

THE THEOSOPHICAL PATH

ILLUSTRATED MONTHLY



Edited by Katherine Tingley



Volume XXIV
January---June, 1923



PUBLISHED BY THE NEW CENTURY CORPORATION
POINT LOMA, CALIFORNIA, U. S. A.



THE ARYAN THEOSOPHICAL PRESS
POINT LOMA, CALIFORNIA
U. S. A.

The Theosophical Path

KATHERINE TINGLEY, EDITOR



GENERAL LIBRARY
JAN 1 1923
UNIV. OF CALIF.

Copyright 1910 by Katherine Tingley
Digitized by Google

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."

INDEX TO THE THEOSOPHICAL PATH

VOLUME XXIV

JANUARY--- JUNE 1923

A

Abolition of Capital Punishment, On the		515-516
Above all Nations is Humanity	H. A. Fussell	349
After the Next War	Kenneth Morris	235
Ancient Truth in Modern Trappings — Some Echoes of Aryan Psychology	Grace Knoche	135
Anti-Capital Punishment Bill (for California) is Ready		516
Appeal for World Peace, An	Katherine Tingley	<i>Supplement</i> for March
Apollonius, the Philosopher of Tyana		
— The Wisdom of	P. A. Malpas	45, 145, 293, 383, 488, 568
Are Children Spiritually Starved?	Magister Artium	583

B

Blavatsky H. P. and her Books,	C. J. Ryan	112
Blavatsky Helena Petrovna and Peace,	Mrs. A. G. Spalding	329
Blight of War, The: An Appeal to Men of Science	T. Henry, M. A.	268
Book Reviews: <i>Theosophy: the Path of the Mystic</i>		506
Book Reviews: <i>A Nosegay of Yorick's Editorials</i>		516

C

Can There be a Substitute for War?	H. T. Edge, M. A.	325
Capital Punishment in Oklahoma, No		516
Children Spiritually Starved? Are	Magister Artium	553
Christianity the Supreme Religion? Is	H. Travers, M. A.	54
Club Women are Guests of Theosophists		100
Congressional Party at International Theosophical Headquarters		398
Conscience, The World's	Katherine Tingley	213
Courage of Perseverance, The	Alice Copeland	447
Crossroads, Humanity at the	Kenneth Morris	429

D

Death and Rebirth (<i>verse</i>)	Kenneth Morris	224
Delay in Establishing Peace, The Menace of	Herbert Coryn, M. D., M. R. C. S.	434
Disintegration or Reintegration?	H. A. Fussell	35
Drama, The Moral Value of the	R. Machell	535
Drug Evil, The	H. Travers, M. A.	532
Duties and Rights, Our	R. Machell	347
Duties and Rights	Ralph Lanesdale	353
Duty that Confronts Us, War's Aftermath and the	Lydia Ross, M. D.	441

E

Each Human Life a Stage	F. M. Pierce	379
Easter, The Message of — the Great Awakening	Marjorie M. Tyberg	362
Easter Island and "The Secret Doctrine"	H. T. Edge, M. A.	288
Echoes of Aryan Psychology, Some — Ancient Truth in Modern Trappings	Grace Knoche	132
Enlightenment: Then Peace	L. Lester	332
Evolution and Peace	Katherine Tingley	319

F

Fate, Willing our own	Magister Artium	40
Festival, A	R. Machell	52

G

Gilbert, Col. Wm. O., Visiting Lomaland		300
Glory of Life, The	Ralph Lanesdale	538
Great Awakening, The — The Message of Easter	Marjorie M. Tyberg	362

H

Helping Hand, The (<i>verse</i>)	Student	216
Higher and Lower Mind, The	"Libra"	471
Higher and Lower Psychology	H. T. Edge, M. A.	225
Higher Internationalism, The	Lydia Ross, M. D.	527
Humanity at the Crossroads	Kenneth Morris	429
Human Life a Stage, Each	F. M. Pierce	379

I

In Memory of 'Yorick'	Kenneth Morris	192
Insanity of the Age, Unbrotherliness the	Herbert Coryn, M. R. C. S. (London)	239
In Silence is Knowledge	H. T. Edge, M. A.	484
Internationalism, The Higher	Lydia Ross, M. D.	527
International Theosophical Peace Congress at Visingsö, 1913	Iverson L. Harris	75
"In the Midst of Life" (<i>verse</i>)	Kenneth Morris	14
In Town (<i>verse</i>)	Kenneth Morris	460
Influenza Germ 'Isolated,' Spanish	Observer	296
Is Christianity the Supreme Religion?	H. Travers, M. A.	54
Is Man Immortal?	Student	57
Is Peace a Chimera?	Lucien B. Copeland	549
Isis Theater Sunday Services:		
Katherine Tingley: 'Why is there so much Discontent and Separateness in Human Life?'		511
'Man a Religious Being'		614
'The Power of Psychology'		615
'Capital Punishment'		617
J. H. Fussell: 'Man's Greater Self'		97
'The Power of Theosophy in Individual and Collective Life'		99
'Man, Master of Destiny or Slave?'		202
'On the Threshold of the New Year'		203
'What is Lacking in Human Life? Theosophy's Answer'		412
'The Power of Habit'		512
'Theosophy: the Balance-Wheel of Human Life'		618
Mrs. Grace Knoche: 'Theosophy not a Stranger, but an old Familiar Friend'		96
'Echoes and Vindications of Theosophy'		409

Isis Theater Sunday Services (con.)		
Mrs. Hazel Minot and Mr. Charles Savage: 'Theosophy and Thanksgiving'		98
Miss Frances Savage: 'Christmas in the Light of Theosophy'		203
C. J. Ryan: 'Mme. Blavatsky and her Books'		408
	'Theosophy, the Philosophy of Middle Lines'	410
Mrs. L. L. Wright: 'Without Theosophy the Human Race would Perish'		411
	'H. P. Blavatsky's Great Secret in Helping Humanity'	514
Mrs. Marjorie Tyberg: 'Theosophy, the Great Interpreter of Human Life.'		414
Kurt Reineman: 'The Reason Why I Rejoice in Being a Theosophist'		413
Easter Service		513

J

Jerusalem (<i>illustrated</i>)	Talbot Mundy	122
Journey to Sianfu, The (<i>illustrated</i>)	Osvald Sirén, PH. D.	578

K

Keynote for Reconstruction at the Present Time?		
What is the	Emily Lemke-Neresheimer	380
Keynote of Permanent Peace in the Writings of		
Katherine Tingley, The	Marjorie M. Tyberg	232
Knowledge and Self-Culture	H. T. Edge, M. A.	523
Knowledge, In Silence is	H. T. Edge, M. A.	484

L

La Fontaine, Dr. Henri (<i>illustrated</i>)		270
Law of Nature, The	Student	71
Letter from Israel Zangwill to Katherine Tingley		212
Life, The Glory of	Ralph Lanesdale	538
Life's Triumph, A.	W. J. Renshaw	172
Lomaland, Guests Entertained in		100, 515, 619
London, Report from		101
Los Angeles Activities		204, 602
Lure of War-Profits, The	Hugh Percy Leonard	456

M

Maggie Tulliver	T. Henry, M. A.	162
Magic Mirror, The	R. Machell 87, 400, 503, 609	
Making the World Safe for Humanity	C. J. Ryan	218
Man and his Soul	H. Travers, M. A.	33
Man's Origin, Constitution, and Place in Nature	E. A. Neresheimer 107, 276, 370, 466, 543	
Man Immortal? Is	Student	57
Menace of Delay in Establishing Peace, The	Herbert Coryn, M. D., M. R. C. S.	434
Message of Easter—The Great Awakening, The	Marjorie M. Tyberg	362
Methods of Painting—Modern and Oriental (<i>illustrated</i>)	C. J. Ryan	27
Mirror of the Movement, The	96, 194, 301, 406, 511, 614	
Moral Value of the Drama, The	R. Machell	535
Mutual Service a Natural Law	H. T. Edge, M. A.	15
"My Spirit to Yours, Dear Brother" (<i>verse</i>)	Walt Whitman	193
Mysteries of Life and Death	Magister Artium	395

O

Olympia and the Sacred Truce	Mrs. A. G. Spalding	452
------------------------------	---------------------	-----

Open Door of Theosophy, The, to a Brighter Future for America	Katherine Tingley	5
Our Duties and Our Rights	R. Machell	347
Our Responsibilities	Lars Eek	60

P

Parker, Governor John of Louisiana on Prison Conditions	(Clipping)	603
Peace a Chimera ? Is	Lucien B. Copeland	549
Peace and the Claim of the Unborn	Mrs. A. G. Spalding	266
Peace comes only by the Spirit of Brotherhood	G. F. Mohn	269
Peace, Evolution and	Katherine Tingley	319
Peace, H. P. Blavatsky and	Mrs. A. G. Spalding	329
Peace without Politics	M. M. Tyberg	421
Peace, Quotations on		230
Permanent Peace Congress at Point Loma, Opening of the Theosophical		399, 603
Permanent Peace in the Writings of Katherine Tingley, The Keynote of	Marjorie M. Tyberg	232
Permanent Peace, Sowing Seed for	Elizabeth Whitney	267
Permanent Peace, The Theosophist's Perspective of	M. M. Tyberg	556
Perseverance, The Courage of	Alice Copeland	447
Point Loma, Theosophy as Practised at	F. C. and E. E. S.	65
Prison Conditions, Governor John Parker on	(Clipping)	603
Problem of Peace, The	R. Machell	426
Promise of the New Year, The	Frances Savage	166

R

Rāja-Yoga Students Visit County Prison		205
Reintegration or Disintegration?	H. A. Fussell	35
Religious Life, Theosophy and the Renewal of Responsibilities, Our	Marjorie M. Tyberg	281
Rights, Duties, Privileges	Lars Eek	60
	T. Henry, M. A.	18

S

Sacred Truce, Olympia and the	Mrs. A. G. Spalding	452
Sapphics of the Meadowlark (<i>verse</i>)	Kenneth Morris	42
Science and Early Mohammedanism	(Clipping)	397
Science, Appeal to Men of: The Blight of War	T. Henry, M. A.	268
Science, Wings for	H. Travers, M. A.	375
Scientific Jottings	By the Busy Pen	559
Screen of Time, The	96, 194, 301, 406, 511,	614
Secret Doctrine," Easter Island and "The Self-Culture	H. T. Edge, M. A.	288
Self-Culture, Knowledge and	H. T. Edge, M. A.	142
Serpent of Karnak, The	H. T. Edge, M. A.	523
Sianfu, The Journey to (<i>illustrated</i>)	Kate Hanson	603
Southern Élite hear Lectures by Mme. Tingley	Osvald Sirén, PH. D.	578
Sowing Seed for Permanent Peace	196, 501	
	Elizabeth Whitney	267

T

Theosophical Items of Interest	Clark Thurston	80, 176, 298, 494, 593
Theosophical Path to Peace, The	(Translation from <i>Het Vaderland</i>)	612
Theosophist's Perspective of Permanent Peace, The	M. M. Tyberg	556
Theosophy and the Renewal of Religious Life	Marjorie M. Tyberg	281
Theosophy as Practised at Point Loma	F. C. and E. E. S.	65

Theosophy Points the Way to a World-Wide Peace	Kenneth Morris	339
Theosophy, the Open Door to a Brighter Future for America	Katherine Tingley	5
Thoughts from China	Osvald Sirén, PH. D.	255
Tingley's, Katherine, European Lecture-Tour, 1922	199-202, 301-313, 406-408	
Tingley's, Katherine, Southern Lecture-Tour, 1922		100, 196
Trovato (<i>verse</i>)	Charles J. Bayne	165
Trusty's Hill (<i>illustrated</i>)	James H. Graham	562
Tulliver, Maggie	T. Henry, M. A.	162

U

Unbrotherliness, the Insanity of the Age	Herbert Coryn, M. R. C. S. (London)	239
Universal Brotherhood Means Universal Peace	R. Machell	258
Universal Love	John Morgan	474

V

Visitors at Lomaland		398, 515, 616
----------------------	--	---------------

W

War versus Peace from a Young Man's Point of View	Lars Eek	355
War and Race Suicide	Lydia Ross, M. D.	242
War-Profits, The Lure of	Hugh Percy Leonard	456
War's Aftermath and the Duty that Confronts Us	Lydia Ross, M. D.	441
War versus Peace — Some Reflexions	Fred. J. Dick, M. INST. C. E.	221
What is the Keynote for Reconstruction at the Present Time?	Emily Lemke-Neresheimer	380
What is Youth?	Alice Copeland	156
Why Can't the Nations Get Together?	Lucien B. Copeland	261
Willing our own Fate	Magister Artium	40
Wings for Science	H. Travers, M. A.	375
Wisdom of Apollonius, the Philosopher of Tyana, The	P. A. Malpas	45, 145, 293, 383, 488, 568
World's Conscience, The	Katherine Tingley	213
World Safe for Humanity, Making the	C. J. Ryan	218

Y

'Yorick,' In Memory of Youth? What is	Kenneth Morris	192
	Alice Copeland	156

Z

Zangwill to Katherine Tingley, Letter from Israel		212
---	--	-----

ILLUSTRATIONS

A

Antioch, Syria (from old woodcuts)	291-292
Apollonius of Tyana (portrait)	43

B

Banner of the Legend of the Seven Kings in the Temple of Peace, Lomaland	63
Blavatsky, H. P., Foundress and First Leader of the Theosophical Society (portrait)	420
Burmese Pagoda, Calcutta, India	393

C

Calcutta, India	392-394
Chinese Pagoda at Shanghai	389
Chinese Painting of a Landscape, by Li Ssu-Hsun	26
Chufu: Temple Dedicated to Confucius	247-252
Chufu: Temple Dedicated to Confucius' Disciple, Yen Tzu	253-254
'Creation of Man,' Michelangelo, Sistine Chapel, Rome (1474-1563)	22

D

Del Mar, Southern California	478-480
Domes of the Temple of Peace and of the Râja-Yoga Academy, Lomaland	338
Domna, Empress Julia (210 A. D.) (portrait)	44

E

'Entombment, The' — Painting by Titian (1477-1576)	23
Eternal Peace	212

F

Flying Angel, from the Horiuji Temple, Japan	26
--	----

G

Greek Theater, International Theosophical Headquarters, Point Loma, California	337
--	-----

I

Illuminated Manuscript from 'The Book of Kells' (Ancient Irish)	21
---	----

J

Jain Temple in Calcutta, India, A	392
Japanese Landscape, A	390
Jerusalem	123-126, 131-134
Judge, William Quan, Second Leader of the Theosophical Movement (portrait)	522

K

"Keep the Link Unbroken"	318
'Kells, The Book of' — Illuminated Manuscript (Ancient Irish)	21

L

- La Fontaine, Dr. Henri (portrait) 271
Lin Tung, China — Hot Baths 582
Lomaland, Views at the International Theosophical Headquarters,
Point Loma, California 61-64, 106, 229, 335-338, 359-360, 437-440, 461-464, 477

M

- Methods of Painting — Illustrations 21-26

N

- Neutral Commission of Investigation into the Causes of the World War, Stockholm 272-274

P

- Painter in His Studio, 'The, by François Boucher (1703-1770) 24
Peace Committee, The General Theosophical Permanent, Lomaland 229
Peace Congress, 1913, First Public Session of the International Theosophical — Visingsö, 61

R

- Râjâ's Palace in Calcutta, India 394
Râja-Yoga Students on the Steps of the Temple of Peace, Lomaland 335-337, 461-462

S

- Seashore at Lomaland, On the 359-360, 463-464, 477
Seven Kings, 'The in the International Pageant at Lomaland on June 23, 1915 64
Shensi Road, The, China 581
Sianfu, The Journey to 579-582

T

- Tarsus, Views of Ancient 147-149
Temple of Peace, The, Point Loma, California 62, 106, 335-337, 461-462
Tiberius, Roman Emperor (42 B. C.-37 A. D.) 150
Trusty's Hill Symbols 563-566
Trusty's Hill, a Typical Galloway Scene, South-West Scotland 568
Tung-Kuan Gate, The, China 580-581

U

- 'Une Matinée,' Painting by Corot, Louvre Museum, Paris 4

W

- Wistaria in Kameido Garden, Tokyo, Japan 391

Y

- 'Yorick' — Mr. Edwin H. Clough (portrait) 191
Yosemite National Park, California, Scenes in the 539-542
Yuima, The Great — Portrait by Li Long-Mien, Sung Period 25



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly



Illustrated

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

Edited by Katherine Tingley

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

A man is not just if he carries a matter by violence; no, he who distinguishes both right and wrong, who is learned and leads others, not by violence, but by law and equity, and who is guarded by the law and intelligent, he is called just.

A man is not a supporter of the law because he talks much; even if a man has learnt little, but sees the law bodily, he is a supporter of the law, a man who never neglects the law.

A man is not an elder because his head is gray; his age may be ripe, but he is called 'old-in-vain'.

He in whom there is truth, virtue, love, restraint, moderation, he who is free from impurity and is wise, he is called an elder.

An envious, greedy, dishonest man does not become respectable by means of much talking only, or by the beauty of his complexion.

He in whom all this is destroyed, and taken out with the very root, he, when freed from hatred and wise, is called respectable.

A man is not a Muni because he observes silence, if he is foolish and ignorant; but the wise who, taking the balance, chooses the good and avoids evil, he is a Muni, and is a Muni thereby; he who in this world weighs both sides is called a Muni.

A man is not an elect (Ariya) because he injures living creatures; because he has pity on all living creatures, therefore is a man called Ariya.

Not only by discipline and vows, not only by much learning, not by entering into a trance, not by sleeping alone, do I earn the happiness of release which no worldling can know. Bhikshu, be not confident as long as thou hast not attained the extinction of desires.

— *The Dhammapada*, verses 256-272, a Buddhist scripture;
translated by Max Müller

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the Act of March 3, 1879

Copyright 1922, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, *Editor* THE THEOSOPHICAL PATH, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance; single copy THIRTY CENTS. Foreign Postage, FIFTY CENTS; Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*

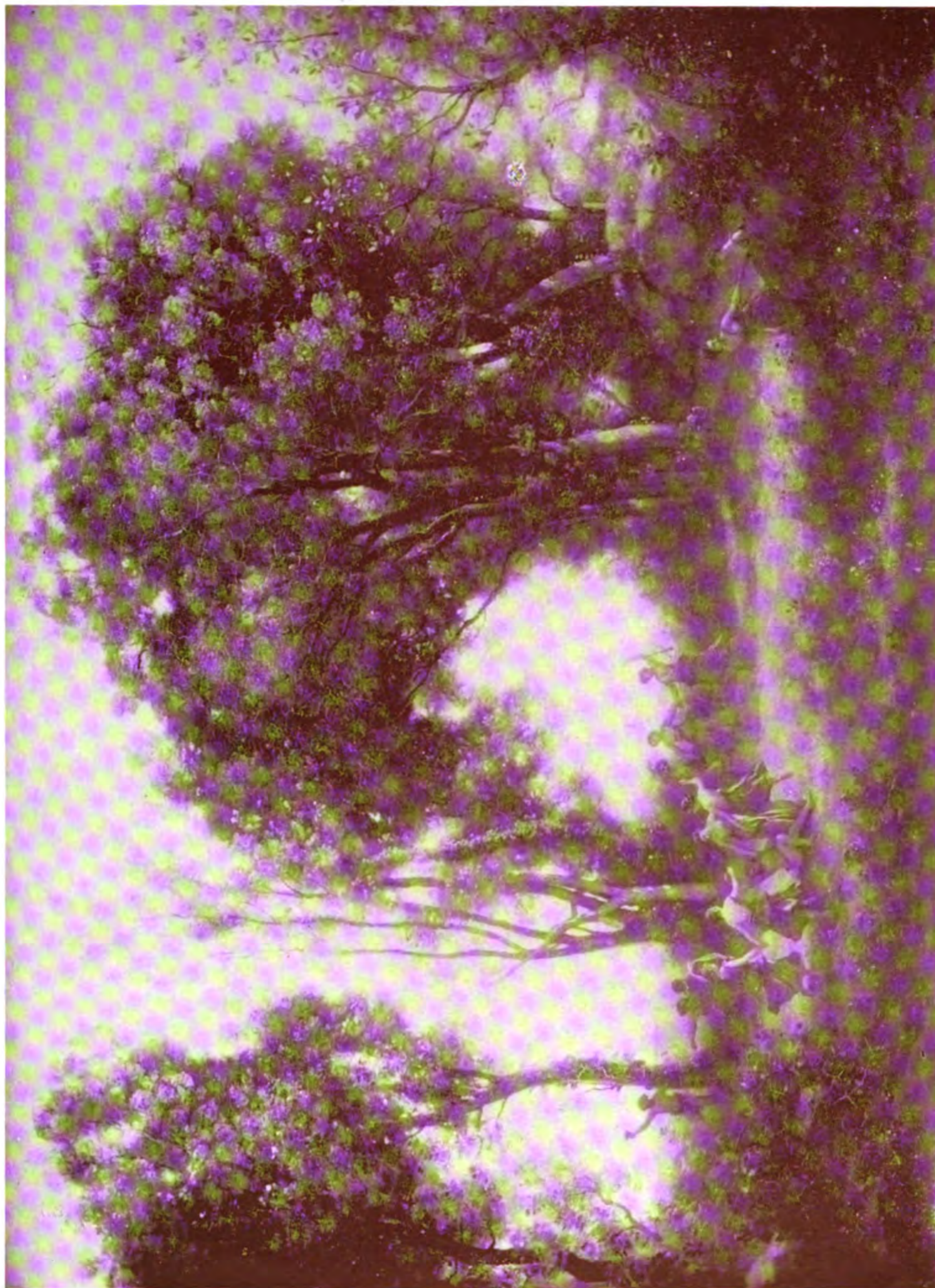
Point Loma, California

VOL. XXIV, NO. 1

CONTENTS

JANUARY 1923

		<i>Frontispiece</i>
"Une Matinée," by Corot		
Theosophy, the Open Door to a Brighter Future for America	Katherine Tingley	5
"In the Midst of Life" — (<i>verse</i>)	Kenneth Morris	14
Mutual Service a Natural Law	H. T. Edge, M. A.	15
Rights, Duties, Privileges	T. Henry, M. A.	18
Methods of Painting — Modern and Oriental (<i>illustrated</i>)	C. J. Ryan	27
Man and his Soul	H. Travers, M. A.	33
Disintegration or Reintegration?	H. A. Fussell	35
Willing our own Fate	Magister Artium	40
Sapphics of the Meadowlark (<i>verse</i>)	Kenneth Morris	42
The Wisdom of Apollonius, the Philosopher of Tyana (<i>illustrated</i>)	P. A. Malpas	45
A Festival	R. Machell	52
Is Christianity the Supreme Religion?	H. Travers, M. A.	54
Is Man Immortal?	Student	57
Our Responsibilities	Lars Eek	60
The International Theosophical Peace Congress, 1913, and the Parliament of Peace and Universal Brotherhood, 1915 (<i>illustrations</i>)		61-64
Theosophy as Practised at Point Loma	F. C. and E. E. S.	65
The Law of Nature	Student	71
The International Theosophical Peace Congress at Visingsö, Sweden, 1913	I. L. Harris	75
Theosophical Items of Interest		80
The Magic Mirror (<i>continued</i>)	R. Machell	88
THE SCREEN OF TIME: Mirror of the Movement		
Sunday Services in Isis Theater, San Diego, California		96
Katherine Tingley's Lecture-Tour — 1922		99
Doings in Lomaland		100
Report from London		101



22 Lomaland Photo & Engraving Dept.

"UNE MATINÉE," BY COROT. LOUVRE MUSEUM, PARIS

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIV, NO. 1

JANUARY 1923

“As a mother at the risk of her life watches over her own child, her only child, so also let every one cultivate a boundless (friendly) mind towards all beings.

“And let him cultivate goodwill towards all the world, a boundless (friendly) mind, above and below and across, unobstructed, without hatred, without enmity.

“Standing, walking, or sitting or lying, as long as he be awake, let him devote himself to this mind; this (way of) living they say is the best in the world.”

— *The Mellasutta*, a Buddhist scripture; verses 7-9, translated by Max Müller

THEOSOPHY, THE OPEN DOOR TO A BRIGHTER FUTURE FOR AMERICA

FORCEFUL PARAGRAPHS FROM KATHERINE TINGLEY'S ADDRESS
AT ISIS THEATER, SAN DIEGO, CALIFORNIA, AUGUST 5, 1922

MY subject is the result of many thoughts stirred during my recent lecture-tour through Europe. The people of the nations there carry anxiety in their faces and their lives: war is in the very atmosphere; beyond a question Europe is menaced with many new aspects of war; the God of War is already busy at Constantinople; there we have the spirit of unbrotherliness accentuated, the absolute affirmation and proof that our race as a whole has not yet risen to a point at which it can settle differences between nations without resorting to savagery. This picture we should keep in our minds until we reach a point of understanding as to how it all came about — just how the spirit of war began to manifest. When we go far back into history and read it as carefully as enlightened people should read, we shall find that the differences between the nations arose in the beginning out of differences in religion.

With my mind turned to America as I was coming across the Atlantic, I went back in thought to the early history of this country as far as we know it. But I have always carried the idea and have even spoken of it in my public lectures, that Egypt is older than India and America older

THE THEOSOPHICAL PATH

than either. I think we have had many evidences within the last ten or fifteen years, in archaeological finds particularly in this part of the country, of a very high civilization having existed here in prehistoric times; and I cannot see how we are ever to deal with the problems of the future in this or in any country unless we study evolution. Theosophy can throw much light on this subject: we shall place the origin of human life millions of years ago. I think we shall find before long that science will prove that we were not born originally from the opposites, but that humanity represents the evolution of a cause; and that cause is absolutely the divine god-like ray that touched matter and brought it up to the point of development that we know.

In a subject like this I cannot consider the historical life and development of just the one nation: I remember that Babylonia and Persia, Assyria and Egypt, Greece and Rome, all had their wonderful civilization, and I am not ready to feel that all that was done in developing the noble side of life through the aspirations of those people — even though the nations themselves have mostly disappeared — I am not ready to believe that the immortality, the soul, of these nations has not left behind for us some sublime aspects of the inner life. I cannot conceive that even one person in this hall today can go away without mirroring his thoughts in the finer atmosphere of life. Those thoughts should be lofty, pure, and elevating; but whether they be high or low, they are mirrored on the screen of time; for in the great divine economy of life nothing is lost.

So I hold that America has reflected in itself, in its antiquity, much of the immortal side of other nations. I am ready even to declare — and some day science will confirm what I say, though perhaps not until after I am gone — that this very section of the country was once peopled by a mighty race, superb human beings of giant-like form, wonderful students, examples of the Divine Laws; and that they have mirrored into the thought-atmosphere here and elsewhere, the higher part of their natures. Going a little further in my mental pictures, I feel that all that was best in the history of that early race is here now, in the very atmosphere in which we live: it is not lost, it is in nature, it has made itself a part of the harmony of the great organic family. The growth of the human family has been in cycles; and according to the teachings of Theosophy we are the Fifth Race.

Let us turn now to the modern history of our country and consider some of those superb and lofty principles that were brought out by our forefathers. Imperfect as were their efforts, they came to this country from their homes in Europe, imbued with a lofty purpose. They had been held down by the bondage of creeds and dogmas; their souls demanded, with a courage that one cannot describe, that they start out

THEOSOPHY, THE OPEN DOOR TO A BRIGHTER FUTURE

with their families and open up a path that would lead to religious freedom in this new yet old country of America. Imperfect as were their efforts, they were yet earnest and courageous, and they persevered in their determination to accentuate the spirit of religious liberty.

But some of these pioneers were not here very long before they began giving evidence of the same tyranny and the same unbrotherly spirit of religious intolerance that they themselves had suffered, and this brings us to the study of environment and of evolution. The thought-life of their ancestors had been so long honeycombed and held in, that they themselves were affected by the spirit of religious persecution, which reached its climax in the disgraceful record of the Salem witchcraft. Of course in time the people of New England realized the brutality of this terrible injustice and as far as they could made better laws — laws very much tinctured, however, with the psychology of the English law, as it then stood.

But in the course of time our ancestors gathered something from the atmosphere of their new environment. They developed an inner knowledge, an inner life, which I have never heard brought out in any pronouncement or in any writing; but it was there. As those early settlers moved on in their effort to enlarge the vision of the people and to become benefactors to humanity, even in the hard struggle for bread and butter, under the pressure of persecution, often under difficulties with the Indians, whom they deemed their enemies, they developed a tremendous love of liberty. I never look at the Constitution or the Declaration of Independence that I do not feel teeming through the very words of those great pioneers, something of the spirit of which I speak. They looked towards the future; they mirrored their best and highest thoughts into our history; the very air of New England and of America seemed pregnant with their splendid, royal determination to make our country truly a land of liberty.

Unfortunately, however, our ancestors did not have Theosophy. They had been brought up with the idea that this one life was all there was of earth-existence. They had the Bible, but it had not been rightly interpreted: there was something more which they should have had. If from the very beginning they could have studied and applied Theosophy, they would have brought out a manifestation of the Theosophic life which would have given us a granite Constitution. We should have seen from the beginning the blossoming of the best and highest in our country.

These dear people did the best they could, but they were the victims of their environment; they were the progeny of old environments and of the false education of their ancestors; they still cherished the fallacy that

THE THEOSOPHICAL PATH

man, in order to hold his place, must resist his fellow-man by warfare. This is all written in history. But there must have been something titanic in their natures; for in spite of the strain and struggle in respect to material needs, they broadened out on intellectual lines. Many of them became literary lights almost as soon as they had made a safe place to live in. I presume that so far as they tried to interpret the Bible from the higher knowledge, they had more enlightenment than they expressed; and yet with all their efforts, they evolved no remedy, no substitute, for war.

If we study the history of our country and follow the evolution of its people, we can see that in spite of all they had to contend with, the golden thread of liberty was running through their activities. At times it was so faint and so small that one can hardly see it; yet as the years went on, as we increased in prosperity, as we gained worldly power, we became a light to other nations, even in the early days. But unfortunately, the light was dim.

Let me picture for you the wrecks and scars I have seen as the result of the recent war in Europe — even in those countries which had no war, even in my own country, not yet organized on a basis of harmony and brotherhood. In spite of our possibilities as a people, in spite of the knowledge we have gained on lines of scholarship and general intellectual achievement, in spite of the prayers for better things that have gone up from noble men and women, in spite of the aspirations that must have risen from every human heart, we see a country that is not living up to its opportunities, for it should stand today as the beacon-light of all countries.

As the race evolves so will civilization change. If we are on the upward path, if we are aiming to climb the great ladder of spiritual effort, if we find and put Theosophy into practice in our daily lives, we can make our country the first star in the constellation of the nations — not only because of our territory, our intellectual achievements, and our material advancement, but because, through our knowledge of Theosophy, we will be bound together in the bond of Brotherhood. Then we can meet life with courage. We will no longer tolerate war. The mere idea of war and its psychological influence should be wiped out of our minds for all time. Let us live and die defending our country from the horrors of the unbrotherly spirit which is always uppermost in war.

I can recount many pleasing incidents showing how the countries of Europe feel towards America, even though some of them suffered seriously from our country during the war. And this in spite of the colossal egotism sometimes manifested by Americans traveling abroad. It is very bad taste in the first place when in a foreign land to be con-

THEOSOPHY, THE DOOR TO A BRIGHTER FUTURE

tinually boasting that there is no place like America; that in America we have this and that which people do not have elsewhere, and that conditions in America are so much better than anywhere else in the world. Yet one often finds quite nice people who persist in setting themselves up as 'we Americans.' I think, however, if we were to put the searchlight upon our country, we should find quite as many weaknesses, quite as many misdemeanors and crimes, quite as many failures in the midst of the aspirations of men, as we find in any other land.

The people in Europe have suffered — we know nothing about suffering here, in comparison — and they are still suffering. I recall sitting one evening with some of the members of our Society in Helsingfors, Finland, and they painted for me word-pictures of the horrors wrought in their country while the war of the Great Powers was going on, horrors which they personally observed. For instance: at one time the 'Red Guards' came suddenly into their city — at night and with all the lights burning — flung themselves upon the officers in control of the city, — Russians who had been for years in control of Finland, as you know. The invaders shot them down, dragged them into the street, made a living pile of human agony — a pyre of wounded, human souls not yet dead, — tore up fences and pulled down doors for kindling, heaped these on the agonized men, poured oil on the pile and set it afire. This in the twentieth century of our civilization!!! And I am talking of *facts*. There those poor souls burned in the most excruciating torture. Can you imagine anything more terrible? Were the rack, the thumb-screw, and tortures we know of in past history any worse? Those officers, White Guards of Russia, were people like ourselves; they were trying to do as we would have done — defend the country. They had no power to make changes, no power to drive out their assailants except by warfare; and as the two factions exchanged shots, little children were killed, the bullets penetrated the houses and killed innocent people. Old men and old women — they were killed too. With a picture like this before me, it is not easy to believe that we are ever to have another war. In the course of time no normal mind will be found to endorse war.

Passing on to Sweden, there were many interesting evidences of how a nation can grow in spite of a fact that very many people have noted with me — the pressure of church influence on Parliament and on the educational interests of the country. There, you know, they have a State Church, and boys and girls at about fourteen or sixteen years of age, I think, have to enter the church and be confirmed. The mind of the individual child seems to have no election in the matter. This is in deference to an old law, but it ought to be abolished; it does not belong to our civilization. I mention it not to condemn, but rather to remind you that we have not

THE THEOSOPHICAL PATH

this curse in our land, for, thanks to that thread of liberty which runs through our history from the beginning, each one can have his own religion — even though he can be persecuted by those opposed.

We have indeed gone to the other extreme: we have so many 'isms,' so many kinds of religion, so many doctrines, fads, absurd teachings and idiosyncrasies, that we are about as badly off as those who have to work with a state church. I am unable to understand how a human mind of ordinary intelligence, with even no more than a common-school education, can adopt these fads and fallacies, following this idea and that idea, this book and that book, this system of thought and that system of thought. Such a mind has no stability. It is in the light today and tomorrow it is in the shadow. It drops below the level of soul-life and does disastrous things. It is constantly persecuting itself and thus it persecutes others. So that America as it stands today, with all its superb possibilities, is still far from the realization of its promise of true freedom of thought, and religious liberty.

According to Theosophy, the race being formed in America is the Sixth sub-race, and we are really in the boyhood or initial stage of our life as a nation. Just as boys pass through their evolution, their initiation from boyhood into manhood, so the nations pass through their changes, their processes of evolution; and so far as they find the key to the situation on material lines and in the physical life, so far as they broaden their vision of the spiritual possibilities of the human race, so do they fulfil their destiny.

Think what a reflexion it is on the Real, the Omnipresent, the All-powerful Deity, for us to believe according to the old false ideas, to believe that from the great central Source of the Divine Life, of which each man is a ray, we are permitted only one earth-life in which to evolve and perfect ourselves! Why, if this be true, silent nature has more privileges than man! I do not care how much people read and talk and preach, or how much poetry is written, we cannot find our inspiration, we cannot feel a divine enthusiasm for life, without the teachings of Theosophy. We cannot build up our homes rightly — even though the hearts of those in the homes may be true and everything possible may be done for the material life — without Theosophy.

Think, for example, of the break that comes in the family life, when a member passes out! Think of the heartache, the disappointment! And out beyond all this, when a soul at such a time has not the Theosophical teachings to show the meaning of it all, a scar is left on the heart, a scar on the lives of all in that home; and there is the beginning of a dissolution. First one member goes, then another, and after a while we see the loving, devoted parents striving in vain to discover what the home-life means

THEOSOPHY, THE OPEN DOOR TO A BRIGHTER FUTURE

for them and for the children who are left, what the future means in the spiritual sense. After they are fifty years old, we see them hobbling along with one foot already in the grave, waiting for the moment when 'awful' death shall call them,— absolutely psychologizing their minds and bodies both with the idea of disintegration. There is no open door for such as these. The teachings that Jesus gave us opened the door in part, to be sure; but his words were not rightly interpreted. Among our great sages and poets, we have evidence that they glimpsed something of the hereafter. But without the basic ideas of Theosophy, which I declare to be the hope of the world, they too had their limitations.

Today we are together; but we may never see each other again. But bring in Theosophy and you have an open door leading to the happiness of the human race. Man, in his Divinity, in his Immortality, is a part of this great evolutionary organism. Conscious of the immutable laws of life, he has something to think about! Life is so much bigger! He can love better; he can trust better; he can serve his family better; he can conquer and understand himself better when he studies Theosophy and accepts it. It is not forced into his mind; but he accepts it as the key that opens the door to the future not only of America but of the world. And I think the future of all countries can depend on this country, absolutely.

In Germany one of the most inspiring impressions I received was of the industry of the German people. They have improved every bit of their land since the armistice. All the way from Sweden to Berlin and from Berlin to Nürnberg, I do not think I saw a square foot of land that was not under cultivation, or else forest-clad. That was an evidence of great industry and energy. And in meeting people of all classes, in the hotels, on the cars, at my lectures, in my inquirers' meetings, at my receptions — in going about from place to place, in meeting people generally, and in visiting the institutions in Berlin, Nürnberg, and elsewhere — it was apparent to me that they had lost faith in what they did believe in once. The larger number do not rely on their former religious faith; and let me tell you the 'gospel truth' — which the workers who were with me will corroborate — the Germans are looking to America for the salvation of their country — not merely as to material interests, but as to spiritual things. They think America is ever so much bigger than it is spiritually! They know so little of the discouraging aspects of our politics, our systems of education, our distressing social and industrial relations, the divorces, the vices, and the crimes with which our papers are filled. Why, those dear German people are like little children in their trust in us! They have thrown off the old yoke, they have stepped out into a trust that is most Theosophical. Led on through their suffering,

THE THEOSOPHICAL PATH

their despair, and their sorrow, they are seeking truth from a new angle.

In Holland, too, it almost seemed as though the people were the duplicates of the personalities I had met in other countries, for everything was for the elimination of war; everything was for the creation of a bond of Brotherhood; and their minds were turned to America. I wondered if the American people could know and understand how they are being challenged, what superb and splendid opportunities they have, not only to bring to these suffering countries material help and commercial co-operation, but the spirit of Brotherhood on other lines — so that a door could open in America to all nations, through the manifestation of universal brotherhood, based on the old teachings of spiritual liberty that are a part of our heritage.

The greed of the world is the death of the world. The man who is occupied with trying to gain control of another, that he may stand before the public as 'prosperous' — that man is in the death-throes of his own soul and his life. We must think in a new way and we must think more deeply, if we are to find the light. One cannot be satisfied with intellectual knowledge alone. Humanity must broaden its vision and depend upon its own Higher Self. Self-directed evolution alone can free it from the bondage of suffering and doubt. So I come to you with no apology, to tell you that the teachings of Theosophy are what every mother and father should have, every teacher too—above all, the discouraged and the disheartened; and all can have it without price. And it is because of my enthusiasm for Theosophy, that I feel so earnestly about the future of our country — America.

From Holland we went to England. There too the sorrows of the war were very manifest. In London one could scarcely pass a block without seeing many women in the blackest mourning, and with the saddest faces. They seemed to be wandering in the shadows of their doubts in an effort to find their souls. Thousands of people were unemployed. And I wondered if they did not sometimes say to themselves, "Here are our churches; here is our civilization; here is this system of thought and here is that; there are fads and will-o'-the-wisps everywhere; but we are hungry — not only hungry physically, but spiritually!" Surely some very splendid people try to do good, both inside and outside the churches. But the people of the nations are not united in a sublime spiritual effort for true Brotherhood. And there is no one great and grand purpose capable of arousing humanity to a single bond of aspiration, of belief and trust and doing, save in the doctrine of Universal Brotherhood.

Returning to America, I say that we must have better laws. I talked in Germany with a very wise man, formerly one of the Kaiser's ministers, a man quite open and broad-minded and opposed to militarism. He said

THEOSOPHY, THE DOOR TO A BRIGHTER FUTURE

to me: "One of my greatest studies is to see how your country holds together. A man is put in office at the head of a great nation like yours, with its splendid possibilities along all lines and its present wonderful material prosperity, and just as he is beginning to know something about the duties and responsibilities of his office and the needs of the people, his term is over, and you put in another." And I said to him: "You have mentioned the very thing that I have thought for years. A man taking a high official position for a short time, is absolutely a slave: he is continually pressed by his constituents; this one must have this office, and that one another. It might be possible for a president to hold himself so aloof that he would follow the Theosophical line of strict devotion to his duty, so that nothing would reflect upon his actions; but he is apt to be a prisoner; he is bound down and held and hemmed in by political influences, coming often from the very constituents who helped put him in office."

Our laws should aim at opening new ways to benefit the American people. We should make our laws in such a way that we shall not be held back by them, because we are supposed to be evolving; we are supposed to be moving on spiritual lines more truly than before. We should have more intelligence, more enlightenment, more trust in our ability to improve our laws, and more trust in the immutable Divine Laws, as time goes on. I know that if I were a man, and if my words could be listened to as are the words of some of the great orators of the nation, I should say: "Go more slowly in appointing your officials, and when you do select a man, select one that you can hold to, no matter what persecution may come. Study the religion of a man, the moods of a man; for a man with a set religion is bound to introduce the psychology of his thought and his influence into the sphere of his work."

If we are all of God's great family, there must be within us, or above us, or around us, a new light for humanity, a new remedy for the unfortunate, the so-called 'criminal.' We should have that light. Then we could introduce in our legislatures resolutions that would stand eternally. We should then see that just because a man studies law, that does not make him fit to make our laws. Just because a man can pass certain examinations, that does not fit him to practice. I have great admiration for some lawyers, but very much disgust for some others. Yet lawyers today are deprived of what belongs to them. The state should furnish institutions which would give these men an opportunity to study *themselves*, where they would study their motives as religiously as they do their political hopes and plans. Think of this! Do you ever think how many unfortunate men may have been hanged in the last year, or imprisoned for life, just because they had not the knowledge of their own dual natures — the

THE THEOSOPHICAL PATH

higher and the lower? That is why we must carry the spirit of mercy into every department of thought. We must enlighten our public representatives as to their duty to their country, spiritually as well as materially.

We must keep the atmosphere of higher thought in our home and with our children. Feed them, love them, do everything that you can for them; but educate them on principles of Brotherhood. Teach them the self-evolution of their spiritual natures. Teach them the doctrine of Reincarnation. Make a picture for them — something big and splendid — to show them that while they climb the ladder of higher things and meet their difficulties, they are throwing off the weaknesses of human nature. Teach them self-directed evolution — and you can teach this to a child four years of age. Bring your children up with a new love and a new hope, and under the pressure of your own divine nature. With this example and with the knowledge of Theosophy, you can make not only an open door for yourself, but for all the world. Your splendid, unselfish, and sublime efforts will be written on the screen of time for all eternity, and long after you are gone they will be interpreted by a grateful posterity.

“IN THE MIDST OF LIFE”---

KENNETH MORRIS

DEATH with his wings of beauty is nigh, is nigh,
Ah, not alone when he cometh to set men free!
I saw his diamond footprints bright on the sea;
I heard his whisper of pinions sweet in the sky;
There was no rose on the bush nor star on high,
Nor gray-breast bird but sang in its worshipful glee: —
“Death with his luminous wings is nigh, is nigh!”

“Why should you wait, dear heart,” saith Death, “till you die
For the light and delight that abideth at heart in me?
I am only the beautiful vision the pure hearts see,
And the shining core of the moments drifting by,
And the guardian wings of beauty that hover anigh
Not alone at that coming of mine which shall set you free.”

*International Theosophical Headquarters,
Point Loma, California*

MUTUAL SERVICE A NATURAL LAW

H. T. EDGE



HE statement that "Brotherhood is a Fact in Nature" receives ample illustration from an article on 'Co-operation Among Natural Species,' by H. Reinheimer, in *The Hibbert Journal* for October. He shows from a great number of instances that mutual help and service between organisms is not only the general rule but is indispensable to the welfare alike of the individual and of the whole. The idea that ruthless and often cruel competition was the rule and requisite of successful evolution is shown to be untenable. The cases in which this predatory behavior exists, or seems to exist, are exceptional; and they prove the rule by illustrating in their history the disadvantages of such conduct. For the writer quotes instances showing how parasitism is a lapse from the normal, and how it brings degeneration and destruction upon the organisms that practise it. To quote:

"We are obliged to assume the evolution of life to have depended much more widely than we were hitherto aware upon the character of organisms as workers and (organic) citizens. Evolution depended upon good behavior."

"Faculties of adaptation and of resistance to changing circumstances are of the very essence of individuality and of life. But something is wanted over and above these faculties in order to achieve progress, namely, that the organism do its duties to others in the web of life. It is those incapable of learning a useful industry that are gradually eliminated, much in the same way as wastrels, or hopelessly backward races, are eliminated in the course of human civilization."

Thus the phrase, 'survival of the fittest,' is still as uncompromisingly true as ever it was, but does not mean quite the same. It now means the survival of those that do their duty.

"There is a system of elaborate service of one organism to another; and this system is practically universal, though of extraordinary variety and diverse degrees of intimacy. From this it should not be too long a step to the further recognition that there exists a definite system of organic sociality, in which the good of the whole takes precedence of the good of the individual or of the species, and, according to which, 'status' is achieved by widely availing services, *i. e.* genuine merit."

"Merely expedient 'adaptation,' . . . to which Darwinists assign chief importance, is vicious and inevitably destined to failure."

"We have allowed ourselves to be deceived by the transitory and apparent success of depredation, just as nations have long been deceived and led by glittering successes to place their trust in militarism."

An important point comes out strongly from these remarks: that the *character*, and hence the *conduct*, of the organism is an essential feature in evolution. To talk about the influence of environment is to regard one

THE THEOSOPHICAL PATH

side of the question only, and to ignore the inevitable other side, namely, what is the nature of that which responds to the environment, and how will it respond. A mass of granite does not respond notably to environment during long ages, except to fall slowly to pieces. It is the *soul* within the organism that responds to environment, and that has the character which determines the conduct. In short, evolution is accomplished by the beings which evolve.

A pronouncement like the above is very welcome as a counterblast to that familiar doctrine that nature is ruthless. Nor do we consider that it is a question of alternative views of nature, either of which may be equally right. We think that this brighter, better view of nature is the true one, and that it is grounded on the real facts. Science, followed in the true impartial spirit, can but lead eventually to the discovery of the truth; and this later view is the product of a closer observation and a longer and more intimate acquaintance with the phenomena of biology.

It would seem to be sympathetic students of nature, like the great French naturalist, Fabre, who arrive at these genuine facts. They are not systematists, and have no foregone conclusions in need of support.

The observer who has made up his mind that nature is a mechanical and chemical process will naturally have his eyes dimmed to anything that proclaims the presence of mind and soul. He will be on the look-out for forces which he can conveniently classify under heads familiar to him in his physical and chemical laboratories. The doctrine that nature is ruled by ruthless competition is after all but a dogma: the facts have belied it. A word even has been coined to express the contrary — symbiosis, co-operation in life.

The word 'Nature' is convenient to use, but people are always apt to be misled by words; and we often let ourselves think as if there were some sort of a God called 'Nature,' which is wise or ruthless and so on. But what is Nature really, if not an immense assemblage of living beings, having various degrees of consciousness, and all striving towards self-expression? Yet this does not quite cover the ground; for a whole is always something more than a mere totality of separate parts. All these numerous lives are embraced in a larger life; and every individual soul or 'monad' that informs an organism is a part of the great World-soul.

Every living creature has two lives: one being that of the world-soul, and the other an individualized life, pertaining to the individual interests of the creature. When the latter unduly predominates, the result is selfishness; and this is a suicidal policy, for it cuts off the individual from part or lot with the whole. And here some further quotations from the article will illustrate the point.

"It has long been known that if a plant, for instance, abandons the path of honest labor

MUTUAL SERVICE A NATURAL LAW

and lapses into parasitism, it will lose the vital chlorophyll apparatus, without which it cannot liberate oxygen. But if the plant ceases to supply oxygen and other organic substances to the animal, the latter will in its turn cease to be able to support the plant as it used to be able to do; and thus further vital endowments have to be surrendered. Invariably, when an organism can be seen to have lapsed into inferior socio-physiological habits, it will be found to have been thereby degraded and rendered physiologically weaker, susceptible to infection, and liable to loss of survival-capacity."

