology may (or may not) succeed in tracing one line of descent for man, but can never, by existing methods, settle the question of the origin and nature of the peculiar Intelligence dwelling in man.

This problem is answered by Theosophy; not however by announcing a new doctrine, but by restating a very ancient teaching, the teaching of the Secret Doctrine, that body of knowledge which has always existed among mankind under various forms. The characteristic principle in man, which makes him a being apart and different from any animal, is Manas, a Sanskrit word which may be translated as the thinking faculty. It denotes the peculiar self-conscious principle in man. This faculty or principle has not been evolved through the lower kingdoms of nature; for natural evolution produces only the inferior kind of mind, such as we find in animals. The Manas is not transmitted by heredity: the parents provide the lower principles of the man only; the Manas reincarnates in the vehicle thus formed. The student should study what is said on this topic in *The Key to Theosophy*, where he will find more details than can be given in a short general article.

These teachings interpret our human nature as we find it; for we are all conscious of the duality in our nature; and the whole of human life is a great drama wherein an aspiring uplifting power is always striving with forces of an opposing kind.

The ancient teaching of Reincarnation, temporarily forgotten during a dark cycle of history, has to be recognised and understood; for it throws a radiant light on problems which otherwise must remain dark. Accustomed as we have been to regard our brief life of seventy years as a thing by itself, we can make no meaning out of life. But if we can understand that human life is on a far vaster scale than seventy years, it becomes easy to see why we have failed to interpret it aright. The period of seventy years is but the period of a single scene in the life-drama of the Soul, the real Man, who reincarnates again and again, gathering new experience, knowledge, and power from each successive incarnation.

Living our daily life with the ever-present idea that we are a god dwelling in a temporary mortal abode, we find that light is thrown on all our thoughts, and questions of conduct become cleared up in a marvelous way.

We must not forget to mention the doctrine of Karma and its intimate connexion with that of Reincarnation. Men gain confidence when they know they are dealt with justly; and these teachings enable us to realize that all the experiences of our lives are the reaction from our own conduct

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at some time or other; and also that we can direct our destiny by our present conduct. A careful and continuous study of one's own inner experiences will reveal the fact that fate springs out of sources within ourself, as though we had in past times sown seeds which now come to life. Every man finds himself placed at that point to which his own footsteps have borne him; and he should try to understand that his experiences are both beneficial and merited.

The power of thought is strongly emphasized in Theosophy, which recognises thought as a power stronger than deeds; for thoughts are parents to deeds. Our thoughts are seeds sown and vitalized by desire, ready to spring up into plants if suffered to live.

But, it may be said, if man's past thoughts and acts determine his present, and his present thoughts and acts determine his future, is he not caught in an endless chain of cause and effect from which there is no escape? Not so; for we must remember the teaching as to man's duality. If a man lives in his desires, he will go on creating new Karma for himself; but he need not always live in his desires; there is a part of the mind which can attach itself either to the desires of the lower nature or to the aspirations from the higher nature. Man has the power of choice; and, though he must incur the consequences of past acts, he can avoid sowing similar seeds for the future. It is obvious that man is relatively free as compared with the beasts; for, though he cannot set aside the laws of nature, he can assume a directing attitude towards them. In the same way the enlightened man is relatively free compared with the man not thus enlightened; he has learnt to assume a directing attitude towards forces which hitherto have controlled him.

Thus the Theosophist has the idea of religion reconstituted for him. Religion is our loyalty to laws which we recognise; and the religion of many people is that of self-seeking — whatever creed they may formally profess. For others, duty to family, class, or nation, may constitute a religion, unformulated but real and compelling. Duty to the laws of our divine nature constitutes the religion of a true Theosophist; and he recognises that he cannot act in secret, for all his thoughts are actions performed in the presence of an all-seeing and all-registering universal mind, which will judge him in accordance with them; just as the man who violates the laws of health will suffer illness.

The heaven towards which Theosophy points the way is a higher state of mind where self-gratification is no longer the ruling principle; and where man achieves bliss by realizing that his nature is centered in a region above and far greater than the sphere of personality.

THE DRAMA OF LIFE

R. MACHELL

IT is hard to escape the conviction that life is a drama; but while the drama of the theater is adapted from the drama of life, the drama of life is the direct expression of natural forces. That drama in its entirety must be the epic of evolution; the complete unfolding of the powers and forces latent in every atom of the Cosmos.

It is said that every star is a solar system, and every solar system a group of worlds; and on each world some part of the universal drama is proceeding. So on this earth of ours the drama of existence reveals the state of earthly evolution.

When the melancholy Jaques says that "all the world's a stage, and all the men and women merely players," he but states an obvious truism; and when he elaborates a little his idea, he touches very superficially upon a very large subject: but even so, the audience does not always grasp the simple suggestions of the cynical philosopher. For Jaques points out that "each man in his time plays many parts," as well as figuring in many acts, the "acts being seven ages." But it is with the parts that I would be dealing just now. It takes quite a large number of parts, or characters, to make up a complete cast for a drama; and in the great drama of life there must be a vast number of plays each requiring a large number of characters for its performance.

In every country at every moment these plays are being produced: for the great epic of life is endless as evolution itself. It would seem as if the plays, composed of many acts, were in themselves acts in a greater drama: and it is probable that there is only a small number of such dramas in use at one time; though the way that they may be presented must vary with the players.

In that connexion it is interesting to note that in the history of the theatrical drama there is record of an art of improvisation, that comes much nearer to life than does our modern realistic drama, in which every word to be spoken is written by the author and memorized by the actors. With the companies of improvisers it was not so. A scenario was perhaps written; and it was seldom original in the sense of being new; for the most popular plays were those that were founded on the most familiar plot or scheme. In this, too, the system was nearer to nature than the modern method perhaps; for there are only a limited set of emotions and passions common to humanity in any one period of evolution: just

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as there are only a few notes in a musical scale, a few colors in the spectrum, a few movements in machinery, a few perfect forms in geometry, a few numbers in arithmetic. But the variety of combinations of all these is probably infinite, or at least incalculable.

So, too, the possibilities of variation in a drama in which all the action is fixed and all the characters predetermined so that each actor in the cast always plays a certain kind of character, yet in which the dialog is improvised by the actors, must be incalculable. It is evident that a good company of such actors would be able to rise to great heights under the inspiration of the moment. But it is also certain that the ordinary player would sink to the depths of utter bathos in his attempts to fill out his part with borrowed phrases, and memorized speeches, which might or might not be appropriate. Be that as it may, the improviser represented a great idea and one that is in accordance with nature, for in the most ordinary and oft-repeated scenes of our little life-drama we do try to be original in speech, even if the emotion and its mode of expression are as old as human nature and as common as men and women. It is an old saying that a new audience makes a new play; and it is so in life. That is about all the novelty there can be in it. Most people are quite content with the emotions common to all the rest of humanity; but to each one his egotism makes these emotions appear new and original. To a child the world is all new and wonderful. To every one of us our emotions are original, though they differ in no way from the emotions of other human beings. And yet perhaps the fact that no two individuals can be identical, being two separate and distinct persons, makes all their common emotions new and original to each one, though old and well-worn and utterly commonplace to an observer, the fact being that originality simply means that the experience is individual so far as the one concerned knows.

So the millions of human beings incarnated at any period on earth may all be playing parts in a great number of stock-companies, performing a limited number of old stock-plays, with actors who are true 'improvisatori' making new dialog perhaps to fill out the regulation scenes and situations and taking themselves in all seriousness as original creators.

The old Italian 'Commedia del Arte' recognised but a very limited range of characters, which appeared under new disguises in each new drama. Each character was fitted as far as possible to a member of the company qualified by nature or intelligence to play such parts: and in some cases these types were plainly stamped, keeping the same name through different plays. Naturally, the poorer companies could not provide different costumes for each new play; but the actors could set a new stamp upon the old character with new dialog and new action. When the actors were endowed with genius they must have found the elasticity

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of that form of play a great help. But only genius could hope to make good use of such opportunities. The inferior actor, left to his memory and his poor wit, must have improvised at times some curious incongruities; and one can well understand that, men of genius being rare, the improvisers soon passed into memorizers, and the written drama came into universal use.

Still, the drama of the theater was, even so, not false to its original. For there are periods in every civilization when men of genius abound, and when new forms of art appear which are no newer than the rest of evolutionary emblems, but which are entirely new to the nation or people then emerging from a dark age into the light of progress (meaning by progress something more than the turning of a wheel).

These men of genius are 'improvisatori.' They cannot invent new emotions or new dramas; but they can make the old timeworn ideals glow with new glory and the ancient passion for freedom or revenge, for wealth and fame, shine as a beacon set upon the pathway of the gods. They can bring down to earth the heavenly fire and start a new cycle of evolution, and then pass on, leaving the stage to actors of another order to whom the fire of the gods is no more than a tradition; who memorize and recite the speeches handed down to them from the great age that went before; who formulate conventions, systems, methods, and rules of dramatic art, based on tradition, but who are not 'improvisatori' in any sense. Then comes the literary drama and fills out the cycle. And, as the civilization matures, all forms of thought and of expression become stereotyped; and every new emotion is expressed in some appropriate but quite conventional form of words until each emotion is provided with its correct formula, and individual expression appears vulgar or eccentric. Then the drama of the theater becomes stilted and lifeless, or grossly material and merely imitative, lacking all fire of inner vision and having no power to stimulate the imagination of the audience or to lift them from the earth even for a moment.

When the melancholy Jaques describes the seven acts of the life-drama, he is of course dealing with the seven ages of the body in one life: but he speaks of a man playing many parts, as if he knew that the great drama of life included many, many incarnations here on earth, in which a man must have the opportunity to play many parts, each one of which would include some one or other of the seven ages.

History repeats itself. That is a truism but it requires explanation; and it seems likely that the key to this mystery of the ages, which has been called the law of cycles, is to be found in the fact that "all the world's a stage," and all the nations merely players. One might say that the nations are just stock-companies playing a few of the old dramas or

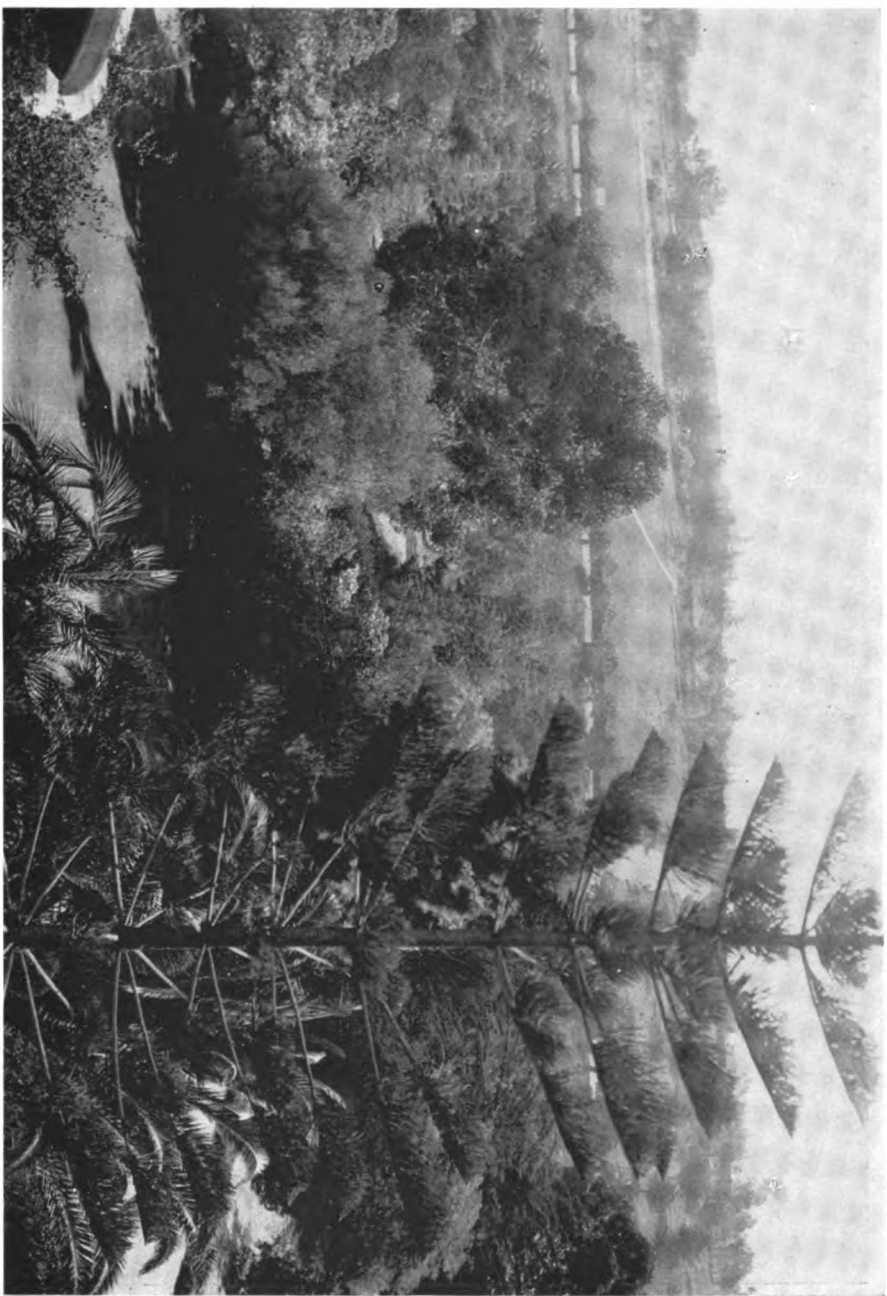
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perhaps playing but one of them, till the actors become sick and tired of their parts and break out into revolt, demanding a redistribution of roles, and once in a while trying to get a new drama to replace the old one. But generally the revolution accomplishes no more than a general change of the cast with hardly a modification in the old play, except that which is incidental to the change of actors. The men who played the tyrants now play the slaves, and vice versa, but the play is practically unchanged.

But in this "wide and universal theater" there are more "woeful pageants than the scenes wherein we play." There are more plays than one in each stock-company; and as these plays are staged a change of parts takes place. A man who has perfected himself in a given character may have the opportunity to broaden his experience by being born into a new part, thus leaving a place vacant in the drama of his late experience: and so experience is added to experience, until his character is rounded out and balanced and he becomes fit to play any part that may be needed in the greater drama he may then be called upon to figure in; until he has completed the full range of possible experience upon this earth, and passes naturally and inevitably on to a wider field of study and accomplishment. Why not? For what else do we exist, if not to gain experience? And of what use to gain experience, if we remain eternally bound down to endless, hopeless repetition of the same experience? Of what possible benefit to the individual would be his reincarnation if he were doomed endlessly to repeat his past experiences in each new life?

The character, the role, remains unchanged perhaps, but the actor must pass on, and another take his place and fill his part, and maybe speak the same lines, and thus delude the simple minded student into saying "this is a reincarnation of a former personification of that character," because the circumstances of the part are just the same and the make-up quite similar. Yes, but the actor's changed, and whether changed or not, the actor is not the part he plays in any particular drama. He may identify himself with it for the run of the play; but he may be quite unrecognisable to the ordinary spectator when he appears in a new role with a new make-up, and with another aspect of his character in evidence; and yet the part he played so long is still upon the stage somewhere and the part is taken by another actor whose performance may be strictly modeled upon that of the former incumbent of that character. So that it may be rash to assert that because the role of Julius Caesar may be found repeated in other ages and in other lands therefore the actor must be the same reincarnated for that purpose.

I think that indeed the world is a "wide and universal theater," and that the repetition of old dramas in no wise clashes with the progress of the individual actors: it rather secures these lessons to the race.

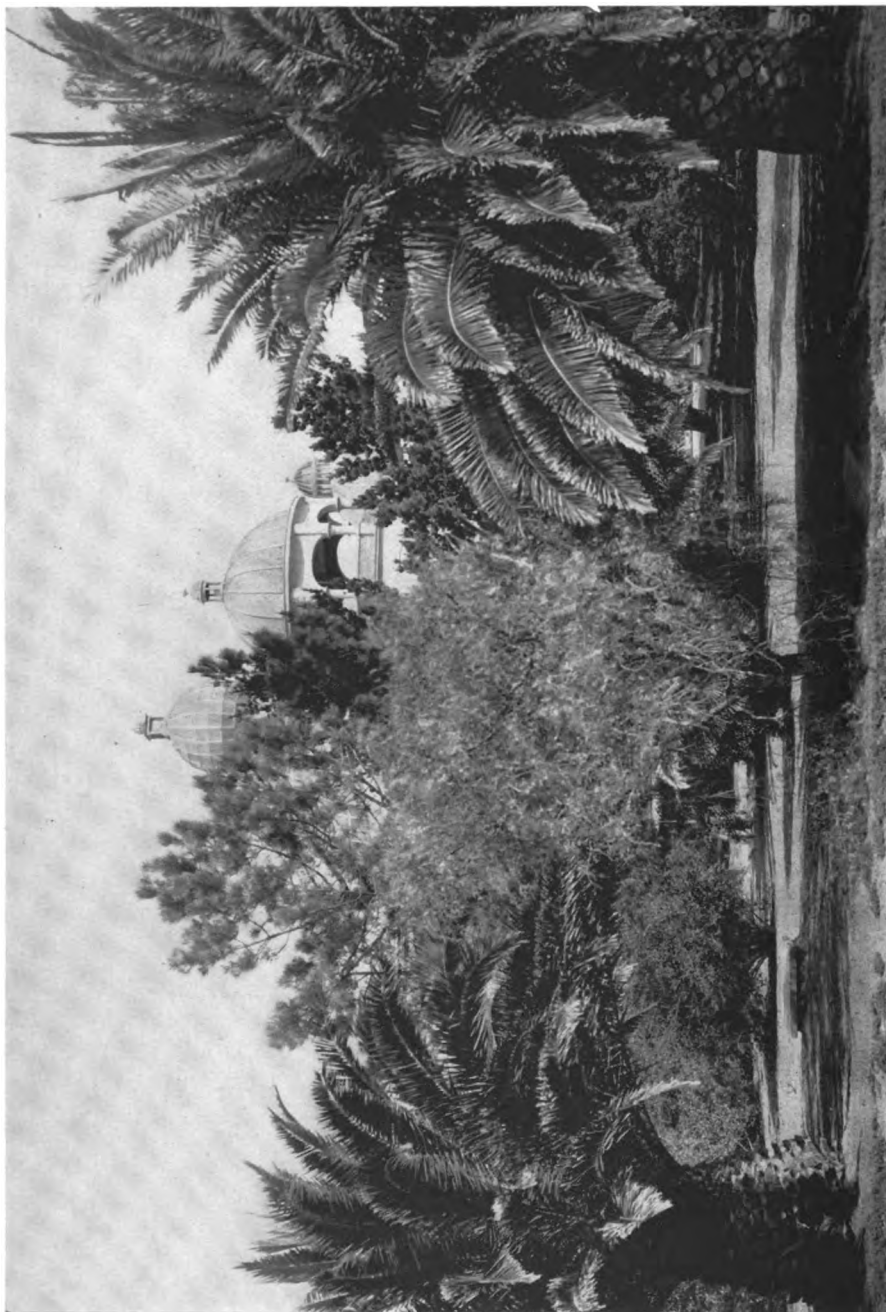


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LOOKING EAST FROM THE RAJA-YOGA ACADEMY

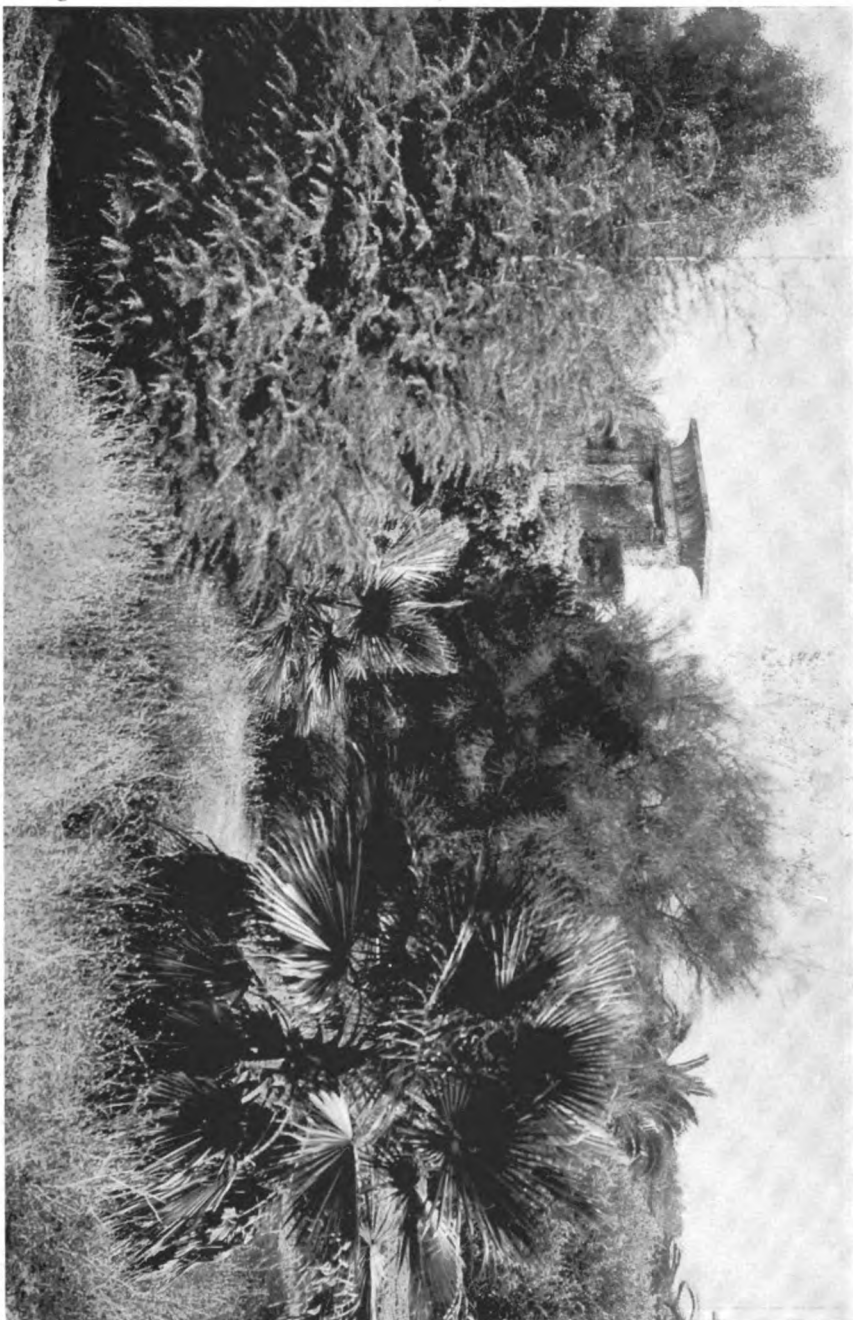
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Some of the student-homes in the distance



Lomaland Photo & Engraving Dept.

DOMES AND CUPOLAS OF THE RÂJA-YOGA ACADEMY, SEEN FROM THE GARDENS TO THE SOUTH
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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EGYPTIAN GATE, SCHOOL OF ANTIQUITY ENTRANCE
FROM THE GROUNDS TO THE SOUTHWEST
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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GROUP-HOME OF THE "BROWNIES" ON THE GROUNDS OF THE
INTERNATIONAL LOTUS HOME, POINT LOMA, CALIFORNIA

THE DRAMA OF LIFE

When we were at school there were a certain number of well-marked characters in our group: there would be perhaps a brilliant genius, a bully, a fool, an athlete, a boaster, a sneak, perhaps even a thief, a mischief-maker, a pugilist, and so on: and there were practical jokes, that seemed new and original; revolts against authority, and the expression of new ideas (as old as the world). And in that same school today there is the same life-drama going on, the same group, the same types, the same jokes, the same games, the same revolts, and all as new and original as they were in our day; but the boys are all changed and have been changed many times since we were initiated into the mysteries of that drama.

I think we need to use a little common sense occasionally in applying our Theosophical theories to practical life; and in doing so we should remember that as "nothing is more certain than the unforeseen," so nothing is so deceptive as the very obvious.

Thus when a lady looking at her own image in a mirror, dazzled by the beauty of the face she sees there, jumps to the conclusion that in a former life she must have been Mary Stuart, or Cleopatra, or both, I think that a doubt would be allowable, seeing the very large number of claimants to that inheritance, and for this reason: in any one life we know that few of us find opportunities to do full justice to the many noble qualities that lie latent in our characters and that find no adequate expression because of circumstances that limit and confine us to the playing of a humble or quite colorless role in the humdrum comedy to which we are condemned to devote ourselves during this present incarnation. Naturally, we are willing to believe that all those noble qualities must find expression some day, and may have done so in the past. But I would venture to suggest that while history does show a recurrence of certain strongly and distinctively marked personalities, there is no evidence to show that the egos incarnating in those personalities were the same.

And in Theosophical teachings we find the suggestion that, as man is a sevenfold being, with a very small part of his higher possibilities developed as yet, so in his various incarnations the ego will seek expression for some hitherto undeveloped faculty, which would give an entirely different color to his succeeding incarnations.

We are apt to forget that it is not the *personality* that reincarnates in any case, and that the personality is about all we know either in ourselves or in others in ordinary life. Were it possible to see the real *individual*, I imagine we should be appalled at the superhuman beauty of the vision, or at the horror of the subhuman elemental basis of the personality.

In man are the possibilities of god and demon, as well as the actuality so commonplace and so respectable, which yet may at any moment reveal some flash of the divine, or some fury of the demon, to remind us of

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the powers that lie latent, ready for manifestation, in every one of us.

The attempt to trace our past incarnations seems to me futile and misleading; because the curiosity that suggests speculation along that line is purely personal, even when wearing a mask of scientific study. It holds the mind down to personal considerations and shuts the door on the higher light that illuminates the mind when the personal self is forgotten. Each new incarnation is an attempt at self-expression only partially realized. It is an opportunity for the ego to learn something about the complex nature of self.

If the knowledge of the true Self is the object of incarnation, then it must be attainable only by freeing the self from the delusion of time, the attraction of the illusive past and of the unattainable future, and by the realization of the present moment, which is the only doorway opening on infinity, the doorway of the eternal now. The reason why we cannot find it is that it is everywhere reflected in time's magic mirror as either past or future; both of which are unattainable, as the mirror oscillates presenting the two illusions alternately, so as to conceal the open doorway of the everlasting *Now*. Time's magic mirror is the human mind, in which the ego sees itself reflected and thinks that the reflexion is the self.

To still the oscillation of the mind is the great work. *The conquest of delusion*, it is called; *the finding of the self* is perhaps but another name for the same step in spiritual attainment. To do this, man must be free from anxiety about the past or future, and must concentrate his energies upon the duty of the present moment. To fail in this is to miss the purpose of existence. To achieve emancipation from delusion is to get free from the desires of the personality, which lives entirely in dreams of anticipation or memory, of hopes and fears, desires and regrets.


So the first step in self-realization is self-forgetfulness; and that is only to be reached by merging the self of personal interests and emotions in the greater self of human aspirations to the divine. The doorway of emancipation is the open portal over which is written Universal Brotherhood, which is the Truth that lights the path of Liberation.

The highest wisdom is the simplest duty, which we miss in grasping for a ray of sunlight sparkling in a pool beyond our reach. "To do the duty that lies nearest to our hand" is better than to dive into the past to learn about our former incarnations, or to lose ourselves in dreams of glories that time's magic mirror pictures for us in the future, which is eternally beyond our reach.

The Self is eternal as the present moment. It is Here and Now. This world is all a stage and we the players. The gods may laugh at our attempts to act the dramas they provided for our training. Well, let them laugh; their turn will come; and he laughs longest who laughs last.

THE POWER AND POSSIBILITIES OF THOUGHT-CONTROL

HUGH PERCY LEONARD

O suppose that H. P. Blavatsky introduced Theosophy as a brand-new system of philosophy and ethics is to misapprehend her claims and intentions altogether. She never sought the reputation of an inventor of new ideas, nor the glory of the first discoverer of some recondite law of nature. She said she was only a hander-on of what she had received, and quoting Montaigne she declared: "I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them." To her redounding credit be it spoken, however, that though her teachings were not new, they had much of the force of novelty because she had the power to render them intelligibly to the western mind, little used though it is to view the facts of life and nature from such a standpoint.

Now of course the idea of thought-control is not entirely foreign to the West and is to be found in the Bible; it is also casually referred to in the pulpit; yet, although the writer was reared under high-class Christian influences, the Theosophical teachings as to thought-control appeared to him as a startling novelty, and often when pressing it upon his friends for their acceptance, he has encountered the most determined opposition. In the fourth chapter of Paul's *Epistle to the Philippians*, and the eighth verse, we find the apostle clearly implying that we have the power of selecting the subject-matter of our thoughts. "Finally, brethren," he writes, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." By thus earnestly recommending the choice of elevating subjects for our contemplation, he takes it for granted that we, the owners of the mind, can turn it to the consideration of any subject that we may choose.

Christ certainly emphasized the importance of mental restraint when he told us that any one who hated his brother was as bad as a murderer; but whatever of definite instructions on this subject he may have given to his disciples, only the scantiest fragments have come down to us.

One reason for the very slight impression which is made upon us by the vague exhortations as to thought-control is that we have only the most nebulous idea of the constitution of man. We are told that we are souls living in bodies, and soul is understood to be interchangeable with spirit,

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and mind is supposed to mean much about the same thing. With this beggarly equipment of self-knowledge, it is no wonder that we make but little progress! The interminable stream of thoughts that rushes over the mental field is actually looked upon by most people as being a part or aspect of themselves, and when they try to imagine mind, as distinct from the thoughts which occupy the mind, they start back with alarm and misgiving for they seem to be confronted by a horrible abyss of nothingness. They are told to control the thought-stream, and yet they have no conception of self apart from the thought-stream. They very naturally fail to see how thoughts can have authority over other thoughts, and so like a riddle too hard to guess they give it up and resign themselves to be led as helpless captives at the tail of a procession of mental images which for the most part rush madly through the brain without the slightest censorship on the part of the man who should be the controller of the activities of that brain.

Now Theosophy not only asserts the possibility of thought-control, but also its absolute necessity, and declares that unless a man takes up a firm position and exercises a conscious choice as to his thoughts, he will become a mere automaton responding to every stimulus from the outside and the sport of every passion that sweeps across the soul. He is told that unless he deliberately assumes the reins of government his little kingdom will fall into anarchy and finally disintegrate. There are many who are so dismayed at the task of reducing the mind to order that they relinquish the attempt and console themselves with the thought that so long as their conduct conforms to the code of average respectability, it matters little how their minds are occupied. But to give up the effort to control our thoughts is to shirk the great battle which we came into the world to fight.

To persons of a certain type of mind it appears incredible that subtil, unsubstantial things like thoughts can have any real influence upon our lives and the material circumstances by which we are surrounded. You sometimes hear them speak of 'mere imagination' as if imagination were a harmless puff of vapor or something even less capable of producing results in the substantial, practical world in which they live. It is, however, easily seen that imagination, reinforced by will, is the master-faculty in human life, and guided by intelligence and firm good-will to all that breathes, is capable of working wonders far beyond our wildest dreams.

Let us suppose the case of a sensitive person in delicate health who on entering his sitting-room and turning on the light, suddenly becomes aware of a rope, coiled exactly like a snake, just in the very place in which he was about to sit. The vivid image of the snake which he created in his mind, reacting upon his hypersensitive nerves, gives rise to a shock

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which causes instant death. Let us note well that it was not the material rope *but his thought about the rope* which produced the result. You may call it 'mere imagination' if you will; but it slew the man just as effectually as the bullet of an assassin. If causes are to be estimated by the effects which they produce, then must the imagination be classed among the dominant factors in human life.

Or let us imagine the case of a convict so thoroughly obsessed by the belief that society has conspired to hound him down that in revenge he has declared relentless war upon society. He is visited by a gracious lady who has the faculty of fanning into flame once more the smoldering sparks of hope and self-reliance so often hidden out of sight under the most unpromising exterior. A revolution takes place in the inner nature of the man and he feels for the first time that he has the sympathy and good-will of a genuine friend. He realizes the invincible power of sustained endeavor, and feeling that no goal is too remote for strength and courage to attempt, he starts afresh upon a new career that leads at length through the prison-gates to a triumphal success in the world outside. But what has worked the change? Merely a few intangible thoughts, an altered mental attitude, a lifting of the lower fogs to let the upper sunshine through. He has acquired nothing new so far as our five senses can inform us, and yet his whole life has been transformed and glorified. How powerful are the viewless forces of the mind to kill the body or regenerate the life!

"Man," says Theosophy, "is master of his fate," and if we accept the challenge and inquire of the method to be used for our success, we are told never to let the mind drift of its own sweet will; but resolutely to select or reject our thoughts according as they are either good or bad. When first a man wakes up to the possibility of thought-control and tries to put it into practice, he is very likely to declare it an impossibility. The flow of thought appears to be self-reproductive and to pour unceasingly with the power and volume of a very Niagara. The teachers of Theosophy assert, however, that it is an achievement well within our power and comes as the result of constant practice and the absence of desire for pleasures related to the organs of sense.

For our clearer understanding of the problem, let us divide man into three parts according to the classification of Paul: body, soul, and spirit. The body is of course the man of flesh reflected in the looking-glass, weighed upon the scales, and whose muscular force is capable of accurate measurement. The soul or middle principle stands for the whole of the inner life of the man with which we are familiar: the mental operations, the feelings, the emotions, and the desires. In its highest aspect it may thrill us with the loftiest patriotism and burn with the purest devotion to an ideal; at its lowest depth it may exceed the ferocity of the beasts of

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the jungle because fanned into flame, enriched and reinforced, by the magic power of the imagination. Of the spirit, the mysterious third aspect of the trinity, we can know but little at this stage of evolution because it can hardly as yet descend to our plane of consciousness. We may dimly sense its presence in those occasional flashes of intuition and in the voice of conscience, and we may clearly infer its existence from the evident fact that there is something unknown, but yet interior and in the truest sense our very self, which watches thoughts as a spectator, and, more or less according to our power, bids them to come or go at its command. The spirit in its highest aspect is a thing unutterably great, being nothing less than a ray of the pure light of Deity itself "which lighteth every man coming into the world." Some faint conception of its mystery may be obtained by trying to imagine mind as distinct from the thoughts which occupy the mind. So long as thoughts still flicker through our field of consciousness we have thoughts and that which is aware of thoughts; but when the last thought fades out, the spectator is left with no spectacle to look at. That silent spectator we have agreed to call the spirit; but for us ordinary mortals it is very difficult to draw the breath of life in an atmosphere so rare.

The spirit, or the real man behind the veil, should have the power to use the middle principle or soul as his obedient instrument, though in most of us this power is lying latent and unused from lack of knowledge that it exists. And even when a study of Theosophy convinces us of the possibility of thought-control, there is a tendency to shrink back and shirk the undertaking. The reason seems to be that in stepping to the higher plane of spirit from which the soul may be governed, we pass from the familiar world where we have always been at home and enter on a region which for lack of the proper senses to connect us with our new surroundings appears to be an abyss of nothingness.

As we make the attempt to control our thoughts we are immediately confronted by a strange and disconcerting experience. Having cast out all thoughts and rendered the mind a blank, we find ourselves in the condition of spectators with nothing to look at. Thoughts are the products of the thinker; but these thoughts are on a plane lower than that occupied by their creator: they are his emanations and not himself, and when we, who have always lived among the denizens of the thought-plane, enter into the presence of the silent creator of thought, we are not unnaturally embarrassed. It is like a child suddenly transported from among its playmates in the sunny street and left alone among the solemn shadows of a deserted cathedral.

All our lives we have been immersed and swimming surrounded by the vivid contents of the mind; we have identified ourselves with the emotions

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and desires that ruffle its surface as winds agitate the sea: we have quivered with pain, we have thrilled with joy, and amongst all this seething effervescence and agitation we have found the interests which have combined to intangle us and induce us to persevere in our hold on life; for we always vaguely hope that some fine day a sudden stroke of superlative good fortune may raise us to the very heights of felicity. And now we are asked to step aside and to detach ourselves from this delightful drama, and to criticize from a cool, impartial standpoint the queer antics of this personality which we have always looked upon as our very self; and as we occupy the judgment-seat we seem to fade out of existence and expire in the attenuated atmosphere and to enter the horror of a great darkness, or what is even worse, into a place of silent peace where no familiar voice can ever penetrate.

But if man is to progress it must be by his own efforts, and he must boldly push his way into the unknown expanse unless he proposes to linger for ever as a fluctuating personality among a shifting world of thoughts. Unless a man controls his mind, his mind will certainly control him. It is the old story of the tail which wagged the dog; an absurdity in Natural History, but a very common sight among the ranks of those who have never taken up the task of regulating the action of their minds. No cork upon the tossing waves is more at the mercy of conflicting currents and heaving billows than the man who rises and falls obedient to the waves of emotion that surge in upon us from the tossing ocean of general human thought in which our individual minds are adrift.

The feeble negativity of this middle principle explains popular panics and those apparently irresistible impulses which sometimes sway entire communities, causing them to act as one man — and that man usually a bad one. At such times of popular excitement it is easy to see that people follow their leaders like sheep. Independent thought is a very rare phenomenon at this stage of human development, and most men can but echo and repeat the voices breaking in upon them from the world outside and then, becoming distributing centers themselves, they propagate the waves of discord all around.

Unless a man earnestly enters upon the path of mental control he must resign himself to a career of no more dignity and importance than that of a piece of seaweed floating on the tide. He can contribute nothing to help forward the process of evolution, and is simply so much deadweight to be carried along. Let him not console himself with the idea that he will some day attain the goal as the result of being pushed forward by the evolutionary impulse. Nature will have nothing to do with persistent laggards, and strange though it may seem, she would rather have a man in active opposition to her onward trend than one who spends eternity in

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yielding to the forces as they come and go and floating in the line of least resistance. "Because thou art lukewarm and neither hot nor cold, I will spew thee out of my mouth," is a hard-saying of scripture; but which is strongly indorsed by the teachers of Theosophy.

To what a high enterprise are we not called at the dawn of every day! We have to stand on guard unceasingly, to challenge every thought and feeling, each emotion and desire, that seeks to cross the portals of that sacred temple of the living God — the mind of man.

In one of the dances given by the children of the Râja-Yoga School here we have an illustration of the way in which thought follows thought in endless and successive links. The child-dancers join hands, and following their leader they perform a series of the most fascinating manoeuvres. Two dancers arch their hands overhead and the whole string of children, each dragging its partner, file through the opening in an interminable chain. And so with our thoughts. No thought that presents itself at the threshold of the mind but is linked in affinity with other thoughts, and a single thought of doubtful reputation once admitted draws after it a whole troop of disreputable relatives by the laws of the association of ideas. They pour in upon us as we watch the gate and sometimes they so rapidly deteriorate, that in a short time it seems as though Pandemonium had been let loose, and the shrine of the temple had been delivered over to the orgies of a Bacchanalian troop of revelers. We do well to speak of a *train* of thought, for train is derived from the Latin *trahere* to drag, and most assuredly one thought drags another as do the successive links of a chain.

We are exposed to the invasion of thoughts cast up by our lower natures as well as those exhaled by the minds of other men and of which the astral light is full, that foul and turbid sea of emanations, the offscouring and product of the action of the human mind at large. Rightly to hold the reins of thought for just a single day is a task for an adept, for one bad thought effecting a lodgment may attract its like until the invading host may actually become stronger than the man whom we call by courtesy the owner of the mind. Then follows the terrible disaster described in Madame Blavatsky's *The Voice of the Silence*: Thy thoughts become an army and bear thee off a captive slave.

Katherine Tingley has said: "A pure, strong, unselfish thought beaming in the mind lifts the whole being to the heights of light." The beaming thought kept burning in the mind is like the flame of the alchemist. The grosser elements of the lower nature cannot exist as such in the presence of a purifying flame that burns while it shines. The impurities rise upward as the oil is drawn by the wick of a lamp, and as

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they are consumed the flame glows still more brightly and the heat grows more intense. A subtil alchemy persistently applied transmutes the very nature of the man who cherishes the beaming thought. Forces of a subtil but immensely powerful character are generated, and playing through the atmosphere in which he lives they flash and coruscate, and thus the minds of other men are lighted and the sacred work proceeds.

To any one who doubts the alleged duality of man and the constant strife between the upper and the nether poles in human life, the attempt at thought-control is recommended as affording a realizing sense of the truth of the doctrine on which Katherine Tingley has so often insisted. No sooner is the standard raised and the trumpets sounded for the battle by the newly-assumed attitude of the man who has determined on self-conquest, than the host of combatants who have hitherto carried on only a desultory, half-hearted dispute, definitely range themselves on opposite sides, and the more resolute is the man's determination the fiercer grows the fight. The lower nature instinctively becomes aware that its ascendancy is threatened, and it struggles with the force of desperation to resist the Spirit of the man who has determined to assert his sovereignty. This conflict between higher and lower has been the theme of many an epic, and far from being a poetic fancy is one of the sternest realities in the life of man.

Would-be reformers often regret that they have not more wealth and time at their disposal to devote to the movement in which they are interested; but after all, means and leisure are factors of minor importance. The reformer's day may be fully occupied with duties domestic or mercantile, and yet as he carries them out he may be keeping his seed-ideas steadily focused in his mind's eye. In proportion to the power of his will and the plastic potency of his imagination, so will these seed-ideas be energized with actual life and float away into independent being like the winged thistledown to find a resting-place in some congenial soil, that is, the minds of those self-destined by their Karma to be attracted to that movement of reform. The force of our desire, which is the subtil agent we employ in all such hidden lines of work, will always be feeble so long as we allow it to be dissipated over trifles, and scattered at large instead of being concentrated and stored.

As we walk down a street it is almost impossible to avoid being attracted by the contents of the store-windows; but there is no necessity which impels us to allow definite desires to shape themselves with reference to the objects to which our wayward fancy is drawn. Every casual and irregular desire causes a leakage of that precious force which rightly used is unimaginably powerful in its subtil, traceless path. It is probable that

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the force thus daily squandered by the flowing stream of humanity in the shopping districts of our great cities would, if properly conserved and intelligently directed, re-organize the city on Theosophical principles and regenerate the lives of the citizens.

We must not imagine that to be conscious of an evil thought is the same thing as to think an evil thought. Vagrant thoughts, the offspring of the minds of other men, are constantly knocking at the door of our minds; but if they are rejected at the first inspection, we do not thereby send them away invigorated, to pursue their quest of entertainment elsewhere. According to a Chinese proverb: "Many thoughts come knocking at our door; but we are not obliged to admit them." Many a thought that leaves our mind is stillborn, according to the teachings of Madame Blavatsky. They have not been strengthened by our approval and good will, but are actually born dead and incapable of independent life. In other words there is no moral guilt incurred by being tempted; the only time that harm is done is when we parley with the evil thoughts that clamor for admission, or when we go so far as to give them a friendly reception.

From what has been said it will be evident that in this practice of thought-control, it is the passing moment that counts. Special occasions may be trusted to take care of themselves if only we will supervise the common moments as they flit by at the rate of sixty to the minute during our waking hours. It is the sum of the thoughts of our passing moments that goes to make up our characters and form our future destinies — that stream or thread of a lifetime's meditation, "that upon which the heart was set." If we wish to prognosticate a man's future, we may safely neglect the lofty sentiments he utters in his public addresses, the creed he repeats in church, and the sage counsels which he offers when appealed to for advice, and inquire how he occupies his mind when walking to his work, when waiting those dreary ten minutes for his dinner, or when half asleep he dozes in his easy chair.

The countless moments of our common days, so petty when considered singly, but a total of prodigious size when massed — these are the pivotal points in our careers on which our destiny depends. To control the mind is not an easy matter; but is not the goal worth all possible effort? An unregulated mind dragging the spirit in man "o'er moor and fen, o'er crag and torrent" wherever its wayward fancy may lead, is surely hell of the worst kind. The mastery of the mind when fully accomplished conducts us gently to a place of settled peace that passes all understanding. This restful haven only can be won by long and gallant effort patiently applied. Like the Kingdom of Heaven spoken of by Christ

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it "suffers violence and the violent take it by force"; and as Milton's Satan very pertinently remarked:

"... Long is the way
And hard, that out of Hell leads up to light."

But the upward path of thought-control is a way to be trodden by the dauntless, and final success is certain for all who persevere.


H. P. BLAVATSKY AND THE RATIONALE OF LEADERSHIP

GRACE KNOCHE

"The real meaning of Leadership is no longer understood. The modern mind has not fathomed its significance nor the extent of its power to enlighten and redeem. To understand this truly we must study Antiquity — but in sympathy and singleness of heart."

— KATHERINE TINGLEY

"For so the whole round world is every way
Bound by gold chains about the feet of God."— TENNYSON

HE Theosophical Movement stands apart among modern educational and humanitarian movements in the meaning it attaches to leadership. In this Movement, leadership is both an office and a spiritual fact, and with reason, for whatever its *rationale*, without the office and some one competent to fill it, the Movement would have failed utterly to carry out its original purposes and doubtless ere now would have ended, as have so many 'cults' and 'isms,' as a drifting derelict or a disintegrating hulk stranded amid the shoals of emotionalism or worse. This is almost a truism among Theosophists, and was indeed suggested by H. P. Blavatsky herself in *The Key to Theosophy* in her protest against narrow-mindedness and dogma.

But an idea so counter to modern notions of 'independence,' however familiar it may be to students of Antiquity or the history of religious movements generally, stirs this question in the thinking mind at once: "What is the *rationale* of leadership, and why is leadership itself so necessary to the health and growth of the Theosophical Movement? Is it a personal idea merely, a temporary expedient, or an expression of some deep-lying law?" Yet without it the Theosophical Movement as it stands would be unthinkable, for this alone has made possible its persistent forging ahead until today Theosophy is a household word in every nation on the globe, and serious thinkers everywhere echo Mme. Blavatsky in declaring it to be "the most serious movement of the age."

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It is not the aim, nor is there any need, to argue the case for leadership in undertakings which contain elements of originality. Examples are far too abundant. The impresario must be the absolute dictator in his special world if he is to achieve unity of concept and execution, minimize friction and avoid fatal delays. No great business ever succeeded along original lines without a controlling mind at the helm. No war was ever won without leadership of many degrees and grades. And while it is true that in this world of duality, where "light and darkness are the world's eternal ways," leadership as an office is misused again and again, this cannot alter the fact that it has another aspect which is wholly beneficent.

There is a principle here which needs only to be examined to be indorsed, and a thoughtful examination is no more than its due, for it has been ignorantly vitiated long enough. The irritation which the idea of leadership arouses in some minds is explainable by (1) a perverted notion of what freedom really means; (2) ignorance of the fact that all powers in this world are twofold and, like that knowledge which is power, can cut both ways; and (3) a very natural confusion arising from the fact that many movements claiming spiritual leadership today are really only *following* public opinion, not leading it at all. That doctors are occasionally unprincipled and judges sometimes corrupt does not argue that medicine and the law are all wrong. We do not abolish our school system because we find graduates of it serving terms in practically every prison, nor the offices of religion because they are sometimes debased. So that to the thinking mind leadership as a principle is one that invokes no argument and is needing no defense.

A leader is one who has a vision, who sees over and beyond the obstacles a possible path to the goal, who takes the initiative, starts the crowd as far as may be in the new direction, and then *keeps on ahead*. A leader is one who *leads*. That there must be guides and leaders of a spiritual sort is a dictum of universal law. In evolution it is a condition precedent, for things do not rise from the urge of the mud below but must be helped up by something from above. The seed needs sunlight, moisture, and warmth more than it needs the soil; the latter can even be dispensed with, while without the former no start towards growth can be made. Let this fact be disregarded in its spiritual aspect and history writes a record of disintegration, chaos, and decay. Let it be accepted and the Karmic record is one of right living, right thinking, in a word, of spiritual evolution. Fact, not speculation, is the supreme test, and history is the great witness to it — though we are far yet from weighing correctly the value of the evidence which it sets forth.

Were this fact all, there were no need to discuss the subject here, even though it is inseparably connected with the office of spiritual teacher, which

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H. P. Blavatsky came to fill; but there is a background of poetry and mystic tradition to the question of Theosophical leadership that looms up in an enchantment of its own. And looking down its long vistas we see why the Theosophical Movement must be, and has always been in every cycle and every age, *sui generis*, owing no allegiance to contemporary ideas and submitting to no government by them; why it is of the essence of Antiquity in itself, and why any sympathetic consideration of it is bound up indissolubly with man's ancient reverence for Divinity and the divine in life.

Traditions of divine leaders are universal, and all point to the fact that in such leadership — whether of gods and goddesses, divine kings and queens, demigods, heroes, or illumined men and women — has been vested the happiness and glory of whole nations.

We forget — or never learned, so limited is our view of the long scroll of the past — that the world has not always been 'orphaned,' as it surely is today. The great names which stand out like beacon-stars in the night of the prehistoric past, writing in the silence their brief for leadership as a principle and a law, were not born of the mumblings of Stone-Age savages, trying to get away from the lightning or in out of the rain. They represent actual historical characters, Initiate-Leaders and Teachers who were in the fullest human sense divine, set along the world's great highway for its lighting, like immemorial lamps of the Law. And they were men and women both, sometimes working together, sometimes working alone, but always and in all conditions working for 'the great orphan' humanity.

Moreover, so far as we can determine, they were leaders in the Theosophical definition of the term, and all brought back or revived the same immemorial truths that are today being brought to the attention of the world in the work or in the writings of H. P. Blavatsky, William Q. Judge, and Katherine Tingley. There is more than coincidence in this fact. It raises a strong presumption that there is more than a merely tenuous connexion between the present leaders of the Theosophical Movement and the great spiritual leaders of the past. That there is such a connexion, vital, significant, and real, is the conclusion inevitably reached by any student of the subject. No fact, no thing can be adduced tending to undervalue or destroy it. The truth is — just as is the case with the office of spiritual teacher — they are all links in a mighty chain of spiritual succession reaching down to the present from the dim vistas of remotest time. Without some knowledge of this traditional aspect it is impossible to understand H. P. Blavatsky or her place in the Theosophical Movement. Equally is it impossible to understand William Q. Judge and Katherine Tingley, her successors.

All great characters who have left an ineffaceable record of spiritual

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service, assumed their leadership as those who had authority. All of them led mankind by lighting or opening up their minds, firing them with aspiration and then teaching them the better and more practical way. Their methods differed with time, place, circumstance, and the nature of the need, and we find one here teaching agriculture, another the mysteries of architecture, another the secrets of art or music or philosophy or all these together, and still another bringing to birth some quick blossoming in literature, mystic thought, or spiritual living. But we find the same ancient Theosophic principles permeating the work of all.

A little thought along this line might throw some light on present conditions and some hope for a way out of them, for surely no one wants the present black cloud of crime, insanity, suicide, vice, and war. And if Theosophy presents some ideas that are unfamiliar and some seeming hypotheses that are new, does not science do the same, even demanding more? The student of astronomy, for example, learns at the outset that he must accept certain speculations and hypotheses or no progress is possible whatsoever. His teacher will otherwise dismiss him from the class. It is the same in medicine, in mathematics, in all study the world over. Proofs there are, the evidence to afford them exists, but something has to be evolved *in the student himself* before he can grasp or see them. *He* has a part to play, a duty, and he must perform it. And so with Theosophy. There is nothing out of harmony with customary methods in accepting the hypothesis of spiritual leadership as the great condition precedent to any building of 'a new heaven and a new earth.' We suggest that even the skeptic might accept it provisionally — and then see what comes!

It is no impossible ideal that leadership asserts, unless we make it so by our obstinacy or conceit. The guidepost cannot become visible until the fog lifts. The state or nation without its leader is a family without father or mother, a school of time-wasting pupils without a teacher, a nest of crying fledglings with no sheltering wings to brood them and none to bring them food. Jesus epitomized the whole *rationale* of leadership when he uttered that heart-cry of despair:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, *and ye would not!* — *Luke, xiii, 34*

Enough has been said elsewhere to show the universality of legends of leadership often dating from the remote past, and also to suggest the ancient Theosophic teaching that these great leaders reincarnated again and again, in age after age and in nation after nation, when and where and how the laws of divine justice would permit. Often persecuted — indeed, always so in modern cycles of 'enlightenment' — always misunderstood

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by the masses, cramped and crucified by the environment in which they were compelled to work, yet there they stand and will stand. They cannot be argued away, for the Theosophic chain of their succession passes out of the misty realm of legend and mythic lore and into the sober light of historic time without a break. It is impossible to say at any point, "This one is historical and the link just preceding is an imagined link." The mighty chain is one, mystically and spiritually, and only the mystic can understand it. If the leaders who are near to our own day, or working within it, are less glamorous and aerial to our view than those of the *Mahābhārata* or the Icelandic *Sagas*, let us bear in mind that the mountain just under our feet is less glamorous in its flinty paths and treeless reaches than when viewed, all purpled and mysterious, through the veils of aerial perspective. But in both cases it is the same mountain and the way by which to climb.

Not all leaders have been equally great, for not all could wrench themselves free of the fetters of environment and of Karma; but all have carried the torch; all have seen the Vision; all have striven to lead the crowd onward and up, and all have kept on ahead. Whether H. P. Blavatsky was one of this mighty company each must decide for himself. Evidence is abundant, for we have the testimony of her writings and her life. But proof owes its authority to something within the nature of him who weighs the evidence. It holds its warrant and takes its rise from mystic sources that owe nothing to the pageantries of outer life and lie deeper than the intellect of man.

The subject of leadership is a timely one for statesmen in nation after nation, and religious workers as well, are now declaring that leadership is the crying need of the age. But what it is they cannot tell us and how to find it they do not know. They only know that this office attached merely to plans for material expansion, or pushing merely to an intellectual goal, is not enough, for it has proven its incapacity to lead mankind to anything but turmoil and delays. And yet it is in the natural order of human life, for the 'Law of Laws' is Compassion and it is man's supreme mission to help those below him up and along that path which sometimes is so steep.

The real need is not for wider avenues of power, but for a new vision and new eyes. The real test of leadership lies in the call to service, a service that demands constant forgetfulness of self and the most supreme self-sacrifice, but that has many and mystical rewards. The world is needing true leaders as it never has needed them before. "Oh! for noble and unselfish men to help us effectually in that divine task!" wrote the Eastern Teacher of H. P. Blavatsky many years ago. "All our knowledge, past and present, would not be sufficient to repay them!"

SOME REMARKS ON MR. WELLS'S "OUTLINE OF HISTORY"

KENNETH MORRIS

"There are more things in heaven and earth, Horatio,
Than are dreamed of in your philosophy."

IT is late in the day to review this book; but no review is attempted; only some casual remarks, and that chiefly on one aspect of it. One likes and respects Mr. Wells, and hates to hit at him; but on almost every page heads bob up and clamor to be hit. Here is a very active thinker, earnest and honest; one never secure against the visitations of genius, and moved assuredly by an overwhelming desire for human weal: he writes his book as propaganda on the side of the angels,—against unbrotherhood, against war and all the like tomfooleries: his heart is certainly in that great Movement, "active in all ages," which we call *Theosophical* because that is an excellent name for it: and yet there is that in his mind which so balks his great purposes that sometimes one wonders whether the book is really a weapon for the angels after all.

Here at once is duality: here an indication of the depths and complexities in the nature of man; and one wonders why Mr. Wells, so ardent a truth-seeker, has never discovered this simple truth. He writes his history of mankind, and never guesses at the Soul of Man; he ignores it, flouts the idea of it, denies its being: from the slime of the sea we came, he says; all of us and every part of us; and when we die we die, and it is indecent to think or hope otherwise. What, the genius too, and the high aspirations? Some men take no account of the greater part of their own being. — So his history, for all the bright flashes of insight it contains, and its noble aims, is *Hamlet* without the prince again; — and *with* too much Horatio altogether. Hence that too, too familiar quotation at the top; it was absolutely impossible to omit it. The book is not to be read without admiration; not without applause for its many valorous ideas; — but also not without occasional outbreaks of mirth and violence.

Mr. Wells abhors the Unseen; and yet his own genius and valiant search, unegotistical and philanthropic, for a truth that will set men free, are certainly denizens of the Unseen: most mystical, despite his contempt for mysticism. What are you to call them, unless manifestations of a divine Spirit in man? And is that to be weighed in a balance or analysed in U-tubes and crucibles? Genius is and ever was a thing large and un-

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accountable: superhuman, if you count as man only the outward personality of man; supernatural, if nature is merely that with which the five senses and the implements of science can have commerce. It is a voice that speaks from peaks in eternity — out of space, out of time — to proclaim the something more than common clay in man.

See here this *Pithecanthropus Erectus*, with whose portrait the book presents us*: could it be from the seed of such a one that the *Ninth Symphony* or the *Divina Commedia* came? Like begets like; and you could argue from this Shelley's *Hymn of Pan* or Keats's *Nightingale*, couldn't you? — Why, no; not exactly. — No indeed; and if it could be shown that the bodies of men were descended from some such classical-featured gentleman as this that Mr. Wells would convert us to belief in, it would still be evident that *Man* is not so descended: orderly thinking would still account *him* a starry being that sometime fell into incarnation in that hereditary stream. The evidence lies all around and within us. There is duality: the clay, the beast, we admit; but this other is here also. It is not scientific, but deadly superstitious, to follow a pet theory in the teeth of nine-tenths of the evidence to hand. Always there is in man some bright unfathomable Mystery,— potential, latent, but *there*,— which cannot be accounted for by materialism. He is like the reflexion of a star shining on the sea: the waves roll in and break and obscure it; but between them, on any surface momentarily calm, the fair light is shining. Logic, seeing it, would not be content to blink and call it nothing; but would argue a star in heaven. What a strict limitation of the spirit, to see nothing that calls for wonder and worship, no Presence and elixiral subtlety in the beauty of the world and in the heart of man! The *Great Mystery*, says the Amerindian; using a better term than our outworn 'God.'

But Mr. Wells will have none of mystery. It is a mark of that inferior being, the 'dark white' Mediterranean, Hamitic, or Iberian man: Egypt was the very home of it. Grand Egypt comes in for some little drubbing; being unperceived as a royal tract in the spirit, and the native country of the majesty that man may be. Colorful and ominous words are used to give us a sense of the essential baseness of her rites, priests, temples, and queer-headed sinister deities, and her debasing preoccupation with immortality. — And right here, as one laughs and marvels, one must also doff one's head-gear to the thinking that sees in the cherishment of personal identity, and immortality so interpreted, a vile contemptible

*Only, alas! from no contemporary photograph. *He* did us no harm beyond carelessly leaving a bit of his skull lying around somewhere; and *we* have repaid his harmlessness by *inventing, imagining*, making out of whole cloth, for him this insulting likeness! Will no one found a Society for the Prevention of Cruelty to Primeval Man?

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thing. So it is; and this is what immortality means for Christendom no doubt; but why imagine that Egypt meant that by it? She never did; and the proof is forthcoming. Sneer at those old god-kings Pharaoh, with their innumerable conventionalized statues: but go and stand before one of those statues — say the great head of Rameses facing the stairs in the British Museum, — or in the ruins of Thebes or Luxor among those vast pillars, — and say if there is no pure ethical value there, nothing for human uplift, — no intent grandly poetic, and affirmation and invocation of the Divine in man? It was eternity, not personality, that was meant to shine upon the brows of the sculptured Pharaohs: Egypt, knowing that it is what of eternity flows in here keeps sweet this world-in-time, was concerned with nothing so much as with keeping the channels open for it to flow. She built for that: that every temple might remind men. She conventionalized the statues of her kings, — impersonalized them: she was not interested in the personalities, but believed in an impersonal greatness within and beyond, the fountain of genius and aspiration, the Child of the Stars. They were to say that the Pharaoh stood for his people, that his thought was for Egypt, not for himself; it was the ideal set before every man that should wear the crown: there was to be no personality, no damnable weight of egoity: he had to fit a grand impersonal position, laying aside limitations of personal selfhood.

Her building and her sculpture are the stone analogs of those teachings of the Buddha which Mr. Wells's intuition and ethical sense do not fail to appreciate. This is what is meant by a God-king; the idea is perfectly sound and philosophic. There have been such even in modern times: kings by divine right of their ability to put self aside. It was the theory behind the Egyptian monarchy; every statue proclaims it. But later such kings as Alexander the None-too-Great made it ridiculous. — No one gifted with real imagination would desire or could endure that his personal consciousness should persist. Let pithecanthropus die, we pray, the first moment august death will deign to touch him!* But what of the Child of the Stars? Will you have the fountain from which the *Ninth Symphony* was sprayed dried up and made naught? Could you? . . . *Could you?* . . . Eternity, that dances over those sequences of sounds, was revealed here in time by one that came out of eternity; it is a blind pitiful kind of thinking to ignore such insistent revelation.

*Although indeed, seeing what a persistent creature he is, with more lives than a cat, — and how one may go a lifetime downing and downing him, and at the end be none too sure but that he will crop up grinning in one's consciousness when least expected — it is hard to imagine that the mere dissolution of the body will close his account forever. Matter is indestructible, says science; and this is tougher stuff than matter. But the Theosophical teachings take account of all these things, and give the reasonable explanation.

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And why should that Child of the Stars be forever a phantom beyond our ken to know? 'Science' has not guessed at him; is there no possible real Science of his being? Are there no laws which we might discover, and obeying them bring that latent light into patency and redeem the world? I mean, laws as to the Soul of man and its adventure in time, its warfares and wanderings. It is to be presumed there would be; or this alone of all the ranges of universal nature is without law, a hiatus in the scheme of things. Then why should not such a science be known? It is childish to say that because one does not know a thing oneself, therefore it is unknown and unknowable. In one of his books Mr. Wells expresses appalment at the idea, tacitly orthodox under English law, that there is no higher summit or more ultimate reservoir of truth and wisdom than the head of the English Church; but there are Archbishops and Archbishops, Canterburys and Canterburys, and if you named instead the grand prelates and lights of science, it would be just as appalling.

These same scientific magnates deal in symbols; all the formulae of chemistry (H_2O and the rest) are symbols; there is a meaning to them; they are not the childishness they might seem to the ignorant. Now Egypt (like the other ancient peoples) drove research into the inner worlds, and concerned herself more with the science of the Soul than with dissecting matter: she sought truth in the subjective, while we are content to tabulate facts in the objective world. And in her science she too used symbols, well understood, not arbitrary, but with good reason underlying them all. These were the figures of her 'gods.' 'God,' to her grander understanding, was never a glorified human personality, ruling these worlds by his whim. She understood that the Great Mystery was, behind and beyond and the root of all things; and in her art carved men with the shadow of that Grandeur on their brows, to say that men were derived from It, and It the essence of their being. But also there were the intelligent forces of nature, subjective and objective, the principles of things: they were intelligences, so she carved her symbols of them half human; but she would not anthropomorphize them: she knew theirs for a different order of intelligence from that of man, and expressed that difference by heading them, frankly symbolically, with animal heads.

Mr. Wells takes note of that common failing, the thinking that one's own herd is the best and most important. For 'herd' you can say, class, party, religion, race, or country. It is a rooted instinct, of which every thinker ought to take account. An American, or a Frenchman, or an Englishman (if he wishes to arrive at truth in his thinking) should set before himself clearly as a fact (it is a fact) that America, or France, or England, as the case may be, is *not* the most important country in the

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world: that there is no most important country: that the Superior Race is the Human Race. Presently he will come to know that this is so; and when he has known it a longish time, he will come to believe and feel it. This, I think, is a doctrine of Mr. Wells's own. He has seen that fatal error of the various herd minds: has said somewhere that while he knows his own England is but a unit in humanity, and corrects his thinking by that knowledge, he has not yet achieved suppressing or extirpating the old herd instinct. This is a fine position to take. But perhaps it has never occurred to him that it is still the herd instinct that comes out, the same vulgar old error, when one exalts the moderns at the expense of the ancients.

It is difficult enough to be international in spirit and thought; but some men achieve it, and the need to achieve it is great and obvious. But it is still harder to be *interepochal*, not ancient or modern, but looking on all ages with impartial sympathy and understanding: of contemporary men of letters, one thinks but of two or three Irishmen, and of Anatole France, who have achieved this. But it is necessary, if you are to get at truth, especially historical truth. A foreigner may always step in and with his obvious superiority undelude you of your national conceit; but the ancients are at a disadvantage: they have said their say and are silent; they cannot answer back.

Half an hour's chat with Plato, or an Egyptian priest of the great dynasties, or one of the successors of the Buddha, Nâgârjuna or Bodhidharma, might clear Mr. Wells's mind, one suspects, of much that obscures truth from it. He might even come to realize that those men and their times had a deeper insight into, and greater command over, nature, than we have; that they knew more, and bragged less, than we do. — How venture to say such a thing? — “By their fruits ye shall know them.” What mood is expressed by our art and our cities? Well; what mood have we to express? What of augustness or dignity is in our thinking? Our great cities are a restless pounding and clatter; a drive, urge, hurry, with no end and no purpose; we make and spend and make and spend and fear death secretly; we lack faith in our universe, and beauty and greatness in our lives: — and all these things are told in the work of our hands. But Egypt was calm and possessed her soul; she had assurance, as one whom the sun and the blue skies companion, who has the friendly backing of the whole procession of the stars. You have only to compare some great work of ours — say Rodin's *Thinker* — with any one of her carven Pharaohs. Here is pursuit, non-attainment, the intentness of the personal man to acquire that which he has not, and that is beyond his reach: ignorance, if we like to put a brutal word to it. But there — the peace that passeth understanding; the repose and balance of the

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eternal; the impersonal contentment that is possessed of all possessions. What we ignorantly desire, Egypt had attained.

The pull of the herd mind is one chief deterrent against reaching truth. We forget that orthodoxy changes with each generation, and that the opinions now received and tyrannical will be discredited superstitions to our sons. So we fail to think our own thoughts, meeting eternity in the secret regions of our minds, and hearing and heeding its whispers; we must keep one ear alert, with a quite undue deference, for the -doxy that happens to be ortho-; we must correct the whispers of the eternal by the fashions of the day. The Immortal Man in us has to deal with more than one opponent yokefellow; and sometimes one thinks that the angels must wage less warfare with the hellions than with the Tomlinsons of Berkeley Square — whose chief a wise Satan feared to admit into hell. If there is that in us which speaks from the peaks in eternity, there is also that which speaks from pleasant places in Suburbia; it is a far cry from Everest and Kunchinjunga to the drawingroom hearthrugs of Clapham; and yet history is a queer record of their wars and interminglings; and you find men and books sometimes in which they jostle and thwart each other in the strangest remote juxtaposition. Is not all human progress made by those who will force a passage for new truth through the smug thick omniscience of conventional opinion?

Here we see both factors: an individual soul striving mightily after the peaks, and conventional opinion striving as mightily to prevent its attaining them. Mr. Wells has a Clapham of his own; or rather he cannot escape from the Claphams of other people. That is, sometimes; too often. His account of Mohammed, for example, might almost have been written in a Primitive Methodist Conventicle. He had Chinese friends to consult on things Chinese, and the result is excellent; it is a pity that on things Islamic he lacked the help of a learned Moslem or two: the Syed Ameer Ali might have been invaluable; so would Prof. E. G. Browne of Cambridge. But most of all the Clapham of materialistic science is lead on his feet against soaring. Soar you must, if you are to get that bird's-eye view in history which will enable you to see it whole and sanely. Trudging from field to field will not do; you cannot, that way, discover the relation of one field to another, and each to the whole. For example, you learnt Clapham history at school; but must forget it before you can write truth. For it meant the idea that history was a stream flowing down, with continual increase and growing perfection, from the Garden of Eden or the deep sea slime to Clapham Common, through Judaea, Greece, Rome, and England — with an extension to Wall St. and Chicago if you were American. You might take your choice,— between the devil and the deep sea, — between the temptation of Eve, and the first aspiration

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of the amoeba; you might latterly take a glimpse at Neanderthal and all sorts of -lithics by the way, and at Sumer and Akkad and Egypt; but still the main stream of history, properly so-called, flowed through Judaea, Greece, Rome, and England. From such conventional views Mr. Wells, one feels, started out; and even the discovery of a mighty river in China and important Indian waters as well has not done all for him that it might.

Matthew Arnold concocted, by way of an exit from the stringencies of Old Testament orthodoxy, the idea that the Hebrews at any rate invented righteousness; his purposes were excellent, though the idea itself is of course comically false. Old Testament orthodoxy would no doubt dub Mr. Wells atheist, freethinker, anathema and maranatha; and yet, with far less excuse than Matthew Arnold, because with far more knowledge available, he is still so far unescaped from that Clapham that he must needs repeat Matthew Arnold's proposition. The trading Semites, says he, were the first to conceive the idea of a God of Justice, of justice as a factor in the ruling of the universe; later some glimmer or a like perception arose in Greece. Before the Babylonian captivity, we are to infer, and the age of the Hebrew prophets, the whole conception of a righteous ruling — perhaps even of there being any right at all, any morality or ethics, — was unknown. Then the Higher Nature of man began to incarnate!

— How the bird's-eye view would have saved him from that! — What will he do, one wondered, when he comes to the great Orient: to India, and discovers there that profound *Bhagavad-Gitâ*, and the immemorial teaching of Karma? To China, and finds Confucius in the sixth century B. C. preaching ethics far above anything in the Old Testament, which (as he always and rightly insisted) he merely handed down from the ancients whom he loved; — from Wu Wang, Duke of Chow, and Tang the Completer in the second, and from Yao, Shun and Ta Yü in the third millennium? — What he does do when he comes to India is, not to mention the *Bhagavad-Gitâ* or any of the Brahminical books of ethics at all; and — *c'est pour rire!* to mention Karma but as a thing barely mentionable at Clapham tea-tables: a vulgar superstition which you can hardly say the Buddha taught; like Reincarnation, and the Law of Cycles, it was current in the thought of the time, and he let all three go, being too ignorant of modern science to know them for the absurdities they were!!!! All the vast profundities of Indian philosophy are ignored. — And yet for all that one cannot be quite sure that when he came to India and China Mr. Wells quite remembered the doctrine he had laid down when writing of Judaea and Greece. Much that he says there, as to the greatness of Gautama for instance, is from that poor denied thing the Soul in him, and not from his Clapham at all; and Clapham must feel

REMARKS ON MR. WELLS'S "OUTLINE OF HISTORY"

almost crucified to hear him say that Nirvâna did *not* mean annihilation. Also he goes far towards esteeming rightly the grand values of Chinese civilization,— an insight none too common.

The bird's-eye view would have shown him that the stream of history flows through channels quite other than Clapham has imagined, and that the Law of Cycles, which he pities Gautama's ignorance for accepting, is actually *law*, as well founded as gravitation or any other in the orthodoxies of science. But the truth is, Gautama was a thousand times more scientific than Mr. Wells; and showed it by teaching Karma. Because Karma is *Law*; and its opposite is haphazard. Good Lord! one had thought science herself, even in Clapham, had something to say about *action and reaction being always equal and opposite!* Karma — nothing else! When the scientific spirit began to insert itself into the superstition-ridden mind of the Middle Ages, the doctrine that was the point of its wedge, the new reforming conception, was that there was Law in this universe: that things went by law, not by chance or God's whim: that this was a decent dependable cosmos, where things happened never without cause: that causes were followed by their effects, and things were reasonable. Now this is the real significance, this the whole human value, of the scientific spirit. Just in so far as she has inculcated this, science has benefited the world. Our real selves have nothing from — are unaffected by — all this pother and rout of discovery and invention (if we know more, we use our knowledge as much for our hurt as for our advantage): we think no better, no more wisely or nobly, because of steam, electricity, telephones and all the rest of it; we are the same human stuff in spite of them all. But get this conception of the reign of law, universal and reliable, into one's head, and one actually is better off, more of a man, more of a civilized citizen of the universe.

Now science is still in her infancy. She has inserted the idea; she has persuaded her votaries to hold it in a fitful superstitious sort of way: — superstitious, because the essence of superstition is haphazard, and they hold it so far but haphazardly: they think it may apply in mechanics, but not in ethics or morals: they still believe that most of the universe is chance-run. But twenty-five hundred years ago that great scientist Gautama knew it thoroughly from A to Izzard; and in enunciating Karma, he enunciated not a dogma of religion, but a principle of thinking to which the true scientific spirit, if it ever comes to incarnate thoroughly in western minds, must lead us.

Buddhism, Mr. Wells tells us, died with the Buddha. The bird's-eye view would have shown him that it did nothing of the kind. That movement went on as a powerful factor for human uplift and cultural advance for centuries on centuries; even if, possibly, its vital energies are quite

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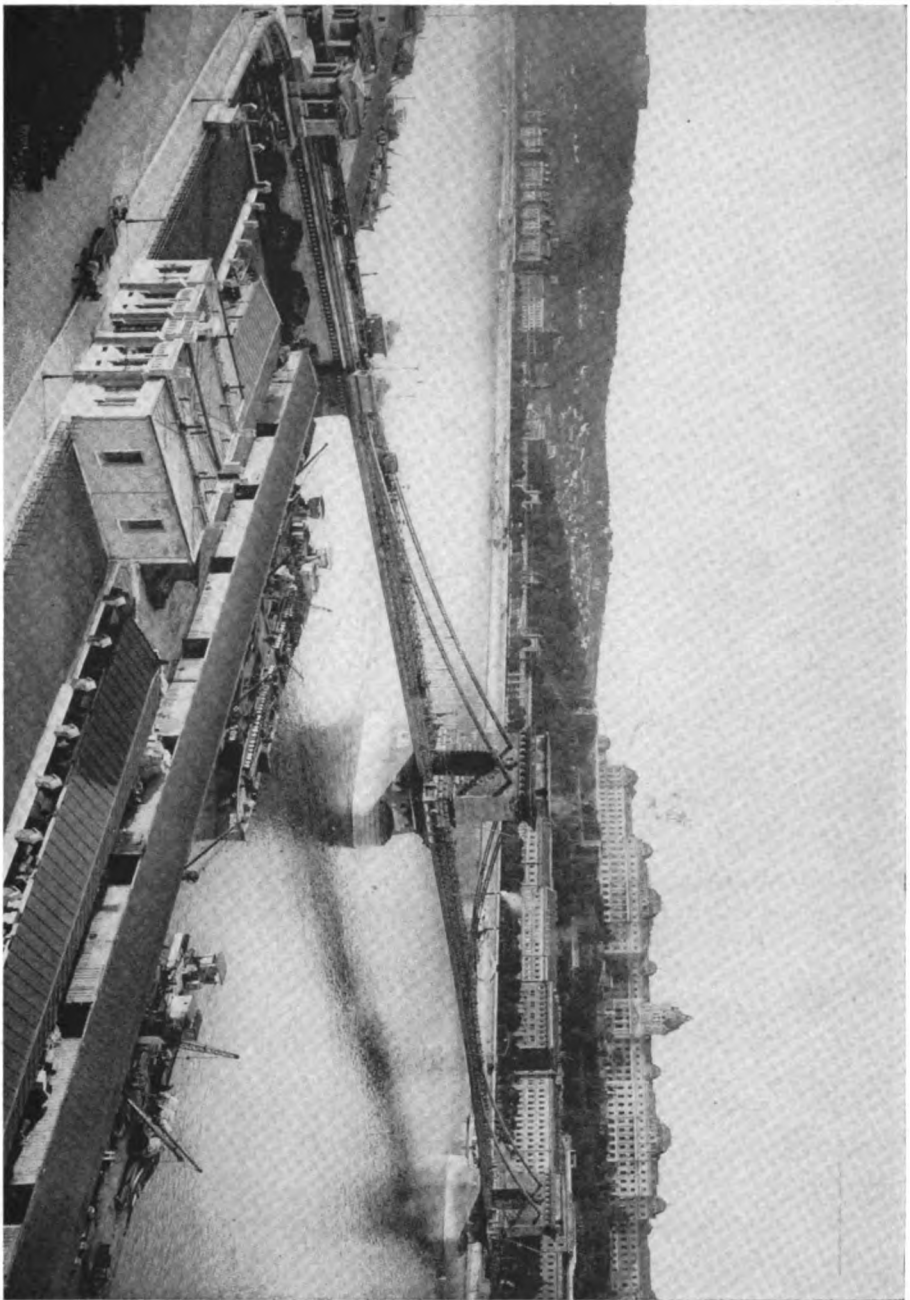
exhausted (by old age) now. It produced long lines of thinkers and philosophers, first in India, then in China, then in Japan. In China it was the living incentive and quickening power of all the splendors of the great Tang and Sung ages; in Japan of the brilliant Ashikaga time. So much for the glorious Mahâyâna, whose profundities and cultural stimulus he most ignores or misjudges; the Hinayâna, which has never called forth such mighty flowerings of the human spirit culturally, is still an ethical power in such countries as Burma and Ceylon. Now the ethics of the Sermon on the Mount, as so many so often have said, have been practically a dead letter in Christendom almost if not quite from the day they were uttered; although they are identical with the ethics taught by Buddha, so far as they go. And we must admit that whereas in the Mahâyâna countries the advance of civilization was propelled precisely by Buddhism, and Buddhism has been, in fact, the greatest civilizing factor in history;— in Christendom, on the contrary, culture has advanced rather in the teeth of organized Christianity: from the time when Frederic Stupor Mundi, forcing a way for it up the Italian peninsula from his Saracen-Sicilian kingdom, found Rome the chief pass to be stormed, through the days of Galileo and *E pur si muove*, to those of the wars of the Huxleys and and Tyndalls against nineteenth century churchly opposition.

What is the reason of this great historical difference? — Simply this: the ethics of the Sermon on the Mount remain merely ethics: you are told what to do, but not why; their sanction is that of a command, or sentimental, with no philosophic *wherefore* behind it; — whereas the same ethics, taught (but much more fully, and during fifty years or so, instead of a mere three and a half) by the Buddha, have the backing of a true and sane philosophy of life. The inner, or the whole, nature of man was illumined, and the laws that govern it proclaimed. In the one case you were told not to drink the contents of a certain bottle; in the other you were taught chemistry and physiology, and that the bottle contained arsenic, and what the effects of arsenic on the human system were. . . .

Now Mr. Wells is profoundly and nobly anxious that humanity should stop drinking from that bottle; but — this seems to be his position — he denies that there are such sciences as chemistry and physiology, or anything in the human system but what you see . . . nothing under the skin. . .

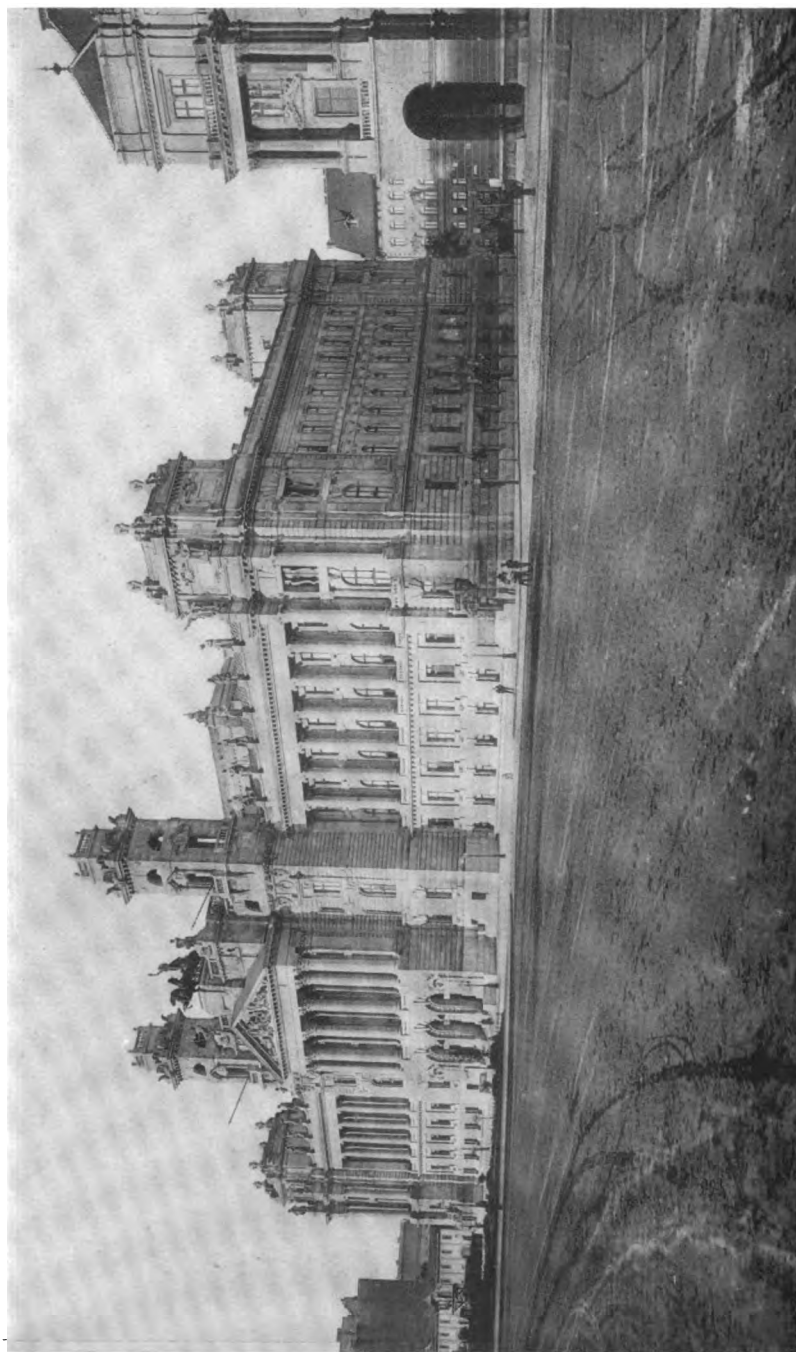


“GROTIUS cites Hierocles as giving justice a fine character, calling it the healing remedy of all mischief.”



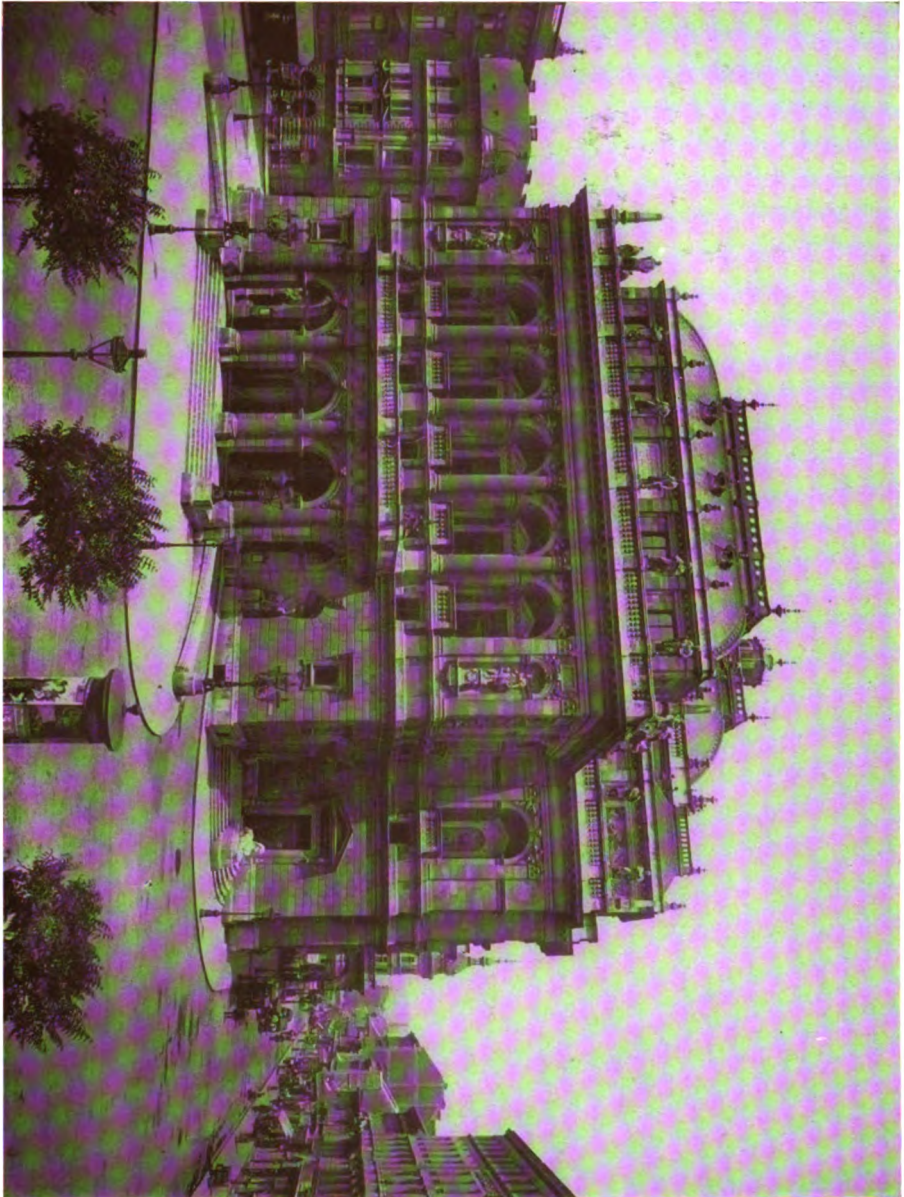
THE ROYAL PALACE. BUDAPEST, HUNGARY. WITH CHAIN-BRIDGE ACROSS THE DANUBE

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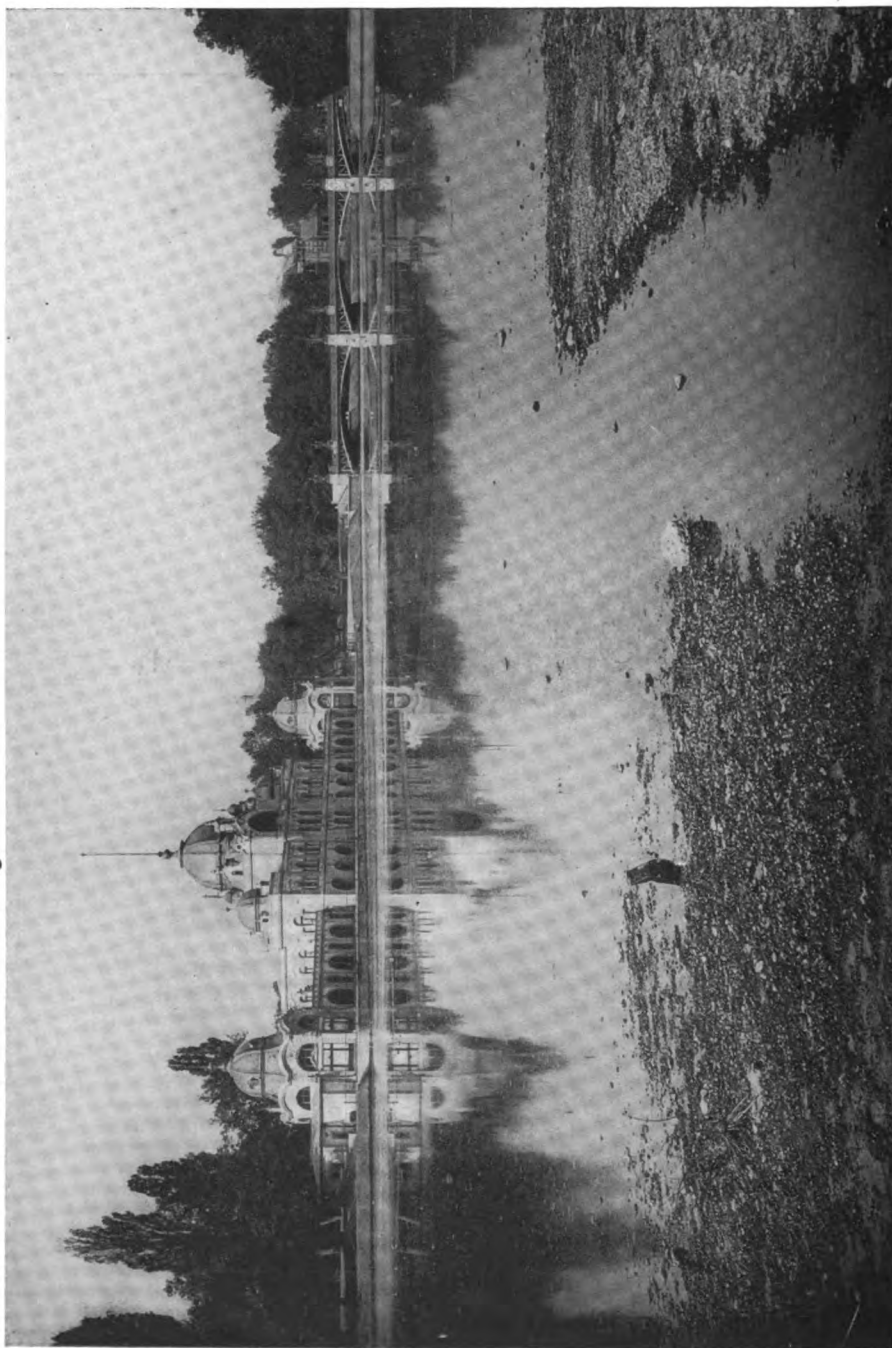
Lomaland Photo & Engraving Dept.

THE PALACE, BUDAPEST, HUNGARY



THE OPERA HOUSE, BUDAPEST, HUNGARY.

Londond Photo & Engraving Dept.




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ONE OF THE HANDSOME BUILDINGS OF BUDAPEST, HUNGARY

MODERNISM IN THE CHURCH

H. T. EDGE, M. A.

 HE rapidly changing times in which we now live exhibit well the essential phenomena of growth: the struggle between static and dynamic forces; the rivalry between the influences that expand and those that bind; the strange antics and postures assumed by organisms, in their endeavor to accommodate themselves at once to the expanding vitality and the fixed form. For this is *growth*: the expanding of a form; whereby it both increases its dimensions and retains its shape; changes its costume without losing its identity; hitches on to the future, yet will not let go of the past.

In the established religious bodies we are witnessing these phenomena. Religion itself, the vital principle of humanity, is welling up in new strength from within, bringing fresh intensity, zeal, and searching light into every human interest; and into formal religions among the number. Thus the churches — religious bodies — are restlessly writhing under the influence of the religious spirit; in danger of being torn asunder in their effort to cling at once to what is behind and what is before. They will only move one step at a time, perhaps; but many times means many steps, and the conservatism of today was the liberalism of yesterday.

There is a Modernist Movement in the Church of England. The Church of England is only a part of Christianity in England; there is Christianity in other lands; and Christianity is only one religion out of many. So this modernist movement ranks fifth in a scale of subdivision. Its recent throes engage the attention of three articles in the *Hibbert Journal* for January. We gather that an alarmist wave which swept over the press lately was due to the fact that the Churchmen's Union for the Advancement of Liberal Religious Thought held a conference at Cambridge, and that its discussions were ignorantly regarded as a new bomb-shell, whereas they really date from 1898, when that body was founded. It is a descendant of the old Broad Church Movement, and at its first conference it resolved, among other things, that it was necessary to unite Churchmen "who consider that dogma is susceptible of reinterpretation and restatement in accordance with the clearer perception of truth attained by discovery and research." In its first report, dated 1899, it declared its aims to be, among others:

"To defend and maintain the teaching of the Church of England as the historic Church of the country and as being Apostolic and Reformed."

"To encourage friendly relations between the Church of England and all other Christian bodies."

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The Union asserts without reserve its belief in the Incarnation and Resurrection of our Lord Jesus Christ, but advocates a wide liberty of belief with regard to the mode and attendant circumstances of both.

From a paper by the Rev. Henry D. A. Major, B. D., we take the following:

"The Modern Churchman has no desire to destroy or dissolve the great dogmas of the Christian faith. He is convinced that they contain inestimable spiritual values. He is convinced also that the Christian Church cannot enjoy fullness of life without them. But he is equally sure that the Church cannot do with them in the form in which it has inherited them from a distant past. They need criticism and reformulation, and he knows there can be no finality in the process."

Another clergyman said that —

"The difficulty in which the modern Liberal school finds itself is that of constructing a new system which will appear like the old whilst fundamentally different. Its disciples want to substitute *Jesuanity* for Christianity and to induce themselves and the world to believe that no material change has been made."

There seems to have been a tendency among some of the speakers to make Christ more human and less divine; and one man asks whether it is possible that the Jesus of Modernism is replacing the Virgin of medieval piety, as a human mediator. Another describes Jesus as

"A man distinguished from all other men, before or since, by his unique knowledge of the Father, his spiritual insight, and his perfect moral purity. His pre-eminence was due to the fact that he more than any other man partook of the Divine Logos."

This is certainly a change from the typical Christian idea of Christ. But still he remains unique, and the idea of their being, or having been, other men with the same attributes is excluded. The writer of one of the articles says:

"Modernism in England . . . has presented a non-miraculous, non-mysterious, easily understood, non-sectarian, and popular religion. The only question is whether this is Christianity. At the head is placed the human Jesus of history, a gifted teacher of the Fatherhood of God and the brotherhood of man, and, to quote Dr. Barnes, one 'gifted with rare psychical strength. His power to cure disease was remarkable.'"

Evidently there is a craving for something more human; it is being realized that the perfect Man is our ideal. The conventional Christ was (so some people evidently think) too far above the heads of men; being unique, his life could hardly be regarded as imitable. The natural result is that, instead of trying to follow in his footsteps, we are led to regard him as infinitely superior, and ourselves consequently as hopelessly inferior. Yet many of his own sayings bear out the more modern idea rather than the conventional one. We could quote a string of passages in which Christ appears as a great human Teacher, claiming nothing for himself beyond what his disciples may attain, attributing his powers to

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the divine grace of the Father, but pointing out the way for others to reach the Father also. Some of these Modernists appear to think that it was the ancient Church that converted Jesus into a unique deific power, and that it is their duty to reinstate Jesus in the place which he actually claimed for himself. One of the writers says:

"This worship of the ideal man is not Christianity, which is the acceptance of salvation through Christ alone."

And adds that there must necessarily be

"a miraculous element in religion, an element of wonder to inspire reverence for some power outside ourselves and incomprehensible to us."

But the Mystic Christ would satisfy these requirements. If the Christ of history was a type, an example, of what other men may become; if the 'Son,' through which we approach the 'Father,' is the Divine Soul incarnate in every man, then the element of wonder and 'miracle' is present, and still Christ remains human.

In all this it seems to be tacitly assumed that Christianity (whatever it be) is the supreme religion; the other religions are not mentioned. The difficulty as to the long ages precedent to the coming of Christ remains; the millions of Buddhists and Moslems and others are not provided for. In this Modernist program, religion is both national and sectarian — sectarian, we mean, in the sense that religions other than Christianity are excluded. These limitations of course throw great difficulties in the path of liberalism in ideas. It is however a conceivable idea that there should be one universal Religion, coexisting with numerous local divisions, of which Christianity might be considered one, and the Church of England a subdivision of that again. But in that case a less absolute attitude would have to be assumed by the divisions and subdivisions. The fact is that national and sectarian limitations do not agree with freedom of thought.

Delving into the origins of Christianity is encouraged by the Modernists, but we do not find mention of delving into the origins of other religions. Yet it is always advisable, in studying any subject, to attend to any collateral facts that fringe upon it. It would be found in this case, for instance, that the idea of Atonement and vicarious sacrifice by no means originated with, or is peculiar to, Christianity. Originally a teaching of the Sacred Mysteries, it signified that the Divine Soul of man sacrifices itself by entering upon the cycle of incarnation; and that this Soul becomes the mediator between the mortal man and his Divine source. This undoubtedly is the true explanation of Christ's teachings about the Father and the Son. The doctrine, though applying to all men, has special reference to perfected men — those who have *attained* to those

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higher steps in human evolution to which initiation into the Mysteries conducts. Christianity has probably originated in the life and teachings of such an Initiate; but the evidence is overwhelming that his teachings were tampered with by ecclesiastical bodies and thus converted into that ecclesiastical and dogmatic form which religions are always prone to assume when the influence of their originators has been withdrawn and materialistic influences have supervened upon the pristine spiritual force among the disciples.

Mankind will insist on clinging to the essentials of religion; and mankind outlasts any creed. Moreover a common basis on which nations of all kinds can meet is required. The foundation of religion is a belief in the essential divinity of man; and this Theosophists claim to have been a cardinal doctrine of Jesus. Man, in the last resort, has to fix his ideals and regulate his conduct by his innate sense of good and right; it is by these standards that he judges the creeds themselves. And from his own divinity come these intuitions. That man is primarily a spiritual being, is the cardinal teaching of all great faiths; and his innate divinity urges him ever toward high ideals of conduct. Thus religion is a true interpretation of the nature and destiny and consequent obligations of man.

THE PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

MARTHA BLAKE



HERE is a passage in the writings of the eminent French historian and statesman, M. Guizot, which shows a profound knowledge of human nature and wide acquaintance with the facts of history. He says:

"It often happens that popular emotions, however deep and general, remain barren, even as in the vegetable world many sprouts come to the surface of the ground and then die, without growing any more or bearing any fruit. It is not sufficient for the bringing about of great events and practical results, that popular aspirations should be merely manifested. It is necessary, further, that some great soul, some powerful will, should make itself the organ and agent of the public sentiment, and bring it to fecundity by becoming its type, its personification."

In looking around upon the condition of the world, as we see it today, we are confronted with a picture of unrest that is well-nigh appalling, and a wide-spread desire for reform in almost every department of our business, social, and political life. No such extended picture is presented by any one period of known history. Restlessly surging everywhere,

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below the outward appearance of events, is a spirit which is peering forth into an unknown future, dissatisfied with present conditions and ideals, making attempts here and there to reconstitute society upon a new and harmonious basis, yet met at every turn by dread uncertainty as to the guiding principle which can be held up to the public gaze as the star of hope, to be generally accepted as a beacon-light for reform.

No reader of the newspapers or magazines can be unfamiliar with this aspect of our common life.

Every one knows that forty-six of the countries of the world once sent representatives to a conference at The Hague, hoping against hope that some way might be found to lay another stone at the foundations of the Temple of Universal Peace, which the world had already erected in thought and aspiration.

Every one knows of the host of pseudo-creeds, Pragmatism, Higher Criticism, and the like, that have sprung up and are seized upon by hundreds of Academics, as the last straws floating on the surface of a maelstrom of conflicting conjectures.

Every one knows that the centers of our civilization, under the direct governance of popular representation, tolerate conditions of degradation and starvation in their midst which are a disgrace to our pretended advancement and progress, and bring about the destruction, both body and soul, of thousands of our common humanity.

Every one knows that the criminal laws of America and Europe do little or nothing to remove the morally diseased of the community, but too often increase and render hopeless the offenders, whom they degrade instead of curing or helping to a better life.

Yet all this and much more that might be brought to witness to the like effect, is the mere outward appearance of the true state of affairs. That the actual state of affairs may perhaps be more keenly appreciated, let me draw upon the writings of Mr. George R. Sims, the well-known author, journalist, and philanthropist, who contributed to the *London Tribune* a series of articles, entitled: 'The Black Stain,' which have aroused much feeling. They consist of a plain unvarnished presentation of a few facts about slum-life in London, from notes in the author's pocket-book, taken during a pilgrimage through some of the streets. The horrors arising from overcrowding and hopeless vice and intemperance make a story incredible and, for the most part, unspeakable, and one that applies in general character of detail to almost every large city throughout the so-called civilized world.

In one of these articles he takes two pitiful streets, one in Mansion Land, the other in Villa Land. The long rows of four-storied houses, once used by well-to-do people, have now become human rabbit-warrens.

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Each room holds a family. The horrors, catalogued plainly and without exaggeration, are unbelievable. Sometimes there is only one bed for the whole family, and people of all ages and relationships and of both sexes herded together like wild animals. One room had two families, including four parents and eleven children. In many cases the mother is a hopeless drunkard, spending everything in drink, though relieved by several different charities, and leaving babies entirely neglected for months together. They have children by the score, few of whom ever complete their first year. The various results of such a mode of life can readily be imagined. Mr. Sims darkly hints at a few; readers can fill in the rest. Sufficient to say that the cruelty involved to children, especially to girls, equals if not surpasses the worst horrors of history, and far exceeds everything that savagery can produce. And this has to be multiplied enormously. In twelve years the National Society (England) for the Prevention of Cruelty to Children records: 935,543 neglected and starved, 129,366 assaulted and illtreated, 32,696 wretched little beggars and hawkers, 23,192 morally outraged, 14,652 sufferers in other ways, making one million children in England alone, and these only the cases that were found out.

Some people are saying that these conditions are due to the 'heathenism' prevalent, and propose more religion. But it is well to remember that these things have grown up under the aegis of State Religion and of the numerous other churches. The Church of England has the most powerful and influential machinery for the propagation of its teachings that it is possible to conceive: a land strewn with churches, innumerable pastors, rich endowments, social prestige — everything. And yet these things are so. Is there, then, any use to increase still further the output of church-religion? Would not balanced judgment rather infer that the conditions are the corollary of ecclesiasticism? The most warped judgment must at least admit that ecclesiasticism has failed adequately to cope with them.

In truth we cannot look to any of the ordinary powers for salvation; for all these powers have proved alike helpless. Whether it is church-religion, or science, or economics, or charity, the evil still grows unchecked.

Are these horrors necessary accompaniments of civilization as civilization is understood today? The fact is undeniable that out of civilization they have grown, and from civilization they are reproduced as fast as ameliorated. Our life is largely a sham and preserves a respectable front by keeping its shame hidden away. This is the inevitable obverse of the side of life which we turn to public view.

Suppose we search out the roots of this evil, whose branches it is so useless to keep lopping. Where will our search take us? It will take us down to two causes, that exist as rankly among the well-to-do as among

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the outcast: license and ignorance. Ignorance of the laws of life, and license in following instinct and passion without restraint from the higher law.

Can the churches teach the laws of life? *Do* they teach them? Can Secularism, Agnosticism, Science, teach the laws of life? Will stale platitudes about salvation and the love of Jesus avail? *Have* they availed? Will the wild and ever-varying guesses of science, or the negations and queryings of agnosticism do it?

Wherever we go, if we still continue to cherish the same ideals of life, to live after the same fashion, there we will always have the slum with its attendant horrors. So long as there are respectable criminals, hiding their crimes, and many other people innocent in act but negligent, heedless, burying their heads in the sand and turning away from painful subjects, just so long shall we have these conditions. The merely negatively good are about as useful as a praying saint to a man in a bog.

The deeper we go into the real life of our fellow-men, their opinions and thoughts, the more we meet with the real forceful underlying causes of all this unrest; and we can hardly fail to perceive the falsity, the unfairness, nay, even the hideousness, of much that is passing muster as permissible in the relations between man and man.

It was the recognition of such facts as these, arising from an extended acquaintance with the needs of humanity, that gave H. P. Blavatsky the motive and purpose of her life-work. Deeply touched by the needs of the times, she spent a quarter of a century of her younger and middle life in search of the precious truths, and afterwards gave her wealth, her name, her comfort, even her life, to proclaim them for the needs of the humanity which she loved. Concealing herself behind an apparently eccentric personality for the better protection of the objects she had in view, fearless and untiring, she labored to bring back to the remembrance of men the ancient wisdom, which should set them free from the chains of a dead hope, and give them new life by the realization of the truth, which truth each man might find for himself. Persecuted, maligned and misunderstood, forsaken even by those who had claimed to be her best friends, and betrayed by those whom she had helped the most, she never wavered in her great purpose; and while this eulogy may not seem especially relevant, yet it seems no more than right, and it certainly is a great personal satisfaction, to give honor where honor is due, especially in view of the many baseless slanders that have been the far more frequent contribution from the malevolently inclined and the ignorant.

Again quoting Guizot:

"It is not sufficient for the bringing about of great events and practical results that popular aspirations should be merely manifested; it is necessary, further, that some great soul, some

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powerful will, should make itself the organ and agent of the public sentiment and bring it to fecundity, by becoming its type, its personification."

No better description was ever penned of the work and purpose of H. P. Blavatsky. Foreseeing the needs both of her own time and of those to follow after, she resolved to become the "organ and agent" of the popular longings and aspiration, and furthermore sought to "bring it to fecundity by becoming its type, its personification."

As a token of her comprehension of conditions and their only remedy, let me quote her own words, uttered many years ago, which are as follows:

"Look for a moment at what you would call the concrete facts of human society. Contrast the lives not only of the masses of the people, but of many of those who are called the middle and upper classes, with what they might be under healthier and nobler conditions, where justice, kindness, and love were paramount, instead of the selfishness, indifference, and brutality which now too often seem to reign supreme. All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past. Selfishness, indifference, and brutality can never be the normal state of the race; to believe so would be to despair of humanity, and that no Theosophist can do. Progress can be attained, and only attained by, the development of the nobler qualities."

— *The Key to Theosophy*, p. 231

"Finally, if you ask me how we understand Theosophical duty practically and in view of Karma, I may answer you that our duty is to drink to the last drop, without a murmur, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others*, and to be ourselves content with but the thorns, if that fragrance cannot be enjoyed without depriving someone else of it."— *Ibid.*, pp. 225-6

"Make men feel and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy based on human, social or political selfishness, will disappear of itself."— *Ibid.*, p. 227

Every student of her writings cannot fail to see how sure she was of her ground and how well it was taken, and how plainly she recognised the need that some one should proclaim the Truth with a persistency that should bring inquiry and ultimate recognition. Another thing that will become apparent is that the teachings she gave are not mere fantastical ideas founded simply on speculation, but that by ample demonstration of the source from which they came they are proven to be the embodiment of a long-forgotten knowledge.

Fully appreciating how burdened humanity is with the conservatism of ages, with intellectual inertia, and with a lack of quick perception of the true lines of action to adopt, she well knew that nothing short of a life of practical martyrdom would avail to make any impression of her message upon the intelligence of the age. Her anticipation in this regard was amply justified; but her purpose gained steadfastness from her deep conviction that, once the human soul has obtained a glimpse of a possible perfection, however remote, it will not rest until the goal is finally attained.

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She seemed to know that the very idea of *imperfection* is only the product of that which knows of perfection; and that great truths can work their way but slowly into the thought-evolution of the age. But she possessed a boundless confidence that sooner or later they would attain their full development and recognition. Her self-appointed mission, then, was to arouse, to do all in her power to break up the mental molds of the age, to call the attention of seekers after truth, and to point out the way which all might follow:

In the final chapter of *The Key to Theosophy*, she thus describes the future progress of the work which she inaugurated:

"It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty, and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men."— p. 293

Is there anything in such a statement that should arouse antagonism? That her words have aroused antagonism is quite beyond question; but the very *fact* of that antagonism is full warrant to question its *bona fides*, and to stimulate suspicion of the *motives* that prompt to the maligning of an undeniably noble and selfless purpose, a purpose based upon truths so substantially founded, that they have thus far successfully withstood the almost unremitting opposition of more than forty years.

To give added life and vitality to the work of H. P. Blavatsky, by demonstrating in every way possible that Brotherhood is an actual fact by reason of natural law, and to make it a living power in the life of humanity, is a brief statement of the purpose of the Universal Brotherhood and Theosophical Society. It is a positive purpose, a promise and an undertaking of work, a systematized effort to attain an object. Originally established in 1875, it was intended to collect together as many of those who became interested in Mme. Blavatsky's work as were willing to join their forces with hers in a wide-spread movement of reform.

After some years of study and promulgation of certain fundamental tenets, the necessity became apparent that some active means should be taken to initiate and carry into due effect plans of reform based upon this fundamental principle of Brotherhood and altruistic effort for the relief of those who needed help. This led to the establishment of the International Brotherhood League, as the department of practical work of the Universal Brotherhood Organization, the objects of which, it has been well remarked, cover every known ground of philanthropic work. Organized efforts have been set on foot to advance all the objects of this League, which are classified under seven several heads, and as time goes on these efforts will increase in proportion as the growing sympathy of mankind

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leads others to join in joyful service for the good of their fellows; for the world is simply bound to awaken from its dream of complaining toleration of evil, when effectual remedies are more generally presented and recognised.

Perhaps the *most* efficient work of the Organization, as well as the best *known*, is the institution of Râja-Yoga schools, which were founded by Katherine Tingley and with the belief that by this means could be best concentrated the energies of the Movement upon the formation of a nucleus of humanity of a higher order, and thus carry on the effort into the future with ever-increasing efficiency. This is explained in her own words as follows:

"The world seeks for and requires a practical illustration of the possibility of developing a higher type of humanity, and an opportunity for this now presents itself. All who have the welfare of the world's children truly at heart can hasten the day of better things eagerly sought for by so many.

"... The co-operation of all who undertake the work of teaching children will bring about greater results than are now conceivable. . . . Only by wise teaching, by training and self-reliance, self-discipline, concentration, and a recognition of the power of silence, can the lower qualities of the nature be overcome and the highest be developed, so that the children who are brought in touch with this Movement shall in their turn become practical workers for humanity."

The truth of her assertion hardly needs emphasis or exposition, so axiomatic is it that the inculcation of such ideas, to be truly efficient, cannot be begun too soon. And how patent it is that the teachers' part in Râja-Yoga training, or in any true Brotherhood work for that matter, cannot be bought with a price; that commercialism, even to the question of salary, or any remuneration, can have no part in it whatever. To be effective, it must perforce be a free offering; for must it not be that he, who would enter into a bargain for the passing on of God's great truths, will ultimately find himself unable to deliver according to his contract?

The divine calling to the preaching of God's word is no idle saying; and when the calling is *heard*, there can be no pause by reason of personal consideration; and it is a realization of the awful conditions with which the world is so replete, and the almost utter hopelessness of every effort at rectification, that makes the hearts of good men and women fairly ache, and impels them, not only to lift up their voices in protest, but to exert themselves in every way promising any measure of success, and that too without thought of self, much less of any personal reward or benefit.

Does not the Theosophical program, then, find ample justification? Shall Theosophists simply teach interesting particulars about the astral planes, or how to develop psychic powers? Shall they tell people to be good and offer them some vague reward in some vague future life? What else *is* the right thing to do than to urge people to study the Higher Laws of life, the laws that have been so ably expounded by H. P. Blavatsky,

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and that will bear the closest scrutiny that human intelligence can devise, and that — best of all — will enable man to discover how life may be lived under conditions that shall be at least tolerable and decent?

Theosophy aims to renovate the whole basis of human life by instilling its noble ideas of human life and destiny in place of the animalism of recent science and the cold platitudes of theology. It asks and seeks no recruits to its Organization, but it does urge everyone to remember that the best thing he can do towards bettering conditions is to make his own life as true as possible. If his efforts are restricted to a small circle, he can make that circle sacred; and it will widen. If he desires wide influence, let him remember that there is a road to boundless influence, if he will but take it. It consists in the modest, patient fulfilment of the small duties; for, as these are achieved, larger ones open out. By persisting in such a course, he will find his sphere of influence enlarging quite as fast as he can keep up with it. And he will have the satisfaction of feeling that each moment of his life is lessening the amount of suffering, and that his silent influence is inspiring many others to place themselves as comrades by his side. Compassion should inspire to action, but not to useless feverish struggling, much less to a policy of turning away the eyes. It should inspire us to the fulfilment of duty and the observance of every divine instinct.

Surely it is well to be reminded now and then of what exists in our midst, not that any intelligent person is unaware of it, for everyone who can read a daily paper published anywhere in the world knows well the manifold story of human degradation; but it is well, even necessary, that those who have the heart and courage shall reach down as it were and firmly grasping the well-known evidences of human foulness, lift them high aloft, not as anything new, but in order that the full light of day shall reveal their awful hideousness; and so holding them aloft, demand and redemand the attention of the world, demand it so continually that attention simply cannot be denied, demand it so insistently that attention shall be followed by activity, demand it so persuasively that hearts shall ache in very sympathy, nor find relief for their own distress until the awful distress of the world is fully healed.

Is there need for effort, for untiring effort, of such character? How else can humanity's inertia be overcome! How else can humanity be saved — saved from itself! And this is the purpose of Theosophy, the mission that the Universal Brotherhood and Theosophical Society has set itself. Nor does it simply point out necessities and urge others to grapple with them; but it undertakes the corrective work itself and, while saying little of the calumnies some seek to cast upon it, has full confidence that sincere and intelligent work for such a cause cannot fail.

DREAMING I WAKE

F. P.

*"O my Divinity! blend thou with me . . .
That from darkness I may go forth in Light."*

DREAMING a day away along a shore,
The waves weave magic with the light, to pour
A gauzy sheen and veil the drifting sea.
A wraith of opal mist it seems to be
Floating and flowing wide above the deep,
Charming the inner vision from its sleep
To see the mellow melting mist on high,
A spatial ocean blended with the sky.

Day-dreaming fades away when on the sight —
Far seeing in the dawning rosy light —
Expanses open where no sail is seen,
Nor shoaling shores with tidal straits between.
The dome-base, all aglow with ceaseless dawn,
Circles irradiant space no night falls on.
Glories of light pour up as morning calls
Splendors of contrast where no shadow falls;
The pearl-blue sky with crimson light aglow,
Is streamed with bronze and gold in molten flow.

Viewing these wonders, through the heavens unfurled,
They are familiar as my natal world.
And through the fiery maze and from below,
Come souls of friends and loved ones whom I know;
Some lost to me when death called them to rest,
With some from earth who wait on life's behest;
But all with me released from dreamy night —
A flock of souls gathered by love for flight
Through realm beyond the reach of mortal thought,
Whence souls divine return with knowledge brought.

Widely we range where Truth illumines our course,
And learn of wisdom, drawing near its source.
Dreaming not now along a gleaming sea,
I wake, immortal once again to be:

HOW I BECAME A THEOSOPHIST

Arisen from dreaming dreams which fade away;
And with my fond companions in the Day
Beyond the mystic blended sea and sky,
As souls unbound from flesh we gladly fly
To bathe in tides of light where dawns spread,
And on through splendors, by the Spirit led.

Beyond all dreaming on an earthy shore,
A soul no longer lost, pinioned I soar
With other risen souls flying through space,
Endowed by birth with every godlike grace.
Awaiting us estates, empire, and power;
Dignities and majesty ours by dower.
And from the far abyss of purest Flame
Come echoes of the ONE, above a name.
From dreaming dreams of unreality
I wake to know man's immortality.
Of Spirit now I know myself a part —
Its peace and joy and glory in my heart.

*International Theosophical Headquarters,
Point Loma, California*

HOW I BECAME A THEOSOPHIST

E. J. DADD

THE purpose of our existence is that we should learn compassion. We begin to realize our divine selfhood when first our experience leads us to compassion for others — our other selves. Thus it becomes of value to look back over the past, knowing that others are meeting the same difficulties, and feeling that whatever clarity of thought we have will assist them in their approach to knowledge.

The struggle to the light is part of the great conflict of the age between intuition and the prevailing psychology of fear, buttressed by ignorance; it is the action of the higher and lower forces of nature, progress and inertia, expressed in human life.

It would not be right to take any credit for being a Theosophist, having been led to it by a seemingly inevitable trend of circumstances. As Mr. Judge says: "No one was ever converted into Theosophy. Each

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one who *really* comes into it does so because it is only 'an extension of previous beliefs.' " My early life seemed compounded of strong intuitions of right and perceptions of truth, and at the same time an earnest devotional tendency which made it seem a duty to conform thoroughly to accepted standards of religion. But Theosophical thought was working in the world, the 'molds of mind' had been shattered by master-hands, and no amount of mistaken zeal or yielding to the ideas of others could force the soul-intuition back from its demand for recognition.

The very thoroughness put into the study of the so-called 'plan of salvation' prevented its acceptance. Nobody wished to understand it more than did I; but it had to be reasonable — blind faith was not acceptable. There were, and of course are now, all shades of opinion on the matter, from the strictly narrow and literal to the broad and liberal, from those who insisted on emotional experiences to those who discounted emotion as unreliable. As different branches of the Church could not decide, and have not decided, to agree on the matter, and as an academic study of the subject was beyond me, so the problem remained at the time a puzzle.

As for the doctrine of punishment after death, I simply didn't believe it — it seemed obvious that what men suffered here on earth was quite sufficient. And it was distressing to feel that the doctrine of the infallibility of the scriptures was untenable, to know what an almost impossible task it was to test translations for oneself, and yet to be urged that no time be lost in making a decision about this and other matters. Haste, not thought, was insisted upon.

And so on with the different Church doctrines; the soul within demanded that everything be questioned.

Paul's teaching of the duality of human nature was helpful: *there* was something that tallied with facts of experience.

Fortunately, strong intuitions of right conduct constituted a saving quality in the midst of so much conflict of thought. Is it not from the lack of an intuitional confidence in principle that the world is all awry at present? As has been pointed out in Theosophical writings, men have been to a large extent freed by strong hands from the domination of fear, which constituted at one time a certain restraint over wrong action, but the light of the soul is not able to impress them with confidence in right principles. Thus the unthinking and blind amongst humanity cannot be expected to live better lives until the enlightened minority make so powerful a stand for right that more of the light within is able to gain recognition, and the general standard of life and conscience raised.

I remember with what avidity I read a book written by a courageous churchman, seeking to give an explanation of sin and redemption that

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was amenable to reason. It was immensely encouraging: I could see then that light was to be found, and of course did eventually find it in Theosophy.

The book was by one named Garnier. He pointed out that the crucifixion of the Christ was not an atonement in the revolting sense of placating an angry god, but simply an 'at-one-ment' in the plain sense of that word — the bringing together of God and man. I hope he now has the additional light Theosophy gives: that the crucifixion of Christ is a universal type, sometimes actually occurring in outward physical life, but at all times taking place in the incarnation of divine life into gross physical matter in order to raise it to higher levels of consciousness; the divine itself in that process becoming more conscious of its own nature.

This book was in the library of a Bible-class to which I belonged; so far as I know, I was the only one to whom it appealed.

It is interesting to remember that for a few months before coming into touch with Theosophy I had a strong impression that I had to meet a new friend, and every new acquaintance awoke the thought: "Is this he?" Soon after I met a member of the Sydney (Australia) Lodge, feeling quite certain then that I had come to my own in Theosophy. Some hitherto closed door opened, and I seemed simply to take up anew the threads of an old task. No amount of ridicule, anger, or argument could shake the conviction that Theosophy was the truth.

The thoroughness of one religious sect in following out the literal teaching of the New Testament was attractive for a while; and while owing its members nothing in the way of enlightenment, yet one of them was unwittingly very helpful to me. Men are almost always better than their beliefs, and the soul can speak through any honest heart.

But the great weakness in current religion is its lack of bearing on practical life. *Life is regarded as only incidental to religion, an exact reversal of fact.* Human life is a vehicle for the manifestation of the divine, and religion is the science of that manifestation. See the vital difference between that view and the outrageous lie that human life is essentially sinful, without dignity, and useful only as an antechamber to a heaven! No wonder that men have become largely abandoned to pleasure and repletion, drudgery and debauchery.

To me it seems as though the whole scheme of current religion were a deceit of the lower mind to cover its own weaknesses, a scheme fostered by interested parties to their own ends.

What a tragedy of disappointment is in the outpouring of the freshest and best aspirations of youth, only to be dried away in the arid sands of theological dogmatism and uncertainty!

In the days of my apprenticeship to the printing trade I could not

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see any interest or purpose in work, and not a fragment of what I had studied as religion ever occurred to me to have a bearing on ordinary affairs. Rather the reverse was the case. The sectarian friend whom I have mentioned as having helped me was insistent that interest should be withdrawn from the world of men and centered on the world to come. (He was successful in business himself and supported a large family.)

Anyhow, as regards practical results, I know that whatever success I have had as a printer has been due to the application of Theosophical principles to daily life — duty, self-reliance, self-conquest, brotherhood; without these I could not have arrived at the Aryan Theosophical Press.

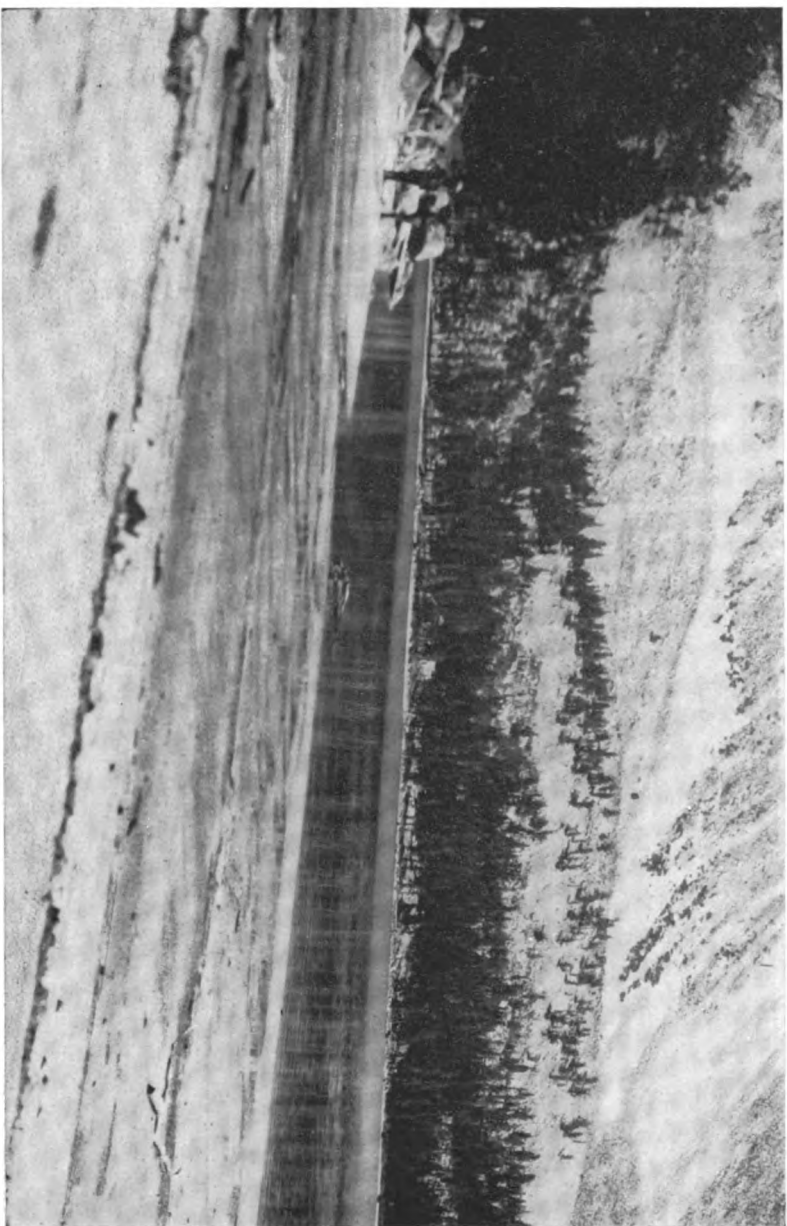
So much for coming into touch with Theosophy. But does that make one a Theosophist? Not if the lower mind knows anything about it! Never would I have gotten an inkling of what it meant to be a real Theosophist unless there had been those in charge of and belonging to Lodge No. 1, Australia, who were practically following out the teachings of our three Leaders.

It seemed the strangest kind of talk at first to hear stress laid on the fact that "to live to benefit mankind is the first step," and that to live for the sake of others brings light." It was far more attractive to dwell on the magnificent philosophy and seeming possibilities of personal attainment. But gradually it became clear that here was the science of everyday life, simple human life dignified, the meaning and use of one's own intuitions of right explained, and their relation shown to a mighty plan of human perfection. And, also, without the help of the knowledge of our dual nature, how could one control the wayward impulses of the animal nature, psychologized by the spirit of excess prevailing in present-day life?

What then? Having found the truth, am I now a Theosophist? Only in the degree that I pass on to others the light which I have.



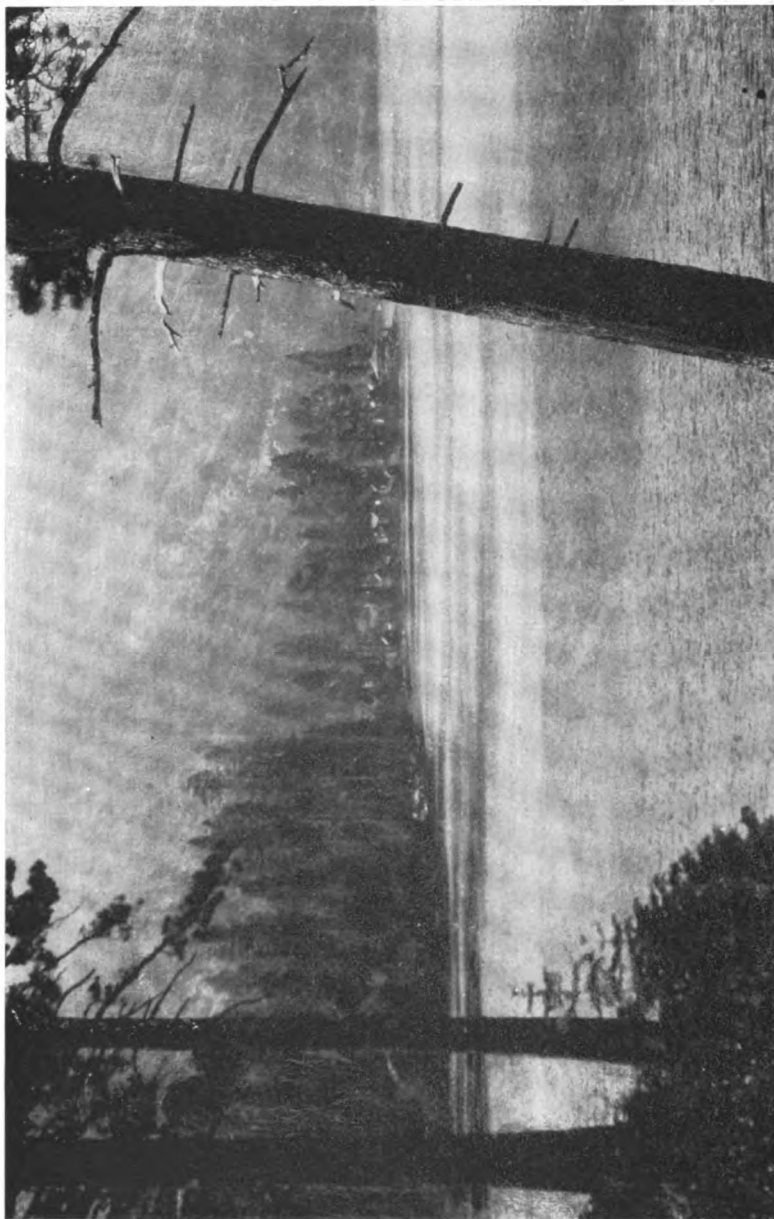
"SOME minds, otherwise bright, have objected to leadership. . . . This, however, is to misunderstand, and to be frightened by a word when the idea is reassuring. The very law which requires that mankind should have no owners, requires that it should have guides. To be enlightened is the reverse of being subjected. The march forward requires a directing hand; to rebel against the pilot scarcely advances the ship; one does not see what would be gained by throwing Columbus overboard. The words 'This way' never humiliated the man who was seeking the road. At night I accept the authority of the torches."— VICTOR HUGO



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AMIDST THE SNOW AT ROCK CREEK LAKE, INYO COUNTY, CALIFORNIA (Elevation 9700 ft.)

On the eastern slope of the Sierra Nevada Mountains



Lomaland Photo & Engraving Dept.

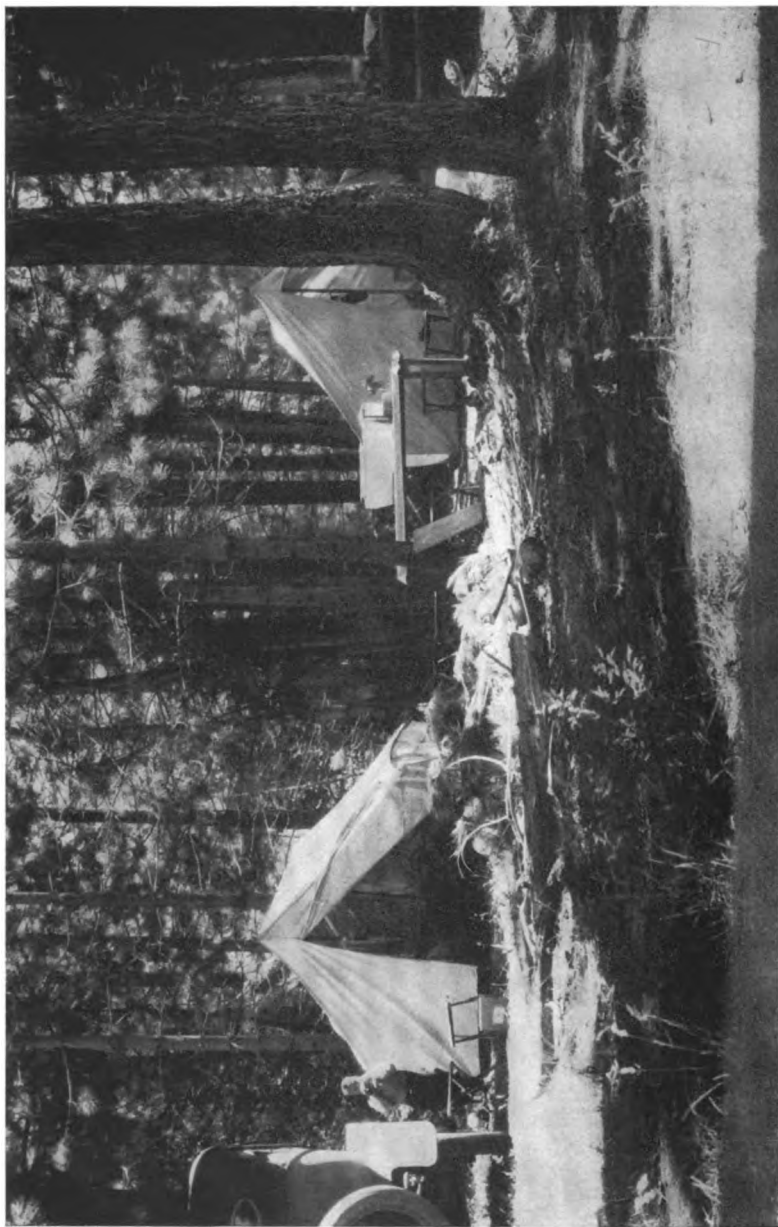
FALLEN LEAF LAKE, A FEW MILES SOUTH OF LAKE TAHOE

Sierra Nevada Mountains, California



Lomaland Photo & Engraving Dept.

CONVICT LAKE, MONO COUNTY, CALIFORNIA (Elevation 8500 ft.)
On the eastern slope of the Sierra Nevada Mountains



Lomaland Photo & Engraving Dept.

ON THE SHORE OF LAKE TAHOE
Sierra Nevada Mountains, California

MAN UPSETTING THE EARTH

E.

IT has recently been suggested that certain alleged disturbances in the behavior of the earth and moon are due to the war. The earth is delicately balanced in its position and movements by magnetic forces, and these have been upset. How? By the transference of large quantities of metals from their place in the ground to a small area in the north of France. Such is the suggestion. It is true that our operations on the earth's crust are comparable to those of microscopic animalcules on the skin of an apple, which might be supposed to have transferred a few particles of rust from one part of the skin to another; so the operations do not bulk very large, comparatively speaking. But then those magnetic forces may be *very* delicate.

What is important is that magnetic forces are represented as, to some extent at least, taking the place of the old gravitation. Gravitation is perhaps mainly a quantity introduced into an equation to make it come out even; hence it would be of the nature of x , which can at any time be put equal to pq or to anything else desired. So there is no harm in introducing magnetic forces into gravitation. Besides, we know that there are such magnetic forces, and they must produce some result. Light is said to be an electromagnetic phenomenon; hence the magnetic forces may play pranks with the alleged rectilinear propagation of light, in which case we have been measuring the stellar spaces with crooked rods, and 'things are not where they seem.'

No force in the universe seems to be entirely independent of other forces. Poe says somewhere that he cannot move the grain of dust on his finger-tip without for ever altering the movements of the entire universe of orbs. And, as thought produces motion, thought must alter the universe.

THE POETRY OF LIFE

B. I. GORDON

THE kingdom of heaven is within you," said a spiritual teacher. 'You cannot get something for nothing,' is a bit of everyday lore. The meaning of the first, if unraveled, is as clear as the midday sun. The second carries its own simple commentary. The wish for happiness is upon our lips by day, and its consummation is ardently desired for the short period of our dreams, if happily they are

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not too much disturbed by the rarity of its visitations. How much more can I get for the value of that which I give? Is not that the slogan of most men? It is the watchword of our marts; labor swears by it. Those representatives of the nations called diplomats carry it in the secret pockets of their thoughts. Religious devotees think of ingenious subterfuges by which they can evade the stringency of ritual. Medicine is bending its energies towards discovering serums or panaceas, by which we shall be able to go around to the back door of nature's laws, and attempt to outwit the scheme of life; saying 'Yoho old chap! I shall get what I want; I will not be denied my indulgence; I can make faces at you, for see what those wiseacres have given me as a protection against you.'

There is really one gigantic skeleton that hides in the closet of the race, and is forever grinning — as skeletons should — at the sham that is putting on such pretensions of decorum and propriety. 'Publicity, I will none of you; my privacy must be protected,' says the individual as well as aggregate mankind. Could we but see ourselves as others see us, how our failings which now pass muster unheeded would shock us. And does not the long winding path of history down to the dim perspective of time point at the drama of our failings as enacted in the past? And from the maze of that winding path, can we not pick out nation after nation and see why each in turn had succumbed, some in ashes, and others, though living, but the bedraggled survival of former glory?

The record of these nations whose brilliant existence is now but a memory; and of those still enduring as a faint shadow, should speak to us in burning words of the great unalterable purpose that underlies human life. For the laws that underlie it are eternal and true, and cannot be evaded through the schemes of the brain, notwithstanding the denial by some that such laws hold sway. We cannot plead ignorance of the civil laws, and must bear the penalty of ignoring them. How then may we expect to evade the operation of the divine laws of life?

Happiness can only follow as a consequence of giving and not taking. And when I say giving, I mean that condition of human development or self-control, when the best of the nature is surrendered. We cannot be gross, selfish, acquisitive, and enjoy that peace that comes when these qualities are eliminated and in their place is planted love, unselfishness, moderation.

There are three, or more properly two, subjects which underlie the sum and purpose of human attainment. Through them alone may the divine order of life as expressed through man be consummated. They are love or brotherhood as the objective, and self-control, which of course presupposes service as the means, for we cannot have love in our hearts

THE POETRY OF LIFE

without brotherhood or serving mankind; we cannot be fired by a zeal for service, without offering ourselves for trial in the crucible of self-control.

Perhaps there are some who believe that the giving of fifty thousand dollars to a charitable institution, by one who has seven millions, while going on in a life of indulgence, is adequate giving. I say nay; it is not so. Life cannot be bribed. Nor can we atone with shekels, no matter how many, for the stifling of the higher nature that is prompting us to lift our lives to its light.

How can a man expect to get the poetry out of life when his body is corrupt from uncontrolled habits, when his desires, like runaway steeds devoid of a guiding hand, are dashing him to destruction in the chasms of his lower nature? We know that in the very lowest degrees of physical phenomena, say in chemical activity, affinities cannot manifest themselves until the precise conditions for such results prevail. Even the average intelligence readily concedes such truisms. Yet when we come to the very acme of this universe — the pinnacle of its expression, the human heart — we seem to expect laws to play truant. They will not play truant. The more subjective, the more interior the plane of expression, the more exacting are the laws pertaining to that plane. It is unquestionably easier to put together the mechanism of a household washing-machine, than that of a delicately regulated Swiss watch. What use is there to talk of beauty and poetry when the inner meaning of life is sealed for us? when there is a film before the eyes and a crust about the heart? Must we not first recognise that we are in essence divine, and that upon the playground of our lives is enacted a mighty drama, the drama of the conquest of the lower nature in order that we may be bondsmen no more?

Listen to the voice of your inner nature, to your conscience, for a day, a week, or a month; catch its every silvery whisper, abide by it in the everyday life in the workaday world. Then will greet you the soft light of a new dawn; the dawn of a golden day, a day that will have no spiritual setting. For by the light of that golden day the body and its desires, the mind and its functions, the will and its various executive machinery, will take each its place like so many thralls, the willing thralls of *yourself*, their lord and master. Nothing can drag you, nothing can chain you, nothing can disturb you, for you are a conqueror enthroned; all the functions of your nature, in leash, are now your mettled and willing steeds, alert and ready to obey your slightest behest.

It is by this I mean that you give; you give far more than you take; for you are giving every minute of your day. It is a pure heart you are giving, and a controlled mind. It is a manhood that is steadily growing in stature, vivified by the light of a divine effulgence, the effulgence of your higher nature. And the service you are doing to humanity is to the

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measure in which that divine union has been consummated. That is your reward, that is what you may take unto yourself, and it is a joy passing all words.

Of course, first comes the recognition of divinity, then must all your faculties and functions follow in the wake of its guidance. The full attainment of divine union is the result of a long quest. But even the first efforts to descry the light of the higher nature, a mere glimmering of it, will give a joy and a peace beyond measure or estimate. For how, or with what objective experiences, can the inner life be compared? There is none so lowly that he may not probe for the depths of that inner life, for that resurrection, for that "kingdom of heaven which is within you."

Oh for the joys of a purposeful life, for the certain knowledge where lies one's path of duty! There is so much confusion in the ranks of men. They know not what to do. By throwing open all the avenues of the nature of this vast kingdom that is ours, and flooding it with the pure, sweet air of the inner life, is the riddle of existence solved.

Now as to the poetry. Life will unfold itself as one grand poem, an epic, that you will be writing with your life; will indeed be *living*. And provided you do not lose sight of that inner guidance, the humdrum of existence that wearies men will but leave you calm and joyous. For you will see the purpose of it all. And as the actor plays his part, that part which for the time it is necessary for him to enact, yet he himself remains distinct and free from his impersonations, so you too must play your part, that part which life has given you to enact, using the body, the mind, and the various faculties as they are needed to perform the duties of life; but yourself, remember that you are king, who must at all times exercise the royal prerogative of command and control, being ever vigilant that not for one moment must any part of you that should be ruled, rule you. Your mind, your desires, your will, are yours, but you are distinct from them. They are ever ready to take advantage of you and go their own way: that you can never permit. They must at no time supplant you, or they will submerge that which is unselfish in you, that which is pure in you, that which in you desires moderation and self-control, that which lifts your aspirations to their divine expression.

The poetry that resides in external nature and in man is because of the indwelling spirit that impresses itself upon them, and if these qualities in us that are allied with spirit, in fact *are* spiritual, be continuously overborne by the frailties of the flesh, passion, anger and resultant despondency, they hedge in our finer perceptions like a thick growth through which they cannot view the real inner beauties that reside in everything.

With the companionship of the higher nature that is really your true self, what an ally and guide you have in all vicissitudes, what a

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source of unfailing strength! And when unexpected trials overwhelm us, and we feel as though we should bend under the weight of them, then does this voice of the inner nature if we but heed its message speak to us in silvery tones of a great trust that should be ours, a trust in the higher law, a law that cannot err. This voice within says: Falter not! You have infringed upon the laws of your nature, upon the laws of life, upon the great family of the race of which you form an indissoluble part; you have either in this life or in lives that are gone, disturbed the laws of harmony, the laws of your being; and these lessons which you call sorrows, and which are an adjustment of the great law of life, are here for you to profit by, to chasten you and urge you to eliminate the discords of your nature. Stand receptive to the promptings of your Godhood. Then, what a balm of peace becomes yours, for you have conquered!

With this unfoldment of the law of life, all your experiences will be filled with meaning, with interest, with significance. You can never again be utterly disconsolate. And then you will have power to discern and the eyes to see a rosy dawn in every new day. And when the heavens are blazing with glory that proclaims the day hath ended, you will equally welcome the peace and balm of the night. And when that greater day comes, with its even, and your setting sun is at hand, the whole symphony of your nature will sing out in tones of trust, trust and resignation in and to the arms of the great law, where in other spheres you will rest for a while that you may return upon the scenes of earth-life, to a new birth, to new experiences, refreshed, strengthened, and with a greater power to serve.

THE FOURTH DIMENSION

T. HENRY, M. A.



REAT confusion of ideas subsists respecting the 'fourth dimension.' Scientists have used the term in their own special scientific sense; and non-scientific people, who have read Hinton's 'Scientific Romances,' are mixing this sense up with the romantic ideas of an imaginary fourfold spatial extension elaborated by Hinton. The mass of a body is four-dimensional: to find it, we must multiply the volume by the density; the volume is three-dimensional. Thus: find the mass of a rectangular block of stone 12 x 13 x 13 inches, whose density is $2\frac{1}{2}$. Multiply the four dimensions together. But it is evident that the three spatial dimensions constitute a group apart, and are not of the same kind as the fourth dimension — the

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density. The four dimensions are not interchangeable, as are the three. By turning the block of stone about, its height, length, and breadth can be interchanged with each other; but we cannot so turn the block that its density will become one of the three spatial dimensions, while one of these three spatial dimensions becomes the density.

Yet, if instead of a solid stone, I take a volume of air and compress it, I shall thereby diminish one or more of the spatial dimensions while correspondingly increasing the density of the gas. So the mass of the gas may be said to be four-dimensional, having length, breadth, thickness, and density; and these four are mutually dependent, the mass remaining constant. But we must not make the mistake of trying to torture ourselves into a conception of mass as a kind of geometrical space.

Some have tried to include 'time' (whatever they mean by that word) among four dimensions, of which the familiar spatial ones are the other three. But they do not realize that time is an indispensable element of our thinking process; and that, if we objectivize it, or externalize it, so as to make it something outside, we must thereby eliminate it from our mind, thus reducing our consciousness to some unknown transcendental condition and bringing all ratiocination on the subject to naught. The result of trying to do this is that we make time objective and subjective both. Thus Wells, in his 'Time Machine,' makes people travel through time at the rate of a year a minute and suchlike absurdities.

A recent writer states dogmatically that a body at rest is 'moving along the time-axis.' But what does he mean by 'moving'? He can only mean that the body has a velocity along the time-axis; but what is a velocity? Is it not the ratio between a distance and a time? Thus the body which, as he says, is moving along the time-axis, must have some velocity along that axis; that is, it is moving at the rate of so many hours a second, or years a day, etc. Which is nonsense. By his use of the term 'time-axis,' he destroys the meaning of the word 'motion'; and yet he continues to use that word in its usual sense. He externalizes time, and yet keeps it within his consciousness. If we are to make time an object, we must be able to take up our stand outside of time. We must go in for a course of Patañjali and become an accomplished Yogī. Then we may know, but we certainly shall not be able to tell anybody.

Of course it may be said that perhaps there is more than one kind of time. Very well; perhaps so; but this is where *we* quit.

A distinction often overlooked is that between three-dimensional space and solid bodies; but it is duly made in *The Secret Doctrine*, quoting from Pythagoras:

"Pythagoras had studied Esoteric Science in India; therefore we find his pupils saying:
" 'The monad (the manifested one) is the principle of all things. From the Monad and the

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indeterminate duad (Chaos), numbers; from numbers, *Points*; from points, *Lines*; from lines, *Superficies*; from superficies, *Solids*; from these, solid Bodies. . . .”—I, pp. 433-4

People readily admit that there is no physically objective existence for a line or a surface; that we know these only as features of solid bodies. But they do not always realize that a geometrical solid is as imaginary and unsubstantial as a geometrical square or line. There is no reason for putting squares and cubes in different classes in this respect. I can see either one of them floating about in my mind; but I cannot pick up either of them on the beach. All I can find there is material bodies. They have shape, and that shape may be cubical; but the cube is only an abstraction, and cannot be objectively isolated from the body itself any more than can the weight or color of the body.

The quotation made above continues that the elements of solid bodies are four — fire, water, air, earth. These are not elements of a geometrical solid. The abstract Euclidian geometry seems to treat of the properties of *extension*, which is itself a property of physical matter — or of that particular form of objectivity which we call ‘matter.’

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R. MACHELL

(Continued from the March issue)

JONAS lost nothing of what he heard, although he made no comment of his own; and he put two and two together to some purpose, with the result that he believed that he had scored a point against Rebecca in fathoming a mystery. He would not tell her his conclusions, and she would not ask.

Mark's confidence induced him to relax a little and to release a story he had gathered from an old fisherman who went around hawking fish and gossip in the neighborhood, Jimmy Somers by name. It was but an ‘old wife's tale’ about an imaginary schooner that had gone ashore and been sunk near Crawley Cove, no one knowing aught about it but for a woman who was washed ashore and who disappeared; which showed that she was a spirit that was following the man who had betrayed her. Some said the man was a Cayley, but there being no longer any Cayleys left at Crawley, the wise ones opined that she would be a ghost come to haunt the house.

Jonas observed that the fisherman in question was quite capable of inventing the story himself, but owing to circumstances he thought that the narrator must have been helped by some report of a certain wreck that he himself had never mentioned. When the story was told to him he made free to laugh at it as a foolish yarn, and the old fisherman had seemed disappointed

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at such incredulity. This was the first allusion to the wreck that had come round to Crawley, but it showed that the two coastguards-men had not been altogether silent on the subject, even if they had not reported it officially.

Both Mark and Jonas agreed that the tale was too improbable to need any notice from sensible men. As to the ghost, one more or less in the old manor-house was not worth mentioning.

Old Jimmy Somers, the fisherman, was commonly regarded as a notorious liar in spite of his protest that he never added anything of consequence in the telling of a tale. During the fishing-season, Jimmy often landed his catch at Martin's Gully and used the deserted hovel as a stable for the pony and cart with which he hawked his fish around the neighborhood, making Crawley his first house of call. So he was well known there, and was one of the first to make acquaintance with the new squire's niece.

She was a mystery to him: he had seen no one like her before, and in his heart doubted if she was just an ordinary mortal, or one of those elemental spirits in whose reality he secretly believed.

He got the story of the wreck from one of the drunken coastguards, and only added to it the ghostly part as an appropriate completion of the incident. To tell the truth, he hardly believed that such a wreck had actually occurred, but he saw dramatic possibilities in the story and adopted it into his repertory to be perfected at his leisure. He was familiar with the true story of the romance of Sally's daughter with Dick Cayley, and in his imagination linked it onto the legend of the wreck, and made the woman who was reported washed ashore some sort of a ghostly reproduction of poor Molly. He had weird notions of his own about the elemental spirits, ghosts, and disembodied souls which figured in his tales, and gained him some reputation as a seer.

One evening when calling at the manor-house later than usual, he heard unearthly music, and stood to listen in the twilight near an open window until it ceased, then he crept closer and peeped in. He was convinced that what he saw was the ghost-lady seated at the piano and the music that he heard was the chiming of spirit-bells beneath the ocean where souls of men are lured to their destruction by the spirits of the deep. He listened but a moment, for fear that he too would be drawn down below the waves as others had been who had plunged from the rocks to join the ghostly sirens and the lost souls imprisoned there.

And that was how it came about that Jonas found a basket full of crabs in the garden with no one near to claim it; and that was why Jim Somers looked so strangely at Miss Margaret when next he met her. He understood at once that she was in reality a spirit who had come to land by magic arts, and would return to the ocean whence she came when she had found the one she sought or was exorcised by a stronger magic than her own.

Maggie concluded that the old man was crazy, and Mark encouraged the idea, although he sometimes wondered if old Jimmy's speculations might not be as near the truth as any that the parsons had to offer. He loved to let his own imagination wander to other planes of existence, particularly when

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Margaret would croon a melody for his delight. She had not ventured to sing seriously yet, fearing to trust her voice, and also fearing to awake the past which slumbered just beyond the reach of memory. She feared the hour of awakening that must come with her return to health. She seemed to be in a beautiful dream that might dissolve at any moment, leaving her face to face with horrible memories and dread reality — her singing was so intimately associated with the nightmare of the past.

The promised visit to old Sally was not long delayed, and it was a golden day in the dark record of the years for the old woman. Maggie was full of serious anxieties as to the cooking she had undertaken, but Maggie's seriousness was more beautiful than mirth to Sally's frozen heart; and her most anxious moments melted into rippling laughter or triumphant glee. Mark came to share the meal, and helped to make the feast a celebration. When the meal was over and the table cleared, Maggie insisted on altering the arrangement of the furniture according to some plan of her own, which Sally watched intently and Mark curiously. She cleared a space at the far end of the large room that formed the body of the house, and hung a shawl across an open doorway leading to the backyard, changing the whole appearance of the room.

Old Sally watching muttered now and then approval, as "Aye! that's how it was," or else more doubtfully: "Yes! that's how it should have been," as if she were assisting at a rehearsal of an old play.

At last the two elders were told to close their eyes or else to face the fire till she was ready, and they dutifully obeyed — Sally expectantly and Mark goodnaturedly content to humor a pet child.

Maggie at last called out from the distance, "Now you may look." They did, and in a whirl of flying draperies a dancer entered like a fairy from the curtained door and bowed to them. Then came a dance that was a dream revealed. It was exactly what Sally knew was coming, and she clapped her hands in wild delight. Mark was too dazed for words. He felt like one who has, by some mistake, passed uninitiated into a temple of the mysteries and beholds a ceremony whose meaning may be veiled but whose influence is profound. But Sally was transported. She followed every movement, recognising with delight the figures of the dance, which followed one another just as they had done in her dreams when Molly came and danced for her the steps and figures she herself had taught the girl in her infancy out of her own gypsy lore — bequeathed to her by her grandmother, who was of Bohemian extraction, claiming descent from the original Egyptian emigrants, who were the guardians of the Tarot, and knew the ancient modes of divination. To her the dance was a religious rite. It had been given to her as such, and she had never found a pupil other than her own child capable of feeling in herself the peculiar rhythm that was the real key to the mystery: for mystery it was, even to her, who knew the outer form, but merely sensed its inner meaning vaguely as an instinctive impulse. The dancer seemed to have the rhythm in her heart; and every fiber of her body seemed to thrill responsive

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to that inner urge that set in motion strange magnetic currents in the ether and vitalized the very atmosphere.

All rhythmic motion is magnetic in its influence and spiritual in its origin, but there are few dancers in the modern world who can interpret any but the lower forms of the more ordinary emotions. Even the gypsies have at last fallen under the deadening influence of our civilization, and have almost forgotten their hereditary lore.

Old Sally was content and murmured: "Blood tells. She is her mother's bairn." She had not taken her eyes off the dancer for a moment, but as soon as Juanita passed behind the curtain the old woman turned to the window behind her chair, asking: "Who's that out there? It's maybe Jane come back before her time."

Mark looked, and saw the figure of a man retiring to the gate, as if he had intended to announce himself but had changed his mind and gone away, finding that there was company in the cottage. It was the parson who occasionally ventured to call officially, more as a matter of duty than with any hope of being welcome. Sally was pagan to the core and had no use for parsons. She said as much, but Mark said:

"He means well. I've had some talk with him. I like the man."

To which old Sally queried: "What was he doing there? Prying? To see what he could find to say against the heathen sinner, as they call me; unless it's witch. He'll have a tale to tell now against our Maggie here, that's nearer heaven than he will ever be, with all his prayers and preaching."

And that was just what passed through the bewildered brain of the uninvited witness to that mystic rite. He had been held spellbound there almost unconscious of his indiscretion, then, overwhelmed with a sudden sense of the indelicacy of his conduct, he had crept away very much ashamed. But his wonder soon overcame his shame. Never had he supposed that dancing could be other than a mere amusement at the best, and at the worst the indulgence of a natural emotion. What he had seen was altogether different, something for which he had no name, unless he were to call it a mystic ceremony. The mystery of rhythmic motion was a sealed book to him, and yet he had sufficient intuition to perceive some deep significance in the motions of the dancer, if that was dancing which differed utterly from his conception of the dance. It was a mystery, and he in watching it had felt himself guilty of profanation.

When Maggie had rearranged the room she nestled down beside her granny's knee and laid her head on the old woman's lap like a tired child, and Mark lost himself in contemplation of the picture. The child looked very frail and fragile now, yet how could he hope to hold her when her strength returned? As he gazed he saw the traces of her battle with the world, child though she seemed at a first glance. Her attitude suggested infinite weariness, and the sight of it was almost welcome as he thought that he could shelter her and she would be content to stay a little longer. She would not leave him yet — not yet. He heard himself thinking: "Not while I live."

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A few days later Mr. Douglas called at Crawley manor to show if possible his unexpressed apology for an intrusion that after all might have escaped attention. He could not openly excuse himself but vaguely hoped his feelings might in some way express themselves. Margaret was touched by his embarrassment and spoke as if she had no suspicion that she had been spied upon. She questioned him about his parish and listened sympathetically as he bemoaned the spiritual indifference of the people. Then they were full of superstitions, belief in ghosts and elemental spirits and such remnants of barbaric days. Of course they denied all knowledge of such things if questioned by him, but things came to his ears through other channels. The servants gossiped and brought back tales to Mrs. Douglas, who was interested in psychology and would have joined the psychical research society if he had not protested.

Maggie was curious to know, but dared not ask, what was the difference between village gossip and psychical research. He said his mother sometimes had extraordinary dreams, which he regretted; but which were not to be accounted for along lines of ordinary reason. She had sometimes foreseen events that happened later just as she had seen them in her dreams. But on the other hand, sometimes the dream was not fulfilled, as far as he could see; as for instance when she saw a ship upon the rocks near Crawley Cove, where no wreck had been heard of by the coast-guards. But she declared they must have been mistaken; she had seen it all so clearly. And now he heard the story had gone round, and grown as stories do in the telling into a fabulous romance. He did his best to ridicule such tales, but could not cure the people of their love of such degrading superstitions as ghost and spirits.