The organism which becomes predatory and parasitic in its habits, refusing to render a *quid pro quo* and to share equitably in the common life, thereby suffers atrophy of some of its necessary powers.

"Misuse is base unredemptive use, *i. e.* a wasteful and retrogressive concentration of powers upon bad ends, and it is stigmatized accordingly by lopsided and antithetic developments and penalized by various forms of nemesis. The wages of biological sin are: deformity, inferiority, disease, degeneration, death. This truth is written large in almost every page of natural history so that he who runs may read. Yet it is denied, since the schools are committed to the erroneous view, which is the corollary of the natural selection theory, that wild nature, being 'naturally selected,' could not harbor disease."


We must refer readers to the article itself for instances — the cuckoo, etc.— which we have not space to quote. They serve admirably to illustrate the truth that selfish competition leads, not to advantage, but to destruction. Hence, if we are to draw from Nature a moral for our conduct, it will be a good moral. We shall learn that the most advantageous thing we can do is our duty; and that if we concentrate all our energies on feathering our own nest, we may find ourselves without a nest to feather, or feathers to feather it with.

We have to a great extent made a fetish of individualism, which has even been preached as an economic doctrine of perfection. The result of individualism seems to be to produce a rapid, concentrated, and lopsided development; and to this the name 'progress' may be given. As long as we remain infatuated with this gospel, it is perhaps natural for us to seek support for it from our gods; which may be the reason for our anxiety to discover its prevalence in Nature. But later experience has shown that the kind of progress produced by this policy is neither wide nor stable. Experience has confirmed the truth, foreknown by the wise, that not ruthless competition but altruism is the true principle of progress. And now, revising Nature, we can find the same truth reflected there.

Individualism will not work, whether it be among the individuals of a nation, or among the nations of the earth. Among nations, individualism is still the gospel: supremacy economic, political, military. The result — war as we know it today. Go to the ant, consider her ways, and be wise.

RIGHTS, DUTIES, PRIVILEGES

T. HENRY, M. A.

N August 4, 1789, a large and unruly Parliament of excited men sat in a hall at Versailles. It was the National Assembly of revolutionary France, and it was framing a new constitution for the country. But what was agitating the assembly at the moment was the preamble to that constitution — a Declaration of the Rights of Man. Suddenly one of the members interposed with an amendment. He proposed that the Declaration of the Rights of Man should also be a Declaration of the Duties of Man. His amendment was impatiently rejected, the majority being 575 against 433; and the assembly proceeded to adopt almost unanimously the motion that the preamble should consist only of a Declaration of Rights.

Human nature has not changed much since then. We still hear much about the rights of man. About the duties we do not hear quite so much. The lesson is applicable to the present situation, if at all.

When we demand our rights, or promise other people their rights, the motive concerned is self-interest, the self-interest of an individual or of a class. When duties are spoken of, it is conscience that is appealed to. Which is the better for the welfare and progress of the individual — self-interest or conscience? Which is better for the welfare of the community?

This mention of rights and duties suggests that they are opposed to each other. Rights are pleasant things, and duties are painful things. Rights are what we want and can't get, and duties are what we get and can't want. So perhaps it is advisable to find another word that will suit the case better. That is why the word 'Privileges' was chosen for the third of our title.

What are the Privileges of Man? Do they include the Rights or the Duties or some of both?

I believe that a man's Rights and Duties and Privileges are really all one and the same thing. But the word 'Rights,' in this case, means something that *cannot* be taken away from a man. He does not have to clamor for this kind of Rights; no one can do him out of them.

To be a Man, a human being — is not that privilege enough? Does it not confer power enough? For what is Man?

An ancient emblem represents him as having a human head, the body of a lion, and the wings of an eagle. The human head represents man's intellect; the lion's body, his daring and will-power; the eagle's wings, his power of aspiration. With these divine gifts, man can make

RIGHTS, DUTIES, PRIVILEGES

himself what he will; and yet he abrogates them and clamors for lesser things that he calls his rights.

We do not need to clamor for our rights; we only need to *recognise* them. The real Rights of man are his *birthrights*, and we know that he is born of the Spirit as well as of the flesh. Leastwise, however the doctrine and theology may run, it is an indisputable fact that you and I are somehow mysteriously endowed with a Mind and a Heart and a Will and a good many other things that money cannot buy and thieves cannot steal. The sooner we recognise these gifts, the sooner we shall have our Rights. The sooner we exercise these gifts, the sooner we shall do our Duties. And, as to Privileges, all this will be privilege enough and to spare. Let us claim our Birthrights.

Would you like to be a strong man or a weak man? A strong man is self-dependent, but a weak man is always leaning on other people. The weak man has his eyes fixed on the past and on the future, but never on the present. The future is always getting away from him as he goes, like his shadow thrown before him; and the past is always receding from him. Only the present stays with him, but this he seems to have no use for. He is the unpractical man. The weak man is affected by the opinions of others, by praise and blame; he is alternately exhilarated and depressed by the turns of fortune. He lives in an atmosphere of expectation and fear and is a creature of vain emotion. The strong man simply takes his life as he finds it and acts strongly here and now in the present place and the present moment.

Why be a weakling? Why not face boldly the life in which you find yourself and determine to utilize your wonderful resources to the full?

Surely it is the venturesome man who discovers things. The man who waits for a lead never starts at all. Yet how many people there are today who say feebly that they do not know the mysteries of life, and that they can never know; people who demand to be shown before they will move; people who will stay where they are until they can see something better? These people do not realize that it is often necessary to take a step *first* before you can see where to plant the next step.

If you would discover something about the mysteries of your own nature, you must have faith enough and grit enough to start. You must not wait for knowledge to fall into your lap. The kingdom of heaven has to be taken by might; it will not throw itself at our heads.

When we try to imagine the future of humanity, and can think of nothing better than a lot of people, of different classes, all clamoring for what they consider their rights, we do not get a very edifying picture. What is needed is that people should be taught to recognise their *privileges* — the rights that they have, not the rights that they think they ought

THE THEOSOPHICAL PATH

to have. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you," means that, if you attend to your duties, your rights will take care of themselves.

Surely it is a privilege to have duties!

Man has many more rights and privileges than he thinks he has. What he is clamoring for is a mere pittance. There are rights and privileges waiting to be claimed; but they are the price of duty. A man who has not the faith or the grit to do his duty will stay where he is and will go on hungering for his rights. But the man who recognises that duty is his privilege will obtain all the rights he expects — and more.

And remember that your better nature has its rights as well as your inferior nature. Why not give it a chance? And it is just because you will not give it a chance that 'Fate' steps in and does it for you. The human race would soon perish from self-indulgence if it were left to choose its own fate according to its selfish desires. Fortunately, a power wiser and stronger than our selfish desires steps in and gives us what is good for us. What is this power? It is the power that rules our destiny; it is our own real Self, the light behind our mind, the guiding star of our lives. Why not recognise its claims and admit that our higher nature has also its rights and privileges?

To follow duty is simply to recognise the claims of our higher nature. What we call duties are the rights of our higher nature; and when we sacrifice a duty to a personal pleasure, we starve our higher nature to feed our lower.

So much has been dinned into our ears about our animal nature that it is time a little more was told us about that spark of divine creative fire that is in all of us. Then perhaps we would have more self-reliance and not be expecting so much from systems and regulations. If you think you are as good as the other man, it is up to you to show it. No doubt social conditions are wrong in many points; but they would stand a better chance of righting themselves if a little more of the spirit of true self-reliance and self-respect were abroad in the world.



BE content; as you are is the good law's care for you. Expect nothing; for the good law will bring to you all you have earned and nothing else. No king nor power, save yourself, can either hasten or retard your wage. And against you the good law will win finally — with happiness for you. So divine is the care for you; your regard for the law and its Giver, the Supreme, need be your only concern.— *F. P.*



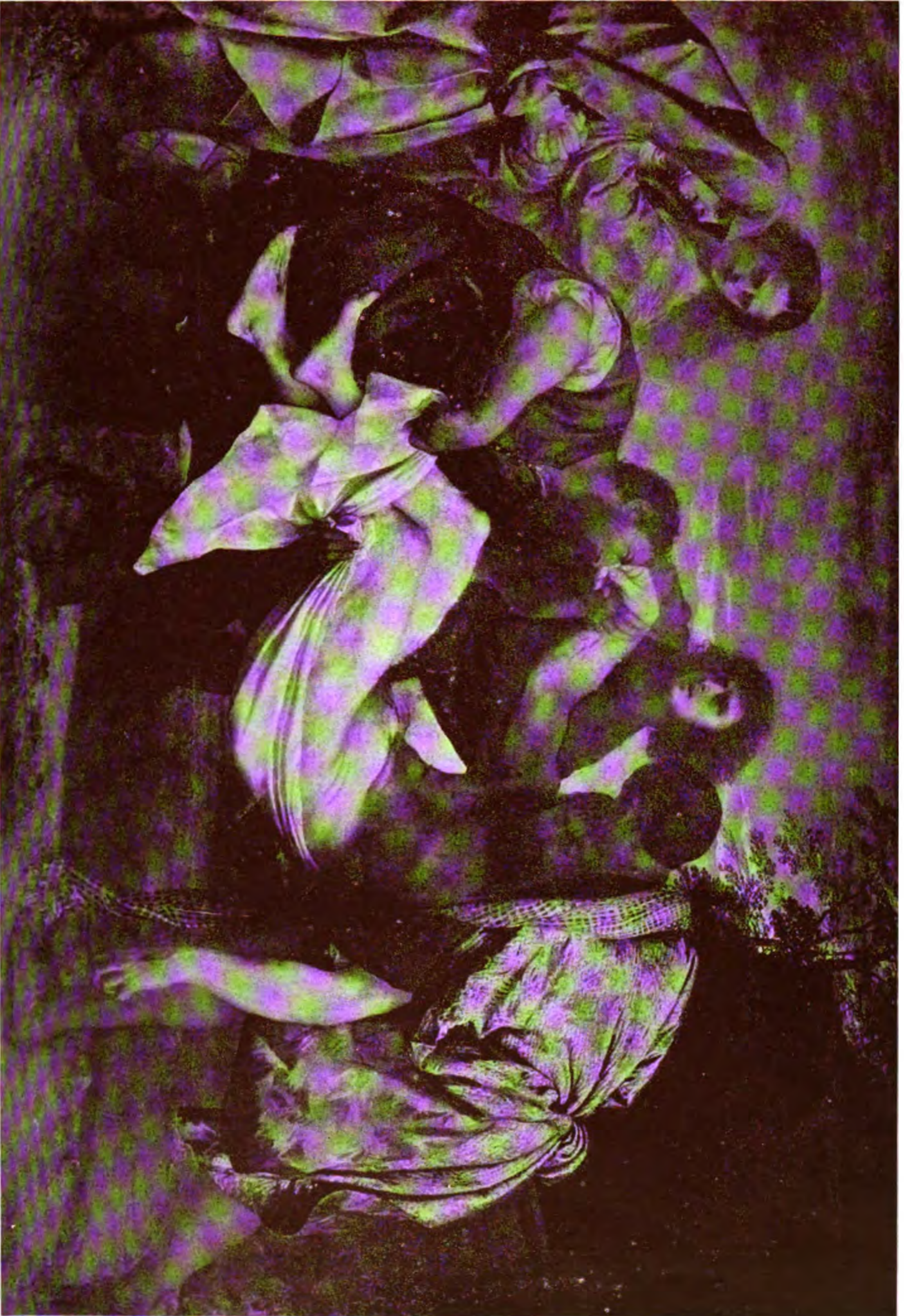
Lomaland Photo & Engraving Dept.

ILLUMINATED MANUSCRIPT FROM 'THE BOOK OF KELLS'
(ANCIENT IRISH)



Lomaland Photo & Engraving Dept.

**"THE CREATION OF MAN" BY MICHELANGELO (1474-1563)
FRESCO PAINTING FROM THE ROOF OF THE SISTINE CHAPEL, ROME**



“THE ENTOMBMENT,” OIL PAINTING BY TITIAN (1477-1576)

Lomaland Photo & Engraving Dept.



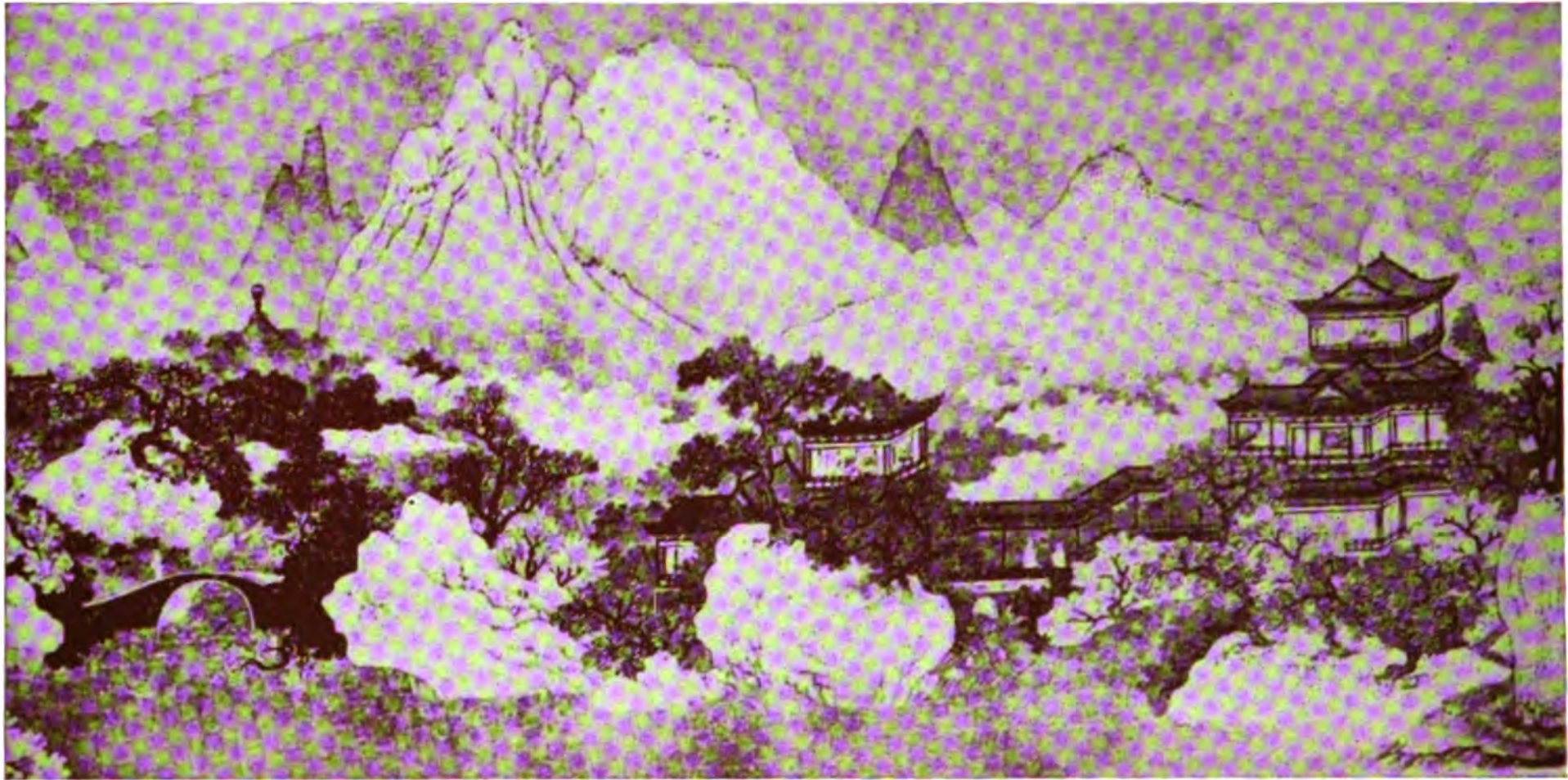
Lomaland Photo & Engraving Dept.

"THE PAINTER IN HIS STUDIO," OIL PAINTING BY FRANÇOIS BOUCHER
(1703-1770)



Lomaland Photo & Engraving Dept.

THE GREAT YÜMA. PORTRAIT BY LI LONG-MIEN. SUNG PERIOD



Lomaland Photo & Engraving Dept.

(ABOVE) CHINESE PAINTING OF A LANDSCAPE — PART OF LONG ROLL
BY LI SSU-HSÜN. NORTHERN SCHOOL, TANG PERIOD

(BELOW) FLYING ANGEL, FROM THE HORIUJI TEMPLE, JAPAN.
ABOUT THE YEAR 700 — KOREAN INFLUENCE

METHODS OF PAINTING — MODERN AND ORIENTAL

C. J. RYAN

FRESCO painting derives its name from the *fresh* wet plaster upon which the colors are laid. Nothing but pure water is necessary to mix with the powder-colors, for they sink into the wet plaster and become chemically incorporated with it. Only certain colors that are not injured by lime can be used, however. The process requires great decision, speed, and skill on the part of the artist; retouching is almost out of the question when once the plaster is dry. Each morning the amount of plaster to be painted that day is prepared freshly, and the drawing traced upon it. The joints between each day's work are made, as far as possible, at the outlines, and the new plaster smoothed together with the old as neatly as may be. Careful examination shows how much the great painters could cover in a day. In the 'School of Athens' Raphael painted one entire figure in a day, and far larger pieces of the background, a proof of his marvelous knowledge and skill.

Imagine the stupendous task faced by Michelangelo when executing his masterpiece, the frescoes on the roof of the Sistine Chapel in the Vatican! A large portion of this immense ceiling sloped forwards towards him, and much of the work had to be done while he lay on his back. It took four years and a half to complete, and it is hardly surprising that he should condemn the new-fangled process of oil-painting, just introduced into Italy by Antonio da Messina, with its convenience and facility, as "only fit for women and children." When asked to paint the 'Last Judgment' on the end wall of the Sistine Chapel in oil, he declined, and insisted on executing it in fresco.

Not the least of the difficulties of fresco is that errors are practically irretrievable: if too serious the spoiled part must be cut right off the wall. When first applied the colors are faint and spectral, and have to be continually reinforced. Pure fresco has none of the strength of color to which we are accustomed in oil-painting, and in this it also differs from tempera, which has far more richness and depth. Very rarely the attempt is made to retouch fresco painting after the plaster has hardened and dried, but this is usually a complete failure, the colors turning black; at best the new and the old work does not blend pleasantly.

Fresco reached its aesthetic climax in the mighty hands of Raphael and Michelangelo, but technical perfection had been reached in Italy long before. Titian's great frescoes were all burnt but one, and Leonardo

THE THEOSOPHICAL PATH

da Vinci's masterpiece, the 'Last Supper,' is not a true fresco, but an extraordinary combination of processes, mostly oil and tempera, a great experiment which was not a success, for its present state is tragically ruinous. It was *repaired* — not restored — lately by Professor Cavenaghi with extreme skill and loving care, and more of the original work was found intact than was previously believed to exist.

Fresco painting is intimately associated with architecture. It becomes an integral part of a wall, not something stuck on, and its quiet colors and broad simplicity blend harmoniously with the lights and shadows of large buildings. Its great technical difficulties have caused its general abandonment in favor of the easier process of oil-painting, but a few painters still practise it, particularly in Italy; in Germany an enthusiastic group revived it in the last century. Several public buildings in America have been decorated with frescoes within recent years, and new processes, designed to avoid the need of finishing while the plaster is wet, have been invented, but none has been tested by the severe discipline of time.

Oil-painting is so familiar that one might be excused in believing that it had always been as popular as it is today, but, if we except the cave-paintings of the Stone-Age mentioned in 'Ancient Painting,' December THEOSOPHICAL PATH, very little is known of any process in which oil or grease was mixed with pigments until a few hundred years ago. There are vague reports of oil-pictures requiring constant fires to dry them in the chambers of the queen of Edward I of England, but the methods must have been very unsatisfactory. Suddenly, in the fifteenth century, two brilliant geniuses, the brothers Hubert and Jan Van Eyck of Bruges in Belgium produced pictures by a new process which, though not exactly the same as modern oil-painting, led directly toward it. The Van Eyck process, with its extraordinary jewel-like brilliancy, is lost, though their immediate successors certainly knew some or perhaps all of their secret, for the later Dutch and Flemish painters continued to produce pictures in oil which resemble those of the Van Eycks, and Antonello da Messina took valuable information to Italy which was the foundation of the great school of Italian oil-painting. The latest scientific theory of the Van Eyck process is that their medium was composed of egg mixed with an oil and resin varnish. This substance appears to be a very thin, supple, and delicate material, brilliant as a precious stone and capable of preserving the freshness and clearness of the colors. The ultimate secret has vanished in the same way as that of the mysterious violin varnish of Cremona. Is it possible that the discovery of the ingredients of the one would give the clue to the constitution of the other?

But Michelangelo's great authority was not able to hinder the progress of the oil-process, and Raphael was soon adopting a form of oil-technique.

METHODS OF PAINTING — MODERN AND ORIENTAL

The great Venetian colorists followed, and soon Tintoretto had the glory of painting the largest and one of the finest oil-pictures in the world, the famous 'Crucifixion' in the Doge's Palace, Venice. It is 74 feet long and 34 feet high. Rubens in Flanders then astonished the world by covering acres of canvas with a magnificence of opulent coloring never before approached, at least in modern times. Then Rembrandt, now acknowledged as one of the supremely great masters, after many years of neglect, showed the power the new oil-process possessed to represent the mystery and depth of shadows, impossible to fresco. Velásquez, equally gifted, but in a different way, brought the possibilities of oil-painting to their culmination in rendering subtleties of tone, values, and atmosphere.

Effects of light and shade, strength of color, and bold contrast are most easily attained in oil-painting. It allows, nay encourages, retouching, and is eminently suited to produce the impression of realism so much admired among western peoples, but which often obscures the more spiritual qualities of art. It is the very antithesis of Oriental painting on rice-paper or silk, which makes its appeal more to the spiritual than to the material.

Oil-painting has many dangers in respect to permanency, at least as we generally handle it, though we have a far greater knowledge of applied chemistry than our ancestors and have a wider range of materials to employ. In earlier times the Guilds of Painters protected both the patrons of art from the imposition of inferior materials and their own members from the competition of incapables, but gradually the simple wisdom of the older schools was brushed aside or forgotten till finally perfect chaos prevailed as to the advantages or disadvantages of paints, mediums, and prepared surfaces on which to paint. In the eighteenth century the great portrait painter, Sir Joshua Reynolds, spent years in largely unsuccessful experiments to discover the lost secrets. It is said that he or another once destroyed a Titian to learn the secret of the rich coloring. To his delight a brilliant crimson surface was found, but a little more scraping revealed a portrait of King George III in his robes. The 'Titian' was a recent forgery! Reynolds' experiments were useless; his pictures began to fade and crack soon after they left his studio. Turner, the greatest landscape painter, is another awful example of ignorance of chemistry and disregard of simplicity, especially in his later years when he mixed oil and water-color and tried wild experiments to get brilliancy.

There is no excuse today for undue fading, cracking or darkening of oil-pictures, for chemistry has provided us with all the permanent colors we need, and excellent books of warning and advice are accessible. Unfortunately, few art-students know anything about the materials they use. It was different in the fifteenth century. What was known about the

THE THEOSOPHICAL PATH

manufacture and use of art materials had to be thoroughly learned by the apprentice. Cennini, an authority of that age, said:

“Know then this is the term of time necessary to learn painting. First, a year to learn elementary drawing. Six years must thou spend with thy master in his workshop to become acquainted with all the branches of our art, beginning with grinding colors, boiling pastes, kneading plaster, then becoming skillful in the preparation of panels. . . . After this thou wilt need six more years to study color, etc., to practice working upon walls, and all this time thou must draw incessantly. . . . Thus a natural aptitude becomes, by perpetual practice, excellent skill. . . .”

Do we not lose, by our hasty methods and our habit of buying everything ready-made at the stores, something valuable which the long apprenticeship to practical as well as aesthetic labors gave the students who did not live in an age of short-cuts like ours? A few attempts have been made in modern times to revive the methods of training of the older schools of painting. Toward the end of the nineteenth century Sir Hubert von Herkomer, R. A., the well-known Anglo-Bavarian portrait-painter, established a colony of young artists in a country village near London, where they worked under his personal supervision with excellent results. Among them were many American students, and some distinguished painters of today owe a debt of gratitude to the generous help of Herkomer who made no personal profit out of his teaching. Mr. Lorado Taft, the eminent sculptor, has tried a similar experiment in Chicago.

Water-color painting, a modern development of tempera painting, in which the stale eggs are replaced by gums and honey, is so familiar that it needs no more than a mention. If the paper is of good quality and the colors used are of absolute permanency, water-colors protected by glass will probably keep their brilliancy far longer than most oil paintings.

The illumination of manuscripts is a variety of water-color or tempera that comes down to us from early Egyptian days; the so-called *Book of the Dead* is a fine example. Byzantium and Ireland produced magnificent early Christian manuscripts. The famous *Book of Kells* of the seventh century is a convincing proof of the high state of culture in Ireland at that remote period, when Ireland was the intellectual leader of western Europe. The delicacy of the handiwork is so marvelous that it requires a strong magnifier to appreciate the beauty of the innumerable intricate patterns on every page. The colors are still brilliant and are most harmonious. The Irish illuminators obtained a wonderful purple from the whelk (Murex), a shellfish found on the shores of Ireland, a relative of the one that produced the famous Tyrian purple. The extraction of the color seems to be another ‘lost art.’

A word must be said about Glass-Painting, a very interesting branch of art now in an unsatisfactory state. When the great builders of the thirteenth and fourteenth centuries began to enlarge the size of the

METHODS OF PAINTING — MODERN AND ORIENTAL

church-windows, the opportunity was not lost by the painters, but the art of window-coloring was really perfected by the year 1140, in France. The earlier style of glass-decoration consisted of small pieces of colored glass cut into shapes giving the general appearance of figures or ornaments outlined by supporting lines of lead. These flat pieces were sometimes touched up with a brown pigment fused into the colored base, but this early method depended upon a sumptuous display of rich and harmonious colored lights, a jewel-like blaze of splendor, rather than upon any detailed painting. Nothing more beautiful in color-pattern than the early French stained glass can be imagined. We cannot even imitate it, and the destruction in war of such windows is an irreplaceable loss. The later and more sophisticated style was developed in Flanders in the sixteenth and seventeenth centuries, and consists of elaborately painted pictures executed on plain glass in transparent enamel colors burnt in under great heat, like china-painting. Another method, rarely used, is to use oil colors.

ORIENTAL PAINTING

THE Japanese are naturally an artistic people — they have been called the Greeks of the modern age — and they acquire in childhood a greater sensitiveness or skill in the use of the fingers than is common in western lands. This is partly due to the employment of the national implement for conveying food to the mouth, the elegant wooden chopstick, which requires greater dexterity than our clumsier spoons and forks, and partly from the laborious training in writing with a paint-brush the complicated and beautiful characters of the Chinese and Japanese script, making a firm foundation for the refinements of their painting. The following quotation from Mr. Bowie's authoritative work, *The Laws of Japanese Painting*, will be found instructive; he is a distinguished painter in the Japanese style, and recognised as a leader by Japanese critics:

“In Japanese painting no oil colors are used. Sumi (a black paint in cake form) and water colors are employed, while the Chinese and Japanese paper and prepared silk take the place of canvas or other materials. Silk is prepared by sizing with alum and light glue. . . . It has been found that paper lasts much longer than silk, and can also be more easily restored when cracked by age. Much care, much thought, and skill have been expended upon the manufacture of the brush. There are brushes for flowers and birds, human beings, landscapes, lines of garments, lines of the face, for laying on color, for shading, etc. An artist will lay on color with one brush and shade off the color with another, both brushes being held at the same time in the same hand, but with different fingers. . . . *Sumi*, the use of which is the really distinguishing feature of Japanese painting, is a solid made of the soot produced by burning certain plants combined with glue from deer horn. Commercial Indian Ink resembles *sumi* in appearance but is very inferior in quality. The methods of *sumi* manufacture are carefully guarded secrets. In Tokio there is one man who has devoted fifty years of his life to the study and compounding of this precious article. There was once a dark blue *sumi*, but the art and secret of its manufacture are lost. In using *sumi* the cake is moistened and rubbed on a slab. . . . It is a singular

THE THEOSOPHICAL PATH

fact that the color of the *sumi* will differ according to the manner in which it is rubbed on the stone, and it must be used while fresh. Artists are readily recognised in their work by their manner of using *sumi*. The color, the shadings, and the flow of the ink enable us even to determine the disposition or state of mind of the artist at the time of painting, so sensitive, so responsive is *sumi* to the mood of the artist using it. It is more difficult to paint with the black *sumi* alone than to paint with the aid of colors which can hide defects. The Japanese regard black as a color."

To understand Japanese painting thoroughly, a practical knowledge of an immense number of rules must be obtained by years of study. These rules appear at first to be artificial and forced, if not even trivial. For instance: a certain kind of line is to be used for drawing the garments of holy personages, another for men of learning, another for beggars, and so forth. There are even rules for the outlines of ghosts! Then there is an established order in which the features of the human face and the separate parts of certain plants are to be painted, and the patterns or formulas for representing the foliage of twelve distinct kinds of trees have to be learned. There are special rules for painting for the so-called 'Paragons,' the Orchid, the Plum, the Bamboo, and the Chrysanthemum, and there are elaborate laws for the composition of pictures. The rules, however, are not cramping or childish; they are helpful and not tyrannical, and they lead away from the personal and limited to a larger view of nature: they may also be transcended on proper occasions. Formal and artificial though they may appear to the uninformed, they are really based on fundamental truths discovered by great intuitive thinkers in the past, and, as we have to admit by the results, they actually work out in things of beauty and significance. The Oriental artist is not bound down by the rules like a slave, as can be seen by the variety of individual styles. He is an Impressionist and a Post-Impressionist on sane lines; he aims for the expression in line and color of what he feels. In painting from nature great liberty is allowed if the spirit of the scene or the impression the artist wishes to convey is not obscured. Sesshu, a great painter of the fifteenth century, when painting his native village, introduced a five-storied pagoda that was not really there. When his attention was called to this he said he had done it unconsciously because a pagoda ought to have been there; and to make the real scene perfect he built a pagoda there at his own expense.

One of the reasons Japanese and the older Chinese painting makes such a profound appeal to our sense of fitness and beauty is that its rules are based on true philosophic principles derived from the Chinese Theosophy. For example, many of the rules are the outcome of the knowledge of the great natural principle, so prominent in Theosophical teachings, of the 'Pairs of Opposites,' positive and negative, light and darkness, masculine and feminine, the straight and the curved, etc. In Japan this

MAN AND HIS SOUL

is called *YO* and *IN*. It would lead us too far to examine this subject more closely now; enough has been said to show that the care taken by the Japanese in the selection of their art-materials and their thorough method of training is what we should expect from their high position in the world of art. The best Chinese and Japanese work has the marvelous power of expressing intense artistic feeling with the very minimum of material substance. It well exemplifies the fundamental basis of art, expressed by Bulwer in these words:

“Art does not imitate Nature, but founds herself on the study of Nature — takes from Nature the selections which best accord with its own intuition, and then bestows upon them that which Nature does not possess, viz., the mind and soul of man.”

MAN AND HIS SOUL

H. TRAVERS, M.A.

“Now we know that everything good and great came out of the soul of man. It created everything that makes civilization — state, church, all the arts and industries, and every institution. Man created all the languages, all the myths, and all religions, heavens, and hells; he made all the Bibles, and all the gods from highest to lowest evolved from his soul. True, God made man, but before that, many now tell us, man made God.”

— DR. STANLEY HALL in *The Century*

THIS is one of the remarks, which we now so frequently meet, that show how people's convictions are turning towards the Theosophical teaching — that the Soul in man is the source of power and knowledge and help. But the writer finds some difficulty in making this view square with the doctrines of evolution at present currently accepted. He says: “Man made himself out of a very hairy and savage anthropoid.”

This statement, in fact, does not agree with the ordinary view of evolution; for the latter makes man's intelligence a result of the evolution of the anthropoid. This result was brought about by some accident — some particular use of the hands or eyes or by the adoption of an erect attitude, according to various theories; but the writer's view seems to suggest that man existed as an independent being, prior to the anthropoid, and that he deliberately utilized the anthropoid as a factor in his own evolution. This is certainly an improvement on the ordinary idea of human evolution, and a considerable approach to the Theosophical view.

It is of course impossible to explain evolution at all without premising the duality of mind and matter, and stating that mind is the active agent, and matter the material with which mind works. We cannot represent

THE THEOSOPHICAL PATH

mind as a product of matter without perpetrating a logical absurdity, leading to hopeless confusion. Even an animal is a conscious soul operating in a physical organism; so that everywhere in nature we see intelligence at work, evolving matter into numerous forms and expressing itself in an endless variety of ways. But in man there is a quite special and peculiar intelligence; it is self-conscious and able to contemplate itself. This makes man different from all animals, not in degree merely but also in kind.

Before man ever existed on earth as a physical being, he had already existed as a disincarnate Mind for long ages; and the taking of a physical organism was but a particular step in his evolution. This is mentioned in the Bible allegory under the term "coats of skin."

But it is not from the anthropoids that man has thus physically descended. The anthropoids are a degenerative issue from certain early races of humanity. They are on the down-grade; they are considered by some to be on the road to extinction. Their infants are more man-like than their adults.

All things had their origin in spirit, evolution having originally begun from above and working downwards.

"There has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the modern doctrine of evolution enters the arena of speculative hypothesis."— *Isis Unveiled*

The full teachings as to the evolution of man can be learned from the Theosophical books. Our present point is that the human Soul is not a product of animal evolution, but an independent power that pre-existed all organisms. This is the conclusion to which contemporary thought seems to be more and more tending; and, as far as conduct is concerned, the logical issue is that we must seek the source of light and strength within ourselves. We can find nothing greater than our own Soul; for, however deeply we may search, we shall never fathom the depths of that Soul. Human faculty is infinite, and even the ordinary doctrines of evolution must admit that incalculable vistas of progress lie before humanity. But the ordinary doctrines of evolution do not attempt to say whence the power and stimulus for this progress is to come; for these doctrines represent evolution as a mysterious process without assignable cause. The best they can suggest is that all potency of development is in some way wrapped in the original germ. This is tantamount to saying that the original germ is the deity or the equal of the deity. The germ seems to be the scientific equivalent for the soul; and, if we do not reduce matter to soul, we can reduce it no further than to a speck of matter itself. Behind matter must lie something that is not matter — mind or soul; for one is obliged to use vague terms. In man the prime cause of evolu-

DISINTEGRATION OR REINTEGRATION?

tion and progress is the soul, the very thing which the writer bids us recognise and trust in.

It is true enough that, as biology says, we inherit primitive and animal instincts; but it cannot be true that these instincts will turn into the high conceptions of duty and conscience that distinguish man. These latter are from another source. The animal creation are the younger brothers of man, copying him in various humble ways; but the evolutionists have put the cart before the horse. Man needs to realize that he has a soul; or rather that the soul is his real self; and then he can set about bringing that soul into greater manifestation in his life.

It will of course be understood that this soul, to which a place of such importance is being given, cannot be the mere personality of man; though doubtless there are some people who would regard the soul as a mere enlargement of the personality, and consider self-development as something tending to personal advantage. But the sense of personal separateness is the great delusion that stands in the way of man's higher evolution; and by cherishing his personality he dwarfs his soul-life. The watchword of a man who aspires to the higher evolution must be Duty, which means the recognition of a higher law and obedience thereto. A true Theosophical student is one who, firmly believing the teachings, does his best to practise them in his daily life; and he learns step by step how the faults of egotism, self-love, prejudice, passion, etc. interfere with his well-being and shut him out from knowledge. The influence of the soul is recognised in the aspiration for a larger life than that of personal emotions; and he gladly accepts the opportunities for impersonal service which may come to him in the course of his experience.

DISINTEGRATION OR REINTEGRATION?

H. A. FUSSELL



DISINTEGRATION or reintegration, that is the question facing the civilized world today. We have arrived at one of those culminating periods which occur in history, if we take a large enough survey of it, at regularly recurring cycles, when forces which have been slowly accumulating for centuries burst forth with terrific intensity and threaten to sweep all before them.

Leaving aside, for the moment, the vanquished nations, which are manfully striving, against great odds, to rehabilitate themselves, it has been remarked that we see nowhere that exhilaration and confidence

THE THEOSOPHICAL PATH

usually associated with great victories. The costs of victory have been too great. Moreover, the nations of the world today are bound together by ties of solidarity, economic and otherwise, which do not permit of the exploitation of the vanquished beyond a certain point, the impoverishment of one nation reacting inevitably upon the others. It is becoming increasingly evident that reciprocity is the only safe guide in political as it is in industrial and commercial relations.

Not only is the international situation most serious, but grave questions of interior policy are demanding solution from every government in the world. Likewise is there everywhere increase of crime, nowhere absolute security. To such an extent have the foundations of society been imperiled that it has been seriously debated whether modern civilization is not showing signs of breaking under the strain.

A survey of the world reveals division and strife well-nigh everywhere, and no great unifying influence at work to hold back the forces of disintegration. Two nations, Germany and Ireland, are in the throes of rebirth, Italy has barely escaped civil war, there is class warfare in others, all are drifting from their old moorings without knowing whither. Occident and Orient are engaged in a conflict of contradictory aims and ideals, the latter refusing any longer to be exploited in the interest of the former. Even the native races of Africa are becoming restive under the rule of the whites, who have portioned out almost the whole of the continent among themselves. A ferment has gone forth over the whole world, and people are asking what will be the outcome. It is no ordinary period of transition through which we are passing — we have traversed many such safely already — the present time is one of the pivotal epochs of history, when received principles of human conduct are challenged and the future of mankind decided, perhaps for long ages to come.

History, as usually conceived, is the narration of the most important events in the life of humanity, from the earliest times to the present day. Mere annals, however, are not history; with no connecting thread and telling us nothing of the great drama of life, they become monotonous and at last meaningless. So the chronicler involves into a philosopher, seeking some law which shall co-ordinate the mass of facts with which he has to deal. These are generally considered to be sufficiently explained by referring them to economic causes, to the *milieu*, to national and racial antagonism and conflicting religious ideals. The reasoning that, as all empires owe their existence to war, they must therefore be maintained by war, is Darwinism applied to history, and while true up to a certain point, does not go to the root of the matter. It leaves entirely out of account man as he really is; ignoring what is divine in him, it conceives of a stage in his development during which the soul has not yet fully

DISINTEGRATION OR REINTEGRATION?

realized itself, being still hampered by the lower nature, which it is seeking to bring into subjection, as if it were his whole history.

Man prides himself on being *above* the animal, which is led by instinct, while he is guided by reason and intelligence — at least he professes to be. Yet he devotes much study and thought to war, and devises new methods of suffering in order to gain dominion over his fellows. In so doing he outdoes not only the 'savage' in ingenious cruelty, but he sinks below the beast, which is not *deliberately* cruel, but simply acts according to its nature, and is therefore irresponsible. Not so man, who, according to his own showing, *is* responsible. His boasted civilization is, then, a caricature, or at best, but a thin veneer; for his lower instincts, which, if he were civilized, he would have outgrown, break out *periodically*, get the better of his divine nature, and he indulges in an orgy of destruction from which it requires several generations to recover.

In 1888, referring to the so-called law of the 'struggle for life,' which was then being hailed as the greatest discovery of modern thought, H. P. Blavatsky said:

"this *pseudo-law* is a 'pretended' law indeed, as far as the human family is concerned, and a fiction of the most dangerous kind. 'Self-preservation,' on these lines, is indeed and in truth a sure, if a slow suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves merge more and more by a retrograde reinvolution into the animal kingdom. This is what the 'struggle for life' is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men, the same instinct of self-preservation, only if directed into its true channel, will make them turn to *altruism* — as their surest policy of salvation. . . . The 'struggle for existence' applies only to the physical, never to the moral plane of being. . . .

"It is not violence that can ever insure bread and comfort to all; nor is the kingdom of peace and love, of mutual help and charity and 'food for all,' to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated."

At Geneva, on the 26th of September, 1922, Lord Robert Cecil presented the report of the Disarmament Committee to the League of Nations. He is of opinion that considerations of humanity will always be jettisoned in warfare. Summing up his speech, the *Manchester Guardian* says:

"Whatever agreements may be made to limit the weapons of war, in a life and death struggle all weapons will be used. Since the war enormous developments have been made in the size and effectiveness of aerial bombs now said to be ten times as destructive as in the 'war to end war.' To these must be added the terrors of poison gas and germs. Great cities can now be annihilated in a few hours. . . . The export of weapons of destruction is responsible for much of the war recently waged in Europe. 'It is called business enterprise,' said Lord Robert Cecil. 'I believe I should be inclined to give it a harsher name.' He ended by saying: 'The nations of the world must disarm or perish. The choice is between life and death. If they will not take the way of safety, let them face that of destruction. And their blood be on their own heads.' "

THE THEOSOPHICAL PATH

These are plain words, but no sane man, conversant with facts, could come to any other conclusion. They are a solemn warning of the danger of delay in the face of threatened disintegration.

In the same month of September of this year the Episcopal Bishops of the United States, assembled in Convention at Portland, Oregon, declared themselves unanimously in favor of the following resolutions: "the spirit of Christian brotherhood can remove every unjust barrier of trade, color, creed, and race; . . . international policies should secure equal justice for all races; . . . we believe in a sweeping reduction of armaments." In this last matter several prominent newspapers, both in this country and abroad, have gone a step further, and have printed articles calling for 'moral disarmament,' stressing the fact that it is above all necessary to alter the mental attitude of the nations towards one another. Until this is done there can be no enduring peace, for a realignment of the nations will precipitate a fresh outbreak of force in the attempt to recover lost prestige or regain former possessions.

The State, the Church, and the Press ; is it too much to hope that they will unite in a propaganda of justice, brotherhood, and peace? In the past all three have preached war and fomented war. Religious wars have always been distinguished by their cruelty, and still more by their fanaticism and hatred. In spite of all this it does seem, to use Mr. Judge's words in an article on 'Cycles,' written in 1889, that "a beneficent impulse" had been communicated to this generation from some higher and — to most men — unknown source. And he quotes H. P. Blavatsky, who says in *Isis Unveiled*:

"Who knows the possibilities of the future? *An era of disenchantment and of rebuilding will soon begin — nay, has already begun. The cycle has almost run its course; a new one is about to begin,* and the future pages of history may contain full proof that —

'If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown.' "

However that may be, it is evident that an increasing number of intelligent men and women, in all walks of life, are recognising as never before the "duty to keep alive in man his spiritual intuitions," and are warning mankind of the catastrophe awaiting it if present methods of education and of shaping public opinion are not speedily and radically changed. If nations can be educated and trained for war, they can be educated and trained for peace. If the leading minds of the principal nations of the world would work out such an educational program and carry it through, universal peace would come within the realm of practical politics and no longer be considered a utopian scheme, the fond dream of aimable idealists, who refuse to come to grips with reality. The truth is

DISINTEGRATION OR REINTEGRATION?

that it is those who are endeavoring to free the human mind from the hideous nightmare that man is fatally and irremediably evil who have the truest perception of reality. Knowing that man is essentially divine, they appeal to the highest within him, confident that sooner or later the soul will declare itself, put an end to the horrors of war, and inaugurate the reign of brotherhood and peace, refashioning the world in its own image.

Ever since its inception in 1875, the Theosophical Society has endeavored to bring about a better understanding between the nations of the world. "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." . . . "The Universal Brotherhood and Theosophical Society welcomes to membership all who truly love their fellow-men and desire the eradication of the evils caused by the barriers of race, creed, caste, or color." The resolutions adopted by the Episcopal Church Congress referred to above are a tardy recognition of the importance of the work begun nearly fifty years ago by the founders of the Theosophical Society; and a proof, among many others, that Theosophical teachings are beginning to influence the thought of the world. That this will take time, we know; but as Katherine Tingley, the present Leader of the Theosophical Movement throughout the world, says:

"We cannot expect universal peace at once; I know too much of human nature for that. We must learn to trust each other first, individuals and nations both, and we must broaden our ideas as to the meaning of Brotherhood. In all nations today we find great minds bent upon this problem, sincere men and women who are profoundly interested in the welfare of the world. But oh, the time that is wasted, the brain-oil used, the faculties energized to bring about a new order of things in the name of peace — while they have lost sight of the true, the simple, the only way to do it. Brotherhood is the way; that is the keynote of the new age. *Universal Brotherhood means Universal Peace.*"



HOLD FAST

"ENDURANCE is the crowning quality,
And patience all the passion of great hearts;
These are their stay, and when the leaden world
Sets its hard face against their fateful thought,
And brute strength, like a scornful conqueror,
Clangs his huge mace down in the other scale,
The inspired soul but flings his patience in,
And slowly that outweighs the ponderous club —
One faith against the whole world's unbelief,
One soul against the flesh of all mankind."

— *James Russell Lowell*

WILLING OUR OWN FATE

MAGISTER ARTIUM

WILLIAM Q. JUDGE once gave advice to the following effect: that we should never repine at the circumstances we are in, but should try to realize that those circumstances are just what we should have desired for ourself. This does not mean that we should try to force our mind into an unnatural attitude — hypnotize ourself, as it were, into believing something that is not true. It means that we should try to recognise something that is an actual fact. He does not say “try to imagine,” but “try to realize.”

And truly, the more one studies life, with the illuminating aid of Theosophy, the more does the conviction grow upon one that the will which decrees our fate is our own will. Not the personal will, of course; that is the will that rebels against the fate. And we might equally well use the word ‘intelligence’ instead of ‘will.’ Our lot is in accord with a higher intelligence within us, however blind may be our ordinary intelligence.

In regard to this matter of reconciling ourself to our lot, there is one error to be guarded against. We must avoid the mistake of falling into an attitude of fatalism and saying that nothing matters. Maxims should not be pushed to extremes, so as to crowd out all other maxims. A narrow logic might argue that resignation is inconsistent with the idea of progress: that it means stagnation and forbids effort for self-improvement. But to say this is to raise a false antithesis; and one might as well say that the virtues of courage and meekness are incompatible, or those of justice and mercy, or of caution and enterprise. What is being here argued for is a recognition of the law of Karma; and of course there are people who will maintain that Karma is inconsistent with free-will. Yet it has never seemed to comprehensive minds that a recognition of universal law conflicts with man’s responsibility and power of initiative, any more than the scientific recognition of natural laws prevents men from utilizing those laws for their own purposes. A man who is down may know that he is a victim of the law of gravity; but that knowledge will not prevent him from getting up again. And similarly, I may be convinced that my sufferings are the natural consequences of causes which I have set in motion; and yet I shall not be disposed to remain inert and helpless under those sufferings.

It is the aim of Theosophy to convince people of the fact that law reigns supreme throughout the whole of life and nature. It is only

WILLING OUR OWN FATE

ignorance that makes our life seem a puzzle. The more knowledge we have, the more do we understand about our life. There are still many happenings whose causes we cannot trace, and which we therefore attribute to the conduct of some god; but the fact that we do not know does not prove that we cannot know or shall never know. Meanwhile, faith may precede knowledge.

It is in human nature to want to attain knowledge at a bound and to be impatient of degrees. Some sudden revelation or lifting of the veil is expected. Yet attainment usually proceeds by steps; and anyone who begins to give to his life that greater attention which Theosophy demands and makes possible, will surely take such steps in knowledge. He will become more conscious of the defects in his character, and of the nature of those defects; he will be able to define more clearly what it is that he desires and proposes to himself in the way of improvement. And then he may see that such an amelioration can only be brought about by means of certain painful experiences. Then comes the conviction that the painful experiences are actually what he has himself incurred or chosen for the purpose of enabling him to take the desired step in his evolution.

In most people probably the Soul brings about these painful experiences, in pursuit of its own purpose, and in the light of its own knowledge; while the mind is not aware of the meaning of what is going on. But, as we advance in the power of introspection and self-knowledge, the mind realizes more and more clearly what the Soul is doing, and consents instead of rebelling.