Again his listener would much have liked to ask if the dreams and ghost-stories in the Bible were also degrading superstitions, and if not, why not. But she said nothing on that point, merely conveying a general impression of sympathy with him in his difficulties. And the result was he thought her one of the most sensible women he had met, and for a moment quite forgot that scene in old Sally's cottage; and when Mark joined them they were apparently on excellent terms. The vicar stayed to tea, and questioned Mark about his travels ineffectually. That subject was not welcome at the manor-house. And then he talked about the parish; and mentioned one or two hard cases, widows of fishermen who had a hard fight to keep out of the dreaded poorhouse. And there he talked to some effect, and found a ready listener able and willing to give practical help. One of these widows had lost her husband precisely as was foreseen in a dream by Mrs. Douglas.

The vicar told the story with a touch of pride and with the assurance that this particular prediction was exempt from the slur of superstition by the fact of its confirmation by experience. Launched on this subject he could not refrain from mentioning the fabulous romance which had grown out of the other dream that had failed to materialize in fact.

It was substantially the same as that which Jonas Micklethwaite had told to Mark, but Mark kept silence on that point. The improbability of the story

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was enough to class it as a fable, and he was content to let it rest at that.

To change the subject Margaret inquired if the vicar was interested in music, and was rewarded by an enthusiastic response. The little man beamed, but looked round the room in vain to find a piano or any other musical instrument. When his hostess turned to the sideboard and opened it his face fell. But he regained his attitude of expectation at the first chords.

She seemed to take his measure with a glance, and did not ask who was his favorite composer, but chose a nocturne of Chopin and felt the sigh of satisfaction that escaped her listener.

Again the mystery of rhythm took possession of his soul and for a moment set it free. And then his heart felt the yearning that escapes from the impassioned heart of the composer; the yearning of a soul seeking to quench its spiritual thirst with nectar drawn from flowers of the earth.

The music seemed to bear him away over moon-lighted pastures up through sheltered groves where light like silver rain dropped through the branches of the trees, and mountain torrents murmured over rocks or gurgled in dark pools; and then away up over moors where vaporous mountains towered, crowned with citadels that lost themselves in clouds but left him still on earth — entranced and ravished with the beauty of the world, kissed by the moon above, but still on earth; while overhead stretched heavenly regions inaccessible, and in his heart the yearning was transmuted into an ecstasy that numbed his soul as with a passion that has spent itself in pain..

He sighed as the music ended, and found no words in which to formulate his feelings; but the musician understood and sought to lead him back into a more familiar path by singing one of Handel's arias, that brought tears to his eyes and peace to his soul. She had sung quite softly fearing to trust her voice as yet, but with a mastery that suggested great reserves of power. Rising from her seat she closed the piano and the listener felt just as if suddenly the light had all gone out of life.

Recovering himself he tried to express his gratitude; but broke off his little speech, and changing his manner said in an awed voice. "This house is supposed to be haunted, but there can be no ghosts here. Such music would open the gates of heaven for any earth-bound soul. . . . Goodbye!" And he was gone.

The speech was so unexpected that his host let him go in silence, and then exclaimed: "He's too good to be a parson; he's fit for something better."

"Poor man," said Margaret. "To love music like that, and to have to live without it. What a life! So this house is haunted! I suppose I am the ghost; but he had no such idea himself. That old mother of his must be a regular medium. I wonder if she could be exorcised by music. Was that what he was thinking of? He is a clergyman, why does he not do it himself?"

"Well," said Mark, "the man was right about the music. Such music could exorcise evil spirits, if there are such things, better than the clergy. Though nowadays it is the fashion for them to profess disbelief in ghosts and such things. I suppose that's easier than exorcism, which is out of date

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apparently. But they do believe in them all the same, and he was honest in confessing it. You are a magician or a witch; no, not a witch, a fairy queen."

Maggie was silent for a while and then spoke thoughtfully. "The worst kind of ghosts are those that hide in the dark corners of one's own mind. They are more difficult to drive away. And there are so many of those dark corners; some of them closed, but with doors that open from inside when the ghosts want to come out. They love the darkness. Sometimes I think they are the darkness: for they melt, as darkness does when the sunlight is let in. Music is sunlight. Life without music would be like living in a house with doors and windows closed, and all the cupboards open. To play music is to let in the sunlight. Where is the darkness then? Darkness is only bearable, I think, when one is sound asleep."

Mark, sitting in his big armchair, leaned forward and stirred the fire, saying: "But the darkness makes the firelight seem comfortable."

To which Maggie answered: "Yes. Firelight is comfortable; but it makes the darkness more mysterious. Music is sunlight; it fills the world with joy. When the sun shines, one wants to go out and bask in it."

But Mark persisted: "Still, firelight is a good welcome when one comes home at night, after the sun is down. Now is the time for music. Yes. Let us have music. It will not put out the fire as they say the sun does. But it will light up our hearts with another kind of fire, a magic flame, changing the darkness into a jeweled veil through which the eyes of spirits can shine in on us like stars set in the sky to help us understand what lies behind the veil."

So Maggie played: and round them spread the jeweled veil of mystery. And time and place and person and the accidents of life were all dissolved in waves of pure emotion that vibrated with the rhythm which is life.

And through the waves there ran a current like a purpose undefined, an inner rhythm more elusive than the rest. At first there was a sense of pure enjoyment, as if the music bore a benediction. Then came an awakening of new energy; and with it rose a flood of feelings that created an unrest of a new kind. Mark felt as if the rhythm of the music were the vibration of his own soul awakened from a torpor, and now urging him to some uncertain enterprise. He was not satisfied with mere enjoyment. His soul had need of action; it was awake, and it seemed as if the world were calling to him in some mysterious way to give it life: as if it too had been asleep, and slept uneasily, dreaming of mighty and heroic schemes that died still-born in dreams, for want of hands and hearts to give them actuality.

Mark felt new aspirations waking in his heart, and was bewildered by these new emotions. It seemed to him as if the beauty of the inner world was clamoring for expression in the world of mortals, calling in vain to men to make life beautiful on earth, as true life is beyond the veil. At that moment there seemed to be nothing impossible in such a task. Indeed it was only natural that life should be beautiful on all worlds, even upon the earth: and Mark accepted the responsibility with a light heart. How could he do otherwise, being transported into a world where life itself is beautiful spontaneously.

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Margaret played on, and thought the old piano must have been reborn or in some strange way rejuvenated, there was such freshness in its tone, such a response to her demands. Sometimes when playing or singing to a sympathetic audience she had succeeded in completely freeing herself from the sense of personal self-consciousness, and had felt herself merged with her audience in an all-pervading presence that pulsed with the rhythm of the music. Then the enthusiasm of the audience would break out in wild applause dispelling the momentary sense of unity, and replacing it with purely personal emotions, approval and recognition by the hearers and a sense of triumph in the performer, followed by a reaction which was like a reminder that the triumph of the performer marked the failure of the soul. It was as though some delicate spell, laboriously woven of impalpable essences, were shattered by a clumsy touch.

There was no breaking of the spell in that way now: and yet there was a slow reaction from a state of absolute content to a vague yearning for something not achieved, some climax of illumination not attained, some longing that the music could arouse but could not satisfy.

There was a long silence in the room while each was following some slender thread of thought that like a clue might lead the adventurous soul through the wild jungle of emotions, the enchanted labyrinth of the mind which holds us prisoners each in our own penitentiary of selfhood.

At last Maggie broke the silence, asking impersonally: "What is the meaning of it all? Where does it lead to?"

Then to Mark still dreamily she put the question: "Do you believe that there is any definite purpose in our lives?"

Mark answered cryptically: "Not till we recognise it for ourselves. And yet without a purpose how could anything exist?"

"May it not be that the purpose of life is life?" asked Margaret, adding by way of explanation: "I mean that perfect life may be the object of existence: and all we see of it is just experiment and failures. Somehow I seem to know there is a purpose in my life that I do not yet begin to understand."

"Exactly," answered Mark; "there must be a cause for everything. But I would not call it a purpose until it becomes a conscious will. I cannot understand an unconscious purpose."

"Why, then, the purpose of life may be to understand what we are living for. But most people neither know nor seek to know the purpose of their lives. They are content to live, or seem to be. Would they be happier if they knew why they live? Sometimes I think they are all afraid of knowing who and what they are, and where they come from and the rest. Of course they all have a lot of things they want and hope for; but why were they born at all?"

Mark answered cautiously: "I suppose they needed that experience."

"What for?" asked Margaret hopelessly.

"Because we can only learn by experience. That is how we grow."

Maggie went back to her original inquiry, again asking: "Why should we learn? Why should we grow? Who is the better for it all when we die?"

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Mark hesitated. His inspiration was exhausted. He was getting into deep water, and floundered back into the shallows of mere speculation, taking up her last words. "When we die we may go on gaining experience, for all we know. I think that death is very likely just like sleep, an interval of rest. Life may go on and we may have a lot to learn before we know the purpose of it all. Death may be just a part of the game of life."

"And pain and hate and suffering and all the horrors of life, are they all part of the game? An awful game, I think," said Maggie with a shudder.

Mark thought so too, but saw no remedy, so he philosophized. "If man has made a hell of earth, and does not find it comfortable, surely it is up to him to change it: but he seems to be in no hurry to make a heaven here, as far as I can see. He must prefer it as it is, or he would alter it."

Maggie was silent. Mark's pessimism oppressed her with its reasonableness; but she protested: "But there is no one who knows how to alter it, perhaps."

"Or else," suggested Mark, "there are not enough who really want it altered: if there were, a Teacher would appear."

The idea of a Teacher had not presented itself to her as a serious possibility before, but now it seemed to contain a seed of hope that there might yet be found a way to right the wrongs of life. She caught eagerly at the word 'Teacher.' "A Teacher," she said. "Surely if there are Teachers they must have known the misery of life, and must have tried to show the path of happiness. Perhaps there are Teachers in the world and people do not recognise them. Perhaps we have to learn how to know them when we meet them. I wonder if that is really the purpose of our lives — to find the Teacher who will teach us how to live?"

"It may be so," said Mark but with a certain sadness that was born of the habit of acceptance of the inevitable, which had been the keynote of his character so long that pessimism had almost lost its meaning to him. He had found most things bearable if a man will not feel injured or disappointed at the ways of destiny. He had not fought the world, but just accepted it, and hardly dared to think that its conditions could be changed.

But Margaret had fought and struggled, and the star of hope, however clouded, still shone reflected in her soul. She could not accept the misery and squalor that existed in the world as inevitable, or as permanent. Her soul rebelled, demanding happiness as its inalienable right.

(To be continued)



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

TEXT OF LEGAL DECISION SHOWS MME. TINGLEY WON COMPLETE VICTORY

[REPRINTED FROM THE "SAN DIEGO UNION," MARCH 17, 1922]

APPELLATE COURT REVIEWS RECORDS OF FIRST TRIAL IN SAN DIEGO AND
REVERSES \$100,000 VERDICT GIVEN AGAINST HEAD OF UNIVERSAL
BROTHERHOOD AND THEOSOPHICAL SOCIETY

FULL text of the recent decision of the District Court of Appeals reversing the \$100,000 verdict granted against Mme. Katherine Tingley, head of the Universal Brotherhood and Theosophical Society, by a jury in the local Superior Court, was received in San Diego yesterday. Mrs. Irene M. Mohn brought the suit against Mme. Tingley, alleging that Mme. Tingley had alienated the affections of Mrs. Mohn's husband, Dr. George F. Mohn, and asking for \$200,000 damages. The Appellate Court completely reversed the local verdict favoring Mrs. Mohn.

Excerpts from the court's decision are published today, on account of the wide interest which the action aroused in San Diego at the time of the original trial. The court of appeals reviewed in detail the court record of the first trial, and its decision upholds the contentions of Mme. Tingley's attorneys.

The court begins the decision on the merits by the following statement:

"Having disposed of the more important preliminary questions, we are brought to a consideration of the real merits of the action.

"At all times referred to in this record, there has existed an organization known as the Universal Brotherhood and Theosophical Society, having its headquarters located at Point Loma, appellant being known as the leader and official head of that organization. The fact is not disputed that its purposes are of a philanthropic, educational and religious character.

"In the year 1906, respondent and her husband desired to change their residence to Point Loma and to be received there as members of the Theosophical society. This fact being made known by Dr. Mohn to appellant, she objected to the proposition on account of certain prior events to which it is necessary to refer."

MRS. MOHN'S TESTIMONY

The court then directs attention to Mrs. Mohn's testimony in the case of Mme. Tingley vs. the Times-Mirror Company, and calls attention to Mrs.

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Mohn's retraction by affidavit of her testimony and the admissions contained in said affidavit of retraction, and goes on to say:

"At about the same time respondent [Mrs. Mohn] sent to appellant [Mme. Tingley] a letter dated Feb. 27, 1906, reiterating that she had falsified and misrepresented in her deposition, and expressing her desire to atone by giving her life 'to the work for Humanity.' The evidence of these incidents was introduced by the plaintiff at the trial of this action, together with her testimony relating to the same matters. Remote as they were from the alleged wrongful alienation and enticement of the plaintiff's husband in the year 1918, these facts and many others constituting the history of the life of these persons together, from 1906 to 1918, apparently were introduced for the purpose of establishing the motives of the appellant, claimed to have their origin in her hatred toward respondent and in appellant's desire to retain her influence over respondent's husband and likewise to retain the sums of money which respondent's husband had given to appellant or to the Theosophical Institution.

"In explanation of the circumstances under which she made the affidavit and wrote the letter last mentioned, respondent produced in evidence a letter of date Feb. 23, 1906, from appellant to respondent, wherein appellant stated that respondent had falsified and misrepresented in her testimony, and said: 'You say you have wronged me and you wish to undo your mistake. I am willing to meet you half way. Are your regrets so deep that you could tell the whole truth and admit that you falsified in your deposition, *for you did.*'

WITHDREW OBJECTIONS

"The result of Mrs. Mohn's action with reference to those matters was that Mrs. Tingley withdrew her objections, thereupon Dr. Mohn purchased from Mrs. Tingley a parcel of land designated in the record as the Mohn Ranch, and built thereon a small house. These premises were located on the opposite side of the street from the Homestead grounds. The Mohns lived there from September, 1906, until May, 1912, at which time Dr. Mohn leased a place called North House on the Homestead grounds. There they lived until Mrs. Mohn's departure in February, 1918. There is no doubt that this change of residence to North House was made with the willing consent of both appellant and respondent, as well as in accordance with the wishes of Dr. Mohn. Both respondent and her husband became members of the Society at Point Loma and employed themselves in the business of the Theosophical Society. Until the year 1917, the relations of respondent with appellant and the relations of respondent with her husband appear to have been generally harmonious and agreeable."

The court then goes on to speak of Dr. Mohn's inheritance from his mother and how he made gifts to the Theosophical Society and reserved by contract or contracts about \$5400 a year to be paid to himself during his lifetime and to Mrs. Mohn after his death, during her natural life. The court then says:

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"The evidence leaves no room for doubt that these transactions occurred with the consent of respondent. Dr. Mohn, testifying as a witness called by respondent, stated that respondent knew that he contemplated making very liberal contributions to the Theosophical Institution and its work; that after he made sale of his property in 1910, she, knowing that he intended to make such contributions, frequently asked him if he had done it, and stated that she wished he would hurry and get the matter settled. Respondent as a witness herself testified that she sometimes helped Dr. Mohn with his book-keeping and saw his check book and his accounts. It does not appear by any evidence that at any time respondent made any objection to any of the gifts or transfers of money or property by her husband to appellant or to any of the Theosophical Institutions.

MINOR CONTROVERSIES

"On one or two occasions there arose some minor controversies between respondent and appellant concerning the daughter. Without setting forth the details concerning these matters, it may be said that respondent criticized appellant in some instances, and in each instance thereafter stated that she had been mistaken, and apologized for her suspicions and conduct relating thereto. There were also certain differences of opinion between respondent and her husband concerning the policy which they should pursue with respect to the support and education of the daughter. One cannot read the testimony consecutively without becoming convinced that these differences between husband and wife concerning the wife's daughter and respondent's unsatisfied desire to obtain more money for the daughter, constituted the material out of which the permanent estrangement finally developed between respondent and her husband. As their relations grew more strained, each of them sought and received advice from appellant. There is no evidence that appellant at any time sought to interfere or to use these differences as a means of causing the separation of respondent and her husband.

"On or about the fifth day of September, 1917, respondent wrote to appellant a letter in which she said:

" 'I shall have to go away and I hope it can be arranged without any trouble. There is no use having any particular talk or discussion about it; but I cannot stand things as they are, and neither can I consent to remain in a position where I have to take what I have had to this noon from Dr. Mohn, though I do not blame him wholly. Dr. Mohn knows I desire to go away and this is to tell you so there can be no misunderstanding.'

"Appellant's letter of reply of the same date was thoroughly kind and sympathetic, and the advice given was certainly in the direction of harmony. Among other things, she said:

NERVOUS TEMPERAMENT

" 'With your nervous temperament, I should think that you ought to go slowly, and not do anything which you will regret later. Marriage is a pretty

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sacred thing, and I have always felt that it was the duty of the wife to bear and forbear, even though she might not have the most pleasant experience in her home. You know as well as I do that we cannot find anything in Dr. Mohn's action that would make him seem like one who would have a disposition to make you uncomfortable. If you cannot get him to do all that you want him to do today, why don't you wait and see what will happen tomorrow? And I don't mean just tomorrow, literally, but I am thinking of the future. You have your future and Isabel's to think of, and you are too old a woman and know the world too well to do that which cannot be undone. Hasty action in such important family affairs never has brought about any good results.'

"On the 20th day of February Mrs. Mohn left the house known as North House, at Point Loma, and occupied a house rented by her in San Diego. She took away from North House all the furniture and personal property therein, including her husband's personal effects. In the house at San Diego she prepared a room for the occupancy of Dr. Mohn and sent information of these facts by letter to Dr. Mohn's attorney.

"After his return to Point Loma Dr. Mohn brought an action for the recovery of his personal property, and the same was afterward returned to him.

"The evidence is insufficient to prove desertion on the part of respondent's husband, either within the definition of the Civil Code, section 104, or Civil Code, section 95. Neither the plaintiff's testimony nor the circumstances of his absence on and after Feb. 4, 1918, tend to prove that he intended more than a temporary absence. Neither does the evidence tend to show that appellant had anything to do with his taking that trip. His testimony is, when called as a witness by plaintiff, that he went away for a vacation, because he felt very much depressed and worried and worn out and sick. Also, that when he told Mrs. Tingley that he would like to go and take a rest she replied:

POSITION IMPORTANT

" 'I don't see how we can spare you. Your position is so important, and your duties are so important. There is no one to take your place.'

"This testimony is without contradiction in the record.

"We are forced to conclude that the verdict has no foundation other than suspicion and innuendo. The evidence is wholly insufficient to sustain the implied finding of the jury that appellant had obtained any peculiar or irregular influence over respondent's husband, or any influence other than such as was incident to her position as leader of the society in which all of them claimed to be, and no doubt were, very much interested. There is not the slightest hint of any meretricious relationship. The evidence does not tend to prove that appellant endeavored to or did entice respondent's husband away from her, either directly by causing the husband to leave the wife, or indirectly by creating conditions which would make continued residence of

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the husband with the wife disagreeable, for the purpose of driving her away, or for any other purpose.

"The verdict in this case was for \$100,000. Concerning this verdict, the following language of the Supreme Court in another case is pertinent:

" 'It is but another exemplification of the power which some juries assume of adjusting, without regard to the evidence or issues, the finances of the litigants in accordance with their views. It is another case like that of Driscoll vs. Market Street Cable Ry. Co. 97 Cal. 553, where, as this court said:

" 'A jury catches at a mere semblance or pretense of evidence for the purpose of simply equalizing financial conditions by taking money from one party and giving it to the other, without legal cause.

" 'But in this case, no more than in that, has this great, and, to the jurors, most inexpensive generosity, the sanction of the law.'

"There are many exceptions to rulings of the court concerning evidence; at least 90 of them are discussed or mentioned in the briefs. The court was exceedingly liberal, and in some instances too liberal, in the admission of evidence very remote from the facts pertinent to the plaintiff's cause of action. But it does not seem necessary to review those rulings, most of which constitute mere exercise of discretion upon questions which may not again be presented.

EXCEPTIONS PRESENTED

"So, also, numerous exceptions are presented to instructions given by the court, as well as refusals of instructions offered by appellant. With one exception, we find no prejudicial error in the instructions as given to the jury. With the noted exception, the instructions as a whole fairly presented the law applicable to the case. These observations do not apply to instruction No. 20, which reads as follows:

" 'I also instruct you that, in consideration of the testimony of this case, you should give such weight to inferences from facts proven as, in fairness, you think they are entitled to.'

"This instruction states no rule of law. Its tendency was to invite the jury to enter into the field of speculation and surmise. That invitation seems to have been accepted.

"The judgment is reversed.

"We concur.

"CONREY, P. J.

"SHAW, J.

"JAMES, J."

The following statement was also given out yesterday, by a representative of the Homestead:

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"This decision has been received at Point Loma by the members there as a complete vindication of the activities of their Leader, Mme. Katherine Tingley, and is regarded as a victory for Mr. A. J. Morganstern, not only because of his conduct of the appeal, but because of the verification of his judgment in refusing to allow his clients to offer testimony in defense. Had this been done, and a conflict in the evidence thus presented, it seems the Appellate Court would have been without legal authority to determine the sufficiency of the evidence to sustain the verdict. The members at Point Loma, as well as Mr. Morganstern, have been very busy, these last few days, receiving the congratulations of their friends."

SUNDAY MEETINGS IN SYMPHONY HALL, LOS ANGELES, CAL.

ON January 8th Mme. Katherine Tingley spoke upon 'Theosophy the Royal Panacea,' on the 15th upon 'Theosophy the Open Door to Opportunity,' and on the 22nd upon 'The Spiritual Advancement of the Race.' On the 29th Mr. J. H. Fussell spoke upon 'The Personal Equation in the Light of Theosophy.' On February 4th, Mrs. Estelle C. Hanson spoke upon 'The Duality of Human Nature from the Standpoint of a Mother.' On February 26th Mr. R. Machell spoke upon 'Self-Development, True and False.' Appended are extracts from some of the addresses on the above and other dates.

On January 22nd Mme. Katherine Tingley conducted a large and enthusiastic meeting which was held especially for some of the Swedish residents in Los Angeles. Many of the regular attendants at these Theosophical meetings were also present. The meeting was opened by a short address by Mme. Katherine Tingley on 'The Spiritual Advancement of the Race.' She spoke of the need of cultivating a spirit of closer relationship and amity between the different nations and races, and a closer co-operation based on the Theosophical teaching that Brotherhood is a fact in nature. "We are all members of the same human family whether we be American, or Swedish, French or English, or whatever nation or race we belong to. It is the inner fact of unity that we need to emphasize, and not the outer differences which are the cause of all jealousies, misunderstandings and wars. An international spirit must be cultivated, and the mutual interdependence of all men must be recognised if we are to have peace and progress along spiritual lines."

Among those who assisted Mme. Tingley in the program were several of the Swedish students at the Theosophical Headquarters and the Râja-Yoga College, Point Loma. Short addresses in Swedish were also given. Mrs. Anna Reuterswärd, who has recently come from Stockholm, spoke on 'Woman's Mission in the Light of Theosophy.' Miss Karin Nyström (daughter of the late Hon. M. F. Nyström, member of the Swedish Parliament),

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for several years a student in the Râja-Yoga Academy, Point Loma, spoke on 'The History of Theosophy in Sweden,' paying special tribute to the Swedish pioneer Theosophical workers, the late Dr. Gustaf Zander, Mme. Carin Scholander, Miss Ellen Bergman, and Mrs. Amelie Cederschiöld. It was the three ladies just named who, hearing of Mme. Blavatsky's teachings and work in London, visited her and took back to their country the Theosophical teachings, and with Dr. Zander established the first Theosophical Lodge in Scandinavia. Miss Agda Ohlsson of Malmö, also a Râja-Yoga student for several years, spoke on 'The Time of Choice in Human Life.' Mr. Lars Eek, a graduate of the Râja-Yoga College, and now a student of the Theosophical University, Point Loma, gave an interesting account of 'How I Became a Theosophist.' Short addresses were also given by Lieut. Berg von Linde, and Lieut. Alarik Unger-Söderberg, of the Swedish Army, who are making a tour of the world, and spending part of their furlough at the Theosophical Headquarters.

The meeting closed with the rendering of the Swedish song 'Du Gamla' which is so dear to the hearts of all Swedes, and in the singing of which all present joined.

On February 12th Mrs. E. M. S. Fite, a member of the International Headquarters Staff at Point Loma under Katherine Tingley's direction, spoke on 'The Practical Realization of Theosophy.' Quoting Mme. Blavatsky, the Foundress of the Society, "every wish and thought I can utter are summed up in this one sentence, the ever dominant wish of my heart: be Theosophists, work for Theosophy"; and also "if one does not work for others one has no right to be called a Theosophist"; she said: "service is the keynote of Theosophy, its teachings are those truths which are the foundation of all the great religions of the world. The Theosophical Society as such has no beliefs other than expressed in its objects; 'it is a Society with a purpose not with a creed,' therefore to work first and last for Theosophy is its chief mission. We have run the gamut of selfishness in gratification of personal desires; we have divorced ourselves from the idea of the unity of all life with chaotic results for the world. How well it would be for humanity were each individual to try the other method and eliminate the desires of the personal self, and in their place substitute a fine unselfish service for others. The world would be registering 'miracles' once more."

On February 19th, Professor C. J. Ryan from the Theosophical Headquarters at Point Loma, gave an address on 'God and Man, a Theosophical Interpretation.' He said, in part: "As a philosophy and as a practical method of life Theosophy is essentially spiritual; it is founded upon the principle that the appearances of the matter in which we exist are ephemeral, and that 'Nature exists for the soul's experience.' Theosophy is not dogmatic, nor has it a creed to which its adherents must submit. William Q. Judge, the second

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Leader of the Theosophical Movement, declared most earnestly that 'the genius of the Theosophical Movement is for the destruction of dogmatism.' We make one claim, which is no dogma: that humanity is a brotherhood, and that our duty is to recognise it and act accordingly. Though 'no man hath seen God' we are moving in the right direction if 'we love the brethren,' as Paul said. We cannot love others and not wish to help them, and so to worship God in spirit and in truth is to serve humanity whose crying need is so urgent. The principal object in Theosophy is to make brotherhood a living power in all lives."

Speaking on 'Theosophy and the Larger Life' on March 5th Mrs. Marjorie M. Tyberg, a member of the Theosophical Headquarters Staff at Point Loma said, "The Larger Life to which the study and practice of the teachings of Theosophy are an open door, includes not merely an enormously increased range of experience in the human form for man, but also a corresponding expansion of mind and consciousness, and a vastly higher degree of moral responsibility. . . . As human beings abandon the 'heresy of separateness' which divides them from their fellow-men they will learn to live in the greater self, they will become conscious of their possibilities, and be able to use the beneficent power that lies hidden in the human heart for the healing of the nations. When these steps have been taken men and women will live in harmony with the Great Law of Compassion which guides the elder brothers of the race, their consciousness will expand so as to embrace the purpose of life, and they will realize here on earth what in our heart of hearts we know to be possible, namely, Universal Brotherhood."

J. H. Fussell, Secretary of the original Theosophical Society which is now under Katherine Tingley's leadership, gave on March 12th, a Theosophical interpretation of the 'Riddle of the Sphinx.' "When Oedipus answered the riddle propounded by the Sphinx which sat by the wayside outside Thebes, saying, 'you mean man,' he answered truly, and yet for all that did not solve the riddle, for as Mme. Blavatsky says: 'he unriddled man the form but forgot God the idea.' In fact he saw a man merely as an evolution from below, ignoring and thus dishonoring the divine indwelling spirit which is the real man, and is from above. The story is applicable to every one today. On every country-side, on every street, in every city, sits the Sphinx, and every passerby must answer her riddle or metaphorically speaking, be devoured. The problems of Russia, of Armenia, of Europe in general, the Far Eastern problem, and nearer home, the problem of crime in our great cities, the problem of education, and of labor — all are forms of the riddle of the Sphinx, which we must answer or be devoured. The only true solution of the riddle for humanity and the individual today is as it was for Oedipus in the response we give to that other form of the riddle — the injunction, 'Man know thyself.'"

— *Los Angeles Times*, March 13, 1922

SUNDAY MEETINGS IN ISIS THEATER, SAN DIEGO, CALIFORNIA

MR. R. MACHELL, a member of the Theosophical Headquarters Staff at Point Loma, speaking on February 12th upon 'Self-development: True and False,' said:

"It may seem to be an arbitrary assertion merely to say that real self-knowledge or self-development is impossible to one whose aim is self-aggrandizement, or self-glorification. But if the difference between the higher and the lower self be kept in mind the explanation of the assertion is evident. . . . The real self is the universal source of all selves, and true self-development is achieved by expanding the field of consciousness, by awakening compassion in the heart, until all sense of separateness between the particular and the universal is lost, and the sense of self is merged in the sense of unity with all that breathes — a wonderful achievement that may rightly be called self-development — whereas the method of the self-deluded who seek the development of the lower personal self merely intensifies the egotism which shuts out the light of spiritual wisdom, and hastens the decay of the deluded victim of vanity and curiosity.

"We are at a critical point in our evolution, and are confronted with a choice that we must make willingly or unwillingly between the two paths: the path of self-indulgence that leads to separation, degeneracy, and disintegration, or the path of compassion that leads upward to a nobler conception of life and evolution.

"It must be clear therefore that no true Theosophist can indorse a system of self-development that exalts the personality and leads to that separateness from the rest, which is the path of the disintegrator, the egotist, the retrograde."

'The Great Quest' was the subject of an address by Mrs. Hazel Oettl Minot, a student in the Theosophical University at Point Loma, on February 19th. Referring to the fact that stories of a great quest were worldwide, the idea being nothing new, she said, "The very fact that man is en-

**Man, the
Creator of his
own Destiny** dowed with a divine intelligence makes a quest a natural experience, and one that is carried through according to a natural law, for man's intelligence is a principle of divine origin and it impels him to search and travel until he shall find the source of his being, his divine origin, and become at one with it. This gives us the real meaning of atonement — the perfect at-one-ment, after lives of effort and self-conquest, with the God within which is our true self.

"And what of the present as a starting-point, a place from which to embark on the great quest? The chances are that its unguessed potentiality was never greater than now. Man has shut himself out of heaven, so to

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speaking, but the keys are in his own power to regain, and Theosophy is pointing out this fact to him. Man is his own means of salvation. No outside power is required for his entrance into the kingdom that is his own. In the words of *The Secret Doctrine*, Madame Blavatsky's stupendous work: 'There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods and find itself finally — self-redeemed.' "

J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, spoke on February 26th upon 'The Personal Equation.'

"I do not wish to take the rôle of college professor," said Mr. Fussell, "and yet for purposes of illustration I very much wish that I had a large blackboard here, and that each of you were equipped with notebook and pencil, that we might put this 'personal equation' into more or less mathematical form. On one side we would have 'X', representing each of us, and at first representing ourselves as we think ourselves to be, while on the other side — the two sides being united by the sign of equality, we would write down in more or less detail the various terms, factors and functions of 'X', which in the aggregate make up the self.

"Of course, where each one writes down the personal equation for himself, it is liable to be incomplete, perhaps a little biased, unless we are absolutely sincere; and it is for that reason that I said we should first write down the 'X' to represent ourselves as we think ourselves to be — a sort of 'trial balance,' as it were, and perhaps needing many corrections before we can strike a true balance.

"The personality is a mask, but in this life we are compelled to wear a mask in a sense, for we cannot eliminate the personality *in toto*. But the aim should be to make it more and more transparent to the spiritual nature within. The aim should be to make it express more and more of the transcendent and infinite factor in the equation, even though to solve the equation completely is impossible. As in seeking to square the circle, there is always a 'plus' remaining, always the possibility of a yet closer approximation to perfection. There is always room for imagination, for ideals. We climb one height only to find greater heights beyond.

"The personal equation, in its last and highest analysis, is: Man equals, or is, a ray from or of Infinite Deity, seeking expression in human life. This should be our aim: the realization of our ideals, their expression in daily life and conduct — the realization that there is Divinity at the heart of each."

'The Great Discovery: Man is not One, but Two' was the subject of an address in the Isis Theater, San Diego, on March 5th by Mrs. Grace Knoche of the International Theosophical Headquarters of Point Loma.

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In touching upon the subject of the duality of human nature from the standpoint of the teachings of Theosophy, the speaker quoted from Mme. Katherine Tingley as follows:

Opposite Poles of Self-Consciousness "There is a great discovery which each must make for himself: that human nature is dual, and that a battle is ever going on between the higher self and the lower, the angel and the demon in man." "Within everyone," said the speaker, "are two forever unblendable forces, one of light and the other of darkness, one trending upwards and the other down, or, again in the words of the Theosophical Leader: 'two invisible companions formed of the disciple's own essence; the secretion or objectivation of the opposite poles of his own self-consciousness, they represent his good and evil angels, . . . each seeking to absorb his being. One of these in the end must prevail over the other, and one or the other is strengthened by every act and thought of the life.'

"This has a timely meaning," said the speaker, "and it simmers down to being a very personal matter. It is in the quiet hours of reflexion and aspiration that the Great Discovery is made which alone can bring the soul to its own. Once that discovery is made there comes, however, with every effort to live for better things, a great opening-out of the nature, a silent blossoming, and the reward of it is a great compassion, a love for humanity so sincere that one lives no longer for self, but for duty, for service, for principle, peace, and love. It is a high ideal, but the lives of the world's great spiritual teachers in all ages show that it can be realized."

DOINGS IN LOMALAND

MR. and Mrs. E. A. Neresheimer are entertaining Mr. and Mrs. H. E. Arnhold of Shanghai, China, at their home, 'Laurel Crest,' at the International Theosophical Headquarters at Point Loma. Mr. Arnhold is a brother of Mrs. Neresheimer and senior partner of Arnhold Bros., a large importing firm with houses in London, China, Paris, and New York. With Mrs. Arnhold he is *en route* from China to England. This is their first visit to California. They motored down from San Francisco a few days ago.

They were guests on Friday evening at a concert given in the Rotunda of the Râja-Yoga College, among other guests present being Mr. Francis Powers of Los Angeles, the well-known moving-picture director of Los Angeles, his associate Mr. Charles Thurston, Mr. and Mrs. Samuel Landers of Los Angeles, and also Mr. W. Emmette Small of Macon Ga., who is on a flying trip to Lomaland to see his son, a student in the College. Mrs. Small who has been a Lomaland guest since the holidays, will probably return with Mr. Small next week.

Program numbers included Massenet's *Phèdre* by the Râja-Yoga Symphony Orchestra, a Fantasia on Czechoslovak Airs for the violin, played by Geoffrey Barborka, a Czechoslovak student of the Isis Conservatory of Music, vocal duets with harp accompaniment, songs by the little children,

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a 'cello solo, *Dedication*, by Popper, played by Ross White, Jr., and Shapleigh's mystical desert picture, *Mirage*, played by the Point Loma Orchestra, Mr. E. A. Neresheimer conductor.— *San Diego Union*, February 12, 1922

Teachers and Students of the Isis Conservatory of Music at Point Loma, gave a sacred concert on Sunday evening, February 19th, following the usual devotional hour, in honor of Mrs. Margaret Sterling Ellis of Petaluma, California, who is spending a few days in Lomaland. Mrs. Ellis has been for some months associated with Mrs. E. M. S. Fite in the management of the Theosophical Headquarters in Los Angeles, and as hostess of Mme. Katherine Tingley's residence there. After a visit in Oakland she will return to Los Angeles to continue her work there.

The musical numbers included Max Bruch's *Lorelei*, for double quintette, *Looking for Spring*, by Lloyd, rendered by the large Mixed Chorus, an orchestra selection from Saint-Saens, and a piano solo by Miss Helen Morris.
— *San Diego Union*, February 21, 1922

Professor and Mrs. V. T. Barborka, Czechoslovak students at the International Theosophical Headquarters at Point Loma, are entertaining Mr. and Mrs. Joseph Barborka of Denison, Iowa, and Mrs. Anna Kadlec of Chicago, a sister of Mrs. Barborka's mother, Mrs. Peshek.

Mr. Joseph Barborka, who is Professor Barborka's brother, is an accomplished harpist and contributed several numbers to the concert program given at the Râja-Yoga College on Wednesday evening especially for the Czechoslovak residents and their guests.

The program included also a Selection from Saint-Saens' *Samson and Delilah* by the Râja-Yoga Symphony Orchestra; Ševčík's *Fantasia* on a Czechoslovak air, for violin, played by Geoffrey Barborka, a student in the Isis Conservatory of Music, and a member of the Aryan Press Staff; *Impromptu in C sharp minor*, Reinhold, rendered by Miss Marcella Tyberg, and Mendelssohn's impressive Chorus, *Hear My Prayer*, sung by the Râja-Yoga Mixed Chorus of seventy voices, with soprano solo by Miss Dorothy Copeland.
— *San Diego Union*, February 24, 1922

THE TRUE FOUNDATION OF HOME AND MARRIED LIFE

UNDER the auspices of the Branch of the Universal Brotherhood and Theosophical Society in Nürnberg, Germany, Mrs. Dr. Emily Fersch delivered a lecture on the above subject in the City of Fürth (ten miles distant from Nürnberg) on the evening of June 19, 1921. As a magnificent orator and thinker the speaker was well able to put the causes of so many uncongenial marital unions clearly before her audience. She said, that in by far the most cases marriages are concluded without the least knowledge of the laws of nature, by which the world is governed; and those who fail to adapt them-

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selves to these laws must expect that, sooner or later, sorrow and strife will overtake them. Now, a true foundation for marriage can be laid only through a profound study of human nature. There are two distinct selves contained and acting within every human breast, and it is the duty of every man and woman to obtain a full understanding of the nature and make-up of this duality. There is a cure even for these unhappy unions, but possible only when those who have wrecked their lives begin in full earnest to learn to know themselves and to contemplate their own being. Time thus spent is surely never lost, and an action like that is absolutely necessary in this our restless and selfish period. The family and home life is the real foundation of a nation, and if this family life is allowed to suffer from cancer and running sores, then, in a like measure, the harmony within the nation must suffer also. A happy family life throughout the land is naturally conducive to national health. The higher powers in man must be allowed to reign supreme, must subdue the lower, and where we have offended nature's law, there are we bound to feel it and pay for it: the still small voice within will warn and tell us, if we are strung in harmony with it. It is for lack of this discipline that so many people go about torn at heart and unhappy, for true happiness can only flow from a pure heart; and thus it seems to be especially the duty of the wives to strive after self-knowledge.

The true aim of married life should be that both mutually help each other onward and upward, instead of downward, as is unfortunately all too frequently the case. Many couples seem, perhaps unconsciously, to exist as if intent upon ruining one another, each seeking to crush out the active will of the other. Indeed, a realm of light should be established within the wedded state, but such a creation must be consummated equally by both parties. In marrying, both are supposedly undertaking the life-task of helping each other onward; yes, and prudent men have often married quite plain and unattractive women — did they know what they were about? It is also possible to heal and cure an unhappy marriage, but only in case that both man and wife take hold of themselves with vigor, each to arrive at a comprehension of his or her own inner natures, the higher and the lower, and work for an actual inner transformation; and this, faithfully carried out on both sides, must surely avert threatened catastrophe, and make for better understanding and a happier future. We can build a dungeon out of wedded life, or a veritable paradise; and all of us have met with instances of these conditions in actual life, for if we allow ourselves to grow too completely under the sway of another's strong will, we are mostly doomed to undergo unspeakable sufferings; but on the other hand, if the two will practise forbearance, helping and sharing, then a heaven on earth will very probably be the result.

The speaker gave her rapt audience a number of examples, gathered here and there from actual life, showing how harmony may be brought into married life, and how it is possible to find the way into one's own inner being. This, however, is the work of a steady and enduring will only! They were

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weighty words indeed, that fell upon our ears, when the speaker told us of the mystery of true married and home life; but our space is too limited to go into the details of this and of the whole of this highly significant discourse. The speaker also pointed out how every thinker and well-meaning person has within his or her sphere of life an opportunity in which to assert a good personal influence. And if we are to recover our national health, then we need more happy marriages, more congenial homes. Of what these consist, every one may come to know who truly searches for the underlying secret. He who in earnest seeks, to him shall be given the key, the solution of the riddle of human life. In the first place, Harmony must be brought home to all mankind, and it is the one thing necessary for true marriage. Rules of conduct there are many, but it depends upon him who reads and listens to become the doer also, and to translate that which he has heard into practice. It is well in truth to speak once in a while more intimately on this vital question of national life, for only really happy and harmonious marriages and superior home-lives are the real foundations for this our national life.

For that reason all strife and dissension must be strenuously guarded against in married life. All who have the advancement of national efficiency at heart must help and assist in the bringing about of a change, by disseminating true and fundamental teaching on the sacredness of married life.

— Translated from *Die Fürther Neue Zeitung*, of June 21, 1921

Theosophical University Meteorological Station

Point Loma, California

Summary for December---February, 1921-1922

TEMPERATURE					
	Dec.		Jan.		Feb.
Mean highest	64.50	..	58.50	..	59.80
Mean lowest	52.50	..	44.70	..	46.40
Mean	58.50	..	51.60	..	53.10
Highest	78.00	..	71.00	..	71.00
Lowest	45.00	..	33.00	..	37.00
Greatest daily range	24.00	..	19.00	..	29.00
PRECIPITATION					
Inches	10.99	..	4.11	..	2.52
Total from July 1, 1921	13.10	..	17.21	..	19.73
SUNSHINE					
Number hours actual sunshine	141.40'	..	202.90	..	184.90
Number hours possible	310.00	..	318.00	..	308.00
Percentage of possible	46.00	..	64.00	..	60.00
Average number hours per day	4.59	..	6.55	..	6.60
WIND					
Movement in miles	4140.00	..	4320.00	..	3140.00
Average hourly velocity	5.56	..	5.81	..	4.67
Maximum velocity	36.00	..	40.00	..	24.00

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California



The Theosophical Path

An International Magazine

Unsectarian
Monthly



Nonpolitical
Illustrated

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

Edited by Katherine Tingley

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

I will follow whither thou callest: for to all things and to all addresses there should be added something comforting. When we travel through the hidden (parts) of nature, when we treat of divine concerns, it is to deliver the mind from its woes and to strengthen it continually, because this one thing is needful both for the erudite and for men of affairs: not that we should flee from the stroke of destiny, for everywhere its blows will be hurled upon us, but that we should endure them with fortitude and constancy.

We can be unconquered; avoid the blows we cannot, though the hope may spring up that we may be able to avoid them. "How?" thou askest. Despise death: and all things which lead to death become contemptible, whether they be wars, or shipwrecks, or the jaws of wild beasts, or the massive weights in the sudden giving way of falling ruins.

For what more can they do than to separate the body from the mind? This, no diligence can avoid, no felicitous condition can avert, no power can overcome. Such various things does fate grant to pleasure! Yet death impartially recalls them all. Death awaits both the offended and the propitious gods.

The mind is caught away from very hopelessness: even the most timid of animals, which nature formed for flight, when no escape is at hand, will turn and fight with their unwarlike bodies. No enemy is more dangerous than he whom extreme need makes audacious; and the struggle is always far more violently maintained from necessity, than from courage: so the great but determined mind will attempt even greater, or, certainly, equal things!

Let us reflect that, as far as death is concerned, we are without hope (of escaping it): let us then choose (our course). So is it, Lucilius, we are all reserved for death. All these multitudes whom thou seest, all whom thou supposest to be anywhere else, nature will soon recall (to herself) and will lay them aside: nor is it a question about the thing itself, but only of the day.

It must come to this, sooner or later. What! Does not the man who, with great running to and fro, seeks for a delay of death, seem to thee to be the most timid and the most foolish of men? Wouldst thou not despise him, who, condemned among those who are to die, should entreat from those in charge that he be the last to offer his neck (to the sword)? We do the same: we think it a great thing to die a little later!

Oh! thou demented man, forgetful of thy (natural) perishability, if thou fearest death when it thunders! Does not then thy welfare turn upon this? Thou wilt live, thou sayest, if thou escape the bolt? The sword will find thee out, the stone will seek thee, black bile will destroy thee: the thunderbolt is not the greatest of thy perils, but the most beautiful!

But thou art afraid of the din in the heavens, and tremblest for fear of the cloudy void, and, as often as it flashes, thou expirest! What! Thinkest thou that it is more honorable to perish in swoon than by the thunderbolt? Arise, therefore, but the more firmly against the menaces of the sky, and, even were the world everywhere to be unwrapped in flame, reflect that there is nothing in the universal death that can destroy thee.

— Seneca: *Researches into Nature*, Lib. II, lix, 2-11

THE THEOSOPHICAL PATH

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A PEACE PAGEANT AT THE INTERNATIONAL THEOSOPHICAL
HEADQUARTERS, POINT LOMA, CALIFORNIA

"Children of Light, as ye go forth into the world, seek to render noble service
to all that lives."

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KATHERINE TINGLEY, EDITOR

VOL. XXII, NO. 5

MAY 1922

"Bhante Nāgasena," said the king, "are there any who die without being born into another existence?"

"Some are born into another existence," said the elder, "and some are not born into another existence."

"Who is born into another existence, and who is not born into another existence?"

"Your majesty, he that still has the corruptions is born into another existence; he that no longer has the corruptions is not born into another existence."

"But will you, bhante, be born into another existence?"

"Your majesty, if there shall be in me any attachment, I shall be born into another existence; if there shall be in me no attachment, I shall not be born into another existence."

"Your are an able man. bhante Nāgasena."

— Translated from the *Milindapañha*, by Warren

MME. KATHERINE TINGLEY'S ADDRESS AT THE MIRROR HALL, GRAND HOTEL, STOCKHOLM February 15, 1922

FRIENDS: I come among you as a stranger, quite unfamiliar with your language, and I fear I shall impose a great deal on your patience — particularly among those who are not acquainted with English. But I have arranged that if there is anything in this lecture that is considered by my friends worth printing, it will be published in Swedish in some local papers next Sunday.

One finds in every city a certain number of unprogressive people who seem to grow and prosper by spreading gossip, which is rarely correct and will never bear the searchlight of truth; so I have no doubt that many of my listeners have heard me referred to as a very strange and uncanny woman, teaching a very strange religion, and as being quite out of tune with the intellectual and moral life of Sweden.

But I feel very certain that if you were to know me for any length of time, you might feel disposed to contradict those statements. In the first place, I have a very profound regard for your country. I am somewhat familiar with its antiquity and it has evoked from me much admira-

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tion, and I feel that threading down through generations, coming from the far-distant past, there must be very many heroic qualities yet in the Swedish nature.

However, I have never believed that the Swedish people would be so egotistical as to imagine that Sweden had finished its education, that it had nothing more to learn, that it was sufficient unto itself: I have no such thought. I have found in my association with some of the best types of your countrymen in America and at my Râja-Yoga School at Point Loma, California, where I have educated many Swedish children, that there is much that is most interesting still latent in the Swedish character, — just as there is in other countries, — which can be brought out and developed by the proper system of education from childhood. I think it would be quite a reflexion on you as a people, for me to conceive that you were so sufficient unto yourselves that you could not believe that within yourselves, above yourselves, and beyond yourselves, there was something more to know.

So in my interpretation of Theosophy, my mind has been attracted from the beginning to the inner nature of man; for Theosophy deals with man, not only on the objective plane, not only in his every-day physical and intellectual life, but also with the inner nature — the grander part, the part that Theosophy teaches lives on forever, the immortal man, or as we may say, the divine in man.

And Theosophy has taught us also that in the wonderful chemistry of life, the power that has built man up into his present state, those divine laws that are above us and beyond us are immutable; we cannot change them, but we must work in harmony with them, we must learn to understand them. And to do this, we have not to go to another plane of existence, we have not to go to Mars or some other planet: we only have to look within ourselves, and study the mysteries of our own natures.

Remember that Jesus the Teacher spoke most encouragingly and optimistically when he said to his disciples, "Greater things than these shall ye do" when they marveled at his great achievements. To Theosophists, Jesus is the great Initiate, the one whom we look upon as a type of the perfect man. We know that he taught the truth, we know that he spoke from inner knowledge, we know that he knew that man was divine, and it was the kingdom of heaven on earth that he was preparing to bring out, to evoke in man, when he said that "the kingdom of heaven is within you."

I am quite at home with this subject, I am quite at home with its application, I am quite at home with its results; for in my work of years for higher education, in my work with prisoners in America, with the unfortunate on the street and the discouraged everywhere, I have found

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that all one has to do in such states of mind or in such conditions is to change man's attitude of mind to the inner nature, to challenge it, to acknowledge the divinity of man, to find within oneself all these wonderful and latent powers that bring one ultimately to a realization of the perfectibility of man.

When we reach this point, we cannot very well get away from the idea of Reincarnation. Fifty years ago, if I had introduced the subject here, I think you would have all retired from this hall and scoffed at me. But you see you have progressed since then. And while you may not accept the doctrine of Reincarnation, you should be willing now to admit that it is most reasonable in its teachings and that it may be true that the divine in man moves on from life to life through its different schools of experience, learning its lessons. The goal of man's life is perfection.

This optimistic teaching comes home to us with a power that few can know of unless they have entered into the spirit of the idea that there is a possibility that this great Soul of the Universe, this Infinite Law which keeps the stars in place and brings us such wonderful revelations in the life of nature, has something for you and for me, something for the man behind the bars and the woman on the street and for those who seem to be lost to the best interests of humanity.

It is the spirit of divine brotherhood. We do not make it, but we can invoke it and we can develop it and we can work with it and we can become the controllers of our own destiny. Is there anything very fanatical in the idea? Is there anything very far-fetched about it? Is there anything to be afraid of? Is there not something of inspiration just in the thought, in the suggestion — something that will lift men 'out of their boots,' so to speak, and set them to thinking? That will bring man to a position of holding up his head and recognising the divine quality of his own nature, and then beginning life anew. No matter how heavy the shadows, no matter how much he is misunderstood, no matter how much he is persecuted, he has within himself the key to the knowledge of human life, just as far as he progresses in effort.

So in touching upon these subjects, if one chooses to follow them in a rational way, he will find that there is not a teaching or a principle in Theosophy that is not absolutely practical and that cannot be taught to the children so as to bring them up and prepare them in such a way that when the time comes that they must go out and meet the battle of life and rub up against the world and elbow mankind in all its imperfections, they will be equipped with something that you have not had, something that we have lost in the past through the obscuration of the truth.

The truth lives forever, no matter how we think or what we do. But the obscuration of the ages, the misunderstandings, the misinterpretations

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of truth have carried man to a condition of timidity, of fear. They have brought man to a point where he dreads death and looks upon it as something terrible that is coming to him as a punishment. But Theosophy teaches the contrary. Theosophy teaches that man is not born in sin, though he is born imperfect. Yet he must go unafraid through life, and if he has the knowledge of these divine qualities and these possibilities within him, he puts on an armor of strength and of virtue and of power to overcome his weaknesses.

So the message of Theosophy is nothing to frighten one, nothing for one to run away from. It is simply the philosophy of true Brotherhood. It declares that man is the natural product of the higher life and that this higher principle is ever moving into the human mind to bring it to a knowledge of Reincarnation and of the possibility of attaining perfection. According to the religious teachings which are generally accepted, we live only about seventy-seven or a hundred years, and then there is a certain place in space whither we go if we are very good; and there is another place whither we must go if we are not very good. Such a teaching is a reflexion upon the power of the Supreme — of that overruling, omnipresent Source of All — call it God or Principle: it is spiritual strength, it is immutable, and it is not revengeful, it does not punish: it is all-loving and all-compassionate, all knowledge, all justice. This is one of the teachings of Theosophy.

Another thing that Theosophy teaches is that man is the ruler of his own destiny. He can make of his life a blessing or a blasphemy, and it is he who is responsible. And so when one takes up the study of Theosophy one immediately finds himself to a degree weighed down for a little while with new responsibilities. Theosophy teaches that "As ye sow, so you must also reap"; that there is no punishing personal God to inflict upon one the results of his mistakes, but that it is the mistakes themselves which bring their own retribution, according to the law of cause and effect. If you put your hand in the fire, you are burned: if you make mistakes, you must meet the results of them somewhere along the path, if not in this life, then in some other. You must overcome or suffer. That is the law of Karma. Is there anything terrible about this? Do you not think that is a very excellent philosophy to teach your children? — to bring them up with a realization of their divinity, of their being a part of the Infinite, of their duality, of their responsibility, of their possibilities?

And so Theosophy has taken hold of the progressive minds of the age. Madame Helena Petrovna Blavatsky, the Foundress of the modern Theosophical Movement, is to us one of the marvels of the ages, one of the greatest proofs of Reincarnation in her own person. As a young girl she lived in affluence in Russia on her father's estate, associating with the

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most refined and the most cultured, having every opportunity to move in society, to become one of the greatest writers of her country. But one day she heard the tramp, tramp, tramp of soldiers. She looked over the hedge of her father's estate — so the story goes — and she saw manacled men and women being led captive to Siberia. She was only about ten years of age then, I understand. She had known nothing of suffering, nothing of poverty. She had been protected, loved, and watched over as a member of a noble family. But when she saw that picture, saw those heart-laden and sorrowful faces, women with their babies and men bent and burdened — and when she passed the old Greek church and saw the people of wealth going into that church and outside on the steps hundreds of beggars who had bought the privilege of begging right at the door of Christ's temple — when she saw this picture, she said: "There is something more in life for me to do. There is a meaning to life I understand." She had been smiling and joyful before that. But her family tell us that after that she changed into a sad-faced girl, wondering and questioning. At about sixteen years of age her father took her traveling through Europe. But wherever she went she had that eternal, throbbing, pulsating urge of a soul seeking to do something to lift the burdens of humanity.

After many years of study and travel all over the world, she is found in New York City preaching the message that I am preaching tonight — only of course much more eloquently and more understandingly than I. She inspired the formation of the Theosophical Society and Universal Brotherhood as it was then called. That was in 1875. She realized that it was a pure motive and the united thought and effort of people that must bring about better conditions in the world.

When Madame Blavatsky went to New York, she was of the opinion that America was the greatest country in the world, and though I am an American citizen by birth, I do not think she was altogether right. Madame Blavatsky thought that there was a great land of liberty, that religious thought was free, that all she had to do was to call the people together and tell them of her message — we will leave it to the study of her books to learn where she found her message. It was a message of truth, light, and liberation for humanity. The limitations of the past in education, and the fear of death, and all these things I have spoken of, she taught were weighing humanity down, so that at fifty years of age most people were preparing to meet death with terror and already had one foot in the grave, so to speak.

But believe me, Madame Blavatsky had not been in that wonderful country of America that we hear so much about, more than a few months, before practically every newspaper in the land made her a target of persecution. Sermons were preached against her from pulpits all over the

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land: her teachings were disturbing the thought of the people. She was bringing them something that would take them out of materialism and give them a larger vision of life. So she was persecuted. She was branded as a charlatan. In the archives of our Society I have read from old newspaper files columns and columns of the most merciless and unchristianlike statements in reference to this noble worker for humanity, this Russian lady who gave up wealth, home, country, and a brilliant literary career, in order to bring the message of Brotherhood to the Western world. But in spite of persecution and calumny, she formed her Society based upon the principles that we are teaching today.

In recalling her life, I do not think there was a year when she was not a target of some persecution. Yet she was working without remuneration. She was giving every dollar that she could earn from the sale of her books or that was sent in by her supporters to spread the teachings of Theosophy. She began with seven members and now the Universal Brotherhood and Theosophical Society has its members all over the world and sheds influence everywhere. It has its international center at Point Loma in California — the ideal spot of the world in the climatic sense, in its surroundings — a place where flowers grow the year round, where the birds sing all the time, and where everything in nature is a benediction to man. There man feels the companionship of nature and learns to work in harmony with it. There I established the Râja-Yoga School with five pupils in 1900. It has grown to an Academy and a College, and recently the State of California issued a charter to the Theosophical University there. When I originated the idea of establishing the headquarters of our activities at Point Loma, I was determined that, though it should be American in center, it should be international in spirit. So in spirit I do not come here as an American; I come as a cosmopolitan. I come to you as one who loves all countries and all peoples, who believes in brotherhood.

I declare there can be no real civilization, no real moral and spiritual growth, no true advancement in your nation and other nations until men are so united in the national and international spirit that no power on earth can bring the nations again into war. I hold that this spirit of brotherly love, awakened and brought out among the people and put into practice, will be ahead of all the intellectual statesmen's efforts of the age — that if difficulties menace, genuine arbitration will come out through the inspiration of man, through his higher knowledge, through his intuition, these attributes of the soul which have not yet been invoked. We are still temporizing with the conditions we are laboring under. We are spending millions and millions in military preparations to preserve our country. The time must soon come when all nations will be at peace and the tie of brotherhood will be so great, as I said before, that no power

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on earth can break this bond of fellowship. This is what we are all aiming for. When we reach that point, we shall inaugurate a New Order of Ages.

We are reviving the ancient and simple truths of the past, when men lived pure, clean, and simple lives. They were not then burdened with the political and social helldom of the present age. They lived in accordance with the laws of nature. They had a great vision of the future. And how did they lose it? Because among them there were those who faltered, those who could not keep up in the procession for truth's sake, those who lost their way. There is where the trouble is. It is the lack of brotherhood. Unbrotherliness is the insanity of the age. That is why the first object of the Universal Brotherhood and Theosophical Society is to teach Brotherhood, demonstrate that it is a fact in nature, and make it a living power in the life of humanity.

But you see when man looks upon the objective side of life for his strength and his power, when he depends entirely upon the brain-mind and upon mere intellectual scholarship to guide him, he is like a ship at sea without a rudder when trouble comes. But when a man is built up in thought and effort to the stature of a god-like man, he is free to think, free to serve, and he knows that he has his hands on those great potential divine qualities of life, and he will stand up in your parliament and he will talk to you as the gods did ages ago. He will bring home to you some of the old and wonderful patriotism of the past. He will remind you that Jesus the teacher taught, "Thou shalt not kill!" Let us hold to that — not preach it in our pulpits and then when differences arise between nations forget it. Let us hold to it, let us live for it, let us sustain our government and our people. Let us keep the spirit of unity in our politics. Let our principles be so lofty that disharmony cannot enter. All this Theosophy teaches. So it is not such a terrible thing to become a Theosophist, is it?

All the officers and workers, from the highest to the humblest in our Society, give their services freely. No salaries are paid. One cannot exploit the Universal Brotherhood and Theosophical Society for very long. Sometimes one steals in half-heartedly and attempts to exploit the organization and make something out of it for selfish interest. But he is found out before he goes too far: and then the Leader has the right under the Constitution to dismiss him, and he is dismissed, for he has had his opportunity and has failed.

There is another thing that brought me to Sweden. Some years ago I was on the cars near Jönköping on my way back to America. I had been here on a lecture-tour with a party. And as I was looking out from the cars I saw in the distance a beautiful picture of Lake Vättern, and in a half-joking way I said to the officers of the Society who accompanied me

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and were deploring my going: "Some day I must have a school there like our Râja-Yoga School at Point Loma." They looked at me as though they thought I was demented, and said, "That would be impossible. That is the King's property. That land belongs to the Swedish government." I had made the remark more or less as a joke, but it made a great impression on me some years afterwards when two of our officers went there to Visingsö and found a piece of land which they bought and which I afterwards re-bought from them — and yet I do not attempt to own it personally, for it is in the hands of Swedish trustees. There I had hoped to build a school. But almost before I had a chance to put my foot on the soil of Sweden again some very religious worthies in your country began an attack upon me that was so serious and so alarming and so horrible, that for a time I wished I had never seen Sweden. But knowing that there were so many splendid people who did not indorse these cruel attacks I awaited my time.

When I returned to America I discovered something very interesting. I was informed that the dear old bishop near Visingsö never would have indorsed the unchristianlike attacks of the clergymen had not a person in Los Angeles, California, who belonged to a grotesque society which we do not recognise, written a letter to some of these interesting clergymen repeating old scandals and falsehoods emanating from some of their kind years ago. And I also learned that many of the so-called 'teachings of Theosophy' against which the churchmen directed their tirade, and for which they abused me, were the identical teachings of the society which our Society has never recognised.

Instead of wasting money on these poor misguided people who seemed to have forgotten the teachings of their Christ, "Judge not that ye be not judged," I left my affairs to the judgment of the progressive Swedish people. I have been misunderstood and misinterpreted and persecuted, and I have not come to Sweden to build the Râja-Yoga School at Visingsö this time. I have come here to help the members of the Universal Brotherhood and Theosophical Society to increase their efforts for the propaganda of Theosophy. When I do build that school I shall obey the laws of Sweden and adapt myself to them.

I have the memory of a very impressive interview with the late King Oscar a few weeks before he died. When he introduced this subject of a Râja-Yoga School at Visingsö he expressed the opinion that it would be a very good thing for Sweden and that there were enough Swedes of the progressive type to appreciate my purposes, and he said that the Swedish system of education, excellent though it might be, was not yet perfect.

I have recently read the translation of an address delivered by Vernen A. Ryden, who, I am informed, is one of the foremost educational authori-

MME. KATHERINE TINGLEY'S ADDRESS IN STOCKHOLM

ties in Sweden and formerly an ecclesiastical minister. I judged from his able address that with his love for his country and his interest in the welfare of the Swedish youth, he meant what he said, that certain phases of the educational system of this country needed readjusting. This man has the interests of your children at heart, and he is not so limited and so set in egotism that he feels that the Swedes have no more to learn.

I am stating my position publicly so as to close the mouths of those who misinterpret my best motives. I ask my listeners' patience in this matter. I presume there are many citizens of Stockholm wise enough to recognise that they still have their gossips, their cowards, and a certain kind of creatures in human form ready to destroy anything good. From the statement I have made to you it should be understood that should I establish the Râja-Yoga School at Visingsö, it will be a kind of educational institution that will be a benefit to Sweden and will be recognised as such, and will work in harmony with the educational laws of your country.

I am not ready to believe that my listeners are in a position to feel that this aftermath of the war that we are all suffering from is being met in a way that is the most helpful to all. Think of how the whole world suffered during the war. Look at the strain that your government was under to keep out of the war. I admire the royal way your king and statesmen kept your country out of the war. But there is no surety. We can never tell; perhaps tomorrow the horrible fiend of war that seems to be brooding over all lands will be upon us again.

Humanity must rise to a higher state of conscience and knowledge. Man must find his conscience and bring it out for the benefit of his fellows. He must look within himself for his strength. He must balance his life. While he must follow the duties of the objective side of life, he must keep ever near to the higher things in life and mark time and march with divine principles; he must live in the consciousness of a nobility that will make the whole world akin to those godlike qualities that Jesus taught and that all the old Teachers of the past taught: to walk in knowledge and to walk in light and thus become the conqueror of the weaknesses of human nature. I thank you.



“GRAVE dissemblers cannot understand
That sin let loose speaks punishment at hand.”— *Cowper*

RELIGION AND RELIGIONS

H. T. EDGE, M. A.



THEOSOPHY has always been, and must ever continue to be, the earnest champion of Religion. For Religion is man's consciousness of those supreme powers and intelligences which govern all life and the universe; it is his recognition of the fact that duty, honor, loyalty to truth, compassion, stand superior to all selfish passion, and constitute the necessary breath of human life. But religions and creeds are imperfect instruments, which change from time to time. Starting full of life and useful vigor, they gradually become old and incrustated with conventions and dogmas; so that, instead of accommodating themselves to the growth and expansion of man, they may act as deterrents.

There is ever more and more turmoil in the churches, as the ministers and their flocks recognise how inadequate the old forms have proved for the present needs of humanity; and yet how necessary it is that the spirit of Religion itself should never be suffered to wax dim or die out. Christianity has been handled very severely by many of its most influential exponents; but their hope, for the most part, is that their severe criticisms may not destroy it but purify it. They are trying to convince themselves and others that Christianity may prove after all to be the supreme and final revelation. They admit that Christianity during its history of well-nigh two millenniums, has somewhat fallen short; and that it has not only failed to prevent much violence and injustice, but has often promoted these evils. It did not prevent the late war nor mitigate it after it had started. It is full, they say, of antiquated and false science and outworn beliefs. But they still hope that, with these excrescences pruned away, Christianity may prove the saving power of humanity and take its place supreme among religions. They point to the Gospels, and particularly to the sayings of Christ in the Sermon on the Mount.

These sayings are indeed worthy of respect and earnest attention, and all Christians should lay them to heart; for much help and light can be found in them. Yet it must not be forgotten that the teachings of Christ in the Gospels bulk very small in comparison with the vast mass of similar teachings that are to be found in the world's scriptures taken as a whole. There is no saying of Christ which cannot be paralleled from the recorded utterances of other great spiritual teachers. Only recently in this magazine a quotation was given to the effect that the mythical hero-teachers of several races of Central and South America were

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"credited with an ethical elevation in their teachings which need not blush before the loftiest precepts of Old World moralists. . . . The doctrines of Tonapa were filled with the loving-kindness and deep sense of duty which characterize the purest Christianity. . . . The Iroquois sage, Hiawatha, probably an historical character, made it the noble aim of his influence and instruction to abolish war altogether and establish the reign of universal peace and brotherhood among men."— DANIEL BRINTON, *Myths of the New World*

It cannot be made out that Jesus was the first to teach compassion; the numerous quotations from India, China, and many other lands, dating back to pre-Christian times, which are printed in this magazine and other Theosophical literature, prove compassion has always been the fundamental note of the purest Religion. We may justly regard Christ as a great and truly divine Teacher; but he was not the only one, nor yet the first or the greatest. If we would go back to his teachings, we should at least recognise not that he himself ever claimed them to be original, but that he frankly confessed himself to be inculcating eternal truths, revealed to the purified soul of man in all ages, and accessible to all loyal disciples ready to follow the Path.

That Path has always been the same: the Path of purity in deed and thought, by following which man rids himself of the encumbrances that hide the light from him, and achieves true Freedom — freedom to obey the everlasting moral law that is inherent in him and in all creation.

In admitting that Christianity needs reform, and in seeking for the means of its reformation, the Christian ministers always look to man himself — as indeed they must. No new and startling revelation comes thundering from the skies; and man must rely upon his own divinely-inspired Intelligence and Conscience, both in learning how to lead his present life and in giving a new interpretation to his ancient documents. Thus we see that Religion dwells eternal in the human breast, while creeds are devised by the mind.

It is not easy to see how Christianity can be changed to the extent demanded by many people, without changing it into something else altogether and taking away its distinctive character. If we deny that an entirely new dispensation was introduced by the vicarious sacrifice of a Christ two thousand years ago, we seem to knock the very bottom out of the religion. But if we insist on this doctrine, how can we hope to enlist the millions of other and older creeds? The only way is to recognise that the atonement of Christ is an eternal process, known to the great Sages and Teachers of all times, and often symbolized in allegories and mysteries in many lands. It is only human frailty that has sought to render it an exclusive privilege, bestowed upon a few and pertaining to a special brand of civilization. History tells us that the original Christianity became the subject of dispute among rival sects, and that it was turned into many strange forms, and finally converted into an ally of imperial state-

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craft. To find the vital essence of Christianity, we must go back beyond this; and we shall inevitably make the grand discovery that Religion, in its vital essence, is and always has been the same, the religions and creeds being merely local and temporal manifestations, each more or less imperfectly representing the inward spirit, each destined to the never-ceasing processes of change and growth.

But the important thing for humanity is to seize upon the vital truths of life and cease quarreling over names. We may use Christ as an exemplar in this, for he teaches plainly enough the divinity of man and how to evoke light and help from within. His teaching of the second birth, as explained to Nicodemus, is quite one of the cardinal tenets of universal Religion. When giving his sacred teachings, he speaks as the Self, using the first person, as does also Krishna in the *Bhagavad-Gîtâ*. Divine sonship was taught by him as applicable to all men, and as realizable by all who would follow the Path. Jesus was a Master of Wisdom, an Initiate. Mystical interpretations of Christianity are nothing new, and such clergy as propose to adopt such an interpretation will find the field already occupied. But such interpretations cover too narrow a field, for they do not take into account other religions, and hence their teachings are too much limited by racial boundaries and colored by racial idiosyncrasies.

The Gnostics taught the mystic Christ; and their system is thought by some to have been a perversion of Christianity, when in truth it is much nearer to the original thing. The mystic Christ is the Higher Self in man, which has been 'crucified' on the 'cross' of material life, and whose destiny it is to redeem the human soul, by weaning it from its attachment to sensual life, and uniting it to its divine counterpart. Jesus came to point the Way to humanity, and his instructions are those of all the great Teachers of the Way or Path. As to the historical question, whether or not there was a man Jesus, and when he lived, there is much controversy; but it seems indisputable that some Master of Wisdom must have appeared in Palestine about the time of the opening of the Christian era, and that his work was to a considerable extent spoiled by perversions of his teachings after his departure. The influence exercised over the world for so many centuries proves that a seed was planted; and perhaps it may, even after all this time, germinate anew.

Thus we see that Religion is one and eternal, while its outer forms vary in different places and change with different ages. Religion itself must be as invariable as Man himself, for it is founded on human nature; and its outer forms must change as the nations and ages of mankind change. But we cannot subscribe to the opinion that, when all the husk has been removed and the kernel found, that kernel will be found to be Christianity. Is it not obvious that, in making this claim, we should be

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rivaling the similar claims that could be put forward by other great religions? The kernel is common to them as well. To expect that Christianity will be the creed of the whole world is like expecting to make the world talk some one of the existing languages. The world may possibly acquire a common language, but it is not likely to be any one of the languages spoken today.

The bond of religious unity is Religion, not a particular religion.

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A TEACHER

IT is a commonplace, which, however, needs continual urging, that the first attempts to reform a grave abuse lead to extreme reactions that tip the balance too far the other way. It is scarcely necessary to refer to the French Revolution, where the intelligent moderate party was at first entirely swamped by the extremists, who brought on evils not less, if of a different kind, than those before; nor to mention those food faddists, who, because our food is too rich, want us to munch wheat ears and eat raw turnips straight out of the ground; or, alternatively, to keep this mortal coil turning on an exclusive diet of raw beef and hot water.

The same thing is found in educational matters. Old methods have run into a rut and become too formal; authority has been too arbitrary; discipline and control have waned with the waning prestige of their sanctions. Everybody knows something is the matter; a good many know what is the matter; but not so many understand the cure. Extreme measures, as usual, find favor with the multitude.

This is one of the evils attending reforms. Another is the advocacy of doctrinaire methods as opposed to the practical measures of experience. To sit in a chair and dictate a theory for the use of the man of affairs on the field of action is more convenient for the chairman than for his agent; for the difficulties of the former are theoretical; those of the latter, practical. The former deals with men in the abstract; the latter with men of flesh and blood. Thus in education we find the tendency to impose an office-made system on the real teacher with the real children.

It is proposed to intrust children to the guidance of 'nature'; that is, to the guidance of an abstraction which may look very well on paper but cannot be trusted to act up to schedule. If nature is the sum-total of operative cosmic intelligences, then man, as one of these intelligences,

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is a part of nature. One may be excused for not seeing offhand just why it is natural for a bee to make honey, and unnatural for a man to toast his bread. Why the help of a superior human mind should be regarded as an unwarrantable interference with nature, is hard to grasp. We do not deny our babies the help they need from our superior intelligence in their tenderest years; if we left them to 'nature' then, 'nature' would probably soon relieve us, by their absence, of all care for their presence. This kind of 'nature' is a hard stepmother; and we surmise that even the birds in their nests take more care of their offspring than that.

Why, then, should we deprive our children of the help we owe them when the question of the cradle gives place to that of the schoolroom? Or just where should we begin to leave them to 'nature'?

It is obvious that children cannot, any more than men and women, be free to do exactly what each one likes, without infringing on each other's rights and comforts. Those primary instincts, which, as we understand, go to make up what is called 'nature,' are found in practice to be mainly selfish, and can only be kept from doing mischief by the exercise of a superior control, emanating from a superior intelligence, and brought to bear by a paramount authority. If such superior influence can be found in the children themselves, and can be brought into operative effect by simply letting them alone, well and good; but can it? Try it in the infant schoolroom and see. And we gather from reports that certain actual teachers of one of these doctrinaire systems have discovered that they cannot work if their hands are to be held for them and their movements guided; and so are trying to cut loose from the office and be guided by their own actual experience.

And what they are probably finding out is that the child does not want to be left to nature.

The child wants to be taught: not merely the three R's, but also how to behave. He does not know this instinctually; his instincts are wayward, selfish, passionate. If left to them, he may have a few brief pleasures, but a thorn to every rose; and it is quite certain that he will grow up inefficient and unhappy. To leave him to 'nature' is to deny him the rights due from parentage.

Discipline and order are boons which even the lowliest creatures adore; much more man, with his fine appreciations. Harmony is the life-breath of the soul. Because we may often have failed to secure these boons for our children, are we therefore to abandon discipline and order altogether? Because we have made mistakes, are we to make worse ones? This would be a foolish yielding to petulance where patience is needed.

What is the matter with education? Mainly and broadly, it is that

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we have starved it of the life of the spirit. Whereunto have our energies been devoted? To all those multitudinous activities that go to make up what is called modern civilization. What enthusiasm has there been as to the development of character and the production of beautiful men and women? What kind of ideals of life have we held out before our children? The result is that our education has been largely a counterfeit; it has waxed enormous in form and outward machinery; it has run thin in substance. The teacher may wax enthusiastic at finding himself or herself in contact with radiant young human souls; but what chance has he or she to give utterance to those sweet and noble impulses from the higher nature, which such a sacred association prompts? There is a schedule; there are hours — half-hours; there are sixty pupils in a class. There are livings to be made, exams to pass, certificates to fill out.

Again, take the parents. How many parents have dwelt earnestly on the sacred and happy duty which is theirs in having children to initiate into life? How many have reflected that birth means the entry into earth-life of an immortal soul, with an unknown past behind it and an illimitable future before? How many have vowed that the responsibility shall entail upon them a new order in their own lives, and that they will henceforth watch with jealous care their every deed — nay even thought — lest they should mar the promise of those young lives?

So it seems that what we want is, not to give our children less care, but more. Not to leave them to a cruder 'nature' but to lead them reverently to the portals of a higher. And to be able to do that, must we not reverence and cultivate that higher nature in ourselves?

The nature of a child is, like our own, twofold — duality is the essential characteristic of man as such. Moreover, in the child the lower instincts are developed ahead of the higher; he is a little animal, as biologists admit. If turned loose in the field, he will eat deadly nightshade berries. Shall we let him or tell him not to? Is it an unwarrantable interference with nature to tell him not to eat the berries? Will all children, if left to 'nature,' pass the plate or help themselves first? Will not some of them help themselves off other people's plates? Is it advisable to let them acquire this habit of selfishness? Will it conduce to their future happiness and earn us their gratitude? We can imagine such a child, in after years, striving in vain to forgive that neglect and resolving never to repeat it towards his own children. Looking back on our own past lives. . . .

More *intelligence* needs to be brought to bear on the educational problem. A ray of *Sophia*, the wisdom from on high, must be shed. The wisdom emanating from the microscope and scalpel of biology — we will not call it names, but is it quite the wisdom from above? It has put into our minds an abstraction called 'nature,' based on imperfect observation

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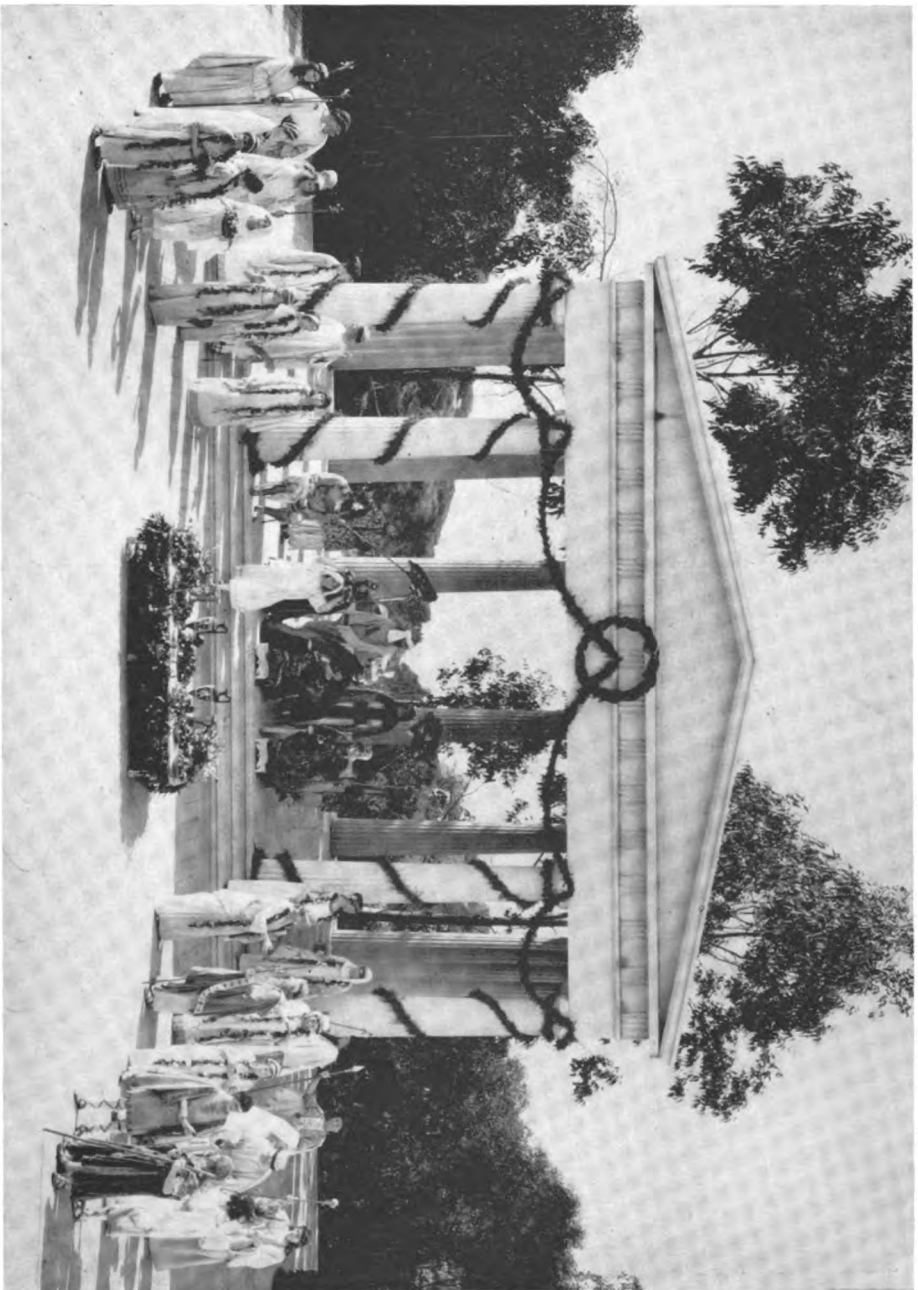
of the facts. In this view of the facts, reflexes, subconscious impulses, and a miscellaneous assortment of biological and psychological factors with technical names, have played a predominant part over intelligent study of human character. History has retired into the background before science. We have gotten a misleading idea of human nature. On this we have tried to found educational systems. They do not work. What wonder!

Human nature is dual, and essentially dual; man is not dual by accident, but he is dual because he is man. Neither god nor animal, he is both in part, and neither in entirety. What religion teaches not that man is a portion of the universal divine spirit incarnate in an animal body? And just because we have a science that does not concern itself with the divine — or, shall we say, the human — part of man; but confines itself to his animal side; is it to be expected that the facts will bow the knee and forthwith accommodate themselves to our theories?

If we neglect to feed the higher nature of our child, we shall leave it to the mercy of the lower nature. This might be all very well upon two conditions: (1) That we desire to rear a young barbarian; (2) that the brains of the child can be trusted not to interfere with the natural and harmless working of his instincts. Neither of these conditions obtains. As to the latter, it seems necessary to point out that man differs from the animals in having brains; and that therefore what is natural and harmless in the animals becomes vicious and perverted in man. We cannot prevent our children from using their brains. The question for us is whether they are to use them in the service of the animal instincts or as ministers to their higher nature.

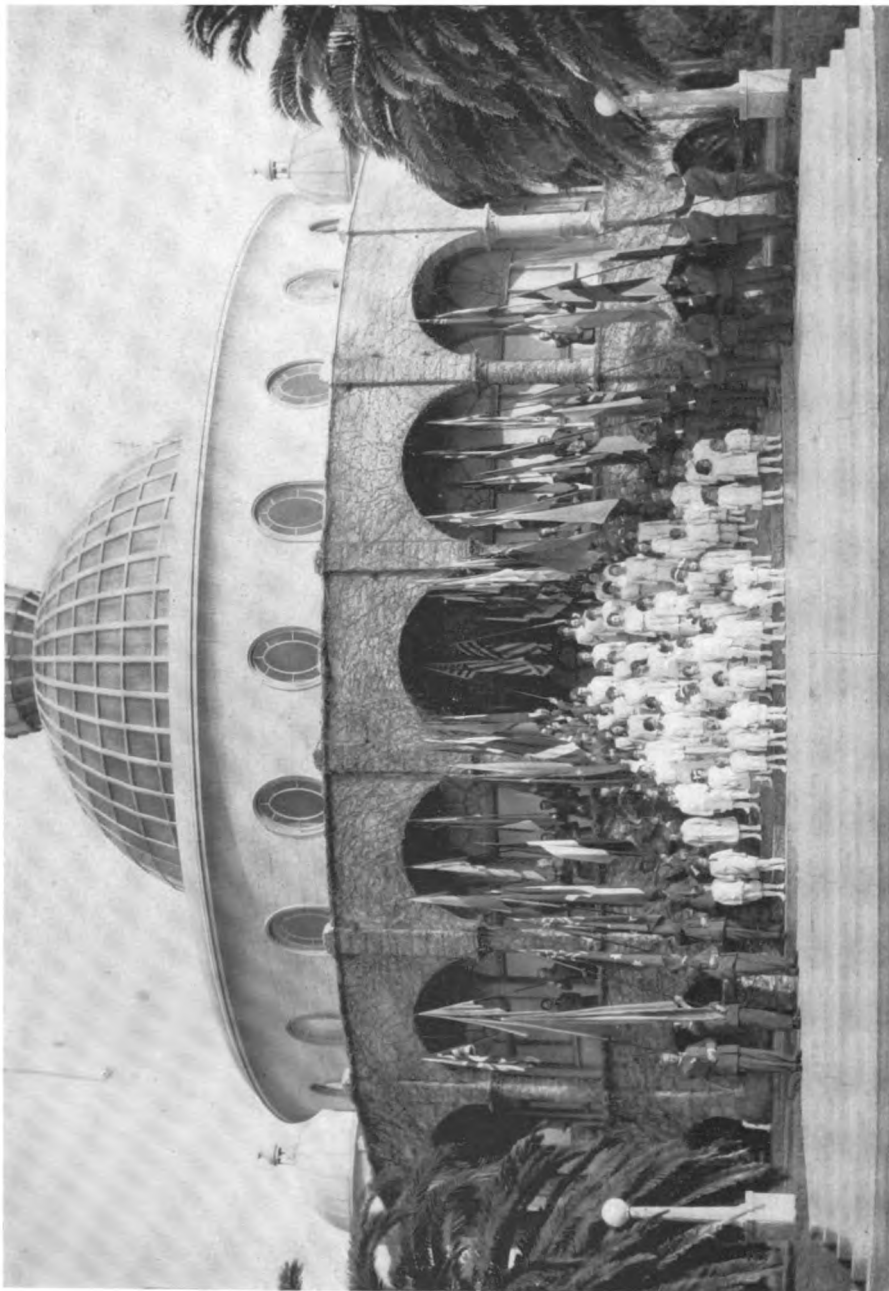
Discipline, then, is essential. It is loved and expected by the child. But the angry arbitrary restraint of a parent or teacher who does not base his edicts on any principle and does not carry them out in his own conduct — this is not discipline. Discipline is the control of the lower nature by the higher; and the function of the parent and teacher is to show the child how to invoke this discipline, to help him with strength where he is weak; to direct his steps till he can walk alone.

But we can no more separate the educational problem from the whole problem of life in general, and treat it separately, than we can cure a local complaint when the patient's whole system needs overhauling. The educational problem is a part of the whole problem grappled with by Theosophy. Hence we must look for the spreading of Theosophical ideals and principles, that the foundations may be laid for better ideals of education, resulting in better practical achievements.



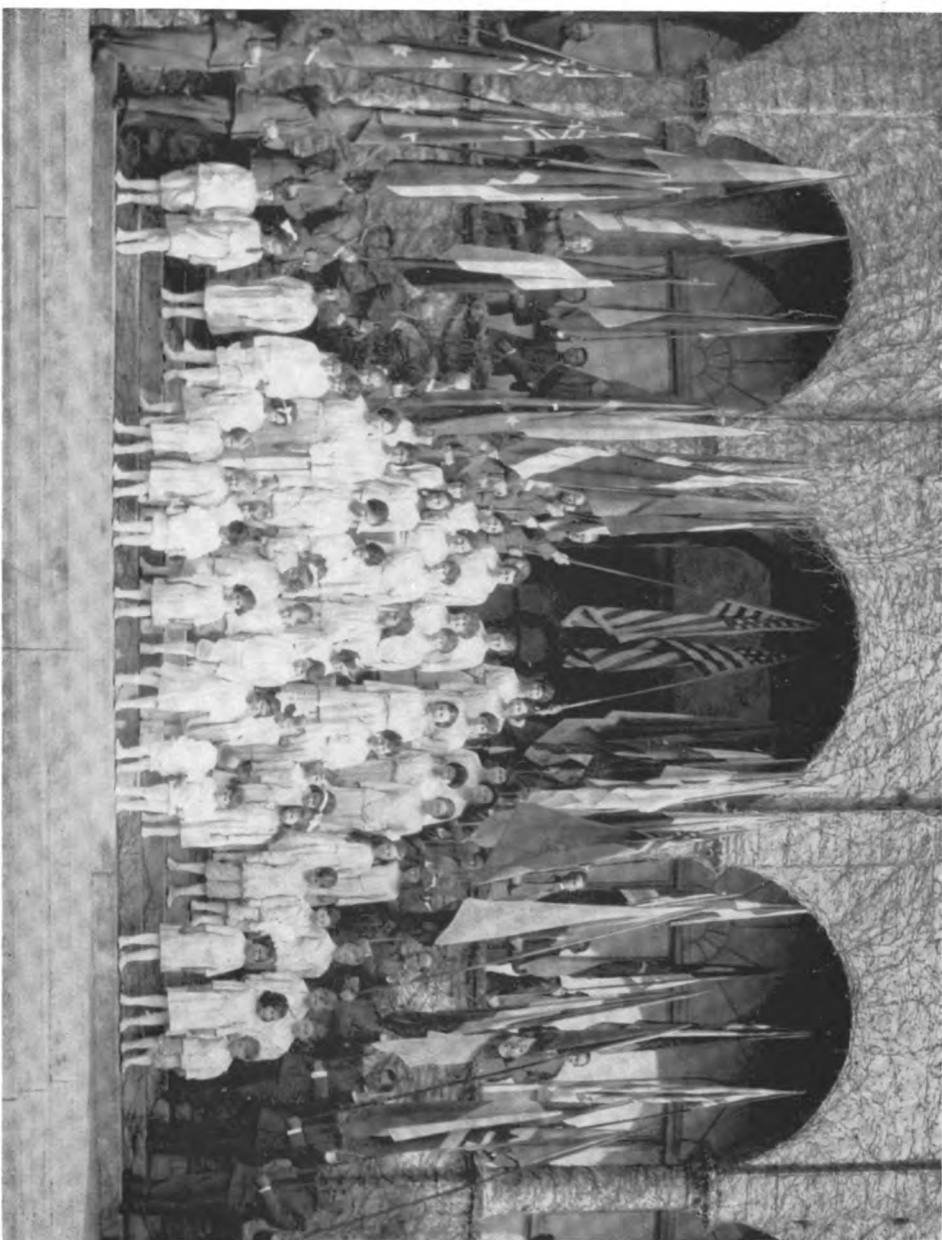
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BANQUET SCENE FROM *THE AROMA OF ATHENS*, AS PRESENTED IN THE GREEK THEATER
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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GROUP FROM AN INTERNATIONAL PEACE PAGEANT ON THE STEPS OF THE TEMPLE OF PEACE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

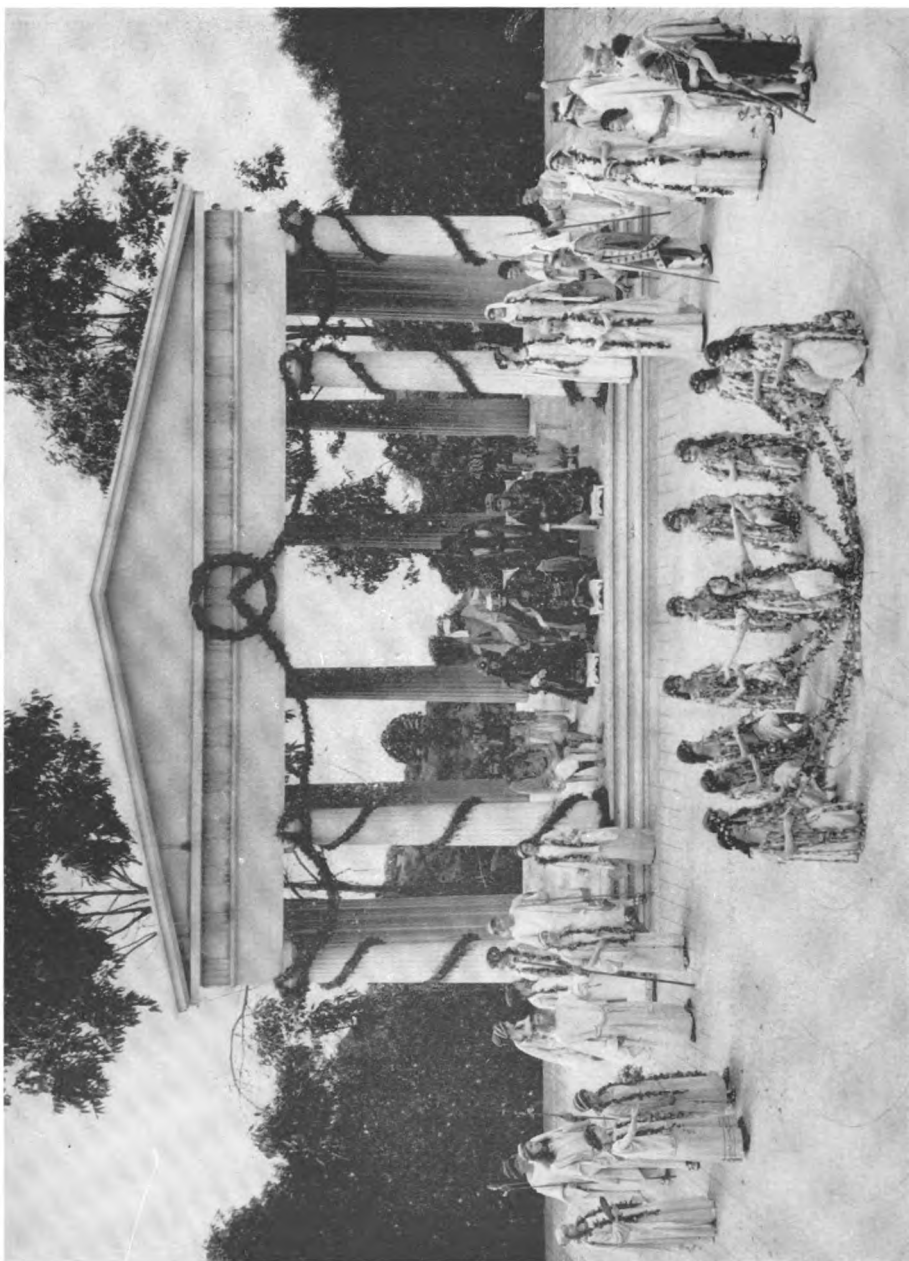


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PEACE PAGEANT AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS,

POINT LOMA, CALIFORNIA

A nearer view of the preceding picture.




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DANCE OF THE ATHENIAN MAIDENS IN KATHERINE TINGLEY'S PRESENTATION
OF *THE AROMA OF ATHENS*

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

PROGRESS

C. J. RYAN

ERY diverse opinions are popular upon the subject of progress; some thinkers go so far as to deny that there is anything worth calling progress on earth; others point with pride to modern scientific discovery and mechanical improvement and call these progress. Several distinguished university professors have lately written articles or delivered much-quoted lectures on progress, and the unexpected results of the great war have attracted great attention to the subject. A few suggestions as to its meaning from the Theosophical standpoint seem to be in order.

Without mincing matters, Theosophy, as I understand it, agrees with those philosophers who declare that much that is called progress is merely change, and that very few of the changes on the material plane are of real importance in the long run except those which positively help in the evolution of the soul. There is a fine aphorism well known to students of Eastern philosophy: "Nature energizes for the soul's experience." If this is seriously considered, meditated upon, a new light breaks upon the mind, and many obscure events find their explanation. We are very slow to learn. Nature tries time and again to hammer some decency into us, but without much result. Then she tries another method and another, and after a while harks back again to the first according to the law of cycles, so universal.

What a shout of delight was raised when means of communication became easy; sanguine prophets declared that now surely we should become so delightfully united in the bonds of commercial interchange that the millennium would come before its time! Can anyone honestly say, after a dispassionate survey of the rivalries, the jealousies, and the enmities among nations and classes, that human nature has been improved by the progress in transportation? Perhaps nature will throw us back again to a greater isolation and let us try that condition again. Let us recollect that intercommunication is not a modern invention, hitherto undreamed of. It largely disappeared in the Dark Ages, of course, but before then many countries had excellent means of communication. Take for example the new discoveries in Asia Minor. Professor Sayce, of the British Museum, has recently described the republican colony in eastern Asia Minor, a distant province of the great Babylonian Empire of 4300 years ago, whence many tablets, consisting of business letters and legal documents, have given us a clear idea of the high civiliza-

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tion of that remote age. We learn that there were excellent roads throughout the country, through which the mails were carried regularly from city to city. They had a system of bank checks which were sent and honored just as they are today. Even the women had equal rights with men, and an equal share in the republican government, and there was a woman's college or university in the city of Burus with faculties of 'Literature' and 'Arts.' Professor Sayce remarks:

"The old Oriental world was wonderfully like our own. It was not acquainted with the mechanical contrivances of the twentieth century . . . but on the cultural side it was on a level with ourselves, and in some respects even in advance of us. Culture, as opposed to mechanical civilization, is always confined to the few, and what is still the high-water mark of the few had already been attained four thousand years ago."

In the ancient Roman Empire, as we all know, there were splendid means of communication; even fish was brought fresh to the epicures in the capital from far distant provinces. Yet it was not long after the Fall of Rome that the learned men in Constantinople looked upon parts of Western Europe, formerly quite familiar, as mysterious, unknown, and magical lands where the most fanciful conditions prevailed. The Romans had an extensive trade with China at one time; but all knowledge of China disappeared, and when Marco Polo returned from his daring travels in Asia such was the ignorance that he never entirely convinced the Venetians that his story was true.

We cannot say that facilities for easy communication have yet done much to bring about the reign of universal brotherhood, but nature tries every method, sometimes many times, and never gives up her efforts to induce man to find his real greatness, his essential divinity.

Let us trace a few of the cyclic changes in history so as to realize more clearly what an important part they played in the race-life. The study of the past and its advanced civilizations makes the question of progress a puzzle to those who have not realized nature's method of leading the soul onward by the experiences gained in many lives on earth — Reincarnation.

In South America two definite native cycles of high civilization are well-marked; the Inca Empire, and the immensely more ancient and greater one whose impressive ruins of mighty cities and cyclopean walls in Peru and Bolivia command our wonder. Archaeologists have no definite information about the actual antiquity of the latter, but it must have flourished before the Andes were elevated to their present height, because the climate where many ruins are found is too cold, owing to the altitude, for the production of the necessary food. In the Chimcana Valley, Peru, wonderful irrigation systems have been found, and well-made pottery, decorated with beautifully modeled heads, full of humor

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and expression. From the evidence of the amount of decomposition on the surface of some of the artifacts, archaeologists have suggested that this Chimu civilization existed ten thousand years ago. Other Peruvian remains have been estimated at not less than seventy thousand or more than eight hundred thousand years old.

In Central America we are familiar with the fascinating remains of the great Maya Empire. Though we cannot yet read the inscriptions, the dates on the monuments have been deciphered, and evidently refer to events happening hundreds of thousands of years ago and more.

When the magnificent remains of advanced civilization were found on the island of Crete in the Mediterranean Sea, the law of cyclic rise and fall was strongly brought to mind. The costumes of the fashionable ladies of Crete, several thousand years B. C., were ultra-modern, with high heels and pointed shoes, tight waists, flounces, and low necks; the sanitary arrangements in the palaces were so admirable that engineers declare nothing so good was known since, until the end of the nineteenth century. Innumerable instances could be given of high culture in ancient times, did time permit, but a few remarks about the prehistoric continent of Atlantis may be added because of its bearing on the problem of progress.

As far back as human records reach, we find accounts of vanished lands upon which people once lived. The Bible story of Noah's Deluge is the most familiar of these to us, but far older accounts have been found in Mesopotamia, one of which actually gives names to several of the drowned cities. China has a similar story of the escape of the Chinese Noah, Peiru-un, and his family, from the destruction of the primeval country because of the wickedness of the inhabitants. India and Persia have the same story in their ancient religious writings. In western Europe several variations of it are found, and circumstantial accounts have come down to us from Greek authors. An industrious German scholar, Schwartz, collected sixty-four separate legends from the Old and New Worlds about the destruction of Atlantis. Madame Blavatsky says, in *The Secret Doctrine*, that if there had not been such an enormous destruction of ancient manuscripts by a Roman emperor or two, and by religious fanatics, we should have far more knowledge on the subject. The few records we possess of ancient wisdom are practically nothing in comparison with what has perished.

Since Madame Blavatsky called attention to the Atlantean world as the predecessor of ours, scientific opinion, then utterly skeptical and even contemptuous about the possibility of lands where the Atlantic now rolls, has so changed that geologists now fully accept their existence in moderately recent geological periods. The study of the ocean bed, and of the distribution of certain animals and plants, has shown the necessity of a former

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Atlantis of some kind. At a meeting of the American Philosophical Society on April 24, 1920, a paper was read describing the Middle Cambrian strata of Newfoundland, which are part of a widespread sheet of marine sediments deposited millions of years ago off the shore of the ancient North Atlantic continental land-bridge between such parts of Europe and America as were then above the sea. The writer said it was seldom that geologists discovered such clear evidence of one of these old land connexions as that presented by the fossils in these sediments and their correspondences in Europe.

The problem of human life on Atlantis has not been properly studied by science, but we have fortunately no longer to face the objection that man could not have inhabited a continent whose last vestiges perished about eleven thousand years ago, because Adam was not created then! The orthodoxy of the last century is no more. Among the reasons for believing in an Atlantean civilization two stand out prominently. Science demands a vanished territory between America and the Old World to explain the similarities between plants and animals found on both sides of the Atlantic; — very good. But there are other resemblances not to be explained except by an Atlantean linking civilization, and no reasonable objection has been offered against the possibility of human life on Atlantis in the Tertiary Period. A large number of artistic motives are found widely spread in the Old and the New Worlds whose close resemblance calls for a common origin. The idea that the Egyptian Tau-cross, the winged-globe, etc., in ancient America, the great pyramids of Mexico and other buildings, owe their Egyptian, and sometimes East-Indian, design to accidental coincidence is incredible. The mysterious serpent-mounds in North America have a counterpart in Scotland. This symbol — the serpent swallowing an egg, said to mean the winding cycles of time periodically destroying world-conditions — is widely distributed. In this connexion it is worthy of attention that among other dates recorded in the inscriptions on the Maya temples the important epoch of 8755 B. C. is found. This harmonizes with the date approximately given by Madame Blavatsky from other sources as the period of the final submergence of the last of the Atlantean Islands, a most striking event.

The second line of evidence rests upon the similarities between certain legends on both sides of the Atlantic. Not only do we find such traditions as the Flood, the creation and rejuvenation of the world, and others closely resembling Hebrew, Chinese, Babylonian, and Indian accounts of world-events, but even minor stories such as that of the confusion of tongues at the Tower of Babel. The study of the literature now available on this subject, with the assistance of Madame Blavatsky's *Secret Doctrine*, greatly strengthens the Atlantean hypothesis. The subject has only been

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mentioned further to illustrate the difficulty in assuming that progress has moved in a steady current. There are constant changes, smaller and larger cycles, risings and fallings; but the undaunted spirit of man passes onward, reincarnating according to its needs, learning this now and that then.

In Atlantis there must have been a variety of cultures, for man inhabited it for ages. In its greatest days, according to the imperfect accounts that have come down to us in Greek, Indian, and other traditions, arts and sciences reached great perfection. Some of their astronomical calculations have been preserved in the Hindû literature, and they seem to have carried warfare to a more terrible pitch of devilish ingenuity than we have. Flying-machines are frequently referred to. An Oriental writer in the British scientific magazine *Discovery* for June, 1920, gives a list of Sanskrit words in connexion with flying in airships; words for airship, aviator, to pilot an airship, and others. These were special words used in reference to artificial flying, and, as the writer points out, it is absurd to think such words would have been invented if there had been no necessity for them.

Madame Blavatsky says the early Aryans learned the art of aviation (*Vimâna-Vidyâ*, "the knowledge of flying in air-vehicles") from the Fourth Race, the Atlanteans, but they evidently lost it ages ago.

Now if progress in material affairs is a very slow process, and if the law of life proceeds in cycles of rise and fall, what about the spiritual advancement of mankind? Has religion made steady onward progress from barbaric forms of darkest ignorance to the so-called noontide blaze of modern western church theology? Or is there ground for belief in a primeval revelation of the essentials in religion? Can it be that religion has only changed in outward form according to the needs and limitations of the ages? Theosophy says that the ancient Wisdom-Religion has existed ever since man became intelligent enough to need it. Madame Blavatsky says:

"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. . . .

". . . All these exist, safe from . . . spoliating hands, to re-appear in some more enlightened age. . . ."— *The Secret Doctrine*, Introductory, pp. xxxiv-v

"There never was, nor can there be more than one universal religion; for there can be but one truth concerning God. . . .

"Thus it is that all the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is the esoteric doctrine."— *Isis Unveiled*, I, pp. 560-1

Man's great need has always been to learn the reality of his higher, divine nature, and the object of religion is to help him to find it. In

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finding this he discovers the truth of human brotherhood. Every founder of a great faith brought the vital message of brotherhood, and every religion has departed from it and become exclusive and sectarian in greater or less degree, and obscured by superstitions and dogmas alien to the original teachings. The simple universal truth 'to love your neighbor as yourself' means to love the divine part in both, not the selfish, animal nature; to 'do unto others as you would they should do unto you' is true because we are all brothers, united in an unbreakable bond, however we may try to ignore it and act like enemies. One might almost say that a truly progressed religion would be one that had the fewest forms.

While we must admit that this is a time of great unrest and extraordinary transition, with unknown abysses of worse things threatening on all sides, a hopeful sign is that some of the more liberal theologians are moving away from dogma towards simplification. Not long ago a 'World's Sunday School Congress' was held in Tokio at which the Rev. D. W. Kurtz, D. D., of Kansas, said:

"The proud nations of the past had fallen because they had disobeyed the law of 'survival' which is the 'law of human brotherhood'; the present world crisis is due to fear and hate and selfishness, to the lack of the spirit and practice of brotherhood: diplomacy, science, industry, force, and governments have failed to solve the human problem and create peace and good-will among men. There is a best way of living which is God's way revealed in Christ. To live right men must relate themselves properly to their fellow-men, which is the spirit of brotherhood. . ."

This is excellent Theosophy, but we should add that Jesus was not the only nor the first Teacher who set before men by his life and teachings "God's way," the true way out of our troubles — the practice of brotherhood: man has never been without the key to the situation. In the whole of the Rev. Dr. Kurtz's address as reported there is no word about dogmas, sacraments, propitiation of a jealous Jehovah by the physical sacrifice of Jesus on a material cross, but a great deal about the control of passions and baser appetites, of justice and equality, of the corruption of luxury in nations in which "there is no vision." It is plain that a few, at least, in the churches are realizing that they have made a fearful mistake in taking the shadow of dogma and ritual for the substance of religion, and that they must turn their back upon all the old superstitions that have failed to uplift the world a little bit — or retire from business and let something else take their place.

Perhaps we can broadly divide ideals of progress into two great divisions. First there is the ordinary one; we have one life to live, after death the unknown; nearly everyone is pushing, elbowing others away, for money, power, position in society, the satisfaction of personal ambition in all forms. Sage advice is given the young to curb their grosser appetites,

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to act with prudential eye to the future, so that they will more surely reach their ambitious aims. The forms of religion, social conventions, even the appearance of good-nature, are all convenient stepping-stones to personal success. In national life too there is a false ideal of progress: more territory for commercial exploitation, more political control of so-called inferior races, more luxury and more production to gorge the never-satisfied desires of the intellectualized animal side of our nature, more population of physical workers to supply these desires, larger cities with excitements to attract people from the wholesome natural country, more legislation to make us behave, more battleships and poison-gas, more lawyers and politicians, more physicians to cure our increasing ill-health, faster means of transportation, and many other things which will naturally come to mind, and which are mistaken for signs of the progress of civilization.

Leaving this dark picture, begotten by ignorance, let us look on the other side. Perhaps we should not go too far if we declare that beauty in our surroundings and in ourselves would be a true sign of progress. When the Devil said he would make the people of the nineteenth century sad and curse God he induced them to make factory towns and call that progress. Those who grew rich moved out into the suburbs, but the majority had to stay in the squalid streets. Large parts of the industrial countries are striking comments on this kind of progress. Those who have traveled in that extensive manufacturing district in England called the 'Black Country' will recollect the desolate and blasted look of the land where hardly a tree will grow. An industrialism which will reverence natural beauty and preserve it would be a sign of progress. The disappearance of war and the transmutation of the war spirit from the desire to kill and conquer other people to the effort to kill and conquer the enemy within each one's personal citadel would produce a marvelous effect. Systems of government would be reduced to the smallest limits, for the need of external compulsion, however well-meaning, proves that man has not the wisdom which does the right thing naturally. Statesmen and rulers would be simply advisers and guides, chosen and obeyed because they possessed superior insight. True progress will be marked, of course, by the diminishing of heinous crime, and by a change in our application of the word: for instance, ingratitude and selfishness, now regarded as regrettable but inevitable elements in society, will be looked upon as definite and shameful crimes against the state.

In a progressed society, Science would take a larger field of action than it does today; it would not be confined to material problems, and its greatest efforts would be directed towards the improvement of conditions which obstruct the spiritual life of man. In fact, religion and science would

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no longer be opponents but allies. When the Lost Mysteries of Antiquity are restored and a more spiritual science has discovered something of the hidden greatness in man, the craving for more complicated and ingenious mechanical processes will abate; we shall look into ourselves and find powers of research into Nature's deepest secrets only suspected today by the most intuitive. We shall be able to dispense with cumbersome instruments and machines, and science, like religion, will become immensely simpler as well as greater and more powerful.

Take the following point as a faint suggestion of the change that will come in some distant age. Years ago, Madame Blavatsky, in discussing the claims of Spiritualism, said that telepathy explained a large proportion of the phenomena. Telepathy, however, was utterly scouted by psychologists. A short time ago Professor Münsterberg of Harvard declared that telepathy was incredible, and an absurd superstition, because it was contrary to all our established science of psychology. But times have changed, and today the eminent Professor Barrett of Dublin assures the learned Congress of the Anglican Church that telepathy, or thought-transference without material means, is fully and scientifically demonstrated, and that it explains many spiritualistic phenomena, though by no means all. We do not know how to control telepathy; we do not know its laws; but we can see that in some future age it will no longer be necessary to construct complicated and expensive telephone apparatus to do what will be a normal and easy operation for every human creature.

It is a remarkable fact that the great spiritual Teachers said little or nothing about material progress. Jesus speaks of rendering to Caesar the things of Caesar, but rather suggests the detachment of our minds from worldly matters than concentration upon the development of the means of satisfying more artificial desires. Character development by discipline and interior illumination is the kind of progress the sages have urged upon mankind as the way to peace and joy. Yet they had the knowledge of Reincarnation. They knew that the conditions of their age — any age — gave all the opportunities needed for soul-development.

We may as well face the facts bravely. What are we going to put before ourselves and our children as the true aim of life, the true ideal of progress? Is it worldly prosperity and power, the god of the short-sighted and spiritually ignorant? Is it intellectual advancement, the praise of men, the glory of being known as a public benefactor? Theosophy says no; these things turn to dust and ashes, but the cup of cold water given in the name of that which is above all personal desire becomes a fountain of eternal joy. In plain language, the only progress which we can afford to spend time and thought to bring about lies in the practical application of the divine principle of Universal Brotherhood.

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"The hope of progress lies in the collective effort of humanity which is hardly conscious of its oneness as yet, and has not imagined what it might perform if it worked with one purpose and together."— *Times Literary Supplement*, London, June, 1920

Progress consists in the putting into practice of the ideals of those purified individuals who have risen higher in the spiritual understanding of things. And the highest ideal is the attainment of Universal Brotherhood, the will of the divine on earth as well as in 'heaven.' Once this is attained all things will be given.

Collective effort has been tried lately in warfare; and with surprisingly successful results as we all know. How marvelous would be the results if we could try it in peace! But instantly the pressure of enthusiasm was removed, the compulsory bond of unity was broken and the old selfishness showed its evil head again. The bond was only a temporary and material and not a permanent and spiritual unification.

For true progress we must look within daringly, without flinching at what monsters we may see in the darkness, but always searching for the light that is there and that lighteth every man that cometh into the world, as a great Teacher says. The light is there; we have to purify the atmosphere to let it shine through. Then we can see utterly to destroy the evil desires beyond power of recovery.

According to the ancient wisdom the control of the restless mind, swayed in every direction by the desires, is the pathway to a true civilization. It was always taught that he who could control himself fully, impersonally, and with the welfare of others always in view, gained the power and the right to command nature because he was working in perfect harmony with the Divine Law. In that life there is no fear of death, no death, but pure joy. A few intuitive men and women throughout the ages have experienced and reported for the help of others a glorious state in which they saw 'God' or the Truth that is beyond all darkness. This is the kind of progress that we must strive for or else we shall have to endure the blows of karmic adjustment for weary incarnations.

Lest anyone should think that Theosophy teaches the abandonment of the ordinary duties of life and the responsibility for the improvement of mundane conditions, it must be plainly said that the reverse is the truth. From every standpoint sensible people would prefer to find a better world than this when they return in their next rebirth. But the essential thing to consider is what kind of efforts should be made to produce conditions in which it will be easier to develop the divine in man and to reduce the animal man to his proper place. These efforts will lie in the direction of brotherhood; of more kindness for all that breathes, more unselfishness, more pleasure taken in the performance of duty; and they can be made under any conceivable conditions, even under a return to a great sim-

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plicity of external living in a new phase of terrestrial experience, for we have many ups and downs before us.

Let each man and woman who feels the great and pressing need of humanity for help and light begin by setting aside the personal element from which not even the best are free, and the inner light, the intuition, will give all that is needed to guide the mind into right action. Without going outside one's simple duties, without self-conscious anxiety as to the results, this method will lead silently, in the way nature works, to a moment when progress will be found in full success, sweeping onward. And as the race is made of individuals, as they win onward to the spiritual victory, so the world makes progress.

The Theosophical Movement, active in all ages, represents the great tide or current of thought in advanced spiritual minds moving on towards the liberation of mankind from the fetters of the lower nature, and the realization of the true divine self within. The Universal Brotherhood and Theosophical Society is a body of workers, united under a Leader, for the purpose of practically helping toward those great ideals, which will, of course, when attained, mean the presence of a real brotherhood of humanity. The members find the teachings of Theosophy, which is nothing new, inspire them with a clear understanding of the nature of man and therefore with more power to help wisely. At the International Headquarters at Point Loma, California, a center has been established where the principles of Theosophy are applied to life and demonstrated to be essentially practical in every sense of the word. We believe that they can be applied with equal success in the world at large, and that real progress, evolution of the immortal in man, can be made on no other lines. We therefore invite the fullest inquiry into our activities and principles.

ART FROM A THEOSOPHICAL STANDPOINT

R. MACHELL



WRITERS on Art frequently assume that the word itself needs no definition, being perfectly intelligible to any well-educated person; but in the course of their observations it becomes evident that the term is used by them in a variety of ways with no indication of the nature of the definition adopted at any particular moment, nor any assurance that the writer has any fixed point of view. Naturally enough the more familiar the term the more difficult will be its definition, for 'familiarity breeds contempt,' and unfortunately often passes as a substitute for understanding with the average man.

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After many years of thought upon the subject, I am convinced that there must be as many interpretations of this word as there are minds to think seriously about it; and that, before attempting to write upon the subject at all, one ought to try to define one's own use of the term, without dogmatizing or claiming any finality for the definition adopted.

The popular use of the word is so vague as to be no definition at all, and adequately expresses the confusion of popular opinion on the subject. But among art-lovers we might expect to find some common standpoint from which some general view might be obtained. Yet even here we find the standpoint is so variable and so personal as to afford no common ground for study and comparison of experiences. In fact it is evident that many enthusiastic patrons of art and some serious students have never quite made up their minds as to what art really is, nor even as to what they themselves mean by the term; while many of them have movable viewpoints, which allow them to entertain a variety of opinions on the subject, and which also provide them with an 'exit in case of emergency' when hard pressed in a discussion.

It is probable that the most general conception would be that art is particularly concerned with beauty in any and all of its aspects, and that the mission of art is to give pleasure. Now beauty is a vague term and may mean almost anything; but to people who do not think deeply it has a clearly defined meaning which is purely personal: so that there may be as many conceptions of beauty as there are people to formulate them. To such people the only test of beauty lies in their own emotions. The only thing that enables them to agree amongst themselves is their lack of real individuality, and their general tendency to think with the crowd whose emotions they share.

Sometimes you may hear the admission made by some honest art-lover: "I know nothing about art; but I know what I like," which sounds candid but is only half true; for while the ignorance may be admitted without question, the knowledge of what is pleasing is very doubtful and is open to suspicion on the score of the rarity of any individual taste. What is generally popular is that which appeals to the most ordinary emotions; and people who have cultivated their natural faculties will not be pleased so easily.

But to real lovers of art something more is necessary; even if they rise no higher than to demand enjoyment, and have no loftier standard of enjoyment than the gratification of their emotions; for they will have refined their emotions, and may have purified their ideals so far as to seek pleasure in the gratification of intellectual desires that may be unknown to the crowd, whose emotions are almost entirely sensuous.

The conception of beauty too may be so intellectualized as to appear

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unrecognisable to the ordinary person and yet be a variation on the same theme.

But the Theosophist who loves art will probably pass by all forms of art that satisfy the ordinary taste, not with scorn, which betrays vanity and intolerance, but with the same kindly feeling that may prevent one from throwing a child's doll on the trash-pile, however much one may object to the thing itself.

The Theosophist will probably feel that most of what passes for art in the general world is soulless, much sensuous, and a considerable part wholly objectionable, if not actually degrading. But a too general condemnation of art will bring us to the Puritan position of mere denunciation of beauty and joy, which cannot possibly be considered in connexion with the spiritual teachings of Theosophy. For beauty, to a Theosophist, lies in "the eternal fitness of things," where truth reigns and joy is the natural condition of life. There is no room for fanaticism in Theosophy; nor can beauty and truth be parted.

What then is a Theosophical conception of art and beauty? It seems to me that a Theosophist must feel that true art is the effort to express the prompting of the soul. For although soul is the essential element in the complex being we call man, yet at the present stage of human evolution the majority of mankind (at least in so-called civilized countries) are individually almost entirely unaware of the existence of the soul. Whereas a Theosophist will think of a man as a soul veiled by a material body, blinded by ignorance of his own nature and unconscious of the purpose of his existence.

To the pure soul, beauty must be harmony, or the fitness of things; and this conception will naturally arise in the soul and seek expression through the personality, which will necessarily stamp the expression of the sleeping soul with the characteristics of the awakened personal self, with its sensuous instincts and vulgar ideals of life. So that even the most crude and material expression of joy may have had its origin in the, as yet, unawakened soul. Evolution I take to be the awakening of the soul. And it is certain that we are not all equally evolved, nor are we as yet more than partially awake.

The love of art seems to be a prompting of the soul; while the character of the art that satisfies the individual will be a fair indication of the stage of his evolution. Ask him what he conceives to be the mission of art, and his answer will show you what is his conception of life and its purpose. A Theosophist might say that the function of art is to reveal the beauty in nature and the significance of life. To the ordinary man life has no significance: to him the phrase will have no meaning: but to the student of aesthetics, the significance of life is the source of true beauty.

ART FROM A THEOSOPHICAL STANDPOINT

'High art' was a cant phrase at one time, and became ridiculous because so many pretenders learned to talk about it without any understanding; and the phrase received its death-blow at the hands of that brilliant satirist W. S. Gilbert, author of so many popular operas, in the Gilbert and Sullivan operetta of *Patience*, when he put a piece of pure philosophy into the mouth of the ridiculous Bunthorne, who says: "High art is for the few; the higher the art, the fewer the few: the highest art is for the One," and the house roared with laughter. But the same sentiment expressed in the same words in the mouth of a dignified character in a serious drama would probably have been applauded as a noble expression of a lofty truth. The utterance of profound wisdom by a fool has been a favorite trick of many dramatists; and is justified by nature who sometimes emphasizes the discrepancy often existing between the deep wisdom of the soul and the grotesque folly of the personality through which that wisdom finds a mangled utterance, or a perfect expression rendered impotent, by the absurd appearance of its exponent.

Returning to popular conceptions of art, it would not be too much to say that the ordinary mind looks upon art as a producer of fictions, wholly concerned with the appearance of things and only true in so far as these appearances are correctly reproduced. Whereas the more cultured critic of art in our day will speak contemptuously of such reproductions as mere mechanical work having no relation at all to art.

Certainly truth must be measured in ways adapted to the occasion: it may be that a most conscientious reproduction of a scene in nature may entirely misrepresent the real significance of the subject, while some essential quality or characteristic of the same scene may be vividly suggested in a work that apparently exaggerates or falsifies the facts of the case as they would be seen by the camera, or by a man with a photographic eye and the intelligence of a photo film.

In making truth a test of art we must remember that it is more difficult to define truth, or to explain its real nature, than it is to say what is true art. For instance, it is easy to see that the appearance of a thing is illusive, delusive, and dependent upon the power of man to see and to understand what he sees; and further it is evident that the appearance of things is not the same as the reality of the things. What then is truth? And what has art to do with truth, seeing that it deals entirely with appearances?

Truth in itself may be absolute. The human mind deals only with relativity, comparing and contrasting things and their opposites. To the mind truth appears as relative to falsehood; and being relative is not absolute. So that if we are to measure art by its truth we must first find a standard of truth, or else assume one and try to get others to accept it.

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This is the usual method; and it has many and obvious advantages.

Knowing so little as we do of the nature of truth, it is strange that we should make it the touchstone of all experience. Perhaps the impossibility of producing it and actually applying it as a test is its real recommendation; for it throws us back on our own resources and makes each one responsible for his own judgment on all important matters. This individual responsibility for our own decisions is perhaps the greatest truth we have to learn, except the still simpler lesson of our unity, which is the last step in wisdom.

The search for truth in art may lead in opposite directions, and does give rise to endless controversies; for truth is everywhere; and yet it can never be placed anywhere.

Perhaps realism in art is the most illusive of all ideals; for art is never realistic in the literal sense. Its methods are all appeals to imagination, no matter how narrow may be the artist's conception of his art. Art can never be other than suggestive.

The realism lies in the belief that the appearance of an object is a reality, and consequently that a very faithful reproduction of its appearance will create an impression of reality in the mind of the spectator. But it is easy to see that every object has innumerable aspects, all of which are conditioned by the faculties of the perceiver, and can only be appearances, never realities. So that even in contemplating the original object the observer is dealing with his own impressions, and not with the object itself. How then can his reproduction of his own impressions be other than a suggestion of an appearance? Where does realism come in? Even if the suggestion is so strong as to delude a spectator into the belief that the reproduction is the original object; what is it more than delusion? Is delusion truth? Is successful suggestion realism?

Therefore I would say that the realist starts with self-delusion as to the nature of truth and the reality of nature; and ends with an attempt to deceive the senses of others, or to excite admiration by his industry and skill. His work will please many who are anxious to believe that appearances are realities; for the thought that the world may be an illusion frightens them; and they spend their lives laboring to persuade themselves that things of the world are very real. These unawakened souls constitute a large part of our present humanity, and are to be met in all classes of society. So realism in art has a sure support in public taste, but for the true art-lover it has little interest.

Those of them who still look for beauty in art have a standard that is unintelligible to the masses, whose ideals of beauty are all sensuous; whereas the more advanced critic is interested by the significance of color and form, of life and action. This word 'significance' has for him an overwhelming importance. In many cases it has entirely ousted the more

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popular ideal of beauty, appealing as it does to the intellect rather than the senses. And yet it may be said that many of these advanced students, in substituting the intellect for the senses as their foundation for beauty, have made no advance towards a spiritual concept of art, however much they may despise 'mere beauty.'

Beauty is greater than either the senses or the intellect. It is an eternal principle of harmony, or fitness, that may be discovered on all planes of conscious existence; and I venture to think that he who repudiates beauty turns his back on the source of inspiration from which all art flows; but of course I am now using the term beauty in its higher sense.

The old Chinese painter Hsieh-ho, in his canon of art, placed first on his list of essentials in a work of art "spiritual rhythm," translated by Okakura as "the life-movement of the spirit in the rhythm of things."

To the ordinary lover of western art such an ideal would be simply unintelligible; but it is easy to see that some such spiritual aspiration was recognised in the East as the first essential in art; and a study of the best Chinese work will convince an unprejudiced student that the prime object of art was held by Chinese artists to be neither sensual nor intellectual alone, but spiritual. Our civilization is now so sunk in materialism that the word 'spiritual' has almost lost its significance to even well-educated westerners. For this reason it is hard for our people to understand what the Chinese artists were driving at.

In their paintings they sought continually to suggest infinity: in every material object represented, there was a suggestion that some abstract quality in the composition was the real 'motif,' even when the object was reproduced with the most minute exactitude. A flying bird was a suggestion of flight rather than of a bird: a landscape obviously served merely as the foundation for a suggestion of some emotional quality or spiritual aspiration. I think that to them art was sacred, as though the world was ruled by spiritual powers of various kinds and qualities. Their concept of the Universe was of a spiritual world, mirrored in various conditions from the highest to the lowest; in all of which spiritual powers ruled and were worshiped with suitable rites.

Europeans and Americans are beginning to wake up to some appreciation of Chinese art, which of course has had its ups and downs in the long and turbulent history of that old civilization, and a few of the critics have realized that there were times when art reached a higher development there than has yet been achieved in our land. But it is only a few of these explorers who have grasped the fact that the life and art of China were impregnated with the ancient Wisdom-Religion, while the people were familiar with spiritual ideals that have been utterly lost to the nations of Europe, and that are now gradually finding their way back into the

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consciousness of the people through the aid of the Theosophical revelation brought to the world by H. P. Blavatsky. In Europe and America the word 'spiritual' had sunk to the lowest depths of misinterpretation and was associated in the popular mind with all sorts of gross superstitions; and even now the word seems generally to be taken as referring merely to the most material plane of the astral world. But Theosophy restores it to its true significance as the plane of causation that underlies and vitalizes all the astral and physical conditions of existence; as the source and origin of all intelligence; the cause and creative energy that calls the manifested universes into being; that reveals itself as natural law in the mineral and vegetable kingdoms, as instinct in the animal, and as the redeeming spirit in man; that leads evolution, and guides the countless universes in their appearance and their disappearance. To the Theosophist the spiritual world is formless and comprehensible only to the spiritual self of man by means of intuition.

It is this spiritual principle in man that must inspire true art, according to Theosophy as I understand it. No Theosophist is entitled to dogmatize on such a subject. Without it art is imitative merely, not creative; and surely the mission of art is to create. But what is creation? Is it the making of something out of nothing? That is hard to believe; but it surely is the giving of a form to that which was formless.

That is what nature is doing all the time. The creation of the world goes on continuously through its seven ages, or 'days,' till it achieves perfection; and the creative energy, exhausted, rests for a period incalculable perhaps, but still measurable by analogy, even as we measure the night through which we pass in sleep unconscious of the hours.

It is a common thing to speak of a work of art as a creation; but creative art is rare. So much is merely reproductive, or imitative. The conception of creation has been so terribly degraded by our ancestors, who truly fashioned a creator of their own and called it 'God'; creating their God in their own image, and then endowing him with the power to make something out of nothing. All of which was merely a perversion of the old teachings, which showed the creative hosts engaged in giving form to that which was formless, so creating worlds, and peopling them with such creatures as they were able to produce. Then came the spiritual lords, whose evolution had been accomplished in preceding universes, and these redeemers of the world took up the task of human evolution where nature left it, and so became the Gods who walked with men and taught them all the arts and sciences which they themselves had learned in former worlds.

So the creation of the world continues day by day; and so man rises in the scale of evolution through the long ages, falling and rising, seeking

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and finding, and again losing the path of spiritual progress, to find it later, thanks to the guiding of the 'elder brothers' of the race. And so the arts are brought to man and so they flourish for a time and then become materialized, losing their power to uplift. Then comes a ray of spiritual light, and art revives. A new golden age is born, to be succeeded by the inevitable turning of the wheel which brings the night as surely as the day and the cold winter-time as regularly as the spring and summer.

So art may well be called divine, and surely it is creative, for the spiritual impulse ever gives new form to everlasting truth, leading men up to higher concepts of that truth by the creation of new standards. Then the forces of chaos grasp at these forms and destroy their beauty, seeking to adapt them to low uses. Thus every ideal has its perversion in the world, and thus art seems to perish periodically. But the spiritual impulse does not die, and art is born again as soon as man is able to feel in his heart the spiritual urge that men call genius. He may respond or he may fail; but the origin of art is still the spiritual world, and the artist must rise from the mud of mere material existence if he is to be a fit interpreter of the divine impulse which seeks to lift humanity from degradation, and awaken in the soul the consciousness of its divinity.

RESURRECTION

MAGISTER ARTIUM



CLERGYMAN of liberal views is quoted as saying:

"The form which the doctrine of resurrection assumes in my mind is the survival of death by a personality which has shed its physical integument for ever. By survival I mean full survival of all that constitutes whatever is essential to a human personality; in short, all that is meant by the term 'personal identity.'"

Thus we see that the Modernists allow intelligence to compete with implicit acceptance of authorized dogma: a course which has often visited the too daring inquirer with proceedings for heresy, followed by consequences more or less dire.

But the declaration is broad and vague enough to permit indefinite discussion. It all turns on the definition of personality; and, this being undefined, the clergyman has not really defined his position at all, except in so far as to say that the physical integument is not included among the essentials of personality. He commits himself to the statement that a personality can continue to exist without the physical integument. Thus his surviving and resurrecting soul might be the 'shade' of classical belief, the *doppelgänger* or *gebannt* spirit, the wraith, the *bhûta*, or whatever

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other name we may choose to cull from the records of a universal belief in such entities. But such a survival, such a resurrection, such an immortality, will scarcely recommend itself. A human personality, with all its desires and habits, but minus its body, would seem to be a very unhappy entity, destined to haunt the abodes of the still living, as it is always said to do, in the hope of deriving a little support from those who still have their physical integuments intact.

The pastor must mean that other encumbrances besides the physical integument are stripped from the human personality in order to render it immortal and to entitle its liberation to be called a resurrection from the dead.

The fact is we can never solve a problem until its terms have been defined, and we are far indeed from having defined personality or personal identity. Take the case of my father. Knowing him so long and intimately, yet what in truth did I ever know of his personality; or what do I know now, turning over the leaves of a vivid memory? I know very well what he would be likely to do, if he had his physical integument intact; but I cannot by any means imagine him employed or happy without that encumbrance. Or, if by chance, I can persuade myself to imagine that he dwells, a bright soul, in a region whence his love can send a ray back to the life whence he has vanished, it is only because I forbear from filling in the details of the picture. His personal identity was either something I never knew, or something unfitted for immortality. The being I knew was fitted only for life on earth, in a physical body; that which was immortal, unearthly, I either did not know, or, knowing it, did not recognise it for what it was.

We can scarcely get along with the use of the single word 'personality'; we need more language. In the terms familiar to Theosophists, the word 'personality' is used to denote the very things which we have to shed in order to achieve immortality and resurrection. Personality is indeed an integument; for there are other integuments besides the physical one. This is recognised in the allegorical presentations of ancient teachings; for instance, in those teachings outlined in Virgil's sixth Aeneid; where the shades which have already by death shed their *earthly* impurities, have still to shed their *watery* impurities, before they can stand as spirits of pure *air* and *fire*, and be ready for reincarnation.

It is this point that we wish to impress; for it is one of those ancient and universal teachings of which Theosophy is the modern exponent. Theosophy does not tolerate the view that the destruction of the physical body causes the entire dissolution of the identity. The very nature of our own consciousness forbids such a supposition, which would make life a hopeless enigma and deprive man of all interest or concern in the affairs

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of the world. But, on the other hand, we cannot suppose that the earthly personality either remains what it was or is fitted to remain so; and, once we allow that it may be purified and refined, we must perforce admit that there may be sundry and various stages of purification and refinement. The matter is made much clearer by the use of the term Individuality, as distinct from personality. The Individuality is what survives, and the personality is what disappears.

Yet even this is not enough, and leaves room for obvious objection. For the teaching, left in that vague form, would seem to imply that the man has two souls, with no connexion between them; and is in fact, not one, but two.

But it will be found, in the chapters on Reincarnation, in *The Key to Theosophy*, that the Reincarnating Ego (the Individuality) does not separate itself entirely at death from the mortal man, but takes with it the 'aroma' of the past life — all that was best in the personality of the man that was. There is thus a link between Individuality and personality. What is meant by these terms is of course not easy to conceive, for naturally such mysteries must lie beyond ordinary ken; but we may by continual reflexion approach indefinitely nearer to comprehension. One useful analogy is that of a light, representing the real Self, and a picture thrown by the lamp on a screen, the picture representing the earthly personality. Or we may regard the true Self as a pure light, obscured by a great number of screens, which dim its luster and impart numerous hues, as a globe dims a lamp. Our personality is a compact of ideas and feelings and habits and memories; behind all of which there is an observing consciousness. We can purify our mind indefinitely by clearing out these mental images; and then we are removing much of the earthly dross and drawing nearer to that which is essential.

The Soul has often been compared to a man seeing his own reflected image; he falls in love with it, or he mistakes it for himself. An ancient Eastern philosophy represents the Soul as being hampered by the movements of the mind; and prescribes rules and discipline for overcoming these hindrances, so that the light of knowledge may be unobstructed. The whole question of immortality hinges on the question of what is the true Self.

We are driven to admit, on the one hand, that the mere personality of a man is relatively unimportant in the vast scheme of life; and, on the other hand, that there is in us something that is not unimportant. To achieve immortality, it is evidently necessary to forsake, to give up, much to which we are attached. There is no attainment without sacrifice, even in the most mundane affairs; and presumably the magnitude of the sacrifice is proportional to the magnitude of the attainment.

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Those that are dead have put off mortality for immortality; but we are still inwrapped in mortality, and we see them not. Why is death such a mystery? We cannot be in two states of consciousness at the same time; and we cannot bring the truth down into the confines of our ordinary thoughts. How can the mysteries of death and resurrection be communicated to those whose thoughts are bound by the restrictions of physical life? But such barriers are not altogether impassable. The human race has for ages concentrated its attention on material things; but there are many signs abroad that a change is taking place. The question of survival occupies much attention. As the leaven of Theosophy gradually permeates the mass of human thought, it will bring about greater capacity for conception, keener intuition, less materialistic views.

Meanwhile the increasing interest in the question of survival is fraught with considerable liability to error. I have in my imagination a very vivid image of my mother. This image could be seen by a clairvoyant; who would perhaps inform me that my mother's spirit was watching over me. But the spirit would not have the form that she had when she died; but the form which she had twenty years before, when I knew her; for that is the form in my mind. It might be possible at a séance to go a step further and to render that image visible to other persons, or to obtain written messages or verbal communications through a medium. But such phenomena would never convince me that the Individuality of my mother had any concern whatever with the matter. I well know that many extraordinary things can happen, which science knows nothing about; but I do not confound the new with the true, or the strange with the holy.

The war between those who mistake psychic survivals for evidence of immortality, and take spooks for departed spirits, and those who deny such phenomena altogether, is thus irrelevant to the great question at issue.

Reincarnation has always been the favorite belief of mankind, and is every day gaining ground with the present generations. It is the only hypothesis that fits logically into the scheme of inferences which we draw from facts and from our convictions. Poets and others have risen to heights of inspiration when they have felt that their soul contained an element which was eternal, which had lived before, which would live again on earth. In such moments they have risen above the limits of the ordinary personal consciousness. We are compact of mortal and immortal elements. Death does not compass us utterly; we die down, but not out. That which survives beyond the death of the body, *beyond the death of the non-physical integuments*, is the reincarnating Ego, destined, after its period of heavenly rest, to draw to itself a new personality and live

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again on earth. Let us not try to console ourselves by recalling the fading shade of the past life and revivifying it in séances; for such an image is indeed a sorry mockery of the pure heavenly Soul. Let us rather seek to rise to the plane where dwell the mighty dead, than to drag them from their peaceful abodes back to our earthbound limits.

THE LIGHT OF THEOSOPHY OVER EASTER ISLAND

GERTRUDE VAN PELT, M. D.

IN the December number of the *National Geographic Magazine* is a most interesting article entitled 'The Mystery of Easter Island,' by Mrs. Scoresby Routledge, who with her husband visited this island for the purpose of studying its archaeological treasures. The expedition presented difficulties which one might not at first imagine, and evidently called for much courage, perseverance, and energy to carry it through. To begin with, there seemed no way of making the journey, as the island is off every line of traffic and can be reached only by means of a vessel sent not oftener than once a year by the Chilean government, which uses the place as a sheep ranch. After an exhaustive investigation, the only feasible plan presented was to build a ship. Finally, launched, the voyage occupied thirteen months.

There is, in the article, a very careful description of what is to be found there of archaeological interest, besides an account of the general conditions. The statues are half-length figures of varying height, mostly from twenty to forty feet. When first seen a century and a half ago, they were standing around the coast with their backs to the sea, but now with one exception, have fallen in this location. There are hundreds all over the island, some buried up to the neck. Probably excavation would reveal many more. Often they are cut into the solid rock. The surface of the island is covered with extinct volcanoes. These mountains are composed of compressed volcanic ash, of which, with a few exceptions, all the images are made. Apparently the work of carving was done in the craters of the volcanoes, where they are found in all stages of their evolution. She says there is evidence that the work of building was suddenly stopped and that in the crater of Rano Rareku, for instance, they lie about by the score, "just as they were left when for some unknown reason, the workmen laid down their tools for the last time, and the busy scene was still." Often the statues form part of the rock. "A conspicuous image first strikes the beholder; then, as he gazes, he finds

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with surprise that the walls on either hand are themselves wrought into figures, and that resting in a niche above him is another giant. He looks down and realizes with a start that his foot is resting on a mighty face."

Where the workers could have come from is a query, for the island as it now is could never have maintained an adequate number. How statues of such size could have been transported from the crater-quarry to other parts of the island, is one of the many mysteries. One statue there, not yet separated from the rock, was 66 ft. in length. They assume that on account of the size, many people at once worked on these figures; and in this connexion the author says: "The most notable part of the work was the skill which kept the figure so perfect in design and balance that it was subsequently able to maintain its equilibrium in a standing position."

Also, scattered over the island, about 260 in number and chiefly found near the coast, are long walls built from huge stones, generally fifteen feet in height and running often to three hundred feet in length. Along the shore they are buttressed on the land side with a great slope of masonry. When first seen, the statues were standing on these walls. They have been assumed to be burial-places by the present-day observers.

There are fanciful stories among the natives as to the falling of the statues, and the cessation of the work, but nothing that throws any real light on the subject. Nor does Mrs. Routledge offer or report any theory which seems probable to her. She says: "Around and about all are boundless sea and sky, infinite space and a great silence. The dweller there is ever listening for he knows not what, feeling unconsciously that he is in the antechamber to something yet more vast which is just beyond his ken." "In many places it is possible, in the light of great monuments, to reconstruct the past. In Easter Island the past is the present; it is impossible to escape from it. The inhabitants of today are less real than the men who have gone; the shadows of the departed builders still possess the land." "Voluntarily or involuntarily, the sojourner must hold communion with those old workers; for the whole air vibrates with a vast purpose and energy which has been and is no more. What was it? Why was it?"

Fifty years ago some remarkable wooden tablets were discovered, bearing an unknown script. This, like all the rest, is undeciphered; a secret book, baffling, mysterious, hidden.

She asks whether the builders could have come from South America, 2000 miles to the eastward; whether they could have sailed against the prevailing winds from the distant western islands; and adds in passing that it has even been conjectured that Easter Island "is all that remains of a sunken continent."

This conjecture alone solves the mystery. H. P. Blavatsky, in her

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monumental work, *The Secret Doctrine*, has revealed it. But until her full and satisfying explanation is realized, a mystery it must yet remain to the world of science.

She states that Easter Island is one of the peaks of a mighty continent, Lemuria, which stretched across the Pacific and included Australia, archaic India, a large strip of California, and reached down to the Antarctic Circle; whereon were born, about eighteen million years ago, the Third Race of our present humanity, the first human beings which in any way resembled our physical man of today. Easter Island belonged to the earliest civilization of the Third Race, one of the first cities ever built being about thirty miles to the west of it. But the statues were carved at a much later date, after the continent of Atlantis, the home of the Fourth Race, had risen above the waters and nourished powerful civilizations, and before Lemuria had been fully submerged except in certain parts. They were made by men as tall as the figures themselves, who had therefore no difficulty in transporting them, and no need for scaffolding nor for assistance in working on a single statue. They are representations of the Fourth-Race giants, belonging to the Atlantean continent, their faces being of a distinctly sensual type such as the Atlanteans are said to have had in the Esoteric Hindû books. Mme. Blavatsky compares their faces to those of much larger statues, one being 200 ft. high, in Central Asia—those near Bamian, which are portrait-statues of Buddhas who had been evolved on earlier worlds and were therefore in advance of the men of this. In another place, when speaking of Easter Island, she calls attention to five Bamian statues of varying height in regard to which there has been much conjecture. Archaeologists have called them Buddhas, but in this she says they are incorrect. The largest figure is 173 ft. high; the second, cut out in the rock as is the first, is 120 ft. high; the third, 60 ft. (it immortalizes the first race born after separation of the sexes, the last descendants of which are represented in the statues on Easter Island), and the other two, smaller, the last being only a little taller than the average tall men of our present Aryan Race. Some Buddhist ascetics found these statues and covered three of them with plaster, which they modeled to represent Lord Tathâgata; the largest is draped in a 'toga,' which has given rise to the belief of the archaeologists. But these coverings have been shown to belong to a much later period. The statues themselves are the handiwork of the Initiates of the Fourth Race, who, after the submersion of Atlantis, sought refuge on the summits of the Central Asian mountain-chains. They represent the five races which have appeared on our globe, our Aryan Race being the Fifth. The First was ethereal and of enormous stature. Gradually there was contraction and solidification; the first physical race, as said above, appearing in the latter part of the Third.

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"Thus, the five statues are an imperishable record of the Esoteric Teachings as to the gradual evolution of the Races."

The Great Races overlap, of course, by enormous periods, parts of Lemuria being in existence after the rising of Atlantis from the waters, and in fact, Atlanteans appropriated the remnants of Lemuria for a long time. The remnant of the latter was submerged about four million years ago, after having been destroyed by volcanic fires. The teaching is that great continents are destroyed alternately by fire and water. The latter was the fate of Atlantis, and the former will bring the next great destruction thousands of years hence. Easter Island was suddenly uplifted "after it had been submerged with the rest, untouched, with its volcanoes and statues, during the Champlain epoch of north polar submersion, as a standing witness to the existence of Lemuria."

Mme. Blavatsky does not say that the walls described by Mrs. Routledge were burying-places, but she does say that "the oldest remains of Cyclopean buildings were all the handiwork of the last sub-races of the Lemurians"; and that the stone relics found on the small piece of land called Easter Island, are very much like the walls of the Temple of Pachacamac or the Ruins of Tía-Huanaco in Peru.

There is a suggestive and illuminating fact regarding the statues, not mentioned in the short article from which we are quoting, though doubtless it is in a more detailed account of the findings of the Routledge Expedition, given in a book by the same author under the same title: namely, that "on the backs of these images is to be found the *ansated cross*, and the same modified to the outlines of the human form."

This is proof that they are the work of Initiates. It is the seal which marks their presence as unmistakably as do the foot-prints of a lion mark the passing of the king of the forest. It is a symbol, based upon the numbers 3 and 4, known to every initiate and found wherever the foot of ancient man had journeyed. It is the cube unfolded, or the Egyptian Tau. The author of *The Source of Measures* reports that it is found on the Easter Island statues; on the crest-walls of the mountains of South America, where they "exhibit the outlines of a man stretched on a cross, by a series of drawings, by which from the form of a *man* that of a *cross* springs, but so done that the cross may be taken as the man or the man as the cross." Mme. Blavatsky says as to this and other symbols: "Identical glyphs, numbers, and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldaea, and Central Asia — Crucified Men, and symbols of the evolution of races from Gods."

A French writer says that the three summits of this old continent, the Sandwich Islands, New Zealand, and Easter Island, are distant from each other from fifteen to eighteen hundred leagues and the groups of

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intermediate islands are themselves seven or eight hundred to a thousand leagues from any of these extreme points. All navigators agree that the inhabitants of these islands with their insufficient means of transport and ignorance of the compass, could never have communicated with each other. Moreover, the aborigines of the Sandwich Islands, of Viti, New Zealand, and of the others, *had scarcely known or heard of each other* before the arrival of the Europeans. *And yet each of these people maintained that their island had at one time formed part of an immense stretch of land which extended toward the west on the side of Asia.*

Mme. Blavatsky adds that geographically this description clashes slightly with the facts in the Secret Records, but it shows the existence of the traditions.

Of course, Mme. Blavatsky has amply supported her statements by corroborative evidence, and established her details through the perfect whole into which they fit. But how did she know all these things? She had access to records of which the world has no knowledge at present.

THE GREAT HUNGER

E. M. S. FITE

"As the hart panteth after the water brooks,
So panteth my soul after thee, O God."



RECENTLY I read a book called *The Great Hunger*, by a Danish writer, in which is depicted the life of an individual who, from early childhood to past middle life, when the record ceases, is conscious of 'the Great Hunger' within himself; who is conscious of aspirations to contact that which is inarticulate — ever conscious that just beyond the ugliness of conditions there was a spirit hidden, of which everything visible through the senses was but a partial manifestation: a great soul striving for attainment to *That* without which all life is barren. It is a book which I think could have been conceived only by one who had learned the meaning of sorrow and its beauty, through suffering, and who had experienced 'the Great Hunger' for the Divine in his own life. To such a one suffering loses its mystery and becomes a revelation.

We have but to look into the faces of people all about us, whether in city or districts remote from the congregations of men, to realize that 'the Great Hunger' is not confined to individual instances; it is universal. It makes its want known through as many different modes of expression

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as there are individuals; no two may manifest it in an identical way, but it manifests soon or late in every one whether consciously or unconsciously, and is born of the eternal urge within that each soul has towards its Divine Source. This 'Great Hunger' or search for the Divine may be likened to water in its effort to regain its own level, the Spirit seeking to rise to the Divinity whence it came.

We make the finding of the Divine infinitely difficult for ourselves because we start the search from without. We look upon ourselves individually as separate, apart from life as a whole. We stand aside and view life about us as having no direct relation to us other than what we choose to permit. This sense of separateness is largely due to the old theological conceptions of a personal God and special creation: a new soul being specially created for each new body, which lives its own separate, selfish existence through one incarnation and at death goes to a specially created heaven or hell according as its acts have met with the favor or disfavor of a god made in its own image. This god may be a larger concept than earth-man, be it granted, but by attributing personality to Divinity do we nevertheless create it in our own image, with limitations of the personality; for personality is an attribute of the lower man, which through development of his higher powers one day he will transcend. He who would know the Divine must first attain in himself that much of divinity, a pure spirit; this is absolutely essential, for without a measure of Spirit can there be no understanding of Divinity.

It may be well here to state the Theosophical concept of God or Deity. In *The Key to Theosophy*, the book in which H. P. Blavatsky gave to the western world the fundamentals of the Wisdom-Religion, we find that

"Deity is the eternal incessantly *evolving*, not *creating*, builder of the universe; that *universe* itself *unfolding* out of its own essence, not being *made*."

Many men seek to appease 'the Great Hunger' through religions, but religions are only so many methods employed in the search; methods so incomplete and confusing that the vast majority of such seekers lose their way and know not whither to turn for an exit to freedom. Others seek God through channels of greater materiality only to find that all external methods produce the same results of doubt and disbelief, or else leave the soul with 'the Great Hunger' as an inseparable companion. Broader methods must be employed in the search than are afforded by either religion or science alone; the one concerns itself only with man's spiritual nature, the other with the animal nature. Through no methods which are limited may we hope to gain aught but incomplete results.

Now the vast majority of human beings are not sensible of the fact that they are seeking something that may be soul-satisfying; many of

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them are not even conscious of their need, and feel no lack in the general scheme of life as they live it; but it is with them none the less, as is evidenced by their lack of repose, their constant seeking some form of excitement which they construe as the pleasures of life; the will-o'-the-wisp existence which ends more often than not in tragedy. To these souls will come in time a realization of the utter barrenness of their existence, and then they too will consciously experience 'the Great Hunger,' and begin the search consciously. It lies within the process of evolution.

It is the law that each individual shall develop through individual effort. Up to the point of awakening to a suspicion of his own divinity, and the possibility of Deity being more than a super-man, it is true, as has been said, that "Most people are other people, their thoughts are some one else's opinions, their lives a mimicry."

How wise is the evolutionary law! Until one has been brought by normal and gradual growth to the point where the inner meaning of life may be revealed, a forcing-process would but produce an unequal balance. In our Theosophical writings we find evolution defined as "not the expansion of the man by means of an external force acting upon inert tissue, but an impulse from within outward and upward, enhanced by such favoring environment as his conditions may permit him to assimilate." Emerson wrote:

"No man can learn what he has not preparation for learning however near to his eye is the object. A chemist may tell his most precious secret to a carpenter, and he shall never be the wiser, the secret he would not utter to a chemist for an estate. God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream."

Now in what way is 'the Great Hunger' to be appeased? In other words, how is each of us to go about the finding of the Divine? No one can find it for us, it must be and has ever been an individual search.

With the Theosophical teachings to be drawn upon no one can justly complain that he or she is left alone to grope blindly in the search. Theosophy is a spiritual treasure-house which to the conscientious seeker will reveal untold riches. Theosophy, or Divine Wisdom, is religion, science, and a philosophy of life in one; it is all-inclusive in its teaching, and depicts "science as sacred and religion as scientific."

It teaches that man's essential divinity is the factor which places him supreme in the kingdoms of the universe, and that he has lost the consciousness of his divinity, very largely, through ages of materialism. The twin doctrines of Reincarnation and Karma are of its teachings, but primarily there is the teaching of the duality of man's nature which one must study, and is forced to accept if one is to understand in any degree

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the constitution of man, for with that as a basis of operation with which the karmic law and the law of rebirth work, life, which has heretofore appeared somewhat in the nature of a Chinese puzzle, with apparently no method of solution, begins to straighten out and to take reasonable shape. It appears to have a *raison d'être*, and as the pattern unfolds it spreads out before our wondering gaze in a wealth of line and color, a harmonious unity of purpose in its make-up, which no human mind or superhuman mind could have conceived; and one is led by easy stages, by steps both reasonable to the brain-mind and satisfying to the intuitional nature, to an understanding of the truths which lead to *Reality* — the Divine.

Very readily we come to understand that our physical bodies and all else in the material world are phenomena, the result of causes which are not tangible to our finite senses and through which runs a something vital to all forms of life, a unifying force. This unity of life becomes impressed upon us more and more convincingly the deeper we go into the subject. At last we realize that man is not a being separate from life as a whole, but that by virtue of his essential divinity he takes his place at the top, and by reason of this position at the head of the kingdoms his responsibility is equally supreme.

It appears to me evident, if I am to find the Divine, that I must turn within and study my own nature, for I may make a life-long study of externals only to be thrown back upon the self, and what do I find? Just this — that no matter what may have been apparently solved, what mysteries revealed through study and research of things exterior to myself, I am brought back to face the fact that there has been no complete solution and that there is no greater mystery in the universe than myself. The ancients knew this; knew that the key to the universe was to be found in man; hence the injunction "Man, know Thyself!" So if I am to understand the great teeming life about me, I must first have some understanding of my own nature.

Without going into a more detailed division of man's nature than the threefold, which is even the accepted modern conception, we have Body, Mind, and Soul; but while accepting this division, the average individual is very hazy as to the actual attributes of each. Science has for ages been making elaborate study of the body, its structure and functions, but because it considers the body as separate and apart from the other principles, and takes nothing else under consideration, its findings have been necessarily limited; and so with the mind: research in this field has been a separate matter in modern times until recently, when it has begun to dawn upon us that there is something back of mind which needs considering if we are to get at any understanding of mind itself. It has been

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stated that "All thinkers who have tried to analyse the mind have been forced to admit that it proceeds from something higher than itself, and that thoughts are but the conditioned manifestation of this inscrutable something behind. All that we can know of ourself are the manifestations, the mental phenomena, the emotional phenomena, and the physical phenomena: the real Self, the real I, lies beyond them all."

As to the soul, this has been left alone to the tender mercies of religion for investigation, with the resultant weird theories which we are asked to accept on blind faith; theories which are lacking in foundation or which are derived from a part-truth of the Wisdom-Religion, and so distorted as to be unrecognisable and wholly inadequate. Theosophy teaches that body, mind, and soul are all equally subject to evolutionary law. The physical body as we now see it is the result of long ages of evolution in the animal kingdom: until endowed with the higher principle *mind*, the animal cannot "develop the self-consciousness and power of choice that are characteristic of Man. There comes a point*in the evolution of the animal kingdom when progress can go no further *in that cycle* without the entry of something else." It is at the point here referred to that we meet the demarcation line between the Thinker, Man, and the lower animals; and mind is but the 'by-product' of the Higher Mind or the reincarnating Ego, known as the Soul. To me it seems that the absurdity of considering the three separately is apparent; while each has its own attributes and separate functions to perform, yet the all-pervading Spirit, which is the manifestation of the One — the Divine — inheres throughout and is That which is prior to all manifested life which runs through and connects all life as does the thread in a string of pearls.

The Theosophical teachings go very fully into the evolution of these three divisions, which make for the perfected man. We learn also that as man's principles may not be considered separately, if a complete understanding of the whole man is to be had, neither may individual man be considered separate from others if we are to gain knowledge toward the ultimate good of mankind as a whole and his relation to the universe.

Brotherhood is a fact in nature, as declared by Theosophy, and only by working on that hypothesis do we attain anything of spiritual progress; when we live in the concept of the individual life as being primary in importance, only a slight observation of the results is needed to prove to us the error of this concept; it makes for selfishness, ambition, callousness to the needs and suffering of others, and an obscuration of the spiritual vision which is the birthright of every soul. As perfectibility may be reached only through complete harmony existing throughout the various divisions of man's nature with the divine aspirations ever kept as the supreme attainment, so only may man as a whole be raised to a knowledge

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of his divinity, and a higher state of conscious expression, by the recognition of this universal brotherhood, each individual unit working unselfishly for the good of the whole.

Theosophy recognises service as the keynote to the attainment of our highest ideals. Through unselfish service marvels within us are performed. We attain to a higher consciousness, and by the identification of the self with the highest consciousness accessible on this plane, we are enabled to graft upon our life the highest ideals which may be reflected by our thoughts and words through our every act; so may we become a radiating center of Light.

After all is said and done, the simplest or most erudite writings can only point the way for the seeker, and all point *one* way. Man must turn about and search within if he would find the Divine; he must purify his life by the conscious exercise of his will if he would find it. Will and Purity are the Open Sesames to God. By the determination to overcome selfishness — which is the inherent root of all evil — and the exercise of the will to that end, there is a twofold gain, for the will is strengthened and a step towards purification is made; will, like knowledge, increases in proportion to its use. Somewhere it is written that "Feeble souls content themselves with wishes; great ones have wills." The majority of us need a long hard schooling ere we learn to discriminate between the Real and the unreal; between the attributes of the Higher and the lower nature; between that which is permanent and that which is impermanent. Even when we have learned a measure of discrimination, and know the impermanency of things pertaining to this plane, and to the personality, we still cling to many things from force of long established habit if from no other cause.

Very few of us are single-hearted: we are unwilling to renounce, to throw aside entirely personal habits and desires which are encumbrances to spiritual ascent. We are continually compromising with our earthly attractions and our spiritual aspirations, hoping to slide into heaven, bearing with us, in part at least, some of our most cherished habits and desires belonging wholly to the personality. But we are forced by the Law to rise superior to the desires and habits of personality if we are to realize our spiritual aspirations; the two will no more mix than will oil and water.