There is always the tendency to regard the attainment of knowledge as something very great and mysterious, and to overlook the importance of everyday events. We say that some time we may be great or wise — some time in the far future, in another incarnation perhaps. Do we, then, expect to become great and wise all at a bound? If not, then we must become so by degrees; and when are we going to begin? It may be that attainment will come, not as some marvelous and ecstatic revelation, but in some quite unexciting and commonplace way; just as the real tests and trials of the aspirant are found in the little happenings of daily life, instead of in some special and grandiose probation.

Hence it is always possible — even likely — that we may pass some barrier that will make life look ever after different; and trials are just what is most likely to bring about this result.

To the earnest student of life, anxious to find truth and reality in his experiences, every condition of fortune becomes matter for serious study; and he may find it just as difficult to know how to cope with the experiences usually called pleasant as with those usually called painful. All experiences are alike opportunities for study and introspection.

THE THEOSOPHICAL PATH

The great difference between the Theosophical conception of life and that held by some religious mystics, is that these latter regard this world as a state of probation to be endured in expectation of a blessed release; while Theosophy looks towards the gradual perfection of all humanity on this earth. The prepossessions of these religious devotees warp their intuitions into visions of celestial glory and angelic ministrations; they believe that they have a special revelation from deity or a special visit from an angel. But Theosophy teaches that there is in every man a source of knowledge and of faith, hope, and love; and that source is his own Higher Self.

Therefore the attitude to be taken towards our painful experiences is not one of helpless resignation but one of understanding and willing consent, so far as we may find ourselves able to adopt this attitude. And if at times of stress we fall back from our faith, we can regain it when the stress is over; and thus next time we shall have more faith.

SAPPHICS OF THE MEADOWLARK

KENNETH MORRIS

MUTE the wide road, flecked with the palm-tree shadows;
O'er the green-bronze glint of the moveless tree-tops
Loomed the hills, deep blue as a bullace bloom-flushed;
San Bernardino's

God-lit pearl-flame, dim in the blue remoteness
Far off northward, shone with his snows and shadows,
Mute . . . and then, flute-sweet through the morning peace, a
Meadowlark's song broke. . . .

When these worlds woke (so was I moved to musing)
What was it sang then, waking the primal loneness,—
Sang, shrill, flute-sweet? Was it that time had dreamed my
Meadowlark was warbling?

*International Theosophical Headquarters,
Point Loma, California*



Lomaland Photo & Engraving Dept.

APOLLONIUS OF TYANA



Lomaland Photo & Engraving Dept

THE EMPRESS JULIA DOMNA, 210 A. D.

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

WHO and what was Apollonius of Tyana? The question is natural enough in an age when everything is out of perspective and proportion. Volumes, libraries, might be written in support of the answer we shall give, but they would only confirm the opinion of those who know the fact already, and probably fail to satisfy those who would not be convinced that B follows A unless they had it from the lips of some favorite authority. The few in between who are reasonably ready to investigate, and so form an opinion if they find sufficient grounds, may be left to study the matter elsewhere than in a short popular digest of the life and teachings of the philosopher.

Briefly, then, Apollonius, 'the Tyanean,' was the spiritual mainspring of the century 1, 'A. D.,' for Greece and Europe. In plain language, he was immeasurably the greatest man of the years that covered Roman history from the days of Augustus to the death of Domitian and after. Roughly speaking, he lived from the time assigned to the birth of Jesus to A. D. 96 and a little beyond, perhaps passing the goal of a century of mortal years, and living through the reigns of twelve great Roman Emperors.

Why he was the greatest man of the time was because he was the spiritual center of the western world; and as spirituality surpasses intellect more even than intellect does brute force, so his greatness surpassed that of all his contemporaries. The fact that intellect and the animal power of militarism are more spectacular and better advertised has nothing whatever to do with the matter. Nor does it matter in the least that spiritual power to very many may be a vague sort of term that means anything or nothing. If it is not understood as a real thing, then it will be, someday. Enough that there are always some who have it and always some who understand it. The difficulty for the historian is that a spiritual character usually loves the utmost privacy, and if some few facts of his life become public, it is somewhat rare to find anything of his personality in history. Often he is but a name, though fragments of his teachings may last through the ages. Precisely this would have been the case with Apollonius, had not a group of mystics under the Empress Julia Domna, wife of Septimius Severus, the Emperor so well known in Britain, gathered information about him and edited and published the diary of his Assyrian disciple, Damis. There is reason to believe that

THE THEOSOPHICAL PATH

this diary or history, as edited, has a double signification, being on the one hand a plain narrative with some few rather 'far-fetched' and seemingly absurd passages, and on the other a mystical and symbolical history in which the much-derided absurdities are often a kind of code or cipher linking the disjointed portions of the complete plan or disguising in technically mystic language things of a nature private to the mystic and forbidden to the profane.

Needless to say, this abridgment, based on the translation of the Rev. Edward Berwick, is merely a narrative and a record of teachings. For the complete work, and a scholarly translation of the book by Philostratus, nothing can be better than that of Conybeare.

All we wish to do and all we claim to do, is to present the simple narrative and the philosophy that has been given to the public in a short and readable form, for the use and pleasure of those who cannot delve into the Greek and do not wish to make the task of reading the history of Apollonius too long. In these days of personality-worship it may be necessary to say that the philosophy of Apollonius is the important thing, while his personality is subordinate.

It will be convenient to give here one or two quotations from contemporary literature, but with the exception of course of what H. P. Blavatsky says, it may be asserted that nothing new or of any importance on the subject has hitherto been given to the public. We mention H. P. Blavatsky in this way, because she had access to the records of the school of philosophy to which Apollonius belonged, and what she says may be relied upon. She had written a volume about such men, stating that it would or would not be published according as the public showed a capacity for appreciating the information at its true value. The volume was ready some years before she died in 1891, but as it was never published we may suppose that the world was not ready for it.

But in *Isis Unveiled* and in the *Theosophical Glossary* she mentions one or two interesting matters.

"The greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic philosophy, being a counterpart in many respects to the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colors of a fiction. The journey to India represents allegorically the trials of a neophyte. His long discourses with the Brâhmanas, their sage advice, and the dialogs with the Corinthian Menippus would, if interpreted, give the esoteric catechism. His visit to the empire of the wise men, and interview with their king Iarchas, the oracle of Amphiaraus, explain symbolically many of the secret dogmas of Hermes. They would disclose, if understood, some of the most important secrets of nature. Éliphas Lévi points out the great resemblance which exists between King Iarchas and the fabulous Hiram, of whom Solomon procured the cedars of Lebanon and the gold of Ophir. We would

THE WISDOM OF APOLLONIUS

like to know whether modern Masons, even 'Grand Lecturers' and the most intelligent craftsmen belonging to important lodges, understand who the *Hiram* is whose death they combine together to avenge?"— *Isis Unveiled*, I, 19

It is always necessary to read H. P. Blavatsky's statements with care, if one would avoid misconception. The above remarks do not impugn the veracity of the historical narrative as given by Philostratus in 210 A. D., but they do show that the historicity is not the most important part, and that some of it is doubtless purely symbolical. But, as has often happened, very much history may be true as fact and yet used as allegory. Examples of such books will occur to every European.

"Jesus, Apollonius, and some of the apostles, had the power to cast out *devils*, by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight."
— *Isis Unveiled*, I, 356

"No apostle, with the exception perhaps of healing by mesmeric power, has ever equaled Apollonius of Tyana; and the scandal created among the apostles by the miracle-doing Simon Magus, is too notorious to be repeated here again. 'How is it,' asks Justin Martyr, in evident dismay, 'how is it that the talismans of Apollonius (the *telesmata*) have power in certain members of creation, for they prevent, *as we see*, the fury of the waves, and the violence of the winds, and the attacks of wild beasts; and whilst our Lord's miracles are preserved by tradition alone, those of Apollonius *are most numerous*, and actually manifested in present facts, so as to lead astray all beholders?' This perplexed martyr solves the problem by attributing very correctly the efficacy and potency of the charms used by Apollonius to his profound knowledge of the sympathies and antipathies (or repugnances) of nature."

— *Isis Unveiled*, II, 97

This passage occurs in a work "attributed to Justin Martyr." The unfledged curate, or whatever he should be called in those days, had to be fortified in his ignorance against people who *would* ask awkward questions and refused to be denied an answer. So we have a list of possible and probable posers and a considered reply that the young ecclesiastic may give to escape the dilemma. This was one of such questions, and it is not merely a hypothetical case but an actual statement of fact, requiring some explanation, if the ecclesiastical representative is to maintain that his system is the only one and the best and all others nowhere.

The statements are definite, not supposed, though the question may be. In all likelihood it had often enough been asked in actuality.

The author of the book of questions and answers states quite definitely that the talismans of Apollonius have power, that it is a visible fact that they prevent the fury of the waves, the violence of the winds, and the attacks of wild beasts; he states as a well-known fact that the "miracles" of Apollonius are most numerous and actually manifested as facts (which "are like pitchforks — you can't get away from them"). These are unrefuted statements. The insinuation that they *lead astray all beholders* means that they are mighty hard facts to whittle away so that the observer of them shall unreservedly accept the ecclesiastical dogma, and deny the

THE THEOSOPHICAL PATH

truth or power of all religions except the new conglomerate that so loudly claims the whole field as its province. A suitable answer, as stated, is given, but it does not modify the facts in the slightest; it is calculated merely to soothe the insistent 'man at the meeting' who *will* ask difficult posers.

The 'Questions' are probably correctly *attributed* to Justin Martyr, since H. P. Blavatsky does not contradict, though the point is little more than a side issue. If the monkish zealots of the middle ages, as they did in many another case, found that the book was an awkward witness against them in their interminable discussions, and could not get rid of it, they would have reason enough to cast doubt on the authorship, this being a step towards casting doubt on the book itself. It is an old trick, similar to that of foisting upon the people the teachings that the 'apocrypha' (*secret* books — 'books of the crypt'; *cryptographic* books, if you like) were '*doubtful* books,' as is taught in hundreds of schools today. When the trick is found out, it makes the discoverer curious to know why it was ever played, and if prompted to investigate, defeats its sown object.

"Neither Iamblichus, Longinus, Proclus, nor Apollonius of Tyana, were ever mediums; for in such case they would not have been admitted to the Mysteries at all."— *Isis Unveiled*, II, 118

"Apollonius, a contemporary of Jesus of Nazareth, was like him, an enthusiastic founder of a new spiritual school. Perhaps less metaphysical and more practical than Jesus, less tender and perfect in his nature, he nevertheless inculcated the same quintessence of spirituality, and the same high moral truths. His great mistake was in confining them too closely to the higher classes of Society. While to the poor and the humble Jesus preached 'Peace on earth and good will to men,' Apollonius was the friend of kings, and moved with the aristocracy. He was born among the latter, and himself a man of wealth, while the 'Son of man,' representing the people, 'had not where to lay his head'; nevertheless, the two 'miracle-workers' exhibited striking similarity of purpose. Still earlier than Apollonius had appeared Simon Magus, called 'the great Power of God.' His 'miracles' are both more wonderful, more varied, and better attested than those either of the apostles or of the Galilean philosopher himself. Materialism denies the fact in both cases, but history affirms. Apollonius followed both; and how great and renowned were his miraculous works in comparison with those of the alleged founder of Christianity, as the kabalists claim, we have history again, and Justin Martyr, to corroborate.

"Like Buddha and Jesus, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies and hypocrisy. If, like the Christian Savior, the sage of Tyana had by preference sought the companionship of the poor and humble; and if instead of dying comfortably, at over one hundred years of age, he had been a voluntary martyr, proclaiming divine Truth from a cross, his blood might have proved as efficacious for the subsequent dissemination of spiritual doctrines as that of the Christian Messiah.

"The calumnies set afloat against Apollonius, were as numerous as they were false. So late as eighteen centuries after his death he was defamed by Bishop Douglas in his work against miracles. In this the Right Reverend bishop crushed himself against historical facts. If we study the question with a dispassionate mind, we shall soon perceive that the ethics of Gautama-Buddha, Plato, Apollonius, Jesus, Ammonius Saccas, and his disciples, were all based on the same mystic philosophy; they all worshiped one God, whether they considered Him as the 'Father' of humanity, who lives in man as man lives in Him, or as the Incomprehensible Creative Principle; and that all led God-like lives."— *Isis Unveiled*, II, 341-342

"The *Ineffable name*, in the search for which so many kabalists — unacquainted with any

THE WISDOM OF APOLLONIUS

Oriental or even European adept — vainly consume their knowledge and lives, dwells latent in the heart of every man. This mirific name which, according to the most ancient oracles, 'rushes into the infinite worlds *ἀκοιμήτω στροφάλιγγι*,' can be obtained in a twofold way: by regular initiation, and through the 'small voice' which Elijah heard in the cave of Horeb, the mount of God. And 'when Elijah heard it he wrapped his *face in his mantle* and stood in the entering of the cave. And behold there came *the voice*.'

"When Apollonius of Tyana desired to hear the 'small voice,' he used to wrap himself up entirely in a mantle of fine wool, on which he placed both his feet, after having performed certain magnetic passes, and pronounced not the 'name' but an invocation well known to every adept. Then he drew the mantle over his head and face, and his translucent or astral spirit was free. On ordinary occasions he wore wool no more than the priests of the temples."

— *Isis Unveiled*, II, 343-344

"The India of the early sages appears to have been the region at the sources of the Oxus and Jaxartes. Apollonius of Tyana crossed the Caucasus, or Hindû Kush, where he met with a king who directed him to the abode of the sages — perhaps the descendants of those whom Ammianus terms the 'Brachmans of Upper India,' and whom Hystaspes, the father of Darius (or more probably Darius Hystaspes himself) visited, and having been instructed by them, infused their rites and ideas into the Magian observances. This narrative about Apollonius seems to indicate Kashmir as the country which he visited, and the *Nâgas* — after their conversion to Buddhism — as his teachers. At this time Aryan India did not extend beyond the Punjâb."— *Isis Unveiled*, II, 434

"Apollonius used no *darkened* room in which to perform his aethrobatic feats. Vanishing suddenly in the air before the eyes of Domitian and a whole crowd of witnesses (many thousands), he appeared an hour after in the grotto of Puteoli. But investigation would have shown that his physical body having become invisible by the concentration of *âkâsa* about it, he could walk off unperceived to some secure retreat in the neighborhood, and an hour after his astral form appear at Puteoli to his friends, and seem to be the man himself."— *Isis Unveiled*, II, 597

". . . after crossing the Hindû Kush, Apollonius had been directed by a king to the *abode of the Sages*, whose abode it may be to this day, by whom he was taught unsurpassed knowledge. . . . At the end of his long and wonderful life he opened an esoteric school at Ephesus, and died aged almost one hundred years."— *Theosophical Glossary*, p. 27

HOW THE STORY OF APOLLONIUS WAS WRITTEN

WE will turn our attention to the year 210 'A. D.,' there and thereabouts. The Roman Emperor, Septimius Severus, was a man well known in Britain as a soldier and governor, and his reputation for study was widespread. Quite likely he was just an occult student who, as all students must, kept his researches to himself, if they are not to cease to be occult. Or, possibly, he was merely a dabbler in occult arts, such as are common enough at all times, but there is a balance in favor of his being connected with the more serious pursuit of occultism.

The popular description of such a man was quite as usual. The historian of the decline and fall of the Roman Empire quotes it in the terms one might expect. He says that Septimius Severus was passionately addicted to the study of magic and divination, and besides the study of the interpretation of dreams and omens, was perfectly acquainted with the science of judicial astrology. What other description of his studies would be likely to pass current in the public gossip of the time?

THE THEOSOPHICAL PATH

Of the Empress, Julia Domna, it is said: "she applied herself to letters and philosophy with some success and great application; and was the patroness of every art and the friend of every man of genius."

Septimius Severus had been on the throne of the Caesars since the year 194 'A. D.' With him the western world entered the last septenary of the "last quarter of the century" during which, we are told by H. P. Blavatsky, an effort is made to enlighten a portion of that western world with Eastern wisdom. The Eleusinian mysteries, or their shadow, still existed, but there was not very much life left in them. Queer things had been happening in Alexandria with the 'Jewish superstition.' People who ought to have known better, such as Origen and Clement, are reproached by Porphyry (i. e. 'Purple') for breaking away from their philosophy derived from Ammonius, and, as it were, selling it to Christianity, whereas Ammonius himself had been born of Christian parents and had abandoned that teaching. Persecutions had been rife and martyrdoms common at that very time. Precisely what passed for Christianity at that date would be difficult to define today. Even our histories of the period in this matter are 'arranged.'

If we let our imagination run a little we may almost perceive something in the nature of an esoteric school of philosophy at the court, Julia Domna, the learned Empress, being prominently connected with it. We may at the same time sense a counter-influence which must have attained no little force to have raised its head so high as to have taken the methods of the Neo-Platonist school of Alexandria and carried them into the opposition camp, or at any rate grafted them on to the rival traditions, as Porphyry declares. However that may be, we are not concerned with it at the moment. If our imagination is not at fault, however, we have a picture of the Empress as the central star of a galaxy of learning at the court, with a strong bias in favor of the good old philosophy, now so much corrupted with all sorts of innovations.

It might not even be going too far to suspect that her school was the lineal descendant of the famous esoteric school of philosophy which adorned and illumined Ephesus exactly a century before, when the clash and cacophony of strange doctrines was not so strident and insistent in the Empire.

Already, we must suppose, the consolidating plastic mass of the new literature would be following closely the trend of the philosophies which went into its make-up of strange echoes of the mysteries, incidents in the lives of their adepts, the materializing of their allegories, the modernizing of their ancient parables, and adaptation of traditional histories to recent dates. Origen and Clement were really learned men who had drunk at the fountain of the Neo-Platonic school of Alexandria; but they had

THE WISDOM OF APOLLONIUS

both of them thought it policy to go bodily with their learning over to the rising school of Christianity. It is quite possible that they did this at first with the idea of preserving what they could of the old philosophy in the coming storm, but it may have been cowardice, failure, desertion, ambition, or any one of the strange motives that impel even initiates of such a school to unexpected actions. The point is that they did it.

What more natural then, than that their traditions, allegories, rituals, and others of other schools should be made to act in a similar manner and be transferred to the new schools? We may look upon it as a bare-faced robbery; it was one; but to them it was a merit to build these old stones into the new edifice, just as a cathedral has been injected in later centuries into the middle of the forest of columns of the mosque of Cordova. Those who did it thought it a worthy action.

The quiet school around the Empress Julia Domna could not but be aware of these little tendencies. Their system and plan were fairly safe from spoliation because they kept it to themselves, or at least disguised it in allegory and symbol, the more effective for being in outward appearance very simple and commonplace narrative and fable, though some of the deeper teachings were concealed under the strange jargon of the alchemists, as they had been for millenniums past.

Yet the signs of the coming break-up were not wanting. What could they do to meet the tidal wave that threatened to overwhelm them? Their esotericism would die out and with it their tradition, if it were not to be preserved in some outward public form. Already it was being nibbled into by the mice of the disintegrating sects that were growing up around them.

Obviously, a book must be written, half-revealing, half-concealing what they would preserve. As to the kind of book, there could be little doubt that a narrative, a biography, would be most suitable. It would arouse no great disputations nor weird interpretations, yet it could contain all they needed to say. What more appropriate than a life of the great Apollonius who had passed away precisely a century before, after a career of sanctity and purity known the world over? They had access to the diary of his Assyrian pupil and companion, Damis, and such other documents as were available. Likely enough these were among the archives of their community, but it was sufficient for the outside world to know that the learned Empress "collected them." They were crude though voluminous, and needed 'editing.' In other words, they needed arranging so as to contain within the body of the narrative and discourses the inner body of the teachings and the philosophical system. This arrangement required skill and art, and the right man was found for the purpose in Flaccus, or Flavius Philostratus, son of Verus, who had once

THE THEOSOPHICAL PATH

taught rhetoric at Athens, and was known for his speeches and tracts. His eloquence was such that he was known as the 'Sophist' among the group around the Empress.

If he was not a secret Pythagorean, he knew enough of the system to do his work thoroughly. For Apollonius was a Pythagorean in the double sense that he first followed the rule of Pythagoras and then became a direct pupil of the Indian School of Philosophy to which Pythagoras had belonged as a pupil before him.

(To be continued)

A FESTIVAL

R. MACHELL

THOSE who have heard coyotes howl and scream hysterically, making night hideous with demoniac cries and fiendish laughter, must have wondered what elemental madness could enable them to imitate the accents of all human passions, in horrible mockery of our joy and anguish, exultation or despair.

As civilization spreads, the works of man may banish these disturbers of the peace, driving them back into the desert; but it would seem as if the soul of the coyote lingered, like an earth-bound ghost, around the haunts where formerly these creatures roamed at will, and where perhaps a modern city stands today. For there are times when one might think the spirit of the wilderness had found rebirth even in the works of man, those instruments of noise — sirens, steam-whistles, horns, blasts, and all the rest — wherewith men celebrate events of general importance, such as the birthday of the year.

Last night the old year died in silence; but then arose a hideous sound that swelled and multiplied itself as all the ships joined in the general pandemonium of noise. It was as if the madness of the world broke loose; or was it indeed the soul of the coyote that screamed in the brazen throat of steam-sirens, and whistles, moaning and shrieking, screaming in agony, sobbing in anguish, raving in wild delirium of bitterness and woe: a surging flood of terror, that hurled itself madly at the silent hill crowned by the lighted domes of Lomaland, where peace abides, and purity, and brotherhood. Up here was peace and silence, but down there the tumult of infernal discord writhed as if in agony. It seemed to me the soul of the coyote had been endowed by man's invention with a myriad brazen throats and fiery breath to make night horrible, and to

A FESTIVAL

prepare the coming year for further and worse discord, wherewith to signalize man's joy in life, and his insanity.

If cities are lunatic asylums and all men mad, then such a mode of testifying joy might be excusable; but is it so? Is joy delirium; and is mere noise an evidence of happiness? Should we not rather show our joy in song, or even in silence? If noise is necessary, let it be beautiful! A festival of song where thousands may take part has something ennobling in it. A moment's silence in a vast throng is something to be remembered, if once experienced; whereas an orgy of noise is a thing to be forgotten, even if it can be excused. Men are not all coyotes, even if they are not all singing birds; yet song is natural to man. Song is a celebration that makes life beautiful, it is a civilizing influence that binds the singers in a fellowship of joy, that serves to bring out latent qualities of true nobility in the most natural manner. Co-operative singing is a prime factor in social life, and one that has been too long neglected in some nations calling themselves civilized. We have let song become an opportunity for the display of voice or virtuosity; and so have lost the use of music, and have forgotten its importance as a means by which the soul of man may speak through him and vitalize his mind, and waken in the singers and the hearers a sense of harmony that is the very soul of brotherhood.

Collective singing is a civilizing influence that must be restored. Collective listening to music is not the same; for an individual, in listening, may easily forget the other listeners, and enjoy the music selfishly; whereas in collective singing there must be co-operation. And, as the voices blend in harmony or unison, something awakens in the hearts of the singers, as well as of the hearers; a bond of union is established, that is a permanent civilizing influence, as well as a temporary joy. And when very large bodies of people sing together there is born a spirit of enthusiasm that is an awakening power, releasing in the song the soul of the assembly. Then song becomes what it originally was said to be, magic, that could evoke spiritual powers in men unconscious of the forces that lie latent in humanity. Those who have assisted at a Handel festival with some three thousand singers singing the 'Hallelujah' chorus will understand the power of song to arouse unusual qualities as well as deep emotions. And similar results can be attained in smaller groups according to the quality and character of the association.

Co-operative singing should be a necessary part of civic life. The element of competition may be dispensed with advantageously. There is already too much rivalry and jealousy and personal ambition in the world; it does not need fostering. What is lacking is cooperation.

There is a simple natural fact expressed in the mystical saying at-

THE THEOSOPHICAL PATH

tributed to Jesus, as well as to Krishna: "Where two or three are gathered together in my name, there am I in the midst of them." For co-operation brings to birth a new force, which may prove more potent than the energies that gave it opportunity to manifest itself upon this plane.

And if collective song is powerful, so too is collective silence — particularly if the silence is inward as well as outward, positive as well as negative: for silence too is energy, if rightly understood. He who has learned to live in silence need fear no sound. No discord can disturb his inward calm, though it may keep him silent.

And if that saying of the old spiritual Master was correct, what will be present in the midst of two or three thousand gathered together in the interest of noise? Will it be beautiful? Will it create harmony?

IS CHRISTIANITY THE SUPREME RELIGION?

H. TRAVERS, M. A.



HE life-problem of Christianity is 'The Finality of the Christian Religion,' according to Dr. Sydney Cave, who has written under this title in the *London Quarterly*. He says that this question has been evaded, but that it can be evaded no longer.

"To an extent unparalleled since the early Christian centuries, Christianity is today in contact with other religions, and the question of its relation to them can no longer be evaded. . . ."

The claim of finality seemed, even before the war, offensive to people of other religions; and now —

"The intense nationalism of the East makes it appear to many a gratuitous insult, a wanton instance of that European arrogance against which they are in revolt. From Jesus they are ready to learn, but why should his followers speak as if their religion had an absolute value?"

If the teachers of our churches, says the writer, refuse to face this problem, they must not be surprised if people begin to conclude that there is no essential difference between Christianity and the highest of other faiths.

"It is the claim of Christianity to be the one religion of true communion with God — a communion mediated by Jesus Christ, in whom God is made known. And, because of this, Christianity sees in the coming of Christ something unique and inexplicable."

If we abandon this belief, we abandon what is essential, continues the writer; and if people of other religions need not believe it, why should we? It will not do to accept Christ as the greatest teacher that has yet appeared; he must be accepted as the absolute and final teacher. Nor is it enough to regard Christianity merely as the best of religions. He admits

IS CHRISTIANITY THE SUPREME RELIGION?

the imperfections in the various presentments that have been made of Christianity; but thinks that Christianity is an exhaustless mine, from which can always be drawn new treasures adequate to the utmost needs entailed by the necessity of meeting all the new circumstances. A re-exploration of Christianity is needed.

“That is the glory of Christianity. We never know what we shall discover in it next. For, although any concrete form of Christianity is historically conditioned, we may find in Christ, not only the noblest of religious teachers, but the divine Redeemer, indistinguishable in experience from God himself. Because of this, and in this sense, we may assert the finality of the Christian gospel.”

The writer has, as he says, made a tremendous claim; and most conceptions of Christianity will require to be considerably expanded in order to accomplish such a straddle. General statements like this seem much easier to make when our mind is not occupied with the details. But take any given instance, say the six great schools of Indian philosophy, and ask whether all this is to be embraced by Christianity. Christianity will have to adopt a philosophy, a gnosis, in order to compete with such systems. The alternatives are quite clear: either Christianity must be expanded into something quite unrecognisable as such, or else the whole world will never embrace it. It is a daring and ambitious hope that Christianity may prove to be the final and supreme religion; but it will not work.

To try and force a particular religion on all the world would be a manifestation of the sectarian spirit. This has often been the attitude of religious people; and though it may spring from an honest conviction that the religion in question is the only true one, still the attitude is none the less sectarian. But the attitude of the writer whom we quote seems to differ somewhat. He realizes that he cannot force Christianity upon people to whom that religion is not adapted; but he still cherishes the hope that he may be able to induce them by gentler means to adopt it. The sectarian spirit still lurks, if in subtler form.

The nearer we approach to the Truth, the further do we recede from sectarianism, nationalism, and all other limits. It is necessary to recognise that differences must always exist, as long as people are divided into different races and live in different parts of the globe and under different governments. There will be differences of custom, differences of taste, differences in habits of thought, differences in opinion. These differences must necessarily appear in our religious systems, *so far as their externals are concerned. But not in their inward spirit.* That is the great truth insisted on by Theosophy.

Now, so long as people do not rise above a certain level of self-knowledge, they will seek for truth and light and consolation in one of the

THE THEOSOPHICAL PATH

various forms of religion, according to their race, creed, or nation, the habits of youth, and so on. But there can come a stage when the man is capable of rising beyond such limits, and of recognising that the Truth itself must be universal and unsectarian. In science this fact is duly recognised. We do not find that the laws of nature differ for Western nations and Eastern nations. It must be the same in Religion: the laws of our moral and spiritual nature must be everywhere and always the same.

Christianity is a particular form which Religion has assumed among people of a particular racial type and a particular mentality. Hindûism is another form, grown up among people of a different type. And so on. But all religions are attempts to reach and express the truth and to enable people to carry out in their lives the highest conceptions of the moral law which they reach.

The aim should therefore be, not to try and make other peoples change from their religion to ours; but to help them to make the best out of their own religion; and to unite with them in recognising the basis of truth which is common to all religions.

There are certain cardinal truths which are common to all religions; and these Theosophy has always proclaimed, thus appealing equally to all mankind.

Everybody feels that the manifested world in which we live is not permanent or a reality. It is ever changing. Everybody feels that behind all this scenery there lies the infinite, the unchanging, the real. Human life is an incomprehensible farce unless we recognise that, behind the veil of our mind, there lie faculties that enable us to come in contact with the real and the true. Religion is man's earnest endeavor to solve the mystery of life. Hence all religions postulate a supreme Reality or universal Spirit, which is manifested in every living thing and throughout the whole material universe. And man is the highest manifestation of that universal Spirit. In man there dwells a Soul, which is higher than his brain-mind, and through which he may come in contact with the Divine. Religion shows man how to rise out of the sphere of his little personal self into the region of that greater Self, whereof he is a part, but of which he has hitherto been unconscious.

Religion teaches that the only way to rise out of the petty personal life, to escape from the bondage we are in, and to win true freedom, is to overcome those personal passions and weaknesses which bind us down: our anger, our fear, our sloth, and everything that chains us to the life of the senses. And this can only be done by the practice of altruism.

Hence we find all religions teaching the cultivation of love and brotherhood, compassion, freedom from anger, pride, and personal ambition.

These are the eternal truths taught by the great Teachers. But

IS MAN IMMORTAL?

people are prone to worship the Teachers themselves, instead of following the truths they teach. And thus people convert religion into a sort of idolatry; and instead of seeking the divine and the eternal in themselves, they convert the Teacher into a unique and special mediator and try to force their creed on others.

Those who think or say that the Theosophical view of Christianity will weaken or destroy the basis of morality are indeed in error. The laws of morality are eternal and changeless, as they are grounded on the one divine Reality and on the divine as manifested in human nature. These laws are as inevitable as the laws which science recognises in nature; nay, more so, for they go deeper than external nature. It is only by recognising these laws and ensuing them that man can achieve true freedom and happiness; and it is at the price of his own misery and undoing that he attempts to thwart them. Religions are the interpreters of these laws to us. Theosophy does the same on a wider and universal scale.

In our times of trial we are all thrown back upon the sense that, behind all our sorrows and darkness, there must lie the great Reality of truth and wisdom and beneficence. It is the aim of Theosophy to make clearer and nearer to men the actuality of this universal divine power which has its spark in every human breast. The evolution of human nature is still in progress; and man little realizes as yet what powers there are in him.

The idea that Jesus was a unique and final manifestation of divinity is one that cannot be maintained and which the world as a whole will never accept. Surely Jesus never made any such claim for himself, but merely represented himself, as other Teachers have done, as a great Soul whose life should be a pattern to other people, to help them to follow in his footsteps.

IS MAN IMMORTAL?

STUDENT

LET us briefly review the two theories generally accepted concerning man's nature; first, that he is simply a body; second, that he is a body possessing a soul. If the first theory be true, that he is only a superior animal whose consciousness is limited to this plane and that death ends all, then nature has failed in the most essential point of this existence, that of happiness; for man is not a contented and happy animal. The pleasures and occupations that concern this life should satisfy him, if he were only animal man.

THE THEOSOPHICAL PATH

Why does he desire a more perfect condition of things? Why does he feel limited in his powers? If the mind die when the brain-molecules cease their activities, why does the mind of man reach out beyond the material plane in its aspirations? What do the glimpses of other planes that men in all ages have had, signify? We must admit that many have in this life become conscious on other planes, or that a great mass of humanity are falsifiers. Does not the dream-state suggest other planes of consciousness? If man truly die at death, from whence come the desire and ability to ask the question, 'Is man Immortal?'

The second theory, that he is a body possessing a soul, gives the idea that the soul is something apart from the body, something in man's keeping that he can dispose of according to his preference; it further places the immortal and lasting in the possession of the mortal and fleeting.

Neither of these two theories affords a satisfactory explanation of life or solution of death. How much more reasonable and satisfying is the Theosophical view, that man is a Soul and possesses a body and that the body is simply the instrument through which the soul manifests on this plane. That the soul is not dependent on the body for its existence, is evident from its superiority to the body; it did not begin with it, for if the soul is immortal and the body is not, the soul lives on after death and must have existed previous to the body, as immortality means without beginning or end. It is shown that the soul not only comes to earth once and inhabits one body, but that it must return again and again, in order to gain all the knowledge that experience here can give; the experience being necessary and the human organism furnishing the instrument presenting the proper conditions. When the soul has acquired all the knowledge that existence here can give, then it will take other forms on other planes, until Self-consciousness is perfected. That man may have a more full and complete understanding of his nature, and what the soul is that takes on body after body, Theosophy gives him a sevenfold division amplifying the threefold one of the Christian teaching of Spirit, Soul, and Body:

Spirit — Spirit.
Soul — Spiritual, Human, Animal.
Body — Astral or Etheric, Physical.
— Vitality.

This sevenfold division is not insisted upon dogmatically, but is merely an elaboration of the threefold one, that man may have a better comprehension of the powers and functions of the soul, and the true position that the body has relatively in his constitution; it also gives him a good

MAN AND HIS SOUL

foundation for self-study; he can through a proper understanding of these principles obtain a more correct estimate of this plane and also gain knowledge of other planes. These aspects must not be considered separate principles, but as interblending and constituting the man.

It is with the Human Soul or the mind-principle that the question of immortality is concerned, in the light of Theosophy. This mind-principle is the Reincarnating Ego, the real man. It is of dual nature in physical man, the physical or brain-mind being the lower aspect of the true or real intuitional Mind. This lower aspect is not of itself immortal, but fades out at death, unless the individual form a link during life between the Higher and the lower Mind. This link can only be made through reaching out toward the Higher, through purity of life and motive, high aspiration, and particularly unselfishness, desiring and working for the good of all. In this way the Higher Mind gains all that is of value, the real essence of this life through the link made by the lower, and the stronger this link is made in each earth-life, the more quickly will the pilgrim reach home. There is no immortality for the man as he is known in this existence, unless this link has been made. It is his Savior, it is the path of peace. In forming this path man is working out his own salvation. To raise the lower to the Higher is the real object of life. Man feels intuitively that there is a Higher, hence the unrest, for "with all his cunning he cannot hide from his finite self the fact of his Infinity."

Humanity today represents souls in all states of development, some are far on the road, while others are just beginning to climb and there must be a portion who are, sad to say, falling behind. All who are earnestly striving to unite the lower with the Higher, are assisting all humanity to evolve, even the lower kingdoms, for all are bound together in one great family — there is no separateness except that foolishly imagined by abnormal man. Immortality is for all, but the individual must achieve it and he only can do so. All have to travel the same road, filled with trials and temptations with defeat or victory for the end; but the fact that man in his effort to progress is going with nature and is getting nearer to harmony, brings encouragement and strength and many have already found rest and have reached that realm where animal man cannot come; for them, discord and unrest cease — all is hushed — and out of the silence comes a voice: "All is well!" For them immortality is won.




"THE mental representation of an ideal self may be made the most pervasive and persistent of ideas and may thus become the dominant principle of conduct."— *Professor G. F. Stout*

OUR RESPONSIBILITIES

LARS EEK

(Student, Theosophical University)

(Address delivered in the Temple of Peace, International Theosophical Headquarters,
Point Loma, California, October 18, 1922)

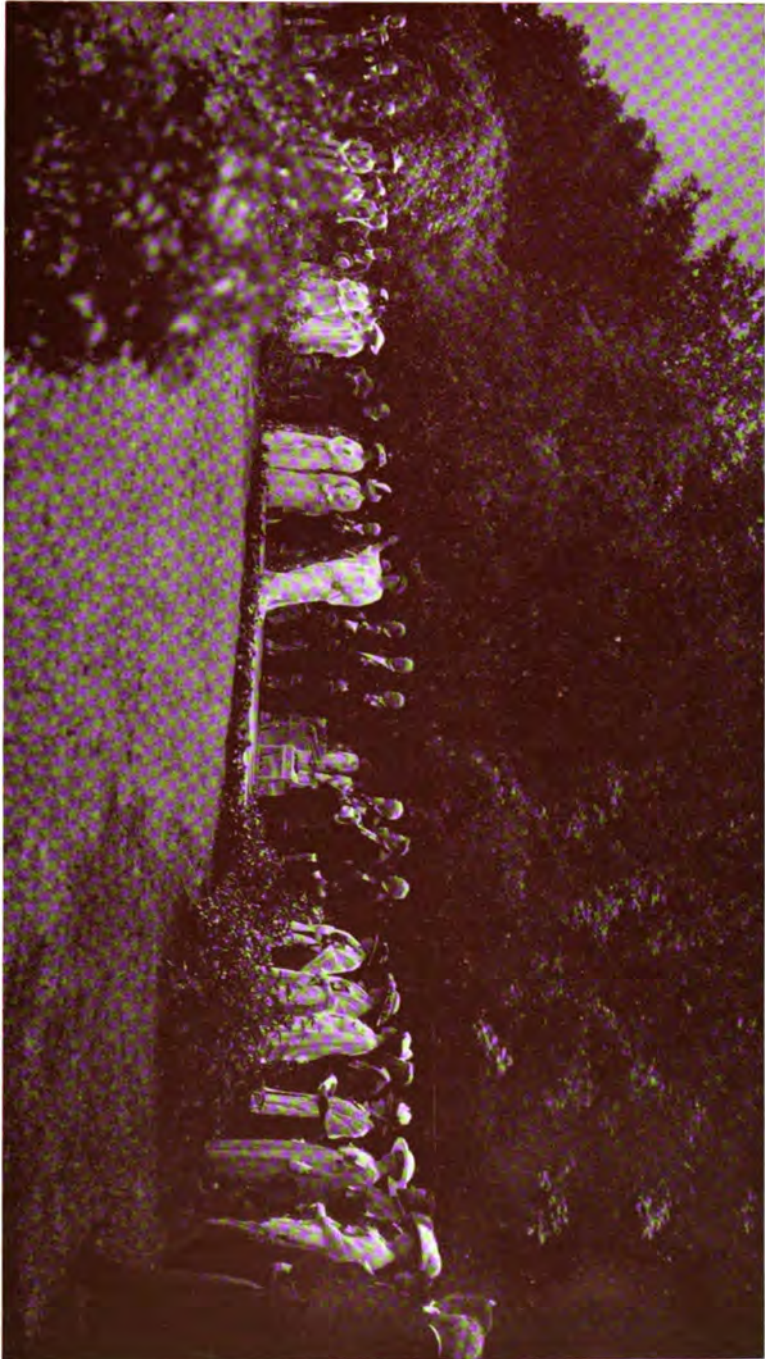
EAR LEADER AND COMRADES: It seems to me that every time we meet inside these sacred precincts there goes a thrill of joy through the great pulsating heart of mankind. There is no doubt that on us rests the responsibility of the welfare or failure of the present race and of the defeat or victory of the humanity yet unborn.

While the outer world is rapidly approaching a tremendous crisis — a new *Terreur* perhaps — we here rejoice in contemplating the picture of the future such as it will be as a result of the tremendous effort put forth by our Elder Brothers, our Leaders, and by our own ceaseless and loving labor for humanity in trust and loyalty.

And with Universal Brotherhood as the majestic spirit brooding over all our Theosophical activities, this picture is not merely a possibility; but to me Lomaland is the Eden of this age, the cradle of a new type of man. This very moment is teeming with intense and wisely conducted activity along lines of spiritual education. Râja-Yoga has become the magic force of our lives, and its influence will soon be felt in the heart-life of Humanity, and will help in dispelling the heavy clouds of war and ignorance and selfishness which indeed cast such an awful shadow across the path of the men of today. Without Theosophy, without Râja-Yoga, this Earth would hurl itself with the despair of utter hopelessness into the abyss of complete failure.

Theosophy, Divine Science, we owe to you the happiness of our lives, we owe to you everything that is worth hoping for, striving for, and working for. We owe to you a priceless knowledge that, applied to our every thought and act, will slowly transmute our characters and open the path for us to a larger life, a brighter hope, and a greater service to all that lives.

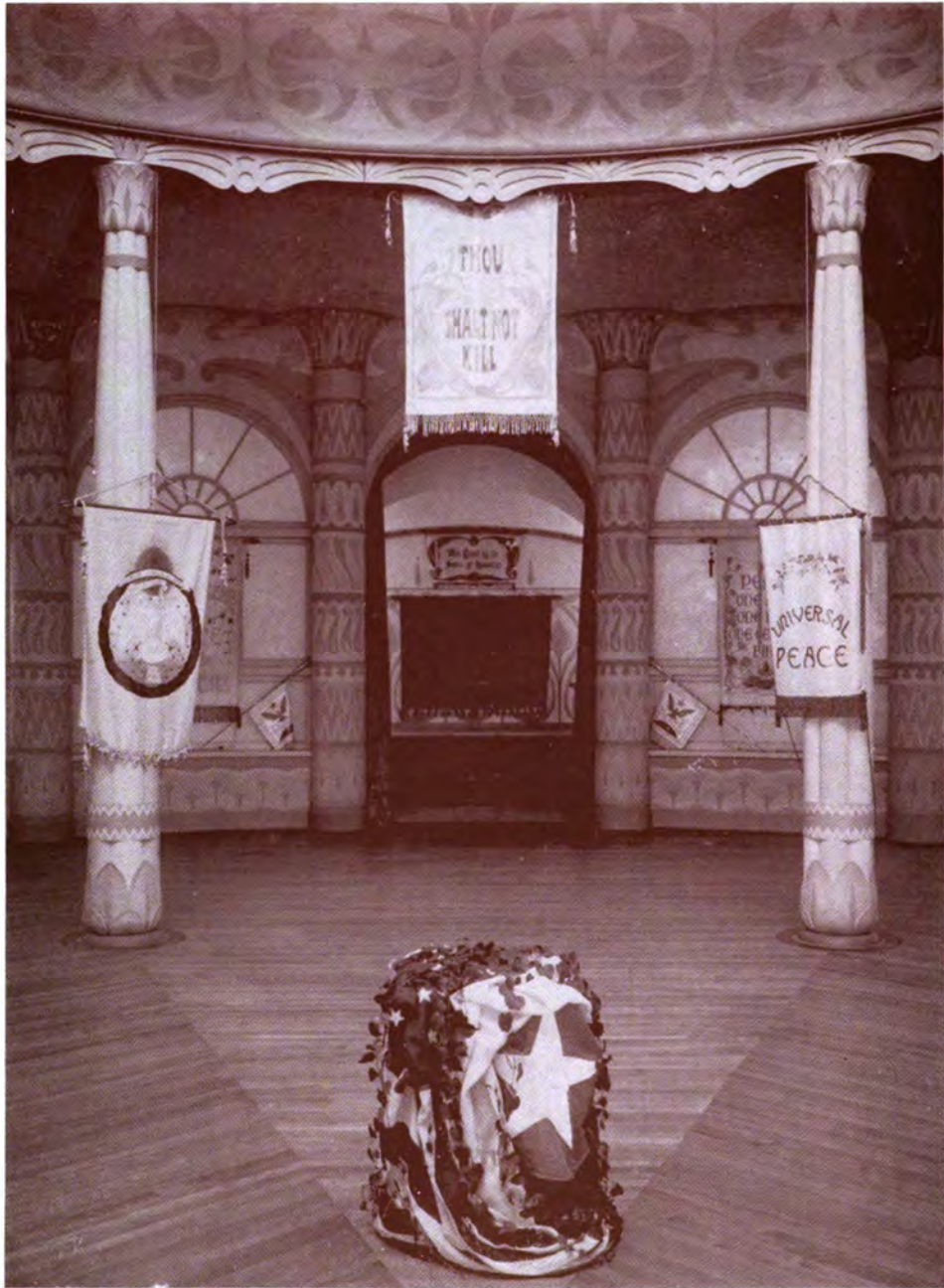
You may read hundreds of books; you may study the secret lore of every age and clime; nay, you may even study man and your own self, incarnation after incarnation, but if that study does not touch your heart and rouse your will and human sympathy to an effort of self-directed evolution along lines of least resistance, all your study will avail you naught. "The end of life is not a thought but an act," are



FIRST PUBLIC SESSION OF THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS
AT VISINGSÖ, SWEDEN, 1913

KATHERINE TINGLEY DELIVERING THE INAUGURAL ADDRESS, JUNE 23

Lomaland Photo & Engraving Dept



Lomaland Photo & Engraving Dept.

THE TEMPLE OF PEACE

A 'close-up' view of a part of the Temple, where were carried on the deliberations of the Parliament of Peace and Universal Brotherhood, convoked by Katherine Tingley for opening in June, 1915, and largely attended by delegates and visitors from many parts of the world.

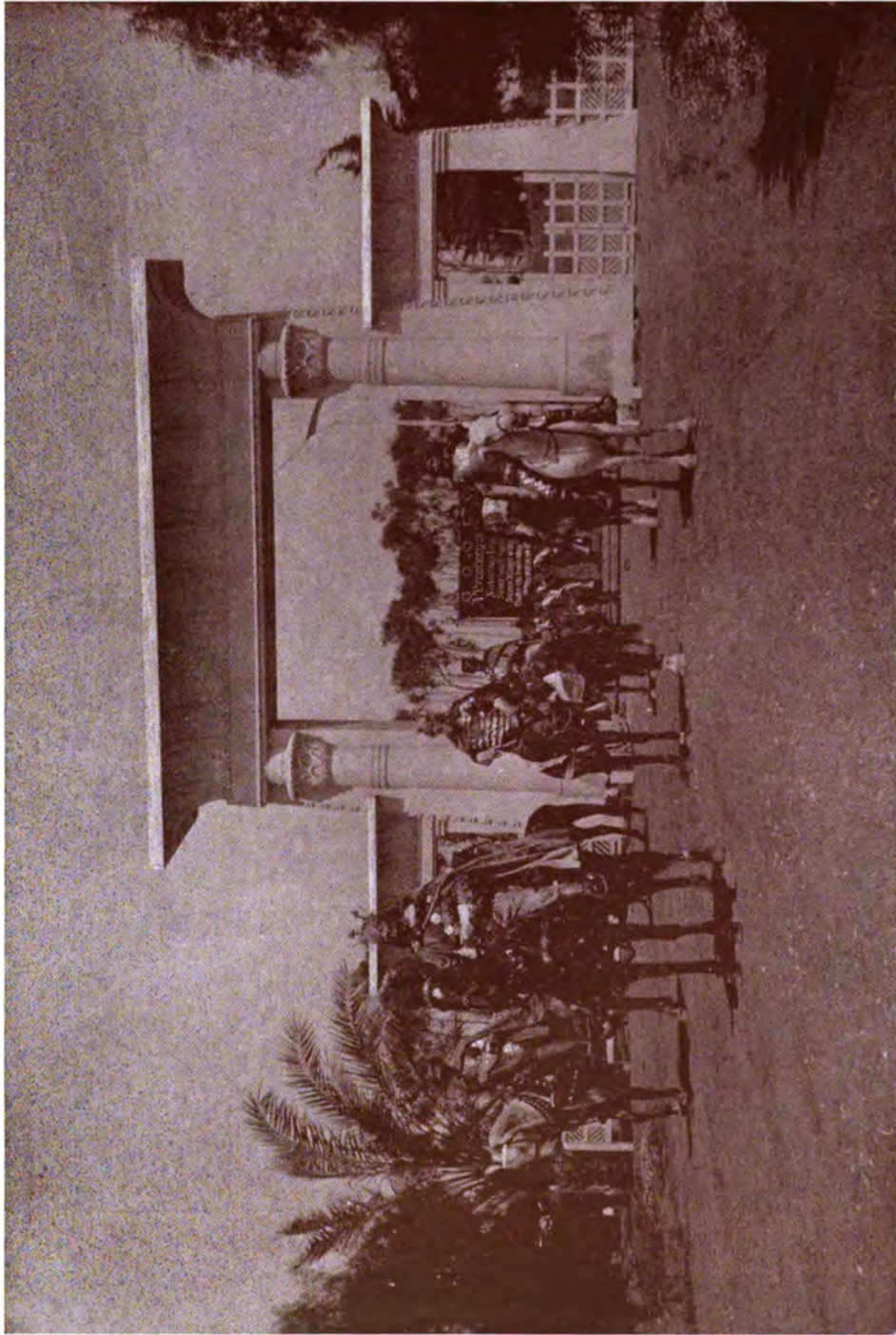
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

BANNER OF THE LEGEND OF THE SEVEN KINGS
IN THE TEMPLE OF PEACE

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

One of the many striking symbolic groups included in the International Pageant on June 23, 1915, of the Parliament of Peace and Universal Brotherhood. This group illustrated the ancient Swedish legend of the 'Seven Kings' assembling at Vadstena, Sweden, in order to "swear an everlasting peace."