Note that I have used the expression *rise superior to*; for repressing desires will not answer. Nothing which is done by forcible repression through the power of will, as a penance toward spiritual attainment, can be of any lasting value to the individual. The object of repression but accumulates unto itself strength by the process, and will sooner or later find expression on either the mental or physical planes, in this incarnation

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or in another. Only he can free himself from an undesirable attachment who is willing to recognise its undesirability from a spiritual standpoint while admitting its power on a lower plane, and by effort of the will overcome, or rise superior to, the desire by calmly and deliberately directing the mind into a channel of spiritual thought; bringing it back to that channel as often as the thoughts may tend to revert to and dwell upon the undesirable object. So in time will the old desire be dismissed from the heart, the will by such exercise be strengthened, and the whole Being lifted to a higher plane of consciousness.

One of the Theosophical devotional books tells us that "each sincere attempt wins its reward in time." This is true, but the effort must be persistent and very genuine in order to overcome the desires of self, the little personal self, of which they are an integral part. When the little self is all-important with us, we are, as it were, hedged in: we are caged, our thoughts and acts are limited by the personality; but when we rise superior to that little self, though it be but once, we go through a transformation; we are initiated into higher realms; the air we breathe seems lighter, more buoyant, more redolent with the sweetness of life. The sunshine seems brighter and all life filled with a divine benediction. Our highest aspirations appeal to us as not only possibilities, but as possibilities here and now, not as something to be realized in the actual present, in a far-distant future.

A worldwide impetus has been given to the appeasing of 'the Great Hunger' by the present Leader of the Theosophical Movement, Katherine Tingley, who in her crusades around the world has opened the pathway for many pilgrims in their search. With all true Theosophists lies a paramount responsibility at this crucial period, for *they* are awake to the universal demand of the soul, and in their understanding of the Law they hold the key to the situation. It is to Theosophy that the world must turn in this hour of need. Time and space preclude touching upon many things in the teachings which are most helpful to the earnest seeker; Karma, Reincarnation, the meaning of death — which is but the dropping of a physical garment — each falling into its rightful place in the beautiful pattern which makes up the great universal scheme of life, back of and throughout which is the Divine. The great difficulty lies in trying to express in concrete and finite terms that which is Infinite. Divinity is everywhere, expressed in everything about us and within us. That which we see is the Divine manifest; how better may we know it than to have an inner realization of our own divinity? Is it not worth while so to live that this state of realization may be ours as a normal everyday condition? Is it not worth the necessary effort to be able to live daily in the consciousness that we have found the Divine, appeased 'the Great

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Hunger', to learn that it is within us, inseparable from us? If we concede this, then let us awaken to the duty before us, let us act, act in behalf of others; let us through the overcoming of our own lower nature purify our lives, and through unselfish service for others in which we put forth our heart's best love, our most sincere and earnest endeavor for good, attain to Divine Wisdom through which the Divine will be revealed to us.

It is written in the Upanishads that neither "by the sensuous organs, by austerity, nor by sacrifices can we see God. Only the pure, by the light of wisdom, and by deep meditation can see the pure God"; and the Master Jesus said: "Only the pure in heart shall see God."

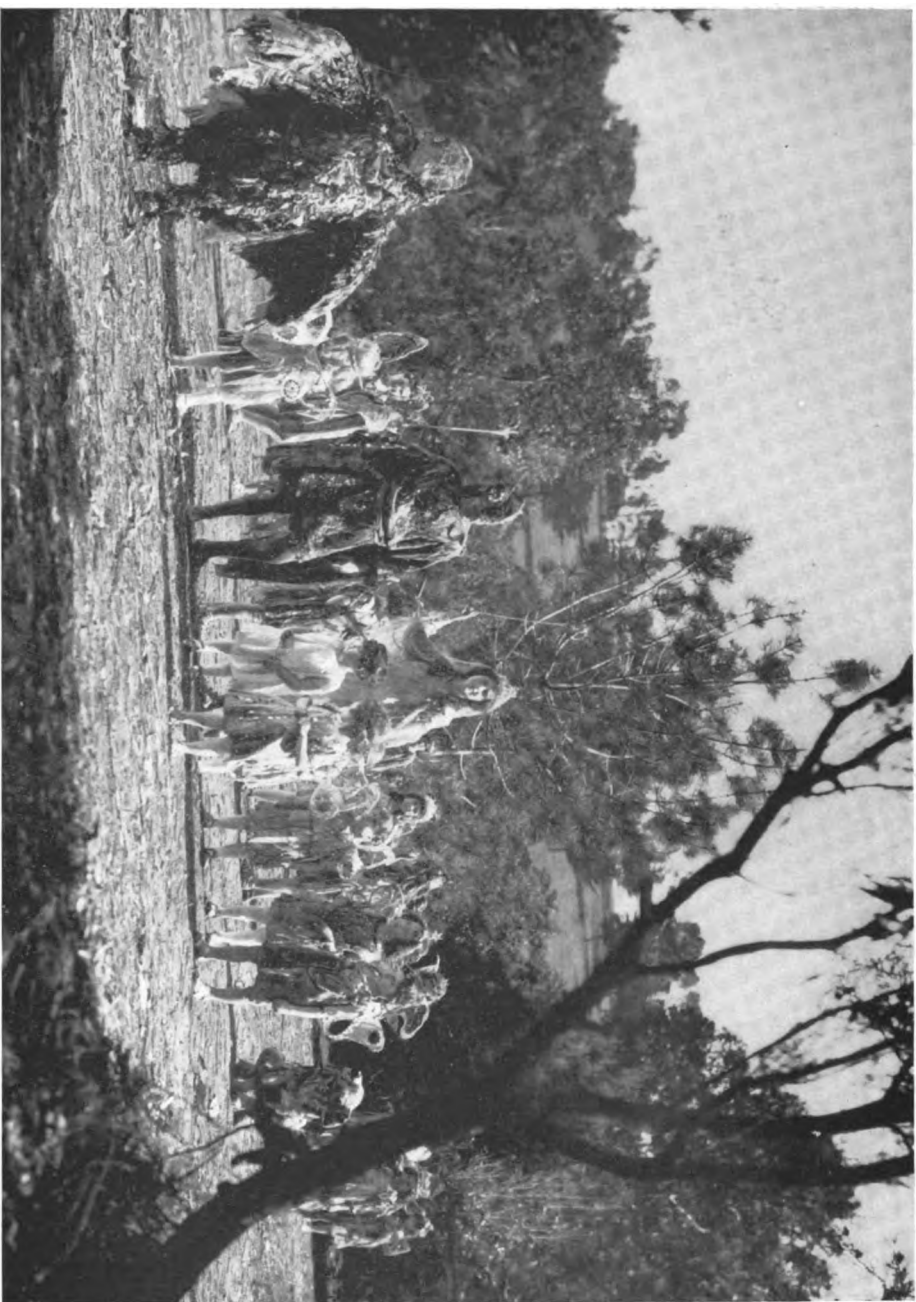
OLYMPIC MOUNTAINS

M. G. G.

WHILE bygone eons, careworn, winged o'er Time,
And Titan gods all wrought amidst the roar
Of war on Chaos, in her darkest prime,
These lonely peaks were piled; their spoils of war
Far-thrown, wild-hurled, bewildered. No man knows
What timeless mystery broods round each height,
Companioned now with the eternal snows,
Beneath the turning jeweled dome of night.

There, hand-in-hand, above the forest green,
Whose confines sprawl along the somber shores
Of deep, dark seas, the mountains loom serene:
Grim guides for mariners who steer their prores
By stars, across the vast and purpling main.
Storm-girt, aloof in sullen sovereignty,
Spurning the works of man in sheer disdain,
They share their secrets only with the sea.

*International Theosophical Headquarters,
Point Loma, California*



Lomaland Photo & Engraving Dept.

SCENE FROM SHAKESPEARE'S *A MIDSUMMER NIGHT'S DREAM* AS PRESENTED AT THE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Oberon, Titania, and their Fairy Court.

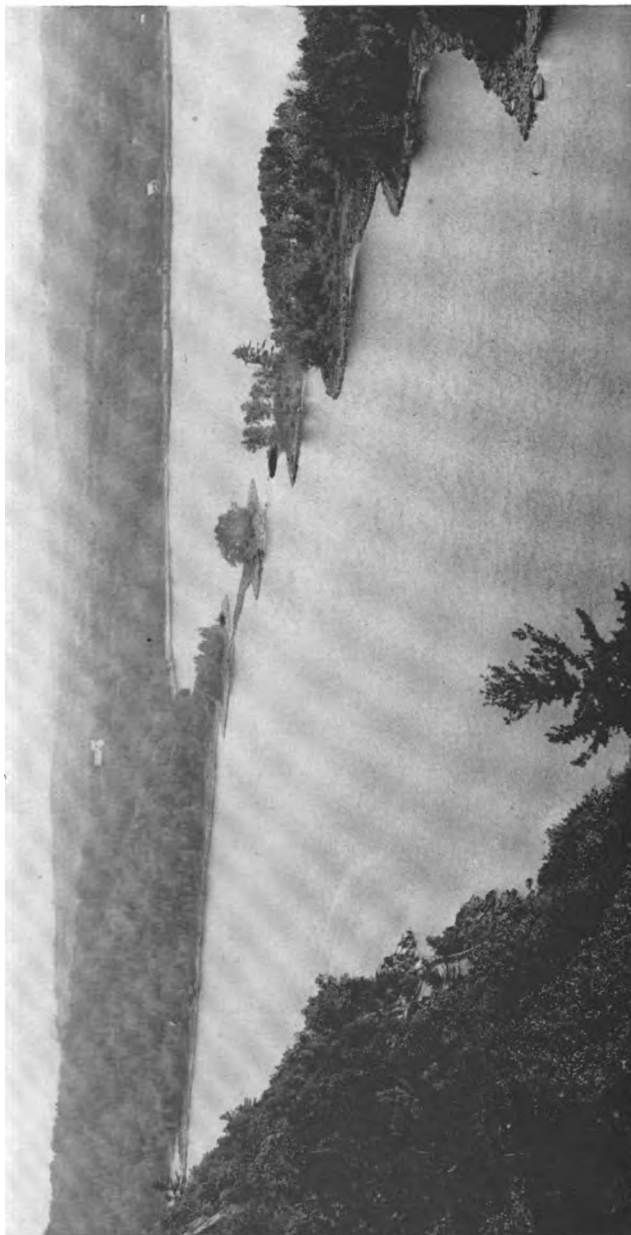


Lomaland Photo & Engraving Dept.

A SWEDISH DANCE BY RÅJA-YOGA CHILDREN
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lowland Photo & Engraving Dept.
BALD MOUNTAIN AND LAKE MEGUNTICOOK, IN THE CAMDEN RANGE, MAINE, U. S. A.
(Photo. by Potter Studio, Camden, Maine)




Lomaland Photo & Engraving Dept.

'THE FANGS,' IN LAKE MEGUNTICOOK, MAINE

(Photo. by Potter Studio, Camden, Maine)

THE KNOWLEDGE OF LIFE IS THEOSOPHY

GRACE KNOCHE

 HE subject — given by Madame Katherine Tingley — seems to bring one in some imperceptible way into relation with the spiritual past. We find ourselves in the atmosphere of the old temples — schools of the people they were in ancient days — seeking for a deeper than the ordinary knowledge, and truly aspiring to live it; for a ‘knowledge of life’ that could in any sense be called ‘Theosophy’ is necessarily a profound knowledge. We are thus obliged to use the word in its ancient meaning: the *Gnosis*, which H. P. Blavatsky called “an echo of our archaic doctrine” and Pythagoras “the knowledge of things as they are.” It was called ‘hidden’ or ‘secret’ knowledge, not because it was arbitrarily kept away from any one, but simply because it could not be grasped by minds not ready to receive it; and in every period that we know much about historically, this included the great majority. It was ‘hidden’ in the sense that light and color are hidden from a person who cannot or will not open his eyes, or higher mathematics from a child just learning his tables. It is ‘revealed’ knowledge, always, to those whose sight is unveiled.

Now it was this so-called ‘hidden’ or ‘secret’ knowledge which H. P. Blavatsky gave out in her writings and which it was the purpose of her life to give to every one who could receive it. It was a knowledge not only of philosophy or wisdom *about* life, but a knowledge of life itself. It was the possession of the Teachers of old, and the great ideal, the consummation, of spiritual endeavor in every age among those who aspired to something higher than the coarse dead-level of material satisfactions and aims. It was the treasure of treasures, the ‘pearl of great price,’ a possession so precious that the personal life had no weight in the balance when this lay in the other scale. For it let in the light, and the cry of the awakened soul in every age has been, ever and ever, “More light!”

This gives us the key to H. P. Blavatsky’s work, for it brings us face to face with one of the most inspiring facts in connexion with it and disposes at once of two-thirds of the aspersions that have been cast upon it. And that is the fact that there exists, and always has existed, a great body or compilation or repository of spiritual truth — a *Wisdom-Religion* — which has never been permitted to perish, which has always had its Guardians, its Custodians and its Teachers, which has been kept intact through all the vicissitudes of human wickedness and of time, and which has been passed down from age to age and given out freely to all who would

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fit themselves, by right thought and pure living, to receive the light.

Never, except in very small part, was it committed to writing in any age, but was passed from teacher to disciple, "at low breath," that is, by word of mouth. The latest of these Teachers was H. P. Blavatsky, and the very nature of the wisdom which she brought disposes of the wild statement made by the ignorant that she 'invented' Theosophy. For not only did she state plainly that she never invented nor did she originate anything whatever of the truths she gave out as Theosophy, and the aim of which was to impart a true 'knowledge of life,' but all history is a witness that the same doctrine had been given out before — though not in many thousands of years so fully, it is true — and had been defended before by this Teacher and by that, often at the cost of life itself.

"My doctrine is not mine, but Theirs who sent me," she said, and every Teacher of Truth has said the same. It is one of the great texts of the Christian religion, interpreted in different ages, however, in very different ways. We find one of the Christian Fathers, Clemens Alexandrinus, defining the "Gnostic," or one who possessed this ancestral Theosophy or *Gnosis*, as "the enlightened or perfect Christian."

It was the wisdom taught by that great contemporary of Jesus, Apollonius of Tyana who, like Jesus, founded a great spiritual school and taught the same ancient truths. It was the wisdom for which the old Gnostics suffered persecution that finally terminated only by the death of the last of them and the extinction, outwardly, of the teaching for which they fought: Basilides, whom H. P. Blavatsky speaks of as the "central sun" of them all, Valentinus, Marcion, Montanus, Nicolas and Menander of Antioch, Maximilla and Prisca among women, and others. It was the wisdom of the great Theosophic school in Alexandria, passed on by Ammonius to his pupil Plotinos, by Plotinos to *his* pupil Porphyry, by him to *his* pupil Iamblichus, and so on in a great spiritual chain, to die at last with the death of its last representative, the murdered Hypatia. H. P. Blavatsky has much to say about the *Gnosis* and its adherents in *Isis Unveiled*.

This was the wisdom for which courageous souls were hunted down for centuries, and even in our own day, as the martyrdom of H. P. Blavatsky and William Quan Judge, the first two Leaders of the Theosophical Movement, goes to attest. And it was all this because it answered the one great central question of every aspiring heart, the question asked by every one who believes that man is more than he seems to be and who demands "a knowledge of things *as they are*," namely: "What is the meaning of life?" For a knowledge of life has been in every age the jewel sought by those who could not content themselves with the notion that life was but an arena of injustice or the playground of 'fate' and 'chance.'

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What is this knowledge, then, that it should be so precious and yet so little understood — knowledge whose value can be measured in no material way?

To answer this we must answer first another question: "What is *life*?" and from the casual point of view the answer is not easily to be had. For life in this view is not the same thing to any two people, the world over. Life is one thing to the mystic and another to the materialist; one thing to the alert, industrious, contented, optimistic worker and quite another to the agitator and the malcontent; one thing to the child in the sunrise of his life and something very different to the aged pilgrim waiting in life's sunset-glow for the great change. So that from this outer aspect one might seek for an answer forever and arrive no nearer a definition in a hundred years than when one began the search.

But Theosophy shows that there is another aspect, for it is one of the conditions of life that everything is dual in its nature. As one of the ancient writings puts it: "these two, light and darkness, are the world's eternal ways." And while it is true that life in its outer, casual seeming is a perfect riddle, with no sign of rime or reason and with no apparent solution of its innumerable problems, in the deeper aspect this is not the case.

There is a deeper life which is not different with every person. It is that life which we share in common and which is the same in essence to us all — or becomes so with experience and in time. For it is the life in which experiences give up their meaning, in which we reach down to the essence of things, and which in its very nature proves that Brotherhood is a fact, not a theory, and that we are all children of one Father, whether we know it or not. Every one meets with grief, disappointment, discouragement; the great halls of sorrow open for every one to pass in at some time or another and no one is shut out. Every one meets with disillusion, and with the temptations to become hard, cynical, materialistic, or embittered, which follow in its wake. Every one has to mingle with his brothers in the great 'give and take' of life, and every one needs the same 'gifts of the spirit' to make that mingling beautiful, profitable, or even endurable; and every one, everywhere, meets sometime with the great mystery of death.

So that in this inner, deeper, common life which we all share together, we do meet on common ground, and thus when we speak of a 'knowledge of life' we speak of something that is entirely existent and real. Best of all, it is the possession of every one in the world who really wants it. If this were not the case, then truly life would be an uninviting prospect, a veritable forum of injustice, and we ourselves no better than undefended victims in a tribunal mortgaged to wrong, no better than marionettes pulled hither and thither by the many strings of passion and desire.

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But this is not the case. To show that it is not was the purpose of H. P. Blavatsky in bringing back to a world that had lost it the ancient Wisdom-Religion, Theosophy. And to bring this true and wonderful 'knowledge of life' to every one in the world is the object of Katherine Tingley her Successor, and of those who, under her leadership, are trying to make the world a better place to live in. For the knowledge of life in its deeper essential aspect, obviously *is Theosophy itself*. Mystically it is the Path and also the traveler upon it; it is both the Way and the way-goer; and seeing this we can see why the Teachers of Theosophy have always insisted upon Brotherhood first and foremost, and have always protested so vigorously against the travesties labeled 'Theosophy' that have been foisted upon a long-suffering public for so many years.

Theosophy is *not* phenomena-hunting, nor a running after the so-called 'spirits' of the dead; it is not mediumship nor clairvoyance nor astralism nor 'sitting for development' nor so-called 'Yoga practices.' It is not mere intellectualism nor the study of books alone, nor a special and exclusive secret-box for the opening of the few; nor is it anything at all that panders to selfishness or curiosity or greed or love of power or ambition or the lower side of man's nature on any line. Theosophy is an "ocean of knowledge" whose living waters are free to *every one* thirsting for spiritual things, waters from which *every one* may drink and from which none who wishes to drink can be shut away. It is a great tree — indeed wisdom is symbolized as a tree in many of the old scriptures,— whose leaves are for the uses not of a select few, but for "the healing of the nations," the uses of "God's great family" which is greater than all the nations: Humanity. "A tree is known by its fruits" and the fruits of Theosophy are healing fruits, for they save and nourish and cure.

To show this very clearly one need only examine some of the great principles of Theosophy: Karma, for example. The word *Karma* is an ancient word, added by H. P. Blavatsky to our language because it expresses in a single concise term what otherwise would require a sentence to explain it. Karma, very simply, is the law of cause and effect, the law that "as ye sow so shall ye reap."

This challenges at once the cheap contention that life is a mere game of chance, a place in which the best religion is to look out for oneself and cultivate what H. P. Blavatsky has so well described as "a ferocious indifference to the fate of one's neighbor." No; under Karma life is a great Hall of Law, but law which is spiritual in its trend and scope and of which the common law and the principles of equity, which are usually all that the ordinary person thinks of when the word 'law' is used, are but a dim and wavering reflexion. Under this law of Karma, as Theosophy interprets it, a knowledge of life is possible; indeed to the student the

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very circumstances of life seem to conspire to show us that "all things are under the guidance of law," as Mr. Judge has said. They show us that we are reaping today the harvest of seeds sown in the past, and the justice of this appeals to one who is naturally honest. Moreover, we see that under Karma — so wonderfully interpreted by H. P. Blavatsky in her books, *The Key to Theosophy* and *The Secret Doctrine* — we are absolutely masters of our destiny. While it is true that we may be fettered now because we forged chains for ourselves in the past, and may admit it gracefully — just as a man to whom a note is presented for payment knows that if he gave that note the manly thing to do is to brace up and pay it and make no complaint — it is equally true that we may stop forging chains if we want to, that we may stop mortgaging the future, and stop it now, if we want to, and that if we do this the future will find us not only free and unfettered, but with great resources at our command.

Not so easily done, you will say, considering the wild confusion of ordinary life and the difficulty of telling, many times, just what is the right thing to do! No, not easily done if we lack faith in ourselves and a knowledge of the Plan; but very easily done if we possess that knowledge and then will use our will. And it is this knowledge that Theosophy gives in its great principles, of which Karma is one. It is in one sense the most basic principle of all, for it grounds man in a conviction of the justice of things and that always means contentment, self-reliance, and growth.

When we throw aside the foolish notion that we can escape the consequences of our deeds, and equally throw out of our natures a sneaking desire for something that does not belong to us, a willingness to benefit by that which we have not earned, then something happens to us; for in so doing we throw ourselves back upon the infinite resources of the soul: we are truly reborn. This is well illustrated by a passage in the book of *Ezekiel* in which the prophet is bidden cease his supine complaining and find his backbone: "Son of Man, stand upon thy feet, and I will speak to thee." Not until we can stand upon our feet will the divine message ever come that shall give us the deeper knowledge of life that alone can bring us peace. The scripture goes on to say: "And the spirit entered into me when he spake unto me, and set me upon my feet," and truly that happens to us. An unseen hand reaches out to us and we reach up to it; and we clasp it and rise and stand upon our feet in the dignity of the godhood that belongs to us by right.

When that happens it is easy to understand the great fundamental teaching of Theosophy as to the Immortality of the Soul and the Divinity of Man. We have found the Divinity within ourselves and, because we have found it, we are able to perceive it in others. Out of this compassion is born, charity for the failings and faults of others, sympathy with them.

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in their struggles, mercy for them in their mistakes, a great unfolding conviction of the brotherhood of all mankind and of all the creatures of the earth. We begin to value spiritual treasure as of more account than material things or than even the best in the intellectual life. We begin to long to help others, and soon or later, in proportion to the purity of our longing, we gain the power to do so — a power that is so simple, truly, in its really effective use, that the majority of us pass it by, thinking it surely must be something else. It takes a great soul to use simple means and work the marvelous with them.

Self-reliance is the key to growth, and with every real advance in it life is gathered, more and more, within the mighty jurisdiction of the soul, a jurisdiction in which there can be no ebb and flow for it was vested in the soul on the day when man became Man. It is subject to no external changes or decrees and nothing less great than the soul itself can ever limit or abolish it.

What a blazing light is turned upon life's confused and winding ways, too, by the teaching of Reincarnation! How apparent injustices disappear, giving room only for courage and the confidence of knowledge itself. Before we know it we have taken our place among the great and wise of all time,— for Reincarnation, or the doctrine of many earth-lives for the sake of the soul's experience — has been taught and defended by the sages and seers of the world from immemorial days. From Buddha to Jesus the Christ, from Confucius and Lao-Tsze of China to Plato and his followers in Athens, the Neo-Platonists of Alexandria, the Cambridge Platonists of seventeenth-century England, and the Transcendentalists of Brook Farm whose dream will never die while the writings of Emerson are read. From the eager circle of learners in the ancient Schools of the Prophets to the persecuted Gnostics of the Dark Ages and to students of Theosophy wherever found, we find the teaching of Reincarnation defended by the noblest minds and its echoes reaching into aspiring lives everywhere as one of the great keys to conduct.

The doctrine of Cycles is another Theosophic guide in shaping conduct, for it explains and illuminates Karma and Reincarnation, and it answers questions that without it could not be answered at all. It shows us that life flows on not in a straight line but with ever recurrent ebb and flow; and then, not only the individual life but that of the world as a whole, all the long course of history, becomes full of meaning, with constant lessons of helpfulness all along the way. We can understand the rise and decline of nations, can look into the causes and perceive, in respect to our own day, what will be the effects of certain causes when they are set in motion again — as they will be if we do not act to prevent, for cycles tend to repeat themselves. We can understand why history repeats itself

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and why it is not only profitable to study the past and try to understand its lessons, but absolute folly for us not to do so, for under the great law of cyclic return, the same temptations will come to us in the future that came to the nations of the past. They may even be confronting us now, and it rests entirely with us whether we shall meet them in ignorance and a spirit of carelessness and selfish apathy, or whether we shall see in them great opportunities, a challenge to step out of old ruts and away from old tendencies and be more and do more and aspire more than we ever did before.

We will observe our own life with greater care, under this new knowledge of a cyclic law in life, for it will explain to us, among other things, the mysteries of habit, about which modern psychology has so many things to say and so very little to tell, so many explanations to offer but so little revelation to bestow. It will place us in the enviable position of one who, being forewarned, can be forearmed, and temptations, vicissitudes, dangers within and without, will lose their old power to wreck the happiness of one's life or drag it down to decay.

And what is there so strange in all this? If cycles are the unvarying law in physical life — and astronomy, biology, physiology, history, in short, every science and every art are witnesses to this fact — why should they not be the same in respect to the mind and the soul? Theosophy not only shows us that this *is* the case, but *why* it is. In *The Secret Doctrine*, written by Madame Blavatsky and indubitably the greatest book that has appeared in thousands of years, she says somewhere that the tendencies and occurrences in human life which spell such disaster when they come, are no fortuitous happenings that mankind must submit to helplessly and receive all unawares, but that they are as calculable in advance as an eclipse. To give a single citation, in which she speaks of this fact:

“In the prognostication of such future events, at any rate, all foretold on the authority of cyclic recurrences, there is no psychic phenomenon involved. It is neither *prevision*, nor *prophecy*; no more than is the signaling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France is nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to.”

— *The Secret Doctrine*, I, 646

This citation is significant, considering the present universal unrest, with pestilence and famine decimating whole nations. And when, in addition, we find learned statesmen and experienced diplomats seriously advocating *Brotherhood practically applied* as a solution of the tangle in which our civilization is admittedly helpless and enmeshed; when we consider the fact that the Theosophical Society was founded more than a generation before this awful catastrophe fell, and for the stated purpose

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of forming "a nucleus of a Universal Brotherhood" that humanity might be spared the otherwise impending blow; when we remember how H. P. Blavatsky, privately and in public, through her articles, her editorials, and her books, sent forth philippics of warning and protest both, that Brotherhood might be considered by mankind seriously enough and early enough to do some good — considering all these things, we cannot deny that Theosophy is the 'knowledge of life,' or that, inversely, 'the knowledge of life' is Theosophy.

For under Theosophy life has a purpose and a meaning. In endeavoring to build one's life on the great plan and principle of Brotherhood, one reaches down to the basis of conduct — and conduct is the key to the whole situation. If individual lives were what they should be, the life of the world would be no source of worry nor a mere repository of unrest. Nations, studied Theosophically, are more than the simple aggregate of the individuals composing them, it is true, yet it is equally true that they cannot have in their united life anything that the individual men and women who compose them do not have, at least potentially. And if enough men and women bring their lives to a fairly high point of aspiration and brotherly conduct, the community or the nation whose keynote they set will stand forth as an example.

So that Theosophy gives one, as Madame Blavatsky said, "an ideal to live for," and a supremely high ideal, for it is nothing less than to make a kingdom of Heaven out of this quarrelsome and neglected earth — an earth that might be so beautiful and so happy if only enough people could make up their minds to have it so. The aim of Theosophy, therefore, is nothing short of this: to make over the world. "Too high an aim," some will say; but we shall never achieve anything if we are always content to aim low. The archer who would hit the mark must aim a little above it. Mr. Judge brings this out clearly in one of his writings, pointing out the fact that, just as the archer has to allow for the trajectory — that is to say, the curve which an arrow describes in the air as it speeds on its way, and which is due to the pull of gravitation — so the aspirant to a spiritual goal has to make allowance for the downward pull of the desires. Never while we are clothed in garments of the flesh will it be possible to reach quite so high an objective as we aim to reach at the start. So much the more reason, then, for aiming at the highest ideal it is possible for the mind to frame, and the noblest pattern in our life. We cannot aim too high, providing we do our full part to sustain that aim by courage, unremitting perseverance, trust, pure motive, and will. All this may not be easy, of course, but effort is expected of one who aspires, whether to climb mountains of shale and granite or those invisible heights of purity and honor that tower in the Theosophic life. And when one does

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aspire unselfishly, with no thought of personal happiness or reward, but with the single idea of helping others and of making life on this earth a little less difficult, a little more bearable and sweet, there is absolutely no limit to what may be accomplished, given only perseverance and time.

Perhaps that is one reason why Madame Tingley so often speaks of the great Foundress of the Theosophical Movement, Helena Petrovna Blavatsky, for her life illustrates the possibilities of high ideals, high aims, and sustained effort in a supreme way. It is only today that the world is beginning to understand her and sense the greatness of her life. And yet — marvel though it seems — what H. P. Blavatsky did, all may do, in one or another degree. Her ideal of a better world was not so different, perhaps, from your ideal or mine. Indeed, should we not be ashamed to confess that we never had cherished, at some time, just this dream? But H. P. Blavatsky made a beginning towards making that dream real; she put her shoulder to the wheel, she had the courage to start — while the rest of us mostly do nothing. It is “too much trouble,” so we’ll “leave it to somebody else.” And so we do leave it; and then, when the rain descends and the floods come and the winds blow and beat upon the tawdry house of our selfish hopes and plans, and sweep it away to ruin — we wonder why!

Yet somebody must make a beginning towards better things, if better things are to be: the world is not an automatic toy. It needs and demands and should have its helpers, its agents and agencies, its workers and co-workers, its true creators — and in this lofty company, why not you and I? Why can we not settle upon some high ideal or other and start in upon making it practical, actual, real, even from this very hour? We all intend to start some time — but why not Now? We have very much that H. P. Blavatsky did not have at first, for we have the guidance of the Wisdom of Antiquity, Theosophy, which can chart for us the whole long course of conduct over all the wide ocean of life — while she had long years of search to find it. And truly it is ‘the knowledge of life’ in the profound and antique meaning. It opens out illimitable vistas of wisdom and happiness, of service and power and peace, before every one who sincerely loves humanity and who dares to work for better things.




“THERE is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world, perhaps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.”— W. Q. JUDGE

TECHNICAL EDUCATION

CHAS. L. HUNGERFORD

[Emeritus Professor of Operative Dentistry, Kansas City Dental College]

 HERE are moments when we all would fain be something other than what we are. There comes some longing or aspiration to lead a different life from the one we have been used to — to be in the saddle like some knight of old, to charge, perchance to rout, some of the prevailing follies of the day, whose *soi-disant* savants bow down to the holy molecule as before God's anointed, proclaiming the *material* universe to be the seat of the Most High.

Can test-tube or retort isolate that mysterious force that changes beefsteak and potatoes into brain and brawn? The atoms are indeed the same, but something has been added — the reasoning, thinking mind of man! Serums and bacterines draw not down the gracious vital forces that find free channels only in bodies uncontaminated by the products of a toxic life. Are our innate vices not enough that we must further poison ourselves with the attenuated virus of other animals?

The medical profession today is 'cooking' the banking book of life. Let us beware lest the life-force itself go on strike. All the germs under heaven are being isolated, cooked and stewed in retort and blood-stream, to render us immune to the natural results of ignorance, dissipation, and of "I don't care for the consequences."

Oh for a sanitation that will *rid* the world of its misery, instead of trying to

"Skin and film the ulcerous place,
Whilst rank corruption, mining all within,
Infects unseen."

Microbes are nature's scavengers, and when we cease to generate poisons upon which they feed, health will come to our much-abused bodies. Life, to manifest itself, must have a form and food through which to function. If you do not furnish food for grippe the grippe will pass you by.

"Oh," you say, "diphtheria and smallpox are practically stamped out and contagious diseases are on the decrease." Maybe so — but as long as cause and effect are equal, the infected tube that is patched below will break through above. If the result of dissipation and vice cannot show as disease in the virus-pickled body, how about the increase in suicide, insanity, perversions, cruel and inhuman crimes, mental and nervous

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break-downs? That these and scores of others are on the increase, no physician will attempt to deny.

Every massing of the white blood-cells to repel a specific invasion beyond that which they are normally capable of resisting, throws open or at least weakens the bodily fortifications at some other point. So even the blocking of a common cold may open the door to pneumonia, and yet, while the germs of pneumonia are omnipresent, they would lose much of their virulency if nose, throat, and mouth were kept reasonably clean.

The body has many lines of defense against invasion, and the mouth is the first great barrier. Why then should it not receive more attention?

Men and women are dying all over our country every day of long-lived Latin-named diseases, but whose demise has been really due to the accumulated filth of ages. I grant you it is much easier to give a pill or use a vaccine than really to instruct a patient in habits of personal and mental cleanliness (and maybe safer, too, for yourself). Innumerable cases of adenoids, impacted teeth and abscesses are responsible for mouth-breathing and facial disfigurement, to say nothing of epilepsy, mania, insomnia, nervous strain, eye, ear, nose, and throat troubles, which have been traced to dental lesions. The oral cavity with its almost infinite power of contamination, its fifty-seven varieties of micro-organic life feeding not alone on the products of fermentation and putrefaction caused by other microbes, which in their turn have produced other and more virulent ones by feeding on the toxic products of emotional states, quickened or deadened by mental conditions, may be the fountain-head of many of our new so-called obscure pathological conditions. Many a physical ill of today may be a direct heritage of past ages, when tears, death, and torture were the portion of him who dared question the omnipotence of the 'Powers that be.'

There is no use in wasting time on medical education if our standard of health diminishes in exactly the same ratio as our science increases. It is like multiplying amusements, when our power to enjoy them has diminished in an equal ratio. Reform! Reform! is the heart-cry of the hour, and vast sums of money are spent by our government and by private munificence to stamp out disease, to benefit and uplift; but something must indeed be rotten if with all these efforts to strengthen virtue, to lessen disease and crime, if with all this preaching of the beauties of temperance and the necessity of obedience to the laws of hygiene, our courts and prisons are becoming more and more crowded with criminals, and there is an ever-increasing demand for more asylums for the insane, more hospitals for the sick.

Our college education comes too largely from men who seek only to inculcate their individual methods instead of broad fundamental prin-

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ciples, with the result that students are brought to a state of helplessness unless they can correlate every case which comes under their care with exactly similar ones that have been seen and treated in their college course. Our present technical education is the result of a long line of clever nobodies who have at their fingers' ends the highly methodized and formulated news of the latest textbook.

The college-bred man of today has few calls on his resourcefulness to meet the emergencies of life. He lives in an appropriate pigeon-hole. He goes to school, says a London review, where everything is marked out for him in its work and play. He goes out into life a specialist, fiddling at a piston or a valve, but if the machine breaks down, he can suggest nothing; he waits and must wait until the higher powers assume their normal function. Beyond falling in love and a desire to best his fellows, he is never in contact with any of the elemental forces of nature his whole life long. Education is the most needed thing in the world, but how much nearer have these didactic lecturers placed us on the road to health? Not one day's journey. Let the great army of lawyers, physicians, dentists, and ministers of the Gospel make answer. Not a day's journey. What we so fondly call education is but hide-bound instruction; the cramming of the memory with a barren erudition, with shot-gun prescriptions, formulae, and receipts. Education should really be the guaranty and stimulus to action, disciplining the will, stimulating the ingenuity, making us clear in invention, fertile in imagination.

We hardly blame a good piece of machinery for the faults committed by an incompetent workman, yet that is just what we do to the body for conditions which proceed from the uses to which it is subjected. Remove, if possible, existing obstructions and institute a régime commensurate with bodily needs and not bodily desires, and nature will respond in a way that will leave no doubt as to the intelligence and design that govern all molecular action. The wornout, diseased body will be rehabilitated, and again become a fitting instrument to carry out the purposes of the incarnating soul in its never-ending progress towards life, light, and happiness.



"It is requisite to choose the most excellent life, for custom will make it pleasant. Wealth is an infirm anchor; glory is still more infirm; and in a similar manner the body, dominion, and honor. For all these are imbecile and powerless. What then are powerful anchors? Prudence, magnanimity, and fortitude. These no tempest can shake. For this is the law of God, that virtue is the only thing that is strong, and that everything else is a trifle."

— PYTHAGORAS

DID THE AMERICANS COME FROM ASIA?

H. TRAVERS, M. A.

IN a brief paper on 'The Race History and Facial Characteristics of the Aboriginal Americans,' from the Smithsonian Report, 1919, the author, W. H. Holmes, considers the question of the Americans being derived from Asiatics, and gives a number of portraits in illustration. These are mostly by way of contrast to show that, with the exception of the Eskimos, the Americans are a distinct type, unlike any Asiatics. The Eskimos are sharply marked off from the Indians, who form one type from the Eskimo border to Patagonia. Nevertheless the author has to derive the Red Men from Asia somehow; for he holds the theory that the natal place of man was somewhere in southern Asia or the islands of the southern seas. So he suggests that, when man crossed Behring Strait, he did not do so in a wholesale migration, but in dribblets extended over a long period. The result was that, instead of a race or nation, an assortment came over, so that no special type was impressed; and the Red Man type grew up by the influence of environment favored by long isolation.

In this case we might perhaps expect to find closer approximations to Asiatic types among the sculptured and molded faces of the Mayas and Toltecs, as they would be nearer in time to the migration. But we cannot call the evidence from this source conclusive of anything. Some of the faces might be Asiatic; others have a bold aquiline profile that does not suggest any Mongolian race. Again, as the author points out, the sculptors and potters were often artists, imitative and imaginative, delighting in characterization and grotesque, and therefore depicting all kinds of types. The objection that there are no elephants in the symbology, when these are so common in Asia, is mentioned; but against this must be set off such emblems as that from the temple of Beau Relief, Palenque, showing a figure seated on a symbolic animal and in the attitude of Krishna.

The following is also adduced in support of the theory of emigration:

"There have been found in America, after prolonged research, no certain traces of occupation extending back beyond a few thousand years; whereas in the Old World there are abundant traces of human occupation whose age must be reckoned, not in thousands, but in tens of thousands of years. The earliest skeletal remains in the New World are of men representing the perfected stage of physical development, the crania corresponding closely with those of civilized man; whereas in the Old World the earliest finds are of forms hardly differentiated from the status of the higher apes."

Thus the evidence, taken altogether, is not overwhelming; and some

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of it is of the kind that can be stretched either way to suit convenience.

The author says:

"Among the many marvels that modern science has brought to light none is more wonderful and none less welcome than that which defines the place of man in the scheme of nature."

Why "less welcome"? we ask. The only answer we can think of is that the voice of modern science has flouted some other voice that speaks within us and claims respect. We had perhaps hoped that we had a nobler origin than modern science has provided for us. Was this hope a vain delusion, or was it the voice of truth making itself felt above the vagrant and ever-changing speculations of the brain?

We are told that the assortment of races found on earth today represent the culminating stages of a branching series, linked through ever simpler forms with the primary manifestations of life in the far past; and that this differentiation was brought about by the action of environment. Instead of mind directing motions and developing its instruments, the reverse process seems to have taken place:

"The grasping hands, freed from the forest and free to act independently of locomotion, led to the use of improvised implements in meeting foes, in preparing food. . . ."

This system of evolution, in making intelligence the product, leaves nothing to serve as the cause. God has been taken away and no other intelligence has been put in his place. The primal rudiment has to be vested hypothetically with an infinite potentiality. We confess to a total inability to grasp this dream of a universe, and can therefore be excused from wishing to take very seriously the anthropological theories deduced from it. To us it seems inevitable that mind must precede all manifestation; no other hypothesis seems to us possible. In evolution we see the visible unfoldment of plans and ideas, the effects wrought in plastic matter by the operation of invisible intelligent agents. Hence mind must be at least coeval with matter. Further, we insist that that which was First must also be Greatest; and that all minor intelligences are but parts and products of the supreme Intelligence. Again, whatever the height to which evolution may ultimately attain, that height must have pre-existed from all time; and the final achievement can but be the realization of a plan that was in the beginning. Hence we infer that Mind always was, and never was not. The several grades of intelligence which we see in the animated kingdoms of nature are but different stages in the *outward manifestation* of Cosmic Mind; but the modern theory seems to suggest that Cosmic Mind has never yet existed in complete form, but that it is gradually being built up!

If the ideas we have outlined apply to the human race, it would mean that mankind has been slowly and progressively forming himself in

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accordance with a pre-existent type; and this is what we understand by the Kabalistic expression, "The Heavenly Man." And so there seems no reason why the race should not have unfolded itself independently in America or in any number of different places.

But further: why should we permit ourselves to be hypnotized by the idea that evolution, whether of man, animals, or anything else, has taken place in a single upward line, beginning so many years ago and presumably going on in the same straight line indefinitely into the future? Whence did such an idea arise? It seems to us that it is quite a recent fashion in human thought; and, as students of the Secret Doctrine of Antiquity, we do not feel particularly inclined to give it an undue prominence over other temporary and local fads that may from time to time have amused speculation. True, one has national and racial prejudices and affections; but Theosophy expands one's horizon and sympathies not a little, and it becomes possible to step outside of the thought-atmosphere of modern culture sufficiently to be able to view the world of time and space in a larger perspective.

We shall probably have the arguments from palaeontology and similar sources brought up; but it was largely for the purpose of answering these, and of confuting some of the theories of modern theorists by their own facts, that H. P. Blavatsky wrote *The Secret Doctrine*. Space does not permit of going into all those details, but the book is there for the curious to refer to. It is shown conclusively that the *facts* brought to light by science support the ancient teachings rather than the modern theories.

It is 850,000 years ago since the last large fragment of the Fourth or Atlantean Root-Race disappeared; and the present Fifth Root-Race has so far only reached the fifth of its seven sub-races. This shows the scale of time on which the Theosophical teachings as to anthropology and evolution are based; and it is clear that the arguments for and against comparatively recent migrations from Asia to America have very little significance in this view. The world is now peopled by people of the Fifth Root-Race and descendants of the Fourth and Third. The relation between the aboriginal Americans and some of the Asiatics is rather that of remote cousins than of brothers. The period at which they diverged from a common Atlantean ancestry is far remoter than modern anthropological theories as yet contemplate. The resemblances in religious symbolism point to the once universal diffusion of the Wisdom-Religion and to its Adepts.

We have thus merely touched upon some of the great questions treated of in *The Secret Doctrine*, but enough, we hope, to stimulate the earnest inquirer to further study. It must be borne in mind that the theories of modern science are both extremely recent and extremely changeable; and

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that they have progressed greatly in all directions in the few years since Theosophy was promulgated anew. The representative of science whose views we have described would scarcely consent to be bound by the views of even one generation ago, much less two or three generations. How long is it since the modern revival of the ancient doctrine of evolution burst upon a world reared in biblical conceptions of human history and of special creation? And what can be more unstable than that same modern doctrine of evolution, changing as it does from day to day? Madame Blavatsky gives a masterly analysis of its teachings in her book *The Secret Doctrine*, and shows that, before it can be used as standing-ground whence to attack the ancient doctrines, it must be very much less shaky on its own foundations. On the subject of palaeontological evidence we find the following:

"It is argued that the Universal Evolution, otherwise the gradual development of species in all the kingdoms of nature, works by uniform laws. This is admitted, and the law enforced far more strictly in Esoteric than in modern Science. But we are told also, that it is equally a law that 'development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction.' It is from the infinitesimally small that the comparatively gigantic species are produced.

"Esoteric Science agrees with it, but adds that this law applies only to what is known to it as the *Primary Creation* — the evolution of worlds from primordial atoms, and the *pre-primordial* ATOM, at the first differentiation of the former; and that during the period of cyclic evolution in space and time, this law is limited and works only in the lower kingdoms. It did so work during the first geological periods, from simple to complex. . . ."— *The Secret Doctrine*, II, 731

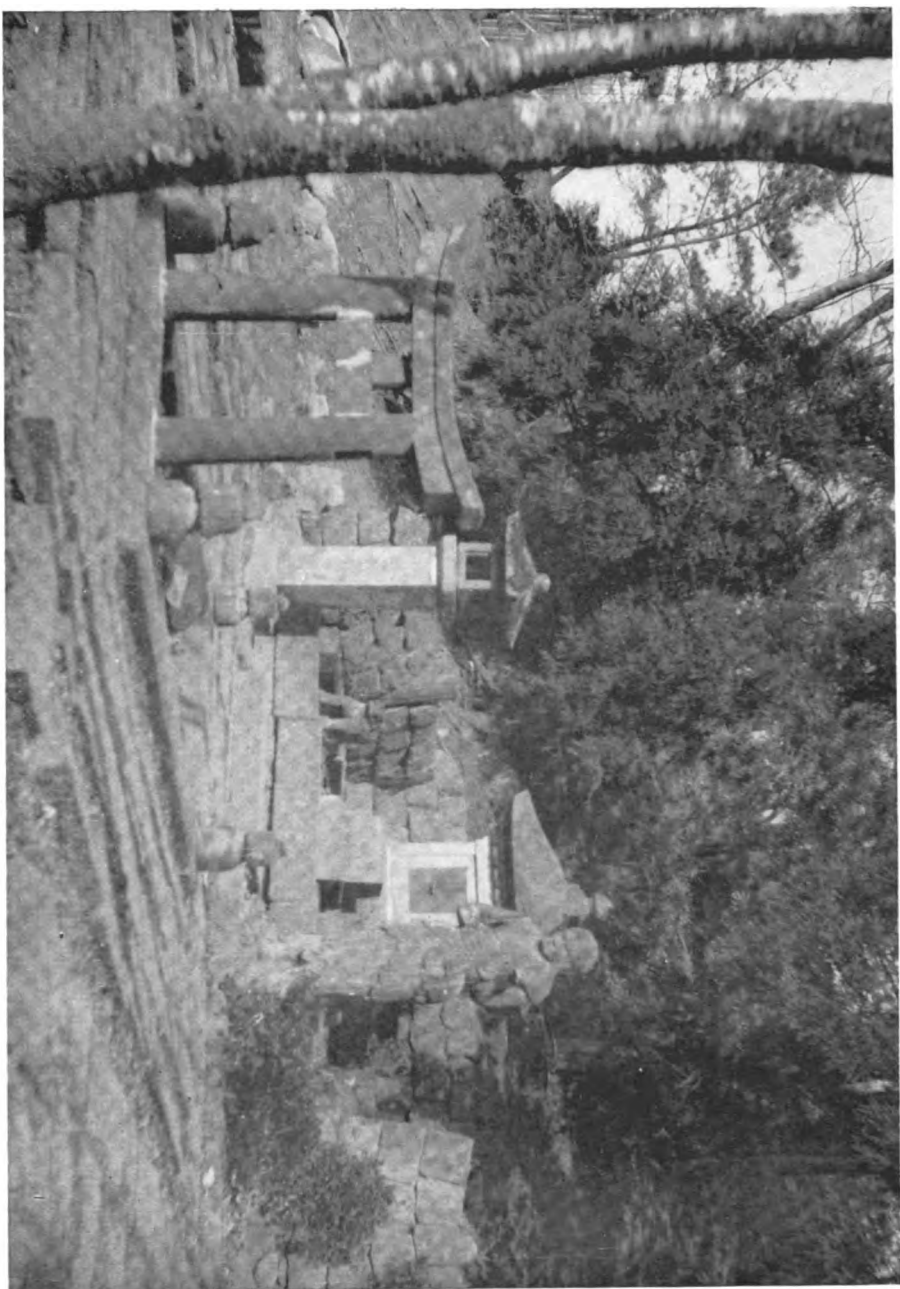
Further on we read that esoteric science —

"teaches a cyclic law, a double stream of force (or spirit) and of matter, which, starting from the *neutral center* of Being, develops in its cyclic progress and incessant transformations."— *Ibid*.

And H. P. Blavatsky points out that the discoveries of palaeontology confirm the doctrine of a twofold cycle; for they show us many instances of forms becoming dwarfed, like the ancient sea-dragons and giant reptiles and their modern representatives the lizards.

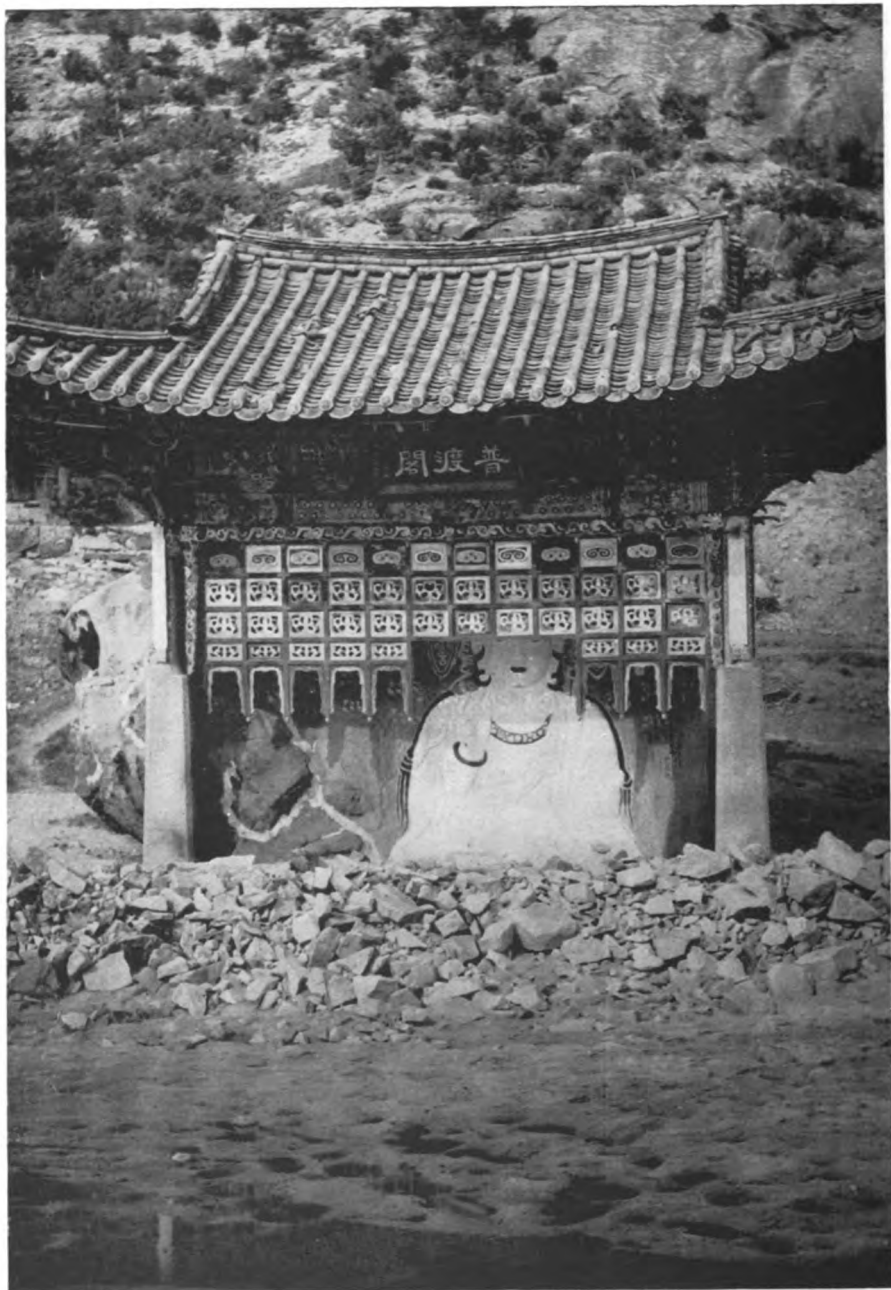
"If there were no such cycles as those claimed, then the Mesozoic fauna and flora ought to change places with the latest Neolithic. It is the Plesiosaurs and the Ichthyosaurs that we ought to find developing from the present sea and river reptiles, instead of giving place to their dwarfed modern analogies. It is, again, our old friend, the good-tempered elephant, that would be the fossil antediluvian ancestor, and the mammoth of the Pliocene age who would be in the *menagerie*; the megalonyx and the gigantic megatherium would be found instead of the lazy sloth in the forests of South America, in which the colossal ferns of the Carboniferous periods would take the place of moss and present trees."— II, 733

In all ages, past and present, refined and coarse types of humanity have lived on earth together; but it is the coarser types that are the more likely to be exhumed — the unburied wanderers and outcasts of ancient and modern times. The attempt to tack man's history to the end of an evolutionary chain of lower forms is destined to meet with failure.



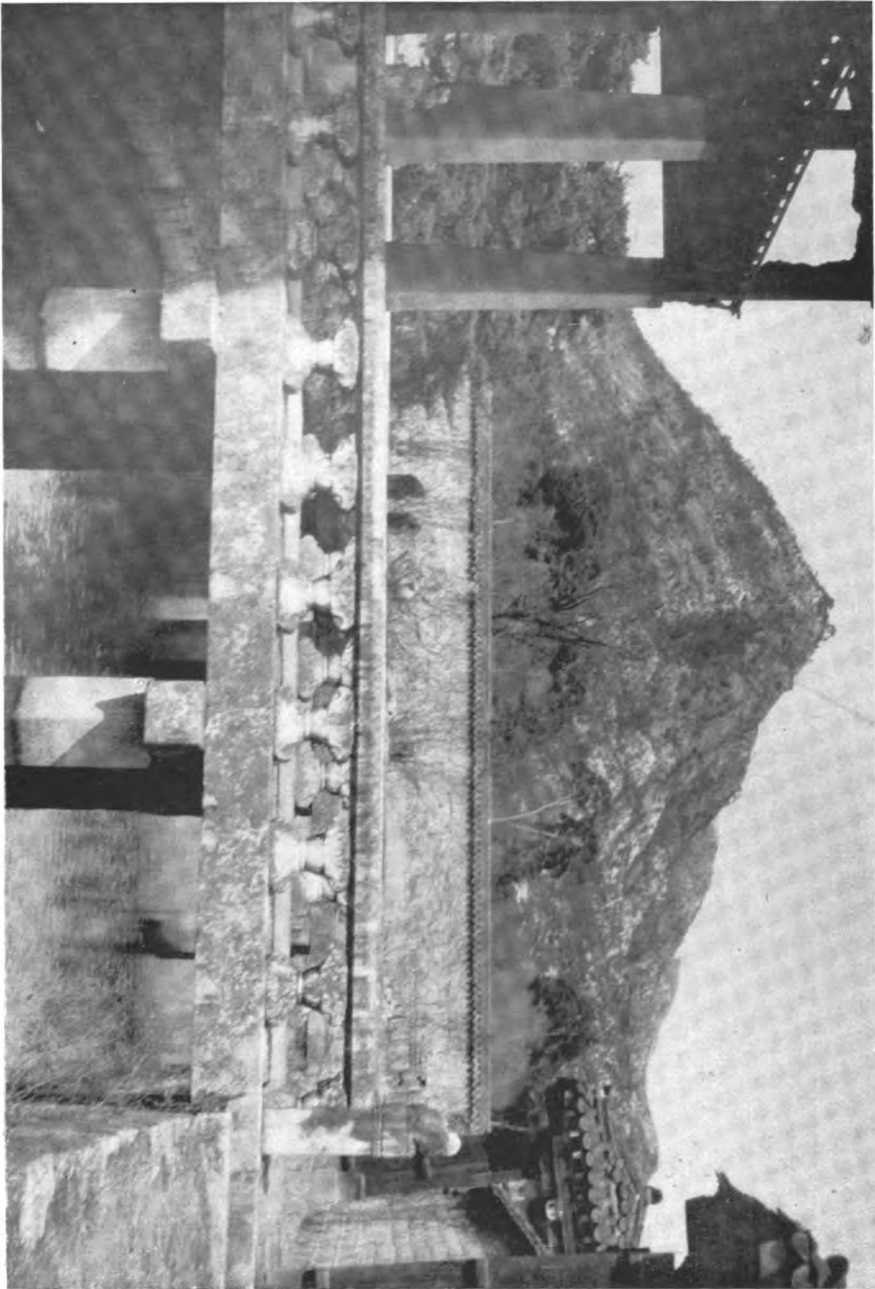
A WAYSIDE SHRINE IN JAPAN

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THE WHITE BUDDHA, NEAR SEOUL, KOREA



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ONE OF THE ENTRANCES TO THE ROYAL PALACE, SEOUL, KOREA



Lomaland Photo & Engraving Dept.

THE YELLOW TEMPLE, PEKING, CHINA

DID THE AMERICANS COME FROM ASIA?

Space does not permit of going into the ancient teachings as to the history of man; but they can be gleaned from a study of Theosophical literature. The student soon finds that, great and wonderful as are the discoveries of modern science, they bear but a very small proportion to the whole truth; and that in antiquity very much more of that truth was known than has been suspected. The rediscovery of a fragment of the law of evolution might well arouse enthusiasm in a civilization but recently emerged from medieval darkness; but how much more there is to be known about evolution!

Again, the eyes of modern science have been turned wholly upon the physical world, that plane where unseen forces and agents come into physical objectivity and are manifest to our physical senses under the form of three-dimensional space. And, although it may often be convenient and even necessary, for temporary purposes, to regard the physically objective universe as a plenum, we shall run into serious error if we forget that this is but a temporary expedient. For behind all visible manifestation lie invisible forces, that do not come under the scrutiny of modern science, which discerns only their remotest effects. In the graduated scale of organic life we see the *effects* of evolution; that the process itself takes place elsewhere is only too patent and forms the principal stumbling-block in the way of the modern theory. How does one form change into another? It is the old mistake, common to every branch of physical science, of trying to find in physical matter the forces that move physical matter. The plane of physical objectivity is not the only plane of objectivity, and the physical form of the animal is not the animal himself.

THE HERO

E. J. D.


AS Earth's deep-founded rock had issued on the Ocean's marge,
And sheltering crannies grew in fronting all-devouring waves;
So Silence bore to Life a mighty soul, who, cleft and riven
By karmic blows of human woe, found depths to hold in sweet
Compassion timid hearts which falter under life's distress.

*International Theosophical Headquarters,
Point Loma, California*

THE INHERITANCE

R. MACHELL

(Continued from the April issue)

 ONE day about this time Rebecca's curiosity was roused by the arrival of a small package by book-post addressed to Miss Anstruther. She handled it suspiciously, as if it might be dangerous, but finally she let it pass out of her hands reluctantly.

Maggie at first seemed puzzled, but in a moment an explanation occurred to her, and she exclaimed delightedly: "Why, it must be a birthday present," and looked inquiringly at Mark, but evidently he was not the culprit and she remembered that he did not know her birthday, and wondered aloud: "Can it be Tony who has sent it?"

Rebecca wisely suggested opening the parcel to find out, and this suggestion seemed to have much to recommend it. So the string was cut, the wrapping-paper stripped off, and a book discovered, but no indication of the sender's name.

Maggie sat gazing at the title of the book until Rebecca's patience was exhausted and she suggested that there might be something written inside to show who sent it. But there was nothing there. She glanced at the preface and without a word retired to her particular window-seat and soon was utterly absorbed in reading. Seeing which Mark settled down to wait the outcome, and signed to Rebecca not to interfere.

Maggie read on, neglecting her usual domestic duties, and Mark wondered; for the little lady seemed to care little for books in general. At last she rose and put the book into his hands without a word. Then she went back to her window-seat to meditate upon the message sent to them as if in answer to their questioning.

The answer came to her as authoritative, just as the sun shines without asking our permission or displaying a diploma to prove its competence. It was a message from a Teacher to disciples; and she knew that somewhere in some other life she must have heard that teaching of the 'Two Paths' and must have made her choice irrevocably; for now she recognised the path and knew that she must follow the Teacher to the end. As she was reading, the printed words grew luminous upon the page, as if starting into life at her approach; and following the words she felt that she was following the Teacher on the path until the Teacher and the path and the disciple were all one.

For a moment she was bathed in a golden glow and knew the meaning and the purpose of existence. Before her stretched a vista of delight and bliss ineffable, and then from the silence came a voice that said: "Can there be bliss while all that lives must suffer? Wilt thou be saved and hear the whole world cry?"

She knew what the answer to that call must be. It was a challenge. She

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seemed to be hearing the outcry of the suffering world. And then the picture changed and she was back on earth. But now she knew that she had found the Teacher, and felt that she would never be alone upon the path though she might never know her fellow-travelers till they all passed into the light of day.

Mark took the book and looked to see the author's name, then read the preface, and having satisfied himself that it was worth his serious attention, he settled himself down to understand the message of the book.

The time went by unnoticed. Rebecca came and went, she quietly made up the fire, but did not speak a word: and when the dinner-hour arrived she made another visit of inspection but was so awed by the silence that she retired on tiptoe. She had a great respect for books, having read none. Reading was a mystic ceremony in her eyes.

At length Miss Margaret came into the kitchen to say that they were going for a walk along the cliff, and would be back for tea. Rebecca understood that something serious was happening, and when she was alone her curiosity inspired her to examine for herself the book that had produced such a disturbance in the habits of the house. The book was gone. Mark put it in his pocket for reference, meaning to discuss it as they went. But they walked silently: discussion seemed out of place.

To Margaret it was a poem that she had almost memorized at sight, a message and a revelation impossible to forget, and which must necessarily create a revolution in her life; for now she knew that there were Teachers and a path. The purpose of her life must be henceforth to follow the path wherever it might lead. Of this there seemed to be no possible question in her mind; and so convincing seemed the message that she could not doubt that it would have the same significance to all who heard it. For the moment she forgot that even those who tried to follow an accepted path must do so from their own several starting-points; and that there must be countless others whose experience in life had not yet made them able to appreciate the message that to her seemed so imperative. Until that point is reached the message must be unintelligible and the Teacher powerless: for life itself is the great initiator, and slowly brings the unconscious pilgrim to the entrance of the path.

To such a point her life had brought her; and Mark too stood at a parting of the ways where a few steps more would show him the entrance to the path that he imagined undiscoverable. But his mind moved slowly, reasoning, as he went to meet the light; not so much doubting as arguing from force of habit, testing each step and trying to see just where it would lead. He saw the serious consequence of entering upon a path like that presented in this book. There would be no turning back, once that the choice was made; and he was hardly willing to confess as yet that he had made his choice, although he knew it must be so.

They walked in silence, following the lane; the path was rough and served as an excuse for silence, but when they reached the cove there was a tempting ledge of rock well sheltered from the wind inviting them to sit.

THE THEOSOPHICAL PATH

They sat and talked about the weather and the coming spring; and again lapsed into silence. Mark fumbled in his pocket for the book, but let it rest there; and they watched the waves breaking at their feet in silence until Margaret spoke again, saying:

"How gentle the sea seems today; and yet how pitiless-it can be when it is angry. Why is there so much cruelty in the world?"

Mark shook his head doubtfully as he replied: "The sea is pitiless, but then it is not cruel — that is to say, not as men are. The sea does not know what pity means, but it is not malicious. It is impersonal. We say the sea is angry when there is a storm, but that is ridiculous: only men are angry. The sea is smooth or rough according to the weather, it has no personal feeling in the matter, whereas men are angry without reason just according to their own personal moods. Why should we credit nature with our weaknesses?"

"Because we are her children, I suppose," said Margaret.

Mark shook his head again as he tried to see her meaning. "That," said he sententiously, "might be a reason for us to behave like our mother, but not for her to imitate her children. She is impersonal and we are not."

"Why not?" asked Margaret as if the thought were beautiful: but Mark was staggered by the mere effort to conceive of impersonality in human life.

To him it seemed like absolute annihilation: whereas to her it merely meant release from a delusion, an escape from the long nightmare of personal existence by an awakening into perfect consciousness.

At times his reason held him down to earth, bound tightly to his personality. Then he might see the sunlight on the clouds in heaven, but he would feel like a man whose feet were held in heavy clay that would not let him fancy himself free to rise. So now he saw the path that led to the world where souls are free from personality, as the drops that form the ocean, but he saw it as a far-off dream, too beautiful to be quite real. And yet he too had seen the path and recognised it as the goal of life, and even now was wondering how to reach it.

Just then a shadow fell upon the rock, and turning, Mark was aware that they were not alone. The shadow was cast by the vicar of Winterby who, it seemed, had been to call upon the inhabitants of Crawley, and finding them out, had thought to walk home along the cliff.

Mark rose apologizing for not being at home to welcome him, but begged his visitor, somewhat perfunctorily, to return with them to the manor-house and to join them in their evening meal. Maggie insisted on his coming, and he was quite willing to be persuaded. He said he had been dreaming of music ever since his last visit, and confessed that he had dared to hope for a repetition of that wonderful experience.

"I hear so little music," he explained; "so little that can be really called music in the deeper meaning of the word. It means so much to me: perhaps that is why I am cut off from it."

"But if you feel like that about it why don't you study it seriously for

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yourself?" asked Maggie, as if that was the obvious thing for one to do.

But the vicar was almost shocked at the suggestion, and exclaimed: "What, me? study music? You are making fun of me. How could I? I have no talent. It would be presumptuous to suppose that I could ever be a musician. Music is sacred in my eyes."

"But you are a clergyman," said Margaret naïvely.

"That is different," he answered hurriedly, but did not say what was the difference.

"Forgive me," said Margaret, shocked at her own tactlessness. "That was a foolish thing to say, but you know music is very sacred to me."

"I'm sure it must be," said the vicar earnestly. "Since hearing you I have thought a great deal about it, and I have wanted to ask you very seriously if you can tell me what it is that makes real music sacred. I love all music, even — I must confess it — even the most frivolous, if it is well performed. I cannot call it bad, although it is so different from what is called sacred. Then there is some church-music that is very solemn, but that seems to have no soul in it. I think it must be insincere. I have never said this to anyone before, because it might be misunderstood, but you are a real musician, and when you play, it really seems as if the gates of heaven opened to let the soul of music out into the world. To do that is to perform a miracle that I had thought could only be achieved by prayer. Perhaps I have never put all my soul into my prayers as you have done into your music, and so the gates of heaven have not opened in answer to my supplication. I hope you are not shocked to hear a clergyman speak so."

They were arriving at the house, and Margaret was glad of an excuse for not answering. She was profoundly touched by the evident sincerity of the man in his humility and in his confession of the futility of prayer. She thought of Mark's words when he said the vicar was too good to be a parson, but she thought pitifully that he was not strong enough to be a man.

Rebecca who had seen them in the distance was waiting for them with a table laid for three and the evening meal ready. So without ceremony they sat down, and the vicar did not offer to say grace, fearing that such a formality might appear insincere to his new friends who had given him a glimpse of an inner life entirely dissociated from conventional religion.

The conversation ran on the suffering caused among the local fisherfolk by the winter storms; and the vicar's schemes for helping the widows and orphans to keep out of the dreaded poorhouse. He was eager to do something practical but had little business ability, and was anxious for advice from a man of such wide experience as he imagined Mark to be. The latter was ready to help him in every way, and future discussion of plans was arranged during the meal.

When it was over, Margaret picked up the little book that had stirred her so deeply and which Mark had laid upon the piano, and asked the vicar if he had seen it. He looked at the title, and shook his head; then looked

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at her for explanation, and she said: "Will you read it? I think it may mean something to you as it has to me."

He thanked her and put it in his pocket, but his mind was on music and his eyes were on the piano. So she opened the instrument, saying:

"I see you want me to play for you. What shall it be?"

He beamed with pleasure and humbly begged her to sing for him one of the Handel arias. He had heard all the great oratorios sung in church festivals, but the other songs only by amateurs.

She sang *Where'er you walk*, and he could scarce believe that this divine melody was the one that he had previously heard executed by some young lady who had no serious intention of committing murder, massacre, or mutilation, or even misrepresentation, but who 'got there' all the same.

Mark, watching, saw the vicar's homely features transformed as if illuminated, and he wondered what vision was presented to his inner sight. But the vicar saw no visions; only some window in his heart was opened and his soul, shut up within, awoke and heard the song. He thought that now he knew the meaning of a benediction.

He sat in silence when the song was ended, and Margaret was grateful for this evidence of his appreciation of what he felt was more a mystic rite than a performance to be applauded.

She sang no more, but played old melodies and themes of the great masters, just as they came drifting back to her from out the tangle of her memories, in answer to her call. And when she stopped, the vicar rose to go, hesitating in search of some appropriate form in which to clothe his gratitude.

To spare him this embarrassment she held out her hand in token of goodbye. Trembling at his own temerity he reverently raised it to his lips; and then, turning to thank his host, recovered himself. Taking the book from his pocket he said to Margaret:

"I shall read this tonight. I think it must be beautiful if you enjoyed it. Thank you for trusting it to me."

Mark wondered what it would mean to him: a poem, or a challenge?

When they were alone he wanted to discuss the book but could not find a starting-place: and Margaret had lapsed into silence, occupying herself with the housework. She too experienced a difficulty in attacking the matter. The field was too vast.

To those who think much, the reading of a book is an experience: it offers food for thought, and its message, if it has one, may be rejected or accepted, but cannot be ignored. While Margaret was busy with her household work her mind was thrilled with the echo of a call. And Mark who sat brooding by the fire was following the pictures that his mind presented for his contemplation. He was so long accustomed to visualize his deeper thoughts and to make mental pictures of his own emotions that he could scarcely distinguish these visions of his own creation from those that he imagined were of independent origin.

As he sat trying to bring order into the turmoil of his mind, he saw as usual

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a series of fleeting pictures that escaped his grasp. Gradually he began to distinguish a luminous path that faded away into a golden haze, beyond which was the glory of the setting sun. Near to him there was no pathway visible, only a tangle of dark thickets and rough ground, with swamps, and further on a forest dark and dense that shut the sunlight from the earth. As he looked closer in among the shadows he saw people wandering, who seemed anxious to avoid the little patches of sunlight that betrayed openings in the dense foliage above. Some of them carried lanterns and were followed by others who looked to them for light. But the lantern-bearers knew no more than their followers which way to turn beneath the great trees originally planted by former generations to adorn and mark the great highway, but which had grown so rank and strong that at last they had obliterated the ancient road and made a gloomy forest in which all paths were tangled as in some labyrinth without a clue.

Trying to find a clue he lost his vision of the path and all was dark again. But he had seen that sunlighted path and in his heart he knew that he must find it, and finding, follow it.

His thoughts were interrupted by a sound of voices in the kitchen, and before he could begin to wonder who was talking, the door opened and Margaret came in with that strange hunted expression in her eyes that so distressed Rebecca in the first days of her arrival at the manor-house.

"What is it?" inquired Mark, anxiously.

"Grannie has had a stroke or fit or something. I must go to her at once," she answered hurriedly.

"Of course, of course," said Mark, rising. "I'll drive you there as soon as I can get the mare harnessed."

And with that he hastened to find Jonas, who was not far off. It was Jane's little brother Jack who brought the message from the cottage and who was making the most of his opportunities, devouring a huge slice of cake and inventing further details of the old woman's seizure. The cake was hardly finished when the cart was ready.

When they arrived, Sally was conscious and seemed to recognise Margaret, but mistook her for Molly returned at last in answer to her mother's call to execute revenge upon the man who was the cause of all her sorrows. Old Sally's mind was tortured by the fear that Molly's wrongs might go unpunished if she relaxed her bitter hatred of Dick Cayley. She had brooded on revenge long, nursing her hate and its intended victim in her diseased imagination till it had become a monomania, an obsession.

Surely the passion of revenge is always an insanity, for retaliation, which to a fevered mind may seem so just and so desirable, is merely the perpetuation of a wrong, and not at all the settlement of an account.

Since Maggie came to Crawley a great change had come in the harsh and bitter temper of her grandmother. The past seemed to have lost its grip upon her mind and a new peace had come into her life. But since the stroke

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the past had suddenly resumed its influence, and she would curse the Cayleys root and branch, calling on Molly to avenge her wrongs.

Margaret said nothing, but just kissed and petted the old woman as if she were a sick child. Then she began to sing an old cradle-song that Sally loved, stroking the withered hands and soothing her until the ghosts dissolved and the dark shadows of the past sank back into oblivion. Then sleep came and there was peace.

Jane was of opinion that the doctor should be called, in spite of Sally's absolute refusal to allow a doctor in her house. Mark thought the girl was right and decided to drive on and seek him. In an hour's time he was back with the doctor, who saw that there was little that he could do except to say that he would make up some medicine and send it with instructions as soon as possible. So Mark took him home and waited for the medicine, which in due time he delivered at the cottage. The doctor frankly expressed his doubts of a recovery and was plainly of opinion that the end was not far off.

Margaret announced her intention to sit up with her Granny and sent Mark home, asking him to come in the morning and to bring for her certain things that she had made a note of.

Seeing her determined to have her way, Mark consented to go home, and the mare expressed her satisfaction by making good time to her stable. Jonas was there to attend to her, and Rebecca waiting for news of Miss Margaret. She was inclined to scold her master for allowing the little lady to sit up all night as if she were a strong woman. But Mark mildly replied that the little lady had the will of a very strong woman; besides in this case he felt he had no right to interfere.

After she had heard the full report, Rebecca bethought her that a visitor had called earlier in the evening. It was the London artist, Mr. Forster, who was staying at the 'Boar's Head' and was very sorry not to find Mr. Anstruther at home.

Suddenly it occurred to Mark that Malcolm Forster was perhaps the sender of the book. If it had not been, so late Mark would have walked over to have a talk with him, but as it was he sat down by the fire alone to think. His thinking as usual resolved itself into dreaming and watching the pictures that memory and fancy threw upon the screen of his imagination. He saw the strange old woman lying stricken but with her grandchild at her bedside nursing her so gently; and then he saw Dick Cayley lying in the ruined shack with the rain pouring through the roof, dying unloved and unlamented by any human being. And he thought if Sally could have seen that picture she might not think her wrongs had gone unpunished.

He had a vague belief that in some way unknown to most of us all wrongs revenge themselves without our interference. He never could feel himself called upon to execute vengeance on any man. He had no taste for retribution and could not understand the saying that 'revenge is sweet.' It might be called a natural impulse, because like produces like, and wrong breeds

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more wrong. It seemed to him that the only way effectually to wipe out an injury was to forget it.

Perhaps it is just that because man will not forget his wrongs nature intervenes and cuts the chains of memory, releasing the prisoners of hate by death. This thought had often presented itself to Mark, but he could not feel sure that death does effectually destroy all memory in the soul. He noticed that each child starts life with some characteristics of its own not traceable to its parents, some positive sympathies or antipathies which look suspiciously like surviving memories brought over from a former life and only half obliterated by death. And this would be natural enough if life is continuous; if memory is the automatic registration of events, experiences, emotions, thoughts, desires, and so forth, all which we generally and loosely call character or inherent tendencies; and if recollection is the imperfect reproduction of a damaged record.

Hitherto Mark's speculations on such subjects had been like the child's game of building houses with a pack of cards. But since reading that book which had so deeply stirred both him and Margaret he felt that it might well be possible to do more than speculate.

Again he felt that he had seen a path to Wisdom and he knew that he must find it and follow it, not speculatively, but with the faith of absolute conviction. Now he felt sure that it was Malcolm Forster who was the sender of the book, and he resolved to question him as to its author, for the book bore only the initials "H. P. B." He would have sat up studying it if it were in the house, but he consoled himself thinking that it must necessarily produce as deep an effect upon the vicar as upon himself, hardened as he believed himself to be by contact with the world.

At daybreak he took the cart and drove to the cottage again for news of old Sally's condition. He found that there was no change. Jane had come to relieve Miss Margaret, who was sleeping, so Mark left the things that Rebecca had sent and said he would come back again in about two hours to hear what the doctor might have to say. And in the meantime he proposed to call at the 'Boar's Head' to see the artist, who was already up and waiting for breakfast. He welcomed his early visitor as if he had expected him and suggested that the mare be put up in the stable and that Mark should join him at breakfast.

He had made old Sally's acquaintance on his first visit and was sorry to hear of her breakdown, as she had interested him and he had intended to use her as a subject for a sketch.

Mark thought there was a change in the young man, who seemed very anxious to know how Miss Margaret was. As soon as they were alone he asked if she had received a little book that he had taken the liberty of sending her, thinking she might find it as interesting as he had. He spoke almost timidly, as if doubtful as to the effect of his action, and showed relief when Mark said that they both had read it with the greatest interest, and had passed it on to the parson, who had called just when they were discussing it. Mark

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went on to say that he had called on purpose to find out if Forster was the sender of the book, and if so to hear all he could about the author. This seemed to be good news to the artist, who was evidently delighted to see that Mark took it seriously.

Yes, he knew the author, a Russian lady; a remarkable woman, like no one he had met before. She had written other books, some of which he had with him, and she was publishing a new magazine called *Lucifer*, of which he had several numbers which he would lend to Mark. He told of his meeting Madame Blavatsky in London, and of the change that it had brought to his life. He had known her for some time before her real character dawned upon him. He had looked upon her at first as an interesting personality, a brilliant talker, most unconventional, and widely traveled, with a marvelous fund of knowledge of all kinds. But one night when she had come in unexpectedly to an evening party at a house in Bayswater, where several artists and literary people were met at the invitation of a lady who was fond of mysterious sciences, Madame Blavatsky being questioned as to how to lead the higher life had spoken for an hour or two, leaving him utterly unable to recall her words, and hardly conscious of the drift of her remarks, yet convinced of the absolute sincerity of the speaker, who 'spoke as one having authority' on a subject that he had heard preached upon many hundreds of times, without once feeling, as on this occasion, that what was said was absolutely meant, and that the Path revealed by the speaker was an actual reality. He said that when she spoke of what it meant to be a disciple, he knew that she was telling the story of the experience of one who had stood in that relationship to masters, who were no mere fiction, or traditional, legendary heroes of a remote antiquity, but living men whose lives were given to the service of the human race. He said that the conviction that she knew what she was talking about, and was absolutely and uncompromisingly in earnest, was so overwhelming that he became suddenly aware that this was a new experience, that all the preachers he had heard were talking merely of their beliefs, and that at last he had met one who spoke as the messenger of those who know.