THEOSOPHY AS PRACTISED AT POINT LOMA

words that rightly made a Scottish sage immortal. They contain the essence of Râja-Yoga.

To look into the face of a pure, strong, compassionate, and unselfish man is an experience that carries with it a benediction. The example of one such man's life, and his life itself, are worth more than all the beautiful words and books in the world if these have not sprung from the adamantine rock of actual, living achievement.

In view of our solemn and sublime responsibilities, let us unite our hearts in a silent prayer that the purest, the most unselfish, the most aspiring of our practical daily efforts may send a fire into the vortex of human life and kill out the unjust criticism, the indolence, the cowardice, the self-satisfaction and the sickening egotism that shut out the sunlight and joy of life.

And then let us with fearless effort search for the Truth concerning our own lives, and where we find imperfections, there let us remember that Universal Brotherhood is a fact in nature, and that we are our brothers' keepers. Let us remember that our every thought and act are creative forces, and when we think or act selfishly and personally, we do a great wrong to ourselves and all men, but when we follow the opposite path, the influence of our thoughts and acts spreads like waves of vibration and touches every atom of the Universe.

THEOSOPHY AS PRACTISED AT POINT LOMA

BY F. C. AND E. E. S.



SO much has been said and written on the subject of Theosophy during the last fifty years that the title 'Theosophy as Practised' may come as a surprise to many who believe they understand what Theosophy is.

Some will ask, "What is Theosophy?" Others will scoffingly imagine a life in which crystals, mediums, and occultism play a very large part; still others will conjure up a community of impractical idealists, dreamy and vague, with minds full of spiritual ideas, but with a woful lack of appreciation of the daily life of an average human being. Perhaps a few will at once realize that Theosophy as practised at Point Loma under the direction of Katherine Tingley is not only idealistic, but practical down to the smallest detail; for Theosophy is only of value to us when it is *lived* — lived all day and every day — when it permeates every thought, every act, when it colors our whole outlook, and when it explains for us every one of the numberless difficulties of daily life.

THE THEOSOPHICAL PATH

You will question: "How is this possible?" How can any one system of thought be so all-comprehensive? But if you study Theosophy you will find that what we claim is true, for Theosophy is that ocean of knowledge from which all the great systems of philosophies have drawn their teachings. It underlies the religious systems of the world, is, in reality, the essence of them all, the link which connects them one with another.

As William Q. Judge, the second of the Leaders of the Movement, has said:

"Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child."

It will therefore answer all our questions for us, it will be a guide by which we can rule our lives, it will be an illumination and inspiration!

One of the world's great thinkers has stated that "Life is Joy!" How many of us would be prepared to support such a statement — today — when the events of life are so full of the signs of unrest, of selfishness, and show such a lack of understanding of the great laws which govern our being and which we so often violate? Yet *life is joy* — *life* as it should be lived.

You will ask: "What is this life of which Theosophy speaks?" It is life lived in a healthy, wholesome, and well-controlled body, directed by a sane, responsive mind which is an instrument, not a master; and the whole watched over, guided, and controlled, by the Divine Man — the Real Self.

One of the greatest messages which Theosophy has again proclaimed is the teaching that man is dual in nature and that which we so commonly designate as man is but his personality and appertains to his lower and terrestrial nature; but the Real Man, the Higher Nature, the Ruler, the Guide — sometimes spoken of as the Soul — *is* man, and all his troubles come when he persists in identifying himself with the lower and personal 'I' instead of allowing the Divine to illumine every act of daily life.

It is necessary, however, in order to have a fitting instrument with which to work, to cultivate ourselves impersonally, as it were, rather as a gardener cultivates his garden eliminating the useless and the harmful, and fostering the useful and the beautiful. If we would have a fit temple for the living god within, our bodies, minds, and hearts must be pure — responsive to the slightest touch of the master-hand — so that the Divine Law may be able to manifest — that law of Universal Brotherhood which we so often neglect.

This does not mean that life would become a matter of sentimentalism or inadequacy, but rather a life of pulsating, vibrant energy, a life in which the central ideal would be Duty; for only by a realization of duty

THEOSOPHY AS PRACTISED AT POINT LOMA

can we come to learn the true meaning of life, the inner, the Soul-life. Katherine Tingley says:

“Duty as a fact and an ideal has not the place it should have in the hearts and minds of men.

“We cannot have the illumination that comes from the Higher Self without being constantly devoted to duty. It is the cheeriest, dearest, most splendid, most enticing companion we can conceive of — Duty!”

How different from our ordinary conception of duty! But is it not inspiring? When we can come to ask ourselves not “What is my right?” but “What is my duty?” surely we shall have a different outlook on life—a greater realization of its meaning. We must take into consideration the duality of human life; we must learn to distinguish between the true and the false, between personal and divine duty.

Again let me quote from Katherine Tingley. She says:

“The reconstruction of humanity! How shall we set about it? The first step, I hold, is to declare to man: You are Divine! There is within you soul-life, and if you will to bring out that life it will reveal to you the truth; it will make clear every step that you take. Greatest of all it will reveal to you your Duty. For Humanity at present is working largely on mistaken lines of duty.”

It is possible to try too hard, to become too intense: we can almost lose touch with the world of experiences around us — that world which we are to make into a heaven by fulfilling our duty and living in accordance with the Divine Law of selflessness; but such surely is not the way, for it is a state of unbalance, apt at any moment to become uncontrolled. One of the greatest difficulties is to let oneself be natural, for all true growth is natural, balanced and harmonious. It is when there is strain that we get emotionalism, sentimentalism, fanaticism, and the neurotic symptoms which so often characterize great efforts. It is a help to remember the well known threefold division of man: body, mind, and soul, and to preserve a balance of these three.

Balanced development does not mean mediocrity; rather is it that the needs of the body, mind, and soul each receive their right amount of attention, producing a sound mind in a sound body — instruments of the Divine Soul and Spiritual Will. It is obvious that undue attention to one means neglect of the other and therefore lack of balance.

Theosophy — the philosophy of life and the science of right living — is the key which will unlock many of the secret doors of life. It will illuminate the dark corners and will clear away many of the stumbling-blocks of thought.

Its fundamental teaching of Universal Brotherhood, the law of life, of joy, of unity and harmony, unravels many of the tangles of life today. For could we but realize that the pursuit of selfish pleasures and desires; the acquirement of knowledge, and power, for oneself; the attainment

THE THEOSOPHICAL PATH

of one's own ambition for the sake of self; is but leading us away from truth and plunging us ever more and more into the morasses of war and rumors of wars, surely we should seek to live a life of selflessness, of seeking the good of others before our own, and eventually the good of all — in a word, *Brotherhood*.

“Let us bring into life as an active, potent factor that knowledge which is not to be purchased, for it is only to be won by the surrender of the lower nature — the passionate, the selfish, the lustful nature — to the Christos-spirit, the God within. Then let us call forth this inner, Divine Self, that it may illuminate the mind and bring man to the heights of spiritual discernment, to knowledge of the Higher Self and realization of the Theosophic Life.”

So, at Point Loma, California, one of the world's beauty-spots, Theosophy is being practised. Under the direction of Katherine Tingley the students, young and old, are engaged in learning to live such a life as I have outlined. Cultivating an attitude of mind free from personality, and living not for themselves alone, but for the good of the race, inspired by the great teachings of Theosophy, life becomes a joy — vibrant and pulsating,— and the daily happenings acquire a greater significance.

Let me conclude by a further quotation from the vital, living words of Katherine Tingley. She says:

“Mighty currents of disintegration are sweeping into the heart-life of Humanity at the present time, created by the prevailing spirit of unrest, and in their turn creating more unrest, and those who will not enter the great, divine currents of unselfishness and love will be swept down and away.

“Disintegration of character along most unexpected lines is one of the signs of the times, and just because of this Theosophy with its sublime keynote of Reconstruction, supremely meets the needs of the hour.

“The dawn of better things is so near! Keep the light burning in your hearts, and like watchers on the Hills of Peace you will see the first faint gleams of the New Day ere you dream the day is at hand.”

—F.C.

IN the Foreword to the Point Loma Edition of *The Secret Doctrine* by H. P. Blavatsky, Katherine Tingley states:

“Amid the flickering lights of the innumerable theories of self-styled teachers of ‘Occultism,’ pseudo-Oriental practises, and psychism; amid the jangling of creeds and the blind groping of scientific theories, Theosophy alone stands unmoved, the Wisdom-Religion of the ages; not as a theory, not as a supposition or a mere working hypothesis, but as a body of teaching that has been handed down throughout the whole life-history of man, and whose statements have been verified by the Sages of all times. Like a great beacon it sheds its light over heartsick humanity which cries out in the darkness of its despair, asking ever Why? Why? Why all this awful suffering, why the perplexities, the injustices of life? — asking questions regarding man, his origin, his destiny, and the purpose of life: the Riddle of the Universe.”

And then speaking of H. P. Blavatsky as bringing back the ancient, but forgotten, teachings of Theosophy, Madame Tingley continues:

“Her mission was to restore to Humanity its lost ideals; to point out once more the path-

THEOSOPHY AS PRACTISED AT POINT LOMA

way of true knowledge, and the gateway of a pure life; it was to sound once more the keynote of Truth to reverberate throughout the coming cycle. It was to teach once more as living realities the facts of Man's divinity, of the higher and the lower natures in him, and the eternal warfare that must go on until the lower is subjugated and controlled; to show that Karma — the law of strict Justice, of exact retribution, that we reap what we sow,— is the law that governs all life, absolute, unailing; that the knowledge of it and the doctrine of Reincarnation is the great hope for humanity; and that the life of altruism, based on true Wisdom, is the only sane life, on which all true progress depends."

Now let us consider further *what Theosophy is*, so that we may be able to discriminate between the counterfeit and the real, the true and the false, for alas! as history shows, though each of the great Messengers of Light — the world-Saviors — taught these same fundamental truths, yet their teachings were soon distorted and twisted to serve the selfish ends of men, who though claiming to be their followers, failed to live the life and sought to gain position, or wealth, as priests or teachers. And so in a short while after the life of Jesus of Nazareth, it is hard indeed to recognise what he taught, by that dogmatic theology that was being proclaimed. And as it was with his teachings so too it has ever been with the other Messengers, and perhaps the most pitiful of all results of this, has been the bitter animosity engendered by the adherents, or those who claim to be the followers of these world-Saviors.

Yet by a careful study of the actual words of these Saviors, we find that they taught the same eternal verities: the divinity of man, his perfectibility, that the Divine Law of justice rules over all, that as a man *thinketh* in his heart so is he — he cannot lust after the flesh-pots of Egypt or secretly cherish ambition or hatred in his thoughts and develop at the same time a high spiritual character — that as a man soweth so shall he also reap, and there is no way of dodging this Law by giving of alms or saying long prayers. The whole of their teachings can be summed up in just five words: *Love thy neighbor as thyself*, explaining further that the *only* way that one can love, is by clothing the naked, feeding the hungry, comforting the distressed, defending the oppressed, being a father to the orphan, and living purely, strongly, compassionately.

Such were the teachings to the general masses of the people, but to those who truly desired to give their lives to high spiritual endeavor, we find that there were more specific instructions given; the laws of evolution and nature were explained to those who were worthy and well qualified, and as the race became more advanced, fuller teachings were given.

When H. P. Blavatsky came, the world was growing more hopelessly materialistic year by year, and so she gave out the same old teachings in their purity once more.

And what are the teachings? They are the simple laws of being,

THE THEOSOPHICAL PATH

governing the evolution of worlds, of inanimate and animate matter, of man, and of those Beings who have evolved far beyond man.

In Theosophy you will find no creeds, no dogmas, no dogmatic beliefs. Its four fundamental teachings are:

- (1) *The one Supreme Life*, all-pervading, eternal, indestructible, and that part of that Spirit is sent forth by Itself in order to gain individuality and experience; hence,—
- (2) *The innate Divinity of man* and the brotherhood of man
- (3) *The universal law of Reincarnation*, each of our earth-lives being the outcome of the former lives, until by experience we learn, and having learned return whence we came, “to go no more forth.”
- (4) *The law of absolute justice or Karma.*

The world is sick of creeds and dogmas, dogmatic beliefs and 'isms, theories and speculations; *we want facts*; we want to know the *laws* governing life, because there is implanted within us that which ever insistently demands the Truth.

Study Theosophy, live it, and you will surely learn the answers to the puzzles of life because you will know the eternal laws that govern life.

The first step towards the true *joy* of life, is *to live to benefit others*; the second, to study and know the laws of our being and to conform our lives to those laws; then begins to be realized a quiet inner calm and joy that exterior things cannot ruffle.

Three years ago I had the pleasure of being Katherine Tingley's guest at Point Loma, California, the Headquarters of the Theosophical work throughout the world. I had not been there for many years and the changes were great, but what struck me most was:

(1) The *wonderful joy* in the faces of all, from the little tots to the oldest student there. I have never seen such deep, strong happiness in any collection of people, as radiated from their faces.

(2) The extraordinary thoughtfulness and kindness of everyone.

(3) The intense activity, everyone busy, but no rush, no clashing of efforts, perfect efficiency.

They are truly making Theosophy a living power in their lives, radiating Brotherhood and good-will to all that lives.

It is the *life lived* by each one that counts. *Words* are of little use; it is not what a man says — be he ever so eloquent — that influences others permanently, it is how he *thinks* and *lives*, what he practises in everyday private life, what he actually *is*, that influences all with whom he comes in contact either for good or evil.

In this way we are truly “our brother's keeper.” As we sow — even

THE LAW OF NATURE


unconsciously — so we reap; the help we give others by our life and character will come back to us in greater power to help, and conversely, as our influence makes it harder for another to live up to his highest and best, so we shall ourselves be hindered and impeded on our way.

What I have just stated is no mere figment of the imagination, it is a statement of *law*. So many do not know these things, and so, not living in harmony with the laws of right action, they suffer, for law is no respecter of persons; the little child, who in the innocence of its ignorance, plucks and eats the pretty but poisonous berry, dies as quickly and as surely as does the learned professor of botany, who through absentmindedness, plucks and eats the same kind of berry.

Therefore is it sound wisdom to study Theosophy and learn of the eternal laws governing life, and knowing, conform our lives thereto, and so not only save ourselves much unnecessary suffering, but what is far more important, so live that we may help to lessen the great suffering and sorrow in the world. For the Cause of all suffering is *selfishness*, and only through unselfishness can we know again the joy of life.—E. E. S.

THE LAW OF NATURE

STUDENT

 HE laws that govern life on earth are natural; that is to say they are the natural expression of those spiritual energies that produce and sustain life, and that also transform all things and creatures, seeming to destroy life relentlessly. But life is continuous, although the forms in which it makes its temporary appearance on the material plane are utterly impermanent. Life is not destroyed, nor is it born; but it changes its form of activity as ceaselessly as it outwears its bodily instruments. The continuity of life and consciousness, and all that follows, is included in the law of Karma, sometimes called the law of ethical causation, implying causes of a spiritual nature originating in a spiritual world and manifesting as the material universe.

The law that brings all things and creatures into being is the same law that causes their destruction. The sequence of the seasons is understood to be the natural order of the visible world, and men of ordinary intelligence no longer look upon night as the devourer of day, nor upon winter as the revenge of nature visiting the earth with blight to punish man for his iniquities. Those same iniquities carry their own compensations with them inevitably, and none such goes unpunished, if men choose to look

THE THEOSOPHICAL PATH

on natural consequences as punishments. To a great degree that habit of mind has lost its hold no doubt; but unfortunately the belief that man can defy the laws of nature with impunity has not brought him sensibly any nearer to the truth. It is some gain perhaps to be free from the fear of a capricious and revengeful god; but it is no advantage if in the place of such a deity man puts himself mentally at the mercy of blind chance.

In repudiating the authority of an unsatisfactory conception of god, man has most foolishly imagined that he has freed himself from the control of that natural law by virtue of which he lives and dies continuously.

Man constantly demands freedom for himself: freedom from law, freedom from duty, from the consequences of his own acts, from his share in the fate of his nation or family; and he tries hard to believe that his declaration of independence can liberate him from that law which is the law of life, the law of Karma.

This craving for liberation must itself be an expression of the general law of life, even if it appears entirely unreasonable in its outcome. It is probably prompted to some extent by an unrecognised attempt of the soul to assert itself as against the claim of the reasoning mind to be the real self.

Naturally, the laws of nature, being the natural expression of the forces of nature, must produce corresponding results on all planes of life, but apparently different. Thus the laws of the spiritual world may seem different from what we generally call the laws of nature; but are in fact essentially the same. The distinction between the various planes of the universe is to be measured by the differing degrees of perception attained by various minds.

The craving for individual liberty, when it is not merely an acute form of personal vanity, or an intense desire for self-indulgence, pushes men into all sorts of mental adventures in search of strange knowledge and in pursuit of abnormal powers. It is accountable also for many strange systems of philosophy as well as for most of the schemes of salvation recommended by the professors of various religions.

But the scheme of salvation of the great religious Teachers is always the same: it is self-identification with the Divine; it is the attainment of spiritual wisdom; it is Tao; it is Dharma; it is the Path. And yet it has been said that though "the Path is one for all, the means to reach the goal must vary with the pilgrims." If the professors of the various religions could but realize this truth, there would be less bitterness between the different cults.

It may well be that there is need of all the countless cults that actually exist; but they can only be considered valuable when looked upon as

THE LAW OF NATURE

branch roads leading to the Path. As finalities they are traps, and no more. The promised heaven to which they lead might serve as a roadhouse for the pilgrim souls upon their journey to the great highway; but if there be no exit in its walls, it would be nothing but a prison. And it is liberation that the spirit of man seeks.

But if the pilgrim soul of man, caught in the delusions of material life, seeks separate glory for itself, it will not listen to the teacher who says "Love thyself last." "Thou art a speck of dust, although the sunlight sparkling on that insignificant entity is the same light that rules the world of mortals." Such a deluded one will seek salvation according to this or that method, only to reach isolation and separation from the source of life; for the true self is the Self of all.

So it is said: "Compassion is the Law of laws." And what is this great law, but the expression of that oneness, which in its ultimate expression is what we call Universal Brotherhood? Nor is this law of brotherhood a mere abstraction, a theory, or philosophic speculation. It is the only possible solution of the miserable problem raised by the struggle for existence, which seems to be the law of physical existence on this earth. For when man realizes his identity of essence with all that lives, he is no longer under the dominion of that lower law; no longer limited to physical existence; no longer under the delusion of separateness: no longer will he struggle for his personal existence, but will cooperate with others for the good of all. And he will see the good of all in that which helps the evolution of the individuals who make up that 'all.'

For nature is not a lunatic nor a devouring flame. Such a conception may be natural to one who is under the delusion of separateness; for freedom from his dear delusion will look to him like mere annihilation. The daylight may be painful to sore eyes; but the trouble is in the sickness, not in the light. Truth may be terrible to one who loves illusion. The time will come when he will weary of delusion; and then he will seek truth as the only liberator. Then he will not long for an eternal summer, but will accept the sequence of the seasons as a whole, and learn to use them all, adapting himself as best he can to changes that are no longer miseries to be endured but opportunities to be made use of. So too he will not look on time as the arch-enemy of man, destroying all his finest works, and withering his personal strength with pitiless malignance.

Time is no enemy of man. Time is man's measure of his own divinity. "Time is the illusion produced by the succession of our states of consciousness. . . ." Man has no enemy but himself, and eventually must be his own redeemer. Meanwhile, time gives to man his day for active work, his night for sleep, and for subjective action upon other planes of consciousness. Time gives him infancy and age, and birth and death;

THE THEOSOPHICAL PATH

and the wise man accepts time's favors and disavors uncomplaining, knowing that time can give him nothing that is not his own. Time the omnipotent is but the shadow cast by man's impotence upon the white wall of his prison-house of life. The tyranny of time is but the jangle of the chain that binds the immortal to the wheel of life. That chain is Karma, forged link by link by man, and constantly renewed, until the immortal shall recall its shadow from the world of shadows.

The immortal knows time's mystery, and smiles; and the wise man knows that the sequence of the seasons of the year is not more sure than the recurrence of the seven ages of man's earthly life enumerated by the melancholy Jacques. And moreover he may understand that there are other equally recurrent states of consciousness that intervene between one lifetime and the next; and he will not repine because each life is rounded out by death and by the sleep that follows, as the night the day. He will not chafe at the brevity of human life, knowing that there is no end to anything, only eternal change.

And knowing the mighty scope of natural law he will not grieve when human races perish from the earth, when glorious civilizations blossom and decay and disappear, and reappear upon the screen of time replacing others fading into feebleness. Nor will he be deluded into blaming the leaders of those races for the apparent failure of the civilization they were unable to make permanent.

Nothing is permanent on this plane of illusion. All things grow old, and die, and are in time reborn. That is the glory of existence, the glowing wheel of life, that man may contemplate from his serene abode, above the region where his shadow-self moves among shadows like to it, thinking itself the one reality.

Man's consciousness is rooted in Divinity, wherein lie latent all his possibilities. Man the divine is maker of the destiny that binds his shadow to the wheel of life. When man shall know himself he will not cry for liberty. He will be free from the "great dire heresy of separateness"; and that is all the freedom that he needs. He cannot be set free from law; since law is but the operation of the forces that produce and actually maintain the universe of which he is a part. Such freedom as the unenlightened seek, means simply self-destruction, since they demand liberation from the natural results of causes generated by themselves: and their existence as personalities has no other origin.

Therefore the wise man is infinitely tolerant, complaining not at all, but working constantly to readjust disturbances of nature's order which breed sorrow for the world of deluded mortals. The only liberation he seeks is freedom from his own delusions, the only salvation he desires is release from his own egotism. His crown of victory is self-knowledge.

THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS AT VISINGSÖ, SWEDEN, 1913

[A hitherto unpublished article by the late IVERSON L. HARRIS, Professor of Law at the Theosophical University, Point Loma, California, and member of the Cabinet of the Universal Brotherhood and Theosophical Society. Though written in 1913, it still rings true; in fact, it is even truer of Katherine Tingley's 1922 Crusade than it was of the Peace Congress in 1913.]

MUCH has been written of the Theosophical Peace Congress of 1913 held on Visingsö, Sweden, but the subject is of such sociological, ethical, esthetic, and spiritual significance that a few additional words may be welcome.

The accounts which have been published here had a tremendous circle of readers, but of course it is beyond the power of the written word completely to represent the event either in its entirety or in its countless details. So potent, however, is this now celebrated Congress that it is within the bounds of conservatism to predict that its records will furnish later generations with inspiration for poetry and art and with texts for eloquence and philosophy. And in addition to the records preserved in writing and print and photograph are the records preserved in the hearts and minds of the devoted members of the Universal Brotherhood and Theosophical Society who attended, as well also in the memory of the numerous visitors who were present and who saw and heard; and then we have the impressions which were so indelibly stamped upon the lives of the Râja-Yoga participants and upon a large proportion of the resident islanders who were so profoundly interested and who are permanently affected.

From these personal and unwritten sources will inevitably flow a fresh stream of legend which in time will greatly increase the treasures of story and song, of parable and symbolism, in the land of Odin and Thor. The island of Visingsö is itself well supplied with historical memories, abounds in legends, some of which are so old and so mystical as to be justly considered as fragments of Scandinavian mythology; yet with such a storehouse of treasures it is as certain as the swing of the earth in its orbit that the group of recollections of the events of the midsummer days of 1913 in the years to come will be as the halo about the brow of the figure of Visingsö's traditions.

But let no one be misled into the fancy that the effect of the great Congress is to be confined to the realm of rêverie and imagination or that these effects will only operate in some indefinite and remote hereafter, for, on the contrary, the effect was instantaneous and tangible, practical and natural. It is no over-statement to allege that fully one-half of the

THE THEOSOPHICAL PATH

entire population of Sweden not only became aware that an activity of exceptional interest was going on in the country but became so interested in the general subjects that were being emphasized at Visingsö, that Brotherhood and Theosophy and Râja-Yoga almost monopolized the serious and earnest thought of Sweden for a period of several months, and the names of H. P. Blavatsky, William Q. Judge, and Katherine Tingley have become indelibly written upon the national consciousness. This marvelous result seemed to have come in a day, almost as if the blossoms of spring had ripened into mellowed fruit with the coming of a single sun.

Theosophy has indeed become the subject of hot contention in every sphere of Swedish life: in society and in the schools, in the churches and in the colleges, in law offices, in editorial rooms, among the statesmen, in the presence of royalty, and even among the merchants and financiers. For months the columns of the press were teeming with the subject; it bids fair to produce a radical change in the relations between the church and the schools; it is said that the two great political parties are making plans respectively to capture the floating vote by framing enticing Theosophical planks in their platforms; it has aroused the national pride to a determination to provide more generous appropriations for the care of their many historical monuments and scrupulously to insist that the care bestowed upon these monuments give unmistakable evidence of the national appreciation and gratitude; it has so challenged the educational body of Sweden that every teacher in the land, who hitherto may not have contributed all that was in him in behalf of the young people in his charge, has determined either to prove by his own efficient service that Theosophy is not needed, or to manifest in their work the gratitude they feel for the inspiration received from Theosophy; and similarly it has animated the Christians of the whole country to endeavor to prove that their creed is capable of producing a higher type of men and women than any doctrine coming from beyond the seas; or it has thrown such light into the minds and hearts of earnest and noble church-members that they see the pathway of joyful labor and are more eager than heretofore to consecrate themselves to the new-found heritage.

What is the explanation of these surprising, even magical results? From the moment that the Râja-Yoga representatives and the delegates from Headquarters in the company of Katherine Tingley, the Leader and Official Head of the Universal Brotherhood and Theosophical Society, assembled in the U. S. Grant Hotel in the city of San Diego immediately before boarding the train that was to start them on the long journey over land and sea, until the same party, after making a circuit of fifteen thousand miles, again stood upon the beloved soil of Lomaland, wherever they were seen — on the cars, in the hotels of America and abroad, on the

THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS

streets of the great cities, in the salons and upon the decks of the transatlantic liners — they attracted immediate attention, awakened earnest interest, won lavish praise, and formed valuable and permanent friendships. But why did this happen and why was their advent in Sweden immediately felt through the entire country as if an electric current had run through its length and its breadth?

This group of people were endowed with a knowledge of the mighty truths of Theosophy and the vitalizing fact that Brotherhood may be made a living power in the life of humanity. Theosophy furnishes the solution to every riddle of life, be it cosmic, mundane, or local; it tells us who we are, why we are born, how we should live, and where we go; it shows us how the worlds were created, how they continue to revolve in space and perform the purposes of their existence; how they may dissolve and disappear and how they may be re-formed in an even more glorious image, and it teaches its students how to make personal, domestic, public, and national life attain that state of harmony and grandeur which is so easily within reach. These are large promises and therefore being in evidence inevitably act as causes to secure this widespread attention which was manifested everywhere. But this is only an explanation in part. This group of people — particularly the Râja-Yoga representatives — in their faces, figures, carriage, motions, voices and words showed the extent to which Theosophy and Brotherhood had already accomplished its beneficent and transcendent ends. Their music, both vocal and instrumental, furnished audible proof that music possessed a purifying, a nourishing, an enlightening, and an uplifting power that could verify to the modern world the magical claims for music contained in the mythologies of the ancients. This again is an explanation of the extraordinary impression made by the party at the Visingsö Congress, but it is only a partial explanation; the effects far outran even their mighty cause.

There was a devotion displayed by all the members over the world to the cause for which the Leader of the Theosophical Movement was striving, and there were countless and continuous sacrifices made by members everywhere, this being particularly true regarding the members located at Point Loma and those who are residents of Sweden. All thoughtful people know what tremendous potency lies in devotion, and so well known is the incalculable potency of voluntary and intelligent sacrifice that one of the oldest epics preserved in the world's literature declares that even rain comes from sacrifice, and yet this devotion and these sacrifices were too inconspicuous and too normal in their visible forms to have produced unaided the historic phenomena centering about the Visingsö Congress.

The Leader of the Movement was present at every moment of the

THE THEOSOPHICAL PATH

lecture-tour and during every session of the Peace Congress. From the west shores of America to the waters of the Baltic, Katherine Tingley gave almost continuous evidence of her extraordinary individuality: her graciousness won friends everywhere; her energy was the wonder of all beholders; her knowledge seemed to embrace every human interest; and her eloquence time and again transported thousands among her audiences from the gloom and insipidity and the stench of corrupted morality, into the light, the vividness and the sweet fragrance of a restored divinity. From the beginning when the Word was with God, and when the Word was God, eloquence has been a tidal power; since God said "let there be light" and there was light the spoken word has been a magic wand, and yet the eloquence of Katherine Tingley, considered alone or in conjunction with the other-mentioned causes, was not of that particular or of that startling nature to have instantly produced a sensation through a country of six millions of inhabitants and to have sustained that sensation until it has grown into the epochal inauguration of a new order of national, of social, and of personal life.

What then explains rationally this seeming miracle? How could such stupendous results be achieved by a mere handful of people who did not appear to be endowed with such supernormal resources as would correspond to the effects produced? The answer lies in the divine possibilities of the soul and in the resistless operation of the Cyclic Law.

The Universal Brotherhood and Theosophical Society is an organism of Compassion, destined to march in the van of human evolution at the present period of its unfoldment. As in the case of all organisms this is composed of a soul as well as of intelligence and a body, and springing from an illuminated source it works in unison with the cyclic law.

What is the cyclic law? Sidney Lanier says: "The spiral distribution of the remote nebulae hints at rhythmic motion; the variable stars brighten and pale at rhythmic intervals; planet, satellite, and comet revolve and return in proportionate periods; the seasons, the magnetic variations, the sun-spots, come and go orderly; the great tides in the sea, the great trade-winds in the air flow by rhythmic rate; the lungs of man, the heart of the beast, the cilia of the animalcule, play two and fro with rhythmic systole and diastole." And Edgar Allan Poe says: "These prodigious processes are nothing more than the rhythmic beating of the heart of God;" and Buckle says: "I entertain little doubt that before another century has elapsed the chain of evidence will be complete, and it will be as rare to find a historian who denies the undeviating regularity of the world as it now is to find a philosopher who denies the regularity of the material world."

In one of the most gorgeous passages of English literature, Carlyle

THE INTERNATIONAL THEOSOPHICAL PEACE CONGRESS

refers to the cyclic law, though the passage with considerable more distinctness depicts the majesty of the soul. The author says: "Like some wild-flaming, wild-thundering train of Heaven's artillery, does this mysterious mankind thunder and flame, in long-drawn, quick-succeeding grandeur, through the unknown deep. Like a God-created, fire-breathing Spirit-host we emerge from the grave; haste stormfully across the astonished Earth then plunge again into the grave. Earth's mountains are levelled and her seas filled up in our passage: can the Earth, which is but dead and a vision, resist Spirits which have reality and are alive? On the hardest adamant some footprint of us is stamped in, the last rear of the host will read traces of the earliest van. But whence? O Heaven whither? Sense knows not: Faith knows not: only that it is through Mystery to Mystery, from God to God."

What but the limitless might of the Soul could Walt Whitman have had in mind when he cried:

"Whoever you are; claim your own at any hazard!
These shows of the East and the West are tame compared to you.
These immense meadows, these interminable views,
You are immense and interminable as they.
The furies, elements, storms, motions of nature, throes of apparent dissolution,
You are he or she who is master or mistress over them.
Master or mistress in your own right over Nature, elements, pain, passion,
dissolution."

And in this effort at a verbal delineation of the nature and potencies of the soul what better can be said than to quote the words of Kenneth Morris:

"How shall I speak of thee, O Soul sublime,
Set beyond the reach of words? They desecrate
Who would appraise thy pure immortal state,
O thou God-born before the dawn of time.
And all these human things that mask and mime
A little while contending here with fate,
Thou puttest forth and art their star innate
Shining beyond the ages' rhythm and rhyme."

In short, the hour had struck and the soul of the times was present in the body prepared for its advent: such are the ways of the Self. "I produce myself among creatures, O son of Bhârata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world, and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked and the establishment of righteousness."

THEOSOPHICAL ITEMS OF INTEREST

ON November 23, 1922, the Theosophical Leader, Katherine Tingley, left the International Headquarters of the Universal Brotherhood and Theosophical Society at Point Loma, California, for a lecture-tour through the Eastern and Southern States. In the Leader's party was Dr. Erik Bogren, President of the Universal Brotherhood and Theosophical Society in Sweden and Finland, who has been visiting the International Headquarters for some weeks past and is now (December 10th) on his way back to his home in Helsingborg, Sweden. The Râja-Yoga Students accompanying Katherine Tingley are: Miss Christine Wright of Boston, a lyric soprano of unusual promise, who plays her own accompaniments on the harp and is also an accomplished pianist; Miss Olive Shurlock, who has made a distinctive success of her violin-playing both in Europe and the United States; Miss Inez Walker, who has a rich contralto voice, and is also an excellent pianist; Mr. Montague Machell, a fine public speaker as well as a 'cellist and singer of rare charm; Mr. Iverson L. Harris, Katherine Tingley's secretary on her travels, and his wife, who accompanies the Theosophical Leader as a companion. Both Mr. and Mrs. Harris also assist in the musical programs. All of these students of the Theosophical University have been educated at Point Loma from childhood, and four of them accompanied Katherine Tingley on her recent lecture-tour to Europe.

As the party's first stopping-place on this tour was to be San Antonio, Texas, they took the scenic route over the San Diego and Arizona Railroad, through the famous Carriso Gorge. This new railroad to Southern California, which has added so much to the material prosperity of San Diego and given another outlet for the agricultural products of the rich Imperial Valley, has recently been completed through the efforts of Messrs. J. D. and A. B. Spreckels in collaboration with the Southern Pacific Railroad Company. The San Diego and Arizona Railroad is a marvel of engineering skill, and a monument to the genius and daring of its builders. It is one more achievement to the credit of the Spreckels Brothers in building up the material interests of Southern California, and particularly of San Diego.

The scenery in crossing the mountains which separate Imperial Valley from the Coast, is never to be forgotten; and with the new connexions with 'The Sunset Limited' at Niland, the journey from New York to San Diego via New Orleans can be made as quickly and as comfortably as via Chicago. For travelers of limited means, the southern route has an advantage in that a through tourist sleeping-car is operated three times a week from Washington, D. C. to Los Angeles — the only tourist-car service east of the Mississippi River. By traveling in a day-coach from New York to Washington, this tourist-car from Washington to Niland, California, and a day-coach from Niland to San Diego, considerable expense can be saved members coming to Point Loma from the East. And no time is lost by this route.

THEOSOPHICAL ITEMS OF INTEREST

The party stopped for two days in San Antonio as the guests of Col. William O. Gilbert, Judge Advocate for the 8th Corps Area, with Headquarters at Fort Sam Houston, Texas. Col. Gilbert was chief counselor in military law to the Commanding General of the American Expeditionary Forces in France at the time of the signing of the Armistice, and for some months thereafter, and won a name for himself both among friends and enemies for his sense of justice and his spirit of fair play, as well as for his thoroughness in the study and his moderation in the application of the rules of martial law.

While in San Antonio, the Leader made a visit of much interest to her to a spot of fond memories connected with the last illness of her predecessor, William Q. Judge.



From San Antonio, Katherine Tingley and party continued their journey via New Orleans, Atlanta, Washington, and New York, to Boston, where the first public meeting was conducted at the Copley-Plaza Hotel Auditorium, Tuesday evening, December 5th.

As to the success of the first public meeting in Boston, the following telegram, dated Boston, December 5, 1922, speaks for itself:

“Despite snowstorm, big enthusiastic audience of Boston’s best, receives Leader with rousing applause and warmly encores her dynamic challenge and clear-cut distinctions between real and counterfeit Theosophy. She scores scribes, pharisees and pseudo-theosophical flap-doodles. With great dignity and power she makes appeal for pure Theosophy as forceful factor in solution of world problems. Râja-Yogas encored. Leader says they never better. In response to invitation address and music to be broad-casted by Radio Thursday throughout New England. Another meeting tomorrow night Copley-Plaza Auditorium.—BOGREN, IVERSON, MONTIE.”

Besides the matters covered above, the Leader conducted two meetings with the Boston members, which were largely attended and were characterized, according to reports, by a splendid spirit of enthusiasm and spiritual uplift. She also gave many private interviews, and set in motion new plans for the advancement of the Theosophical activities in New England.

The Boston Center is particularly dear to all loyal members of the Universal Brotherhood and Theosophical Society on account of its long standing as one of the pioneer centers of Theosophical activities, and particularly as the scene of the great convention of the Theosophical Society in America in 1895, which elected William Q. Judge President for life. This important event in the history of the Theosophical Movement was brought about by a vote of one hundred and ninety-one delegates to ten.

The New England States — Maine, New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island, are said to present most encouraging aspects in the spread of interest in Theosophy, and in the number and

THE THEOSOPHICAL PATH

quality of the new applicants for membership in the Universal Brotherhood and Theosophical Society.

On December 2nd the Leader and her Râja-Yoga party met the members of the New England Center at their Headquarters, 246 Huntington Avenue, at a meeting characterized by a splendid spirit of harmony, loyalty, and enthusiasm. The Leader spoke at length, giving intimate details of recent Theosophical activities and of the expansion of the work throughout the world. The Râja-Yoga party gave a delightful program of vocal and instrumental music. Addresses by Mr. Montague Machell and Mr. Iverson L. Harris were received with enthusiasm. Mrs. Henry L. Southwick of the Emerson College of Oratory, also made an earnest address in which she expressed the appreciation of the Boston members for the visit of the Leader and her Râja-Yoga party. Many of those present voiced the conviction that the meeting was the most uplifting and helpful ever held at the Boston Center.

For further details concerning the work in Boston, the following extracts are quoted from a letter dated December 6, 1922, written by the party's Correspondent, to the resident-students at the International Theosophical Headquarters, Point Loma, California. Speaking of the first public meeting, the letter says:

"Well, the audience that came into the hall last evening was *perfectly splendid*, large in size — so large as to astonish our friends and helpers in the hotel, and in quality really unique. *Unusual* interest and friendliness, even for Boston. It really was one of our big nights. As soon as our Leader got well started in her address I knew she had got her fighting European stride — just the way she sounded when she sailed into her audiences during all those awful experiences in Stockholm, the way she was in Malmö and Nürnberg — glorious oratory, impelling magnetism, and oh! what power and conviction! The direct fearlessness of her mode of address combined with a rare sympathy and graciousness established from the beginning a perfect contact with her listeners, so that she had them with her throughout the address.

"She covered an immense amount of ground, beginning with an excellently worded apology for the misconceptions which pseudo-Theosophists have brought about and making our position unmistakably clear as regards cranks and extremists — Theosophical flapdoodles — as the Leader likes to term them. Then she got on to her speech proper and touched on the evil and futility of blind faith, the magic of the words 'Man know thyself,' the power which man possesses of falling back on his divinity, the need of indifference to results, working with a pure motive and allowing the results to come in the silence, the Theosophical conception of Death, the creative qualities of the soul as opposed to mere brain-mind conceptions. She dwelt at length on education and the training of the young and reached some magnificent points of eloquence on that theme. Speaking of the awful experimentation in education she declared with tremendous force: 'We are slaying the very souls of our children with *special* methods and *special* systems!' Then on the idea

THEOSOPHICAL ITEMS OF INTEREST

of being born in sin she made another powerful protest and in connexion with Reincarnation she made her splendid battle-cry 'Another Chance' ring through that hall so that every soul present thrilled to it. She rounded off a truly magnificent masterpiece with a practical application of the ideas of putting one's mental house in order, and 'Step by step we climb,'— a *great* speech delivered to an audience that really *could* and most certainly *did* appreciate it.

"At the close of the address the applause burst out, hearty and unanimous and continued until it was impossible for Mme. Tingley to remain seated, but she must come forward and acknowledge this whole-hearted tribute of admiration. After a speech like that it was inevitable that each one of us that had anything to do with the latter part of the program should step up on to the platform with the ardor and enthusiasm of the victorious host, for our Great Captain had assuredly captured them and they were ours. It was due to this and in spite of serious obstacles in some cases, that the musical program went splendidly. My own experience was one of keen delight at having a chance to let loose the exultation that was bubbling up inside, and I imagine my experience as that of all, for the same verve and enthusiasm characterized all the numbers.

"The audience was ready and anxious to encore each performer, and at the end of the meeting the manner in which they lingered behind, stopped to talk to the different members of our party, enthusiastically expressing their appreciation, crowded about Mme. Tingley, seeking an opportunity to thank her and congratulate her — this was the most splendid tribute of all. And this closer contact with our listeners only served to add to our realization of the *unusual* character of that audience. Yes it was a *splendid* victory, and something so thoroughly worth talking about and thinking about, that it is not to be wondered at that 'the Society for the Investigation of How We Did It' should have carried on its deliberations till well past midnight and finally delivered itself of a masterpiece of telegraphic literature at somewhere near 2.00 in the morning!!

"I need not tell you that our good Boston comrades were on hand with united and efficient assistance in preparations for the meeting. The president, Mrs. Lewis, with her assistants, was in charge of the literature, Mr. and Mrs. Benedict helped in getting literature down from Headquarters, and *all* the members who could possibly find the means of doing so, rendered royal service in addressing, folding and mailing several thousand invitation cards for the meeting. In this work some of the Râja-Yogas were permitted to take a hand. You can also imagine that ever since our arrival different members have been calling on Mme. Tingley and leaving behind them souvenirs of a substantial nature in the form of pies and cakes and other New England dainties.

"The things which we have all commented upon during this trip have been our Leader's splendid health and the magnificent form she is in on all occasions. The first striking evidence of this was at the first members' meeting

THE THEOSOPHICAL PATH

last Saturday night. Two characteristics stand out most clearly in connexion with her talk to the members that evening. The first was her uncompromising frankness in the warning suggestions she gave as to the true duty of every loyal American at this time, the second was her rich and vivid power of description in telling of the work and life at Lomaland and the recent victories won there. Her enthusiasm and the vividness of her pictures were sufficient to galvanize that gathering into new life and add several years to their term of existence, and I think they did so.

“Then we had another evidence of the same thing at the Inquirers’ Meeting which the interest displayed at the first meeting made imperative. This was a most interesting experience. We succeeded in getting those present to put down a number of their questions in writing and when Mme. Tingley got ready she had the questions read out from the platform and proceeded to answer them one by one. Well, the way she ‘got a line’ on each of those questions at one reading, the comprehensiveness, the fluency and the forcefulness of her answers were positively amazing. I am willing to guarantee that each inquirer who put a question got all the information he was looking for and a whole lot that he hadn’t been expecting.

“You will be interested in hearing some of the questions. Here they are: ‘How would a mother with the real welfare of her children at heart begin with their unfoldment?’ ‘How can we awaken the Spirit of Christ in our hearts?’ ‘How can one overcome fear?’ ‘How is it possible to practice the philosophy of Theosophy under present conditions, when from the governor down including our Judiciary, knowing that corruption is being practised openly in our courts, fail to take action to correct it, and neglect to live up to their oath of office?’ ‘Do you consider the study of Astrology a benefit to spiritual development?’ Can’t you hear Mme. Tingley ‘exercising self-restraint’ in answering the last question? There were other questions answered by her and two she let Iverson and me answer. Iverson’s was: ‘What do you understand to be the difference between Soul and Spirit?’ Mine was ‘How does your system of education set about developing the balance of a well-ordered mind?’ Altogether the afternoon proved of great interest to all and I think great work was accomplished.

“So splendid was the response which our Leader met with in Boston that she would have been willing, and indeed took steps to change her whole schedule and prolong her stay in Boston in order to answer the pressing demands for more public work. But unfortunately suitable apartments were not to be found and so we have had to move on and leave for the time being a very fruitful field of effort.

“This letter is being finished in the Plaza Hotel, 59th and Fifth Ave., New York, sumptuous and a magnificent place overlooking Central Park, and selected by our Leader for a two-day stop, despite the sumptuous prices going with the rest of the sumptuosity, because it has recently been taken under the management of Mr. Edwin C. Fogg, who as you all doubtless know,

THEOSOPHICAL ITEMS OF INTEREST

has always been a very good friend to our Leader and anyone associated with her.

"It was my privilege to come on with Dr. Bogren ahead of the rest of the party in order to help him with his final preparations for sailing. He has been perfectly splendid and has won the love and esteem of all our Boston members and everyone who has met him. He has spoken at the various meetings and has been a connecting-link with a number of Swedish friends and inquirers, who attended the public meeting, as Mme. Tingley had him introduced and invited any of his countrymen present to meet him. The Leader and party got into New York late last night, and this morning, after having a chat with her, he boarded his steamer, which set sail at 1.00. The Doctor leaves with a heart very full of rich and beautiful memories of his visit to Lomaland; he goes too, fortified with added enthusiasm and courage and greatly improved physical health, so that we may feel that not only he and his center, but the whole of Sweden and Finland will benefit by his visit to Point Loma. He certainly carries with him the love, the good wishes and the blessings of all who have been privileged to know him, for he is a rare character.

"We have been having pretty crisp weather lately and on Thursday in going over to Tuft's College it was bitterly cold and the roads covered with ice and snow. That evening it snowed hard and some of the Crusaders had the novel experience of walking down to Symphony Chambers in a world of whiteness with crisp accumulating snow under foot. It was that night at 12.00 that Doctor Bogren and I left for New York and it was so cold that the locomotives had some little trouble starting, so we had the delightful experience of walking the platform at midnight in a biting wind and the snow falling steadily outside. I *do* hope we shall find 'Sunny California' behaving itself climatically when we get home, I've had about all I want of 'super-heated bedrooms' and 'sidewalk-on-ice.' Those two luxuries are the finest cold-promoters I know of. Given enough of them you can count on waking up with a cough or sore throat every day of the week with a touch of fever thrown in. However being Theosophists and moderate in our requirements we have dispensed with most of these non-essentials.

"The broadcasting of our public program was a very interesting experience and the gentleman in charge most gracious and friendly. It is a rather novel sensation to sit in a comfortable heavily carpeted and draped room with nothing more conspicuous before you than a brass rod with a sort of metal fly-catcher hanging on the end, to sit before this and play or stand before it and speak, knowing that you are being listened to by hundreds of people the length and breadth of the New England States. I think the playing is considerably easier than the speaking, because in the ease of extemporaneous remarks there is a certain aggravated *impersonality* and irritating repose about that elevated fly-catcher, which does fail to afford inspiration and a sense of holding the interest of your audience. However it was an experience worth having and some of our members who listened in were enthusiastic about the program and declared that every word of the speech and every

THE THEOSOPHICAL PATH

note of the music was as clear as if each one had been in the room listening where the performance was going on.*

“Well Comrades, we are still looking forward to new victories for we have our southern tour ahead of us and everything indicates that conditions there are going to be very interesting and very favorable. Even if we had no other assurance we have that of the presence of our devoted comrades Mr. and Mrs. W. E. Small, who are using every means in their power to have the south enjoy the opportunity of meeting Katherine Tingley and hearing the message she brings.

“With loving greetings to all, we are, affectionately,

“THE RÂJA-YOGA PARTY.”

“*NOTE. The propaganda value of our broadcasted program can scarcely be over-estimated, for the gentleman in charge was most conscientious in letting his far-flung myriads know who was giving the program. Before almost every number he would announce: ‘You are reminded that this program is given by the courtesy of Madame Katherine Tingley, Leader of the Theosophical Society throughout the world, and all the artists are members of her educational institution at the Theosophical Headquarters at Point Loma, California.’”



A telegram from Mrs. W. E. Small, dated December 8, 1922, and addressed to Katherine Tingley at the Copley-Plaza Hotel in Boston, says:

“Bitterly disappointed at thought of your cutting your visit short in Macon. Interest growing. Much enthusiasm. My husband exceedingly happy and thinks great things will come of your visit.”

And the following day, Mr. Small returned from a business trip to Chicago, and confirmed his wife’s telegram in the following message wired to Katherine Tingley at the Plaza Hotel, New York:

“Just arrived. Mrs. Small has performed wonders. All arrangements completed just as you would have them. Macon enthusiastic. Eagerly awaiting your arrival. Splendid reception assured. Greetings from Hill House, where a warm welcome awaits you and party.”

According to present plans, the Leader and party will spend the holidays in Macon, and will then go to Atlanta for a public meeting in the Women’s Club’s beautiful auditorium, and stop also at San Antonio on the way home for further work. In April, Katherine Tingley is contemplating taking a party with her to Europe and she plans to give more time to each country, where she will carry on her work, than it was possible for her to do on her last lecture-tour.



The editor of THE THEOSOPHICAL PATH has authorized the publication of her hearty commendation of the wisdom of Senators Borah and Hitchcock

THE MAGIC MIRROR

in their declarations in the Senate of the United States, that the people of this country should entirely reject M. Clemenceau's proposal of American co-operation with France, so long as France continues her present policy. As reported in the daily press, the senatorial comment was to the effect that "Clemenceau comes with no message to the American people except that of punishment and vengeance, not a single note of harmony and construction." Senator Hitchcock showed a righteous spirit of indignation when he flayed the French policies towards Germany, which he said were harsh, naming particularly the reparations demands and the use of colored troops in Germany. France, he declared, might have had a more appropriate spokesman than M. Clemenceau, and he called upon the latter to justify in future speeches in this country the French policies which he advocated.

"The American people," Senator Borah is quoted as saying, "will reject in toto the proposal of Clemenceau that a peace union between France and America is at all conceivable, so soon after the horrors of our recent war. No loyal American could encourage M. Clemenceau's proposal."

"Every true American citizen," says Katherine Tingley, "before offering his help or sympathizing with any country, should call a halt to the policy of 'woe to the vanquished.'"

— CLARK THURSTON

!†

THE MAGIC MIRROR

R. MACHELL

(Continued from the December issue)

BESIDE Pamela the rocky barrier stood solid and impassable; yet for a moment she almost doubted its reality, although she sat upon a mossy ledge and leaned against the towering cliff. One thing alone remained to testify to the actuality of her experience — the white rose in her hand. She gazed upon it with delight; but at that moment a horn was sounded from beyond an angle of the wall some distance lower down.

Hastily fastening the rose upon the lapel of her coat, she stood up and saw that Rörík was hitched by a halter to a small oak-tree that sprang from a crevice in the rock; his bridle hung upon a branch close by. He neighed in answer to the horn, and Pamela, realizing that her escort must be in search of her, blew her whistle. Then she unhitched the halter, readjusted Rörík's bridle, and led him to a convenient mounting-place. Already the voices of the escort made themselves audible, and she whistled again before riding down to meet them in an open glade that was not visible from where she had been sitting.

An old forester who led the party halted abruptly when he saw her riding

THE THEOSOPHICAL PATH

towards them calmly and smiling serenely, as if she had expected to meet them at this place by previous appointment. The officer in command came forward and bowed stiffly; he could not conceal the fact that, in his judgment, her conduct was, to say the least, inconsiderate. He was a strict disciplinarian, and held that a woman's place was in the house. He was no longer of an age to find enjoyment in such expeditions as the one he had been called upon to lead, and felt himself injured now that his anxiety was suddenly relieved. Expecting to find her wounded or dead, or at best terribly alarmed, he was distinctly shocked at the indifferent tone in which she asked what time it was, adding: "I must have been asleep."

He answered respectfully, but with distinct acerbity: "Her Highness has been most seriously alarmed."

But Pamela was not apparently impressed with the enormity of her behavior, and asked them how they had found the way. The officer appeared embarrassed, but the chief forester, an old man, who was a favorite with the lady Pamela, answered bluntly enough:

"We did not find it. I have known this forest fifty years and more, but never knew the path we followed. It was young Paul, my foster-son, who led the way. Where is he now?"

But Paul had disappeared when the whistle sounded and the party hurried forward, each anxious to be the first to find the lost one. But he was watching from a distance, and he was the only one to note the white rose clasped to the lapel of her riding-coat. He knew that there were no such blossoms in the forest, and he marveled. This youth was a poet, a forest-lover and a minstrel, and he thought that the wearer of the white rose had gathered it in no terrestrial garden. She was a miracle in his eyes; and all things wonderful and beautiful, he thought, must come to her by right divine.

But the Captain was no poet, and wanted to get home. He was annoyed at the composure of the queenly lady who sat there smiling at them as if it was they who had lost themselves, and had come to her to show them the way out of this accursed forest. Yet impatient as he was he did not like to show that he had no idea which way led homeward.

The truant understood the difficulty and looked round to find her bearings. She saw the young forester beckoning to her; and for the first time noted the strange look in his eyes. Following his indication she started forward, saying lightly: "We must be going. Come! follow me."

Unhesitatingly she led the way through the dark forest, and her astonished escort fell into line behind. When they at length arrived at the well-known path within a mile or so of home, the officer asked leave to send a groom forward with the news. She smiled and said: "I hardly think it necessary."

With a laugh she set off at a gallop that showed clearly neither she nor Rörik was exhausted by the adventure of the night. The retinue had all that they could do to follow and keep up decorously, and made no comment then; but later they one and all declared that it was nothing short of a miracle that they escaped without a fall, so headlong was the race.

THE MAGIC MIRROR

When they were safe at home, and their imaginations were released from fear and wonder, then there were strange tales told and authenticated by eye-witnesses; and it would take a twelvemonth for a capable clerk to write the record of that night, if he were bound to set down all that was told and vouched for on the evidence of otherwise credible witnesses.

To her aunt, the lady Pamela was always gentle and dutiful but not confiding, and on this occasion her expression of regret for the anxiety her absence had caused to the old lady and to the household left nothing to be said in criticism of its appropriateness to the occasion; but her aunt felt that it hardly satisfied her reasonable curiosity. It seemed to provide no explanation of some questions which she really longed to ask, but which she feared might seem impertinent. At heart she was afraid of her imperious niece, whose manner to her guardian was yet so deferential. There was a gulf between them. So her aunt did not put into words the questions in her mind and let the matter pass, as if she too were fully satisfied that all was as it should be. But the servants gossiped freely, and the ladies of the household shook their heads, and the old forester was irritable when the name of lady Pamela was mentioned in his hearing. He knew what gossip and what tales of sorcery were going round; but he kept silence, as also did his foster-son, young Paul the huntsman. Paul had been reared in the forest and knew of no roses growing there, though he had heard wild tales of the witcheries of the red oak valley.

There was one legend of a white rose he had heard sung by a wandering bard, who was a stranger in the land. It told of a paradise within the bosom of a mountain where no tempests raged nor frosts were known, but all was peace and blessedness. Only the pure in heart could dwell there, and only initiates could find the entrance at certain seasons of the year, when there were held great festivals in which the assembled celebrants renewed their spiritual youth and gained new strength to carry on their work in distant lands, pledged as they were to serve humanity. Each one of these received a white rose, that would wither if the hand that held it were unworthy, or would retain its freshness till the bearer reached his home on earth, however far away, no matter what the storms he might encounter on the road. One such pilgrim it was said, had wandered for a hundred years, and all the while the rose at his breast remained as fresh as when on the tree in paradise.

Paul thought the rose worn by the lady Pamela was such as those, and that it would not perish in her keeping. He wove the legend into a song and sang it underneath her window, and the melody would haunt her in her sleep.

One day there came a merchant from Arabia, who displayed his oriental wares for the consideration of the Princess Adelaide and her niece and all the ladies of the household. Embroideries and robes, jewels, and silverware; articles of general utility wrought in brass inlaid with gold, caskets carved in ebony and ivory; mirrors made of polished metal, such as the ladies used before the days of looking-glasses.

One of these metal mirrors caught the fancy of the lady Pamela, and the

THE THEOSOPHICAL PATH

old merchant told her that it had magic properties which would reveal themselves to one who understood the art of polishing it with a powder that he had but which he could not sell because it would lose its virtue if a price were paid for it. But after looking earnestly into the eyes of the lady Pamela for a moment he declared that she was the only one that he had met who was entitled to be intrusted with this talisman. Giving it to her he said:

"Be wise, and guard this carefully. In this mirror you will see all that you may need to know. If that contents you, well. If not, then you will see that which you wish for most, and after that no more. Be wise."

When he was gone she took her treasure to her room, and set to work to polish the surface with the magic powder, singing as she worked, and laughing to see the returning virtue of the mirror. At last she wiped it clean with a soft silk cloth, and held it so that she could see her own face in it. But the face that looked back at her was not that which she was used to see. The eyes were hers, but not the features: yet they were familiar.

Bewildered she exclaimed: "Who are you?" — and the lips moved, but no sound came from the other in the mirror. She gazed more earnestly, and felt as if she were being drawn out of herself by something that was still herself. She looked more critically at the other and thought she must have seen her in a dream. It was like looking at a fancy-dress portrait of herself playing in some forgotten masquerade. . . .

It was not the face she ordinarily saw reflected in a mirror. It was not herself; it was the lady Pamela, or so she seemed to tell herself, though who the fair one might really be or have been she could not tell. The picture faded as she stood before the glass, and in its place the same piercing eyes looked out at her as usual from a face that was her own. The lady Pamela was gone; and there was no longer any mystery about the old-fashioned mirror other than the legend that had come with it from the old Arab who had sold it to her.

Abdurrahman was an old friend of hers; she had bought many oriental dresses and rugs from him, for he never came to the studio without a bundle of eastern embroideries or some ancient bric-a-brac to sell. And when he sat to her, she loved to question him and to gently lead him on to tell her stories of magic, or dreams, or ancient tales about Moses and the old magicians.

For a long time he had been reticent, and his stories were mere traditions; but one day she had told him one of her own dreams, which she had never spoken of to any living being; and the old man, smoking his endless cigarettes, had listened sympathetically, then made some comment which was almost an interpretation, coupled with a warning as to the danger of following without a teacher where the dream seemed to lead.

Then he began to tell her dreams of his own, of a kind betraying occult knowledge, which he had not hinted at before; and she was astonished to discover in the old artist's model and pedlar of bric-a-brac a mystic with an endless store of allegories and legends that he interspersed with dreams of his own as beautiful and more personally precious than the rest.

THE MAGIC MIRROR

He had told her that the metal mirror could be polished so as to reflect more than an ordinary glass. He declared that it came from Arabia and was the same that had passed through his hands many years ago, when as a boy he helped his uncle who kept a store in Constantinople. It came originally from Egypt, so he said, and had been used by a temple-priest who broke his pledge, betraying the secret of the magic powder used in polishing these mirrors to one who robbed him of the talisman as well as of all his occult knowledge. Now it would only serve its true purpose in the hands of those who had the right to use it.

This idea that knowledge, like any other possession, could be stolen was a firm conviction with the old Arab, though it was new to Mary. She wanted to hear more of the former owner of the mirror, but there the story ended. The old dealer was an adept in adding interest to his goods by telling such stories about the things he hoped to sell; and some thought his stories might not be wholly fictions made to influence a possible purchaser. Mary Sinclair had long been one of these.

Now, as she turned from the mirror and threw herself upon the divan, she wished that he would come and tell her something more about this particularly interesting curio.

The day had been foggy and painting was impossible, so she had started to clean up her treasures, with the result that the old mirror had given her a surprise that she was at a loss to explain. Theoretically she believed in magic, but practically she had but little experience in that line of study. She was a poet, a musician, and a painter, as yet undeveloped and unbalanced, but sincere in her reverence for art and in her love of beauty. Pondering upon the picture she had seen in the reflecting metal, she was inclined to think that she had caught a fleeting glimpse of some former incarnation of her own. Then she began to wonder if some previous owner of the mirror had not stamped her own image on the sensitive surface and the cleaning had released it momentarily. She thought that if she could learn the secret of polishing the metal in the right way she might release pictures of various ages magically stored in the metal itself. A mirror is a mystery.

The kettle on the stove was singing pleasantly and it was time for tea, but Mary Sinclair was too busy speculating on the mystery of memory to take note of time until a knock at the door awoke her with a start, and then she realized that it was getting dark. She also remembered that her general servant was out (she generally was when needed); and she must open the door herself, or let the call go unanswered. Peeping through the curtains of a side-window she caught sight of a bundle carried by the caller and knew that it was her friend Abdurrahman.

Delighted, she ran down to the door and let him in, telling him that she was waiting to make tea till he arrived. The old man accepted the compliment with a courteous smile and entered. His eye fell upon the mirror at once and he noticed that it had been polished. Touching it delicately, he said:

THE THEOSOPHICAL PATH

"You must be careful not to scratch it, something might happen."

"What would happen?" she asked curiously.

"You might hurt yourself, or someone else," he answered seriously.

"Oh! I thought you were going to say a jinn would appear and carry me off to Arabia and chain me to a rock."

Abdurrahman laughed gently, saying: "Then I should have to go and fetch you and I might not be able to get back in time for tea."

Mary remembered again that Jessie (the girl) was out, and proceeded to make the tea herself, while the old man stood looking at the mirror till his hostess bade him set down his bundle and take a chair.

When tea was served, Mary Sinclair asked: "What did you mean by my hurting someone if I scratched the mirror?"

Abdurrahman was cautious and non-committal. "They say, those eastern people, that the pictures in a mirror like that are alive. I don't know. Perhaps there may be something in it. It is best to use some oil and fine powder, something that won't scratch the metal."

Mary replied that she had been very careful, and asked if he had ever seen anything unusual in it himself. The Arab asked leave to roll a cigarette. Then he began away back in the days when he was a boy learning the trade of general merchant in his uncle's store, at which time he first saw this mirror. Mary interrupted to ask how he could be sure it was the same. The old man merely waved his cigarette, repeating his statement; and the girl was satisfied that she would get no further explanation, so was silent.

"I was only a boy, but at that time I knew more about some things than I do now, since I grew up and went into the world."

There was a suggestive pause as he tried to get back in thought to the time when his vision was unclouded by the desires of the flesh, which had caused him to abandon the ascetic life for which he was destined by his father. Sadly he resumed:

"I could see things clearly then, and when I found the mirror I was very happy. It showed me such wonderful places, cities and palaces with beautiful people and rich feasts, flowers, and wines, and exquisite embroideries, and all the things I loved, and poets. I asked my uncle to give it to me for my own. He said it was not his to give, but I might keep it if I could. Then came a rich gentleman who asked my uncle to let me go away with him to see the world. He was very rich, and promised me everything I wished; and my uncle said that if I chose to go with the stranger he could not prevent my going; but he said that he and I would never meet again. I was too young to understand just what he meant, and so I went. I took the mirror with me, but I was so much taken up with all the wonders of the world that I forgot it for a time, until we were in Italy at the great gambling-place. My master gambled and lost all that he had with him; and then I thought of the mirror and told him about it. He promised to make me rich if I would let him use it, and I did. He took it to his room, and that night he won back more than he had lost. He gave me half. Next morning he was dead: his room was open

THE MAGIC MIRROR

and the mirror gone with all his valuables. A beautiful lady who was a friend of his was very kind to me. And so it was I lost the vision; and I never saw my uncle living after that."

"How did it come back to you?" asked the artist.

"I bought it from a Jew who did not understand such things. He said he got it with a lot of furniture from the house of a dancer, who was sold up some years ago. No one would buy it; and I knew that I must pass it on to some one else who had the right to use it."

"And how did you know that I was the one?"

The old man shrugged his shoulders as if such a question needed no answer. Then he grew serious and said: "You will see in it everything you need to know, if that contents you; if not, you will see what you wish for most, and then you will see no more. It is not for me to be your teacher; but I will try to be your friend if you will let me."

She looked him in the eyes and said: "My friend, I thank you."

He raised his hand to his heart, touching then his lips and last his forehead, and she imitated the gesture instinctively.

When he was gone she took the magic mirror and wrapped it in a piece of silk, before laying it away in a great oaken chest among her oriental materials and costumes. It had acquired a significance that made her shrink from having to answer questions about it, or having Jessie finger it.

Jessie was a sort of necessary affliction: she cleaned the studio and made herself useful in various ways, according to her own views of usefulness, which, however, were not exactly the views of her employers; for she "served two masters," or rather two mistresses, of whom Miss Sinclair was the less exacting, and so perhaps the less afflicted; for she expected little and got it. The other mistress was a Mrs. Cadogan who occupied the adjoining small studio, in which she painted miniatures for some of the leading photographers, and acted as a perfunctory chaperon for her younger neighbor on occasions when propriety seemed to demand her presence; for which good offices she was well compensated by Mrs. Fairfax, the aunt of Mary Sinclair, who strictly speaking disapproved of her niece's mode of life, but as a matter of fact accepted it as one of the trials ordained for her own spiritual discipline by an all-wise but quite unreasonable Providence.

Mrs. Fairfax was constitutionally punctual, and the dinner-hour was 7.30, but Mary habitually came home at no fixed time and did not always send a telegram when she was not coming to dinner at all, so the dinner-hour fluctuated in spite of Mrs. Fairfax's rigid punctuality. On this occasion Mary was late, having forgotten that visitors were coming. She had stopped at a florist's to buy a white rose that attracted her attention and set her dreaming.

Her aunt had some rather caustic remarks to make upon the degeneracy of modern manners; but when the delinquent, full of apologies and wearing the white rose in her dress, kissed the old lady, the observations lost their bitterness, the clouds dissolved, and Mary was forgiven.

If the young lady was no match for her own servant at the studio, she made

THE THEOSOPHICAL PATH

up for it at home by ruling her aunt's household with a rod that blossomed most miraculously.

She justified her irregular hours by a professed fear that her aunt would get into ruts, and would lose her interest in life if the daily routine were allowed to crystallize into a fixed mode of existence fit only for irredeemable philistines such as the artistic temperament abhors. Perhaps she was right; some virtues are hardly distinguishable from vices.

The guests on this occasion were an old friend of her aunt, a Mrs. Erskine, with her son just back from India. He was a civil engineer, who had inherited a small estate from a distant relative and had resigned his post to come home and devote himself to caring for his mother, an exacting old lady, who had made sacrifices to insure his education and who now demanded his presence as a comfort to her in her solitude. In reality she hated India and feared it. She had lost two other sons there as well as her husband; and her demands on her boy were perhaps not as selfish as they seemed.

Ronald himself had lost his young wife there, and had begun to feel the effects of the climate on himself.

To Mary they were merely Anglo-Indians, and she had no love for the genus: her aunt's house was a meeting-place for such as these, old government officials of every possible department, but all of one kind. She loathed officials, but was amiable to them for her aunt's sake. They looked on her as a 'new woman,' and they disapproved of her artistic aspirations but forgave her for her sweetness to themselves.

Mrs. Erskine was a bleak, colorless person with an air of settled melancholy on her refined features that suggested a long-drawn vacillation between resignation and resentment towards her destiny, slowly resolving itself into a compromise that gave free scope to both.

Ronald was familiar as a name only, and Mary experienced a shock when he was introduced to her; for he was not 'according to sample.' His smile was elusive; and there was that peculiar intensity in the eyes that indicates the presence of a soul of some kind. Now Mary had a theory that official Anglo-Indians were individually soulless, having hypothecated their individuality, accepting in exchange a share in the official soul which even collectively is scarcely to be called a soul; and of which there is not enough to go round; so that when these officials retired upon half-pay, their soul-allowance sank to nothing and their remaining years were spent anticipating that complete obliteration which is the end of all respectable officials.

It was therefore a shock to see in Ronald Erskine signs of an individual soul. She wondered what was its quality, and tried to draw him out. She was a great talker and shocked her aunt's coterie by her sheer frivolity. Mrs. Erskine thought her heartless, and had warned Ronald that she was a mere butterfly. So that when he saw those penetrating eyes fixed on his across the table, as she chattered gaily, he felt that there might be mysteries in London such as he had thought were only to be looked for among Orientals. Certainly no other woman had ever met his glance with a gleam of such

THE MAGIC MIRROR

intelligence in her eyes. Later he found that she was no mean musician; and he knew enough to appreciate her interpretation of the music that she played. He found himself watching her and wondering what it was that seemed to baffle his search. Usually he saw nothing at all behind the surface-smile and sparkle of eyes that had no possibility of mystery in them nor power to veil their emptiness.

His study of human nature had brought bitter disappointment in the past, where he had read his own idealism into the soulless emptiness of shallow natures, such as the one that he had chosen as his mate. Experience had taught him much, and his lessons had been paid for at the usual rates. But he had learned.

When the guests were gone and Mrs. Fairfax had said good-night, Mary sat watching the fire, wondering where she had seen those eyes before. His complexion was burned almost to an Oriental tinge and the type of his features suggested Egypt more than England. His mother called him a gypsy. Mary wondered if he were not one of her dream-faces. She felt those eyes searching her soul. Then she rose in her own defense and shut them out deliberately. And Ronald Erskine, at that moment strolling round the square in which his mother lived, suddenly threw away his cigarette and turned to go in with an impatient ejaculation as if his train of thought had come to an unpleasant conclusion.

Inside the house in the room he called his study he took out a pack of tarot cards, shuffled, and dealt them according to an unusual method of his own. Then he endeavored to read the answer to his mental query; but got no satisfaction. He put away the cards and stirred the fire. Then settled himself in a comfortable chair and turned down the lamp.

His thoughts were far away. When he was in India he had continually dreamed of Egypt and the life in the great temples when they were in their glory, and Egypt was the wonder of the world. This had seemed strange to him then, but there were many links between ancient Egypt and India; while London could only be looked on as another kind of world where everything was on the surface-level of material existence, holding no possible connexion with the lands of mystery we call the Orient. And yet he knew the eyes that he had met across the dinner-table were full of mystery although the bearer of them was merely a lady-artist with a reputation for frivolity. What could she have to do with Egypt or the past, this very modern product of English respectability and feminine emancipation?

She was a problem; and to him a problem was a challenge. The cards had failed him. Turning up the lamp he took up the book he had been reading; but his mind wandered to the wearer of the white rose and then to a memory of India, when he was down with fever, and a woman, who was not a nurse, came in and looked at him as he lay dying of thirst, as he imagined, in the middle of a desert. She took a white rose from her dress and touched his lips with its cool petals; and immediately the fire of thirst was quenched, and he stood up to thank her for his salvation; but she was already moving

THE THEOSOPHICAL PATH

swiftly away across the desert. He followed eagerly, but could not come up with her, although he ran. . . . At last she reached the river and stepped lightly into a canoe that moved away with her of its own accord. He plunged in to swim across and the shock of cool waters woke him to the fact that he was on his bed wet with perspiration that marked the passing of the fever.

(To be continued)



F. J. Dick, *Editor*

THE MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIF.

“THEOSOPHY, Not a Stranger, but an Old, Familiar Friend” was the subject of an address by Mrs. Grace Knoche of the International Theosophical Headquarters at Point Loma on November 12th. Said the speaker:

“It is the common experience of those who take up the study of Theosophy sincerely, that it does not seem like a stranger but an old familiar friend. Visitors to the International Theosophical Headquarters, upon learning what Theosophy really is, often say, ‘I have always believed these things — that Brotherhood is a fact in nature; that man is twofold, soul as well as body, that the great Law of Justice is immutable, that peace instead of war is the natural state of man, and that the great developing power in life is brotherly love. I have really always believed these things, but did not know how to express them, and now Theosophy comes to explain them to me, and best of all, show me how to make them a living power in my life.’

“We find thinkers all over the world pushing towards the great ideals of Theosophy, but unable to make them practical because they have not that additional knowledge that Theosophy brings. ‘The brotherhood of man’ as an ideal is in the very air today, and an English speaker now pleads with us to recognise ‘those nobler forces in life which are as necessary to the welfare of the state as an Act of Parliament.’ So that it is not strange that Theosophy, to those who can examine it without prejudice, seems like an old,

MIRROR OF THE MOVEMENT

familiar friend, but a friend who can teach us many things and give us new courage and a new outlook on life.

“Katherine Tingley writes, in *Theosophy: the Path of the Mystic*, ‘Theosophy is no new religion, but is as old as Truth itself,— new in its presentation, but old as the ages in its meaning. Once the universal religion of mankind, and destined to be the universal religion of the future. Even now its great principles are permeating thought and action everywhere, and everywhere the most advanced minds are looking forward to the ideal of a universal religion as humanity’s one hope. *Here it is.*’ ”

Joseph H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, and private secretary to Madame Katherine Tingley, spoke on November 19th upon ‘Man’s Greater Self.’ He said in part:

“The problem of self is the one problem above all others that man has to solve — the problem of himself, who he is, what he is, his origin, his powers, his limitations, his possibilities, and his destiny. Solve that problem and you have the key to all others, for in the last analysis our conception of the uni-

Right Conception verse and of everything in it must be referred to
of Man’s Real Self the conception we have of self.

---Fundamental “Jesus said, ‘Be ye therefore perfect, even as your Father which is in heaven is perfect,’ whereas the churches, even some of the greatest, have taught that man is a ‘miserable sinner.’ Lamartine said ‘Bounded in his nature, infinite in his desires, man is a fallen angel with a recollection of heaven’; and the *Bhagavad-Gîtâ*, far older than the Christian Scriptures, declares, ‘There dwelleth in the heart of every creature the Master, Isvara,’ in other words, the divine, the greater self. Clearly, man as a ‘miserable sinner’ — if he be such — is not the man spoken of by Jesus, who also said, ‘Man, deny thyself.’ Socrates said, ‘Man, know thyself!’ and each of these injunctions implies a ‘greater self,’ which can know, can control, and can deny the ‘lesser self’ and hence is above and beyond it, as Theosophy teaches.

“How many of us in our childhood days were taught the real nature of self, the ‘greater self,’ and to strive to be that perfect self — for surely Jesus did not intend his words, ‘Be ye perfect,’ as a mockery? In the Theosophical viewpoint man is potentially far greater than he dreams, with a power of achievement vastly greater than he has ever yet shown. Katherine Tingley, speaking of this ‘greater self,’ has said, ‘Dare to be yourself, your greater self! Dare to leap forward and be something you never before knew it was in you to be!’ Or, as we may say, dare to claim perfection as your heritage; dare to claim your kinship with the stars and the suns, with the beauty and fragrance of the flowers, the stately giants of the forest, the glory of the sunset and the splendor of the dawn! Dare to claim as your heritage the art, music and poetry, and the lofty and sublime teachings of the great ones of

THE THEOSOPHICAL PATH

all ages, the great deeds of the heroes, the compassionate helpfulness of the saviors of men!

“The very fact that these ideals find an answering chord in our hearts is evidence that we too are capable of these things. And the steps to the attainment of this Greater Self are first, the recognition of the essential divinity of ourselves and all men; and second, the use of imagination and will. The world is as it is because of the lack of this ideal, because it was not taught to us when we were children. Shall we deny this birthright to our children, or shall we, as Katherine Tingley today is doing in her Râja-Yoga School, teach them who and what they are, and aid them to find and be their Greater Selves and to live in the joy and the gladness of real life?”

— *The San Diego Union*, November 20, 1922

Students of the Theosophical University at Point Loma conducted the Universal Brotherhood services on November 26th, the general subject being ‘Theosophy and the Spirit of Thanksgiving,’ and the speakers being Mrs. Hazel Oetli Minot and Mr. Charles Savage.

“To many,” said Mrs. Minot, “the word ‘Thanksgiving’ brings only the picture of a national holiday, a festival that has come down to us from the

The First Step---

Live to Benefit

Mankind

Pilgrim Fathers; but that is only one special application of thanksgiving, for as a festival it comes to us from antiquity, and appears as a universal custom. Probably there are no people but have had, and perhaps still continue in some form or other the ‘harvest-home’ celebrations, and they are common among the European peasantry and in the Orient. What is now, in some cases at least, an excuse for merry-making, was in ages past an expression of the deepest religious feeling. It was more than gratitude to the great protective Spirit of the Universe for the fruits and grains that had been harvested, for the material bounty was but the symbol of something greater — the bounty of man’s spiritual life.”

Said Mr. Savage: “The words of Washington, when he issued a call for a national Thanksgiving in 1795, might well have been written today. After enumerating various advantages that this country enjoyed, and appointing a day on which all might give thanks for the ‘manifold and signal mercies which distinguish our lot as a nation,’ he closed with an appeal that we might ‘rightly estimate their immense value; and be preserved from the arrogance of prosperity and from hazarding the advantages we enjoy by delusive pursuits . . . and that we might impart all the blessings we possess or ask for to the whole family of mankind.’

“This is right in line with the oft-quoted words of the first Theosophical Leader, H. P. Blavatsky, ‘To live to benefit mankind is the first step’; and that is the very attitude Washington urged America to take. Note also, that he struck the keynote of Brotherhood when he said ‘the whole family of mankind.’ What might not America do if only this divine spirit of Thanksgiving could be awakened in the hearts of all?”

MIRROR OF THE MOVEMENT

J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, spoke on December 3rd upon 'The Power of Theosophy in the Individual Life and in the Collective Life of Humanity.'

"Life is very complex, yet the rules of right living are few and very simple," said Mr. Fussell, "as is shown by the Golden Rule. If you would

Theosophy think clearly, live purely, or 'Plain living (pure living)
recalls the and high thinking.' What a man thinks that eventual-
Ancient Ideas ly he becomes or does, or 'As a man thinketh, so is he.'
As Jesus said, 'Live the life if you would know the doctrine,' and we have the Zoroastrian injunction, 'Pure thought, pure speech, pure deed.' Happiness comes not so much from what a man does as from what he is, though at last a man's actions mirror his thought and his inner nature, however he may try to disguise them.

"With these simple rules — so simple that a child can understand them — rules which carry their own conviction and bear on their face the mark of Truth, is it not strange that life is the chaos we find it today? And we may well ask *Why?*

"Is not the answer to be found in the fact that we have forgotten the essentials of life, forgotten who and what we are and what we are here for, have thought that happiness lay in gratification of self, have put selfishness in place of the Golden Rule, and in a word, have lost our way? Is it any wonder that modern life is in such a turmoil, and that for millions it has lost all its beauty and sunshine? Current philosophies, religious systems, science itself, so far from preventing the unrest and uncertainty, horror and misery, famine and unbrotherliness, so far from meeting the issue and pointing a way of escape, have proved themselves to a very large degree incompetent. They have even in many respects fostered and accentuated the situation.

"Yet there is hope, for 'man's extremity is God's opportunity' — the opportunity for the reassertion of the Divinity that is at the heart of all; and this is the Message of Theosophy. This is what H. P. Blavatsky, William Q. Judge and Katherine Tingley came to bring, and it is this that constitutes the power of Theosophy in individual and collective life. For Theosophy has the power to restore hope, to recall the ancient ideals, to restate the simple, divine rules of right living, and to make life once again beautiful, sweet, and joyful. The power of Theosophy is like that of the sun, to illumine and make clear all things, to light up the pathway which men and nations must tread if they would reach the heights of light and peace, while at the same time — just as the light of day reveals the signposts which warn against the morasses and quagmires — so Theosophy will make clear the things of darkness and reveal their true nature.

"Knowledge, it is said, is power, and Theosophy is Divine Knowledge. As Katherine Tingley has said, 'it gives not only a high ideal but a divine ideal, and points step by step to its fulfilment.' "

THE THEOSOPHICAL PATH

MME. TINGLEY WILL MAKE LECTURE-TOUR

MADAME Katherine Tingley will leave this morning by the San Diego and Arizona Limited on an extended lecture trip through eastern and southern states. She will go direct to Boston where she will lecture, later visiting her old home, where she inaugurated Theosophical work three years ago. Her trip through the south will include Birmingham, Atlanta, Macon and other points, and on the return trip, San Antonio, Texas. She goes with a party of six Râja-Yoga students, Mr. and Mrs. Iverson Harris, Mr. Harris being her assistant secretary; Misses Christine Wright, Olive Shurlock, Inez Walker and Mr. Montague Machell. She expects to return early in January.

Yesterday the Lomaland students gave a delightful pre-Thanksgiving dinner in her honor in the large student's refectory. Among invited guests were Mr. and Mrs. Austin Adams of Coronado, Mrs. Lulu Goodier of New York, Talbot Mundy, at present in Loma Portal, and Mr. Lyman of Northampton, Mass.

Madame Tingley has been lecturing almost weekly since returning from her European tour last spring, in the Ebell Club Auditorium in Los Angeles, her new headquarters in that city for public work.

— *The San Diego Union*, November 23, 1922

CLUB WOMEN ARE GUESTS OF THEOSOPHISTS

CONVENTION BODY VISITS POINT LOMA; RÂJA-YOGA STUDENTS
GIVE MUSICAL PROGRAM

A REPRESENTATIVE body from the convention of women's clubs held at the Civic Auditorium last week, visited the International Theosophical Headquarters at Point Loma, Friday afternoon. Madame Katherine Tingley, who had hoped to meet the guests personally, was prevented from doing so by unexpected demands incident to preparations for the lecture-trip upon which she will leave within a few days. Mrs. Emily Lemke-Neresheimer, however, as Madame Tingley's representative, extended cordial greetings in her behalf and officiated as hostess for the day.

After a short address by Mrs. A. G. Spalding, president of the Woman's International Theosophical League, and an address by Montague Machell on the Râja-Yoga system, the young folk of the Râja-Yoga College and Academy gave a short musical program.

Miss Mary L. Bartelme, known throughout America for her work among juvenile delinquents in Chicago, responded at the close of the program, upon invitation from Mrs. Neresheimer and from Miss Goss of San Diego, secretary of the Wednesday Club, and representing the Federation body. Miss Bartelme highly commended such schools as the Râja-Yoga, where children are taught to express themselves in music, and said that if there were many more schools of this character throughout the land there would be no need

MIRROR OF THE MOVEMENT

of juvenile courts. Before the program, which was given in the Temple of Peace, the women were escorted to the Greek Theater and also to the headquarters and home of Madame Tingley which was thrown open for the occasion.

Those present from distant cities included, besides Miss Bartelme and her sister, Mrs. David Tilt, Mrs. C. L. Cotton of Darlington, Wis., Miss Isabel Liscoe of Eureka Springs, Ark., Mrs. Anna Barton Porterfield of Spokane, Wash., Mrs. Sanderson of Boston, Mrs. Fleming of Ontario, Calif., Mrs. E. Dennis of Los Angeles, Mrs. Lois C. Robb of Huntington Beach, and from Santa Ana, Mrs. W. L. Denning, Mrs. M. L. Crisp and Mrs. J. H. Northrop. Among local guests were Mrs. Frederick Springstead of El Cajon, Mrs. Robert E. Masters of La Mesa, and from San Diego, Miss Mary Lothrop Goss and Mrs. C. H. Melvin, and others.

— *The San Diego Union*, November 20, 1922

REPORT FROM LONDON

ON November 1st a public meeting was held in Examinations Hall, Queen Square, Bloomsbury, the advertised subject being, 'Theosophy as practised at Point Loma: with lantern-views of the Greek Drama *The Eumenides*, as recently presented by Mme. Katherine Tingley in the Open-air Greek Theater, Point Loma, California.'

The meeting passed off well, and there was a fine attendance in spite of a very wet day. The speaking, music, and the helpers, young and old (from Boys' Brotherhood and Senior Girls' Clubs), were all splendid. Now we are arranging another meeting in the same Hall. — HERBERT CROOKE

Theosophical University Meteorological Station

Point Loma, California

Summary for November 1922

TEMPERATURE		SUNSHINE	
Mean highest	64.20	Number hours actual sunshine	236.30
Mean lowest	49.40	Number hours possible	314.00
Mean	56.80	Percentage of possible	84.00
Highest	72.00	Average number hours per day	7.88
Lowest	44.00		
Greatest daily range	20.00	WIND	
		Movement in miles	3310.00
PRECIPITATION		Average hourly velocity	4.60
Inches	0.50	Maximum velocity	30.00
Total from July 1, 1921	0.57		

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

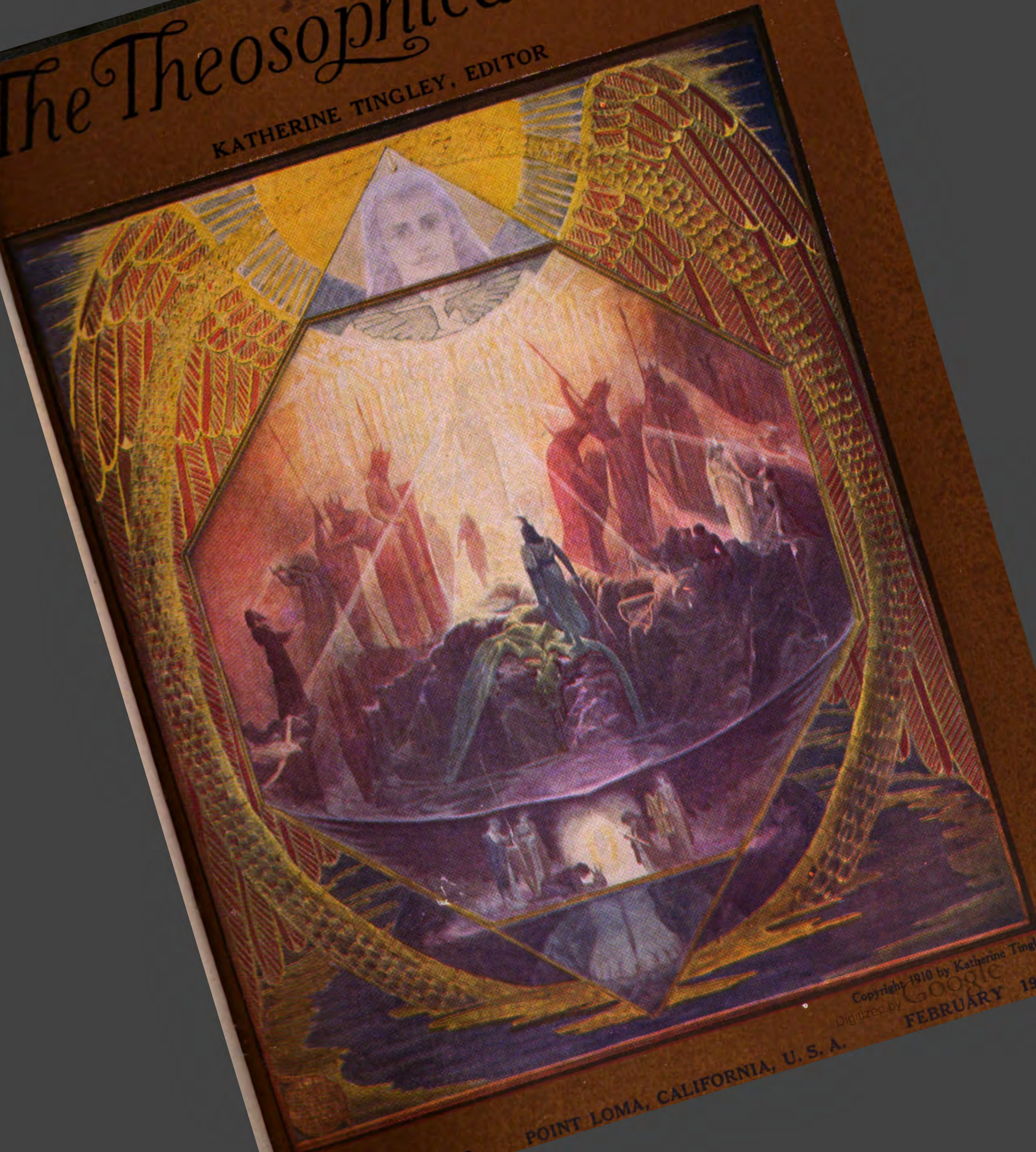
Inquirers desiring further information about Theosophy or the Theosophical Society are invited to write to

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR



VOL. XXIV NO. 2

POINT LOMA, CALIFORNIA, U. S. A.

Copyright 1910 by Katherine Tingley
Digitized by Google
FEBRUARY 1923

THE PATH

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

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

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

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

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

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

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly



Illustrated

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

Edited by Katherine Tingley

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

If some one, standing on the margin of a river, should behold the image and form of himself in the floating stream, he indeed will preserve his face unchanged; but the stream, being all-variously moved, will change the image, so that at different times it will appear to him different, oblique, and erect, and perhaps divulsed and continuous. Let us suppose, too, that such a one, through being unaccustomed to the spectacle, should think that it was himself that suffered this distortion, in consequence of surveying his shadow in the water, and thus thinking, should be afflicted and disturbed, astonished and impeded. After the same manner, the soul, beholding the image of herself in body, borne along in the river of generation (*i. e.*, the whole of that which is visible), and variously disposed at different times, through inward passions and external impulses, is indeed herself impassive, but thinks that she suffers; and, being ignorant of, and mistaking her image for herself, is disturbed, astonished, and perplexed.

— Proclus, Commentary on the *Timaeus* of Plato;
translated by Thomas Taylor

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the Act of March 3, 1879

Copyright 1923, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, *Editor* THE THEOSOPHICAL PATH, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance; single copy THIRTY CENTS. Foreign Postage, FIFTY CENTS. Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*

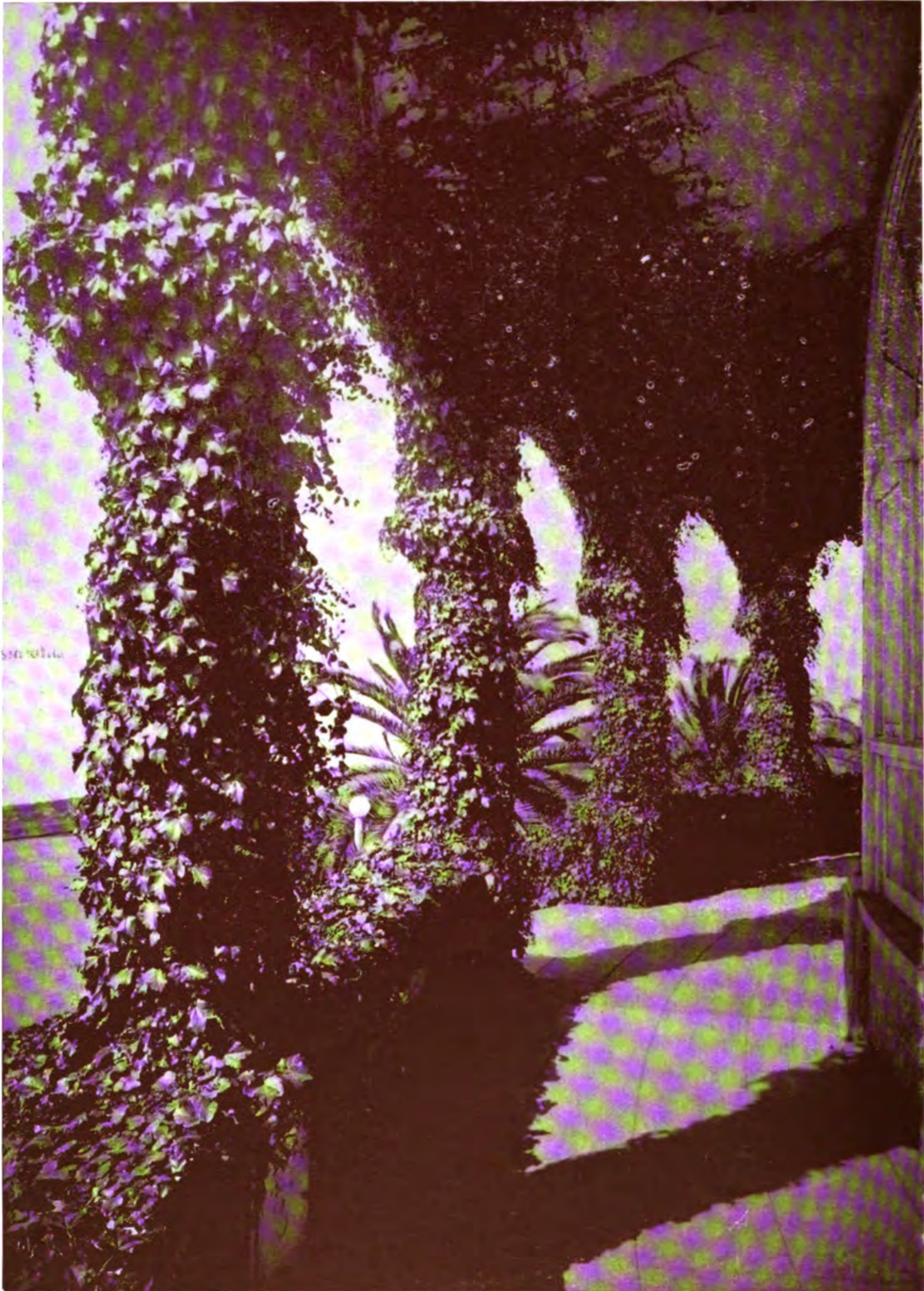
Point Loma, California

VOL. XXIV NO. 2

CONTENTS

FEBRUARY 1923

	<i>Frontispiece</i>
Part of the Walk surrounding the Temple of Peace, Lomaland	
Man's Origin, Constitution, and his place in Nature	E. A. Neresheimer 107
H. P. Blavatsky and her Books	C. J. Ryan 112
Jerusalem	Talbot Mundy 122
Dome of the Rock, and Walls of Jerusalem, Palestine (<i>illustrations</i>)	123-126
Scenes in and about Jerusalem, Palestine (<i>illustrations</i>)	131-134
Ancient Truth in Modern Trappings — Some Echoes of Aryan Psychology	Grace Knoche 135
Self-Culture	H. T. Edge, M. A. 142
The Wisdom of Apollonius, the Philosopher of Tyana	P. A. Malpas 145
Views of Tarsus, the ancient capital of Cilicia (<i>illustrations</i>)	147-149
Bust of the Roman Emperor, Tiberius (<i>illustration</i>)	150
What is Youth?	Alice Copeland 156
Maggie Tulliver	T. Henry, M. A. 162
The Promise of the New Year in the Light of Theosophy	Frances Savage 165
A Life's Triumph	W. J. Renshaw 171
Theosophy and the Spirit of Thanksgiving	Charles Savage 175
Theosophical Items of Interest	Clark Thurston 179
The Magic Mirror (<i>continued</i>)	R. Machell 187
THE SCREEN OF TIME: Mirror of the Movement	
Southern Élite Hear Lectures by Mme. Tingley	197
Sunday Services in Isis Theater, San Diego, California	200
The Los Angeles Center Meetings	202
Râja-Yoga Students visit County Prison	203



Lomaland Photo & Engraving Dept.

PART OF THE WALK SURROUNDING THE TEMPLE OF PEACE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

This view is taken from a spot on the walk near the entrance and looking north-west.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIV, NO. 2


FEBRUARY 1923

"I THINK, also, that life is a certain long road leading to Eleusis or Babylon; but that the boundary of this road are palaces and temples, and the greatest of the mysteries. Conceive, likewise, that this road, through the multitude of travelers, is full of men running, pushing each other, laboring, resting, lying down, turning out of the path, and wandering. For the impediments and fallacies are many, some of which lead to precipices and profundities, others to the Sirens, others to the Lotophagi, and others to the Cimmerians. There is one path, however, which is narrow, and straight, and rough, and is not much frequented, but which leads to the end of the journey. Weary and laborious souls, who aspire after the region to which this road conducts, who love the mysteries and predict their beauty, scarcely, and with much molestation, labor, and sweat, arrive through this path at the desired end. But when they have arrived thither, they rest from their labor and cease to desire. For what other initiation is more mystic than this, and what other place is more worthy than this of strenuous exertion? But what Eleusis is to the uninitiated that is this region *the good* to men. Come, then, be initiated, ascend to this region, embrace the good, and you will not desire anything greater than this."