He had gone home in a state of wonder, and with the conviction that however far away the goal might be the path was open at his feet.

The first thing to do was to buy the books already published, and to subscribe for others in the press. Then he had made application for membership in the Theosophical Society and found that a new lodge had just been formed which had its headquarters at the house in Lansdowne Road where Madame Blavatsky lived. He had often been there to spend an evening and listen to the strange talk of those who frequented the house; but until that evening he had not troubled himself about Theosophy, looking upon it as a new fad. He had felt a sort of affection for the strange old lady with her great generous laugh, keen sense of humor, and her wide knowledge of the world. But after his awakening she assumed a new aspect, that of Teacher.

He had heard stories of her occult powers, but he noticed that she seemed

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to make light of such talk, and it had no interest for him. It was in his eyes a mere bypath of knowledge. The real things were what were revealed in that little book, and of which she had spoken on that memorable occasion, things that the psychic investigators classed as 'mere ethics.' He had heard Madame Blavatsky herself allude to the famous phenomena as mere astral conjuring, which was mistaken for common physical conjuring only by 'scientists,' whose 'science' was a mere tangle of theories and guesses.

He spoke of the meetings at her house attended by all sorts and conditions of men and women, where the conversation ranged over every conceivable field of human knowledge, but more particularly religion, philosophy, and science, on all of which subjects this strange woman spoke with amazing erudition and with profound insight, interlarding her exposition of the deepest subjects with scathing denunciations of all bigots, dogmatists, and materialists, sometimes making fun of the dignitaries of science or religion, but always ready to recognise honest inquiry and to throw light on dark places.

Suddenly Mark realized that his time was up and he must return to the cottage, but he was unwilling to part with his new friend and easily persuaded him to come for a little drive. So they called for the cart and returned to Sally's cottage. Mark went in and left Forster to take care of the mare.

Margaret received him cheerfully. She said that Sally had recovered clear consciousness and was very glad to have her own grandchild for a nurse, though it went much against the grain for her to have to submit to being nursed like a child, she who had never confessed to a day's sickness in her life. The doctor, she said, was satisfied to find the old woman resting quietly and thought she might live quite a long while, but only as an invalid at best. Maggie announced her intention of remaining at the cottage for the present, and Mark did not attempt to dissuade her. When he told her of his meeting with Malcolm Forster and of his talk, Margaret was intensely interested and made Mark promise to write down all he heard and let her have it to read while Sally slept and she watched. She suggested that Mark might invite Malcolm Forster to the manor-house for company while she was absent, and Mark promised to make the proposal, but feared the artist might prefer his liberty now that there could be no more music. She had prepared instructions for Rebecca and Mark took charge of them, and when he left she went out to the gate to speak to the artist and to thank him for the book and also for his sympathetic feeling in understanding that she would be interested in it.

(To be continued)



"THE longings of no human heart are to be lightly set aside; each one of them is a sub-tone in the great harmony of life; each one is the cry of some brother who has often forgotten his language, but still feels his wants. In his heart burns, however feebly, the spark from the Divine ever seeking the way back to the center from which it came."— W. Q. JUDGE



F. J. Dick, *Editor*

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SUNDAY MEETINGS IN SYMPHONY HALL, LOS ANGELES, CAL.

AT Symphony Hall last evening Mrs. Grace Knoche of Mme. Katherine Tingley's Headquarters Staff at Point Loma spoke on 'The Dual Nature of Man.'

"Human nature is to most of mankind a great mystery and yet in the ancient teaching that man is dual, with a higher self and a lower struggling within him for the mastery of the life, Theosophy shows that it need be no mystery at all. For man, as a very little self-examination will suffice to show, is both mortal and immortal, one part of his nature trending upwards and strengthened by every good act and thought, and the other part steadily trying to pull him down the steep path of selfishness and sin. So that between these two, within every human heart, there is ever a conflict waging, making the mind of man a battleground of contending forces. And this inner battle will go on between the two 'selves' of man until one or the other wins.

"The great inspiration comes in the thought that between these two forces or impulses or 'selves,' the man himself is absolutely free to choose. There are ever in his hand two keys — one opening the doorways that lead down to the dungeons of unhappiness, and the other to the infinite treasures of the soul. So that man is, in the last analysis, absolutely master of his fate. In the words of William Quan Judge, 'Theosophy asks everyone to reflect whether to give way to the animal below or be governed by the god within.'"

— *Los Angeles Times*, March 20, 1922

'Moral Training, the Most Vital Need of the Age' was the subject of a Theosophical lecture at Symphony Hall last evening by Mrs. Ethel Lambert, a member of Katherine Tingley's Headquarters Staff and Principal of the Râja-Yoga Academy at Point Loma. She said:

"The fact that this subject — the moral training of our children — is uppermost in the minds of parents and teachers today, is sufficient to show its importance. We are facing today the same decline in virtue that former civilizations passed through, and teachers, parents and physicians, aware of the mighty rush of the wave of immorality that is passing over the lives of

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the youth today, are seeking all kinds of measures to avert destruction. Katherine Tingley, foreseeing these conditions, founded her Râja-Yoga system of education and opened the Râja-Yoga School at Point Loma. In her wide experience as a humanitarian, contacting all phases of human nature, she realized that the mistakes of men and women were but the out-growth of wrong habits and wrong ideals, encouraged when they were young. She pleads that children be given an opportunity to understand the duality of their own natures, that they may gain strength to overcome their selfish tendencies. She has declared that every moral lesson that can be taught to the adult can be taught also to the little child.

"When our country is in danger there is a call to arms. When our moral standards lose their power to lead our young people along the path of virtue and honor, there is necessity for a call to arms in the field of education."

— *Los Angeles Examiner*, March 27, 1922

SUNDAY MEETINGS IN ISIS THEATER, SAN DIEGO, CAL.

'THEOSOPHY and the Larger Life' was the subject of an address on March 12th by Mrs. Marjorie M. Tyberg, lecturer on History and Literature at the Râja-Yoga College and Theosophical University of Point Loma. Stating that the larger life "includes not merely an enormously increased range of experience in the human form for man, but also a corresponding expansion of mind and consciousness and a vastly higher degree of moral responsibility," the speaker said:

"The restoration of the mighty ancient past has been one of the greatest gifts brought to us by the Theosophical Teachers. Madame Blavatsky's books give an account extending over millions of years, during which the souls which comprise humanity have lived amid the scenes of many long-buried and almost forgotten civilizations, and even on continents now beneath the waves. Her account stretches back to the very mists of time, and shows the divine origin of souls. It states that this long pilgrimage of successive lives was undertaken consciously by these ancestors of ours — who were ourselves — undertaken with a high purpose and a known resolve. *We* chose to be the Thinkers of this world-cycle. *We* undertook then the task of reclaiming the less highly organized world-stuff to the purposes of soul, the task of stamping it with our own Divinity.

"Accepting these teachings, we look for the Divine in our own natures and in the natures of others. Katherine Tingley has said, 'The consciousness of Divinity is the key to human life. For lack of this key humanity has been drifting for ages. In finding it we unlock the door to the grandeur of soul-life and its golden opportunities; for only through the recognition of the soul's Divinity can a Universal Brotherhood of Humanity be established and become a living power instead of a hopeless dream.'

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"Truly, if we could abide by these teachings, we should step into a larger life, where our desire to help our fellow-men and our trust in the divine in them and in ourselves, should inspire efforts that would change conditions in the world almost in the twinkling of an eye."

'The Secret of Success, from a Theosophical Standpoint' was the subject of an address by R. W. Machell of the International Theosophical Headquarters, Point Loma, on March 19th. The speaker said in part:

"The secret of success, like the philosopher's stone, is a myth to the multitude, a dream to the idealist, a snare to the gambler and a reality perhaps only to the one who has no personal interest in the event and consequently no fear of failure.

**Selfish Ambition
is a Failure
of the Soul**

"The desire to succeed is natural and general, and the disappointment that follows failure is natural. And oddly enough there is almost as much disappointment resulting from an accomplished desire as from a failure to achieve the desired result. The only sure way to escape disappointment is to desire nothing for one's own enjoyment. To be equal-minded in success or failure is said to be characteristic of the wise man, and it is a sure protection against despair.

"But the ordinary man is fixed in his desire for success and his fear of failure. To him there are three courses open. The practical man endeavors to provide against all eventualities, which is impossible; the gambler, believing in some kind of deity that he calls 'chance,' tries to discover a clue to the mood of the god or goddess whose caprice directs events; the strong-willed man tries to force success at any cost, that is to say, he will sacrifice the interests of others to gain his own point, which is a moral failure outweighing a material success.

"If we could read the scale of human progress correctly, we might see that the success of a selfish ambition was in fact the failure of the soul; for the soul is conscious of its union with the soul of the universe, and its aim is to live in harmony with the great soul of humanity. When this unity of the universe is grasped as a fundamental fact in nature, we will not count a man successful whose success consists in temporarily defying natural law. On the contrary, we shall measure our success in life by the degree to which we have identified our personal interests with the true interests of humanity."

Mr. J. H. Fussell spoke on March 26th upon 'Heaven and Hell,' treating the subject from the Theosophical standpoint. Referring to one of the old Church Fathers, whose idea of the "joys of heaven" was to "look out of the windows of heaven and see the tortures of the damned in hell," Secretary Fussell said: "A terrible, indeed unbelievable picture, you will say; and yet do we not too often look out of our windows upon the suffering, starving

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nations, and rejoice — not at their tortures, it is true, but at the fact that we ourselves do not suffer. And what are we doing to change it? Are we helping to enact heaven on earth, or as Goethe said, 'to enact hell' through our indifference to human brotherhood and the ties that bind us each to each?

**The Challenge
to Help and
Serve and Share**

The very essence of heaven is compassion, pity, love, brotherhood and service, while hell is built up from indifference, self-sufficiency and unbrotherliness, as much if not more than from hatred and cruelty.

"The call of Theosophy, as it is the challenge of Helena Petrovna Blavatsky, William Quan Judge and our present Leader Katherine Tingley, is to 'enact heaven' here upon earth. They challenge us to help and serve and share, however little it may be, but with what power we can, and if the opportunity to do so is not offered, then to make that opportunity. Our duty is to lessen the hell in the lives of others less fortunate than we — for Theosophy declares that the 'kingdom of heaven' is within, as Jesus said, and that the 'kingdom of hell' is within — and to do all in our power to stem the tide of unbrotherliness, indifference and selfishness. Each one of us can do *something*, and if our hearts are in the effort we shall find the truth in these words of Jesus, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me' — that is, unto that Divinity which all the great teachers have said is to be found in the heart of every struggling soul.

"Like Orpheus, and Heracles, and like Jesus, we must some day descend into the hell of our lower natures and conquer there the demons of passion and selfish desire, if we would rise again and find heaven and immortality. We must bring light into the regions of darkness, if we ourselves would live in the light; we must lift up the fallen and rescue the damned if we would find salvation ourselves. We must live for others and not for self if we would find the secret of life eternal."

'Moral Training, the Most Vital Need of the Age' was the subject of an address on April 2nd by Mrs. Ethel Lambert, Principal of the Râja-Yoga Academy at Point Loma. Referring to the fact that at the present time old moral standards were being cast aside and that new and better ones should take their place, she said:

"Dishonor and shamelessness, disrespect and license, and other expressions

**Motherhood
and its
Responsibilities**

of man's selfish nature, must be transformed into expressions of integrity, virtue, sincerity and tolerance before the spiritual life of man can begin to grow.

For over twenty years Katherine Tingley has been teaching from the public platform and in her magazines that not only was unbrotherliness the 'insanity of the age,' but that never before was there such need of moral training for the young. She has pleaded with the fathers and mothers to open their eyes and see the path of *unmorality* towards which

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their children were drifting because of false moral standards. She has pleaded that their children be given an opportunity to understand the duality of their natures, in order that they might gain strength to overcome their lower selfish tendencies. In one of her lectures she said: 'If mothers would spend one half as much time in drawing out and developing the fine inner nature of their children as they do in dressing, petting and indulging them, the new generation of men and women would be worthy of the responsibilities which are now theirs, in this age.'

"Katherine Tingley realized that if humanity was to be saved from itself, the first step was to begin with the children; and so she established her system of education at the Râja-Yoga School at Point Loma. Her aim was, and is, to give the pupils every opportunity to develop along all lines, physical, mental and moral; and so she chose the Sanskrit words *Râja-Yoga*, because they meant the perfect balance of all the faculties. To quote from her writings again: 'Moral training is the vital need of the hour; spiritual honor is the keynote of the new time.'"

DOINGS IN LOMALAND

AMONG interested visitors to the International Theosophical Headquarters in the last few days was Professor Charles Earle of the chair of biology at Princeton University who, with Mrs. Earle, is touring southern California, and Dr. and Mrs. William McIntire Harsha of Chicago. Dr. Harsha is professor of surgery and clinical surgery in the University of Illinois and probably the best-known American contributor to medical journals of original articles on surgery.

Among others are Mrs. E. F. Baldwin of Peoria, Ill., owner of the *Peoria Star*; Rev. and Mrs. John A. Bevington, formerly of England but now at Santa Barbara, who are old friends of Professor H. A. Fussell of the Râja-Yoga College and Theosophical University; Mr. and Mrs. Bradford-Martin of Eastbourne, Sussex, England, and Mr. and Mrs. J. A. Paterson of Mannonfield, Cambuslang, Glasgow. Mr. Paterson is connected with musical interests in Glasgow and is noted for his patronage of music and the drama, and his success in bringing to Scotland the best European singers and concert artists. He will be in southern California for some time.

Canada is represented by Alexander Purdom and daughters, of London, Ont., much interested in the educational system at Point Loma; and the Americas by Mr. and Mrs. Molina of Guatemala; Dr. and Mrs. F. W. Murray, B. R. Winthrop, Mr. and Mrs. W. F. Healy and Mrs. P. I. Teytle of New York City; Max Levy of Philadelphia, Mr. and Mrs. Baker Hull of Baltimore, Mr. and Mrs. C. K. Sunshine of Cleveland, and others. Among military and naval people are Lieut.-Com. and Mrs. Brown of Norfolk, Va., here while the *Rappahannock* is in port; G. G. Murdock of the *Melville*, and Lieut. and Mrs. H. L. Pitts.—*San Diego Union*, March 17, 1922

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Among guests at a concert in the Lomaland Râja-Yoga College Wednesday evening were Mr. and Mrs. Emil Ganz of Phoenix, Ariz., who are visiting their daughter, a pupil in the Academy; Miss Karin Wahlberg of Stockholm, Sweden, and Mr. and Mrs. W. R. Felter of Hollywood, California. Miss Wahlberg, who is an old member of the Universal Brotherhood Organization, leaves Sunday for Italy. Mr. and Mrs. Felter were entertained by Mr. Felter's sisters, Mrs. Isabel Felter Mills and Mrs. Emma Spinks, assisted by Mrs. Hazel Mills Pool, Miss Dorothy Mills, and Pierce and Alfred Spinks, all of whom are old Lomaland residents.

Among concert numbers were a new song for the large Mixed Chorus, *Heart of the World*, words by Kenneth Morris "the Welsh Poet of Lomaland," and musical setting by Professor Wenzel A. Raboch, director of the Isis Conservatory of Music; a fine arrangement for string orchestra and harp of Elgar's *Canto Popolare* from his Italian suite; solos for violin, Kreisler's *Liebesfreud* and Schumann's *Abendlied*, played by Pierce Spinks; and for piano by Marcella Tyberg, who played Chaminade's *Callirhoë* and the Chopin *Berceuse*; Tschaikowsky's *Allegro con grazia* from Symphony No. 6, was rendered by the Râja-Yoga Symphony Orchestra; and a piano solo was played by Jean Price, one of the little sons of Mrs. Alice Barnett Price, the well-known San Diego musician and composer.

— *San Diego Union*, March 24, 1922

A notable Swedish party visited San Diego Wednesday, including G. Ekström, New York representative of the Johnson (Swedish) Steamship Line, and Oscar Wallenberg, brother of Axel Wallenberg the Swedish Ambassador at Washington, and at present the leading figure in the Swedish financial world. Mr. Ekström carried letters of introduction to prominent San Diegans, including G. A. Davidson, Ernest E. White and Axel Fick, local representative of the Swedish Chamber of Commerce.

After lunch at the Cuyamaca Club as guests of Mr. White, Mr. Fick escorted the visitors to the Exposition grounds and later to the International Theosophical Headquarters at Point Loma, where they were met by J. H. Fussell as Mme. Katherine Tingley's secretary and representative, and Lieut. Berg von Linde, formerly of the Swedish army but now a Lomaland resident.

The object of their trip was to investigate and report upon the possibilities of San Diego, particularly along industrial and financial lines, and both were enthusiastic in their estimate of the city's future. The climate, the harbor which they declared unsurpassed on the western coast, and the prospects for development and expansion, especially in regard to oil, came in for unstinted praise.

Mr. Fick, who knew Mr. Wallenberg in Sweden and is an old acquaintance, said: "The visit of a man so prominent in the financial world means a great deal to San Diego in my opinion, for he is not only head and front of the Swedish financial and industrial situation but is one of the most important

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men in Europe, and in the future re-financing of Europe will play an important part. His brother, Marcus Wallenberg, was Chariman of the recent conference held in London to consider the question of re-financing the nations involved in the war, and the two, who have always been closely associated, practically control the situation in Sweden along both industrial and financial lines. Mr. Wallenberg had received glowing reports of San Diego, its people, its climate and the prosperous business outlook, yet he stated to me that while he had looked forward to his visit with anticipation he was more than agreeably surprised with what he found. He thinks the future more than promising, and when he left he would not say 'Good-bye' but 'Au revoir.' He belongs to the remarkable Wallenberg family, well known in Europe, all the boys of which received their training in the Swedish Navy, reaching officer's rank before entering the diplomatic or financial world. A third brother, Knut Wallenberg, was Prime Minister of Sweden before the late war, and a fourth, Gustav Wallenberg, is the present Swedish Ambassador to Turkey.

"We have not entertained so prominent a visitor here in a long time," Mr. Fick added, "and before leaving he asked me to keep him in touch with developments and prospects here for the future, especially in oil. He will undoubtedly visit San Diego again, and I hope for a longer stay."

— *San Diego Union*, March 31, 1922

In addition to the usual quota of visitors from different parts of the world, ministers of the Swedish Lutheran church, together with their families and friends to the number of more than two hundred, were entertained at the International Theosophical Headquarters, Saturday afternoon, by the Swedish students, including Axel Fick, one of the officials of Mme. Katherine Tingley's headquarters staff and local representative of the Swedish Chamber of Commerce, Mrs. Fick, Mrs. Anna Reuterswärd, Mrs. Osvald Sirén of Stockholm, and Lieut. Berg von Linde, assisted by Secretary Fussell, representing Mme. Tingley, and others. Mme. Tingley is in Sweden at present.

The party first visited the Greek Theater, escorted by the Râja-Yoga College Band, where Secretary Fussell delivered an address. In behalf of the ministers and the constituency represented by them, Nils Malmberg, royal vice-consul, spoke, at the request of Rev. Dr. Julius Lincoln of Los Angeles, president of the Lutheran Church State Conference.

The guests were then received in the Temple of Peace, the band playing as they entered, where an address was also delivered by Mr. Fussell on the scope and purpose of Theosophy and the work of Mme. Tingley, the Theosophical Leader.

Mr. Sven Palm, a Swedish pupil who had entered the Râja-Yoga School in 1913 from Visingsö, Sweden, where the corner-stone of the first Râja-Yoga College in Sweden was laid by Mme. Tingley in that year, spoke on 'The Râja-Yoga System of Education and What It Means to Me.' Mr. Palm

MIRROR OF THE MOVEMENT

is now a student at the College and the Isis Conservatory of Music, and is a member of the staff of the Aryan Theosophical Press.

The Young Ladies' Chorus sang the *Spring Song* by Hawley, responding to insistent applause with the Swedish national hymn rendered in Swedish, *Du gamla, du fria, du fjälhöga Nord*, to which the audience listened in reverent silence, standing. Many of the young singers had learned the song in Sweden when they visited that country during the International Peace Congress held there by Mme. Tingley in 1913.

Among those entertained were President Lincoln of Los Angeles, Vice-Consul Swahn of Sioux City, Ia., D. Molander of Berkeley and San Francisco; and from San Diego Rev. Philip Andreen, Pastor of the Lutheran church, Godfrey Ströbeck, J. F. Anderson, B. F. Randel, Gottfried Anderson, Robert Olsson, Rickhard Boström, Carl Erickson, Fred Ericson, Lars Christenson, Emil Helsing, Harvey Newquist, Olof Jacobs, O. W. Johnson, Carl Peterson and K. K. Wedlan, Secretary.—*San Diego Union*, April 3, 1922

CLEANLINESS IS GODLINESS

STATISTICS are said to be dry reading. Now and then, however, with the sunlight of truth focused on them, they kindle into illumination of some contested subject. For instance, they show up some conclusive facts in an article in the *Journal of the American Medical Association*, for March 4, 1922, in answer to the query: "Is the Control of Diphtheria Leading to Eradication?" The author is Dr. James Gordon Cumming, of Washington, D. C., a favorable location for consulting the U. S. Bureau of the Census and the Public Health Reports, which he quotes freely. He begins by saying:

"The present procedures for the control of diphtheria do not seem to be leading toward the complete eradication of the disease. Since the case rate is approximately the same as that of thirty years ago, and the mortality rate has shown no appreciable reduction during the last few years, the factors utilized for control must be inadequate for eradication."

He then gives the figures backing up this unquestioned item of information which, by the way, is not prominent in the propaganda claims of enthusiastic serum-therapists. Their literature gives the impression, rather, that the profession have diphtheria well in hand. While Dr. Cumming would credit the reduction in *mortality* rate per one hundred thousand population to the use of serum and accurate laboratory diagnosis and quarantine, he sees that these measures do not go to the root of the matter.

Now since like produces like, the question is: What is the *ultimate effect* of treating the diphtheritic virus with the *essential quality* of virus, potentized by its attenuation? Even granting that the injection of such an unclean, unwholesome and unnatural agent may lash the reserve forces of the whole system into violent reaction that cuts both ways, may not the cured patient be permanently crippled in his normal reserve of vitality? Moreover, how can the influence of the widespread use of *virus* be other than unclean and un-

THE THEOSOPHICAL PATH

healthy? No amount of quarantine and antiseptics can protect the body politic from reaping the *quality* of that which it has sown. Of course, the psychology of the serum method, not being tangible under microscope or in test-tube or in terms of statistics, is receiving scant attention from materialistic science, *as yet*. Even the layman will begin to do some thinking about the true inwardness of things when he realizes that the last thirty years of exceptional sanitary progress and unlimited use of serum have left the production of diphtheria practically unchanged.

It looks as if the vicarious method of atoning for moral ills has been tried out unwittingly on physical contagions, with equally unsatisfactory results. However, as the failures help to make a diagnosis by exclusion, we move nearer to the day of *consciously* clean, sane, natural living,—physically, mentally and morally. Dr. Cumming hints at this in his Conclusion:

“The eradication of diphtheria will not come through the serum treatment of patients, by the immunization of the well, or through the accurate clinical and laboratory diagnosis of the case and the carrier followed by quarantine; rather it will be attained through the mass sanitary protection of the populace, subconsciously practised by the people at all times.” — L. R.

THE DEATH SENTENCE

M. P.'S DEMAND FOR ITS ABOLITION

IN the House of Commons yesterday, Major Christopher Lowther (Ind.—North Cumberland) asked leave to present a bill to abolish in Great Britain the award of capital punishment for any crime or offense whatever. He argued that it was wrong for the State to take human life just as it was wrong for the individual citizen to do so and that the infliction of capital punishment was demoralizing to the community. Where verdicts of murder were returned no allowance could be made for degree of guilt or circumstances. The condemned man's only chance rested with the Home Secretary. For no other crime was there such rigidity of sentence.

Sir F. Banbury (C.U.—City of London) opposed the bill and challenged a division.

Leave to bring in the bill was refused by 234 to 86.

— *Manchester Guardian*, March 2, 1922

REFORM IN THE PRISONS

DR. LOUIS N. ROBINSON, chief probation officer of the municipal court of Philadelphia, and formerly head of the department of economics in Swarthmore College, Philadelphia, has recently published a book, *Penology in the United States*, in which the following passages occur:

“Let us cease to store away the criminal for a few years to deteriorate,

THE SCREEN OF TIME

and then hand him back to the world to rob, cheat and assault every weaker person who gets in his path. Rather let us have factory plants to which our criminals shall come as the raw material, some of them rather damaged, to be sure. . . . Wise, consecrated endeavor will find a way to alter their minds, and their habits too. Work, made interesting, as distinguished from drudgery of the most mechanical sort, should be provided, and should yield an income to the prisoner; there should be training in industrial pursuits, and educational opportunities; lastly, there should be provided a chance to grow and leave, as Oliver Wendell Holmes said, the outgrown shell."

Referring to the work accomplished by Mr. T. M. Osborne in Auburn and Sing Sing State prisons and in the Portsmouth naval prison, the author says that "his success in all three warrants the belief that there are genuine possibilities in the plan, if tried out by administrators who are primarily interested in developing character."

He writes further: "Establish institutions for special types of offenders. Eliminate county and municipal jails as places of detention for sentenced prisoners. Make easy the transfer from one penal institution to another, and from penal institutions to those commonly known as charitable. *Abolish the death penalty.* Make the goal of prison administration *the development of character.*"

In support of his recommendations regarding the death-penalty he points out that this has been legally abolished in Italy, Roumania, Portugal, Holland, Norway, San Marino, fifteen of the Swiss cantons, twelve states of the United States, four states of Mexico, Guatemala, Honduras, Nicaragua, Costa Rica, Venezuela, Ecuador, and Brazil. And he adds that in none of these countries and states have results shown any increase of crime.

Theosophical University Meteorological Station

Point Loma, California

Summary for March, 1922

TEMPERATURE		SUNSHINE	
Mean highest	61.40	Number hours actual sunshine	269.30
Mean lowest	48.80	Number hours possible	372.00
Mean	55.10	Percentage of possible	72.00
Highest	96.00	Average number hours per day	8.69
Lowest	43.00		
Greatest daily range	19.00	WIND	
PRECIPITATION		Movement in miles	4130.00
Inches	1.48	Average hourly velocity	5.55
Total from July 1, 1921	21.21	Maximum velocity	40.00

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly

Illustrated



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

Edited by Katherine Tingley

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

"Give another illustration."

"Your majesty, it is as if a man were to choose a young girl in marriage, and having paid the purchase-money, were to go off; and she subsequently were to grow up and become marriageable; and then another man were to pay the purchase-money for her, and marry her; and the first man were to return and say, 'O man, why did you marry my wife?' and the other were to say, 'I did not marry your wife. The young, tender girl whom you chose in marriage, and for whom you paid purchase-money, was a different person from this grown-up and marriageable girl whom I have chosen in marriage, and for whom I have paid purchase-money'; and they, quarreling, were to come to you. Whose cause, your majesty, would you sustain?"

"That of the first man."

"And why?"

"Because, in spite of what the second man might say, the grown-up girl sprang from the other."

"In exactly the same way, your majesty, although the name and form which is born into the next existence is different from the name and form which is to end at death, nevertheless, it sprang from it. Therefore is one not freed from one's evil deeds."

"Give another illustration."

"Your majesty, it is as if a man were to buy from a cowherd a pot of milk, and were to leave it with the cowherd, and go off, thinking he would come the next day and take it. And on the next day it were to turn into sour cream; and the man were to come back, and say, 'Give me the pot of milk.' And the other were to shew him the sour cream; and the first man were to say, 'I did not buy sour cream from you. Give me the pot of milk.' And the cowherd were to say, 'While you were gone, your milk turned into sour cream'; and they, quarreling, were to come to you. Whose cause, your majesty, would you sustain?"

"That of the cowherd, bhante."

"And why?"

"Because, in spite of what the man might say, the one sprang from the other."

"In exactly the same way, your majesty, although the name and form which is born into the next existence is different from the name and form which is to end at death, nevertheless, it is sprung from it. Therefore is one not freed from one's evil deeds."

"You are an able man, bhante Nâgasena."

— Translated from the *Milindapanha*, a Buddhist scripture,
by Warren

THE THEOSOPHICAL PATH

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ON THE SHORES OF LOMALAND
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

"Moveth some secret Presence evermore
Whispering its grandeur in thy heart and mine." — *Kenneth Morris*

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXII, NO. 6


JUNE 1922

"To admonish is better than to reproach: for admonition is mild and friendly, but reproach is harsh and insulting; and admonition corrects those who are doing wrong, but reproach only convicts them."— *A fragment from Epictetus*

THE TRUE MISSION OF THEOSOPHY: BASIC FACTORS IN MAN'S REGENERATION

KATHERINE TINGLEY

"The sins of the fathers shall be visited upon the children, even unto the third and fourth generation."—*Exodus*, xx, 5

 HE principles of Theosophy can be applied to every department of life and to every honorable effort made by the individual. Theosophy holds within itself a royal optimism, which in its divine power gives one the knowledge of how to use all possible opportunities for the regeneration of mankind.

In the social, civic, and religious life of the present day one finds divisions everywhere, and these are the great obstacles against which workers of the Universal Brotherhood and Theosophical Society must contend. True, in the outer sense there is an apparent spirit of good fellowship existing among men. But unfortunately there is a pitiful lot of deceit inborn in the human race, that is working its deplorable influence into the hearts of men, and the taint of this is even in our children, though not fully developed, and it will be carried into the coming generation, unless Theosophy is not only accepted but practised in daily life. Theosophy gives to those who are seeking the light the knowledge that enables them to overcome all obstacles and to bring about the regeneration of the human race.

This is an age of hypocrisy and insincerity. The glow, the beauty, and the charm of the real life are obscured, though the power to eliminate these obscurations is within the grasp of all men. This power Theosophy

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offers. It adds dignity to human life and makes clear its meaning.

It is to be wondered how it is possible for humanity to live with any hope or trust or certainty, while man's vision is so limited. How can the earnest mind deny the divinity of man? For in the experiences of each there is enough to convince one that out and beyond all outward aspects there is a living, pulsating power ever urging man to higher purposes and nobler service. It proceeds from the Supreme — the great Central Source of all; it is the ray of the Infinite. It broods over humanity and infolds it. It seeks to be the loving parent to every human being. It is the teacher, the helper, the consoler, the knower.

It is thus easy for man to see for himself that all those states of mind and outward experiences which cause uncertainty and discouragement are not a part of man's higher nature, but belong to the physical life only: they are the outcome of thoughts and acts of ages past, filtered down through the very blood of our present race. Desire, passion, deceit, and selfishness are the chief actors in the lower nature of man. They are ever seeking to rule and to carry human life along a path of recklessness and sin.

In this word-picture one can easily see that even the little children coming into earth-life, seeking experience and larger knowledge, and the path to spiritual achievements, begin their little part on the great world-stage with the two natures in one. According to the teachings of Theosophy a new-born child brings with it the promise of a great future, yet it lives its natural life until seven years of age without the divine qualities being active. In these years the child is like the seed of a plant working its way in preparation for a fuller life, when it may bloom and blossom in the glory and sunshine of its spiritual unfoldment.

The Sacred Teacher, the Soul, is ever near, ever watchful, ever protecting; but at seven years of age it enters into the life, so to speak, and opens the mind to a degree of receptivity where it may begin to find itself, not only on the objective plane, but also on the inner spiritual plane. Thus all parents should realize that the first seven years of a child's life are most sacred, for it is then that it is going through its first initiation, so to speak, on this plane, and is getting closer to the meaning of the inner and the outer life.

According to the deeper teachings of Theosophy, at seven years of age the child should be well grounded physically, educated up to this time with due regard for both sides of its nature, in order that the soul may more easily enter into the life and work out its possibilities.

There are few parents today who know that the great battle for the new-born child begins when its eyes open to the objective life. The susceptibility of that little mind is so exquisitely sensitive, that, according

THE TRUE MISSION OF THEOSOPHY

to my theory, a harsh word from a human voice is crucifixion to it, and every selfish or inharmonious note that strikes the consciousness of that little being is ingrained into its life.

The soul of the child is not satisfied with its physical efforts alone nor with the love and adoration given it by those who care for it — it hungers for the warmth and glow and the strength and the enlightenment that is near but not yet controlling. In this we have something for parents to think about. Truly, a larger responsibility is theirs than they realize. Many things that parents have never thought of as being essential to the baby's life must be considered, for the parents have been challenged, and they must stand not only as guardians of the child's life in the outer sense, but as the sacred guardians of its spiritual life. •

How little the wisest of us knows of the wonderful processes that are worked out in the profound mystery of gestation — before the child is born! And how few parents there are who understand from the very conception of the child in its physical life, the sacred duty and responsibility of guarding every thought and every act of their own and of all those in the home-environment of the child to be. If there could only be painted a word-picture that would impart to parents the initiation they pass through in preparation for the larger unfoldment of the little one, then their task would be easier.

Here is where we must consider the importance of a proper balance in life — a blending of the spiritual laws with the physical laws — of bringing about such a harmonious development in the child that no faculty shall be overstrained and none neglected, for the child in the truest sense walks between two worlds. It must receive the secrets of a full healthful physical life, that the body may become a fitting 'temple of God,' and it must also receive the spiritual unfoldment of the character to become godlike in nature.

The human mind is the theater or the battleground where these two forces meet. It is through the higher education that the child's mind is opened for the spiritual life to manifest and become the controlling power, that it may hour by hour and day by day dominate the lower qualities of the nature and transmute them into willing servants of the soul.

It is at seven years of age that the second degree of initiation of the child's inner life begins. The parents are again challenged to be more fully prepared to realize their responsibilities, not merely as guardians of the little child-life as it is generally accepted, but as guardians of a sacred treasure of the gods intrusted to their care.

The high purposes of the parents, their determination to do their full duty by the child, will make an atmosphere in the home so that with every breath that the child breathes it will be growing in the light of its

THE THEOSOPHICAL PATH

own divinity and thus acquiring the power to overcome all the temptations that hold mortal man in his weaknesses.

The parents' responsibilities increase after the child is seven years of age. They must then see to it that the child has no opportunity to be attracted to the bewildering fascination of pleasures that may seem harmless, but are insidious in their power, and once getting possession of the child's mind, live and grow for the child's future development on the wrong path of life.

And let us remember that mothers and fathers with their minds and hearts filled with these superb and uplifting ideas of real parenthood are themselves not standing still or retrograding as human beings, but they too ~~are~~ advancing. They learn the truth of the noble teaching of Theosophy that self-directed evolution is the telling power for spiritual conquests.

Let us linger a moment in the home that has been so sacredly and understandingly established. What think you of the influence of such a home? Will it not then be clear to us that there should be fewer children and better ones, and that the duty of parents is to hold themselves as spiritual agents for the preservation of the divine side of human life? In such a home would not many things that have heretofore been considered essential now become non-essential? Would not such a home be a sacred altar — a temple, and a school, wherein each member of the family would play his part in a superb effort towards the divine harmonies of life? Not long have we to hold this picture in our minds before we can almost hear with our physical ears the grand and superb symphonies of man's divine life.

Following the path outlined above, the parents will add new courage to their efforts, a new trust in the urge of their own divine natures. They will step forward in certainty. No opportunities for the building of their home for ever greater service to humanity will be lost. The child partakes, the parents partake, and all who feel the touch of this home partake of the sacred meaning of life — the Râja-Yoga ideal of the perfect balance of all the faculties, physical, mental, moral, and spiritual.

In this ideal home the child has now grown to the age of fourteen — the intervening years having been filled with high purposes on the part of the parents. No opportunities have been lost for bringing out this Râja-Yoga balance.

At fourteen years of age real tragedies begin for the youth. The exterior life with all its persuasive psychological allurements rushes into the mind of the child in everything it contacts. But my youthful type, who has found himself and found the power of self-conquest before this time, is prepared. It is then, in the quiet silent moments of his life, that he can discern the difference between the lower and the higher

THE TRUE MISSION OF THEOSOPHY

— between the darkness of temptation and the glow of the spiritual life, between desire and aspiration, between shadows and realities.

The seed that was sown understandingly in the life of the unborn babe has taken root, is growing, and is now beginning to blossom as an exquisite and beautiful specimen of youth. We will leave this blessed consummation in human life as a vision for every mother and father in the world today to contemplate.

Here we challenge the critics and opponents of our efforts for the world's betterment and shame them either into silence or into doing some real constructive work in their own natures, and for the benefit of their fellow-men.

Somewhere along the way, we Theosophists who believe in Reincarnation, may meet this type of the Theosophical youth. He may be found in the parliaments of men, confounding the people with his high and lofty sentiments of justice and applying them in all his daily duties. He may possibly be an artist bringing to the obtuse minds of men glowing pictures in form and color — so godlike and sublimely beautiful that those who are in the shadows will look and find the new way. He may be found in the humblest walks of life, feeding the hungry or teaching the simple truths of the pure and noble life to the unfortunates in prison and on the street — giving encouragement and hope to the despairing and disconsolate. What glorious possibilities for all humanity and for each individual nation there will be when the teachings of Theosophy are planted and nurtured in every home!

So in spite of all the attempts to place Theosophy before the world as uncanny and impractical, we have before us a new way to think and to live and to hope, based on the eternal verities. And more than that, we have before us an enlightened soul moving towards perfection and eternal peace.

"Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom."

— *From H. P. Blavatsky's instructions to her Students*

THEOSOPHY AN ARK OF REFUGE

H. TRAVERS, M. A.



REFERENCE to the original objects of the Theosophical Society will show that its principal purpose was (as it still is) to form the nucleus of a Universal Brotherhood of Humanity. Put in another way, this means that the object was to collect and unite certain scattered people, so that their efforts, instead of being lost and wasted, might be protected and garnered.

The present state of the world was foreseen by those who founded the Theosophical Society; and what is being said nowadays about the condition of society is a striking confirmation of the accuracy of that prophecy. Human affairs are at an epochal point, when a new cycle or order is born in the lap of the old; a thing symbolized in the serpent swallowing his tail, which is part of the seal of the Theosophical Society. The obvious characteristic of the closing cycle is a sort of running to seed, an enormous multiplication of every sort of production and activity, a perfect welter of invention, literature, trade, and all possible activities of the human head and hands. And the universal tendency has been materialistic. When H. P. Blavatsky began her work, materialistic science was in its heyday, and vaunted itself in a certainty and confidence which has since considerably waned. Materialistic ideas ruled in science, in economics, and in religion.

It was also stated by H. P. Blavatsky that a stage in the evolution of the human organism was due, which would bring about a greater sensitiveness to finer influences, and cause a renewal of the belief in what is loosely known as the occult, and in psychic powers. If this change should take place in the midst of the aforesaid materialistic ideas, the result would be eminently disastrous. Subsequent events have sufficiently demonstrated the nature of this danger and its reality. For, though the work of Theosophy has succeeded in averting the principal danger, we can see what might have happened — what may still happen if we are not careful — from the abuse of hypnotism and from reckless experimentation in psychism by wholly incompetent people. And this is to say nothing of the very real menace arising from the abuse of purely mechanical and chemical discoveries; a topic now engaging the most anxious comment in public literature.

Theosophy then was promulgated to deal with this impending menace. But society has to be its own savior, unless it would be a child in leading-strings; so it was essential to seek in society itself for the power that was

THEOSOPHY AN ARK OF REFUGE

to save it. For this reason, Theosophy played a part similar to that of an Ark in a flood, by collecting from all quarters a number of isolated individuals, whose separate aspirations would have been wasted, and uniting them into a mutually supporting and effectually working body. This then was the aforesaid nucleus.

Theosophy has proved a haven of refuge for many whose aspirations and convictions went beyond the conventional life; and who felt, in one way or another, that there was a richer and more real life beyond the veil. Such people are like lone voices in a multitude, finding no companion for their sympathies, and no rock to anchor to. Theosophy has brought them together into comradeship, and given them the rock.

The first stage of Theosophy was one of broadcast announcement to the whole world; and to this stage has succeeded one of firmer organization. For all movements are liable to danger from the personal ambitions of individuals, and have consequently to protect themselves against perversion of their purpose or disintegration of their body by such causes. Theosophy has unavoidably afforded material for the enterprises of cranks and adventurers; and, though it is still needful for the inquirer to beware of spurious imitations, there is no danger that the original nucleus, founded by H. P. Blavatsky, will degenerate from its original character or disintegrate into sects.

As time progresses, the need for such a nucleus will become more apparent; and the wisdom of those who provided for it will have been more fully established. It is being declared everywhere that what the world needs is moral power; that it is topheavy from excess of material power. What is morality? It of course contains an element of custom and convention, but that is not its essence, that is only its dress. Those who try to make out that morality is *all* convention are very far wrong. Equally at fault are those who have tried to fit it into some ready-made plan of evolution, and to derive wisdom from instinct, according to the usual method of beginning at the wrong end. Morality is rooted in natural laws; but the word natural must here be understood to comprise a much larger area than is usually assigned to it. Man is a certain kind of being, in a certain kind of universe; and of course there are laws relating to this nature, and to the nature of the universe, and to the connexions between the two. Such a law as that the intellect of man must subserve unselfish purposes, is not a dogma or artificial convention; it was not made as a mere item of social or political polity; it is not evolved from the primal instincts of the animal creation. It is simply a natural law pertaining to the nature of man.

Everywhere the conviction is growing that the time for implicit faith in formulas is past, and that man must know what he is and why he is;

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and that he must use his own intelligence to answer these questions. And, if not hypnotized by the chimera of wrong evolutionary theories, we can see that mankind has for immense ages been bending his thoughts to the solution of these same questions; and we can avail ourselves of the wisdom of the past.

Another purpose of Theosophy, subsidiary to the main purpose, has been to reinstate tradition in its rights, and to show man as the heir of a long and illustrious ancestry of *men*. H. P. Blavatsky points to this tradition, and to records of past knowledge, as the source of the teachings which she gives out. To reject all books, records, and teachings is as much a going to extremes as to be hidebound by the blind acceptance of dogmas. Bigots, once free, at first go too far in the direction of skepticism. They depress the balance in favor of universal unbelief. Thus they lose the power of justly estimating the value of evidence. Dogmas are put before us for our acceptance, without appeal to the reason; but teachings are offered for examination. Thus, one who is seeking the light, will accept it from any source, caring only whether it is what he wants. H. P. Blavatsky, having teachings which she knew would help people, offered them in that spirit.

True Theosophy is known by its adherence to the original principles and purposes of the Foundress, and by its insistence on the paramount importance of ethical ideals and conduct. Self-development is incidental to the carrying-out of the program of Theosophy. It must not be made our main object; indeed, to do so would be to defeat our own purpose, since we should then develop the personal part of our nature instead of the higher.

For all people who are not merely commonplace, the ordinary ideals of life accepted by the world offer but a poor choice. Such people are conscious of something in their nature that calls for fuller expression and lacks opportunity amid the conventional ideals and pursuits. All the best part of their nature, they feel, is starved, unrealized. They may be teachers, parents, students of philosophy or science, artists in various modes of expression, leaders in business or politics or other kinds of enterprise. But, whatever their mold, they have this in common, that they seek to elevate and refine their particular calling, and to find its real spirit and purpose. For such, Theosophy affords an ark of refuge; and thus we see, banded together in mutual endeavor, people of very various stamps, finding, in very various avocations, the realization of a fuller life than they could find elsewhere; and carrying the ideals and spirit of Theosophy into pursuits outdoor and sedentary, artistic and scientific, educational and administrative; and developing individually along right lines, while carrying on the work intrusted to them by their Leaders.

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EMILY LEMKE-NERESHEIMER

THROUGHOUT the various stages of life — youth, maturity, and old age — our feeling of egoity does not change. The body, built up of an ever-changing population of infinitesimal organisms, grows different from day to day and from year to year; often so much so that it becomes almost unrecognisable — to all intents and purposes it is no more the same. Meanwhile, we ourselves are unconscious of any change. The 'I'-consciousness we had at the beginning of our present life is still there, and indeed can never end! It but enlarges its scope and powers of perception, until some day it awakens to the fact that pleasure and pain, harmony and discord, birth, death, and decay, are but passing incidents that cannot affect the inner man, who is independent of them all — beginningless and endless, and of the nature and essence of Divinity itself.

All consciousness of embodied existence for us is dependent upon our perception of the relative qualities of things that we observe and reflect upon; indeed, it is only by its attributes that everything observable and inferrible can be known to us. By means of the senses, the mind of the Ego goes out to objects and shapes itself into the form of ideas. Thus the self-conscious observer, who has the power of perceiving, is ever separate and distinct from that which is perceived, and the same 'I'-consciousness that can watch the limbs moving, can observe the feelings and the workings of the mind; can therefore stand apart from the body, the feelings, and the reasoning mind. It is its privilege to learn to select the feelings and thoughts reflected in the mind from innumerable different sources, and expressed in the spiritual, astral, and material parts of man's nature by means of senses appropriate to each. Man has the power to change his thought and feeling at will. He does not need to suffer nor to chafe at circumstances, for he can lay aside his worries and fears at any moment and enter into another state of consciousness, if he so desires. Putting away personal concern in circumstances and events, he can see them from another, an impersonal viewpoint, as he moves out in consciousness of a wider sphere of vision in the grand and limitless Universe.

All causes and effects discerned by our organs of perception are relative and fleeting. We cannot, however, but infer that there must be an Absolute Reality underlying them all, because of our intuition that something *is* constant throughout all temporary experience; and it is unthinkable that anything can come out of nothing.

The distinction between reality and unreality for us seems to depend

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upon the limited knowledge produced in the mind through the senses, but in truth the most real thing is cognised by us through an inner perception, which makes it more certain to us than anything that can be logically demonstrated and proved. Spiritual mysteries cannot be revealed by the exercise of physical or mental faculties. Pure truth, pure knowledge, can be glimpsed by the soul alone, for Higher things can only be perceived by senses and faculties of a higher nature.

Absolute Consciousness can have no relation either to any object or action, because it is the All, and within itself contains All. As H. P. Blavatsky wrote in *The Key to Theosophy*: "Conditioned thought and desires cannot be assimilated by the Absolute Spirit which is unconditioned." So vast, so all-comprehending is Absolute Consciousness that it is unthinkable and unknowable to the reasoning mind: however, the limited consciousness that deals with relative conceptions exists because of the immutability of Absolute Consciousness itself. Though hidden behind the veil of illusory existence, it is the basis of consciousness on all planes of being. Mirrored in the manifested universe, as also in humanity, and in the individual man, the centralized consciousness which is the *reflexion* of the One, is conditioned, and through the illusion of separateness becomes the percipient of object and subject. Standing without and apart, it observes both; while Absolute Consciousness, the true Self, cannot be said to be within or without, for it is both within and without, eternally subject and object in one. The manifested universe exists, the Infinite *is*.

All planes of being throughout the kosmos are reflected in the human mind, wherein are focused in varying degree all the elemental, terrestrial, astral, intellectual, and spiritual forces of the universe. All varying states of consciousness are but different manifestations of That which the Hindû philosophers term the 'Ātman,' the Supreme Consciousness. Its reflexion in the manifested universe, including man, acts many parts, depending upon whatever plane the centralized consciousness is acting upon from moment to moment. H. P. Blavatsky writes in *The Key to Theosophy*:

"In Occultism every qualificative change in the state of our consciousness gives to man a new aspect; and if it prevails and becomes part of the living and acting Ego it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state."— p. 117

She then speaks of the sevenfold constitution of man, beginning with the physical envelope, the body, which is the instrument by means of which the evolving Ego gains experience through its contact with physical nature. The body is built up of innumerable small lives, each with a consciousness and special functions of its own. These tiny entities are the same as countless others that go to build up the objective universe.

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They come and go, vitalized by the life-force, Prâna, that permeates the whole cosmic ocean of matter, whether dense or sublimated, ever uniting to form fresh combinations of objects and beings, whose astral forms they clothe. New forms are evolved, disintegrated, and built up again in ceaseless rotation and endless variety, tending towards the creation of more perfect and more complex forms, as different degrees and kinds of consciousness seek expression upon the material plane.

The human entity shares his instincts and desires with all nature, of which the animal man is a part. Desire, Kâma, is the motive power, the driving force in nature; but man is endowed with self-consciousness and Mind, Manas, and he alone can rise superior to nature, and evolve by means of self-directed evolution, transmuting desire into aspiration. Man is 'the Thinker.' He is not permanently the lower, the animal self; he is not at all times the Higher Self, but by self-identification with the lower self he becomes the lower self; by self-identification with the Higher Self he becomes the Higher Self. He is an expanding center of consciousness that stands between nature and the highest spiritual state of being. H. P. Blavatsky wrote:

"The spiritual realm is all the while the proper habitat of the Soul, which never entirely quits it, and that non-materializable portion of the soul which abides permanently on the spiritual plane, may fitly be spoken of as the Higher Self.

"The Higher Self . . . can never be objective under any circumstances, even to the highest spiritual perception. For *Âtman*, or the 'Higher Self,' is really Brahma, the ABSOLUTE and indistinguishable from it."

Thus we see that there is a materializable portion of the soul, the mortal, and a 'non-materializable part,' the immortal and divine. Between these stands the human soul, the individualized center of consciousness, that has the power of self-contemplation, and is distinct from the body with its instincts, and the personality with its thoughts, feelings, and experiences which come and go, and are so soon forgotten. Composed of an admixture of varied thoughts, desires, and aspirations, which make of it a particular center of consciousness different from any other, changing from moment to moment, it yet remains individualized. This human soul, this individuality, is the Ego that reincarnates from life to life in order that by self-conquest it may reach ever higher states of consciousness, increasingly comprehensive in their range and scope. Its final aim is Self-knowledge — complete self-identification with the Higher Self, the true Self of all things and beings.

In speaking of self-conquest and self-forgetfulness — the conquest and the forgetting of the materializable portion of the soul — the mortal, lower self is meant. Only through such self-conquest and self-forgetfulness can man lay aside the grosser part of his nature, and rising to planes

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where the Higher Self manifests, attain Self-knowledge and Self-realization. At moments when he is conscious of himself as the immortal dweller in the body, the Ego has the power to enter into states of consciousness where, to a degree, knowledge becomes his own, not only by force of effort, but also by divine right. But he must claim his own with confidence and trust. Self-depreciation is the denial by man of his true Self, and by harboring depression and discouragement he identifies himself with his imperfect lower self, losing, for the time being, the knowledge of his divine nature.

The *Bhagavad-Gîtâ* tells us that, in order firmly to maintain stability of consciousness and the peace of mind that makes it possible for the aspirant to gain spiritual knowledge, he must first learn to renounce personal interest in the result of action. This is not a sacrifice as it would seem — the giving up of something to which he is attached, and which he considers desirable — but the freeing of his consciousness from something, in order eventually to become more fully aware of the divine reality within.

Yet only step by step can man proceed along the path that leads to knowledge, and only through right action, performed unselfishly, without attachment to results, can he advance. He who works with his heart set on the success of his efforts must inevitably reap the fruits, bitter or sweet, of his actions. In proportion to the amount of feeling he puts into his acts will the effect be upon him of the ensuing consequences. The more anxiety he feels in anticipation of the success of his undertakings, the more intense will be his pleasure or disappointment at their fortunate or luckless culmination.

Inaction is an impossibility of existence. The mind is never for a moment inactive, and action must be performed in order that, through experience, right knowledge and discrimination may be gained. Is not the whole of life but for the experience of the soul? But if thought and feelings are concentrated upon hoped-for results, rather than upon the right performance of duty, the results that inevitably ensue excite pleasure or pain, proportionate to the amount of personal desire infused into the action.

It is not possible for an imperfect human being to escape error and its results. All he can hope for is to learn by his mistakes. The same event that means humiliation and defeat to one immersed in the personal life, to another, who looks at every circumstance from an impersonal viewpoint, signifies knowledge consciously gained. Gradually man may train his mind to grasp the proportionate value of things, but he must remember that in order to do this he cannot rely upon the reasoning faculty alone. His thoughts, influenced by his feelings, are constantly changing with his

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experiences, pleasant and unpleasant, but they must be governed by the Ego, who can regulate thought and feeling at will. As the impulses are controlled that cause thought to dwell on that which attracts or repels, it becomes possible for man to realize his inner strength, to purify his vision, and to become free. Passion and ignorance constitute bondage, and only he can rule the world who is able to control his thoughts and feelings, and stand unmoved by extraneous forces, untouched and unmoved by pleasure and pain. The mind turned away from objects of sense is free to contemplate deeper realities; but the mind that yields to desire loses the consciousness of the real nature of the Self, the heart and center of his life. Our Teacher Katherine Tingley has repeatedly impressed upon her students the fact that two things cannot occupy the same place at the same time, *i. e.*, the mind cannot simultaneously harbor personal desires and spiritual aspirations. Only by being able to pass over objects without becoming entangled in them can discrimination, and finally illumination, be gained, true service rendered and real work done.

The *Bhagavad-Gîtâ* tells us that attachment for objects ensues when a man dwells on them with longing. Anger arises when desire for them is frustrated, and results in delusion, which is the loss of memory to recall at the right moment what was before recognised as truth. This leads to lack of good judgment; erroneous conclusions are formed, and finally with the loss of discrimination comes the loss of all. For him whose heart is torn by desires there can be no joyous aspiration towards spiritual knowledge, no peace of mind, and hence no true happiness.

When a man feeds the fire of devotion in his heart with high aspiration he can look with equanimity upon success and failure. Rising superior to his personal desires he becomes merged in a higher universal self-consciousness, and conquers wealth and fame and all the illusive seductions of material existence, so that no vulnerable spot is left where the arrows of fate can wound, no weakness by which the warrior can be lured to forgetfulness of his high purposes and aims.

The act of giving up interest in action and in the results of action does not of itself bring knowledge of the true self. It is true that success in the attainment of knowledge is dependent upon achieving purity of mind. Through right thought and action, purity of mind is attained, and thus man becomes fit for divine illumination, and finally gains 'liberation' by means of knowledge — true spiritual wisdom. As Christ said: "Blessed are the pure in heart, for they shall see God."

The nature of the result of an act upon the individual principally depends upon the quality of the motive he puts into the act. A merely selfish desire can but narrow the horizon, stultify the perceptions and understanding, and tend to lethargy and depression of spirits, while the

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renunciation that makes the disciple fit for the acquirement of true wisdom must come from positive and joyous aspiration which springs from an inner urge that, in its ever-growing intensity and scope, becomes love in its divinest sense. The expression of this love comes from an inner urge for Self-realization, and is its own all-sufficing end and aim. It is the aroma of the purified soul, given off like the delicate fragrance of a flower, untainted by any thought of reward. For its realization the grosser elements must be eliminated from the nature, the perceptions refined, and a quality of will evoked that can create a vehicle through which finer spiritual forces may be expressed.

As all spiritual teachers have said, "to know the doctrine one must live the life." Thus alone are the obstacles removed that obstruct the way, and suitable conditions created for the acquirement of true knowledge; but the pilgrim who would reach the goal must go forward with unflagging devotion, humility, and self-sacrificing labor, ever seeking knowledge by studious observation of life, and by learning with a reverent attitude of mind from those Teachers and Saviors of mankind who are the light-bringers of the present and the past. The latent faculties of every part of the nature must become keen and alert, acting and interacting with instant spontaneity in unselfish devotion and service, before true wisdom can be attained.

In *The Voice of the Silence* we read:

"Thou canst not travel on the Path before thou hast become that Path itself";
and Jesus of Nazareth said:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."
In becoming free from the bondage of the personality, the Master reached the heights of Self-knowledge, and Divine Wisdom became manifest through Jesus, the man.

Only after many trials and initiations is the truth revealed by degrees to the wise of all ages, to those who have had the courage, devotion, and strength that gave them the right to demand it. The perfect truth — Esoteric Theosophy — has been guarded and kept pure and undefiled by its guardians throughout the ages. It is the tree from which all great Teachers and Adepts have gathered the fruit — the fruit of true Self-knowledge and Self-realization, for the good of all that lives.



"If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fiber of the body and inner man will be turned in one direction, resulting in perfect concentration."— W. Q. JUDGE

A CALL FOR LEADERS

GERTRUDE VAN PELT, M.D.

THE *Century Magazine* has a recent article entitled 'A Famine of Prophets,' by Miles H. Krumbine, the burden of which is a complaint that the world has no efficient leadership. It is topsy-turvy and there is no one to set it straight. He recognises that "religion is the only factor capable of acting rapidly upon the character of a people," therefore we should proceed as quickly as possible to correct this defect in our social organism, and take means to furnish ourselves with a mighty reformer and prophet.

There are three alternatives which he suggests as possible ways of bringing about this happy result. The first "is to provide a place for youth in the positions of leadership"; the idea being that in the church it is always the seniors who take dominant posts, thus closing the door to the ardor and inspiration of youth. This, however, does not seem to him a hopeful solution, as it would require too much political manipulation on the part of the youth to open the doors. The next alternative is to leave the church alone on its chosen futile path and turn elsewhere for help. Or as he puts it, "substitute extra-ecclesiastical leadership in religion for our present ecclesiastical leadership." And he cites instances in history which would give this method the prestige of precedence. The third "is to develop within the church, among the young men of it, groups of prophetic spirits, such as Wesley's Holy Club at Oxford. From such groups we might reasonably expect another Wesley."

The hopeful thing about this article is the evidence of sufficient desire for a spiritual leader in the atmosphere for it to have precipitated into a public expression. Leadership is a basic law of existence, manifested down the whole ladder of being, from the First Cause, through our Solar System down to lesser systems. But it seems like carrying our self-confidence pretty far to imagine that we can manufacture leaders as we have come to feel we can manufacture almost everything else. It makes one think a little of Christ's question "Do men gather grapes of thorns, or figs of thistles?" though the application is so different.

Plato saw the source of evil in the sameness or consubstantiality of the natures of the rulers and the ruled. He says we do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i. e.*, a being of a species quite different from their own and of a superior nature.

We have had great Teachers on this planet, as history tells us. They

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have worn an outer garment of flesh similar to that worn by others of the race and time in which they incarnated, but as to their inner evolution, they have practically been of another species. The persistent traditions of divine rulers in the past must have been based on facts.

Nothing but Reincarnation can explain great leaders — a theory which becomes a self-evident truth to most minds after they have seriously dwelt upon it. From it flows a conception of leaders as naturally as does fruit from a tree. It would take a veritable Titan spiritually to be a world-leader in the present chaotic crisis; to reduce to order such a seething cauldron; to loosen the tangles and discriminately sift out of the jumble of disorder, rampant with passion, those forces which should be strengthened and those which should be dissolved. It would require someone who could look down from an altitude above the whole tragedy. We could not dress up any of the evolutionary products of this age in moral virtues or modern academic learning to perform the feat. The counter currents would be sure soon to carry him off his balance. If the time were ripe for a world-leader, quite likely he would not be seen issuing from any of our academies. That might be considered an unnecessary waste of time. It would be easier to imagine him coming through some unsuspected, perhaps unknown channel.

Three alternatives were suggested as a means by which we could find some one to take charge of us. But there is a fourth which might seem to offer more promise. Suppose we were as a nation, as a race, to pray for one — but quite in an 'extra-ecclesiastical' way. Which means, suppose we were to clear out of our natures some of our self-conceit, and be ready to accept guidance and direction even when it did not run parallel with our desires. Suppose the great army of souls chasing headlong after the almighty dollar were to begin to yearn for that which is really almighty and demand in their hearts that some one should show them the road to righteousness. Is it conceivable that from out of the infinite depths of Nature's storehouse, the demand would not be answered? Leaders indeed there must be, drilled in the schools of life ages before our academies. Is it impossible that one may stand waiting for just such a call?

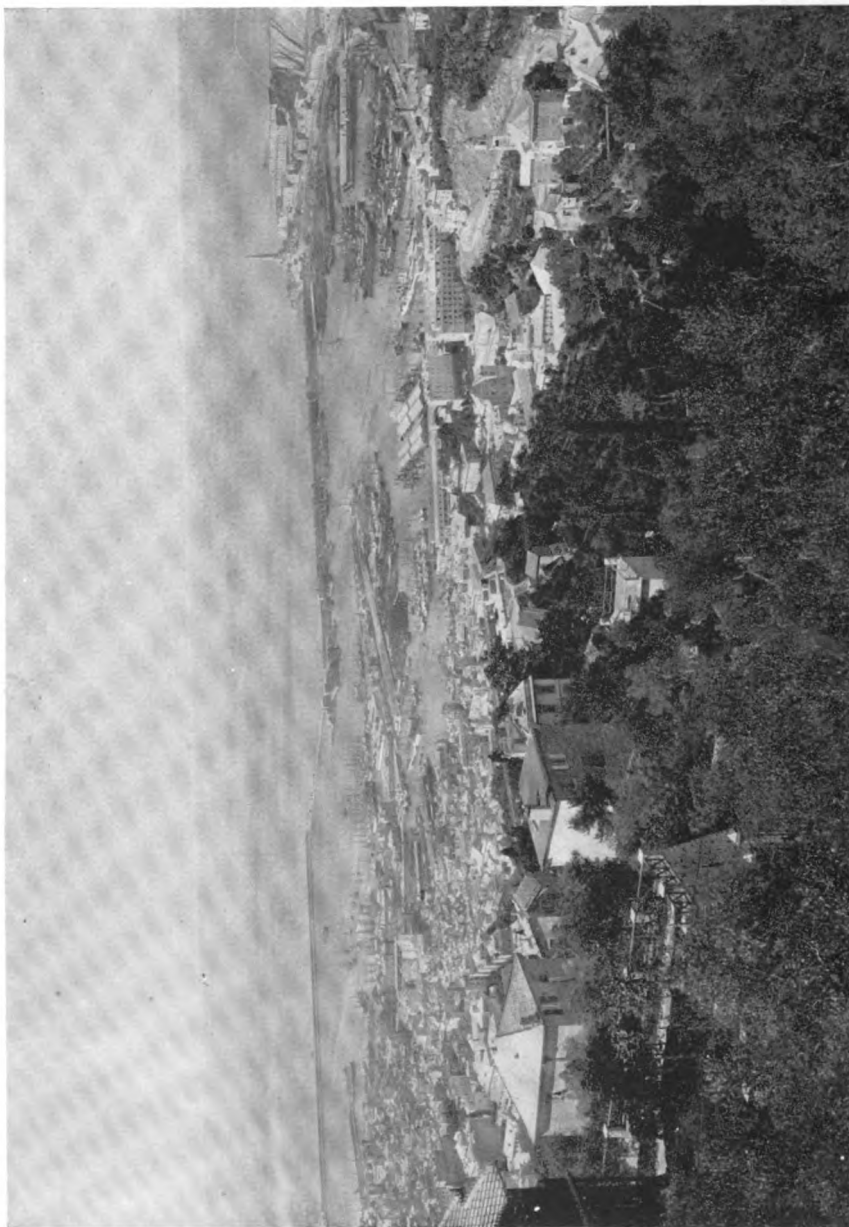


"TRUE it is that a man may have been initiated, in his past lives, into many degrees of knowledge and power, who yet had not had certain experiences necessary before entering on the next degree; and furthermore, that not one single degree can be lost to him, even though he may now appear before you, in a human garb not inviting, not puissant, not impetuous, nor in any sense free from faults."— W. Q. JUDGE



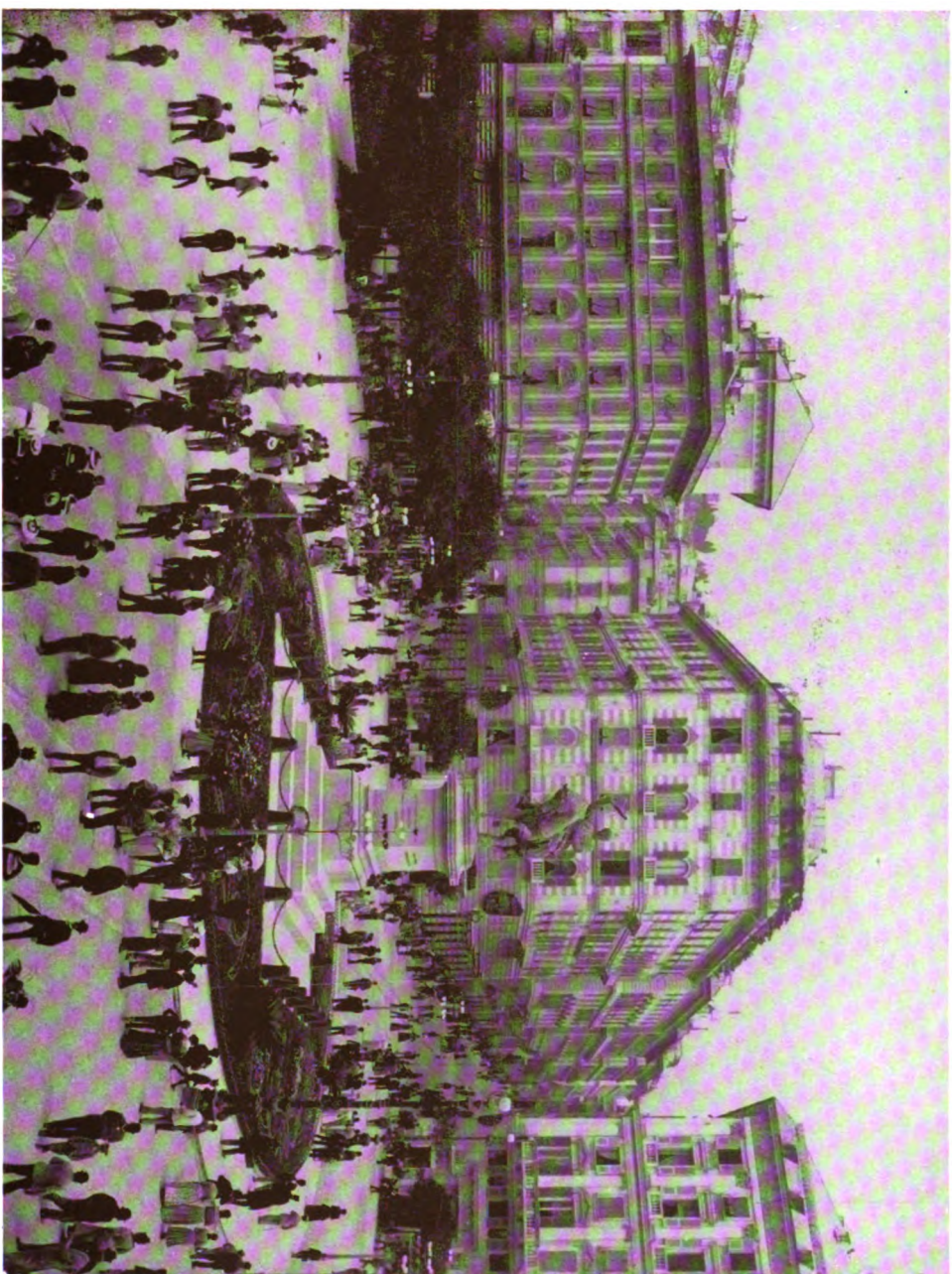
GENOA, ITALY — GENERAL VIEW OF THE HARBOR FROM THE WEST

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GENOA, ITALY, FROM THE CASTELLACCIO



Lomeland Photo & Engraving Dept.

PIAZZA CORVETTO AND STATUE OF KING VICTOR EMMANUEL I, GENOA, ITALY



Lomaland Photo & Engraving Dept.

VIA GARIBALDI, GENOA, ITALY

GENOA THE SUPERB

CAROLUS



GENOA is prominent in men's minds today on account of the important conference of the nations which held its first meeting there on April 10, and to which innumerable troubled and almost despairing hearts have looked for relief from the overwhelming economic and social miseries brought about by the great war, and the lack of brotherhood in some directions which has been so conspicuous since that terrible catastrophe.

No more delightful spot could have been selected for a meeting. The climate itself is a soothing influence, though there are occasionally very cold periods in the middle of winter. In 1493 the cold was so excessive that the sea froze about the Mole and vessels were unable to reach the shore. Genoa has been called the Queen of the Mediterranean, and the view from the sea with rows of fine marble palaces climbing upward against a background of rich foliage and distant purple mountains is exceedingly beautiful. Augustus Hare writes: "Genoa stands at the north-western point of Italy, and is, as it were, its key-note. No place is more entirely imbued with the characteristics, the beauty, the color of Italy. . . . It well deserves its title of Genova La Superba."

The original nucleus of the city lay to the east of the old pier which occupies the middle of the harbor, but finding the flat ground near the shore too small it began to climb the low surrounding hills. For centuries it was confined within fortified ramparts, which were gradually extended, but this has helped to render Genoa a picturesque confusion of narrow lanes and streets, through which wider thoroughfares were ultimately cut. Large parts of the city are still inaccessible to carriages, but electric railways have recently been built which give easy access to the principal centers.

Although Genoa is the chief commercial city in Italy and its people are devoted to business, in no other Italian city is there a higher appreciation of the beauty of the surroundings, both natural and artificial. It is difficult to choose between the rival claims of Genoa and Naples, but Genoa is undoubtedly cleaner and more prosperous than the southern city; the Genoese have long been known as a hard-working and frugal people, and even the superficial observer notices that much less time is spent by them in talking and emphatic gesticulation than is common among the Neapolitans.

Genoa is a city of palaces, and, of course, meaner dwellings, but the


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palaces are wonderfully numerous and interesting. Many of the private palaces are open to the public and are veritable treasures of artistic and historical relics, and the open-air monuments and statues are generally handsome and effective. One of the most striking is that of King Victor Emmanuel, the first monarch of united Italy, in the Piazza Corvetto, and of course Genoa has not overlooked her greatest son, Christopher Columbus, whose colossal monument stands in the Piazza Acquaverde. The great navigator rests upon an anchor with America kneeling at his feet. Religion, Wisdom, Strength, and Geography, as seated female figures, are placed at a lower level and scenes from the life of Columbus decorate the base of the monument. It is impossible to think of Genoa without bringing to mind the glory of Columbus, but the city has produced other famous men. Niccolò Paganini, the strange being who seems to have moved the soul of the human race as no musician has done since his day, or perhaps before it, was born in Genoa in 1784. His violin is preserved in the Municipal Palace. Giuseppe Mazzini, the great patriot, apostle, and martyr of Italian unity and independence, first saw the light in Genoa in 1805, and grateful Italy has erected a statue to him there.

The population of Genoa is now about 275,000, and besides its importance as a great port, it is a commercial center for the rapidly increasing iron-mining, shipbuilding, and other industries. It has been said that Genoa was a bank almost before it was a city. The Bank of St. George, one of the most ancient in Europe, was founded in 1407, but the 'appropriation' by the French in 1800 of its treasure destroyed its credit, and the famous thirteenth-century building in which it was housed was turned into a customs house.

EVOLUTION — FACT AND THEORY

H. T. EDGE, M. A.

NE continually finds it advisable to recur to that part of H. P. Blavatsky's writings where she defines the attitude of a Theosophist towards modern science. The position she there takes is an eminently reasonable one, and has been taken by many other reasonable critics: namely, that the inductive method of reasoning adopted by science is a valid way of ascertaining truth, so long as it is pursued faithfully in accordance with the principles laid down. The well-known dictum is quoted, to the effect that the scientific method consists in observing facts, framing provisional hypo-

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theses for the temporary explanation of those facts, and afterwards altering or enlarging the hypotheses so as to accommodate later facts. To this method there can be no objection; the objection comes in when the method is departed from, and when anyone forgets that a hypothesis is merely temporary and provisional and liable to be altered, and erects it into a dogma, and requires our assent to it.

In anthropology we have illustrations of the above remarks. On the basis of a few skulls and other human remains, theories of the remote history of humanity are built. Later on, other discoveries are made, which do not fit in with those theories, and the theories have to be given up or modified. Nevertheless we often note a disposition to dogmatize on the basis of these very tentative theories.

An article in the *Sydney Daily Telegraph* meets our attention; it is entitled, 'The Beginning of Life and Primitive Man,' and reviews a lecture on this subject. The writer criticizes the rather ambitious program of the lecturer, who claimed to "outline the psychological growth of the race from the earliest chaotic beginnings of life." But, says the critic,

"This beginning of life during a state of world-chaos has yet to be demonstrated."

The more we accept such schemes, he thinks, the more we see the need of the creative fiat, 'Let there be light!' The supposing of an original energy in the primitive substance is not sufficient. This "unpacking of an original complex which contains within itself the whole range of the diversity which living things present," may be regarded as an attempt to get something out of nothing, or a stable and progressive universe out of a fortuitous concourse of atoms.

"Was the primal stage of alleged chaos one of defined atoms with fixed qualities, attributes, and discharge power, arranged in countless variations and increasing complexity? If so, then by the sure process of fixation, these passed out of any sphere wherein their nature could be further modified, and no room is left for the influence of evolution. Hence the necessity of keeping hypothesis separate from ascertained law."

For example, the hypothesis that the eye has been evolved mechanically through an early chaotic beginning by the accumulation of accidental variations on which 'natural selection' could operate is found to be insufficient. It is necessary to recognise that there is something immanent in living things, a creative life-force which strives and thinks and feels. Let us welcome science, he says, but carefully distinguish between what has been proved and what is merely speculation. As to the latter, we may claim to be able to judge for ourselves what is possible, what probable.

Speaking of the discovery of a skull, he warns us against the temptation to premature generalizations based on a trifling amount of evidence.

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Without following him through the details of his criticism of anthropological results, we quote his conclusion, that

"In the light of the most recent researches, we are led to conclude that the earlier opinion of scientists as to the pithecanthropus ape being the 'missing link' between man and his progenitors may now have to be abandoned. Primitive man may have had a brain development equal to that of the worker and inventor of today. . . . The gap between the Eden of Delight and declension through evil in the moral plane involves our looking upwards, as well as downwards and backwards, for his origin and destiny."

The most we can find by looking downwards is *an* origin of man, not *the* origin. And what is man?

Man is the Thinker; and this Thinker did not find his origin in the animal world. What he found there was only some of his apparatus. Even though we should assume the conventional genealogy of man to be correctly outlined, it would still be necessary — more than ever necessary — to explain how the Thinker came to be associated with the evolving scale of animal life. It is little wonder that the wiser minds find little satisfaction in the conventional theories of evolution, and are prone to regard them as a kind of highly specialized book-study, having but little bearing on the real problems of life.

We have said, 'Even though we should assume'; but the evidence is accumulating to show that we cannot assume it. There is nothing to convince an unprejudiced mind that there have been more savages in the past than there are now, or fewer civilized types in bygone ages than exist on earth today. High types of mankind can now be traced so far back that there is no longer time left for the supposed evolution from a bestial type, the common ancestor of ape and man.

The beginnings of life are to be sought in the present, and not exclusively in the past; for we find organisms of every grade existing before our eyes. And it seems to have been the same in bygone ages.

It is upwards, as the writer says, that we must look for the origin of that Soul in man which keeps his thoughts and aspirations ever tending upwards, as though towards an Eden or a Golden Age that he has lost, and which he longs to regain. The Soul of man is a prisoner. At a sacrifice to itself it has entered into matter and is accomplishing the evolution of matter.

It is important to remember that civilizations have existed in the far past, compared to which ours is a dwarf. The ancient Egyptians had progressed much further in a knowledge of the powers of human nature and in the ability to use these powers; and in many of the arts, too, we know they had achieved an inimitable excellence. We should keep always before our eyes the illustriousness of our ancestry, and not permit our mind to be hypnotized with the picture of gibbering apes and brutal

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men with bludgeons, until our self-respect is well-nigh taken away.

In paying due honor to science, let us distinguish ascertained fact from unproved speculation, and not allow ignorance to trade on the credit won by knowledge. Theosophy can most certainly claim that it has science on its side, so far as science is concerned with valid methods of research.

THE SECRET OF SUCCESS

R. MACHELL



THE secret of success is really no mystery. We all know it. It is simply to seize every opportunity: that is all. But life is entirely made up of opportunities, which must be understood if they are to be made use of; and that entails a wisdom beyond the range of man's intellect as at present developed. So that the simple secret of success is like a key that is lost, a simple thing when found but hard to find because so small.

Naturally, the secret of success is to live according to the laws of life, doing each moment the right thing in the right way: no more. But who can do that? No! The world has not yet attained to such wisdom, and men are still looking for the secret of success elsewhere. They still believe that they may violate the laws of nature with impunity and get results for which no fitting cause exists nor has existed. They have not learned the law, 'as you sow, so also shall you reap.'