— MAXIMUS TYRIUS, *Dissertation*, xxiii; translation by Thomas Taylor

MAN'S ORIGIN, CONSTITUTION, AND HIS PLACE IN NATURE

E. A. NERESHEIMER

O obtain a satisfactory understanding of man's condition and his place in Nature we must be acquainted with the Theosophic teachings of first principles, in order to appreciate the great importance of his spiritual heredity as well as some of the less known causes and facts connected with his physical heredity, through which he came into being.

The real man or soul is a ray from an inextinguishable flame, called in Theosophic literature the Divine Monad, whose nature is of the very essence of the Godhead. Let us therefore first ask what position the Monad occupies in the order of emanations of the Divine Powers that issue forth from the bosom of the Deity at the beginning of 'Creation,' *i. e.*, in one active evolutionary period.

A very brief sketch of the doctrine of the Ancient Wisdom on this point is hereby attempted, based chiefly on the teachings given out

THE THEOSOPHICAL PATH

by H. P. Blavatsky, in her monumental work *The Secret Doctrine* and her Commentaries.

According to the postulate herein expounded, there is but one Supreme Reality or Root-Principle underlying all that *was, is, and ever will be*, from which the Manifested Universe periodically emanates, unfolds, and to which all must again return at the end of a Grand Life-cycle. This Root-Principle is not the actual Cause or 'Creator' of the Universe, nor is *It* conscious or active, though omnipresent and absolute. It may be conceived of as Absolute Consciousness without relation to conditioned existence, and for the purposes of the manifestation of the Universe to be, we may imagine *It* as the field of consciousness, but not a participant of conditioned being in any sense whatsoever.

Ísvara, or the Logos, is the first emanation from Absolute Consciousness, which, together with its other powers, Spirit and Matter, constitutes the eternal triad of the Godhead. The Logos is the source and the architect of all the phenomena of existence, and therefore the 'First Cause.' Spirit is Ideation and Energy, and Matter passive Substance. At the inception of each periodical Cosmic drama the three 'powers' come forth from the bosom of the Godhead, and unite; Spirit involving into Matter and simultaneously Matter evolving into Spirit, guided by the Logos which henceforth lights up with Intelligence all and each one of the infinite modifications of Spirit and of Matter, from the smallest atom to vast solar systems. Consciousness is everywhere present, but there is no 'creation' (never was, nor ever will be), but merely a re-issue of this Divine Triad: Logos, Spirit, and Matter, from the bosom of the Supreme. As a whole this triad is called the Monadic Essence, which, by reason of the combination of Ideation and Substance pushes forward in order to gain the experience that only existence in the phenomenal universe can give. This Monadic Essence is capable of forming centers of consciousness, and becomes the Pilgrim, whether confined in an atom, a creature, or a planet: in every form alike this Monadic Essence is called a Monad. From the first moment of cosmic activity, duality supervenes in all subsequent modifications of Spirit and Matter, ensouled by some kind of monadic energy that draws forth the potentialities of both of these.

We must now briefly refer to the doctrine of re-emanation of fixed cosmic intelligences from the previous cycle of rest, when the activity of a new periodical wave begins to awaken. In the order of unfoldment of each type of kingdom that takes place in the new cycle, all the leftover unliberated entities, individuals, and indeed, units of any and all kingdoms that have progressed to any given point, reissue at the proper time, falling naturally when the appropriate stage of development arrives, in the present cycle, into their places, to continue their progress where

MAN'S ORIGIN, CONSTITUTION, AND HIS PLACE IN NATURE

they left off. Thus, in obedience to the law of Karma, the Hosts of Intelligences from the previous Manvantaric cycle all reawaken, and re-emanate simultaneously with the Universe that is to be.

Certain eternal types inherent in the ever-recurring universal plan serve as vehicles and forms for the successively developing and condensing elements of monadic energy which gradually become fitted for these types, and are then indrawn for the purposes of the various aggregations. All these operations are presided over and directed by special hierarchies of intelligences belonging to environments adapted to them. The early developments of the most attenuated substance gradually assemble and pass through successive stages of condensation in the three Elemental Kingdoms, the last and densest of these stages leading towards and terminating in the mineral kingdom which marks the lowest point of immersion into substance that Spirit can reach. Meanwhile an ascent of Matter towards Spirit has also taken place causing it to unfold more and more of its own particular potentiality.

As the Monadic Essence differentiates further and enters the subsequent types of the vegetable, animal, and human kingdoms, advanced units of each kingdom in due order enter the next higher kingdom. An infinite number and variety of grades therefore overlap in the successively developing kingdoms; for instance, while some of the most developed animal-units enter the human stage, the majority stay behind until they become fit to do so. Notwithstanding the continual rise of advanced units to higher states, the ranks are again and again reinforced by incoming units from below. Moreover, up to the middle point of the grand Life-cycle new differentiations are steadily taking place in the lower kingdoms. Thus the mineral, vegetable, and animal kingdoms represent at all times unchanging types though the advanced units have passed and are continually passing on from one kingdom to another, till they reach the human kingdom.

This gradual sweep of monadic advancement reaches its most material apex at the end of the first half of the Grand Life-cycle. From that time forth no further original differentiations take place, and all subsequent evolution is confined to the types that already exist.

We have seen that the Divine Monadic Energy has been active in every phase and type-mold (kingdom) needed by the varying differentiations of Spirit and Matter, also that superior planetary Intelligences have directed every development, and that the same process must still continue for the further evolution of organized hosts, or centers of consciousness, in all the kingdoms below the human kingdom. The natural deduction to be drawn from what we know of these lower stages of evolution leads us to the conclusion that a most stupendous development of awakening

THE THEOSOPHICAL PATH

consciousness must have taken place in the interlinked kingdoms, wherefrom infinite degrees of qualitative sensibility have gradually resulted, leading to ever-increasing perfection of the units of each kingdom. In the first three elemental kingdoms, beginning with the most ethereal sublimation of substance gradually consolidating till the mineral kingdom is reached, consciousness awakens but very slowly through the resistance of the increasing density of substance; thence pressing forward through loosening bonds in the vegetable and animal kingdoms, consciousness expands and widens out in the more perfected forms of the human kingdom. It should be observed that the monadic energy, though One in essence, acts separately as group-consciousnesses in the various kingdoms below and up to the human kingdom. The Monad is always the center of intelligence, no matter through what vehicle of consciousness it may manifest itself. In the group-consciousness of the mineral kingdom intelligence is almost wholly latent; in the vegetable less so; in the animal considerably unfolded; and in the human kingdom it at last has the opportunity for its self-conscious revelation.

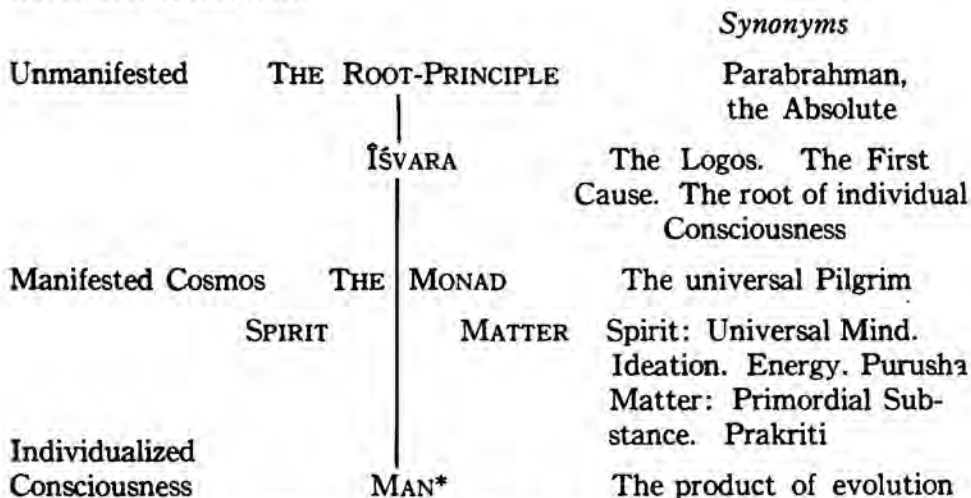
Let us then premiss firstly the human physical body as to a measure perfected by the aid of appropriate Intelligences, and secondly exquisite sense-development of units acquired through untold ages of experience in all the lower kingdoms, and we will have living complex unit-organisms, still mindless and therefore not yet man. Mother Nature, *i. e.*, a spiritual line of involution on the one hand, and a material line of evolution on the other, vitalized throughout by the divine Monad, cannot unaided evolve a self-conscious being. Intelligence is not self-consciousness. Therefore, when the human physical tabernacles were ready, a celestial host of superior Intelligences, from the previous cycle of manifestation, came forth at the behest of Karma, to bridge the gulf between the unspoiled spirituality and the physical perfection of nascent man. These superior Intelligences, designated Solar Angels, or Sons of Mind, are thus constrained to sacrifice themselves and fashion the inner man by merging themselves with the Monadic energy. Thereupon differentiation into separate individualized monads from erstwhile group-consciousness takes place, and the Sons of Mind incarnate in the units endowing each with the light of self-consciousness. This is the real birth of Man, the living god, who is henceforth to assume the burden of full responsibility for his own acts, thoughts, and deeds in the further pilgrimage up the ascending arc towards spiritual perfection.

This partial sketch will serve to elucidate, to a degree, the meaning of the ancient axiom "as above, so below"; namely, that man is the epitome of the Universe, the Microcosm of the Macrocosm. In other words, the complete man is now the focus of the divine as well as the combined

MAN'S ORIGIN, CONSTITUTION, AND HIS PLACE IN NATURE

material forces of the Cosmos from without, and himself the miniature Cosmos within. There is nothing in the whole Universe that is not also present in Man. The importance of this fact from a Theosophic standpoint is, that man contacts every possible modification of all the combinations of spirit and matter not only of the outer world by reason of his previous passage through the group-consciousness of the lower kingdoms of which he was an intimate part, but now, as a potentially self-conscious being he also contacts the states of consciousness of the Divine side of the Cosmos from within himself, up to the very source — the Supreme Root-Principle.

Nor has this remarkable separation from group-consciousness by his individualization deprived man of one iota of his connexion with the Universal Monad, which, being the thread-soul that runs throughout manifested being, on the contrary, includes him (mankind) in its supreme One-ness. Therefore Universal Brotherhood is a magnificent Truth! an actually demonstrable and understandable Reality that establishes not only the fact of the absolute coherence of mankind and of the whole Cosmos, but it also becomes an incontrovertible scientific basis for ethics. This truth must be realized eventually by every human unit, during its progress towards liberation, and final identification with the Deity, the Root-Principle or Godhead. For the sake of clarity we will subjoin the following diagram:



*Note the connecting line with the Supreme Root-Principle.

The Root-Principle, Īśvara, the Monad, Spirit and Matter, are eternally One. The first remains forever unmanifested.

Īśvara, the Monad, Spirit and Matter, enter into equal recurring

THE THEOSOPHICAL PATH

periods of manifestation and rest, from beginningless time and without end.

Ísvara, Monad, Spirit and Matter, constitute the Cosmos.

Man, during the first half of a cycle, develops through the lower kingdoms to the human kingdom: his redemption and liberation from bondage lie in reaching the Logos on the return arc of the second half of the cycle.


Perhaps it may be of interest to call attention to a well-known Hindú allegory concerning Creation and its object, which likewise shows the deep philosophic trend of this thoughtful people.

Nâtarâja, the Monad, is depicted as the dancer; Vishnu, the Logos, as the singer; and Gauri, the Supreme Godhead, as the spectator. Nâtarâja, the essence that emanates from the Absolute, is caught in the embrace of Spirit and Matter and made to dance in endless gyrations to the tune of Vishnu, until, when the thrill subsides, the soul is released from the bondage of the embrace that holds it, and returns to its source.

Apart from the notion that the Deity is said to mirror itself in the drama of life for its own delectation, the application of this allegory would seem to point to the fact of final liberation through knowledge gained by perfected individual monads or souls. From the experience and wisdom gained in their successful transit through all the kingdoms and forms of existence, the efflorescence of these detached souls again becomes united at the end of the grand cycle, and constitutes a distinct Logos, as the synthesis of cosmic evolution, and its essence forever established as a hierarchical Logoic Unit in the bosom of the Supreme.

H. P. BLAVATSKY AND HER BOOKS

C. J. RYAN

 HE western world owes a great debt to H. P. Blavatsky for bringing to us the teachings of Theosophy. The effect of her work has been far-reaching, and has operated in spheres of thought and action little suspected even by those who were active in them. The broad principles of Theosophy are as old as civilization; but at intervals they must be brought to the notice of the world in new forms suitable to changed conditions. It is said that efforts to arouse the nations of the west to spiritual realities have been made towards the fourth quarter of each century; certainly the conditions in the seventies of the nineteenth century called for some relief. Materialism in science, on one hand, and a marked drift towards trust in psychic phenomena on the other, threatened to lead influential thinkers into un-

H. P. BLAVATSKY AND HER BOOKS

profitable bypaths. The authority of the churches was rapidly diminishing, and many truly religious minds, disturbed by the negations of science, could no longer find consolation in the dogmas of theology. But they were hungering and thirsting for something they could not find.

At this critical time H. P. Blavatsky, a profound student of human nature, possessed of fascinating literary style, and deeply stirred by the woefully unspiritual prospect for western civilization if things went on as they were, threw down the gauntlet to materialism and also dogmatic theology. Single-handed she stepped out to fight these two doughty champions, and also, as it turned out, subtle and unexpected enemies who tried to stab her in the back. With single-minded devotion to the interests of discouraged humanity she came to America, well-armed with knowledge gained by self-sacrificing labor, and began the work which has so powerfully affected modern thought.

The world at large was ignorant of the ideas she brought; to the few learned scholars who knew something of the great teachings of ancient Aryan philosophy in which Theosophy is to be found, they were more a matter of mere intellectual interest than of practical importance. But today we cannot take up a serious book or magazine without recognizing the influence of the leading ideas of Theosophy in some form, though the writers may not know the original source of those principles. So far have they penetrated that even clergymen in good standing are preaching Theosophical ideas for which they would have been expelled for heresy a few years ago.

H. P. Blavatsky established the Theosophical Society in 1875 to make the beginning of a Universal Brotherhood of mankind on a practical and spiritual basis suitable to the understanding of the age. It is a Transition Age, and the Theosophical Society has undergone changes and developments in methods in harmony with the demands made upon it, but its principles remain the same. While today the attention of the world is perhaps chiefly aroused by the wonderful educational system established by Katherine Tingley, H. P. Blavatsky's successor, and by the splendid results of her work at Point Loma and elsewhere where Theosophy is being demonstrated in practical life, in the early days the first necessity was to disseminate, through books and magazines, the main principles of Theosophy upon which the nucleus of a real Brotherhood of humanity must be founded to have any hope of real success. The brilliant literary style and extraordinary learning possessed by H. P. Blavatsky, combined with her profound knowledge of the human heart, were therefore of inestimable value. She has given the world a series of writings in which the serious student finds hitherto unsuspected facts about the origin, nature, and possibilities of man, important keys to the deeper

THE THEOSOPHICAL PATH

meaning of the Bibles of the Ages and, above all, the outline of the Path to enlightenment of the individual and to the realization of the Universal Brotherhood of mankind.

The order of appearance of her principal books shows a well-designed sequence in which the student is gradually led from the simpler to the more advanced, from the more purely intellectual introductions to the more profound studies leading to the spiritual crown of life. *Isis Unveiled*, published in 1877, comes first, and in its opening pages it struck the most important keynote in Theosophy: the duality of man's nature, the existence of the beast and the god in each human creature.

At that time the new discoveries of physical science were undermining the literal beliefs in the Bible stories, and the reaction against dogma had caused many of the brightest minds of the age to abandon all belief in the spiritual nature of man. To them the principle of Evolution — a splendidly true and illuminating conception when not materialized, an explanation of life which replaced the dogmatic and narrow orthodox view of the Six Days of Creation — conveyed the notion that man is nothing but a highly developed animal, without a soul or hope of immortality. In attacking the materialistic position H. P. Blavatsky devoted a large part of *Isis Unveiled* to the demonstration that there are far greater powers in man than can be explained unless we admit that there is a soul. Learn that man has powers enormously transcending the ordinary mental or physical capacities, she argued, and you will begin to realize his spiritual being, his kinship with Deity. Science denied the truth of the records which tell of the profound knowledge of natural laws of a few rare souls in the past and of their control of unknown forces, calling them the superstitions of an uncritical age; theologians affirmed them but called them miracles of a special and supernatural order. But in *Isis Unveiled* an enormous number of facts were brought forward and discussed to prove, in H. P. Blavatsky's words, that "the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers."

The demonstration of the hidden powers in man, occasionally manifested in the lives of the great Teachers, leads to the logical conclusion that

"the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency."— I, vi

"No GOD, NO SOUL? Dreadful annihilating thought! The maddening nightmare of a lunatic — Atheist, presenting before his fevered vision, a hideous, ceaseless procession of sparks of cosmic matter created by no one . . . propelled by no Cause. . . ."— I, xviii

In *Isis Unveiled*, H. P. Blavatsky made her first effort to show that in some lines the ancients had a more profound knowledge of the laws of nature than the moderns who have confined their researches to external

H. P. BLAVATSKY AND HER BOOKS

phenomena so largely. In *The Secret Doctrine*, her second important work, she carries it farther, and presents in clearer form the main scientific teachings of Theosophy about man and nature, but many of the points fully worked out in *The Secret Doctrine* can be found in brief, or casually hinted at, in *Isis Unveiled*. The earlier book was issued as a challenge to the world. Fifty years ago the time was not ripe for more than a partial presentation of Theosophy, but enough was given to arouse interest and stimulate the desire for more.

Consider, for instance, the subject of Reincarnation,— the rebirth of the immortal soul in many successive bodies until such experience is no longer necessary. It was practically unthought-of by the peoples of the west, although the Bible teaches it; those who had heard of it thought it was some quaint Hindû notion about transmigration into animals. Though H. P. Blavatsky had privately taught the truth of Reincarnation she considered the time had not come to make it a leading feature in her public work, but the essentials are to be found in *Isis Unveiled* with a little care. For instance she says:

“There was not a philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brâhmanas, Buddhists, and later by the Pythagoreans, in its esoteric sense. . . . Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics . . . were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. Materialism has been and ever will be blind to spiritual truths.”— I, 12

On page 348 there is a reference to the “series of births and deaths” through which the immortal soul has to pass; and in the second volume we read on page 145: “if we are to take the gospels as a standard of truth, Christ was a metempsychosist or ‘re-incarnationist’ — again like these same Essenes,” and on page 280: “Every philosophy worthy of the name taught that the *spirit* of man, if not the *soul*, was pre-existent.” A clear exposition is given on page 320:

“Before the immortal spirit of the *Ego* is quite freed and henceforth secure against further transmigration in any form. . . . Thus the disembodied *Ego*, through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state called ‘merit and demerit.’”

Several passages in *Isis Unveiled* have puzzled readers on account of their apparent denial of reincarnation, but the confusion has arisen from carelessness in overlooking the fact that the author was repudiating the possibility of the ordinary personality — Mr. A or Mrs. B — being re-born, except in the rarest instances. At the time she wrote *Isis Unveiled* there was a group in France asserting that the personality reincarnated immediately after death, and H. P. Blavatsky had to make it very clear that the true teaching is that the immortal *spirit* descends at intervals

THE THEOSOPHICAL PATH

into what is practically a new *personality*, though it is linked with the former ones by the law of cause and effect.

Evolution is discussed in *Isis Unveiled*, and a sketchy outline is given, but the fuller details were reserved till later. The fundamental proposition of progress by cycles of rise and fall is given: races increase in power, reach the climax of advancement possible in that cycle, and descend, only to start afresh in the next cycle. Speaking of the Stone Age the author declares it was not the beginning of man's career, but a period when mankind had arrived at the lower arc of a cycle and was about to climb up again. The significant remark is made that the soul was not always imprisoned in physical bodies but the earliest races were spiritual or 'astral,' and the "coats of skins" given to 'Adam and Eve,' as mentioned in the third chapter of *Genesis*, referred to the fleshly bodies with which the progenitors of the truly human races were clothed as the great cycle of descent from spirit to matter proceeded. Man's origin is in the Fount of Eternal Light, and the kingdom of spirit is only to be regained by a long pilgrimage through earthly conditions.

At the time *Isis Unveiled* was written psychic phenomena were attracting attention in America and Europe, and H. P. Blavatsky devoted many pages to the theories offered by the investigators. She showed that no defensible philosophy had been presented, but that there was "a tangle of hypotheses mutually contradictory." Speaking of the efforts of conscientious and able spiritualists to explain the cause of the phenomena she declared that "the totally insufficient theory of the constant agency of disembodied human spirits has been the bane of the Cause," but that Theosophy offers "philosophic deduction instead of unverifiable hypotheses, scientific analysis and demonstration instead of indiscriminating faith."

A very important section of *Isis Unveiled* is devoted to what seemed a most revolutionary teaching, and yet one which does not strike thinking minds today as being at all incredible. This is that all the great world-religions have the same spiritual foundation, and that the Great Teachers brought the same message although the outer forms varied according to the conditions. She says:

"Our examination of the multitudinous religious faiths professed by mankind, from the earliest ages to the present day, indicates most assuredly that they have all been derived from one primitive source. It would seem as if all were but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into varicolored fragments called RELIGIONS. . . . Combined, their aggregate represents the eternal truth; separate, they are but shades of human error and signs of imperfection."— II, 639

H. P. BLAVATSKY AND HER BOOKS

In the closing pages of *Isis Unveiled* we find in one sentence the great theme to which all H. P. Blavatsky's efforts were directed, the divinity of man, the only possible basis for universal brotherhood. She says:

"The world needs no sectarian church . . . there being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*"— II, 635

Ten years passed before H. P. Blavatsky's second great work appeared; *The Secret Doctrine* was to have been an improved version of *Isis Unveiled*, but it turned out to be an entirely different production to which *Isis Unveiled* serves as an introduction. Its title signifies that it deals with the deeper teachings of antiquity, but it only lifts the veil. There is sufficient, however, to be of immense service in the interpretation of the traditions preserved in the world-scriptures, above all in the Bible and in the Hindû sacred writings. While *Isis Unveiled* is largely devoted to the evidence for the existence of the immortal spirit in man, *The Secret Doctrine* traces its pilgrimage through the ages. As a basis, a few pages from the Book of Dzyan, a very ancient manuscript, are given. The majestic language of the stanzas, even in translation, strikes the reader with awe; every sentence conveys an impression of the profound knowledge of the ancient philosophers who wrote it. In stately musical prose the vast panorama of Creation is unrolled, beginning at the stage when Time was not and leading through cycles of preparation until the first incarnation of the divine spirit in man, and onward. Although some of the symbolic expressions used are unfamiliar to the modern reader, a profoundly impressive picture is created in the receptive mind. In her elaborate commentary, H. P. Blavatsky clears up the obscurities, and incidentally her explanations provide rich stores of information from higher Theosophical sources. Chemistry, physiology, and other sciences, history and folk-lore, find solutions to many difficult problems.

One of the aims of *The Secret Doctrine*, as of *Isis Unveiled*, was to provide arguments against the materializing tendency of science. *The Secret Doctrine* is a partial picture of the sublime workings of the Universal Mind, an outline of the ideal framework on which the visible universe is built, and it carries the conviction that nature's laws are intelligent and purposeful, not blind and mechanical. Of necessity the book is incomplete; the unveiled truth is not to be found in printed words; but the student who is striving to live down egotism will find hints of inestimable value in its pages. The rule of the Great Teachers who developed the higher spiritual insight was "Discipline must precede philosophy." It is our egotism that holds us back from wisdom.

In *Isis Unveiled* the subject of Karma, the law of Cause and Effect, of Justice, was lightly touched upon, but many pages of *The Secret Doctrine*

THE THEOSOPHICAL PATH

are devoted to it. Here are one or two passages of great interest:

“For the only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through or along with nature, abiding by the laws on which that Harmony depends, or — break them. . . . Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies, and individuals, into Cains and Abels, wolves and lambs, that is the chief cause of the ‘ways of Providence.’ . . .

“Knowledge of Karma gives the conviction that if —

‘. . . virtue in distress, and vice in triumph
Make atheists of mankind,’

it is only because mankind has ever shut its eyes to the great truth that man is himself his own savior as his own destroyer. That he need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom, which warns man to forbear accusing *That* which —

‘Just, though mysterious, leads us on unerring
Through ways unmark’d from guilt to punishment. . . .’”

— *The Secret Doctrine*, I, 643-4-5

Within a year from the publication of *The Secret Doctrine*, H. P. Blavatsky’s indefatigable pen called *The Key to Theosophy* into being. Ever since the formation of the Theosophical Society in 1875 she had been spreading the knowledge of Theosophy in numerous letters and articles to papers and magazines. She founded two Theosophical monthly magazines, and inspired several others. But as much of this literature was inaccessible to inquirers she decided to write *The Key to Theosophy* as a kind of textbook on the Theosophical teachings about the nature of man and the objects for which the Theosophical Society and Universal Brotherhood (as it was then called) was founded. A large portion deals with the problem of the soul, Reincarnation, the future life, all on a simple, practical basis, suitable to the plain man, but many chapters are devoted to the development of character, the true methods of helping humanity, and the immense importance of Theosophical principles being made the foundation of education. Above all things, the world needs the example of the lives of men and women striving for and showing forth the highest ideals, duty, brotherly kindness, wisdom, and so forth. In *The Key to Theosophy*, H. P. Blavatsky emphatically tells the members of the Theosophical Society that their most important duty, if they mean to help the work, is to set an example of right living.

The last chapter of *The Key to Theosophy* presents a glowing picture of the future when the noble principles of Theosophy are accepted by the world as the guide of life. The author says that the Society will gradually permeate the great mass of thinking people with its large-minded and noble ideas of Religion, Duty, and Philanthropy, and will open the way,

H. P. BLAVATSKY AND HER BOOKS

by its active, unsectarian work, to the practical realization of the Brotherhood of Man.

When Katherine Tingley reorganized the Society in 1898 she felt that the time was ripe for a higher and more practical exposition of Theosophical principles than had been hitherto possible. Educational work for the young on the broadest Theosophical lines — the school of prevention — which H. P. Blavatsky so ardently desired to establish as she says in *The Key to Theosophy*, but which was impossible in her lifetime, was begun by Katherine Tingley, and the center at Point Loma created, where Theosophy as a dominating influence in the every-day affairs of life could be demonstrated as an educational example for the older folk. Already, although the twentieth century is hardly out of its teens, a large proportion of thinking people in the world has been permeated with the high ideals of Theosophy; Reincarnation and Karma are widely accepted by leaders of modern thought, and are even being admitted by liberal-minded clergymen; above all, in spite of the turbulent unrest of this dark 'Age of Horrors' — the growing-pains of adolescent humanity — it is becoming clearer to all that the principle of brotherhood is the only basis upon which real progress can begin. But brotherhood can only become a living active, working principle in a man in the degree that the selfish claims of the lower personality have been suppressed, and the true spiritual self has taken control. It is the task of Theosophy to show, by precept and example, not only the necessity for the world, but the beauty and joy of the life in which brotherhood is the driving force.

The order in which H. P. Blavatsky's works appeared show that her readers were advancing in appreciation of the teachings. Beginning daringly in *Isis Unveiled* with arguments and interesting illustrations of the fundamental principle that marvelous spiritual powers are hid behind the human personality which prove the existence of an immortal spirit in man; then passing on to the more complete teachings of *The Secret Doctrine* about the cosmic relations and the historical development of mankind, and the meaning of the misunderstood scriptures of antiquity, the author offered the world in *The Key to Theosophy* practical instruction about the complex nature of man, the relation of man to man in society, and the method of advancement towards a higher and truer civilization. The time was then ripe for a more spiritual note to be struck, and H. P. Blavatsky published her beautiful translation of the 'Book of the Golden Precepts' with explanatory comments, under the title *The Voice of the Silence*. The original belongs to the series from which the Stanzas of *The Secret Doctrine* were taken, but their spirit is different. *The Voice of the Silence* is intended for those who are earnestly seeking for soul-wisdom, for self-knowledge in the highest meaning of that comprehensive

THE THEOSOPHICAL PATH

term. The culmination of H. P. Blavatsky's life-work is found in *The Voice of the Silence*, for there she most distinctly puts forth the essential teaching of Theosophy which her successors, William Q. Judge and Katherine Tingley, have reinforced. This fundamental is the dual nature of man, and the way to control the lower and live in the higher. A few quotations will make this clear:

"All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. . . . No light that shines from Spirit can dispel the darkness of the nether Soul unless all selfish thought has fled therefrom."

The way to the real life is through the practice and understanding of Universal Brotherhood:

"Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF. . . . So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother."

"The key to the first Portal on the Path of wisdom is 'DĀNA, the key of charity and love immortal.' "

"To live to benefit mankind is the first step. To practice the six glorious virtues the second."

In *The Voice of the Silence* the careful reader will find, in poetical language, and inshrined in expressive Oriental imagery, the old, old Theosophical teaching about the higher and lower life which was given by Jesus and Paul, and before them by Plato and other great spiritual teachers of antiquity. By the lower life, in this connexion, we do not mean the gross, selfish existence of the merely animal man, but what may be called the life of the ordinary citizen who carries out his duties and responsibilities to society respectably, the worldly life in the best sense of the word, the life of the personality, very often cultured and even distinguished by learning. That kind of existence, so desirable up to a certain point, is not the full efflorescence of the soul, though it may form the basis upon which something higher can be built. It is not to be abandoned; our work as human beings is to be in the world but not of the world. Again and again H. P. Blavatsky repeats the old teaching:

"To live to benefit mankind is the first step. . . . The selfish devotee lives to no purpose. The man who does not go through his appointed work in life — has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe."

The spiritual life, while including and inspiring the highest qualities in the lower life, surpasses it in every way; it is properly called Liberation for it means the discernment of the real from the unreal; it means self-identification of our aims and aspirations with the Supreme, Divine Will.

H. P. BLAVATSKY AND HER BOOKS

We may call it religious, but it is not what so often passes as religious — a sort of morality touched with emotion and perhaps including the outward form of worship of some Deity far removed. It means a changed state of being, an illuminated state, a glimpse of the “heaven” that is said in the Bible to be “within.” Some may call it a state of ‘grace.’ The lower life of normal and right activity in the world, is that of the ‘natural man,’ the higher that of the spiritual. The lower is fleeting, unsatisfying. Theosophy shows us how the spiritual and real life can be brought into the daily, natural life, and thereby how we can find enduring happiness under all conditions. In *The Voice of the Silence* and elsewhere H. P. Blavatsky makes the true Path clear.

It may be said that the real life of the soul is to be learned from the teachings of every world-religion. It is true, according to Theosophy, that great truths are to be found in them, but that does not mean that the dogmas which distinguish one from another are helpful in leading men from the natural to the superior or ‘super-natural’ life. How often has the reason been revolted by irrational dogmas, impressed as literal and important truths, and the indignant mind been successful in stifling the efforts of the soul to reach upward! Theosophy, the foundation of the ancient faiths, throws no hindrance in the way of the logical mind; gives it no excuse to obstruct the spiritual path. Theosophy shows how to lead the natural life honorably, and it opens the door to the eternal.

One strong clear note rings through the whole range of H. P. Blavatsky’s teachings — the essential divinity of man, and that man is his own savior. She did not mean, of course, the weak, imperfect, ignorant personality we often foolishly think ourselves, but the true Warrior, the real Self who seems so far but is really near if we will only have it so. She never said: Follow *me*, but: Follow the Path I show, seek for the divinity which is within all men, practice universal brotherhood and find peace and joy, even in the midst of strife and turmoil.



“WE allude to those whose faith in their respective churches is pure and sincere, and those whose sinless lives reflect the glorious example of that Prophet of Nazareth, by whose mouth the spirit of truth spake loudly to humanity. Such there have been at all times. History preserves the name of many as heroes, philosophers, philanthropists, martyrs, and holy men and women; but how many more have lived and died, unknown but to their intimate acquaintance, unblessed but by their humble beneficiaries! These have ennobled Christianity, but would have shed the same luster upon any other faith they might have professed — for they were higher than their creed.”— H. P. BLAVATSKY in Preface to *Isis Unveiled*, II, p. v

JERUSALEM

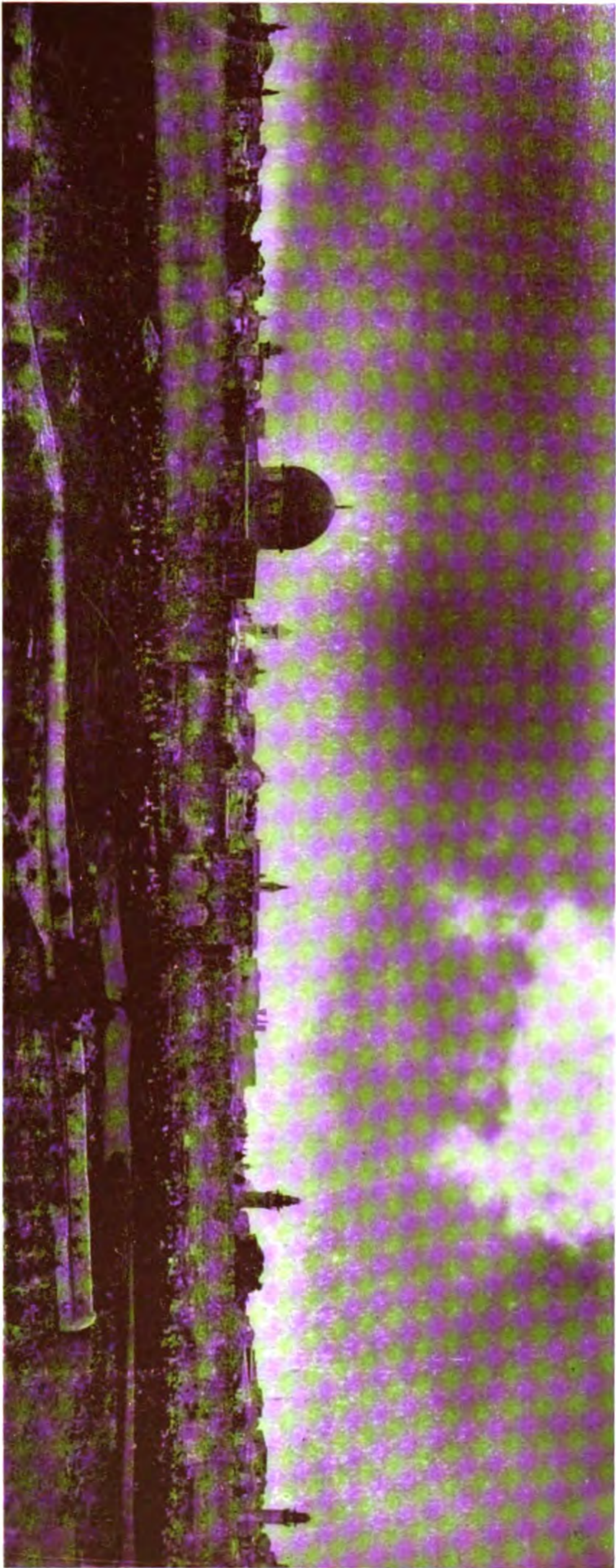
TALBOT MUNDY

THE Moslems call Jerusalem El-Quds — 'The Holy' — not without justification. They hold it next in importance and sanctity after Meccah and Medinah, while painfully aware that Christians and Jews give it first place in their imaginations, if not actually in their hearts. Moslems own most of the property, and practically all the historic sites; the mayor is a Moslem, and so are the majority of the Legislative Assembly; but the Governor of the city is an Englishman, and the High Commissioner of Palestine a Jew. The police are mostly Moslems, with a small army to support them composed mainly of Indian troops under British officers. And under the eyes of that nervous administration, meet, move, and quarrel, representatives of all this world's fanaticisms.

The city is not visible from far-off, as one might think from studying the countless hymns and paeans in its praise. It stands about 3800 feet above sea-level. From the summit of the Mount of Olives one can view, like a turquoise framed in the yellow of the Mountains of Moab, the Dead Sea, 6000 feet lower and only twenty miles away. But the bald and rock-strewn Judaeen Hills — with laden camels usually on the skyline — shut off the view in all other directions; so that even from the railway station there is nothing of the city visible but one corner of the medieval walls and a huge French convent.

However, romance begins from the moment the train leaves the plains at Ludd and begins to follow a spur-track into the limestone mountains. In the train are 'Parthians, Medes, and Elamites' — Jews from New York, Poland, and Bokhara; Abyssinians; Turkomans, Punjâbis, Armenians, Egyptians, Englishmen, — representatives of nearly any nation and religion all the way from China to Peru — a Christian bishop, maybe, chin-by-jowl with a Moslem sheik. And there is always someone leaning from a window lecturing the rest, with plenty of material for his sermon.

They boast, and with sufficient truth, that every yard of those hills and gorges, among which the train toils noisily, has been fought over a thousand times. Not even Belgium has been such a battle-ground. They say the little red anemones, that grow wherever a pinch of dirt has settled in the crannies of the rocks, mark places where the dead fell fighting. And they point out dry stream-beds that "once ran blood for days." No two tales are quite alike; they vary with the creed of the individual, and again with his political prejudices, which are almost as



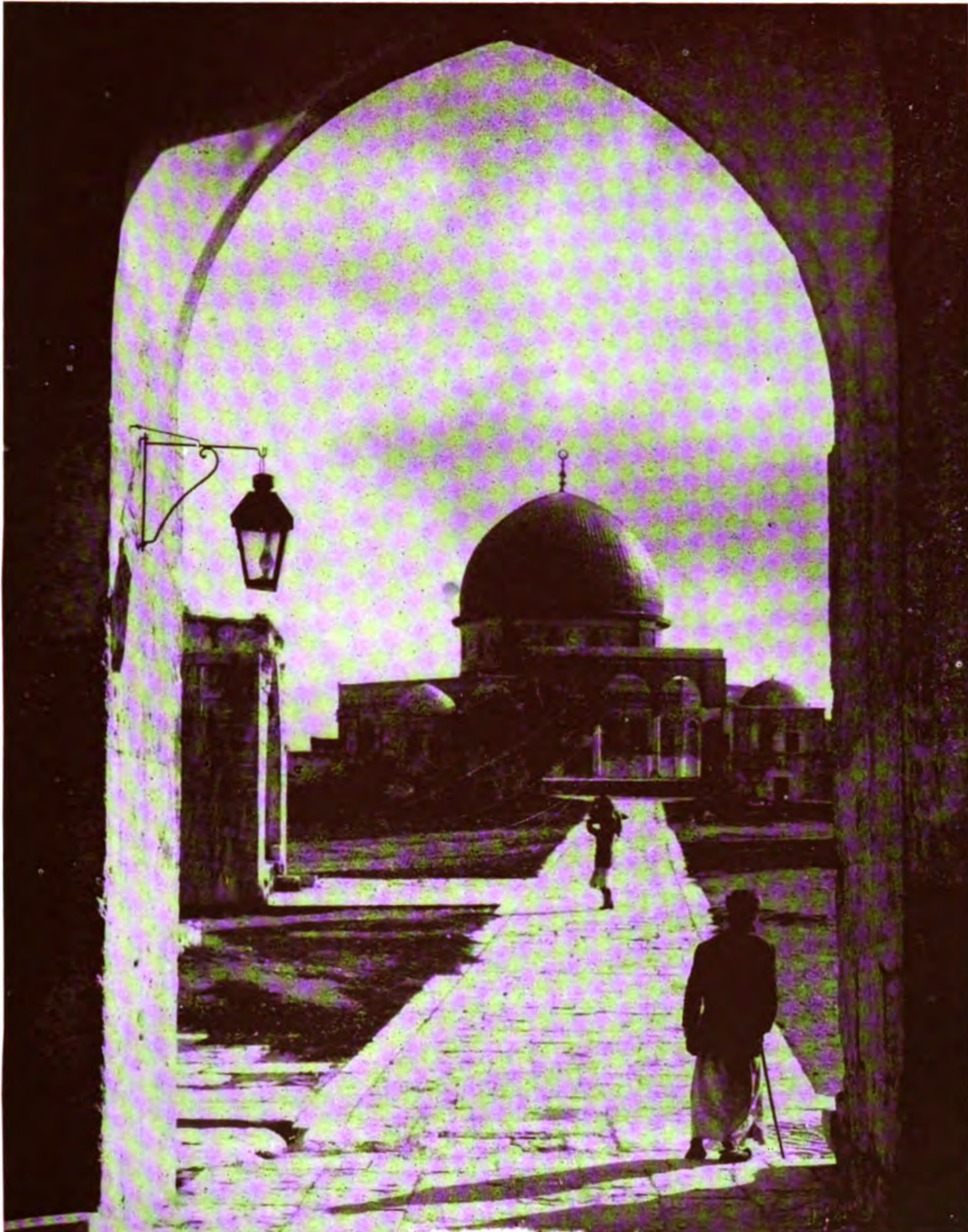
Lomaland Photo & Engraving Dept.

PANORAMA OF JERUSALEM, PALESTINE, VIEWED FROM THE MOUNT OF OLIVES
SHOWING THE DOME OF THE ROCK ON THE REPUTED SITE OF SOLOMON'S TEMPLE



Lomland Photo & Engraving Dept

THE DOME OF THE ROCK, JERUSALEM



Lomaland Photo & Engraving Dept.

DOMES OF THE ROCK, JERUSALEM

Seen through a gate of the Haram-es-Sheriff. Below this is the famous threshing-floor of Araunah the Jebusite, bought by King David to be a site for the temple his son Solomon should build. This is also the reputed site of Abraham's sacrifice of Isaac. Next after Mecca and Medina it is the most sacred spot in the Moslem world, and is visited by pilgrims from all over Africa and Asia as well as Europe.



Lomaland Photo & Engraving Dept.

NORTH WALL OF JERUSALEM, LOOKING WEST

These walls were built by the Crusaders, of material that doubtless had been used many times before,
as Jerusalem was razed by conquering armies, only to be rebuilt.

JERUSALEM

divergent. But all take pride in the fighting, and are in agreement as to that if nothing else.

. There are no trees. Men cut those down to fight with; and amber-eyed, black goats, that look like swarms of insects in the distance, devour the new shoots. There are ruins everywhere — caverns for hunted men to hide in — sepulchers, long looted — pralaya plain to see.

And then Jerusalem, with her domed roofs golden in the sunset, and history under-foot. You drive from the station up a dusty road, across a score of battle-fields, between stones once set in place by Solomon (whoever he was), with walls on your right hand built by the crusaders and repaired by modern British troops.

The walls are magnificent and perfect; there are no such city-walls elsewhere. They stand for the most part on the first foundations. There are stones in them that have been torn down and replaced a dozen times, as army succeeding army sacked the place, and men inspired by undying zeal rebuilt. It is safe to say, the only time when Jerusalem was taken and not sacked was this last, when Allenby, after terrific fighting, walked in alone on foot, when an Arab servant had surrendered the city keys to a British cook with the rank of private. The British army set to work at once to spare and preserve; prisoners and destitutes were paid to remove dead donkeys and the rest of it from the moat and drains; the Order of the Bath was introduced; the city was washed; Solomon's Pool, outside the walls, was cemented up and filled with water for the first time in centuries for the use of troops. The water-works left incomplete by Pontius Pilate were rediscovered and finished. Jerusalem still smells of everywhere and everything, but she is tolerable nowadays.

What strikes you first? Red heads. The boot-blacks at the Jaffa Gate, who yell for your patronage, are blue-eyed, red-haired — almost certainly descendants of the Scots crusaders; Moslems all since Saladin prevailed, and recently Turk conscripts. There is no ill-will on that score. All concede that the Turk fought handsomely — all that is who fought against him and have lived beside him since. Islâm, sword in hand, attends to business; having sheathed the sword, is tolerant. It is due to the humorously patient Turk that Christians in Jerusalem did not Kilkenny-cat themselves out of existence long ago.

Then, if it is night, and the modern meanness is invisible, all ancient history beckons. You pass by proud-looking Bedouins (some not too proud to beg, though wearing amber worth a farm or two) and plunge between laden camels into the dark throat of David Street, where the roofs nearly meet overhead, above rows of arches (now vegetable stalls) with open fronts, in which Knights Templar used to live. To right and left roofed passages, and darkness lit at intervals by feeble lamp-rays.

THE THEOSOPHICAL PATH

Here and there the shadow of a Sikh on guard, silent, all-observing, mindful of his duty — and eleven rupees monthly, less deductions for his family in India. Greeks, Jews, Arabs, Levantines, brush by you, fitting less awkwardly by dark into the ancient molds. Then coffee-shops, where men in red tarboosh talk politics by candle-light, and spies listen. Snatches of song in Arabic. Melancholy 'cello-music, by a Jew from Chicago or somewhere. Explosive bursts of quarreling. Silence.

Narrower and narrower the street grows, until in places you can touch the walls with either hand. Through key-hole arches you can peer down dark courts and passage-ways, where mystery reigns. A door opens; a man in Arab robes steps out; stands for a moment as if conscious of the picture; disappears. Beyond another opening a shadowy camel trudges round and round, grinding out semsem, blindfolded, and cursed by someone stridently whenever he pauses for a rest.

Then the walls, and the Haram-es-Shariff, where Omar's Mosque stands; and the Dome of the Rock above the far-famed Rock of Abraham. They are lovelier by moonlight than the fame of Fars, and mounting the walls you can make the whole circuit of the city. Below lies the Valley of Jehoshaphat, glistening white with crowded tombs — "dry bones in the Valley of Death." The Hospice on the Mount of Olives, now government headquarters, looms against the sky, and around it and about are silhouettes of mosques, and churches, where once on a time the Assyrian, Babylonian, and Roman armies camped. From the walls you can see the place where Titus rode to reconnoitre, and came within an ace of being taken (which might have changed a deal of history).

On the other side, within a stone's throw of the walls, is Golgotha, where four roads used to meet, and crucifixions were. Some say the place where they buried Jesus is within a hundred yards of that skull-shaped hill, and they are probably right if the account in the gospels is at all accurate. The moonlight emphasizes the resemblance to a skull, leaving hardly any doubt of the locality.

But the Christian sects have chosen to adopt as authentic a site within the walls, where neither execution nor burial can possibly have taken place; and there the sects fight and bicker, while a soldier stands on guard to keep them from bloodshed. He used to be a Turk, but is nowadays an Indian, or a stalwart from some plough-tail in the English shires.

Most sites within Jerusalem are doubtful, although all are labeled, and those possessed by Moslems have at least the merit of really ancient tradition and logical argument. The Christian claims all date from the crusades, when 'proof' was what a priest or a monk said, and 'fragments of the true cross' became almost a drug on the market.

It is indisputable, for instance, that an enormous and very ancient

JERUSALEM

building once stood on the site of the Haram-es-Shariff; and it may have been Solomon's Temple. The titanic, squared foundation-stones are there, and one wall is standing, to which go the orthodox Jews to mourn the departed glories of their race. No orthodox Jew will enter the courtyard surrounding the Dome of the Rock, for fear he might tread unwittingly on the spot (unknown now) where the Holy of Holies stood. And in any case, Jews are not welcome within the mosque, for the Moslems regard them as would-be usurpers.

Once, when Mohammed shaped his creed and welded Islâm into one, he sought to attract the Jews by incorporating Jewish legend and the laws of Moses into the doctrine; but the Jews rejected all overtures, and ever since, although the Moslem has permitted synagogues, he has regarded the Jew as a hereditary enemy. He is forever suspicious of Jewish plans to regain possession of Jerusalem; the scorn and distrust are mutual, and there is not much love lost when Jew and Moslem meet.

Directly under the Dome of the Rock, protruding through the floor and surrounded by an iron railing, is the red rock said to be that on which Abraham offered up Isaac (although who first said so is not so clear). Underneath it is a cavern (conceivably a cistern once) lit by one small lamp, and the guide points out corners in which David, Solomon, Elijah, and Mohammed habitually prayed. There is a hollow in the low roof, which they tell you receded to let the Prophet of Islâm stand upright when he rose from prayer, and they also permit you to stand on the very spot from which he rode to heaven on his horse Barak.

The floor of the cavern sounds hollow, and there have been many attempts to burrow secretly and discover ancient treasure there — the true Tomb of the Kings perhaps, or the hiding-place of ancient treasures. Some say that when Jerusalem was taken everything of value, chronicles included, was hidden down there. But the Moslems believe, or at any rate say, that underneath that cavern is a hole which reaches to the center of the earth, and thither the souls of dead men come once a week. So they guard all approaches carefully, and he who seeks to dig a tunnel does so at his own risk, which is imminent and not to be withstood by argument.