A man will live for pleasure and still hope to reap true happiness. He will work for wealth and feel aggrieved because he does not win the respect of the world or of his own conscience.

But pleasure lies in pursuit of a desired object, not in its attainment; pleasure is the hope of satisfaction, which when attained kills hope. Satiety is misery: gratification of desire produces a reaction which is bitter disappointment. How many successful men escape disappointment, except by constantly renewing the object of desire? If they retire from active work and try to rest upon their achievements they lose all that made life worth living. Then the desire for attainment of wealth is replaced by the fear of losing their possessions, which are objects of desire to other men; desirable only till secured, then disappointments that must still be retained for fear of loss.

Yet all men hope for success, believing that success must bring happiness; which is contrary to experience. But desire is really insatiable and hope defies experience until self-destroyed. The success that is most

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generally desired is a quick result. It is to 'get what you want and plenty of it,' in order to gratify desire or to get the means to do so. In spite of all experience, men sacrifice their happiness and the happiness of all around them in order to get the means to buy happiness. There is a general belief that money can buy happiness. Experience contradicts this belief. Yet the struggle for wealth goes on as fiercely as if there could be no chance of happiness without it. Experience tells us that wealth is always a disappointment when acquired, and that, far from a man being the master of his possessions, he becomes their slave, forced to spend his life to preserve them from the grasp of others.

The mistake originates in the natural belief that happiness consists in gratifying desire, and that the short cut to happiness is to get the means to do so. All philosophy warns man against this delusion, but the mass of mankind is not prepared to listen to warnings and prefers the hard road of practical experience. Then when the lesson is learned it is not understood, or it is too late. Desire for possessions is so general that when the disappointment comes and happiness is still far away the natural impulse is to work harder to get more, until disappointment ends in despair.

The ancient wisdom taught that "he who works for self works for disappointment." And the ordinary man who is the slave of his desires and who knows no other ideal than their gratification, thinks the saying foolish; for he does not know that there can be any self other than his personal self.

But even those who are not greedy for money are generally convinced that the most desirable object of life is success. It seems so reasonable. Indeed, it is hard to conceive of any incentive to work if the hope of success be barred. I speak now of the ordinary man of the world, not of the idealist nor of the Theosophist.

I have said that the secret of success is to take advantage of every opportunity, but there are few who are not seeking some 'get rich quick' method of overriding natural laws and of forcing success at all costs. They know that there are people who are lucky and others who are persistently unlucky, and they argue from this that there is such a thing as luck, or continued attainment of desired objects, a tide of good fortune that may be turned in their direction. The gambler knows that in games of pure chance there is apparently no way of influencing the result or of altering the chances, and yet all gamblers believe in luck, and many devise schemes for finding some clue to the sequence or run of luck that is sometimes noticeable where there is nothing on the physical plane to explain it.

In business, success may be said to depend upon personal qualities;

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but many successful business men appear to be endowed with no more than ordinary intelligence and yet to be unreasonably prosperous, while others are ruined by circumstances beyond their control. The ability to avoid such calamities is a faculty that is hard to explain without admitting the presence of some influence other than chance, some guiding power that may be conciliated, coerced, or taken advantage of consciously or unconsciously.

Is there indeed "a tide in the affairs of men"? Can it be known? Is there a secret of success that is independent of personal merit and that may be mastered? Popular opinion would probably say yes! The successful man says 'no,' and likes to take credit to himself for all the good luck that comes to him, believing that he is able to command results as well as to create causes. A more far-seeing man might say that success comes to those who can act with nature and can make their own desires coincide with the natural course of events. It has been said that the only wise course is "to will the inevitable."

But what would a Theosophist say? Probably he would point to the teaching of the *Bhagavad-Gîtâ*, in which Krishna tells Arjuna to make himself indifferent to failure and success, saying that those who look for the success of their actions sacrifice to the gods who will grant them what they desire; but he says that the reward of such shortsighted men is brief and fleeting. The seeker for spiritual wisdom is told to renounce his personal interest in the results of his acts and to make sacrifice thus to the Supreme Spirit. The whole eighteen chapters of the *Bhagavad-Gîtâ* are devoted to this theme and its exposition according to different schools of philosophy, and the subject can be studied along lines of simple common sense if we consent to free our minds a little from the shackles of conventionality and prejudice.

First we must know what we mean by success and failure. Obviously the words refer to definite plans, projects, or enterprises, undertaken for the sake of desired results, and it is certain that these objects of desire will be more or less personal even if not wholly selfish. Now the ancients said: "He that works for self works for disappointment," but that saying would appear ridiculous to the man of business who works for no other object than personal profit. And yet experience shows that success of this kind invariably ends in disappointment.

The result achieved may be all that was aimed at, but the satisfaction anticipated falls short or is lacking altogether. A man will sell his soul for money, he will give his health and happiness to get money, and when he has the thing he worked for he finds that he has sacrificed what he hoped to buy with his wealth. And the more he gets the more is demanded of him, more diamonds for his women-folk, more automobiles, a bigger

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yacht, and a lunatic asylum for his son, or perhaps a fortune to hush up a scandal or save him from the penitentiary; home a mockery; friends all eager to rob him if the chance occurs — oh, success can be very, very bitter, more bitter even than failure. And why? Why does success so frequently bring disappointment?

Obviously, the explanation of this paradox must depend upon the meaning that we give to the word success, as well as upon the more simple fact that the successful accomplishment of an object will bring its own appropriate result regardless of the expectations or hopes of any one. Nothing is more common than for people to assume that if certain ends are attained then certain other results will ensue, such as happiness, or contentment, or peace, or some mental condition which in reality is not dependent on the supposed causes. The disappointment felt in such cases is not reasonable, the cause being due simply to bad judgment, which in its turn was due to ignorance of the laws of life and of the real nature of man and his relation to the world in which he lives. So long as man does not understand the meaning and purpose of life in general and of his own life in particular, so long will it be impossible for him to make any true estimate of the probable results of his actions.

Now the average man believes that the way to get what he wants is to fight for it, imagining himself separate from the rest of his kind, with interests that are particular and personal, and which he must assert without regard to the interests of others.

But Theosophy teaches, and deep thinkers in all ages have asserted, that the universe is a unity in which all beings are related to each other and to the whole by the fact of their sharing the life of that universe. It is a Theosophic maxim that brotherhood is a fact in nature, and it follows that no individual can act as an independent unit without putting himself in conflict with the laws of nature. And by laws of nature I mean the mode of operation of natural forces, not the scientific theories about those forces and their mode of operation; nor do I refer to any formulated rules intended to express such theoretic knowledge. Nature is not deeply interested in the rules that man makes for her guidance, I imagine, nor does she hesitate to upset his schemes by bringing about results that disappoint his most careful calculations.

Man's aims being mostly selfish are to that extent in opposition to the great principle of Universal Brotherhood.

The ancient teachers of Theosophy taught that man's progress could only be accomplished by his emancipation from the delusion of separateness which keeps him at war with nature and with his own kind. And they would indorse the maxim that "he who works for self labors for disappointment." This must be so; for self-aggrandizement means in-

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tensifying the sense of separateness which is the real cause of all human woes until it is understood and mastered.

To attain to any real happiness man must work with nature and learn to understand his own nature. This science is Theosophy, and all progress in evolution brings us nearer to true self-knowledge.

Again, Theosophy teaches, and common sense must surely indorse the teaching, that the universe is the manifestation of spiritual consciousness, and that the consciousness of the universe is intelligent in all its parts, with intelligence that is limited on every plane by the possibilities of that plane and that is necessarily adapted to the particular conditions of existence on all planes. That the intelligence of man is unlike the intelligence of beings on other planes of evolution is natural, and that even within the human kingdom there should be all sorts and conditions of intelligence seems obvious: and the fact that there is natural law, and that there is plan and purpose apparent in all the known planes of existence, all seems to point to the necessity for recognising purpose in the universe and an object in life. If such is the case, the only way to achieve real success is to work for the progress of the race rather than for the profit of the personality, which strictly speaking can have no interests apart from its share in the general welfare.

The highest good of all centers in advancing the evolution of the race and improving the conditions of existence generally. And how can this be done? What is this evolution in which we are all involved? It appears to me to be a process of awakening to higher and higher degrees of intelligence.

One may imagine the cosmic intelligence gradually evolving from chaos to cosmos by the gradual awakening of consciousness in every particle of matter. So we may conceive of a divine intelligence evolving for itself forms innumerable, of infinite variety, and gradually illuminating the elemental consciousness with rays of intelligence that become thinking beings, capable of recognising their own divine origin and of understanding the laws of life and the purpose of existence. Such a being is man.

Whether he knows it or not he has in him the possibility of this divine awakening of the soul, which is the purpose of his life, and whether he wishes to progress or not, he must do so or disintegrate.

Even unwillingly he will learn some hard lessons in the school of experience, gaining knowledge through suffering. One such lesson is that of which I spoke, that he who works for self labors for disappointment.

But when he begins to learn willingly he seeks to let the spiritual sunlight shine in his heart and awaken his intelligence to the unity of which he is a part. This kind of awakening is a liberation from the

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tyranny of self that has so long held him imprisoned in ignorance of the real sunlight of life.

The prison-house of self may seem a harsh term for the protecting shell of selfhood, but we may perhaps get an idea from the egg that shelters the embryo in its growth, until the chicken is ready to come out into the light of day and gain its own further growth by its own efforts. The shell must be broken at the right time and in the right way. So, too, our shell of selfishness must at last be shattered if the soul within is to be saved. And that event is the beginning of a new life unutterably different and yet in continuity with that which went before.

One might imagine an eggshell so hard as to be unbreakable: then the chicken dies. And a soul incased in a too rigid shell of prejudice may never see the light, and perish miserably from the perfection of selfishness in which it was imbodyed. There are men with minds like that, no doubt. We must break our shells if we would see the light and live.

That light is the light of the true Self, the Self universal, the Self Divine, the Self in all creatures. Self-knowledge is the aim of life. To feel in the heart the unity of all selves is to find the secret of success, that is, the secret that makes man indifferent to failure or success as ordinarily conceived.

To find one's highest interest in the good of all is to be free from disappointment, free from selfish cares, content to do the duty of the moment confident in the intelligence that is the universal mind and in the eternal fitness of things, which is the source and origin of nature's law, the test of right and wrong, the secret of success. "The wise man does good as naturally as he breathes."

ASTRAL AND SPIRITUAL

H. T. EDGE, M. A.

JUST now a certain class of psychic phenomena and supposed communications with the dead are much to the fore; and it is not necessary here to describe them, because they have been rendered sufficiently familiar in the pages of public print. But it is appropriate to shed a little of the light of Theosophy on the subject.

Many people are puzzled as to what should be their attitude towards these matters; because on the one hand they see it is foolish to attempt to deny the reality of such phenomena, while on the other hand they are

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deeply impressed with the atmosphere of triviality that surrounds them. If this be the truth, they think, we would rather be without it, so unwelcome is it, and so out of harmony with our feelings as to the departed whom we have loved in life. The next world, as depicted by these psychic experimenters, seems but a sorry shadow of this world; and, inasmuch as it may claim to be a better world, it is better according to very commonplace and conventional ideas as to what constitutes goodness and happiness. Those who are so prominent in these investigations are people who have reacted from scientific materialism, and have gone to an extreme of credulity, while yet at the same time importing their materialistic ideas into what they are pleased to call the spiritual world.

Now the present age, so distinguished above all ages of which we have record, in its achievements in material science and other forms of material progress, is unique in its ignorance regarding other aspects of nature. As to the nature of man, for instance, it knows almost nothing. Of man's physical body it may claim considerable knowledge; but of his mind and its many powers it knows very little indeed. For all the other parts of man's nature it has the vague words *spirit* and *soul*, which serve to conceal ignorance rather than to display knowledge. Of man's astral and psychic nature nothing is known. And now, when the cycle of human evolution is quickening, and bringing into sight some of the latent powers and faculties of the human constitution, people are all at sea without a compass, and mistake the new for the true and take everything that is not material for spiritual.

It was to deal with such a situation as this that Theosophy was promulgated; for its teachings, both as to the nature of man and as to the greater nature outside of him, are most important and necessary for our guidance. The experimenters are obviously quite unaware of the very existence of the astral body of man and of the astral plane in nature; hence their total ignorance on these points has left them defenseless against the numerous liabilities to error and delusion. It will be well to refer first to the teachings as to the Sevenfold Nature of Man. The following is the enumeration given in *The Key to Theosophy*, Section VI:

THE LOWER QUATERNARY:

1. Rûpa, or Sthula-Śarira the physical body
2. Prâna life, or vital principle
3. Linga-Śarira astral body; double, phantom-body
4. Kâma-rûpa seat of animal desires and passions

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THE HIGHER TRIAD:

5. Manas..... a dual principle in its functions;
mind, intelligence; the higher
human mind, whose light or ra-
diation links the MONAD, for the
lifetime, to the mortal man
6. Buddhi the Spiritual Soul
7. Âtman Spirit

Now the teaching is that, at death, the Higher Triad becomes dissociated from the Lower Quaternary. Âtman, Buddhi, and the higher aspect of Manas, go to Devachan, which is the state of rest and bliss where the Monad (the essential Man) dwells during the interval between two successive incarnations. The remaining principles of the Lower Quaternary, being now deprived of coherence, through the death of the physical body, begin to disintegrate, in a kind of 'second death,' and soon fade entirely away in the astral world. There can be no communication with the deceased person, except under two conditions: (1) immediately after decease, before the process of separation has set in; and (2) in certain extremely rare and special cases when the ordinary laws of nature may be overruled. In all other cases, any apparent communication is fallacious, and is due to certain perfectly natural, but not sufficiently known, properties of the astral body of man and of the astral plane in nature.

The only part of the deceased person which can be communicated with is the 'spook,'— that is to say, the Kâma-rûpa, united with the remnants of the Linga-Śarîra, and Prâna. It was in process of disintegration, but has been recalled to a temporary life, and temporarily revived, by the human atmosphere of the séance-room, and the astral body of the intranced medium. This is what the ancients called an act of necromancy — an invoking of the shade (*not* the soul or spirit or personality) of the departed. Such practices were always feared, shunned, and prohibited.

But even this kind of communication cannot continue long; for it is inevitable that the Kâma-rûpa of the deceased should soon disintegrate, as his physical body has disintegrated. And then the supposed communications are kept up by a system of impersonation. The materials for such impersonation are all present. The loosened astral body of the medium supplies a material to work in and through; the imaginations of the sitters, including their *subconscious* memories, supply the shapes, the ideas, the memories of the deceased; and the vitality of all present is drawn upon in the creation of phenomena.

The astral plane in nature is a kind of space, different from our physical

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space, in which the objects are not physical, as are the objects that occupy physical space, but non-physical and invisible to our physical senses, though visible to a clairvoyant eye. These objects are the creation of human thoughts and desires. Hence the astral plane is a vast and crowded storehouse of 'thought-forms,' many of which are of a kind that impel to action and to the expression of desire and passion. These flit unceasingly into our minds, filling us with wandering fancies and wayward influences. Fortunately, we live on the physical plane; and our physical body, with its gross senses and the physical objects around us, and the interests of material life, all serve to shield us against the influence of the astral plane, which otherwise would be overwhelming.

But there are certain conditions when this protective influence may be partially withdrawn: as in certain kinds of disease, or in trance or uneasy slumber, or insanity. And then the person becomes obsessed by influences from the astral plane, and loses his balance, is a prey to delusions, or is impelled to wanton actions. Such a state of susceptibility may also be induced artificially: as by certain practices recommended for the development of mediumship, by 'sitting for the development of psychic powers,' by foolish attempts to develop clairvoyance, etc.

All of these things are of course most deleterious and to be avoided at all costs. Our medical men have discovered this fact, and their alarm over the menace to health and sanity is only too well justified. Nothing has been more strongly insisted on by Theosophists than the danger of attempting to develop any psychic powers without first obtaining thorough mastery over one's whole nature, moral, mental, and physical. Such powers are only for the adept, who by long and arduous training, through many lives, has become capable of resisting every temptation, and has risen superior to every weakness, whether of the frail body, or the errant mind, or the wayward heart. Anyone else who heedlessly, and against all advice, dabbles in astralism and psychism, brings upon himself consequences which he regrets when it is too late; unless indeed, his early experiences have rendered him wise enough to leave off before the danger-point has been passed.

This is enough to show in what a light Theosophists must regard the ignorant and reckless dabbling in the 'occult' which has gained such ground of late. Too well they know that the path is one of delusion, and that no knowledge of the departed soul and its state after death can ever be won that way. Since 1848 Spiritualism has been before the world; but what light has it shed on the great question of immortality, the future of the Soul? We are still doubting and questioning; now, more than ever. What likelihood is there that the recent outburst of the same kind of thing will initiate us into anything important or even new? We

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shall learn, over again, some of the properties of the astral plane; and, let us hope, we shall discover that it is a thing to be let alone. It bears the same relation to light as the moonlight does to the sunlight, or a fungus that feeds on the juices of a plant to the plant itself.

True, there is a famine of knowledge abroad in the world today, and much hungering after light and certainty. Theosophists admit it; and are the last people to be obscurantist. But people who are starving, do they not often seize upon unwholesome food? Those who are sick, do they not seek help in noxious drugs? When any good and genuine article is offered, are there not many spurious and harmful imitations?

Self-knowledge is now, as always, the key to light. And, while even the world 'self-knowledge' may be so misapplied as to give some ground for the sneers of historians and others, still there is a genuine self-knowledge, still self-knowledge is the only refuge. But, to be real and efficacious, it must not degenerate into mere idle selfish contemplation, but must be inseparably blended with action — conduct. It is admitted on all hands today that 'it is up to the individual to make good' — that help lies in action, in individual action rather than in legislation. Hence conduct is the crucial point — to conform our conduct to an ideal. And it is that ideal which Theosophy has declared to the world.

People complain that their ideals are shattered, their props knocked away, and they do not know who they are or why they are here. That is because we live in a world of illusion; but Theosophy has declared that the veil can be pierced. Man has created around himself a perfect fog of mentality, full of fixed ideas that hide the light of reality, as a fog hides the sun. And people are getting desperate and taking wild plunges in all sorts of directions. Feeling the importance of individual initiative and the glory of man's independent will, they nevertheless mistake mere personal ambition or passion for the real individual initiative; and we find them setting up their own desires for laws; and claiming, under the specious name of liberty, a license that is not compatible with the rights of others.

For all these delusions of ignorance, Theosophy has provided the remedy; for, in place of mere exhortation, it has brought once more to the world the ancient teachings as to man's complex nature. Its behests are like those of a wise and experienced teacher, in contrast with the mere 'don't' and 'do' of an ignorant parent who knows no more about the principles of conduct than the child he attempts to teach.

Referring again to the table of principles in man, we find that Kâma is the principle of personal desires. This principle, acting naturally and harmlessly in the animals, takes on a very different quality in man, because it coalesces with Manas, the self-conscious mind. The union of these two produces a personal ego, a man of ambition and passion. This

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is not the real Self; this is not what we are to assert. The real individuality of man arises from the union of Manas with Buddhi; and to allow expression for this, it is of course necessary to subdue and subordinate the personal ego.

And here is the important point at present — that this personal ego is our tyrant and keeps us held down in a world of illusion. Thus Theosophy is but showing the truth when it says that the way to light is through self-knowledge and self-mastery.

To solve the problems that are before us today; to solve them by an effectual means, and not by wild attempts to burglarize the spiritual world or dissect the soul on a table; to do this, it is essential to enter on the path of self-knowledge through right conduct. And let it be borne in mind that the spiritual can never be contained within the limits of our ordinary finite comprehension. The next world must be either a replica of this, or else it must be beyond our imagination. The next world presented to our admiration by the psychic investigators is a mere dream-world, wherein the objects are the reflexion of our ordinary sensuous experiences and worldly thoughts, just as happens in our dreams. But the knowledge of what lies beyond, the knowledge of the *spiritual*, the knowledge of those who have passed the veil — this is like the state of deep dreamless sleep, wherein we have experiences that we cannot bring back into waking life.

But people are always upset because they cannot 'see the distant scene.' The poet sang, "One step enough for me"; but he might have said more — that that one step is absolutely indispensable; for we can never go where the distant scene becomes visible, unless we take the one step immediately before our feet. People are crying out because they cannot at one jump solve the whole vast question of immortality and the life of the Soul. What do they expect? To what have their studies hitherto been directed? They need to be at once more humble and more hopeful; like the experienced worker who is satisfied to do as much as he can in one day, instead of thinking he has to do the whole job at once.

If the mind is the organ of knowledge, we must set about repairing and brightening up that faculty; instead of scrutinizing the distorted image through our misty lenses, we must polish up those lenses. To quote a teacher — the practice of altruism in deed, word, and thought, purifies the covers of the soul and permits the light to shine down into the brain-mind. Here the word soul means the higher aspect of Manas, and the word brain-mind means the lower aspect — Manas tinged with Kâma. The meaning is the same — that, to purify our faculty of knowing, we must resort to right conduct. And nobody has any excuse for ignorance as to right conduct. Every waking moment of our lives we have the choice, and the necessary knowledge and power to determine it.

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So we would say to those anxious for knowledge, seek it not by rash attempts to develop psychic faculties or to trespass on dark and treacherous paths through mediumship; but strive to develop intuition. Know that the Soul, which is your real Self, *has* knowledge, but that it cannot impart this knowledge to the brain-mind. Such knowledge cannot be put into the compass of a philosophy or expressed in the terms of a science. But it can shine out from the recesses of our heart and be a lamp to guide our conduct. And the Soul has many veils, which can be successively withdrawn; so that, if we cannot leap to full knowledge at one bound, we may at least expect to draw nearer to the light day by day.

WHY ARE WE UNHAPPY?

T. HENRY, M. A.



PART of the mission of Theosophy is to restore to man a lost confidence in himself and his life. That there is need for such a mission can be gathered from the press. The following are extracts from an article in a very widely-read paper — the *Overseas Daily Mail* (London).

"There are many signs in the advanced nations of today of a diminishing capacity for happiness. What is the actual source of the very prevalent fear of life? . . . At the present time we need an inquiry into the hidden causes of the common complaint of unhappiness. For what are the symptoms of this prevailing depression? They are manifest and menacing. Maniac-depressive insanity and premature dementia are increasing. The suicide roll is high. Borderline cases of mental illness are almost as frequent as measles. Drug-taking as a means of temporary Nirvāna is spreading as a confirmed practice. Alcoholic narcosis is increasing among women and the young of both sexes. The expression, 'I'm fed up,' is heard in every class. Grumbling at the conditions of life is undoubtedly much commoner than assurances of content. The eager searching for feverish thrills and excitement is evidence of a craving to escape from depressing reality. . . . The quest for pleasure as a means of happiness rarely brings the serenity of mind that constitutes true felicity. It is hard to believe the natural destiny ordains that seventy-five per cent. of the days of our life shall be overcast with apprehension and depression of spirits. The present preponderance of unhappiness may be merely a passing phase. But the counsels of philosophy and wisdom appear to have failed. How can we regain the normal balance of sunlight and cloud in our lives? . . . *Who will point out the cause of the epidemic of unhappiness?*"

Having thus established the need for such a mission as that of Theosophy, we come to the question as to how Theosophy can supply the need and fulfil the mission.

The writer of the extract assumes that, if the cause of the unhappiness were pointed out, the remedy would be at hand. Perhaps the answer to the question escapes notice by its obviousness and simplicity, as so often

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happens; we overlook things because they are so near our feet. People are dissatisfied with their present life. Why? Why is a man in prison dissatisfied with his life? Because he knows of a better. Perhaps here is our answer. Perhaps the life these dissatisfied people are leading is not the real life but a sorry substitute.

The fact is we are growing, and suffering from growing pains. Growth means the swelling up of the vital force within the form. It happens periodically. It happens in the spring, and brings with it liability to certain ailments at that season. Animals reproduce their kind without change, generation after generation; and the children are duplicates of the parents. To a less degree this happens to man in periods when there is no great cyclic change going on. But just now we are turning a cyclic corner. Children are markedly different from their parents. The whole world is changing with accelerated velocity. We are growing more intense, more sensitive, more introspective. The old life no longer satisfies.

It was to meet this very condition that Theosophy was promulgated, as can be seen by a reference to the declared program of Theosophy. For one thing, Theosophy has headed off an outburst of psychism, thus preventing much danger to humanity; for it has demonstrated that psychic powers are mischievous unless the spiritual nature has been thoroughly developed first. But this in passing. Theosophy has also headed off a tendency to despair and deadly skepticism, threatened by the rapid advance of a brand of culture almost entirely materialistic. It has made real the higher life. It has demonstrated the essential divinity of man. It has proclaimed these things, not as a mere barren aspiration or dogma of blind faith, but as scientific facts. The Theosophical analysis of human nature shows the connexion between the inner man and the outer, the relation of our spiritual life to the life of the senses which we live in the outer world.

The adherents of creeds would answer the above query by saying that the outbreak of unhappiness is caused by the lack of religion. And so it is. But it is not the old creeds that can supply the lack. They can cause spectacular bursts of revivalism, always followed, as is too well known, by deadly reaction; but the creeds themselves are in the melting-pot along with the rest. It is Religion itself that the world needs to counter-act its unhappiness.

Religion is faith in the unseen; faith in spiritual laws, as contrasted with material laws. The world is beginning to realize that Religion is not a thing of dogmas and formulas, but of knowledge. The Soul is not a vague shadowy thing that may possibly live in some future paradise; it is something actual, something here and now. Theosophy has declared that man *is* a Soul; not that he *has* a Soul. This Soul is the real man;

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it knows and understands. The mind is merely one of the instruments of the Soul.

It is owing to the presence of the Soul that man is unable to be satisfied with the life of the mind and senses. The wave of unhappiness is because people are not finding their real aspirations satisfied. They need a fuller life. This material life, which they have been assured is so real — the only real — is being found to be the unreal life. The real life lies beyond, within.


Happiness is to be sought within, not without. Man must grow; he must raise the level of his consciousness, so that it is turned away from its attraction to the things of sense and finds a fuller richer life within. Happiness is health, poise of all the faculties; without this, no external conditions can satisfy. Hence what man needs is internal adjustment.

Theosophy, by its reintroduction of the ancient teachings, has made the Soul a reality, and has shown how man has immediately before him higher steps in his evolution, on attaining which he reaches a fuller, more real life. By giving up the vain quest of personal satisfaction, and devoting oneself to unselfish work for the general welfare, happiness is found; for it is the personal self, with its continual desires and fears, that stands in our path and monopolizes all our energies.

GENUINE THEOSOPHY AND THE CONTINUITY OF THEOSOPHIC TEACHING

H. ALEXANDER FUSSELL

“Theosophy is not a creed, but a new life to be lived.”— *William Q. Judge*

 HE Universal Brotherhood and Theosophical Society was founded to teach Brotherhood, to awaken the common consciousness of mankind. The increasing recognition of common needs proves that its efforts in this direction have not been unsuccessful. To make, however, the principle of Brotherhood effective in the world, that other great teaching of Theosophy, which lies at its base, must be accepted, viz., the essential Divinity of Man, for all men are brothers in virtue of their common origin. Recent events have shown that “nothing can affect one nation or one man without affecting all other nations and all other men.” Every individual is vitally related to society and to the world, for “no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part.” And inversely, “any failure on his part to respond to

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the highest within him retards not only himself, but all, in their progressive march."

The idea of evolution, of self-development, is rooted in human nature; hence the plea for justice and for equality of opportunity in the realization of ideals which is now being made alike by individuals and nations. Recognising the fact that one short earth-life is not sufficient for the self-evolutionary process, Theosophy teaches that this process is continued through many successive reincarnations, the conditions of each rebirth being determined by Karma — that is, by our deeds and acquired characters in previous lives; thus justice is done to the individual and not merely to the mass in the long run. Each takes up his work again at the point where he left it on quitting for a time this earth-life, and thus we find ever new opportunities for the rectification of old mistakes and for the perfecting of ourselves and of the race. There is no injustice, apparent or real, from which we suffer, which we have not helped to bring about — in this or in some former life — either by wilful act or by condoning it. What we have caused we can alter. Instead, therefore, of praying to God to end the evil in the world, evil of which He is not the author, but we ourselves, we should bend our energies to its eradication. It is not His will that needs changing — for "with Him there is neither variableness nor shadow of turning" — it is ours. It is *we* who make war, who wrong and oppress our fellows, and we can escape neither the responsibility nor the penalty. What we have sown we must reap; that is Karma.

And so Madame Blavatsky says, that in addition to the Divinity of Man, there are four great principles, viz., "Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood."

In the statement of the aims of the Theosophical Society, issued at its inception in New York in 1875, it is declared that the principal purpose of the Organization is "to form the nucleus of a Universal Brotherhood of Humanity."

Alas for the frailty of human nature! Shortly before her death, Madame Blavatsky, through whom the Wisdom-Religion was again made known to the western world, was compelled to say: "Since the day of the foundation of our Society in the United States, fourteen years ago, our teachings have received a welcome entirely un hoped for. The original program has had to be enlarged, . . . however, nothing has been changed in what concerns our three main aims, except, alas, in the one which we have most at heart, the first, to wit, Universal Brotherhood without distinction of race, color, or religion. In spite of all our efforts, this object has been ignored or has remained a dead letter."

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And now, after nearly forty years, it seems, if we confine our attention to the many so-called Theosophical societies now in existence, as if the subsidiary objects had not only usurped the place of the principal object — which Madame Blavatsky the Foundress had “most at heart,”— Universal Brotherhood, but that it had been replaced, in many cases, by a cold selfish intellectualism, entirely unrelated to the needs of humanity. And this despite the fact that our first Leader, whom all these societies profess to revere, has most emphatically declared that “true Theosophy is ALTRUISM, and we cannot repeat it too often.”

How did these societies originate? Owing to vanity, self-interest, or personal ambition,— forgetting that Madame Blavatsky had said: “There is no room for personalities in a work like ours,”— some who were once prominent in the Society, and up to the time of their defection had been apparently loyal to the great principles of Theosophy, have either left the Society of their own free-will or been voted out of it. The majority of these delinquents simply ceased to take interest in Theosophy, but a few more determined ones started opposition societies of their own which, though masquerading under the name of Theosophy, departed in most cases notably from its fundamental teachings. It became necessary, therefore, for the original Theosophical Society publicly to disavow all connexion with them, so as to safeguard the real purposes for which the Society had been founded. It is the old story of the counterfeit trying to pass itself off for the genuine article and the protective measures that such a proceeding renders necessary.

In addition to the lack of true brotherhood and loyalty to principles and teachers exemplified by these self-styled Theosophists, may be mentioned political activities and their predilection for the various forms of psychism, despite the fact that Madame Blavatsky has expressly stated that the Society as such “takes absolutely no part in any national or party politics,” and the numerous warnings that both she and her successor William Q. Judge have issued against all dabbling in psychism or spiritism.

If we turn, however, to the history of the original Theosophical Society — now known as the Universal Brotherhood and Theosophical Society — we shall see that there has been and is perfect continuity of aim and practice.

Before her death in 1891 Madame Blavatsky had designated as her successor William Q. Judge, Co-Founder with her of the Theosophical Society. As we are not sketching here in detail the history of the Society, a few quotations from Mr. Judge's writings will best show how faithfully he adhered to the original program. Under his leadership the Society passed successfully through a particularly hard period of stress and

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conflict, growing steadily all the time and increasing its sphere of influence.

Speaking of the great Helpers of humanity, our Elder Brothers, who live only to benefit mankind, Mr. Judge says: "Those who know all about the psychical world, its denizens and its laws, are proceeding with a reform in morals and philosophy before any great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man." And elsewhere he says: "Brotherhood, and not merely the study of the secret laws of nature, is the real object of the Theosophical Society. There is no higher philanthropy than Brotherhood, considered as an aim, especially when wedded to knowledge."

In this connexion it will be well to remember the following from Madame Blavatsky: "And another great aim of the Theosophical Society has been to show how the pursuit even of the highest philosophical knowledge must of itself, to be successful, be wedded with the wish to do good to the whole family of mankind. As a mere intellectual luxury, sought for in a selfish spirit, spiritual knowledge itself must necessarily be futile and unprogressive. This is a great mystic truth, and out of the full knowledge thereof on the part of those from whom the Theosophical Society received its creative impulse, has arisen *that primary watchword of our Association, 'UNIVERSAL BROTHERHOOD.'*"

Before his death in 1896, William Q. Judge appointed Katherine Tingley to succeed him in the leadership of the Theosophical Movement throughout the world. All who are acquainted with the work of the present Leader know how faithfully she has carried out the purposes for which the Theosophical Society was founded. In order to meet the evil of the world at the source where it is conceived, namely, in the heart and mind, she insists strongly, as did her predecessors, on the application of the principles of Theosophy to daily life. "We cannot cleanse" — she says — "the world of its plague-spots and impurities until we have first made clean our own homes, our hearts and our lives. We cannot touch the hearts of those who need us, until we have first found the Divine Light that shines in our own."

In her marvelous Râja-Yoga system, Katherine Tingley has applied the principles of Theosophy to education, and has thereby earned the gratitude of all who have the welfare of humanity at heart. "The world is seeking for and requires," she says, "a practical illustration of the possibility of developing a higher type of humanity." It is this which the Râja-Yoga system, now recognised as eminently practical by the majority of the foremost educators the world over, is demonstrating. By developing the powers of the soul, latent in every human being, by assigning their true place to the physical powers and the intellectual faculties, "by wise teaching, by training in self-reliance, self-discipline,

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concentration, and a recognition of the power of silence," and especially by the emphasis it lays on character-building as the foundation of human perfection, the Râja-Yoga system is showing the world what true education really is.

With a master-hand Katherine Tingley has discussed in *Theosophical Keynotes* — a series of addresses delivered in Isis Theater, San Diego, in 1919-20 — the causes of the world's unrest and the remedy. Man has exploited the earth to satisfy his egoism, his luxury, and his greed; he has utilized its forces in the work of destruction; instead of peace we have suspicion, hatred, and war, if not between nations then between classes; the pursuit of personal pleasure and unlimited competition are nearly everywhere the predominating characteristics of modern life; disrespect for the forces of law and order is general. Despite the dark picture that a survey of the world we live in affords us, there rings out in all Madame Tingley's addresses an unmistakable note of optimism, an optimism which characterizes all her work undertaken for the benefit of "discouraged humanity." "This age," she tells us, "need not remain the age of darkness. . . . It is only an age of darkness for those who cannot see the light, for the light itself has never faded, and never will. . . . A new and brighter day has dawned for mankind. . . . The doubt of the age stultifies spiritual growth, involving humanity in a psychological influence of disintegrating forces that in course of time must engulf it, if a halt is not called. . . . But," she continues, "we must look within and find a deeper meaning in life, we must move away from our personalities, from all petty interests and desires and prejudices, and find ourselves working with those who have suffered the most, those who need us the most — the uppermost thought in our minds being: 'What can we do to help lift the present burdens?'"

And the new work she is even now inaugurating in the interest of humanity springs from her boundless love for a world struggling under heavy karmic burdens, amid the wrecks of a civilization built largely on head-knowledge, self-interest, and unbrotherliness. "Unbrotherliness," she says, "is the insanity of the age." Needless to say this new work — destined to spread over all the world in the course of time — is but an enlargement of the original program of the Theosophical Society, and is in answer to the cry for help in the reconstruction of human society upon new and more enduring foundations. The opportunity to participate in this work is offered to *all* — Theosophists and non-Theosophists, Church-members and those who stand outside of all creeds and dogmas — the only condition being that they lay aside prejudice and personal ambition, in order to unite on a common ground of practical moral and spiritual effort, and that they learn to utilize the knowledge that is latent

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in them (and which Theosophy teaches them to find) for the salvation and welfare of their fellows. And the keynote of this reconstructive work is BROTHERHOOD in the truest and deepest sense of the word. "Brotherhood," as William Q. Judge defines it, "is not sentiment; is not emotion; it is not so-called love. It is putting one's self mentally in the place of another, and realizing his difficulties, while showing him that true compassion which we would hope for in like place."


One thing we all must agree with, and that is the vital importance of getting certain fundamental dynamic ideas — ideas upon which depends the safety of mankind — into the thought-atmosphere of the world, and of doing all in our power to have them realized in individual and national life. If we could only get Brotherhood in action at the present moment, and not in theory only, and take it out of the region of talk and mere intellectual assent, half the world's problems would be solved at once. And that is why Katherine Tingley asks your co-operation in the new work she is undertaking, which is practical and entirely undenominational.

From all that has been said it will be seen that Theosophy as presented by the Universal Brotherhood and Theosophical Society is essentially practical, eminently social and not individual only. Recognising the dangers of one-sided development, it rounds out the whole man, physically, mentally, morally, and spiritually. By awakening the divine element in our nature, it has power to raise the fallen as well as to quicken the saint. It appeals to the heroic in man, for it is a call to service. It insists upon our doing our whole duty — to ourselves as well as to others. Theosophy takes no part in politics; yet it reveals the secret of social good and shows men how to realize it. It transforms life, showing us that the commonest things, if done in the right spirit, have eternal value. Theosophy does not antagonise anyone's religion; it does condemn, however, unreality in religion. It teaches that the universe itself is an effort towards perfection, but that man, being dual in nature, determines the course of evolution, according as he yields to his lower animal nature or to the Divine Self within, which is self-revealing, self-imparting, "ever striving to lead the whole being into a state of perfection."

And therefore, finally, we say confidently with Madame Blavatsky: "Theosophy will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of religion, duty, and philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men."

THE ROMAN WALL IN BRITAIN

JAMES H. GRAHAM

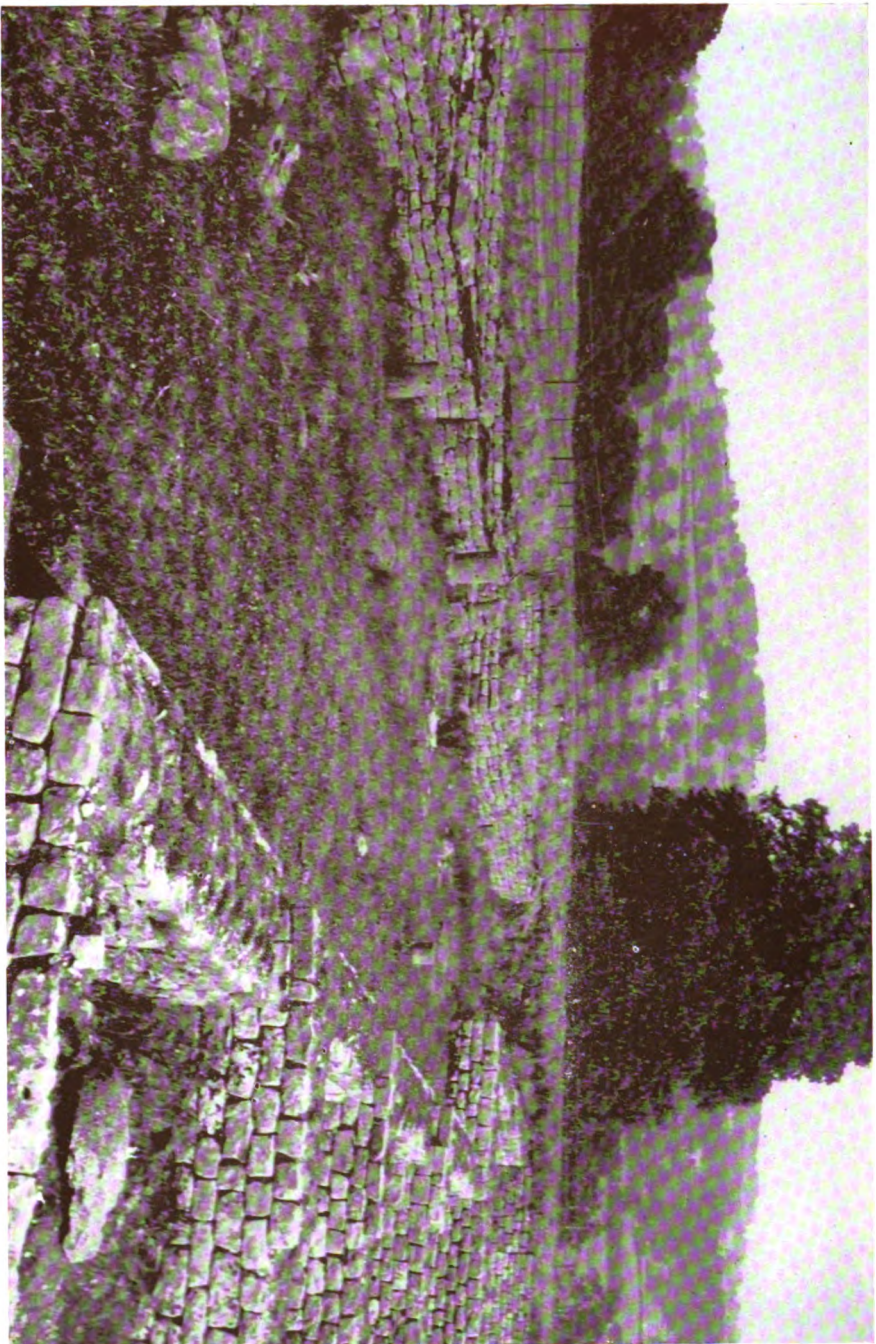
TRETCHING from coast to coast for seventy-four miles across the counties of Cumberland and Northumberland, the Romans built a massive wall for the purpose of defending the settlements in England. To the north, so it is said, the country was inhabited by unconquerable races of people, and certainly the land is hilly and wild enough in its character to give refuge to them. So the Romans built their wall; a matter of seventeen or eighteen centuries ago as time is measured. Six feet thick it was and fourteen feet high, with a four foot parapet. Every quarter of a mile there was a sentry-box with thick walls, a castle at every mile, while every third or fourth mile there was an organized camp.

Today, all that is to be seen, where traces remain, is for the most part a mere low embankment, affording grazing ground for sheep and cattle, the remainder being not in view.

It is not to be supposed that the defenders were welcome in those lands. They had to defend their wall to the south as well as the north, and built an earthen embankment with projecting stakes for that purpose. There is a persistent legend that there was even telephonic communication along the wall, though excavators have not found any trace of speaking-tubes.

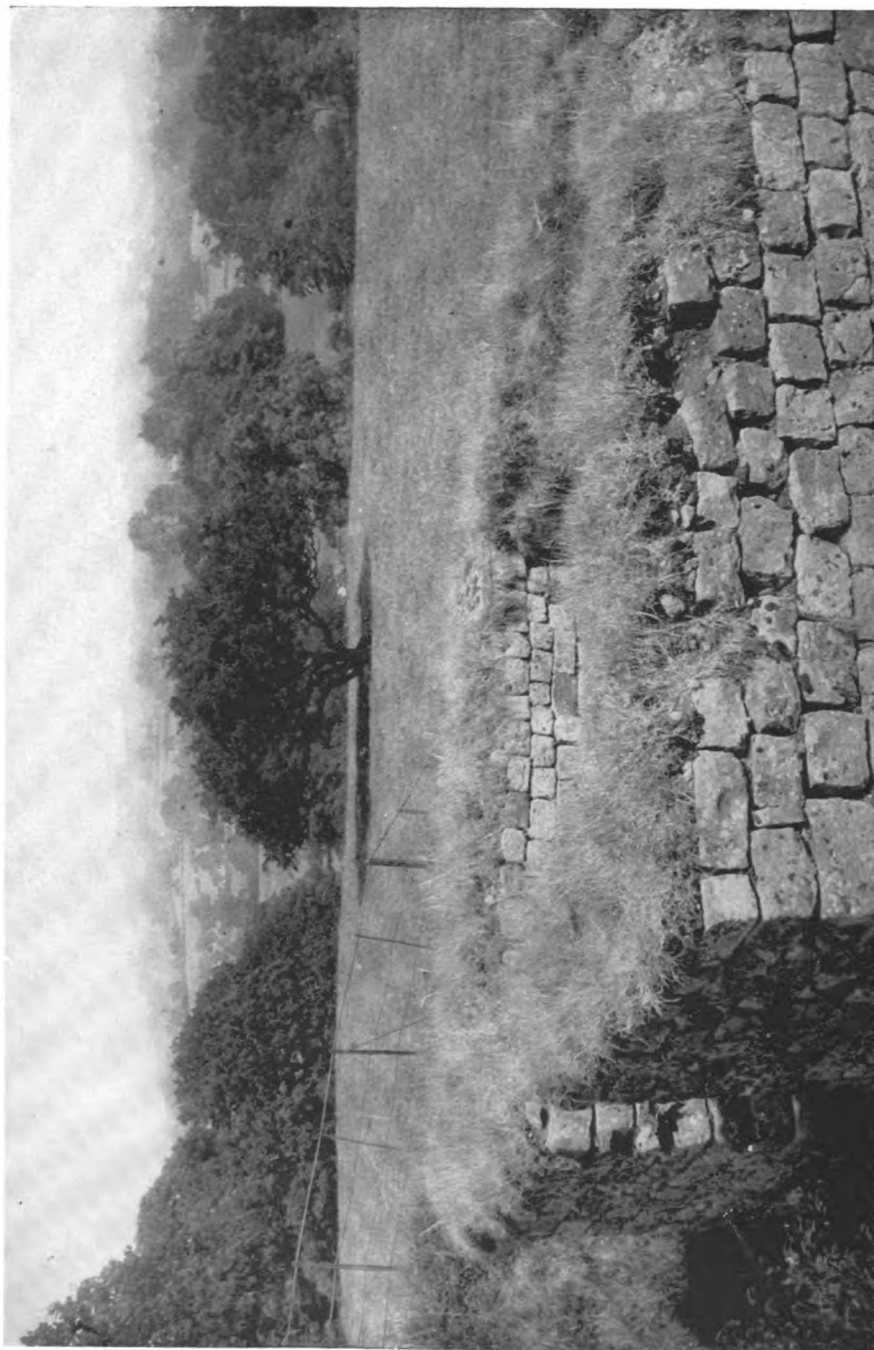
One of the best preserved of the larger stations is known as Cilurnum, or more modernly, Chesters. It is supposed to antedate the wall proper. The illustrations which appear with this description show some of the remains. There was evidently a well-arranged township here with its barracks and market-place. The castle is situated quite near to the banks of a river, and there were buildings outside the walls, near the river-bank. One building, said by some to have been the baths, by others a villa, was fed by a spring which rose just above it, the water being conveyed along channels, first through several small rooms and finally through the floor of a large open court, the outlet being to the river.

Very little has been dug up by excavators at Cilurnum, beyond the foundations of the buildings themselves; times have been wild in these parts since the Romans left. In one of the vaults some counterfeit denarii were found. (There were coiners at work in the town of Colchester, Essex, before the Roman era!) A few ornaments and implements and a mutilated statue of Cybele standing on a bull, are all that have been found.



THE ROMAN WALL, BRITAIN
A Street at Cilurnum.

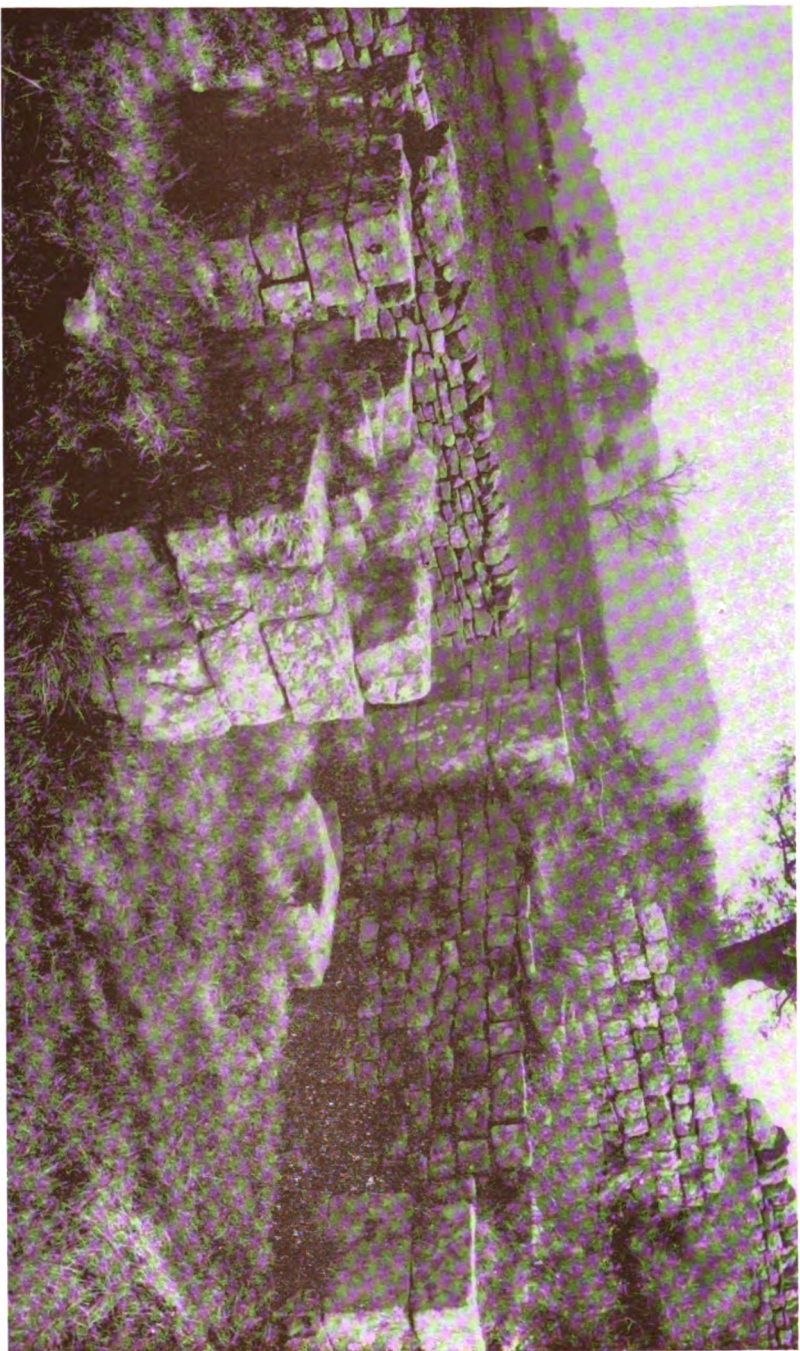
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THE ROMAN WALL, BRITAIN

Blockhouse at Southeast Corner of Camp Wall



THE ROMAN WALL, BRITAIN
Northeast Gateway at Amboglanna

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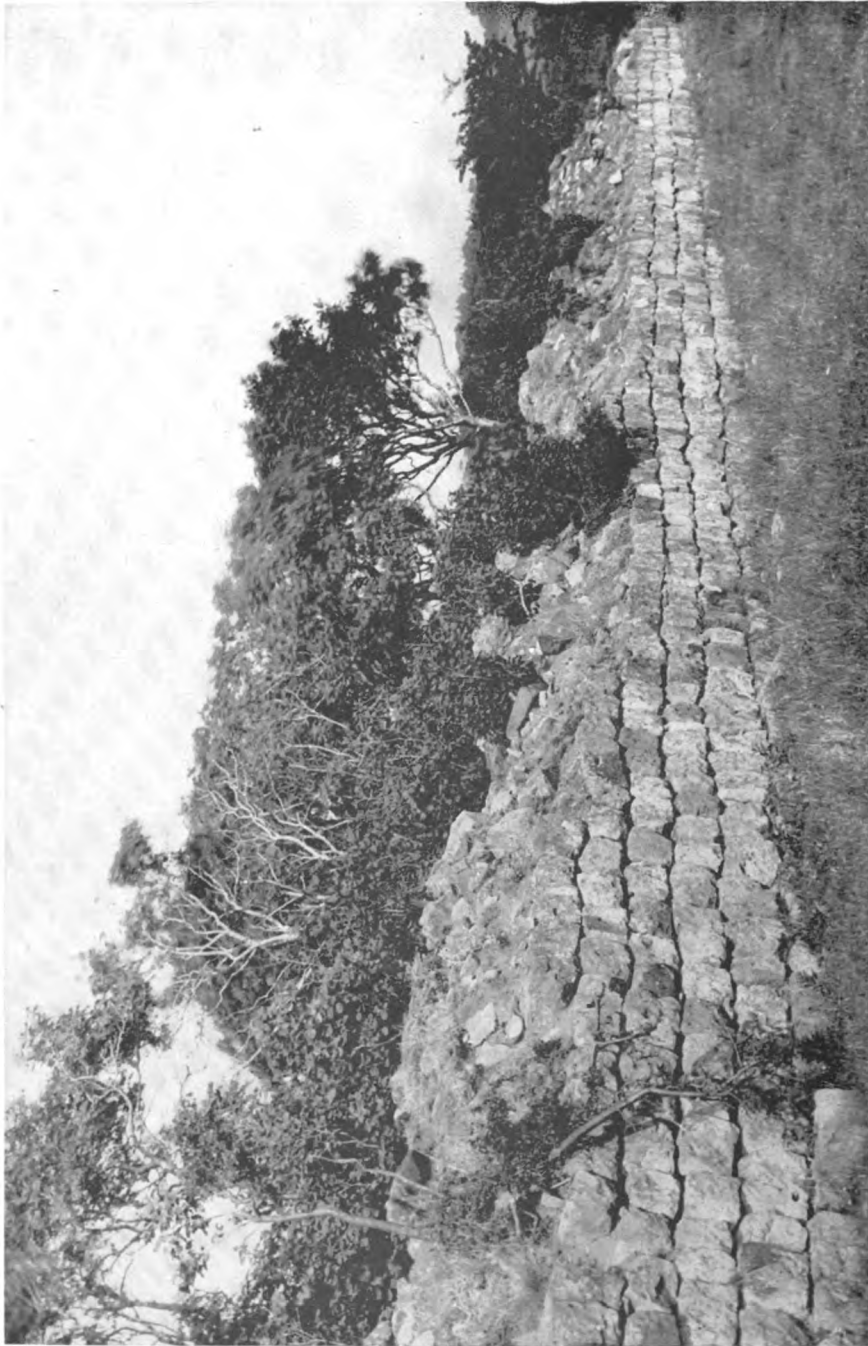
THE ROMAN WALL, BRITAIN
Supposed Baths at Cilurnum



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THE ROMAN WALL, BRITAIN

The Water Outlet from the Supposed Baths



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A SECTION OF THE ROMAN WALL, BRITAIN

NEVER SAY DIE

STUDENT

THE habits of a lifetime cannot be changed in a moment." A dogma. Put in invidious quotation-marks, to show that we do not necessarily indorse it.

Is it true? Too brief to be either true or false. All depends on the interpretation. It is true within certain limits, and false within other limits. Thus it may be helpful or quite the reverse. It is of course true that a force which has been a long time accumulating cannot be annihilated by an opposing force which has only just begun to operate; or, at least, not unless that opposing force is of enormous strength.

But, on the other hand, suppose that a habit has been operating all through life, as far back as you can remember, and perhaps even farther back, into times preceding birth; and suppose further that a contrary force has also been operating during the whole of that time. There will eventually come a time when the opposing force has at last completely neutralized the habit; and that moment may surely arrive at any time.

Experience tells us that the habits of a lifetime are often overcome 'in a moment'; but we may fail to realize that the process of overcoming has not been momentary, but continuous throughout a long past period. It may be that the man has been resisting the habit ever since it began. It may be that the contrary tendency was set up even before the habit began.

Thus there is perhaps no need to discourage ourselves with the idea that a habit which we can trace back to our childhood is necessarily ingrained; it may be just at the point of vanishing. Extreme propositions of any kind are very easily overturned.

People are prone to take too narrow a view of evolution, and to imagine that it runs in one direction only; whereas a closer inspection of life shows always currents running in opposite directions. I am growing older and laying aside some of the advantages of youth; but at the same time I am gradually maturing certain other qualities, which in youth are very imperfect, and only reach their zenith in later life. Thus the words, rise and decline, become somewhat vague in their meaning and may easily degenerate into names for harmful dogmas. Are we not dying and being reborn all our lives? And shall we, with our eyes glued down to the tombs of departing eras, miss the golden dawns that are glowing overhead? The snake does not pine over his shed skin and bury with it himself and his hopes; nor does the moulting bird think that all is now at an end. The mental resources of a philosopher are vast and inexhaustible. And we

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speak not here of the philosopher in a decayed sense of the word — a man deluding himself with false hopes; but of the true votary of wisdom, the man who reverently studies nature's laws and finds out how ample and gracious they are. To such a one, life seems like a most interesting experiment in alchemy, or like the planting of an orchard. His experiences are the trials and experiments he has made. He himself is the master. He stands ever ready to expect the brightest results from the most unpromising-looking material; or never fails to find fertile soil for the sowing of a new kind of seeds. Life, for him, is always just beginning.

LANGUAGE

F. P.



TO study the rise and development of language, we scarcely need to search back into the dim past and through the rock strata for scattered human bones, and from these try to reconstruct men, to determine their mental status and the birth and unfoldment of intelligence. To ascertain this with facility in a present and natural way, we need only to observe the birth and growth of a child, and record its mental unfoldment into manhood. In this way we are readily made acquainted with the incipency of language and its growth into the present stage of its evolution.

Then, too, with the scheme of its past demonstrated, it should not be difficult, pursuing the same logical line, to prophesy the future of man and his language.

Limping science is recognising that the process of the prehistoric physical birth and development of the animal man is reproduced in the child born into the present. This true, then logically and necessarily the same is true of the child relating to the dawn and unfoldment of human intelligence, and the way it expressed itself in expansion.

With children everywhere to observe, the subject of language can be taken up at its present stage; recounting only that, as the needs of mankind for means to express itself have increased, more fluent and rapid methods have been found, and these have conformed to man's states of intelligence.

Beginning with imitative and exclamatory sounds, signs were added; then the names of objects, followed by the giving voice to primary emotions, then ideas. With ideas came the desire to connect these, giving rise to what can be called language. As the desire to record ideas awak-

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ened, pictures and symbols came into use, and finally word-writing for distant communication of ideas, and for recording these.

At first ideographic words, having many meanings, were employed, then syllables having the same characteristic; and, finally, letters with which to write out words with which to communicate, express, and record the multiform and complex thoughts of man today.

With letters, it is evident that we can go no further. And this is in keeping with the needs of language at the present time. Letter-written words are becoming cumbersome and too slow to meet the constant exigency incident to the need of rapid expression and quick communication of present-time thought relating to material affairs; while spiritual ideas must go limping, at best, and feelings of this nature can but murmur or remain silent for lack of words to voice the aspirations of the heart and soul — the inner man.

Nor are we contented with the plodding and blocking of letter-words, and phonetic writing is rapidly spreading; signs, representing words and combinations of these. And where letter-word communication is used what inroads the condensed and concise telegraph despatch is making on post letters! while the wireless telegraph and telephone, utilizing etheric impulses, are sweeping transmission-wires from the air and oceans. By these means man communicates and speaks around the world instantly.

Lettergraphs are going out of date, to be replaced by phonetic signs. The stress and complexity of modern life demand concentrated, simple, and direct thinking, and need means for communicating such thoughts and ideas. This want is being met with sound-signs and etheric impulses. And it is not presumptuous to believe that these will soon render letter-words obsolete, and lead to a new and adequate language, condensed and speedy, of a symbolic character, competent to convey quickly higher and finer thought. This will be necessary in man's dealings with higher, more refined and subtil elements and forces in nature, into which he is now entering.

And as a part of this language-development, voice will be given to a perfection and beauty of ideas which will have place in the human mind; to the high feelings and aspirations of the heart and soul, now silent in words.

The exigencies of world-life will force humanity to coalesce on all lines, acting together for the good of all — no room left for strife or war. The heart of man will then express itself in brotherly acts and works and adequate words. He will be controlled by his divine soul, finally come into its own, rendering life one great harmony.

In fact, it appears that, in the nature of language, its ascent into higher forms for more refined thought-expression, spiritual conceptions

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and truths, will reproduce the various phases of its descent from spiritual into material expression, with somewhat added of richness, purity, and beauty, acquired in the millenniums of use in an expanding life. This would be in the order of the perfecting of all things.

While this ultimate is far remote, the present trend of life is towards that goal. The resistless undercurrent of life cannot be dammed up nor checked. It sweeps on, giving surface-evidence of itself in compelling man to follow its flow, however much he struggle against it. As evidence of this, man is becoming terrestrial-aerial. He is on wings, exploring, to him, the new world of the heavens. He has harnessed the ether to transmit his thoughts and speech; and his language is keeping pace with his thought as it penetrates into the finer elements and the heart of things in his search for the soul or spirit — the divinity in them.


There is no possible question that man's means for expressing and recording himself must keep pace with his advance in material and spiritual thought. As he and his language have become materially involved, so must both evolve out of the material into the spiritual.

POETRY AND ILLUSION

T. HENRY, M. A.

"Poetry produces an illusion on the eye of the mind, as a magic lantern produces an illusion on the eye of the body. And, as the magic lantern acts best in a dark room, poetry effects its purpose most completely in a dark age. As the light of knowledge breaks in upon its exhibitions, as the outlines of certainty become more and more definite, and the shades of probability more and more distinct, the hues and lineaments of the phantoms which the poet calls up grow fainter and fainter. We cannot unite the incompatible advantages of reality and deception, the clear discernment of truth and the exquisite enjoyment of fiction."—MACAULAY

"More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. . . . Our religion has materialized itself in the *fact*, and now the fact is failing it. But for poetry the *idea* is everything; the rest is a world of illusion, of divine illusion. Poetry attaches its emotion to the idea; the idea is the fact."—MATTHEW ARNOLD

T is a world of contrasts. We cannot accept both the reality and the illusion, says Macaulay; and we leave it to our readers to reconcile, if they can, the two above views. Macaulay is justly considered as the apostle of the 'garish day,' who banished his fears, if not by a pride-ruled will, at least by a very comfortable complacency. He was the type of 'daylight sense,' of a well-ordered mind with everything in its place; he dealt in certainties and exact values. But, less than a generation later, mark the difference in the voice that speaks. We are reminded how very uncertain is this atmosphere of solid daylight reality, especially near its fringes. Its brevity in duration

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of time would even seem proportionate to its intensity while it lasts. And then there is the ever-present mystery of death to remind us how slight is our grip on this solid 'reality,' and how we are mocked by the powers whose operations we have sought to confine within the definition of rule and compass. To copy Macaulay's love of simile, we might compare his world of reality, with its outlines of certainty, to the Pepper's Ghost illusion; nothing can seem more solid and real than the figures on the stage — till they suddenly vanish into thin air. We might say that Macaulay's 'reality' is an illusion produced on the imagination by turning the light off one spot and turning it on to another.

Science, too, presented us in the last century with a solid self-sufficient world, that is beginning to quiver and thin out at the edges. Political economy likewise had its schools of settled opinion, whose views are now found not so certain as they were once regarded. In general we are forsaking our old moorings; and the voices that emanate from current literature are suggestive of mariners anxiously leaning over the side with lanterns and grappling-irons.

Mankind is like someone tied to a tree by an elastic cord. He tries to walk in a straight line towards his ideal, which he sees before him. The cord stretches and its pull becomes stronger. Ultimately the man is obliged to give up following that straight line; so he adopts another line and follows that until the tension again pulls him round. The outcome is that he describes the circle of his destiny, instead of the straight line of his desires.

The reality is within; and abrupt changes in the exterior constantly remind us of this fact. To preserve our identity during a lifetime, we have to anchor to the deepest depths we can reach; to such an extent are our supports knocked away. Some are unable to survive such sudden changes. The real world is behind the phenomenal, whether in the life of man or in physical science.

The above quotation from Arnold heads a newspaper essay, dealing with the poetic aspect of religion. Arnold says we have anchored our religion to fact, as opposed to idea; but that the alleged fact is the unreality, while the idea is what is essential. This drives us to seek a truer religion outside that formal aspect of religion which we have thus materialized. We cannot live without the poetic element: it deals with ideals, which are more real than the external forms to which they give rise. Thus we find man seeking inspiration outside of accepted religion and within himself.

But a broader definition of the word poetry is needed. It is not restricted to verse or even to literary composition, but is a quality that may enter into any part of life. A man may be a poet in this sense without

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possessing the gift of literary expression; he then expresses his poetical spirit in other ways, perhaps through his life, his conduct, his bearing.

We are accustomed to think of truth as coming to us through the channel of the thinking mind; but this is by no means its only path. It speaks to us through our feelings; it expresses itself in our character and doings. A person with *intuition* is in contact with the source of truth within, and may have no intellectual conception of that fact; and so, without a process of reasoning, he acts wisely and rightly. But this is not intended to disparage reason; if that were abandoned, we should be at the mercy of shifting winds, unable to distinguish intuition from impulse. The reason is a court of interpretation, as it were; it is specially concerned with adapting knowledge to the needs of daily life. The reasoning faculty alone does not conduct us to certainty and reality. Instead of that, light comes in sudden unexpected flashes; and *then* it is that the mind gets to work, elaborating these flashes of genius and inspiration, until it has worried them to the last shred, and built complicated systems which are all structure and no life.

Does it never strike materialistic historians or archaeologists or those who speculate about the origin of the human race — does it never strike them how futile all their interest in these questions is, if the life of a man began but yesterday and ends tomorrow? Surely the fact that we *can* take such interest in the past and the future implies that a part at least of our make-up is immortal. The mind is a prison, in which the Soul is confined; and the poetic inspiration lets in gleams of light from beyond, like sun-rays through the grating. It is this influence that continually renews life; for life, if left to the intellect alone, would run down.

Our failures to make inspiration effective and permanent are chiefly due to our misguided attempts to make it a matter of personal enjoyment. Under these circumstances it comes under the law of reaction which governs our changing moods, and we sink to depths corresponding to our heights. It is evident that humanity in the mass must be affected, and therefore the work to be done is work in the world at large, not work for oneself or for a privileged class. Humanity as a whole has to learn to perceive and value the deeper tones of life, to live less on the surface. Appreciation of beauties and harmonies comes from within more than from without; so that human nature must be attuned in order that it may be capable of responding to the finer influences and may be able to derive happiness from the simplest experiences.

THE UPWARD PROGRESS OF THE SOUL IS A SERIES OF AWAKENINGS

FRANCES SAVAGE

(Student, Theosophical University)

PROGRESS is the watchword of the twentieth century — that is, progress of a certain kind. Contrast human life on the material plane one hundred years ago, with what it is today: the difference brought about by science, and the invention of labor-saving devices and conveniences of all kinds, is well-nigh incalculable; so that it makes one marvel at the ingenuity of which the human brain is capable, especially in devising mechanical means of getting our work done for us! We have no longer to write our own letters, nor to do our own arithmetic — there are machines to do it for us; we are no longer obliged to act our own plays, nor play our own music, nor sing our own songs — there are machines to do all these things for us! And now we hear of an invention whereby we do not even have to stir from home, but can hear music and speeches that are being given on the other side of the continent. I refer to the new telephone attachments for transmitting sound, which were used recently on the occasion of the interment of the 'unknown soldier' at Arlington Cemetery, and by means of which large bodies of people, assembled in Chicago, and even in San Francisco, were enabled to hear the address of President Harding, the cheering, the playing of the band, the firing of the guns. Truly, the material, *mechanical* progress of the age we live in is marvelous to think of. Indeed, at the present rate of things, we shall soon have to do nothing but sit still with our arms folded and let machines live our lives for us, and then what kind of human beings should we be?

A condition such as is mentioned above would seem to be the inevitable culmination of the one-sided tendencies of human life today, were it not for the leaven of spirituality that was infused into the thought-world when Theosophy was brought to the attention of the western world by H. P. Blavatsky. For Theosophy teaches us that man's life is three-fold, being at once *physical*, *intellectual*, and *spiritual*, and that, for the finding of truest light, each of these three aspects has to be developed equally. For physical well-being is an indisputable need, and the intellect of man is a splendid and indispensable instrument, but *only* an instrument, to be played upon by the master-hand, the Spiritual Self of man. And on the other hand the physical, if unduly accentuated, is apt to run into sensual channels; the intellectual alone becomes cold and dehumanizing; but add to these the warm ray of the spiritual life, and the three will go

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hand in hand, each helping the others, and all in consonance enabling man the more perfectly to accomplish his life-work.

This life-giving breath of spirituality, H. P. Blavatsky pointed out, was the magic touch needed in every department of life — in science, in literature, in business, and even among those who were endeavoring to help their fellows, as best they knew; for she said:

“Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths, will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil than the mere tinkering of superficial misery. Prevention is better than cure.”

She declared that men were asleep to much of the knowledge that was their birthright, but that by means of the intuition, the lost chord in human life, many truths regarding the evolution of man and the lower kingdoms, which scientists are just now beginning to recognise as facts — but for which they are seldom willing to give credit where credit is due — might be discovered. She taught that the so-called ‘monad’ which is an emanation of the Over-Soul, must go forth upon a pilgrimage in order to reach that perfection which is its goal; it must pass through three successive kingdoms of nature-forces or elementals, then sojourn for a period in the mineral, and then in the animal kingdom; finally becoming man. It is in the mineral kingdom that the first faint glimmerings of individuality are manifested, for even minerals have a consciousness of their own, the affinity of one chemical element for another being an example of this. Then this feeling of individual consciousness increases through the plant and animal kingdoms, each of them conscious in its own way, until at last, through union with the *thinking principle*, we come to the kingdom of man, the thinker, the name *man* coming from an old Sanskrit root meaning *to think*. It is this power to think that differentiates man from the lower kingdoms, and which, when united with the spiritual part of him, makes of him a god upon earth, if he but will.

But the process of evolving into godhood does not take place in the twinkling of an eye, it must progress step by step; and as one life on earth is not enough for the working out of all of man’s latent possibilities, he must incarnate again and again in different bodies, among different conditions, and in the environment best suited to his needs; and each incarnation is an awakening to higher possibilities and higher forms of service; for it is a law that as man progresses along the path of evolution he helps the lower forms to progress also.

Now, according to the Theosophical teachings, the nations of the earth are just as much entities in themselves as are men, and just as the souls of men progress through a series of awakenings, so do the souls

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of nations. They make their mistakes and undergo national Karma; they go through cycles of darkness and cycles of light, when a spiritual awakening seems to seize upon a whole nation, and through a succession of noble deeds a far-reaching change is wrought in the national life. The individuals in the nation cannot tell why; they probably believe that they are merely following some great leader who by the force of his character compels them to take action. But there is more in it than this; they are integral parts of the nation, and as that nation, through its Karma, is entering upon a spiritual awakening, so every individual in the nation must be influenced by the national Karma, more or less. There are examples of this in some of the young nations, such as Czechoslovakia, that have been born again, so to speak, since the great war. It has not been with them simply a fight for temporal independence; there has been an awakening of the life-force within the nation, and every individual in the nation has taken part in this rebirth.

These are but mere suggestions of the profundities of truth revealed by H. P. Blavatsky, and there was much that she had that could not be revealed, because men were not ready to receive it. But what she did disclose is there in her books for all who wish to read and study for themselves; and it is there in the Theosophical Manuals, written in a simplified form by her students. Surely this knowledge belongs to men by right, but they have lost sight of it because they have become so immersed in materiality that they have eyes and ears for nothing but what can be perceived by the physical senses. But what a world of wonder lies about us unobserved — under our feet and above our heads; and what a marvel of evolution we are taking part in — much more wonderful than the wildest fantasies of fiction, only we prefer to turn our interests in other directions, and pass over what so intimately concerns us to other phases of life that are as short-lived as they are unimportant.

I believe we all have intuitive glimmerings that there are things to be discovered that we once have known, and that if we could only go beyond this brain-mind of ours, that seeks to work everything out mathematically, new vistas would open before us. Did you ever come upon a majestic mountain and feel that it was actually saying something to you in the silence? Did you ever pluck a daffodil or a crimson rose, and look deep down into its heart and perceive something there — something beyond the mere beauty of color and velvety texture of petals? Did you ever look into the eyes of a comrade, and setting aside all barriers, find there perfect understanding? These experiences are shy and elusive as the wild creatures of the forest, but they come to us all at times, and they are intimately connected with the life of the soul, whose progress is verily, as H. P. Blavatsky says with such clarity, a series of awakenings.

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In childhood our vision and our view of life are limited to the capacity of the child-mind; we are not cognisant of what goes on outside of our little sphere. Then, as we grow older, new ideas and thought-forms replace the old ones; we awaken to a broader mental vision, and we often look back in amazement and even incredulity upon some cherished idea of our younger years, and we say: "How could I have been so foolish as to have believed thus and so?" And just as this growth proceeds from childhood to maturity, so when we have 'grown up,' as we say, do we continue to advance from step to step of inner knowledge. Sometimes it is only a matter of weeks or months from one awakening to another, but with each successive step a new self seems to be born, and we smile a pitying smile upon the self that was once ourself. But many of us fall into mental ruts and go round in a squirrel-cage in smug contentment, going through the same experiences day after day, and so long as life is tolerably kind to us, never dreaming that there are heights of life awaiting us, just around the bend in the road, so to speak, but as yet not even glimpsed by us. Then there are others who feel a vague longing to delve deeper into the treasure-houses of life, and who know that within the depths of their natures are hidden untold potentialities, but who have not the will to dare to grasp new experiences, and so opportunity after opportunity passes them by.

To both of these types Karma often suddenly sends a thunderbolt in the shape of some great sorrow or some mental upheaval, and if the nature be strong enough to stand steadfast in the face of suffering, there will come one of these spiritual awakenings which mark the upward march of the soul, and the one going through the experience may say: "Lo, having eyes, I saw not. I have been blind; I have been self-centered; I have been ignoring my brothers' claims upon me." And if he is sincere in his desire to throw behind him the dead past, the ghost of his former self, it will not be long before his own sorrow will be assuaged and softened through compassion for the woes of others. For it is in proportion as we develop through self-forgetfulness, through absolute elimination of the feeling of 'I', that the progress of the soul can become manifest on this present plane of earth-life.

But the one above-mentioned may be so deeply engrossed in his own egotism that even such an upheaval will not touch him at all, except perhaps to make him rail bitterly against the injustice of 'Fate,' so-called. Or, if he is a weakling, he may succumb entirely to adverse fortune, and spend the remainder of his life in utter dejection and discouragement. There are those who thus waste their vital forces. To such as these Karma comes very slowly, and it may be that they will be obliged to go through several successive incarnations before they learn the lesson nature has

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been trying to teach them. Then there are still other types: there is the daring man who has the courage to face whatever life brings to him of good or ill. Be it good fortune, he accepts it as a lesson in the school of experience, realizing that it is sometimes just as difficult to bear good fortune with equanimity as it is to accept the reverse. Be it sorrow or ill-luck of any kind, he embraces it with courage as a bit of rough ground that must needs be passed over. Or be it simply a new experience requiring him perhaps to do what he has never done before, he grasps it as an opportunity for growth. Courage and fortitude are his watch-words, and Karma, meeting his ever-ready spirit half-way, works swiftly and makes of his life a series of spiritual awakenings.

Thus it lies in our power to evolve ourselves, to shape our own lives in any given direction, and this power of self-directed evolution implies not only meeting opportunities as they come, but actually *making* opportunities for the growth of the soul. William Q. Judge said:

"Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted."

In short, we must attain mastery over self and in our inner life. It is a glorious idea: to be master of every situation that life has to offer; never to be embarrassed; never unprepared; always alert and ready for any emergency; and again, it is the intuition more than anything else that can enable us to meet life in this way. The reason so few of us have it is because we do not use it — we do not seek to evoke it; it needs to be strengthened by use. But the best of us are half asleep; we view life from one angle only rather than from all sides; we have not reached that point where in every circumstance of life we can actually and cheerfully put on one side our own wishes and concerns, and do that which is best for all. We as a race are lacking in that heroism which consists in repeated denials of self-indulgence of all kinds; in accumulations of small acts of self-conquest, too insignificant even to be mentioned separately, and yet in the aggregate constituting a series of steps in our spiritual growth — in the upward progress of the soul.

We know that a deeper spiritual life is the crying need of humanity today; we talk about it; we write about it; and yet, when it comes to the test, who of us are strong enough to give consciously that side of our nature a chance in daily life. We must *dare* more in disciplining ourselves — dare to be different from our neighbors; dare to realize that we are responsible for our own inner growth, and dare to awaken that spirit that inspired Katherine Tingley, when she said:

"Oh! that every atom in my being were a thousand-pointed star to help men see the divine

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everywhere, to know their limitless power, to feel while in the body the exhaustless Joy of Real Life, to wake and live, instead of dreaming the heavy dreams of this living death, to know themselves as at once part of and directors of Universal Law. This is your birthright of Wisdom, and the hour of attainment is *now* if you will."

"'Tarry no longer in the delusion Hall of Learning.' Feel, Know, and Do!"

When this idea of spiritual responsibility is awakened in the hearts of men, then the upward progress of the soul will become a living reality.

THE SONG OF LIFE

F. P.



ALL about are lures inviting to rest and peace in a great Harmony.

Disturbed by the noise of a near, passing airplane, and following its recedence, I noticed that the mechanical bird began to trail out a rhythmic murmur, which spread, rising and falling, sounding through space.