There is another story that the Rock of Abraham is the identical "threshing-floor of Araunah the Jebusite" that David purchased for the site of the temple his son should build. But there is nothing mentioned in the Old or New Testament whose exact location has not been identified by some enthusiast and accepted as authentic by others. Within the city-walls they show you Pilate's judgment-hall, the tomb of David, the upper room in which the Last Supper was held; and he who wishes may believe. Most of the city that Pilate knew lies seventy feet below the present level,

THE THEOSOPHICAL PATH

smothered under the débris of centuries; but there are excavations now proceeding that are likely to throw wholly new light on history.

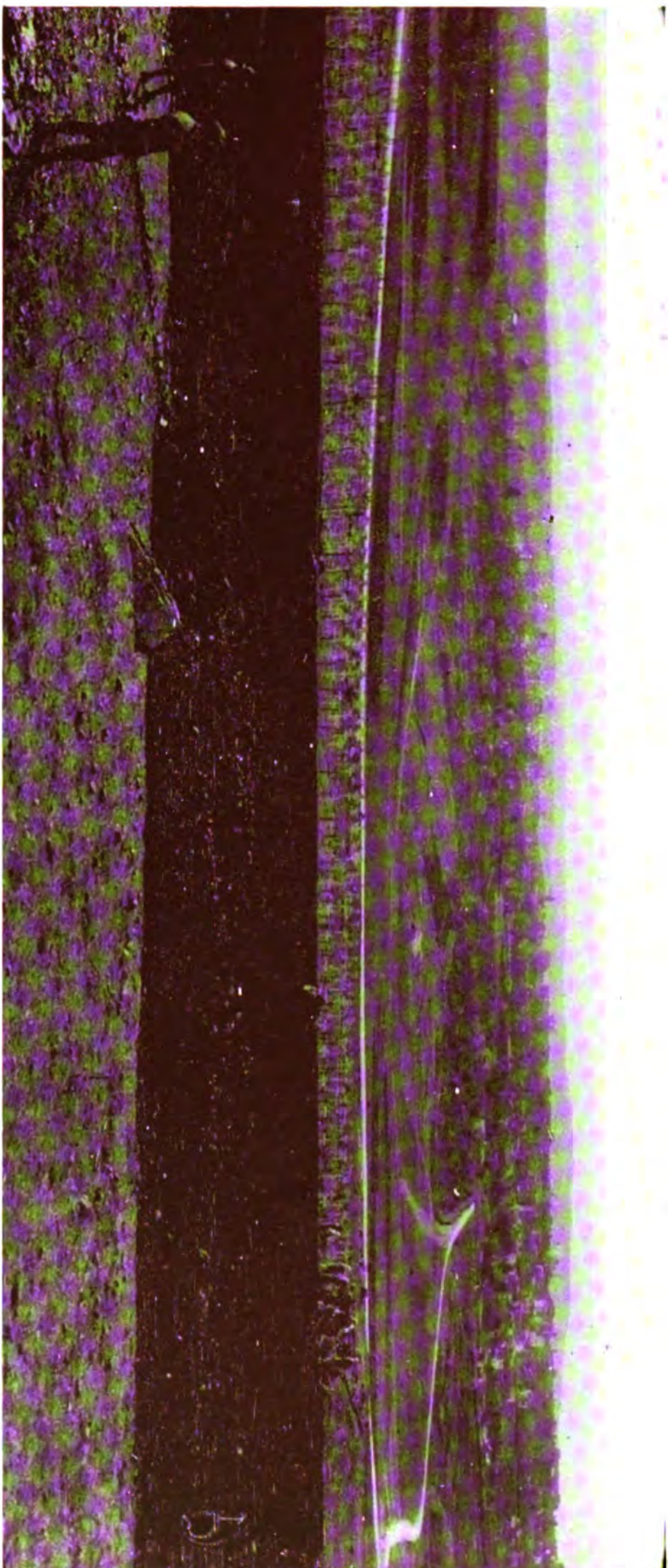
There are people in Jerusalem who have come there from the earth's ends to await the last blast of Gabriel's trumpet. The valleys are crowded with the graves of Jews, whose bones are expected to arise reclad with flesh and clothing when the time comes. Moslems declare that on the last day a hair will be stretched across the Valley of Jehosaphat, and over that the resurrected True-believer will be required to walk, to save himself from hell-fire. Christians have sent their hearts in hundreds to be buried near the Holy City. There is a profession, decidedly profitable, whose members receive steady remittances from oversea in return for prayers prayed in Jerusalem. It is a city of frauds, faith, fanaticism, and sudden death.

Easter is the riot season. Then, as is so well known, the Christians fly at one another, while the Moslem hot-heads are encouraged to attend a rival ceremony that takes them in procession to the reputed tomb of Moses, near the Dead Sea, an affair that lasts a week and gives the Christians time to control themselves. Nothing, not even danger, brings the Christians into unity; there is quite likely to be a fight in the Holy Sepulcher on any Easter morning, and troops are kept well within hail. The Moslems have their differences, too, and have learned these latter days the art of accusing everybody else; but religion unites them at a touch, and they are one at the first suggestion of danger to Islâm.

Zionism is regarded as a danger, and for the first time in history has found Moslem, Christian, and orthodox Jew making common cause. The Zionists base their claim to a national home in Palestine on Old Testament history. In fact, they have no other basis for their claim. The Moslems meet them on that ground and reply, that if the story of the conquest of the 'Promised Land' is true, as stated in the Jewish records, then that is reason enough for not admitting Jews today. They point to the accounts of butchery of the inhabitants, of intolerance, and of ruthless destruction of cities. They claim that they, the Arabs, too, are descendants of Abraham, and were there first, with prior right of inheritance. They declare, and the Christians and orthodox Jews admit it, that under Moslem rule there has been tolerance of other men's religions; and that, whether or not the Jews once owned Palestine, confessedly they took it by the sword, and by the sword were turned out.

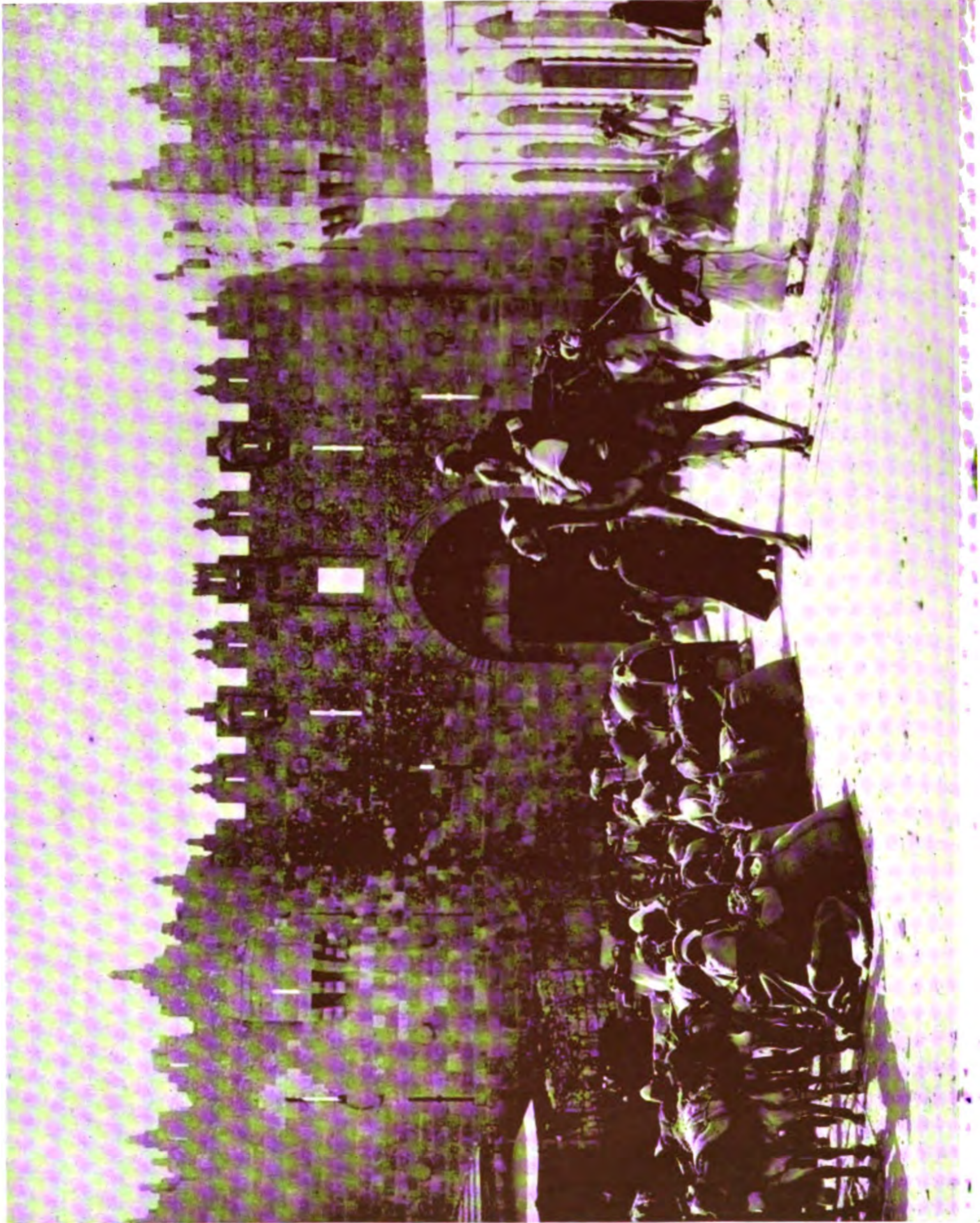
Nowhere on earth stands the law so plainly written as in Jerusalem, that "as ye sow, so shall ye reap." It is a city whose Karma has overtaken her before the eyes of all the world, and again and again.

And Jerusalem stands "beautiful upon a mountain," recleaned, rebuilt, rerising like a Phoenix from the ashes of her past, as a symbol that *some-*



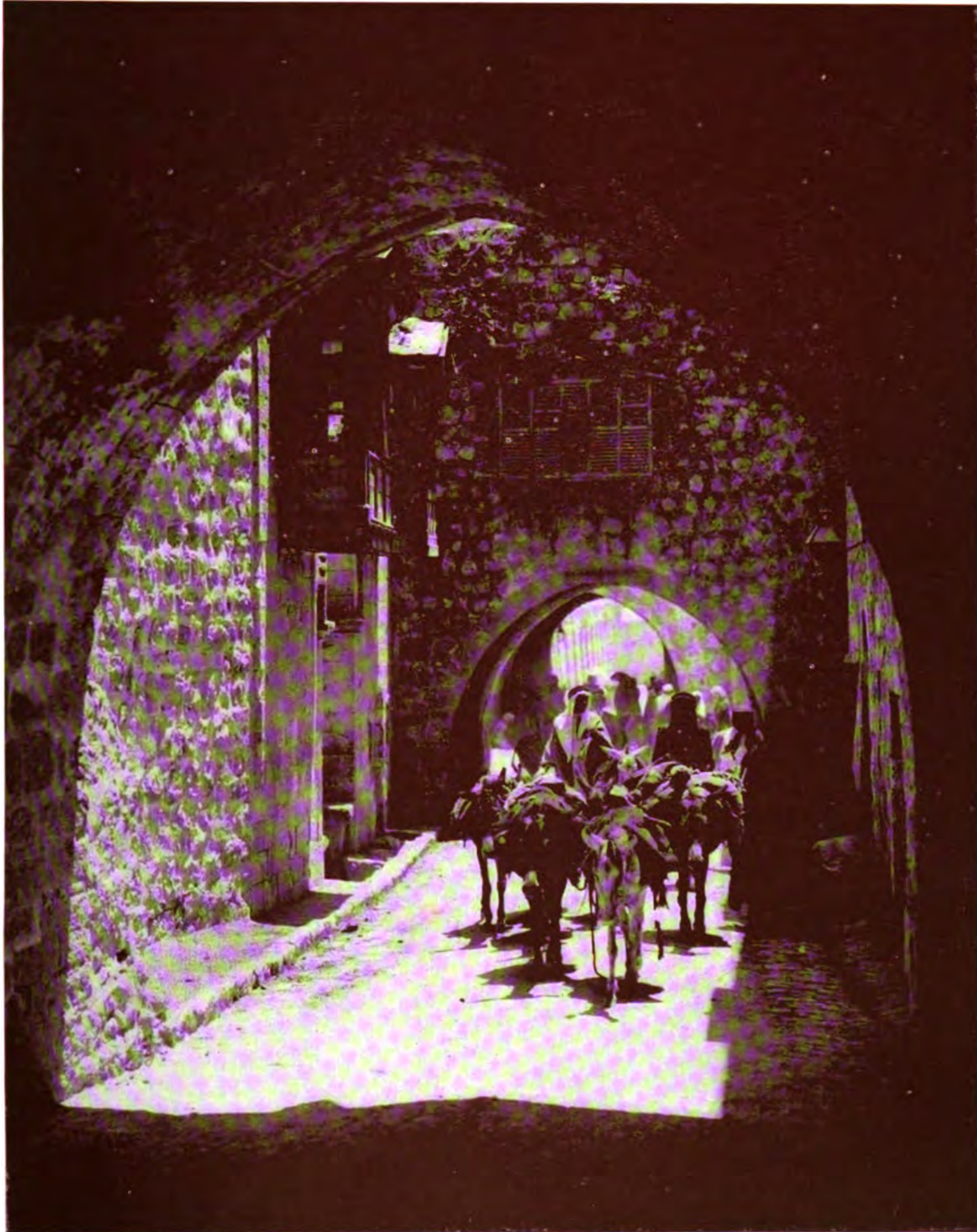
Lomaland Photo & Engraving Dept

GRAVEYARD ON THE SLOPE OF THE MOUNT OF OLIVES, PALESTINE, CONTAINING
THE BODIES OF ALL THE BRITISH SOLDIERS WHO FELL IN THE TERRIFIC FIGHTING
THAT PRECEDED THE LAST CAPTURE OF JERUSALEM



Lomaland Photo & Engraving Dept.

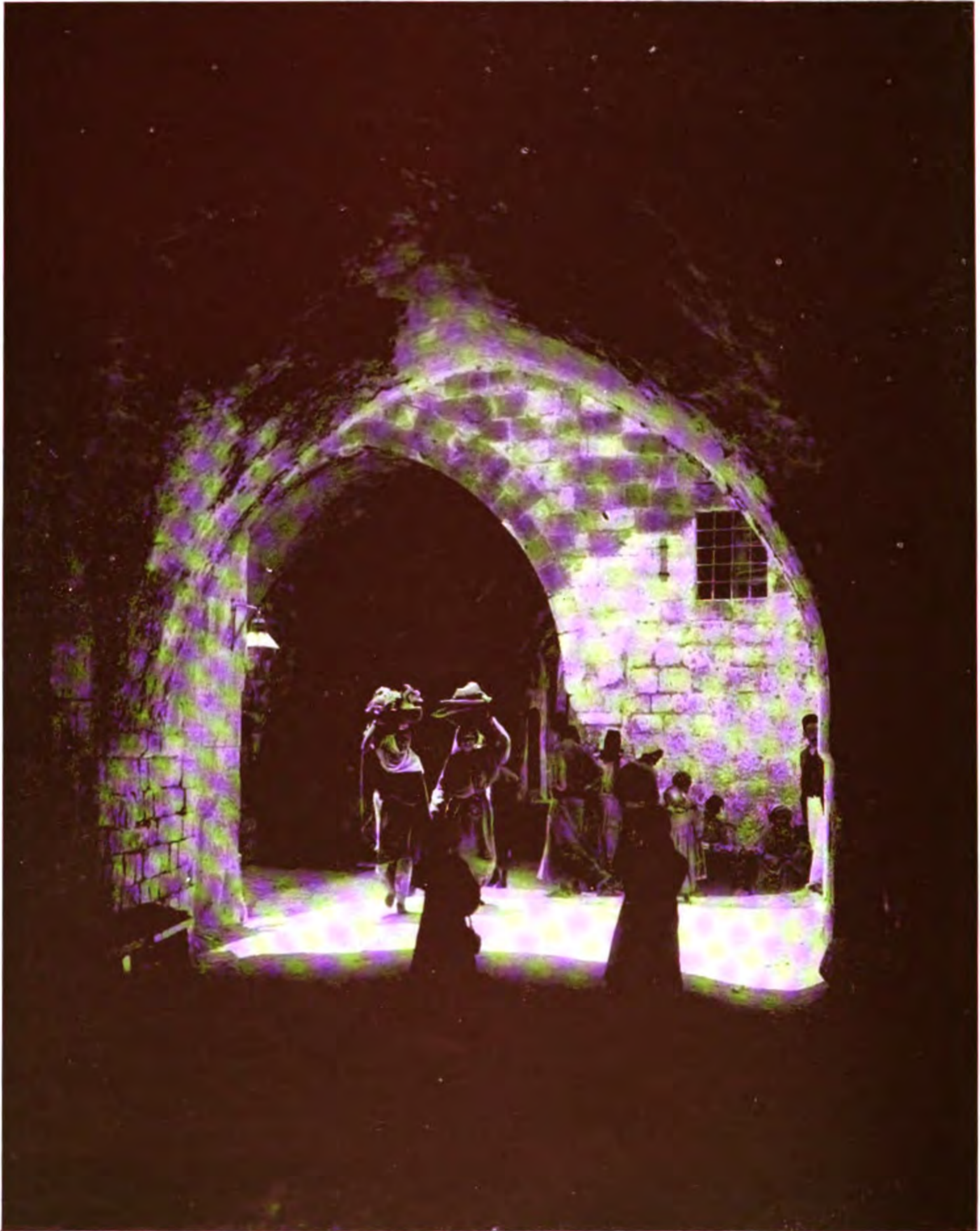
THE DAMASCUS GATE, JERUSALEM



Lomaland Photo & Engraving Dept.

STREET NEAR DAMASCUS GATE

Showing how the houses are connected by overhead arches. No wheeled traffic is allowed within the city, but the foot-passenger must pick his way amongst camels and donkeys, whose loads not infrequently jam the street from wall to wall.



Lomaland Photo & Engraving Dept.

STREET CORNER WITHIN JERUSALEM
NEAR THE DAMASCUS GATE

ANCIENT TRUTH IN MODERN TRAPPINGS


thing survives in spite of all men's treachery and hatred. Dome, minaret, convent roof, and synagogue stand crowded there; and among them and within them rivalries persist like worms in a camel's carcass. But the stars smile down on all of it — yet greater symbols, each in its appointed place. The flowers bloom and blow in league-long carpets. City of Peace is the meaning of the word Jerusalem. And there is peace for him who earns it, even there, as everywhere.

ANCIENT TRUTH IN MODERN TRAPPINGS --- SOME ECHOES OF ARYAN PSYCHOLOGY

GRACE KNOCHE

“‘Man, know thyself!’ This teaching Theosophy would engrave on every human life.”
— KATHERINE TINGLEY

“Once they begin to admit a Hidden Self — using, indeed, the very words long ago adopted by many Theosophists and constantly found in the ancient Upanishads,— they allow the entering wedge. And so not long to wait have we for the fulfilment of the prediction of H. P. Blavatsky made in *Isis Unveiled* and repeated in *The Secret Doctrine* . . . ‘and dead facts and events deliberately drowned in the sea of modern skepticism will ascend once more and reappear on the surface.’ ”— WILLIAM QUAN JUDGE in *The Path*, V, 44 (referring to conclusions of modern psychology.)

ERVES in Women” is the theme of a lengthy article in a recent American magazine. The author is a successful California physician whose recently published book on the subject of nervous diseases and their treatment by what she calls “psycho-analysis” is being reviewed by the profession as offering something quite new. We have not seen the book, but the article is before us. In the course of it the writer states that nervousness is a “disease of *behavior*,” and that it is due to the tension of some hidden, pent-up desire, which must be brought out into conscious recognition and eliminated, if a cure is to be effected. She also tells us that

“psychologists have *recently discovered* that when the mind is ill it disturbs the functioning of the body,”

and also that

“*this new and revolutionary treatment, which is resulting in seemingly miraculous cures, is merely the application of psychology, a science that is just beginning to be understood.*” (Italics ours.)

We call attention to the words italicized in these citations, and will refer to them later.

The basis of this treatment of what are perhaps the most baffling, unsatisfactory, and generally exasperating of all cases the doctor is called

THE THEOSOPHICAL PATH

upon to care for, is the *Duality of human nature*, a postulate that we are told it is necessary to keep ever in mind.

"It should be understood that each individual is really two individuals; the conscious and the subconscious. Subconscious is *under* the conscious. You do not know it exists because it is submerged. But it is possible for the trained psychologist to bring its contents to the surface."

The treatment consists in "a rigid course in self-understanding," and, if a cure is to be effected, by an equally rigid course in self-control. In other words, it is directed towards the mind instead of towards the body, and results are dependent

"not on prescriptions of rest and tonic, but by opening wide the doors of understanding . . . the doctors are effecting cures merely by showing the patients how they can and must cure themselves. . . ."

"There will be no longer the evil fascination of 'nerves' as a way of escape from difficult reality *when a woman comes to herself*. Evolution has built splendid potentialities into the human being — wisdom, power of choice, and means of achievement. . . . It is a matter of *finding one's balance*."

Which is as applicable to man as to woman, it may be observed, and in fact in the selection of cases described to illustrate this method of cure, the most spectacular of all is that of a man who had been nervously ill for six years, finally becoming dumb, paralysed, and subject to convulsive attacks, but whose cure was speedy and complete. The article specializes on the woman's side of the theme, because written for a woman's paper.

'Revolutionary' the treatment may be, but 'new' it assuredly is not — barring of course the limitations that are apparent to a student of Theosophy, and also a great haziness in the outlines, due to the infiltration of personal ideas. We have here a statement in modern terms of principles of psychology that are as old as thinking man — echoes of Aryan psychology, a science dating from the remotest antiquity. The Duality of human nature; pent-up desire as the cause of 'nerves' and irritability, whether in woman or man; the existence within the human being of unmeasured capacity for achievement and spiritual development; self-understanding, self-analysis, self-study, and self-control, as the key to understanding and to cure.

As to the blurred outlines: this question of dual or twofold human nature is covered by the psycho-analyst by the terms 'conscious' and 'subconscious' mind; but this is quite different from the higher and lower nature pointed out by Theosophy, the god and the animal, the angel and the demon in man. In the writing under discussion, by 'subconscious' is clearly meant the lower, selfish, lustful, demoniacal side of the person. But where is the Soul, and its guardian, the Higher Self,— which plainly must be taken into account, or from what source would the individual get

ANCIENT TRUTH IN MODERN TRAPPINGS

the 'splendid potentialities' referred to or the power and wisdom to substitute these for degraded and disintegrative ones? It is certainly something different from the everyday 'conscious self' of the psycho-analyst. Whence come intuition, understanding of self, the steady will before which all faults will run to cover? These come from a part of the nature just as 'subconscious' as the hidden self which riots in desire. They come from the heart, the soul, from those sacred inner recesses of being — so little believed in, so seldom entered, so little understood,— which Katherine Tingley refers to as the "Chambers of the Self."

The teaching of Duality should not be as unfamiliar to Christendom as it is, for Paul refers to it constantly. Does he not say — in one of those passages of self-confession which touch so many answering chords in us all:

"For I delight in the law of God after the inward man:"

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity. . . ."

Many similar citations might be made, for all the Epistles are permeated with Theosophic truths as to the Dual nature of man. And it is the uncovering of the memories and hitherto unperceived impressions of *both* the subconscious selves, that precipitates the battle that means victory or defeat for the life.

'Memories' yes, and in both cases, if we accept the truth of Reincarnation: the fact that man lives many lives on this earth and that the knowledge gained in any one life is never lost but is preserved "through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning soul" (quoting William Q. Judge). When we postulate this, what are intuitions, leanings, tendencies, convictions, vague but insistent impulses to this or that course of action, but *memories* preserved inalterably in the soul? On the other hand, it is accepted by some modern psychologists that the inner or subconscious self which gets us into ruts of bad behavior, with 'nerves' and worse things still, is made up of memories, as Theosophy shows — "varied pictures" to quote Mr. Judge, which are "normally overborne by the great roar of the physical life," but which

"show themselves only in glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums . . . belonging to the hidden or inner or 'subconscious' man."

But *this* inner man is not to be confused, as some modern psychologists do confuse it, with the Higher Self of man, the truly spiritual Self, nor, as do the psycho-analysts (in the present instance certainly) solely with the

THE THEOSOPHICAL PATH

lower self. It is at this point, among others, that they are so hopelessly at sea, for both conclusions cannot be right, obviously, and in point of fact, neither one is. The 'hidden self' of the schools of today is something quite other than the Higher Self, which is of the essence of Deity, a ray of the Spiritual Sun, a "child of God," not to be dragged hither and yon at the will of any man, whether doctor of medicine, hypnotist, psychoanalyst, or their hopeful patient. "People may see his playground, but HIMSELF no one ever sees" is a sentence from the *Brihadâranjaka-Upanishad*, a religious wisdom-record and psychology so ancient that no one can more than guess at its age even yet. Mr. Judge says plainly that it is "degrading a great idea" to say that in the phenomena that can be uncovered by various causes, some of them to be much deplored, the Higher Self of man is involved. But the Higher Self cannot be ignored.

The ancient teaching is that man has seven principles or 'selves' or 'sheaths,' that each of these is divisible into seven others, and that all are necessary if the soul is to gain experience and the life profit by the same. This is not so abstruse as it sounds, nor is it puzzling when one looks into it; but it need not be gone into here for it is taken up fully in various Theosophical writings such as *The Secret Doctrine* by H. P. Blavatsky, the Foundress and first Leader of the Theosophical Society, in *The Ocean of Theosophy* and other writings by William Quan Judge, her Successor, in the various *Theosophical Manuals*, written under the direction of Katherine Tingley, their Successor and the third Theosophical Leader, and in quite another and a very wonderful way in Katherine Tingley's recently published book, *Theosophy: the Path of the Mystic*. Temptation is strong to quote from this latter work, but the task of selection is difficult. The whole work is so hinged to just the present theme, so permeated with an abiding consciousness of the Higher Self, man's Divinity, and the power that therein lies, man's Duality and the need of "self-study, self-analysis and self-control," that in quoting from it one cannot think where to begin. But one thing the book makes clear, and that is that if we are to thread our way through the hopeless maze of conduct and behavior, and do it successfully, we must base our life-theory upon the conviction that *man is a soul*, wearing a garment of flesh for a time, it is true, but only *wearing* it, to do his work in.

None of which is new, but is old, *old*, OLD! Susceptible of almost infinite analysis and elucidation, yet capable of being taught so simply that a little child, even the babe in the cradle, can be led to understand his twofold nature and regulate his behavior by this knowledge; it is the basis of Râja-Yoga Education. And yet this priceless psychological truth was lost, and so-called religious teachings substituted that led man to look for his salvation to some power outside of himself; killing his

ANCIENT TRUTH IN MODERN TRAPPINGS

enthusiasm, blinding his perceptions, and paralysing his will. That is why we are all so muddled now.

However, since this teaching has been restored to the modern world by H. P. Blavatsky, and since Theosophy is now a household word almost from one end of the globe to the other, there is less excuse for groping along in the dark, and there is also explanation for the rapidity and ease with which modern psychologists are putting forth theories of man's nature that are at variance with those formerly held. Some have admittedly studied the writings of H. P. Blavatsky and her Successors, and have profited by them; others have studied them and then put forth garbled and distorted interpretations of their salient teachings, combined with personal ideas; still others have been so disgusted with the various sorts of pseudo-Theosophy that are to be met with — many of the teachings of which are contrary to those of H. P. Blavatsky and are absolutely repudiated by Katherine Tingley and her students — that they may be excused for thinking Theosophy holds no light and that their own path is the better one. These, when they have arrived at conclusions approximating the ancient teachings have done so independently. But whatever the case, to the degree that the old Aryan psychology is approached, just to that degree is it being vindicated and upheld. The lamentable thing is the fact that as yet hardly any two researchers agree. Buckle said years ago, in referring to the gropings and disagreements of rival schools of psychology, that they

“had thrown the study of the mind into a confusion only to be compared to that into which the study of religion had been thrown by the controversies of theologians.”

This is quite as true today as when he said it, and because of it Theosophy may surely put forth a modest claim to be heard, for it has stood the tests of the ages, and it agrees with itself. Whatever the country in which we may trace it in antiquity, we find no disagreements, no differences on any essential point, no shifting of base from generation to generation or from age to age. The psychology of the ancients has the timeless unity of truth.

It comes, moreover, “not to destroy” modern systems but “to fulfil.” It is the great discoverer of whatever is tenable in them, and thus a great reconciler; and it is this because it is the fountain-source from which all have taken, through whatsoever devious channels, the few truths they have arrived at that will really stand the test. What, for instance, is the teaching of ‘multiple personalities’ put forward by some psychologists but a scumbled and half-blurred perception of the ancient Theosophical teaching already referred to — that man has seven ‘principles’ or ‘selves’ — followed logically by the conviction that there is an inner or a ‘hidden

THE THEOSOPHICAL PATH

self' that can register experiences and impressions quite as accurately and even more faithfully than the merely physical brain? What is this "new and revolutionary" treatment of nervous diseases but a recognition, not fully thought-out as yet, of the fact that man is dual in nature, and that the God in him has the power to take the lower self in hand and chastise it, discipline it, purify it, and lift it to Itself?

And so one might go on, in the maze of modern psychology, finding theories many of which will not bear the searchlight of ripe reason but also others which need just a little something added, or a little something taken away — as a sculptor might add clay here and pull it away there in correcting the work of a pupil — to put them on a base that will not have to be shifted the next time the moon comes up. H. P. Blavatsky, in referring to the "almost inextricable confusion" in which we find the current "philosophy of psychic, spiritual, and mental relations with man's physical functions" says that

"Neither the old Âryan nor the Egyptian psychology are now properly understood; nor can they be assimilated without accepting the esoteric septenary . . . division of the human inner principles,"

and those who know the sweeping and almost incredible confirmations of her teachings that are being made year after year by science in almost every field, especially in the rather diverse realms of physiology and archaeology, will think twice before brushing aside any statement of hers without due consideration.

Far from having recently discovered that "when the mind is ill it disturbs the functioning of the body" the pioneers of the race have known as much, and taught and recorded it and passed the knowledge on, from the earliest ages of which we dream. Far from being "new and revolutionary," the substitution of self-examination and self-control for drugs and egg-yolks, massage and manufactured sleep, is as old as philosophy itself; and philosophy — we mean the ancient, universal Science of Soul, or Theosophy — is literally older than the hills, for continents have appeared and disappeared, mountains have risen and sunk again and again, since the birth or the bestowal of it on the planet called Earth. Philosophy, in the ancient sense, always included psychology. So that the latter, far from "just beginning to be understood," was understood in antiquity better than it is today. For however humanity may rise or fall in that barometric register called conduct, human *nature* remains the same in its constitution, its make-up, and that has been studied, its problems solved, its hidden secrets probed, and the record of ages of research connected with it written down and preserved, since the very dawn-mist time of Thinking Man. It was to bring fragments of this ancient Science of the Soul that H. P. Blavatsky founded the Theosophical Society and

ANCIENT TRUTH IN MODERN TRAPPINGS

spread the truths of the ancient Wisdom-Religion broadcast. 'Fragments' yes, for fragments were all that she was permitted to give at the start, but the least of these fragments is greater and richer in help to the student of psychology than all the learned treatises of all the schools put together. One has no need to argue the matter. The literature of Theosophy — by which we mean *true* Theosophy and not its counterfeits and imitations — is open to examination and is all the defense the case requires.

But one question always comes to mind in a matter such as this: since Theosophy is the ultimate source of this recent light on moot questions, why not save time and energy by going directly to the source? Why lave in the waters at some midway point of the stream, soiled as they must be, infiltrated with much that is undesirable, possibly even poisonous, when one can have instead, free of price and asking only the investment of a happy, wholesome climb, the sweet pure waters at their source? They are abundant waters. One cannot touch Theosophy without realizing that revelation upon revelation awaits the one who will plunge into the study of it in a whole-hearted, honest way; and until modern psychology accepts its fundamental teachings, it will go on groping in the rear. Something is being accomplished,— but as Katherine Tingley says:

"We are making some progress, it is true; but we hear only six notes played. The seventh one is silent, and that silent, waiting note is *the Divine* in human nature and in life."

Pioneer minds in modern psychology now admit that research along purely material lines will never get them anywhere, and some are therefore pushing research into planes of matter just beyond the veil, quite unaware that these are planes of *matter* still, only matter one degree removed, and thus invisible and intangible to the gross senses. A few think that the phenomena encountered there — in a region laden with nameless dangers, filthy and poisonous with the sewage of man's misused world of thought — are spiritual in their nature. Others are wallowing in the quagmire of it with no theories at all, and only a very few are beginning to feel that, after all, this realm of dangers cannot give them the knowledge that they need. But when such men as Professor Sidgwick of England and William James of America declare that after twenty years (in the former case) and twenty-five (in the latter) spent in investigating the 'soul' by means of psychic experimentation, they find themselves *exactly where they were at the beginning* (their own words) and without a bit of real knowledge gained, it is certainly in place to point out the old Aryan psychology, the soul-psychology of the ancients. For that can show us why.

In contrast with much that is going on under the name of psycho-


THE THEOSOPHICAL PATH

logical research, the methods of this new treatment for nervous diseases are wholesome and sweet. They could hardly do anything but good, *providing* the element of hypnotic suggestion does not enter in. But with the professed hypnotist (calling himself a 'psychiatrist' perhaps, and sheltered behind a medical degree), now to be found not only in general practice but even in our colleges of medicine, that is an ever-present danger against which it is the duty of Theosophy to warn. Yet even with that danger eliminated, the method has serious limitations. The important thing in such treatment is a correct diagnosis; but how can a physician diagnose correctly if he does not know the *real* cause of the disease or what the symptoms mean? Human nature is 'a vast undiscovered country' still to modern psychology. Theosophy came to equip our thinkers to push into it understandingly, to warn them of its dangers, and open the doors before them of its great Citadel of the Soul.

No pretense is made that this subject is covered in so brief a paper. It could not be, nor in a volume, for the deeper truths could not be fully given in words alone nor could anyone but a Teacher of Theosophy adequately cover the ground. The best that a student can do is to sound a note or two, sincere though feeble, when the opportunity arises, trusting that somewhere or in some manner it will start echoes in inquiring minds and point the way to a study of Theosophy. That much is a duty. It is incumbent upon those who have benefited by the teachings of H. P. Blavatsky and especially those of Katherine Tingley to point out as best they may the extent of mankind's indebtedness to them and the treasures of knowledge that may be obtained without money and without price.

SELF-CULTURE

H. T. EDGE, M. A.

 HERE is a considerable vogue of self-culture today, and one system after another comes into fashion and has its day, much in the same way as religious revivals periodically wax and wane. But they are all based on the same principle, and are in fact the same thing over and over again under different names. They depend on the use of the imagination and will, concentrated on the attainment of some desired end. A justifiable objection to these methods has been made, on the ground that they cause a concentration on the personality and thus tend to increase self-consciousness. And a strong contrast can certainly be drawn between the conduct of the man who

SELF-CULTURE

escapes from a state of morbid self-absorption by mixing with his fellows in some healthy work or recreation, and that of the individual who under the same circumstances retires to the solitude of his chamber and performs some rite having the character of self-hypnotization or auto-suggestion. The former escapes from the self-absorption which was burdening him; the latter goes the right way to render himself yet more self-absorbed.

We do not wish to take extreme views or to indulge in condemnations of a too sweeping kind. People are as a rule far too careless about themselves, and too little aware of the resources available to them in their own nature. And when ill or mentally depressed, it is well they should know that a little faith and determination may be all that is needed to restore them. But it is obvious that this can be carried too far. The very term 'self-culture' requires to be considered. Which self is it that is to be cultivated, the little personal self or that greater Self which is the true inspirer of our lives and which makes us one with our fellows?

Surely we do not wish or need to devote pains to the cultivation and strengthening of that personality, which is the great bane of human happiness, and which it is man's destiny to wage continual war against until one day he understands and master it. And this question acquires greatly increased importance when the subtler forces of our nature are to be called into play. For it is a primary rule in Occultism that no man can safely deal with such forces unless he is sure that they will not be directed to the service of personal desire. Even though our original intention may be comparatively innocent, there is danger that, in arousing such forces, we may awaken sleeping dogs and find ourselves confronted with a foe too strong for us. And this, of course, is particularly likely to happen in the case of persons whose physical and mental balance is in any way defective or impaired — in fact, the very persons most likely to be attracted by methods of self-culture.

The true self-culture is culture of the higher self, and this can only be achieved by getting away from the lower self. It is best to leave the care of the body to the natural processes of diet and regimen, healthy and pure life, and medical knowledge. In this way we avoid the malign effects of fixing our own mind on our ailments. People in general cannot doctor themselves with success; simply because, apart from their probable ignorance, they *are* themselves. It needs the help of somebody else, just as a dentist needs somebody else to pull his teeth. It is better to have your diet regulated by somebody else, because the mere fact of your worrying about food will make it disagree with you. Similarly, if you are in a morbid mental condition, methods of elaborate self-contemplation will only increase your morbid self-absorption; and it is far better that you should get out among other people and forget about yourself.

THE THEOSOPHICAL PATH

Diseases are the outcome of our own mistakes, either recent or perhaps remote; for the laws of cause and effect can act across the interval dividing successive incarnations. It has been pointed out by William Q. Judge, in his writings on self-culture, that disease is often the final stage of some evil quality in our character, on its way out; and that, by using violent mental methods to stop such a disease, we may merely drive back the evil towards its source, thus thwarting the remedial work of nature. Physicians do not always deem it desirable to heal a running sore which may be discharging fatal impurities from the blood.

It is one thing for a person to resolve that he will be well and strong, and another for him deliberately to sit down and attempt some magical process or incantation for the accomplishment of what he considers to be good for him. It is the same principle as that which forbids us, when praying, to pray for a specific object. We do not know what is best for us; we pray that *what is right* may come. So true concentration means an earnest aspiration to escape from the thralldom of our selfish desires and prejudices and to enter consciously into the greater life of the heart.

As aforesaid, we do not wish to utter wholesale and indiscriminate condemnations. But it is right to consider the question from all sides, and to point out the objections and dangers. People may run unawares into danger, and yet recognise it and avoid it by their own judgment when once it has been shown them. Not the least of the ailments from which people suffer is an undue prominence of the personality, an enlarged ego. There are many who, in past lives or in this life, have pursued the wrong form of self-culture to such an extent that they now find their personality a constant and formidable obstacle in the way of their efforts. Whenever they make an effort for right conduct, selfish motives rise up and overthrow them. This is the nemesis of undue culture of the personal self. It is a danger to be guarded against in connexion with proposed methods of self-culture.

It is natural that people should be attracted by anything that seems to promise an escape from the materialism of the day; but there are many pitfalls in the way of aspirants, by reason of the numerous perversions of Theosophical teachings that are afloat. Those who are at once attracted and disgusted, will be relieved to know that behind every perversion lies the original truth, and that the true rules for self-culture exist and can be studied with perfect safety and satisfaction. To find the true Self, and to relegate the personal self to its proper place of subordination, is the right way. To drive out fear and anger, envy and suspicion, lust and sloth, from our nature, is the sure way to banish all disease. Processes of self-hypnotization and auto-suggestion, once set in motion, may get out of hand and raise up obstacles worse than those we are trying to defeat.

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

II

INTRODUCTORY

PHILOSTRATUS was evidently no ignorant man; on the contrary, he appears to have been very intelligent indeed. But his admission of certain allegories without comment into the history of Apollonius the Tyanean with which the Empress Julia Domna intrusted him, may show that either he expected the public to understand his figurative language without difficulty, or that, as a philosopher of the schools, he saw no reason to explain certain matters in plain language which were not of public concern, but were for those who knew how to read the metaphorical phrases and symbolical narratives of the universal philosophical speech.

When, therefore, we read that Philostratus obtained from the Empress and her friends whatever records were to be found in regard to the Tyanean Philosopher, relative to his life and opinions, and, at her special request revised and embellished them in the manner in which we have received them from him, we are to understand that some matters of private teaching may have been omitted or veiled in symbolical language, and that other actual narratives containing, on the face of them, somewhat peculiar and curious statements, were also symbolical. Indeed, there is nothing to prevent Philostratus from using the well-known philosophical method of narrating historical facts with a secondary (or primary) symbolical meaning, plain to the students of his school, but to the profane, a mere 'mythical' anecdote. The method is not unknown in our own day, and if some ancient histories were read in the face of this fact, there would be found more sense in the 'fables' with which those histories are loaded. To quote a vulgar instance of the present time. If a lecturer at a village club states that Dean Swift was in the habit of eating vinegar with a fork, or dipped his pen in vitriol, none is so foolish as to suppose that the phrase is meant literally, yet that is precisely what 'scholars' often do in relation to ancient phraseology, merely because, the world having grown older in the interval by a few hundreds of years, they cannot conceive that possibly they themselves are ignorant of some things the ancients knew, and that the said ancients had as much right to express themselves in their way as we have to talk in ours.

With this note of warning, there will be no necessity to refer again to

THE THEOSOPHICAL PATH

any peculiarities of diction or narrative, and the reader will be at perfect liberty to read in whatever way most suits his degree of intuition, without feeling a sense of outrage if other readers do not read in exactly the same way as he does. If one should think the story of the birth of Apollonius a literal history, he is welcome to his opinion. If another should see in it some deep symbology, he too is privileged to do just as he pleases. If a third is satisfied that it is history and symbology at the same time, who shall say he is right or wrong? The test is of the soul, and if any of them, or any other, can catch a breath of the spiritual aroma that surrounds every act and word of one who was welcomed in all the temples as a god among men, or even as one above some of the gods, then the Wisdom of Apollonius has not been recorded in vain.

The pages which follow are largely based on the statements and remarks of Philostratus.

Our author begins with a note on Pythagoras and his rule of life, which was strictly followed by Apollonius.

“ ‘Though engaged in like pursuits and studies, Apollonius devoted himself to philosophy with a more divine enthusiasm, than Pythagoras,’ Philostratus declares, and continues:

“ ‘They who commend Pythagoras the Samian, say of him, that before his birth in Ionia, he was Euphorbus at Troy; and that after his death at that place, which is recorded by Homer, he returned again to life.

“ ‘Pythagoras rejected the use of all clothing made from the skins of animals, and abstained both from eating and sacrificing them. He never polluted with blood the altars of the gods, to whom he offered cakes of honey, and frankincense, and hymns;* for such oblations he knew were more acceptable to them than whole hecatombs, and the sacrificial knife.

“ ‘He conversed with the gods, and learnt from them, how men may do what is pleasing to them, and how the contrary. Hence he spoke of the nature of things as a man inspired: for he said that other men guessed only of the divine will, but that Apollo had visited him and declared his Godhead. Pallas and the Muses, he also said, had conversed with him, without declaring who they were, as did other deities whose names and aspects were not as yet known to mortals.

“ ‘Whatever was taught by Pythagoras, was observed as a law by his disciples, who revered him as a man come from Jove; and the silence he enjoined was most vigilantly adhered to by them, with a zeal which a doctrine so sublime merited; for whilst it continued, they heard many things of a divine and mysterious nature, which would have been difficult for them to retain and comprehend, had they not first learnt that silence itself was the beginning and rudiment of wisdom.’ ”

There was a disciple of Apollonius, Damis the Ninevite, who wrote a diary and an account of his travels, carefully noting the opinions, discourses, and predictions of his Teacher. A person belonging to the family of Damis called the attention of the Empress Julia to these writings of the Assyrian, which until that time had not been made public.

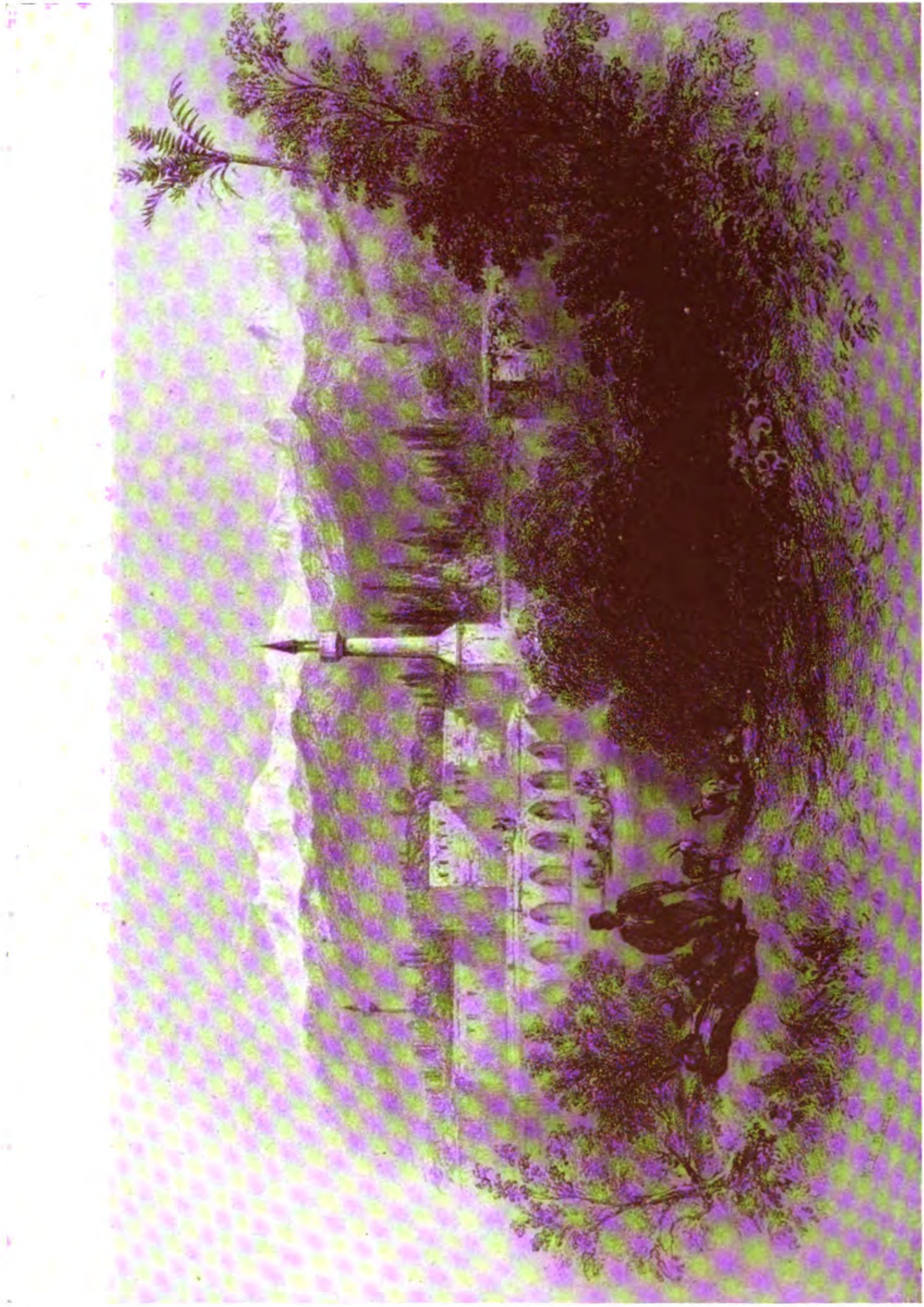
*“Honey, frankincense and hymns,” symbolize the essence and aroma of nature, besides having special significance in regard to the teachings of the philosophical schools. They were and are typical of a far higher spiritual education than the coarse and degrading bloodshed of less spiritual systems.



Lomland Photo & Engraving Dept.