So if we listen through the buzz and whirl of the machinery of life, its noises fall into a murmurous music which comes into tune with the ocean's anthem and Nature's deep toning. Then to the enchanted ear all sounds accord in the harmony which swells and recedes, to echo through space — the outer turmoil and the inner silence blended in a great Choral. Now there is silence nowhere; for each thing and all things are vocal in the universal song. And it would be incomplete if one note were not sounded, though the latter when heard singly is a shriek.

So the tuneful silence is all about, waiting to welcome those who will come into its calm and peace for rest and refreshment, and regird themselves for duty in the outer life: working happily there, listening to its sounds blend into the great Song of Life —

Where the whirl of the busy wheels
And the grind of the passing car
Are notes in the Song of Life,
Which, blending the near and far,
Accords, transforms, all strife.



"BENEVOLENCE, righteousness, propriety, and wisdom are not infused into us from without. Men have these four principles, just as they have their four limbs."— MENCIVS

WHENCE CAME WE --- AND WHITHER DO WE GO?

MONTAGUE MACHELL

(Student, Theosophical University)

THERE are a number of causes for wonderment in the conditions of human life today. One of these is the amazing casualness with which it is lived. In looking around us we are struck by the heedless, nonchalant air with which human lives are conducted. Everything is taken for granted and there seems to be an absence in many cases of deep serious thought in the undertakings of daily existence, so far as the great majority of people are concerned. The ordinary duties and obligations of life seem to be fast losing their significance.

There was a time when the schoolboy and the young student regarded his years of schooling as years fraught with a very serious significance. The school was accorded a certain veneration and the teachers and professors were looked up to at least with a respect approaching to awe, and in some cases with a deference mingled with a certain fine admiration and gratitude. The appreciation of the relative position of pupil and teacher was once upon a time far more keen than it is today. And when the school course was concluded and college was entered there was to be found a very large body of really solid and serious students — men who loved study for its own sake and were ready to take time to build a thorough foundation for their knowledge and to mellow and mature their judgments and opinions. The college term was a season of sound interior development and ripening, and brought forth men whose thoughts and words were not of the moment or the day, but of lasting worth. It would be wrong to say that even in former times all our scholars were of this class, or to suggest that the class is non-existent today. But I feel it is not incorrect to say they were easy to find formerly, and are far harder to find today.

And then when the years of study were passed and the time for choosing a profession arrived, that choice was made on more sound premises, I believe, and had in it more love of the work involved and less unadulterated greed for monetary returns than obtains in most cases today. The result was that reliable workmanship, reliable information, and reliable products of labor, were less hard to find than today.

Most noticeable of all, however, is the difference between what may be termed the 'old-fashioned' view of marriage and home-making, and the up-to-date mode of procedure. In the old-fashioned procedure marriage was contemplated with serious thought and preparation, its consummation was more likely to be a matter of years than of weeks or days,

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and when achieved the couple tended to stay by each other and remain faithful to their vows with a constancy which one might well wish to see more generally evinced in this day when marriages are most noteworthy when they follow one or more divorces on the part of the contracting parties.

Another matter for wonderment in modern life is its strange incoherency: it fails to hang together; it lacks pattern or design in the larger sense. It is an isolated incident unrelated to anything which has gone before and having a very hazy and uncertain relation to anything that may follow hereafter. Of course, if this view is correct and life is a purely unrelated incident — well then, why worry? Nothing matters. We are not here long enough to accomplish anything really great or lasting, and in most cases life is full of disappointments and injustices. On the one hand is that dry, distasteful, and unremunerative path called the Path of Duty; on the other there is the Path of Pleasure in the pursuit of which each one is entitled to get just as much enjoyment out of life as his own ingenuity and capacity to ignore the gloomy and pitiful things of life will admit.

And in quite a number of cases we can see multitudes tending in this direction. Since what I have referred to as the ordinary duties and obligations of life are losing their significance and value in the minds of men and women, there must be some other pursuits which are absorbing their attention and which have for them greater significance. What are these?

First of all, apparently, one must name the accumulation of wealth. The average laborer, merchant, banker, artist — even — is endeavoring to make just as much money as he or she can — that is the primary object in each particular profession. Since a great many people are all absorbed in this same pursuit, and since the conditions under which they work, the skill they possess, as well as the opportunities which offer themselves for the attainment of their object, must vary greatly with the individuals, it comes about that we have those who are successful in amassing only a very small amount of wealth and consequently are wearing themselves out to acquire more, and those who succeed in accumulating vast fortunes and — still are busy getting more. And since the amassing of great fortunes is fundamentally a purely selfish pursuit, in almost every case those engaged in it are largely, if not wholly, indifferent to their treatment of those who may stand in the way of the attainment of their end. Hence you have a condition of one portion of humanity preying on another portion in order to accumulate wealth.

But then the question arises: is this pursuit of wealth an end in itself, or is it a means to an end? In some few cases I believe it may be found to be purely an end in itself, but in the great majority of cases wealth is

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desired for the things it brings. Those things which wealth brings and for which its accumulation is so much sought after and labored for, go by the name of 'pleasures' or luxuries. Another term which, I think, will describe them generally more accurately would be 'distractions.' A vast percentage of humanity is selling its existence in order to procure a distraction or distractions from that existence. The next question is, "Why distraction — distraction from what?" The answer to which would seem to be, "from the boredom of individual life." In other words, to a man left to himself, without the diversion of the movies and the daily paper, without the excitement of business speculation and the interest of competition, life would be unendurably dull. Is this a normal or abnormal state of things? Is it due to the man or to the nature of existence itself?

In other words, is life mainly and essentially an external affair concerned with and dependent upon external stimuli and gratifications, or is it mainly a matter of interior growth and dependent for its true development upon interior light and sustenance? If the former, then the attainment of external benefits and external pleasures and distractions must be the means to the ultimate attainment of the great goal of life, the attainment of which goal should bring perfect bliss and happiness. Have you ever met a person whom the possession of boundless wealth and the means to gratify unlimited desires found at the close of life perfectly contented and happy — conscious of having attained the great goal of life? No one, I think, can answer that question affirmatively. You may find small and limited natures who during life considered themselves perfectly happy in the possession of the fulness of worldly goods, but either the closing hours of their life brought a bitter disillusionment, or they went out of it the small untutored souls they entered it, and you pitied them for the very smallness of their outlook on life. To be sure, you may say that nothing is perfect in this world and even the greatest and best natures are not given to know perfect happiness. Very true; but the great test is, did the one in question ever taste of or perceive the possibility of attainment of a happiness greater than any known to him or his fellows in his present mode of living? For to perceive that is to have glimpsed the greater destiny of man.

On the other hand, have you not again and again met or heard of great natures who have been surrounded by those worldly goods men call blessings, who have moved in the circles of the most famous and the most brilliant, who have known the pomp and glory of this earth and who, after trying all life's allurements, after toying with all its baubles, have found themselves, when death called them, wearied, disillusioned, disappointed, and perhaps cynical? And why? Because they had chased life's dazzling externals and found them powerless to satisfy — found that

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they turned to dust and ashes in the mouth and instead of quenching that all-consuming thirst which is the heritage of every great nature in life, the seeking souls were left parched and yearning for the waters of life. This has been the experience of great natures the world over, again and again; all through history we find it; and the greater the character the more certain is it to be dissatisfied with mere external allurements. And I maintain that there have been enough examples of this kind to afford ample proof — were other proof lacking — that life is not mainly and essentially constructed and constituted of external attributes and external stimuli. The very fact that externals alone do not satisfy and that the greatest characters of all ages have been those who have developed and revealed deep rich interior natures, demonstrates clearly that the real things, the vital things, the lasting things of life are those which have to do with man's inner nature — his *spiritual* nature.

If this is a fact, and if, as is evident today, the great mass of humanity is living either in ignorance or indifference to this fact, then it must mean that life as it is lived today is lived wrongly, and the results obtained by such living must be wrong. Has it ever occurred to you, I wonder, in scanning your daily paper, in noting the rather marked predominance of murder news, of suicide news, of riot news, of strike news, of divorce news in a rather meager sprinkling of what might be called news of normal human doings and achievements, that perhaps there is something wrong with life as it is lived today? If it has, and one can hardly see how the conclusion can have been escaped, then this question of external and interior development ceases to be merely an interesting and commendable topic for platform oratory and becomes the concern of the man in the street. The difficulty is to convince the man in the street that it is of interest and moment to him. There are hundreds of public-spirited citizens who are ready to defend the 'good name of our fair city,' who will sit on juries and help condemn a human being to the gallows, who will run for mayor, or member of the city council, who will sit on committees for every kind of uplift work, and so forth. But approach almost any one of these and tell him that the most important thing to be done for any citizen or patriot is to convince him of the fact that life is a spiritual undertaking, that he is a spiritual being and that no time must be lost in reaching this realization and acting upon it, and — well — one might be taken seriously and regarded as an unspeakable bore, but I believe that any of our average citizenry today would laugh outright in his face and tell him to consult the doctor. That is the degree of proximity in which the majority of us today live to a spiritual perception of life.

So that a discussion of the question 'Whence came we and whither do we go?' is bound to be academic and unappealing until the plain citizen

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can be shown that his conception of where he came from and whither he is bound *does* have a direct bearing upon his daily life and concerns him personally here and now. That really, is the greatest problem, I believe, that the different spiritual teachers of the world have had to face: to convince the people — the man on the street — of their age and generation, first that their mode of living was *not* all right, and secondly that spiritual things *do* count, and *do* belong to everyday life.

Now to retrace our steps a little: we spoke of wealth as a means of procuring distractions from the boredom of individual existence. And since we have found that the distractions of life, heaped up and running over, do not serve to satisfy in the end, and since we have reached the conclusion that life is mainly a matter of interior growth and development rather than external absorption and amusement, let us now analyse this boredom from which so many of the human family are seeking distraction. It means, does it not, that, the external turmoil and excitement stilled, what is taken for unendurable flatness and ennui replace it. In that admission does not a great mass of humanity stand self-indicted for partial spiritual atrophy? If we are absolutely honest and sincere, we shall discover and be compelled to admit that many of us are running in terror from far more than mere boredom. In this terrible tyranny of externals which holds our twentieth century in its grasp, a vast majority of mankind is running away from itself — from its Higher Self. It is terrified at the thought of being brought face to face with its real self. We all, I suppose, have this terror to a greater or less extent, and it is most certainly the underlying explanation for this feverish hunt for distraction which is seizing upon certain phases of society today. To forget, to forget — that is the great idea. To escape the silence that shall make audible that still small voice which is the Spiritual Self of man seeking utterance.

“Whither do we go?” Yes, whither? That at least, is a question it were well for each of us to ask seriously. With an unbiased study of history and an honest estimate of conditions of life as they are today, it is not difficult to see whither this path of External Distraction leads, but is that the path which nature and destiny intended for us? Theosophy says “No.” And it brings to the support of that denial the Theosophical teaching of duality. This teaching shows that all men have two aspects to their nature, the lower, personal, temporary self; and the higher, impersonal, immortal self; the outer self which interests itself in and craves external distractions and the interior nature which grows and develops by means of spiritual food which is drawn from the peace of interior thought and meditation. The life of the outer nature has been called a life of oscillation between pleasure and pain, the life of the inner nature that of the peace and rest born of the steadfast mastery of both pleasure

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and pain. All life's drama is the battle between these two natures, now one gaining control, and now the other.

The explanation, according to Theosophy, of the awryness, the incoherency, and the sorrow of human life today, is the almost universal predominance of the outer, personal nature in our mode of living. To change this condition mankind as a whole, which means you and I, and the man on the street, must be brought to *feel* and to *realize personally* that we are living wrongly, and that this wrong way of living *actually needs* to be changed. This is the first and greatest need of the day — it is not to interest or to entertain men and women with eloquent or learned discussions of the conditions of human life, but to *arouse* them to *do* something about those conditions.

Having aroused some part of humanity to the necessity for *action* and an intermission in mere amiable discussion, the next step is to give them a philosophy of life which shall make them feel adequate to the situation confronting them. This Theosophy alone can do, for the reason that Theosophy alone has those teachings which have come down from all ages of humanity's life on earth — the teachings of the Wisdom-Religion which have been in the possession of every race of mankind: not a set of sectarian doctrines, not a new revelation, not a recently revealed or invented religion, but those teachings which every great spiritual teacher, from Buddha and Confucius up to Helena Petrovna Blavatsky, the Foundress of the modern Theosophical Movement, have come into the world to disseminate.

And why does this philosophy of Theosophy make a man feel adequate to the task of human regeneration before him? Because it gives him the heritage which his own soul has claimed and sought to inspire him with. It proclaims for man a double line of evolution: the evolution of his physical form up through the animal kingdom from the lowest to the highest — an evolution concerning his physical body simply and solely and in no sense touching the real man. And another evolution downward from that highest of all spiritual sources — the Central Source of spiritual life whence all things emanated — the evolution of his real or spiritual Self which is a ray from that Central Source, imprisoned in this physical tabernacle which has been evolved up through the lower kingdoms until fit to become the receptacle of that divine ray which makes man, man and distinguishes him from all the lower kingdoms.

This is a religious philosophy and a philosophic religion which transcends the idea of a personal God, which refuses to accept any heaven or hell other than that which man makes in his own life on earth, which rejects the idea of personal salvation at the hands of another and which makes man the ruler of his own destiny, the arbiter of his own fate.

WHENCE CAME WE --- AND WHITHER DO WE GO?

It is essentially the philosophy of the strong man and the strong woman, of the heroic man and the heroic woman, of the sincere man and the sincere woman. It declares that the real spiritual Self of man is a pilgrim coming into earth-life, not once merely for sixty or seventy years, but again and again, ever in human form, to gain experience and to lift these physical tabernacles and this human nature to ever higher degrees of knowledge and attainment. Theosophy declares that life is the great opportunity — the great series of opportunities; that as behind man there lies a sublime and heroic past, so before him open vistas upon vistas of superb achievement, never final failure or defeat, but always another chance for that immortal fighter, the Soul which is by its very nature invincible. As H. P. Blavatsky said:

“For those who win onward, there is reward past all telling: the power to bless and serve humanity. For those who fail, there are other lives in which success may come.”

And as the great Wordsworth said:

“Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.”

There spoke the Soul of the artist through the wonderful medium of his art. On the crest-wave of real inspiration the spiritual Self of the poet declared itself and its declaration is infallible. “Trailing clouds of glory do we come from God, who is our home.” Not the personal God, who punishes and rewards — so Theosophy reads those words — but the great Central Source, omnipresent, all-powerful, and unknowable. “Trailing clouds of glory do we come from God” — and is there need that we should shed that glory utterly in taking on this human form? Need this life be the hard, cruel, sordid, chaotic thing it is? Do business, efficiency, common sense, success, necessarily mean elimination of spirituality? If you believe so, then look into the lives of real Theosophists, visit the Theosophical Headquarters at Point Loma, catch a breath of the atmosphere and spirit which permeates the life there and you will receive a blessed disillusionment. No, life *can* be lived, life *must* be lived by you and by me and by every member of every community with a *spiritual* basis, a *spiritual* background. Humanity as a whole must be brought to a realization of whence it came and whither it goes — this is a greater and more urgent reform than disarmament, prohibition, reduction of the cost of living, tariff reform, or any other, because it is the basis of every reform.

Theosophy has been declared to be the most serious movement of the age, and it is so because it strikes at the root of the world's evils. It alone can adequately answer this mighty question of man's origin and destiny — a question in which it is imperative that we interest our citizens. *Action*

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is needed if we would stem the tide of disintegration that is sweeping over the world; *action* is needed if the fairer destinies of this great American nation are to be realized. If our patriotism is the lofty living thing we profess, let us realize that the highest and truest patriotism is *spiritual patriotism* for that mighty commonwealth — the World — and realizing this let us pour into the channels of our civic and national allegiance that living stream of conscious effort towards *spiritual* living and serving which shall make of our nation a beacon on the pathway of true freedom — the freedom from the tyranny of materialism and self-seeking. These are the words of Katherine Tingley:

"To move away from the material plane of effort and thought and personality for a little while, that is what the soul is urging us to do; to move out into the realities of life, to believe that those things which we do not see are greater than the things which we do see; that what our hearts yearn for is greater than anything the mind yet knows; that within and above and around us, and in the very atmosphere of our thoughts and feelings there is Universal Life which is pulsating continuously in response to our yearnings and questionings; . . .

"Material things, in place, are right. Man should know how to use his intellect for the sustaining of his material life; but he should also have knowledge of the spiritual life; he should know how to place his feet so that they may carry him along the paths of true progress on all lines. There must be a balance in his life, a balance between individualism and institutionalism. He must employ his own thoughts, his own power, his own life, for self-directed evolution — for self-control. But this is not possible until he honors his own higher, divine nature, until he realizes its spiritual ability and power.

"Difficult as it may be for you to believe what I say, yet the Kingdom of Heaven is nearer at hand than you can realize, and all the storms and trials and sorrows that we now see raging in human life are but indications of the passing away of the old order of things. All that we have to do is to seize our opportunities, to do faithfully our duties as they lie before us, ingrain in the very atmosphere in which we live the finer vibrations of the Higher Law, study and work, and love and serve. Let us no longer crucify the Christos in ourselves! Bid the Christos Spirit come forth and enter upon the nobler work *now*, for the woes of humanity are great! Say ye not, all ye who love Humanity, and seek its welfare: IT SHALL BE DONE!"

THE INHERITANCE

R. MACHELL

(Continued from the May issue)



ALCOLM treated Miss Margaret with a gentle courtesy that was an almost involuntary tribute of respect for her prompt recognition of the value of a work that appealed only to the soul. She was a mystery to him before, but now she seemed almost sanctified by unselfish service. She seemed to be marked in some way with the seal of Brotherhood, the Brotherhood of Humanity, which had assumed a new significance in his eyes. The Brotherhood of Man, as preached by socialism, had at one time appealed to him; but he had come to realize that it was generally no better than a phrase in the mouths of men. Now it had

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recovered more than its original importance; for he saw that it was in reality a living fact, as well as an ideal.

He realized that this great truth was worth the sacrifice of a man's life, and of his personal ambition; but he also realized that, practically speaking, he did not love his fellow-man when he met him in real life. He saw the degraded condition of mankind and pitied the human race. He was indeed anxious to devote his life to the service of humanity, but as a matter of actual experience he had to admit that people in general were objectionable to him: he did not want to nurse the sick, nor to console the unfortunate in a practical way, but he would have liked to devote his life to a noble cause. He knew well that he was in the grip of the great giant, self, and seeing the practical unselfishness of another, he was ready to put that one on a pedestal, wondering if he himself would ever arrive at this easy forgetfulness of personal comfort and convenience, this apparent disregard for his own sympathies and antipathies, this readiness to take up some trivial duty as if it were the most natural thing in the world. And then there was that sense of brotherhood that would make gossip distasteful and sarcasm impossible, and that would silence the keen criticism of other people's weaknesses which was a second nature to him. How could he aspire to such a quality? And yet he felt its truth, and knew that he was, inwardly, already pledged to this cause without a word spoken.

It was as if a veil had been lifted and he had seen himself. The revelation was a shock to his vanity, and seemed to throw all his standards of moral and social values into confusion. In his distress he thought of that day when he had first learned the power of music and had become conscious of an inner life. So when *The Voice of the Silence* was published he had sent a copy to the only person he thought capable of appreciating it, and followed the book himself, hoping to find some help from one to whom the inner life must surely be already a reality.

Mark's invitation was more than welcome and he accepted gladly, but retained his room at the Inn in case Miss Margaret should want to return and not wish to have a stranger in the house, for he guessed that old Sally could not live long. Mark had told him that Maggie called the old woman 'Granny' and treated her as if she were in fact her grandmother. So that the artist thought she might feel his presence an intrusion at such a time. He had not expected to be able to discuss such subjects as now filled his mind with a man like Mark Anstruther, and it was one more revelation for him to discover a heart of gold beneath the unassuming personality of the man. So he went gladly to the manor-house, bearing along with him the books and magazines alluded to, copies of which Mark wrote for to the publishers. Meanwhile he dipped into the books that were at hand and read the magazine from cover to cover, but the reading was only incidental to discussions which ranged over the whole field of human evolution and of experience. Mark seemed to expand in this congenial atmosphere, but never alluded to the mystery of Miss Margaret's origin and her past life.

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He kept her well supplied with literature and with his own notes of what he could learn from his guest about the life and history of the Teacher, who was known to her friends by her initials, 'H. P. B.'; but writing was difficult to him and his notes required more explanation than could be got into the space of his daily visit to the cottage. He spent most of the day now in reading, while the artist was out sketching. The evenings were given over to discussion. More than once the friends had speculated on the effect the book might have on the vicar of Winterby, who was too honest to hide his opinion if he had one, but who had not been to call at the manor-house since Margaret went away.

He had paid one visit to the sick woman, who said she had lived without the parson's help and she could die without it; but she thanked him for his good intentions. The message was a good deal modified in the delivery by Margaret, who soothed the good man's feelings by asking him to do her a favor, namely to procure for her a guitar in Winterby and have it sent to her. He would have undertaken to procure a pipe-organ for her if she had asked for it, and indeed it would have been as easy to find the one as the other in Winterby. But he took the train to Hull and returned with the best that he could find there. He guessed rightly enough that she intended to use it in ministering to the wants of the sick woman, and he was glad to be allowed to serve her in this way if in no other. She had not mentioned the little book, and he had felt unable to say anything about it on the first visit, as she was so anxious about the guitar. But he hoped for better luck when he had got the instrument, and indeed he was rewarded with a treat that he had not hoped for.

She was like a child with a doll. She fondled the guitar before tuning it, and caressed it as if to coax it to sing; and then she showed him what could be called out of that poor thing by one who could awake the soul of music imprisoned in the form on which the instrument was fashioned: for form is a magic pentacle in which thoughts may be confined by those who know the word of power that binds them to the service of the master-hand.

She took the guitar in to where Sally lay, and cried out: "Now, Granny, I can play for you, and if you're very good I'll dance."

And so she did. It was a slow rhythmic motion, accompanied by a long-drawn chant that had a strange fascination in it. The vicar, watching from the other room, was spellbound by the rhythm. It was a soothing, dreamy influence that was not dancing as he understood the word at all, but which was like an incantation. And yet there was no witchcraft in it, as he understood that term, either. It was as pure as the waving of a flower in the wind, and it suggested the fragrance of wild flowers and the song of birds in summer. There was something infinitely touching in the whole action, that was a deed of love, a benediction, speaking to the heart of the dying woman and opening for her the portals of release: for he became subtly aware that a soul was passing from the earth, and his imagination conjured up a vision of glory breaking around the figure on the bed, and he

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heard songs celestial echoing the love-song of a soul incarnate purified by love that made a bridge across the gulf between the world of shadows and the land of light beyond. He bowed his head in deep humility, fearing to gaze upon a mystery beyond his comprehension. And in the silence he was conscious of a presence that was itself a benediction.

When Margaret saw the end had come, she laid down the guitar and closed the sleeper's eyes. Then she sent Jane to tell the doctor, and asked the vicar if he could call at the manor-house to let Mark know. She needed no one with her, and he was grateful to be allowed to be her messenger. She wrote a note to say that she would stay in the cottage till all was over and that she would be glad to see Mark next day if he would come over then.

When the vicar reached the manor-house it was just tea-time, and Mark pressed him to remain and join them in the evening meal; an invitation readily accepted, for the visitor was secretly afraid to be alone with his own thoughts, which had been stirred almost to the point of a reaction against his settled and confirmed beliefs. New points of view had shown themselves, new vistas of imagination opened, and he himself was standing on the border of a mighty current that threatened to sweep his little houseboat to destruction or to bear it out to the open sea.

But here were two men of the world in whose society he hoped he might regain his normal point of view. The borrowed book was in his pocket and he thought he might manage to return it without being questioned on the subject, but it seemed to burn his fingers and he let it stay there for a better opportunity, which came before he was quite prepared for it, when Mark referred to it and said that Mr. Forster had met the author, or rather the translator, whose initials were the only indication of authorship in the book itself.

Being thus challenged he produced the book, saying that he had read it with great interest. The artist watched him and saw his dilemma. The man was moved, the minister was bound down. There was a conflict that would have been apparent to any student of character. Malcolm Forster was interested, and asked Mr. Douglas what he thought of it.

"It is certainly a remarkable work," conceded the vicar; then hesitated. "The ideals are quite sublime. I might almost say superhuman. Is it not audacious for man to raise his aspirations to such heights? What are we that we should attempt to enter heaven while still on earth! Man is but a worm. And yet the great renunciation is a sublime ideal. Oh yes! I feel the grandeur of it all. But what am I that I should raise my eyes so high?"

Malcolm Forster anticipated some such answer and doubted the wisdom of debate, but could not refrain from asking if it was not more audacious to deny the divinity of man. The clergyman protested that he had no such intention, but thought that it was only the immortal spirit that was worthy to be called divine, and not the mortal man. The artist opened the book and read: "All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of

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clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower self."

The minister sighed. "Yes, it is very beautiful; but it seems to make man sufficient unto himself — not personally, of course, I understand that, but collectively. It simply makes the atonement unnecessary."

Mark scratched his head. Here was a man who saw the light and would not enter the path that leads to it, for fear of reaching the goal by a road not recognised by his church. Such a state of mind was simply unintelligible to him; but he was not a professional preacher of a doctrine for which divine authority was claimed, and so he sympathized with Malcolm Forster when the latter asked "Why not?" to the alternative suggested. If the goal could be attained by man's own effort, why should he have his work done for him?

Vicarious atonement had always seemed a cowardly doctrine to the artist, with his independent spirit, and he was not of so tolerant a disposition as his host. So he persisted.

"This teaching of the divinity of man, and of the redemption of the lower man by his own higher Self, seems to me to give the lost key to the whole doctrine of atonement. It makes Christ universal. It would redeem Christianity, if Christians could renounce their narrow concept of a material heaven and hell, and see the whole world as one universal brotherhood, with every human being a potential Christ."

"That is pure pantheism," protested the minister.

But the artist saw nothing to object to in a name, and merely said: "There always seemed to me to be more pantheism than monotheism in the teaching of Jesus. But, be that as it may, a name is nothing, or rather it is just anything that anyone can understand by it. As to audacity, what about the teaching: 'Be ye therefore perfect, even as your Father which is in heaven is perfect'?"

Mark felt the clergyman was being pressed to defend his church, and such an attack was out of tune with his own broad toleration as well as with his views of hospitality, so he invoked the absent genius of the house by regretting her absence, for he felt sure that she could harmonize these different views.

"I wish my niece were here," he said. "She can see farther and clearer than any of us; but I feel that these great ideas are hard to talk about sometimes, even among people who really appreciate the truth."

"Exactly," exclaimed the vicar. "That is what I feel. Some form of thought seems necessary, and yet all forms are quite inadequate. I cling to a familiar path for fear of losing myself in the open country, where there are so many tracks. I cannot fix my eyes upon the sun, it is too bright. A dogma is perhaps no better than a smoked glass, but it may serve to modify the sunlight so that weak eyes may see the source of light; and surely that is sufficient to justify some veiling of the truth."

The obvious retort was stayed by Mark's appeal to the gentle influence of the absent one, and the vicar was allowed to think that he had justified his church, in his own eyes at least. This duty accomplished, he felt that with a

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clear conscience he could wander a little in the fields of what he considered speculative philosophy, and spoke so sympathetically of the exalted character of the teaching in this translation from one of the sacred books of the East, that his listeners marveled how such a man could remain tied down by outworn traditions and ecclesiastical dogmas. Had they gone further in the study of Theosophy, they would more easily have understood this exhibition of the complex nature of man and the duality of the human mind.

As it was, both Mark and the artist felt that they could not hope to find a Theosophist in one who seemed to love the shelter of his prison-walls better than the sunlight of truth. They had both hoped to find in him the same immediate recognition of the truth that they themselves had given.

If they could have seen a little further they might have been even more surprised at the strange working of the human mind; for Mr. Douglas had carefully noted the address of the publishers of the little book, and had already sent an order for a copy for his own use, as well as a subscription for the magazine of the new Society. These matters he considered private, and no one knew how eagerly he studied the Theosophical literature, for which he arranged a secret corner in his library.

The Theosophical Publishing Society had an increasing number of such subscribers, some of whom relieved their consciences by denouncing the Teacher whose writings they secretly studied and openly plagiarized. It was a shock to Mr. Douglas when the magazine arrived with a cover-design representing the descent of Lucifer, "the bright star of morning." He feared the comments of the servants, and so he promptly destroyed the cover and replaced it with a decorous wrapping of brown paper. He was one of those strange creatures who are very bold in private, and who enjoy reading works of speculative philosophy, no matter how daring, but who tremble at the possibility of being in any way identified openly with a movement that could be called unorthodox.

In the same way the scene in the cottage, when the old woman was dying while Miss Margaret danced and sang, had filled him with awe and a feeling of reverence that he would not have confessed to any human being. And he would have been pained to think that he could be suspected of tolerating such pagan rites, if that which he had witnessed could be called a rite. Yet he did not utter a word of disapproval to the dancer, nor did he harbor a disrespectful thought about her conduct. On the contrary, the incident was a bright spot in his colorless life, that he would treasure as a sacred memory, while he sighed helplessly for the coming of a more spiritual age in which the soul of man might assert itself openly. Until that age shall come, he and his like will remain pillars of orthodoxy, devoting what little energy they possess to keeping back the day of liberation for which they sigh.

Mark could not understand the paralyzing influence of convention and custom on a weak character; nor did he realize the duality of the mind that makes human beings such bundles of contradictions. He was deeply disappointed, and left the conversation to the artist, who was more familiar

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with the ecclesiastical mentality and its reverence for orthodoxy. He dropped the subject of Theosophy, and talked about the country and the people; but both he and his host were glad when the meal was over and the visitor left them.

A silence followed his departure, and it was some time before the topic of absorbing interest could be approached. The death of old Sally was not so unexpected an event as to hold their attention, except in so far as it was of interest to Miss Margaret, whose absence made itself almost painfully felt. She had become the genius of the house, and the two men felt as if they ought to wait for her return before entering on a serious discussion of Theosophy.

But the subject absorbed the attention of both minds, and it was not possible to talk with conviction of anything else; though Malcolm Forster had a little laugh at the timidity of the poor parson.

Mark pitied the man and said so. "Poor man! if he were free from his conventional religion he would be lost, like a pet dog without a collar, till he got a new owner; but he means well."

The artist shrugged his shoulders as he answered: "I suppose people generally do; but what's the good of that? What is the value of good motives that have no motive power? They are like dirt in a filter that will not pass through because it can't, but which can and does stop the flow of the water. The church is no better than a filter clogged with the good motives of the pious."

"Do you suppose the filter could be cleaned?" asked Mark.

Forster shook his head. "What? Clean out their own good intentions? Never! But one day the people will understand. Look here, read this:

"'If thou wouldst have that stream of hard-earned knowledge, of wisdom heaven-born, remain sweet running waters, thou shouldst not leave it to become a stagnant pond.'

"Religion is a stagnant pool; the stream has silted up, and the water is running to waste elsewhere."

"Still," objected Mark, "a man is not to blame for having good intentions."

"They're not good," answered the artist, "if they're not practical. They are misleading; making their owners appear like sign-posts on the path, but the message that they bear reads 'No road this way!' Good intentions are a great responsibility; and a good reputation makes a weak man dangerous, because people follow where he leads."

Mark laughed at such cynicism and asked pertinently if Malcolm Forster had actually joined the Theosophical Society.

"Why, of course," was the prompt reply. "Not that I can do much to help, but my sympathies are with it, and I felt as if I ought to join. You see for yourself that Theosophy is the key to the problems of life. A Society with such philosophy behind it must become a powerful factor in human evolution. In fact, it seems to me the biggest thing in sight."

"Yes," said Mark thoughtfully. "It is a big thing, almost too big for such a man as I, I fear. And yet, if I could help it on in any way. . . . Do

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you suppose that I would be eligible? You see, my past life might not be a credit to a Society with such high aims."

"Forget your past life. That is what Madame Blavatsky herself told me. She said that no one who is in earnest can be refused the chance to work in such a cause."

Mark brightened up and said decidedly: "Then I shall make application. I'm sure that she, I mean my niece, will go with me in this. I wish she could be here."

But Margaret would not leave the cottage. She knew that her grandmother was regarded strangely, and she feared their curiosity, so remained on guard and met inquirers and visitors as if she were indeed the grandchild of the dead woman. In talking with these visitors she learned a good deal as to the past history of her parents, and marveled at the ways of fate that brought her all unconsciously to the place where they had lived, to find a home awaiting her, only to learn that she was called to undertake a longer pilgrimage and a new quest requiring perhaps as many life-times as this first step on her long pilgrimage had needed years for its accomplishment. For in the message of Theosophy she recognised a call that could not be ignored.

These days were largely spent in reading the books that Malcolm Forster had brought with him in which her intuition helped her more than his intellect had him, in grasping the deeper purpose of the whole philosophy. And it was not till the simple funeral was over that she thought of going back to the manor-house, where Mark awaited her return as eagerly as if she were his only child and they had lived together uninterruptedly since her birth. Yet she felt even more at home in old Sally's cottage, now her own by her grandmother's bequest. To be at home was such a new experience in her life that it might have seemed almost unnatural if the home-instinct were not so deeply planted in the human heart.

Sitting alone in the empty cottage with her mother's portrait beside her she tried to realize the meaning of the drama that had been played with this neglected corner of the world as its starting-point and focus. The events of her own past life were still like a bad dream to her clouded memory, while the story of her mother's passionate romance was vividly present to her imagination.

It seemed only natural that she should come home to close her granny's eyes and comfort her last days; and in doing so she felt that she was performing a filial duty to her own dead mother, and in some sense making atonement to her for her father's cruelty. Her own sufferings seemed part of another story that belonged to some other age almost forgotten; only her father had bequeathed to her the shame of his iniquities and the duty to redeem the wrongs done by him.

Her mind turned now to her half-brother, little Tony. He was adrift upon the world without a home, and he was her brother. The bonds of blood are part of that great web of destiny woven so intricately that none may say "I stand alone, sole master of my fate." The bonds that bind a

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family together are but the smaller strands of the 'cable-tow' of human brotherhood that is so little understood and yet so indestructible.

As she sat brooding on this theme, her eye fell on the cover of the new Theosophical magazine, with its strange title *Lucifer*, the "light bringer," the bright star of morning; and a new light broke on her mind, merging her thoughts of personal relationship in the larger companionship of universal brotherhood. She was conscious of a strange heart-hunger that was not personal, but was the yearning of a soul awakened to a sense of its isolation from the great spiritual family of which it is a member. She felt that all these years she had been wandering alone and dreaming in a world of shadows, herself a shadow. But now the messenger of morning brought the promise of the dawn, and all the shadows seemed to be waking into life, and she herself was waking to a new day of life in a world of hope peopled by one great family of which she was a part.

She seemed to have discovered her humanity. She was no longer a hunted creature, but a human soul whose destiny was linked with the evolution of the great Universal Brotherhood.

She wondered if the message of Theosophy had found response in the vicarage of Winterby and what would come of it. To her the call seemed so imperative that none could hear it with indifference. But then she did not know the intricacies of the human mind, nor did she guess the paralysing influence of orthodoxy.

After the funeral she still lingered at the cottage till Mark came to fetch her home to Crawley. The artist had gone back to the 'Boar's Head,' though Mark had pressed him to remain.

Rebecca thought the sun shone brighter when the little lady came back again, and Mark began to wonder how he could have been content to live alone so long. If it had not been for the companionship of Malcolm Forster and their common interest in Theosophy he would have been intensely lonely, a new experience to the man who hitherto had never had a friend nor felt the want of one.

The old piano had been silent; perhaps it was asleep. But Mark thought he heard it give a murmur of content as the hand of the musician touched its closed lid in passing, and all the room seemed tremulous, anticipating the awakening of music in the house.

When Malcolm Forster came to tea he wondered what had happened. There was a change. The 'little lady' had become a commanding presence, so it seemed to him. She had an air of unassumed authority, a new dignity, and yet all was exactly as before. She was as gracious as a child, but more impersonal. And yet there was a general sense of strangeness felt by all, and it was by mutual though unexpressed desire that she opened the piano.

This time she sang, and her voice was strong and sure. The song was an invocation, and the power invoked seemed to respond as a pervading presence, the soul of their little company. Yet there was a sense of incompleteness in the group. The two men were thinking of the vicar who had seemed so nearly

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one of them but now was felt to be 'impossible.' Margaret was thinking of her absent brother Tony, with a distinct wish to see him back again.

"I wonder why Tony has not written to us," she said.

"Why yes," said Mark, "he ought to be here. Next time he comes we must keep hold of him and make him a Theosophist."

Forster looked up inquiringly but did not ask who this Tony was.

Maggie explained: "He is my half-brother who came to see me here a little while ago. I nursed him when he was a baby."

Mark laughingly suggested: "When he comes home you will have to mother him again and be his theosophic godmother. We'll make him a Theosophist."

Malcolm Forster was cautious; he said thoughtfully: "I have been wondering if one can make any one else a Theosophist if he is not one at heart already. It evidently is not enough to see the beauty of the ideals, nor is it a question of accepting a creed. Of course a person may join the Society for all sorts of reasons and not be a Theosophist at all."

"That," said Mark, "would be true of any religion or art. I suppose a man might learn to draw and paint, yet never be an artist."

"Exactly," agreed the young man with a sincerity that made Miss Margaret smile, for she too had met musicians who were no more than musical mechanicians, performers, executants, with no music in their souls.

Malcolm Forster described some of the strange people he had met at Theosophical meetings, and confessed that many of them were not good samples of what Theosophists should be. A few seemed to be quite whole-hearted in their enthusiasm and also in their devotion to Madame Blavatsky; but the majority seemed to look on her as a kind of curiosity, who could be used as a source of information on various branches of occultism. These latter called themselves Theosophists, but showed no disposition to do anything to spread the teachings or to establish the Society, while the ideal of universal brotherhood appeared to them an amiable platitude which they might indorse without in any way binding themselves actively to support it.

He confessed that he had been interested in some of the phenomena ascribed to Madame Blavatsky, but had never witnessed anything of the sort at her house; though some of the frequenters of Theosophical gatherings were avowed students of the occult arts. Such things had little interest for his friends at Crawley, who wanted to know more about the real Theosophic Movement of which the teacher was the heart and soul, as well as the head.

He explained that Madame Blavatsky referred to her Teachers as the source of her authority, and always assured her followers that if the Society remained true to its principles at her death it would not be left unprovided for. She was empowered to appoint her successor. Furthermore, she declared that if the new movement could carry on successfully into the next century humanity would be saved from the doom it was bringing on itself. The keynote of her teaching was Universal Brotherhood which was the lost factor in our civilization and which must be restored if we are to be redeemed.

THE THEOSOPHICAL PATH

It was this great ideal that appealed to both Mark and Margaret, and it was this that made them feel anxious to identify themselves in some way with the new movement. It was Mark who put the thought into a practical form by asking how they could apply for membership in the Society. In the meantime plans were proposed for meeting and discussion while the artist should be in the neighborhood.

But before these plans could be put into effect there came news of the missing Tony, who was lying crippled in the London Hospital in White-chapel. The letter was written at his dictation by a nurse, and merely mentioned an accident at sea as the cause of his condition and of his long silence.

Mark turned to Margaret and said regretfully: "You were right. We should have kept him here. He must come home and be nursed."

Margaret wanted to go to London at once, but Mark insisted it was his place to go and fetch the boy home. He said it so spontaneously and wholeheartedly that the tears came to Maggie's eyes, and she blessed him in her heart. He would not hear of her going with him, for he was secretly afraid that her mind was not yet restored to a normal state, and might be unsettled by a return to the world from which she was so sheltered in her present home.

So Mark went up to London, and Malcolm Forster went with him, leaving him at the King's Cross Hotel and extracting from him a promise to accompany him to a meeting of the Blavatsky Lodge at Lansdowne Road, where he would meet Madame Blavatsky herself and some of her assistants; meanwhile, he would be able to make arrangements for the journey of the wounded boy, who would probably be unfit to travel for some days or weeks.

So Margaret was left alone with Rebecca in the old manor-house to make arrangements for the reception of the crippled boy. There were more rooms than there was furniture upstairs, with curious corners, unexpected steps, and seemingly unnecessary stairways, with roomy cupboards mostly empty and disused, one of which turned out to be the head of a dark staircase covered by a trap-door in the floor, and leading down presumably to the basement of the house. Rebecca had never seen it and her curiosity was roused. She lit a candle and they went down the narrow steps to a place where the staircase ended in a dark chasm crossed by a rotten plank that seemed to lead only to a wooden wall with no visible door in it.

Dislodging a piece of mortar Rebecca dropped it and listened till it splashed in water far below. Miss Margaret shuddered, but Rebecca said in a matter of fact tone: "Why it's nought but an old well," and turned to climb up again. But there was something uncanny in the discovery of this secret stairway and the old well that made them both glad to be up again in the light of day.

It was too plainly suggestive of the world as Margaret had found it. There was always some dark pitfall or some secret passage hidden in the very homes of men where all seemed fair and open. And there were ghosts that haunted these unwholesome corners, ghosts of past horrors horrible themselves — memories that might be hidden by a trap-door but that were never

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so safely locked away but what they might creep out and permeate the house like evil odors. She wished she had not seen that secret stairway, innocent though it might be. A well inside a house was common enough in that part of the country, as Rebecca was careful to explain.

But Margaret thought longingly of Sally's cottage, where there were no cellars, and if ghosts there were, it would be ghosts of loved ones. She went there nearly every day for an hour or so to keep it dusted and to dream a while; and she would gladly have made her home there, but Mark needed her and it was he who had saved her from the haunting terrors of her former life. So she would not think seriously of deserting him and indeed looked eagerly for his return. His presence was an antidote to ghosts.

Mark wrote regularly, sending news of Tony's condition, and of his own introduction to the Theosophists. He had much to tell of the people he met there, but it was more than he could attempt to describe with a pen, which was rather an unusual implement in his hand.

As a matter of fact it would have been a task for a good writer to do justice to the varied types of men and women that were to be seen at those meetings, where the nucleus of real students of Theosophy was so small and the variegated mass of inquirers was so large and ever changing. Mark was bewildered and did not venture to ask questions, nor did he attempt to take part in the discussions, which were sometimes altogether unintelligible to him. His introducer, Malcolm Forster, himself was content to be a listener, and frankly confessed that a great part of the discussion was often beyond him; yet he said that his interest was greater than ever and his conviction of the reality of those occult powers that to some seemed so desirable was confirmed by study and inquiry.

Mark spent much of his time at the lodge-meetings in studying the visitors and members, noticing their personal peculiarities as revealed in their remarks. He was astonished at the extraordinary divergence of opinions and points of view, which made Theosophy a different proposition to each one of them apparently. To some it was a means of escape from the tyranny of conventional religion and science, to others it was a star of hope that shone in the darkness of their pessimism. Some seemed to find it enticingly mysterious, a kind of labyrinth ingeniously constructed for their amusement, a new game, or a momentary distraction from the worries of real life. Then there were more romantic searchers for occult mysteries who dreamed of dramatic initiations and weird rites designed for the sole purpose of giving the initiate a feeling of superiority.

While serious investigators of the claims of occult science were not wanting, there seemed to be but few who understood the importance of the principle of Universal Brotherhood. The great majority of visitors seemed to be impelled by the shallowest kind of curiosity at first, but a fair proportion of these became more or less serious students of Theosophy later.

(To be continued)



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS

MY thoughts are at Point Loma, where Katherine Tingley in the year 1897 began to carry out her childhood vision of an international center of Theosophical efforts for the benefit of all mankind. I who have been there can appreciate the vast labor involved in changing the site of the International Theosophical Headquarters from a barren arid desert into one of the garden-spots of the world. The soil and climate in the summer-land of California have given to trees and flowers a growth and beauty that are a joy to man's soul.

Here the members of the Universal Brotherhood and Theosophical Society have concentrated their energies for the world's good, and are freely giving the best efforts of their lives for the demonstration of the teachings of Theosophy applied to the practical problems of daily life, in order that men and women may be lifted from their states of unrest and discouragement and find an anchorage which no storm or tide can disturb. At Point Loma every labor is a labor of love, and the only recompense is the joy of service.

Every year adds to the strength and growth of this wonderful International Center at Point Loma, which covers a magnificent estate on the shores of the Pacific. I have met the workers there day after day, from the oldest to the youngest. I have learned to know intimately many of that splendid body of men and women who make up the Cabinet of the Universal Brotherhood and Theosophical Society — the majority of whom have been students of Theosophy from the days of H. P. Blavatsky and W. Q. Judge.

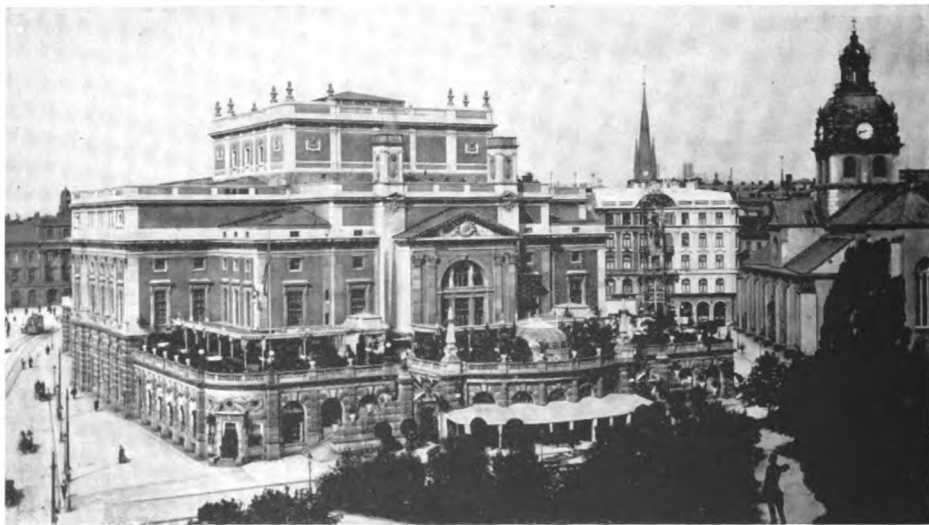
I have visited the different departments at the International Theosophical Headquarters and rejoiced in their enthusiastic, efficient, and disinterested labors. I have watched the progress and development of the young people under the Râja-Yoga System, and my heart has filled with gratitude to our beloved Leader, Katherine Tingley, for the splendid work she is doing in this way for the upbuilding of the home, the nations, and all humanity.

While I was at Point Loma there was a more or less continuous stream of distinguished visitors from all over the world — notable men and women from all walks of life: Ex-President Taft and Ex-President Roosevelt came, Senators, Members of the House of Representatives, Governors of several States, Ambassadors from foreign powers, important bodies of educators,



Lomaland Photo & Engraving Dept.

VIEWS OF HELSINGFORS, FINLAND, VISITED RECENTLY BY
KATHERINE TINGLEY ON HER THEOSOPHICAL TOUR IN EUROPE



Lomaland Photo & Engraving Dept.

(ABOVE) HELSINGFORS, FINLAND

(BELOW) THE ROYAL OPERA HOUSE, STOCKHOLM, SWEDEN

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literary men, scientists, and jurists. Many prominent Swedes also came and went. They all expressed admiration and appreciation for the work there being carried on. And well they might, for it is verily a splendid world-center of noble unselfish service to all that breathes.

At Point Loma there were and still are a number of Swedish students, whose progress amazed me — not only on scholastic lines, but also in development of character and breadth of thought. There were members at Point Loma who have been identified with the modern Theosophical Movement almost since its inauguration by H. P. Blavatsky, William Q. Judge and others in 1875. Some of those pioneers are still living, still supporting the Universal Brotherhood and Theosophical Society and still accepting Katherine Tingley as a Teacher and Friend to all humanity. Their serenity and confidence are unruffled by attacks, whether open or clandestine, which may be made against Theosophy, against our Organization, or against our Leader.

The majority of the students at Point Loma impressed me as striving earnestly and unselfishly actually to put Theosophy into practice, to live in the consciousness of their own divinity. They understand the seriousness of their responsibilities and they are working nobly and sincerely for the redemption of humanity.

The future of the Theosophical Movement in Sweden is more assured than ever. Already the visit of our Leader has made a great change in the possibilities of Theosophy for our country. She has reorganized some of the departments of the Universal Brotherhood and Theosophical Society in Sweden, done a splendid lot of uplifting Theosophical propaganda, solidified the members throughout the land into a fellowship that is more united than ever, and she has left us invaluable aids for our Theosophical education that could not be imparted before.

At very great expense Madame Tingley has brought us a magnificent set of films illustrating many of the activities at the International Theosophical Headquarters. These beautiful, uplifting, and inspiring pictures give the lie direct to those who would destroy our Leader's great efforts for the regeneration of the race and the higher education of the youth. And now other countries of Europe are to have the benefit of the Leader's time and energy, supported and assisted by her fine group of Râja-Yoga Crusaders, as well as by devoted members throughout the world. The Râja-Yogas with their music and general all-round efficiency have brought joy to many hearts both inside and outside our ranks, and are themselves a splendid tribute to Madame Tingley's Râja-Yoga System, for they have all been brought up at Point Loma from childhood.

I feel that I express the gratitude of all the members of the Universal Brotherhood and Theosophical Society in Sweden to our Leader and her party for the untiring efforts and great achievements they have made for the sake of Theosophy in our country, and we wish them all *bon voyage*.

ERIK BOGREN,

President, Universal Brotherhood and Theosophical Society in Sweden.

CABLE MESSAGES FROM SWEDEN AND FINLAND

Stockholm, Sweden, March 25, 1922.

[LOMALAND] film première at Auditorium exceeded expectations. Large sympathetic audience. Lomaland achievements made victory. Râja-Yoga [students] render music splendidly. I watched rejoicing with Comrades. Greetings.

(Signed) TINGLEY

Helsingfors, Finland, March 31, 1922.

GRAND ovation [to] Leader, Finland. Overflowing theater compels meeting tomorrow. Members enthusiastic.

(Signed) BOGREN

Helsingfors, Finland, March 31, 1922.

CITIZENS aroused. Request show [Lomaland] films. Lecturing at university town Åbo. Start for Stockholm Thursday. All our Swedish efforts have reflected unprecedented victories here. All tonight's tickets gone. Hooray.

(Signed) TINGLEY, RÂJA-YOGAS, BOGREN

Helsingfors, Finland, April 1, 1922.

LEADER's eloquence completely captures capacity audience. Address and music vigorously encored.

(Signed) WILÉN [President] and Members

Helsingfors, Finland, April 6, 1922.

FINLAND closes triumphantly. Four paid houses packed overflowing see films. Interest and enthusiasm at the zenith. Public work started here.

(Signed) TINGLEY

Malmö, Sweden, April 27, 1922.

LARGEST theater South Sweden packed and four hundred standing to hear Leader's final triumphant address. Enthusiasm intense. Every seat same Theater sold for [Lomaland] films. All newspapers helpful. Splendid tribute to Leader by Editor *Skanska Aftonsbladet* today.

(Signed) CRUSADERS

KATHERINE TINGLEY IN FINLAND

(From *Huvudstadsbladet*, Helsingfors, March 31, 1922)

SO great was the demand for tickets, which were given free of charge, not sold, that the ticket-office of the Swedish Theater last night could have been closed long before the time of opening. Mme. Katherine Tingley from Point Loma, California, had attracted a great audience which filled the theater

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from floor to ceiling. The stage was beautifully decorated with flowers.

The evening's program was opened by a short introductory speech by Dr. Erik Bogren of Helsingborg, President of the Theosophical Society in Sweden and Finland. Referring to Mme. Tingley he said: "Her great desire is to lessen the evil which is in the world — the evil which binds humanity. She is seeking the realization of the idea of Brotherhood and to make it a living power in the life of humanity. Theosophy is unsectarian and non-political, and embraces all faiths. The Universal Brotherhood and Theosophical Society requires of its members that they practise the same toleration for the beliefs of others which they expect for their own. Mme. Tingley has traveled all the way from California in order to speak to those who are interested in the Theosophical Movement, and who are looking for help and advice in regard to a higher education."

Four pupils from the Râja-Yoga College at Point Loma, two young ladies, and two young men, then read quotations from the writings of the three Theosophical Leaders, one of which spoke of the soul that had been strong enough to stem the tide of unbrotherliness, and of the compassion which will save the world through Theosophy. Several musical numbers, selections for piano, 'cello, clarinet, and harp were rendered by the students with technical skill, fine musical understanding and warmth. These young people quickly won the sympathy of the audience.

Then Mme. Tingley appeared, of queenly stature and with her eyes full of light. Behind her words lay a gentle persuasion and conviction, and an enthusiasm for her ideas ran through her whole address. She began her lecture with regrets that she was unable to speak the language of our country, and had to speak in English. She said that with all the sympathy of her heart and being she had lived with the Finlanders in their struggle for freedom. Her thoughts had gone out in silent prayer that the Finlandian people might regain their liberty, and she now congratulated our people on having found new life and having taken this step which was in reality the first step towards a realization of Universal Brotherhood. The Theosophical message to humanity is that every human being is divine in essence. But man is dual, and between the lower mortal nature and the higher immortal part a conflict is ever being waged — as the individual progresses so does humanity progress. The lack of this knowledge is the cause of much human suffering.

Mme. Tingley touched on the subject of Reincarnation, which she poetical-ly symbolized by a picture of springtime when the grass and flowers and trees come to life again. Just as life is hidden in the root of the flower so is everlasting life hidden in the human heart. The finer essence of divine life in the human soul goes on ever unfolding and never dies.

Education should aim to bring out the divine in man. Heaven lies within and we are foci for the world forces. At Point Loma education becomes the means for the young people to gain self-knowledge. The road to self-knowledge brings us into the region of truth.

When all the nations have reached the point where the divine light be-

THE THEOSOPHICAL PATH

comes the motive power in the lives of men, then we shall approach the age in which heaven will be upon earth.

When Mme. Tingley had finished, the students rendered more music and all participated in an impressive ancient ceremony.

MADAME KATHERINE TINGLEY GIVES ANOTHER EVENING LECTURE

(From *Huvudstadsbladet*, Saturday, April 1, 1922)

YESTERDAY at 8:00 Mme. Katherine Tingley gave another address, by general request, at the Swedish Theater. Dr. Erik Bogren from Helsingborg acted as interpreter, as on the evening before, and four of the young students, two ladies and two gentlemen contributed with music and recitation. The stage was decorated as on the previous evening and every seat was filled.

Dr. Bogren again made a short speech of introduction in which, among other announcements, he stated that Mme. Tingley had sent for a moving-picture film,* many thousand feet long, from Sweden, showing the Theosophical work, particularly at Point Loma, the dream-land which Mme. Tingley saw in her childhood in a vision. The pictures will probably be shown here during the coming week (possibly at the Swedish Theater, if the film can be installed there). Then the four accompanying students from Point Loma read selections from the writings of Theosophical authors. Some stanzas from the prolog to Mme. Tingley's symposium *The Aroma of Athens*, written by a professor at the school at Point Loma, Kenneth Morris, were particularly impressive. Then followed a trio, *Serenade* by Liszt; in which Mrs. Frances Eek played harp, Miss Olive Shurlock, violin, and Mr. Montague Machell, violoncello.

Then Mme. Tingley appeared. The acknowledged Leader and Official Head of the Universal Brotherhood and Theosophical Society was received with hearty applause. Her address, which was a recapitulation and continuation of that of last Thursday, bore the title: 'The Reconstruction of the Race from a Theosophical Standpoint, and Some Suggestions for a Higher Education.' Her treatment of the subject was full of life, indeed so vivid that even those in the audience who did not command the English language must have received some understanding of the contents of the lecture through her gestures and the play of her features. We cannot here give a full report, but we wish to call attention to the fact that Mme. Tingley's manners were noticeably free from the exaggerations which the enemies of the Theosophical Movement accuse her of. The lecturer devoted part of her speech to a description of the founding of the Theosophical Society and Universal Brother-

*This refers to an elaborate series of moving pictures taken of Lomaland and the Theosophical and educational activities carried on at the International Theosophical Headquarters and in the Râja-Yoga College and School. The first completed film was sent to Mme. Katherine Tingley in Sweden and has already been shown in many cities of that country and in Finland.

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hood by Mme. Blavatsky, a Russian woman of the nobility, who in her childhood first came in contact with suffering when she saw passing her father's estate, Russian prisoners on their way to Siberia,— a sight which made its impress on her soul for all time. She then decided to devote her life to engage mankind in a struggle against brutality and low instincts.

The Theosophical Society was founded under great difficulties and persecution in America, which is yet regarded as the home of liberty. Mme. Blavatsky was succeeded by Mr. W. Q. Judge, and he in his turn by Mme. Tingley, who originally was working among the poor in the slums of New York's east-side. Later Mme. Tingley founded the Râja-Yoga School at Point Loma, a spot of great natural beauty, calculated to assist growing men and women to a harmonious development. She began with five pupils, and now the school counts many hundreds. This school not only aims at intellectual development, but a well-rounded physical and moral development. Fear is eliminated. Great attention is given those who have difficulties, who are backward, for in their difficulties are recognised the workings of Karma — divine justice.

Mme. Tingley expressed herself as charmingly impressed by Finland, its nature and its people, whose physical and intellectual qualities she praised. She also announced that her departure from Finland had been postponed until next Thursday.

The address was freely interpreted into Swedish by Dr. Bogren. Mme. Tingley intends to have it published in one of the weekly papers.

Thereupon followed more music: *Mazurka* by Schuecker, executed on the harp by Mrs. Eek; *Spanish Dance* by Rehfeld, on the violin by Miss Shurlock; *Polonaise* from *Mignon* by Thomas on the clarinet by Mr. Iverson L. Harris; *Andacht* by Popper on the 'cello, by Mr. Machell; and finally a trio (for harp, violin, and 'cello), *Romance* by Oelschlegel. The musical numbers were received with much applause and several were encored.

LOMALAND, A DREAM AND ITS FULFILMENT

(From *Huvudstadsbladet*, Wednesday, April 5, 1922)

WHEN the film from Point Loma was shown yesterday at the Eldorado Theater, Mme. Tingley herself was present in the audience, which filled the theater. Outside a long line waited to be admitted to the later performance. While the film-camera was at work in California, Mme. Tingley could hardly have imagined that she would see these pictures unroll in Finland as visions from Dreamland. Pictures from Mme. Tingley's own life introduced the production. The child's dream of the wonder-land where love should reign was later realized. The daily life of the Râja-Yoga pupils in their school, their work and their pleasures, was followed with interest by the audience. Particularly charming were the little three- and four-year-old tots with butterfly wings in the open-air performance of *A Midsummer Night's Dream* by the pupils. Even the other pictures were unusual and of great interest.

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The film is mainly a propaganda for the ideas of the Universal Brotherhood and its chief officers. But the views of Point Loma were veritable dream-pictures of exquisite beauty. Students from the college supplied music during the performance. The film will be shown again today at 5.00 and at 8.00.

POINT LOMA IN COLOR: NEW PICTURES SHOWN YESTERDAY.

(From *Huvudstadsbladet*, Thursday, April 6, 1922)

THE Eldorado Theater was again filled to the last place yesterday when the American film was produced. Dr. E. Bogren again introduced the pictures with a few explanatory words. Mme. Tingley was also present. This time beautiful colored stereopticon views of the Râja-Yoga School and Point Loma were shown. The colors made the genre pictures and the landscapes very lovely. The flowers and the green foliage as well as the flower-decked hillsides enhanced their beauty. The children among the blossoms, with their pets, in play and sport, dancing and in groups before the festal temple, and the magnificent natural scenery, including sunset over the Pacific: all claimed admiration. The theatrical tableaux reproduced in color were magnificent. The film from Point Loma aroused the same interest as on the previous day.

The students performed good music, and the performance left an impression of beauty and harmony.

SUNDAY MEETINGS IN SYMPONY HALL, LOS ANGELES, CAL.

ON April 2nd, Mr. R. W. Machell spoke on 'The Secret of Success from a Theosophical Standpoint.' On April 9th Mr. J. H. Fussell took for his subject, 'Heaven and Hell,' and on the 23rd, 'The Descent into Hell and the Resurrection.'

'The Message of Easter' was the subject of an address, on April 16th, by Mrs. Marjorie M. Tyberg, teacher of history and literature in the Theosophical University at Point Loma. She said in part:

"In every one of you is a pure and radiant being who knows his oneness with every other being, who is a part of the Divine Intelligence behind the plan of the whole of life, who is aware of the purpose of it all, and knows well the part man has to play in it all, who waits and waits and silently watches for you to seek and find this inner starry Self by breaking through the sheaths of ignorance and selfishness which false ideas and failure have wound all about it. When, by aspiration and strong effort, you do tear away these dark cloakings of the inward light, just as surely as the trees burst into bud and leaf, and the plants into bloom, just as surely as is enacted the yearly mystery of the inner and hidden becoming the outer and manifest, so

**A divine
Intelligence
within Man**

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surely can the radiant self in you begin to express in your life the divinity which is its nature. Then you can begin to see the radiant self in others, you begin to feel your oneness with them, you feel their strength and your own, and can move onward with them in a life of union, of will, of noble united purpose. This is the inner meaning of the risen Christ. The resurrection is the awakening of your inner starry self. For man, endowed as he is with a spark of divine creative intelligence, spiritual birth is ever a possibility. This is the message of Easter."

SUNDAY MEETINGS IN ISIS THEATER, SAN DIEGO, CALIF.

THE Half-Truth of Fatalism' was the subject of an address on April 9th by Dr. Lydia Ross, a member of Madame Katherine Tingley's headquarters staff at the International Theosophical Headquarters at Point Loma. Stating that "the question, Are we free or fated? could not have come down the centuries as a vital issue unless it had been kept alive by germs of truth on both sides," she said: "The trite expression that 'What is to be will be,' though true enough in one sense, is no argument for fatalism, which is a

**Theosophy is
the Science
of Life**

deceptive half-truth. Unfortunately, the usual vague and purposeless idea of what life means weakens our faith in the fact that a man is literally 'master' of his fate. The majority take it for granted that we had no choice about being born, that 'luck' decides our course through life and dates our death.

"This helpless drifting on the tide of affairs is a cowardly evasion of responsibility. It is a contradiction in our strenuous, venturesome age. We are more than human wreckage on an unknown voyage. The modern view of life is a contradiction in itself. Despite our intense intellectualism, we do not even expect to find a logical 'science of life.' We keep feverishly busy playing a game for which we have no accepted rules, and when Death calls for our score, no one knows how to figure it up. Can you imagine an artist or a musician or an actor trying to express himself by ignoring the rules of composition or of dramatic unity or of harmony? Or how could an engineer safely and sanely handle Nature's raw material without knowledge of the laws of physics and mathematics?

"Fatalism is true only in the sense that we have set the stage for our playing before we begin, but how we play our part is an open question, for each one to decide hour by hour. We are free to make an early or a late victory of it; for the voyage goes on and on until each one has learned what is to be known. H. P. Blavatsky wrote: 'The knowledge of Karma and Reincarnation at once explains why things are as they are. Also it gives one courage to accept and to work out the duty of the hour. We are confronted with a past of our own making; but the present and future are ours to mold at will.' Theosophy is essentially the gospel of self-reliance."

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Easter services conducted on April 16th by Students from the International Theosophical Headquarters at Point Loma, were of unusual significance and beauty. Altar and rostrum were banked with palms and flowers, the latter, including nearly a thousand sprays of *Watsonia* lilies, being distributed after the services to the 'shut-ins' of the County Hospital and the City Jail, with an Easter greeting from Mme. Katherine Tingley. The music included selections by the full Râja-Yoga Symphony Orchestra, and the Mixed Chorus of seventy voices. The organ Praeludium was played by Professor Wenzel A. Raboch.

J. H. Fussell, Secretary of the Universal Brotherhood Organization, gave a Theosophical interpretation of Easter in an address upon the subject, 'The Descent into Hell and the Resurrection — a Story of Initiation.' Said Mr. Fussell:

**An Interpretation
of Easter** "It has been said that the resurrection of Jesus is the most stupendous fact in all history. But the same event was recorded of all the earlier Sun-Gods and heroes — of Orpheus, Herakles, Mithra, Osiris and a host of others. Each

of them descended into hell and rose again — not for himself alone but for all humanity, and as an example for all to follow. Too long have we been willing to accept the birth of a Savior and his descent into hell and resurrection as absolving us from sin — relying on these for our salvation. But did not Jesus say, 'Ye are Gods'; 'Greater things than these shall ye do'; 'Be ye therefore perfect even as your Father which is in heaven is perfect'?

"How long are we to remain children? Have we not attained to the stature of responsible manhood and womanhood when we can accept the responsibility of our own thoughts and acts? Is not the divine spark of divinity within the heart of each? Theosophy teaches that it is, and that each must some day pass through the initiation which Jesus and each of the earlier Gods and heroes passed through; each must some day descend into the hell of his lower nature and face and conquer all the demons of passion and selfish desire; each must some day rise out of that hell into the stature of Godhood, and into that illumination which comes from self-conquest as was portrayed in all the ancient Mysteries. Life itself is the great field of initiation for the soul."

On April 23rd, 'The Great Awakening' was the subject of an address by Mrs. Marjorie M. Tyberg, a member of Mme. Katherine Tingley's headquarters staff at Point Loma, and lecturer on history and literature in the

**The Spirit
of the
Christos** Theosophical University. Taking the universal Easter symbolism of Nature as a theme, the speaker said: "Resurrection for mind-endowed man is something more than resurrection in Nature. Different agencies

are at work. Conscious intelligence has entered into it. True, man also returns to earth where he fell asleep at the end of his last incarnation. While his soul rests, seeds of thought and action sowed by him are stored on unseen planes, and when he is reborn these hasten to shape his character, just as the

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form and color of a flower are drawn from unseen storehouses of Nature. It is not the human destiny to go on indefinitely reaping and sowing in irresponsibility. Man, to be true to himself, must learn to center his consciousness in the higher creative part of himself and gradually bring all the rest into harmony with it.

"Experience in the Theosophical Movement and with the Theosophical Teachers leads one to recognise also the action of a beneficent higher law guiding the destinies of all human beings. When the desire stirs in a human heart to serve mankind, to make the individual life count for the welfare of the whole, to become a conscious helper, to know the Law, to follow it, the Torch of Wisdom is borne past you where you stand. You may then, if you will, renew the ancient festival, and awaken new fires in your own being. True, this flaming torch at times causes us to recede. We dread its light, but 'the more one dares, the more he shall obtain. The more he fears, the more that light shall pale --- and that alone can guide.' So says *The Voice of the Silence*. Why, one feels like asking, should not old daring from the past come to our aid when old fears assail us? *It will*, if only we challenge it. No one but ourselves can sound the depths of our natures and draw forth the resources that lie there unused. Human effort along higher lines must be self-directed. Consciousness of the Divinity within comes in no other way. Madame Tingley has said: 'The Spirit of the Christos cannot be reborn in the hearts of humanity before being reborn in the heart of every man and every woman as individuals.' "

Professor Charles J. Ryan of the Department of Archaeological Research in the Theosophical University at Point Loma, spoke on April 30th upon the subject, 'What is Man? A Theosophical Interpretation.' Declaring that the present was a "curious and critical period; a moment in which the old and the new ideas are in deadly conflict in almost every department of

Man much human activity," he said: "It is terrible to watch
more than a the sufferings of the millions upon whom the heaviest
'Higher Animal' blows have fallen, but it is worth being alive at this
crisis to have the opportunity of throwing one's forces
into the work of reconstruction — the building of a new world.

"From lack of real knowledge, multitudes of intelligent persons have accepted the popular scientific hypothesis that we are merely higher animals, who by a series of lucky chances, have pushed ahead of the rest. But in objecting to the delusion that man is merely a glorified beast — a 'monkey shaved' as the humorist puts it — I wish to say that no Theosophist would throw any slur upon the great and justly honored name of Charles Darwin, which is so intimately associated with the principle of evolution, a basic fact in nature. He is not responsible for the materialistic aspect put upon it by most of his followers, especially Haeckel. Darwin claims the gratitude of all who love truth and mental freedom, for he destroyed many superstitious

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notions which, until his time, were deeply entrenched. He stands as an opener of the way, a pioneer without whose work Theosophy would have found greater difficulties in having its comprehensive teachings about human evolution understood.

"Theosophy offers a larger and more complete scheme of evolution than that now in vogue, for it includes spiritual considerations not recognised by material science and without which the problem of man's origin and destiny can never be solved. The origin of the body is the least important, and is in fact regarded by Theosophy as merely a temporary instrument or vehicle which reflects the building forces of Mind. Theosophy teaches that man is far greater than he seems: that he is a high spiritual being, a spark of the Divine Flame, immortal and divine. As Jesus said: 'Ye are Gods.' Take this idea and think it over. It is not a dogma, but throws one back upon himself, to find the truth within. The Bible saying that man is made 'in the image of God' is not a mere poetical phrase, but a scientific fact, and Theosophy shows one how to find its truth."

DOINGS IN LOMALAND

LEOPOLD GODOWSKY, perhaps the world's greatest pianist, whose concert Monday evening was the musical event of the season, called on Lomaland friends Monday afternoon (April 3rd), more particularly to see Mme. de Lange, who entertained him at her home, 'Holland Crest.' He was also received by Mr. and Mrs. Neresheimer. He expressed great regret at not being able to meet Mme. Tingley, who is in Europe.

Professor Godowsky, when a struggling young artist, was first introduced to the European public through the criticisms of Professor Daniel de Lange, Founder-President of the Amsterdam Conservatory of Music and for thirty-five years music critic on the leading Holland papers, which give the keynote to music criticism in Europe. He spoke feelingly of his indebtedness to the great critic and musician who passed away in Lomaland three years ago in the midst of his work as Director of the Isis Conservatory of Music. "In no country in the world," said Professor Godowsky while here, "is music so well understood as in Holland."

He was accompanied by Miss Voedisch of Chicago, who is managing his tour for him, and by Charles Myers of Coronado. He is on his way to South America at present. Mme. de Lange, Mr. and Mrs. Neresheimer, Mr. Machell and Mr. and Mrs. E. W. Lambert were his guests at the concert Monday evening.— *San Diego Union*, April 4, 1922

Mr. Thomas Mott Osborne — world-famous for his reformatory work while warden at Auburn prison, Sing Sing, and later the naval prison at Portsmouth,— and Captain Marcus L. Miller, U. S. N., were guests of honor at a reception given by teachers and students of the Râja-Yoga College and

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Theosophical University at Lomaland, on April 27th, in the Temple of Peace.

Miss Kate Hanson, on behalf of the Râja-Yoga students, extended a cordial welcome, especially to Mr. Osborne, with whom the Lomaland students share a deep and active interest in prison reform and the care of the neglected and unfortunate; after which Secretary J. H. Fussell, representing Mme. Katherine Tingley who is abroad, spoke in behalf of the Theosophical Leader and Lomaland students. He characterized Theosophy as "a purposeful effort being made for the regeneration of the human race, a movement which stands for principle and not for self-interest."

SEEKING PATH OF TRUTH

"We are seeking to tread the path of truth," he said, "not for ourselves but because we feel the needs of the world. And because of this, we feel a special pleasure in welcoming such a humanitarian as Mr. Osborne, a man who has made his name known throughout the world for his success in prison reform."

After music by the Râja-Yoga Orchestra, followed by the little children in their action-songs and their symposium, 'The Little Philosophers,' Mr. Osborne spoke at some length on the work to which he is now devoting his life. He said in part:

"It has always been a matter of gratitude with me that in my youth, during my college days at Harvard, I had the privilege of study with Professor Palmer, and I learned then from the old Greek philosophers the difference between absolute and relative truth. There are so few I think, as the world goes, who have learned to make that distinction — between the truth of the senses only and the truth of the spirit; so few who are able to look beyond the things that may be true to the senses, and yet which have no relation to the inner spirit, the real man. It is that deeper truth which is the truth of the scholars, philosophers and prophets of the world. That is, I think, one of the most important of all lessons — to be able to look behind the outer to the inner, higher truth."

OPPOSES DEATH PENALTY

In the course of reminiscences of his work at Sing Sing Mr. Osborne touched on the question of capital punishment, to which he is unalterably opposed. "During my first year there as warden," he said, "thirty-nine men were executed. Four of them we were convinced were perfectly innocent, but we could not persuade the courts to grant a rehearing, nor the governor to extend clemency. In another case — a man who was three times reprieved while in the very shadow of the death-chair, and once with only fifty minutes before the sentence must be carried out — subsequent events, including the confession of the guilty person, proved him to be innocent. Such things as this alone should be sufficient to abolish capital punishment, but the most serious objection to it, in my mind, is the degradation of the whole community which follows the execution of a human being. I hope that California

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will be one of the next states to take its place among those in which capital punishment is abolished."— *San Diego Union*, April 28, 1922

Comdr. and Mrs. Spencer L. Higgins of the hospital ship *Mercy*, now at San Pedro; Lieut. and Mrs. Wenzel of the U. S. Navy Hospital, San Diego, and Dr. and Mrs. Nyvall of Seattle were special guests at a concert given Thursday evening in the Rotunda of the Râja-Yoga College. Dr. and Mrs. Nyvall are on a visit to their little son, 'Bobby,' who is a pupil in the Râja-Yoga School.

Among the program numbers were Widor's impressive *Andante Religioso*, played by Mrs. Margaret Hanson Voigt; Wieniawski's *Souvenir de Moscow*, by Pierce Spinks, violin; *A la Zingaresa*, by Silver, a vocal duet with harp accompaniment, sung by Misses Christine Wright and Kathleen Fitzpatrick, with Mrs. Susan Hamilton at the harp; Kreisler's *Liebesfreud*, arranged for 'cello and played by Ross White, Jr., Miss Frances White accompanying, and Bruch's exquisite but little known 'Prelude' to *Lorelei*, rendered by the full Râja-Yoga Symphony Orchestra.— *San Diego Union*, April 29, 1922

PRISON CONDITIONS

THE escape of a newly-convicted burglar from the Terrace Gaol, Wellington, a few days ago — followed by his speedy recapture — led to inquiries being made as to the possibilities of gaol-breaking in New Zealand. The prison authorities, it was stated, have been willing to admit for many years past that the buildings at the Terrace Gaol are unsuitable for their purpose, and they are prepared further to admit that modern methods of treating prisoners make escape easier than it used to be. The fact that escapes are not more frequent now than in other days is claimed to be proof of the success of the methods.

The old-style prison was a place of stone walls and iron bars. Imprisonment was purely punitive in intention. The prisoners virtually were caged. They wore the broad arrow, under the eyes of armed warders, and frequently came out of gaol worse men than they were when they were sentenced. The modern prison is based upon a theory of reformation. The prisoner is given a chance to recover his self-respect, and to make good, and the new system necessarily gives him an amount of freedom that the prison warden of a generation ago would never have thought of granting.

New Zealand has advanced a long way on the road of prison reform in recent years. It is stated that there is only one gaol in the Dominion now where a prisoner who is determined to escape can be held with the security that the old methods provided. That is Mt. Eden Gaol, Auckland, and to this institution go the men who cannot safely be treated in the new way. But every prisoner is given a chance to show himself worthy of the confidence that the prison authorities are prepared to repose in him. Very few of the

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prisoners, it is stated, take an unfair advantage of the leniency that is extended to them.

Many of the prisoners are under scarcely any restraint at all during their working hours. The men on the prison farms and in the tree-planting camps could escape quite easily if they chose to do so, but they know that escape would be a breach of trust and that on recapture they would cease to be treated as men who wished to 'play the game' and qualify for return to paths of honesty and respectability. In the neighborhood of some of New Zealand's prisons, men in ordinary working clothes can be seen engaged in farming operations without a wall or a warder or a broad arrow in sight. They are prisoners engaged in proving that they can behave like reasonable and useful members of society.

A feature of the New Zealand system is the control exercised by the Prisons Board. The members of this board, headed by the Chief Justice, have a very wide discretion in determining the duration of imprisonment and granting probation. The board, if it is satisfied that a prisoner is worthy of trust, may recommend the release of the man on probation. It may impose conditions and restrictions. A prisoner may be released on probation long before he has completed the term of detention named by the Court, and if he makes good he will hear no more of the balance of the sentence; but if his conduct outside the prison is not satisfactory he can be taken back without fuss or argument.— *New Zealand Herald*, March 18, 1922

Theosophical University Meteorological Station

Point Loma, California

Summary for April, 1922

TEMPERATURE		SUNSHINE	
Mean highest	63.40	Number hours actual sunshine	236.80
Mean lowest	51.80	Number hours possible	390.00
Mean	57.60	Percentage of possible	61.00
Highest	75.00	Average number hours per day	7.89
Lowest	45.00		
Greatest daily range	18.00	WIND	
PRECIPITATION		Movement in miles	3860.00
Inches	0.35	Average hourly velocity	5.36
Total from July 1, 1921	21.56	Maximum velocity	40.00

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

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The Theosophical Path

KATHERINE TINGLEY, EDITOR



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THE PATH

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

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

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

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

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

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

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."

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