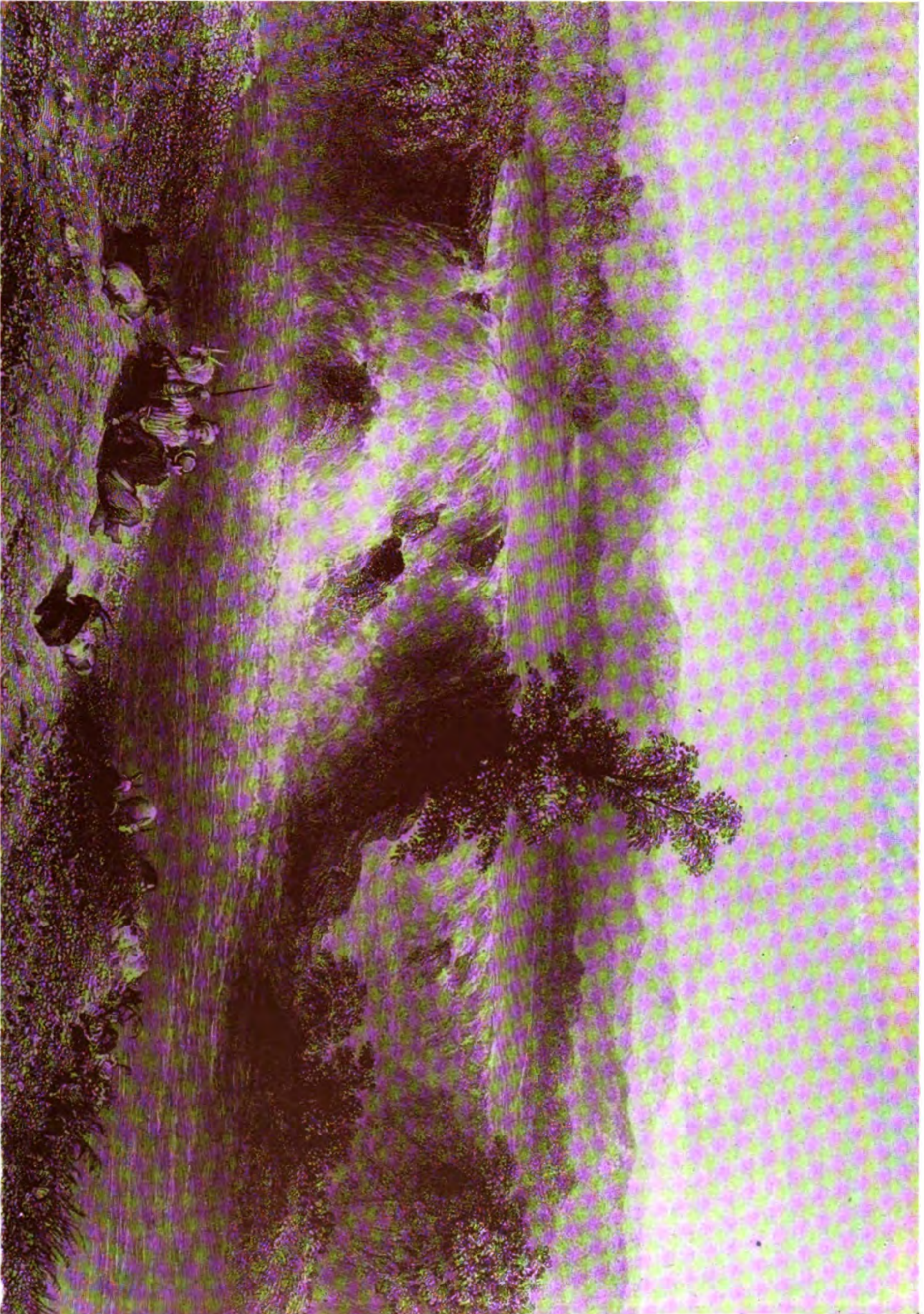
TARSUS, THE ANCIENT CAPITAL OF CILICIA. MOUNT TAURUS IN THE BACKGROUND

(From an old wood-cut)



A VIEW OF TARSUS
(From an old wood-cut)

Lomaland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

FALLS OF THE CYDNUS, NEAR TARSUS

(From an old wood-cut)



Lomaland Photo & Engraving Dept.

THE ROMAN EMPEROR, TIBERIUS (42 B. C.— 37 A. D.)

THE WISDOM OF APOLLONIUS

Also, Maximus the Aegean wrote of the actions of Apollonius at Aegae. These were the books used by Philostratus. The commentaries of Damis were plain, but not eloquent, and paid no attention to style. The work of the philosopher Philostratus, was, at the bidding of the Empress, to put the information in a more literary form and style.

Apollonius was born in or about the year 3 'B. C.' at Tyana, a town of Cappadocia, founded by Greeks. He was named after his father, who belonged to an ancient family, which might be traced back to the original settlers. He was wealthy, as were many of his countrymen.

Shortly before his birth the Egyptian god Proteus appeared to the mother of Apollonius and announced that he himself would be her son. Proteus is the god who had a wonderful power of avoiding apprehension by transforming himself at will into anything he wished. He seemed to have foreknowledge of all things.

Apollonius was said to have been born in a meadow, near which there stood a temple dedicated to him. His mother was told in a dream to go and gather flowers in the meadow. Her young companions amused themselves in various ways, dispersed about the place, while she fell asleep. A flock of swans, feeding in the meadow, formed a chorus round her as she slept, and beating their wings, sang in unison, while a gentle breeze fanned the air. The song of the swans awakened her suddenly and the boy was born. The people of the place said that at that instant a thunderbolt which was ready to fall on the ground rose aloft and suddenly disappeared.

When the boy grew to an age suitable for instruction, his father took him to Tarsus and left him as a pupil of Euthydemus the Phoenician, a celebrated rhetorician. Apollonius became attached to his tutor, with whom, by his father's permission, he retired to Aegae, a neighboring town, not so noisy as Tarsus, and more suitable for the study of philosophy. Here he had opportunities for meeting students of the philosophy of Plato, Chrysippus, and Aristotle, also he listened to the opinions of Epicurus without condemning them. The teachings of Pythagoras were embraced by Apollonius with the utmost zeal and enthusiasm, though his tutor knew little of that philosopher and was not particularly addicted to study of any kind. This tutor was named Euxenus, a native of Heraclea. He knew some of the sayings of Pythagoras, precisely in the manner of birds that utter phrases they are taught without understanding a word of what they say.

Apollonius in no way despised this tutor, and kept faithfully to him while in his charge, though at times he would, like the young eagle that sometimes essays a flight above its parents without seeking to leave them altogether, explore regions of philosophy beyond his tutor's reach, while

THE THEOSOPHICAL PATH

submitting to his authority, and being guided by him in the ways of knowledge.

But at the age of sixteen, about the year Tiberius became Emperor, Apollonius became an enthusiastic disciple of Pythagoras and a zealous admirer of his doctrine, winged thereto by a superior intelligence. None the less did he continue to respect Euxenus, and as a proof of his regard, gave him a house which his father purchased for him, with a garden and fountains belonging to it, at the same time saying: "live you in what manner you please, but for myself, I shall live after the manner of Pythagoras."

Euxenus supposed, from this declaration, that his pupil had some lofty aim in view. He asked what beginning Apollonius proposed to make for his system of life. Apollonius replied that he would begin as the physicians do, for by purifying the body they prevent disease in some and cure others.

This reply was very appropriate, since the meeting-place of the young philosophers in the town of Aegae was a temple of Esculapius, the god of medicine, who occasionally revealed himself to his devotees.

Apollonius after this ceased to eat anything that had life, declaring it to be impure and weakening to the understanding. He lived on fruits and vegetables, saying that the products of the soil alone were pure. Wine, he admitted, was pure, since the vine is a tree not injurious to man. Doubtless he would say this of unfermented wine, but avoided controversy as to the fermented juice of the grape by saying that he considered it adverse to a composed state of mind by reason of the power it possessed of disturbing the divine particle of spirit* of which it is formed, and therefore he abstained.

So restricting his diet, Apollonius next changed his mode of dress. He went barefoot, dressed in linen, and would have nothing to do with garments made from living creatures. He allowed his hair to grow, and spent the greater part of his time in the temple of Esculapius.

Those who officiated in the temple were astonished at these practical applications of his philosophy, and even the God himself sometimes appeared to the priest in charge and declared that he had pleasure in performing his cures in the presence of such a witness as Apollonius.

The fame of Apollonius spread near and far, so that the Cilicians and all the residents in and about the country came to visit him. There is a proverbial saying of the Cilicians which had its origin in this circumstance,

*"The divine particle of air of which the mind is formed," is equivalent to the "divine particle of spirit." The Greek word for air and spirit is the same. The 'Holy Ghost' is the 'Holy Air' in Greek: *pneuma*.

THE WISDOM OF APOLLONIUS

for when they see one in great haste, they say, "Whither do you run so fast? Is it to see the young man?"

Of the work of Apollonius in the temple a story is told in regard to a young Assyrian of luxurious habits who suffered from dropsy. This young man took pleasure in intoxicating liquor in spite of his sickness, and thus neglected the remedies he knew to be necessary. He slept on the couch provided for such patients, but the god gave him no dream indicating a cure. Upon the young man complaining of this the god finally appeared to him and directed him to apply to Apollonius for advice that should make him well.

He asked Apollonius what he could do for him, and the latter replied that he could restore him to health and that the god was not to be blamed.

"The god," said he, "bestows health on all who are willing to receive it, but you, on the contrary, feed your disease. You live in total subjection to your appetite, and overload with delicacies a weak and dropsical constitution, *adding clay to-water.*"

Thus declaring clearly his opinion, Apollonius restored the Assyrian to health.

Another instance is given, also an illustration of the philosophy that lay behind the cures of Esculapius, showing that the divine law of compensation could not be escaped, but must be fulfilled by the lawbreaker himself, neither vicarious atonement nor money being accepted from the man who remained impure at heart.

Apollonius saw one day in the temple much blood sprinkled on the altars, many sacrifices laid thereon, several Egyptian oxen and huge swine slain; in addition, there were two golden bowls filled with most precious Indian gems.

"What is the meaning of all this?" he asked the priest. "I suppose some great man is paying his respects to the deity?"

"You will be surprised to hear, I think," said the priest, "that the man has not yet even presented his petition, nor has he dwelt the proper time in the temple, nor has he received any benefit from the god. He has as yet received nothing; in fact, he only came yesterday, I believe, and yet he sacrifices with this extraordinary generosity. But he has promised to make more splendid and richer presents, if Esculapius grants his petition. I hear that he is rich, and has greater possessions in Cilicia than all the rest of the Cilicians. His petition is that the god will restore him the eye he has lost."

Apollonius fixed his eyes on the ground, as was his custom, also in his old age, and asked what was the name of the man? When he heard it, he said: "I think he should not be admitted to the temple, for he is unclean, and met with the accident in a bad cause. I am of opinion that

THE THEOSOPHICAL PATH

the mere circumstance of his making such costly sacrifices before the granting of his petition, proves not so much the honest sacrificer, as one who wishes to deprecate the wrath of Heaven for some enormous offense."

Esculapius appeared by night to the priest and said: "Let both him and his offerings depart together, for he is not deserving of the eye which remains."

When the priest made inquiries concerning the supplicant, he learned that he was living scandalously. His wife had put out both the eyes of her daughter by a former husband with a needle, and one of those of her present husband, who now sought to have it restored.

In this way Apollonius showed the propriety of offering such sacrifices, and making such presents, as should not exceed the bounds of moderation. Many people flocked to the temple.

Apollonius conversed with the priest and said: "Seeing that the gods know all things, I think he who approaches them with a good conscience should pray after this wise: 'O ye Gods, grant what is convenient for me!'"

"Consequently," he declared, "good things are due to the good, and the contrary to the wicked. Hence the gods, who always act rightly, send him away whom they find to be of a sound mind and free from sin, crowned not with crowns of gold, but with all manner of good things; and him whom they discover to be corrupt and polluted with vice, they give over to punishment, being the more offended with him for presuming to approach their temples conscious of his own unworthiness."

Then Apollonius turned towards Esculapius and said: "You, Esculapius, exercise a philosophy at once ineffable and becoming yourself, not suffering the wicked to come near the shrines, even though they bring with them the treasures of India and Sardis; and this prohibition is given from knowing that such applicants do not sacrifice and burn incense from reverence to the gods, but from the selfish motive of making atonement for their own sins, to which you will never consent, from the love you bear to justice."

Many other philosophical discourses of this kind were uttered by Apollonius whilst he was still but a youth.

It is in place at this point to call attention to the wonderful account of the Emperor Tiberius given in the series of lectures by Professor Kenneth Morris at Point Loma, gathered under the title 'The Crest-Wave of Evolution.' At his accession, when Augustus died, Apollonius was a boy of about sixteen. He had already passed some initiations, but at this time exhibits a new and vigorous impulse toward Pythagoreanism. It is possible that during his twenty-three years' reign Tiberius never met the Tyanean personally, but the secret bond of philosophy between them demands no special personal contact. They were fruits from the same

THE WISDOM OF APOLLONIUS

bough, or rather branches of the same tree. A consideration of the work of the Emperor and the work of the Philosopher, seemingly so far apart, but in reality complementary, will throw an admirable light on the times. (See THE THEOSOPHICAL PATH for 1920.)

In the year 17 A. D., Apollonius being in his twentieth year, and therefore still a minor, returned to Tyana to bury his father by the side of his mother, who had died some time before. The fortune left was large, and Apollonius divided it with his elder brother, who was very dissipated and given to wine, though only twenty-three years of age; the latter had been independent of guardians since the age of twenty-one, as the law provided.

After this Apollonius returned to Aegae and changed the Temple of Esculapius into a Lyceum and Academy, in which resounded all manner of philosophical disputation.

When he became of age and his own master, he went again to Tyana, where a friend suggested that he should endeavor to reform his elder brother. Apollonius showed a delicate modesty in recognising the presumption of such an attempt, but declared his willingness to try, as far as lay in his power.

Very tactfully he commenced his task. First he told his brother that he himself needed little and therefore was willing to give half of his inheritance to the elder brother who needed much. In this way he secured his brother's confidence without any appearance of presuming. Gradually he led his brother to the point where he would be willing to take advice.

"Our father, who used to advise us," he said, "is dead. It now remains for us to consult each other's interest and happiness. If I do wrong in any way, I ask you to advise me, and I will correct myself: and if you should do anything wrong, I hope you will listen to my advice."

By this gentle treatment, Apollonius first made his brother willing to listen to advice, and then by degrees prevailed on him to abandon his vices, which were common enough and fashionable at the time, such as gambling, drinking, a swaggering manner, and also a foolish admiration for his hair, which he used to dye.

After this success with his brother, Apollonius tactfully did the same with his other relatives, not hesitating to give those that most needed it the remainder of his fortune, with the exception of what his own small needs demanded.

As for himself, he declared that the saying of Pythagoras that a man should have but one wife was not for him, since he had determined never to marry. By this, says Philostratus, he showed himself superior to Sophocles the Athenian, who, when old, said he had got rid of a furious master, whereas Apollonius "subdued the wild beast in his youth and triumphed over the tyrant in the vigor of his young manhood."

THE THEOSOPHICAL PATH

Even his enemy Euphrates, in later times, never accused Apollonius of such weakness, although he made serious accusations against him in return for the scorn of Apollonius against his love of money, and especially his "making merchandise of his wisdom," from which faults the Tyanean endeavored, although unsuccessfully, to wean him.

WHAT IS YOUTH?

ALICE COPELAND

MAN prizes few things more highly than his life; and next to life, his youth,—its power and vigor, its strength for accomplishment, its capacity to enjoy.

Yet life must run its course in time — we know it well, we take it quite for granted. And when the end comes, it comes. The one word 'finis' marks its exit and we accept it with resignation.

But how different the attitude as youth begins slipping away! How often we deplore the first signs of decline, of flagging energy, of waning strength, of lessening endurance, of feebling zest in endeavor and enjoyment! And how we allure ourselves with false hopes that the troubles are only temporary, meanwhile stimulating ourselves to increased effort. And, when at length our eyes can no longer be blinded, how we seek for panaceas, for 'remedies' and nostrums: both known and unknown, the usual and unusual, the reasonable and unreasonable, for *anything* that can give us back our youth and all that we now find it meant to us!

At the normal end of life one can say, and without regret if it be true: "I have fought a good fight. I have finished my course." But retirement from the firing-line at the behest of waning youth can never inspire any such complacency; and so there has been this unending, this almost obsessing, search for the hitherto unattainable.

The fact that the quest for 'perpetual youth' has for centuries claimed so much attention seems unaccountable unless it be indicative of something more than a desire for the unattainable. And since this desire for preserving youth has so intrigued generation after generation, does it not imply the possible existence of some underlying cause, some legitimate reason, that may reveal something new regarding youth and point the way to its indefinite enjoyment?

To most minds youth is indicated by the beauty of freshness and of vigor and action; and its loss — so much resented — by wrinkles, white hair, and probable decrepitude, physical points only and of fictitious

THE WISDOM OF APOLLONIUS

value. Milton has suggested a truer estimate in *Paradise Regained*:

"Beauty stands
In the admiration only of weak minds
Led captive; cease to admire, and all her plumes
Fall flat, and sink into a trivial toy," . . .

— quite different from real and lasting beauty, as described by Keats:

"Beauty is truth, truth beauty."

Yet the beauty of youth can hardly be gainsaid or its value overestimated; nor is it any wonder how willing we are to pay almost any price for its preservation. Things difficult to obtain always command a price commensurate with their desirability and the effort of acquisition. But when our golden tributes, poured for ages into the lap of science and research, bring us no nearer the goal, it might be worth while to question if there be not some new price, a Price of Wisdom, quite within our purse and, withal, of real purchasing value.

In view, then, of the futility of all past efforts, the very vitality of this quest for youth seems rather to challenge our understanding of Nature's laws; and among those laws there is none less heeded, nor of greater importance, than that of Duality — the Law of Opposites, everywhere operative and everywhere manifest.

This law of opposites, when applied to life, is shown in its ceaseless flow and ebb, with youth as one of its phases. And who can deny that the beauty and desirability of the ebbing tide — as much as we are inclined to deplore it — are not equal to those of the flood? For it is the ebb-tide that can reveal the true beauty of character and soul, that need ask no quarter from the fleeting beauty of physical youth. The wonderful charm of sea-life, when the tide is going out, is completely obscured by the roaring waves and dashing spray of the tide when at the flood.

But behind this manifestation of opposites, this ceaseless flood and ebb, there stands a something, *must* stand a something, an ensouling principle, which impels and characterizes all manifestation. And so it follows that in this ensouling principle, and not in its perishable vehicle, must inhere all that our personalities reflect and express, all that we desire or deplore, all that is excellent or its reverse — in fact and in brief, our true selves.

If, then, beauty and activity are soul-qualities — and what else can they be? — does not our failure to find perpetual youth, as well as the enduring persistency of the search for it, suggest: first, that perpetual youth is not a quality of the physical realm; and, second, that the persistent efforts in its quest are inspired simply by the soul's longing for recognition and expression of its own inherent birthright?

Were it the custom to say: "I *am* a soul"; and if the body were regarded as a temple in which the soul resides, or as a facile and well-

THE THEOSOPHICAL PATH

equipped instrument for the soul to use and to regulate into perfect adjustment and operation, real perpetual youth would be measurably nearer at hand; and the present superficial quest for it might well resemble, to the clear-sighted, the ludicrous aspect of the lost spectacles which the seeker carries on his own head.

A brief glance over the past, with a little serious reflexion upon the slow progress mankind has made in spiritual understanding, allows small wonder that this universal subject, in its several aspects, has remained so intangible and elusive. And isn't it curious how we will adhere to the old, time-incrusted, circumscribing thought-forms and concepts? Quite like the customary experience of all war veterans of marching in shoes that are not roomy enough. Naturally, attention can be occupied with little but tight shoes and aching feet. Similarly, in the march through life, the viewpoint has been too restricted; and, as a consequence, no end of profitless fussing has resulted from the mental pinches, which will doubtless continue until the restrictions that hurt, like the tight shoes, are removed.

One of the chief causes of the mental pinches, that so limit our concepts regarding youth, is the orthodox teaching of a single earth-life. Whether or not it be admitted, the average human being resents restrictions; and so, while sensing that there is a something wrong, somewhere, in his relation with life — something that is not just his size — he chafes at the shortness of youth, and fusses over the hurt instead of removing the restrictions.

Reincarnation, and nothing else, offers the unrestricted, limitless viewpoint — so necessary in this 'life-without-end' march in evolution — for recognition of man in his real status as a soul. And as he begins to sense his potentiality as an essential immortal, passing from one life to another in similar way as from one day to another, taking up in each incarnation the duties, aspirations, and affiliations of yesterday's earth-life just as he follows today the work of yesterday, so will he inevitably come to sense his own immortal youth.

Now it goes without saying that the search for enduring physical youth will hardly be satisfied — among the 'practical' and 'hard-headed' — by any substitution of spiritual youth. They quite know what, to them, is the great desideratum. And yet, desirable as it is, most loftily esteemed as it is: which one of all the 'seven ages of man' comes in for more stringent and caustic criticism from those same 'practical' and 'hard-headed' ones? The press, and current magazine, and book-literature, fairly teem with the pros and cons — especially the cons — of present-day youth; which makes it rather hard to conceive how it can be so pricelessly desirable and so utterly deplorable at one and the same time. Would the conduct of the critics themselves vary materially could

WHAT IS YOUTH?

they but turn back their own dials of time? The keen interest in certain new methods, 'gland'-treatment for instance, suggests an answer.

But without inveighing against the sordid, much less granting that the suggested indictment could, by any means, be justly leveled against youth as a whole, there seems broad reason to hope that the present wide discussion of the status and conduct of youth may uncover new viewpoints and a resultant new understanding. Incidentally, a larger toleration may be begotten which will serve to soften and advantage the lot of the average mortal, whatever his age, who too often learns in childhood what a household nuisance he is to landlords; in adolescence, what a sophisticated nuisance to his elders; and in old age, what a tiresome nuisance to those following after him. The justification of hope for a broader general viewpoint lies mainly in the growing tendency away from materialism and the strengthening conviction that man — the real man — is a something more than his inclothing physical body. The mere thinking in this direction, that man is a something else, soul, if you like, is the initial step, which of itself opens the door of imagination,— that first (and perhaps last) span in the bridge between the known and the unknown; and that, in turn, may lead to an understanding that things non-mortal, and only those, are unaffected by physical laws of change, decline, and death.

From this viewpoint youth should acquire a new aspect, inspiring optimistic investigation rather than the pessimistic criticism that is so prevalent. And, among the first fruits, may not the probability be recognised that Youth is only repeating its own history of past incarnations, even in daring to throw aside conventional restrictions? That, by the way, might lend a cue as to why history repeats itself. May not the possibility also be suggested that, incarnation after incarnation, the *same* youth has shocked the *same* elders with the *same* impulses in the *same* old way? Then, too, the apparent heedlessness with which youth, also incarnation after incarnation, has responded to the set conventionality, inertia, and senility of the files ahead, may be seen to indicate the futility of the kind of criticism we have gotten into the habit of passing. Really, the story of the pot calling the kettle black seems very apt; for 'youth' today is 'old-folks' tomorrow; and these same 'old-folks' may be 'tomorrow' the 'youth' of another incarnation.

Flood-tide and ebb-tide; but the *same* sea!

And in the flotsam and jetsam of each incarnation may be seen the wrecked motives and aspirations of the unabating storms of ignorant criticism.

This recurrence of impulses — of rebellious impulses — against established thought-conventions, if fully appreciated, might be interpreted

THE THEOSOPHICAL PATH

as unappeased desire to throw off some of the restrictions of ignorance, which have so long bound human mortals to the treadmill of wrong action. But if it might become the fashion for the souls of mankind to operate on week-days as well as on Sundays; or, putting it another way, if, believing in soulhood, each human being would but bear it in mind in his daily thoughts and acts, unassailable and invincible would be the movements for real progress.

It is, of course, obvious that the brain-mind is the chief directing factor in all human conduct. It is also obvious that it is the joint-agent of the chief duad in nature — the Higher self and the lower self — being always subject to the call of either. This self-evident fact should be, as it were, a 'mariner's compass' to everyone. Now we like to call this a progressive age, and 'prove' it by our expertness in the handling of nature's forces. But are not carelessness and indifference regarding any of nature's laws, especially of this fundamental law of opposites, reprehensible, even alarming, considering its possible consequences? In electricity and other material sciences we can plead 'not-guilty.' But how about the even more subtile natural laws governing the human body and, especially, its tenant! Engines either run correctly or the reason for the trouble is discovered. But with the human body, how much thought is given to the *cause* for wrong action? To the *results* of wrong action, physically and morally, much.

How plain, then, becomes the need for recognising the source from which the urge to any action comes! And how more than plainly does the entire history of humanity reveal the sad lack of such discrimination, or of any real knowledge of this basic law of duality! Surely, it needs little argument to show that, among the countless pairs of opposites to which the human being can respond, none is of greater moment than this leading duad, the Higher and lower self, offering, as it does, a field for endless warfare between the vast body of desires and inclinations, constantly demanding expression, and the discriminating principle,— a warfare on the outcome of which humanity's future verily hinges. This warfare is not at all between youth and old age, but between the lower self, which saps the vitality of both youth and old age, and the Higher self, which preserves vitality, through the expression of beauty and right action, from the cradle to the grave.

And so it would seem quite clear that the youth, generation after generation, and incarnation after incarnation, have blindly and awkwardly been seeking self-expression, and unavoidably inviting criticism and condemnation; while learning in maturer years, like their elders before them, little of greater value than a broadened sense of expediency; in other words, that certain things don't pay, but not *why* they don't pay.

WHAT IS YOUTH?

Yet youth is not to be overmuch blamed. In view of the fact that the souls of men have been incarnating, as it is said, for something like eighteen million of years, is not this perennial criticism about as pertinent as the position of a button on a 1922 frock? The difference between twenty-five and seventy amounts to very little in the span of a million years, outside the opportunity each moment offers the eternal pilgrim for becoming acquainted with his self, both Higher and lower.

With such an unrestricted view of life, how could we, whether we be children, youth or adults, regard one another in any different guise than simply as souls, chained to a long past of experience, and looking forward to a like eternity in the future? And, by so regarding one another, we might in time come to act like souls, whether with bodies that are 'budding,' 'blossoming,' or 'full-blown.' Then this unending discussion and criticism of youth, together with the mistaken quest for its preservation, should give place to recognition of ourselves as both the youth and the aged of all time, who have blindly struggled, incarnation after incarnation, with the stupidity of our own lower natures, everlastingly stumbling through the same unlearned lessons, repeatedly making the same old mistakes, and continually incurring the same old penalties; always young and always old; yet neither young nor old, but simply eternal pilgrims, seeking the same goal of self-understanding.

It is not too much to say that the deprivation of this knowledge, of man's potential divinity and immortality, is the great drawback, the great crime, of the era. But with its restoration — and only through its restoration — will man cease to be the little more than puppet that he is, responsive but with the greatest effort to anything that may lie outside his own inshrouding hypnosis of dogmatism and materialism.

"It will all depend upon self-mastery. The self below will continually drag down the man who is not self-conquered. This is because that lower one is so near the thick darkness that hangs about the lower rungs of evolution's ladder it is partly devil. Like a heavy weight, it will drag into the depths the one who does not try to conquer himself. But on its other side the self is near to Divinity, and when conquered it becomes the friend and helper of the conqueror."— W. Q. JUDGE

MAGGIE TULLIVER

T. HENRY, M. A.

IN *The Mill on the Floss*, by George Eliot, one becomes greatly interested in Maggie Tulliver, through her fine qualities of imagination and affectionateness, her sincerity, and her intense longing to find the beautiful and the good and to realize it in her life. The circumstances of the world, the hard qualities of other people, and her own want of self-knowledge and self-control, bring her dire tribulation. But while she is still in the throes of affliction and conflict, but has already learned many invaluable lessons in self-knowledge and self-mastery, and is in good prospect of pulling through her troubles and realizing her ideals, to some extent at least; the authoress finds nothing better to do than to drown her in early womanhood. And when we consider that, for the authoress and most of her readers, this means the final removal of the heroine from the scene of her loving endeavors, bitter trials, and triumphant victories; that this beautiful drama is incontinently closed *for ever*; we cannot fail to be crushed with a revolting horror — like that of a nightmare from which we awake shrieking: the thought is unbearable; it rends the heart and mocks the intellect.

This is but a particular instance, and it may serve for an illustration of the shortcomings in the novels of this authoress and of many others. To recognise the universal prevalence of a righteous and unescapable moral law; to portray with consummate genius its workings in the course of every human life from the most exalted to the lowliest; and yet to have no knowledge whereon to hang all these moral demonstrations; what a lack!

One feels convinced that the authoress had *knowledge*, somewhere within; but that it had not penetrated her reasoning mind. She expresses not, but foreshadows, the great teachings of Theosophy — the divinity of man, reincarnation, and karma; just as the missing pieces in a puzzle are defined by those which are not missing; or just as immortality is taught by implication in Bryant's *Thanatopsis*.

For our illustration we have used a novel; but this kind of novel is an epitome of human life, and our illustration could hardly have been better chosen from an actual case. So we may take the tragedy of Maggie Tulliver as typical of many and many a tragedy in real life. And thus we may the better understand the inestimable service rendered by Theosophy in interpreting life to many weary and perplexed souls.

MAGGIE TULLIVER

The thought that Maggie had gone from earth *for ever* is intolerable, alike to the heart and to the mind. The utter uselessness of all her noble struggles is borne in upon us, and we cannot brook the thought that such a soul should *for ever* have ceased to be. Nor is the idea that, though gone from earth, she is destined to endless existence in another sphere, utterly severed from the scene and associations of her loves and victories, any consolation. There is only one answer to the question, and that is — *Rebirth*.

All human life consists in the gradual perfecting of human souls, through ceaseless yearning and loving efforts, through failures and triumphs, through weary trials bravely borne under the inspiration of ideals never let go. What then becomes of the human soul, when its visible presence is withdrawn and its earthly activities suspended? Is it possible to believe in the goodness or supremacy of a deity or law that would or could utterly and irremediably smash its own laborious and beautiful work, time and again, in a perpetual foolishness and futility? To think so is to mock the deity and the eternal laws of right and wisdom. It is inevitable, by all imaginable laws of religion or of science, that that soul must live on, in spheres not of earth. It is inevitable that it must again be drawn back to the scene of its labors and its loves, of its uncompleted purposes, its unrealized ideals. Truly, Theosophy is not a preacher of new doctrines, but an interpreter of life as life *is*; it simply explains to the mind the intuitions of the soul.

The change that has come over the public mind on these questions in recent years is most remarkable; everybody notices it. The idea of reincarnation is quite common, and no longer excites the surprise it used to do. This change in thought is unquestionably due to the influence of Theosophy. When what is stated to a person is a truth, then this truth is at once perceived and recognised as such by that person's intuition. He may rebel against it in his mind; he may push it aside and refuse to entertain it. Nevertheless the truth has struck home; a seed has been planted in him, which will one day grow to maturity. Reincarnation, and its accompanying doctrine of Karma, have thus struck home to the public mind.

One way of regarding reincarnation, which is often helpful, is to consider man as analogous to a plant which dies down in the winter but blooms again in the spring. In other words, man does not die utterly; he sheds many of his belongings, but the germ perishes not. As to what survives, and what does not, this is difficult to understand so long as we know so little about the nature of personality. Hence knowledge can only be looked for as a consequence of prolonged study, both by reflexion and by experience of life. But we should not desire to make any sudden

THE THEOSOPHICAL PATH

or extensive bound in knowledge; nor complain if we fail to do so. To advance step by step is enough.

Our intuitions are wiser than our minds; for we continue to make efforts and follow purposes, even though our professed belief affords no justification therefor. On the presumption that death ends all, or that death removes us for ever from the sphere of action, life is indeed a senseless enigma, and effort seems futile. But this error arises from the notion that our life is isolated both in space and time; whereas in truth it is neither. Personal separateness does not appertain to the real nature of man; we cannot act alone; we influence each other through invisible channels of communication; we are parts of a whole. Neither is our life isolated in time, but it is linked with other lives both past and to come, so that our present actions are at once consequences and causes, constituting a chapter in a history or a scene in a drama. What a new light all this would throw on the problems presented in any life, whether actual or as portrayed in fiction.

Maggie Tulliver is a typical case of a soul yearning after the realization of an ideal of love and beauty, but continually thwarted by various limitations in her own character. True, some might wish to add circumstances and the actions of other people as an additional obstacle; but these may be included in the former category; for strength of character is expressed in the ability to cope with circumstances and the reactions of other people, while the failure to do so marks a defect in character. Whatever our sphere of action, we shall always be under the necessity of adjusting ourselves to circumstances.

To represent such a struggle as being nothing more than the attempt to achieve some transient happiness, such as a happy marriage, is to perpetrate an anticlimax by making the goal altogether unworthy of the glorious strife. The drama is the unending drama of the human soul, not limited by such temporary experiences, not terminated by any goal within the reach of our poor conceptions. The gradual elimination of selfishness and all personal motives from the character is found to be essential to the realization of the ideal; this is the lesson that is being taught and learned.

Under this wider view, old age and the death-bed are no longer terrible closing scenes, capping noble enterprises with an absurd and futile mockery; they are just as much stages and opportunities as any other part of the life.

The longer one has entertained the conviction of man's higher nature, the more readily does he resort to the consoling thought that, however troubled the outer experiences, the soul within is accomplishing its purposes; and that there is a foundation that cannot be shaken.

TROVATO

CHARLES J. BAYNE

Of the editorial staff of the *Macon Evening News*, Macon, Georgia

IS it but the idle fancy
Of a mocking necromancy
That together, leaf and blossom, by the Indus once we grew,
And that Hafiz came, or Omar,
To imprison the aroma
In some half-remembered measure that has rhythm'd me to you?

Is it false or is it real
That in ages more ideal
I was song and you were Sappho, you the sunbeam, I the dew?
For I long have felt the burgeon
Of a passion vague and virgin
Which you quicken to remembrance of a former life we knew.

Were you wave when I was billow?
Were you stream when I was willow?
For your voice has ever echoed in the hushes of my heart,
And it seems, as I behold you,
That a former life foretold you
In the folded seed whose sweetness all the budding boughs impart.

But at last I stand beside you,
And the Fate that long denied you
Yields, in recompense, a dearer incarnation than my dream;
What I sought, to what you are, Love,
Was twilight to the star, Love,
As the languor is to Summer, as the murmur to the stream.

Yet if Fate reserve its malice
But to break the lifted chalice,
Let me mingle with the Universe, where once I was a part;
Then on some supernal morning,
Which your beauty is adorning,
As a dewdrop in a lily, I may nestle in your heart.

THE PROMISE OF THE NEW YEAR

FRANCES SAVAGE

Student of the Theosophical University, Point Loma

An Address given at the Ebell Club Auditorium, Los Angeles, December 31, 1922

WE stand on the threshold of a New Year, a time of promise, an opportunity for new beginnings, for breaking away from old conditions that have bound us, and for starting new currents of thought that shall make the coming year tell for greater things than that which has just passed. The holiday spirit is still in the air; we are yet under the beneficent influence of the Christmas-spirit, so that this is an opportune time to stop for a moment, and think what is the real meaning that underlies this Festival-time, and why it is that at this time of the year young and old alike, those that have means and those that have not, are able to lay aside for a time the burdens and worries of everyday life, and to become inspired with the spirit of giving.

With the ancients the festivals of Christmas and the New Year were one and the same, beginning at the time of the winter solstice and lasting sometimes for two or three weeks. So that although some associate with Christmas the old legends of the shepherds who saw the wonderful star as they watched their flocks by night, of the 'miraculous' birth of the Christ-child, and of the three wise men who came out of the East bearing their gifts of gold, of frankincense, and of myrrh, and so forth, yet the study of comparative religion, illumined by the light of Theosophy, reveals a much greater antiquity and a far more universal application to the festival of Christmas than is generally attributed to it. H. P. Blavatsky, the Foundress and first Leader of the Theosophical Society, throws a new light on this subject where she says:

"The origin of all religion — Judaeo-Christianity included — is to be found in a few primeval truths, not one of which can be explained apart from the others, as each is a complement of the rest in some detail. And they are all more or less broken rays of the same Sun of Truth, and their beginnings have to be sought in the Archaic records of the Wisdom-Religion."

She also declares that in the great religions of the world there are legends of the coming of a Teacher or Savior at this time of the year; and in her great work, *Isis Unveiled*, she further points out the similarity in the Hindû, the Buddhist, and the Christian religions, between the life-stories of the three great teachers, Krishna, Gautama-Buddha, and Jesus of Nazareth; thus showing how the Christ-myth in many points does not refer merely to the personal life of the man Jesus, but had its

THE PROMISE OF THE NEW YEAR

origin in times much more remote than that in which he lived.

The history, tradition, and mythology of all nations speak of this festival from the immemorial past; it marked the turning-point of a cycle, just as the New Year does with us now. It was the Festival of Light; it came at the time of the winter-solstice, and signified the turning of the sun's path in the heavens — astronomically the beginning of a new solar year, and symbolically the renewed ascendancy of the forces of Light over those of evil and darkness. Among the Egyptians it was celebrated under the symbol of a new-born child; with the Jews it was known as the Feast of Lights, the lights representing the spiritual light of mankind; the ancient Druids kept it with sacred ceremonies in their old temples at Stonehenge, with processions of torch-lights and with garlands of ever-green; among the Greeks it was celebrated, and also among the Romans, although with them it was later degraded into the yearly Saturnalia. With the so-called heathen Germanic tribes of central Europe this time of the year was sacred to Wodan, the sun-god, and many of the customs that are now inseparable from our Christmas celebrations have come down from them, while they probably brought them from a still more remote past. Some of these customs are the hanging of gilded balls on the Christmas-tree, originally golden apples, symbols of fruitfulness, the gift of the sun-god to earth; and the custom of decking the houses with ever-greens, which, as they are able to withstand the most severe winter, were chosen as symbols of protection against the forces of darkness. And there are many others that might be mentioned. So we see that by the time of the birth of the Nazarene, the observance of a festival at this time of the year was already an ancient and time-honored custom.

In thinking over what Christmas means to us of the western world nowadays, there are two distinct aspects that present themselves: first and foremost, it is the children's festival, a time of jollity and genuine happiness for all, amid the reign of King Santa Claus; then on the other hand there is the religious idea of the birth of the savior of the world; and there are those who claim that the advent of Santa Claus, with all that he stands for, has supplanted the memory of Jesus and his teachings; but there is no reason why the jollity and goodfellowship attendant upon Christmas should not go hand in hand with the brotherly love and compassion taught by Jesus and others before him; and certainly to abolish the idea of Santa Claus, as some would have us do — some writers in our current magazines today — would be to deprive our children of the supreme delight of their young lives!

Yet although Theosophy points out the fact that the festival of Christmas did not originate with the birth of the Nazarene, yet it most certainly does recognise in him a great Teacher, one of those Helpers

THE THEOSOPHICAL PATH

of humanity who come to earth from time to time, when the need is the greatest, in order to help men to find the light. Katherine Tingley, speaking of the teachings of Jesus has said:

“To know Christ best, and best to follow his simple and beautiful teachings, is to know him spiritually through the divinity of our own natures. We must broaden our vision and come in touch with his grand ideal. If we do this, then our religion will become constant and continual, instead of occasional.”

The holiday-time comes as a beneficent reminder of some of the great essential truths of life: the joy of giving, the possibility of forgetting our own desires in working for others; the consciousness of the unity of mankind, for surely at this time more than at any other the chill barrier that separates man from man becomes thawed out to a degree; the Christos-spirit, the Christ in each one of us, finds an opportunity to manifest itself, and we feel ourselves united in the desire to give happiness to those about us, and to offer help to those more needy than ourselves.

So the message of Christmas-time is one of Joy and Spontaneity, of Helpfulness and Inner Peace and Goodwill toward all. Surely all of us, to a degree at least, have felt its beneficent influence in our lives at this holiday season, and have been glad that there is an opportunity, once a year at least, for the Christos-spirit, the higher part in our natures, to dominate the lower personal man. And now another year is opening before us! What shall we make of it, for it rests with us to decide? Is it to be a year of opportunities, of inner growth, and of the joy that comes from service, or, on the other hand, is it to be a year of depression and pessimism, of failure to attain our ideal? Who can tell, if not we ourselves?

In a sense when we enter upon a new year, it is as though we were looking down a winding pathway. We cannot see to the end of the path; we wonder whither it will lead us, and sometimes we waste much time and energy wondering and thinking about it and trying to map it all out in our minds, without being willing to tread the path step by step, first coming to one turn, then to another, until the goal is finally reached. A wise old Roman philosopher once said: “Do not take all of your life into your head at one time”; but that is just what many of us attempt to do, and the prospect seems so vast, and sometimes so dark and gloomy, that it is a very discouraging proposition to try to attain to our ideal.

Then we sometimes dwell too much on the mistakes and difficulties of the past, and wish that we had only been wiser, and so forth; but if we will we can rise above our past mistakes, we can throw the past entirely behind us, except to remember the friendly lessons it has taught us; and likewise we can conserve our energy by not trying to make plans for the whole of our future life at one bound. There is where we often make a mistake in New Year's Resolutions; if we have studied ourselves at all,

THE PROMISE OF THE NEW YEAR

if we are the least bit conscientious, we see much that needs improvement in our natures, and we think that now, at the beginning of a new year, is the time to make a change, so we make a mental note that this year we will do so and so, and we will stop doing something else, we will demand more from ourselves in this regard, and so forth; the resolutions mount up, and we start out bravely, but — the first thing we know they have all been broken, and perhaps we wait until next New Year's Day to make them over again, and all the rest of the year we travel in the same rut as before, and even with the best of intentions there is no advance.

The message of Theosophy, '*Step by step we climb,*' stands out in glowing letters as one of the keynotes for the New Year; step by step, moment by moment — for life is but an aggregation of moments — we can live up to our highest ideals, so that at the end of each day every moment will be accounted for, and there will have been no moments lost in vague and aimless wondering what the future will bring. The present is so alive with opportunities that we must needs be very wide-awake in order to grasp them all.

Time flies fast nowadays, and we live at such a breakneck speed, that we have no sooner 'grown-up,' than we begin to feel old age coming upon us, and then we think of dying and begin to prepare for the end — and — what good has life been to us, or what good has our life been to others if we have spent more than half of it waiting for and expecting death? In this connexion Katherine Tingley has written in her beautiful little book, *Theosophy: the Path of the Mystic*:

"There is self-destruction, even on physical lines, in carrying an atmosphere of wrong thought. We have it in our power not only to build our bodies into health, but to retain that health very much longer than the allotted 'three-score years and ten.' This I *know*: and I hold it a Theosophical duty to work towards this end by right thinking and abstemious and thoughtful living. Moreover, in such an effort, if it is made unselfishly, we can positively temper our bodies, much as metal can be tempered, so that they are unaffected by things that would put a strain upon them ordinarily."

It is optimism that we need, a more optimistic outlook on life — that is the message of Theosophy, and the message that Katherine Tingley is always reiterating; and what is optimism but looking on the brighter side of life, for nothing is so dark but that it has a brighter side, and if we cannot see it, we can *imagine* it at least. It is a cheery optimism that preserves the elasticity of youth, optimism coupled with self-control and forgetfulness of the personal self — that holds back the wrinkles and the gray hairs and the heavy lines of care on the faces; and then if we make a point of being optimistic we can no longer worry about things that *might* happen, and hardly ever do. For if we analyse our mental processes, we shall find that much that goes on in the mere brain-mind is simply

THE THEOSOPHICAL PATH

a constant fear of possible evil, a series of imaginings about circumstances that in reality never exist at all. We let our imaginations run away with us, instead of realizing, as Katherine Tingley has so often said, that the imagination can be one of the most potent factors for the uplifting of the race. It is this that enables the poet, the musician, and the artist to see infinite beauty where the everyday man would see nothing but common clay, and to seize it and interpret it so that it is an inspiration to others. And *we* can use our imaginations too, if we have the will to do so — we can be artists in life, and even when circumstances look black and discouraging, we can *imagine* the bright side, and so bring into the promise of the New Year a note of strong, forceful optimism, that will give us the power to overcome all obstacles.

Right in line with this idea of an optimistic spirit is the idea of another chance, a message of hope that Katherine Tingley has always held out to the discouraged, to the fallen, to those who have made mistakes in all conditions of life; a chance to conquer where we have failed before, to strengthen the weak points in our characters, and to build day by day for greater things. If men could only realize the magic of these words — another chance — there would be no room for despair and depression; the possibility of final victory would be there, gleaming through the darkest cloud; this is the promise of the New Year! And then to those in the evening of life, who feel perhaps that they have not made of their lives all that they wished, all that their hearts yearned for, there is the teaching of Reincarnation — another chance in another life, to achieve what we have failed to do this time. Is it not logical to believe that this is true? We all have aspirations and thoughts and ideas and possibilities half latent in our natures, that cannot all be worked out in one short earth-life; then is it reasonable to think that all of this unfinished business, so to speak, is to be left unfinished forever? Nature must have her perfect work, and just as we hope to do next year what we have not had time to do this year, so, according to Theosophy, can we hope to accomplish in the next life what we have not done in this.

Theosophy teaches us that we have the power to make of our lives what we will. Mme. Blavatsky has brought this out very beautifully in one of her writings where she says:

“Thoreau pointed out that there are artists in life, persons who can change the color of a day, and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life, who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to color the day for those about him. Those who do not help to elevate the thoughts and lives of others, must of necessity either paralyse them by indifference, or actively drag them down. And let no one imagine that it is a mere fancy,

THE PROMISE OF THE NEW YEAR

the attaching of importance to the birth of the year. The earth passes through its definite phases, and man with it, and as a day can be colored, so can a year. Those who form their wishes now will have added strength to fulfil them consistently."

It is a glorious idea — that each one of us has the power, through the use of the Spiritual Will, the Christos-Spirit within, to color the day for himself and others — to arise in the morning with the determination to make the day one of sunshine, to rise above doubt and regret and fear and depression, and to feel the joy of life pulsating so strongly through his veins, that all whom he contacts will feel its radiant influence. And then at night before closing the eyes in sleep, to go over in thought each one of the day's activities, to take mental note of the points where improvement might have been made — to set the mind along high and lofty channels of thought; for during sleep, as Katherine Tingley has said many times, a wonderful growth takes place, an expanding of the inner nature, the soul-life of man, if we but make the conditions right and free the brain from the mental rubbish that has collected during the day. If this is done thoughtfully, carefully, lovingly, day by day, we shall find that new ideas and thought-forms are gradually replacing the old ones, to quote a phrase of W. Q. Judge, and a complete change will take place in the nature.

This has been demonstrated again and again in the lives of the students of the Râja-Yoga College, where this idea has been introduced by Katherine Tingley with remarkable results — the teaching of self-directed evolution, that each one can mold his life according to his highest ideals, can make of it what he will. But then, too, we must not forget that it is only too easy to color the day in quite another way, for just as good nature and a cheery spirit are infectious, so is a gloomy and sour disposition easily passed on to others, and if we choose to look on life with smoked glasses, even the most beautiful things look dull and ugly. So in this matter of coloring the day we have a greater responsibility than we dream, for we are influencing others unconsciously with every breath we draw.

"Those who form their wishes now will have added strength to fulfil them consistently," said Mme. Blavatsky; that is because this time of the year is in reality a crucial time, a turning-point in a cycle on other planes besides the physical; so that the making of New Year's resolutions has much more in it than mere superstition; for just as the ancients celebrated at this time the renewed ascendancy of the forces of light and life over those of darkness, so can we, gathering strength from unity of effort, make this a turning-point in our individual lives, a time for new conquests over our weaknesses, a time for the triumph of the Christos-spirit, the great unselfish immortal part of our natures, over the lower personality.

So the New Year that is just dawning is indeed rich with promise;

THE THEOSOPHICAL PATH

but we must remember that we get out of life exactly what we put in it; hence, instead of entering upon the new year with expectation of what it will bring to us, let us rather ask ourselves "What shall *we bring* into the New Year to help make it a better year for our homes, our city, for our country, for humanity?" Let us, as we pass through its portals, carry with us the warm generous spirit of Christmas-tide; and in addition, let us strike the keynotes of optimism, of advancing step by step, of another chance, of self-directed evolution, and of unselfish effort along all lines.


Think what promise there is in these simple teachings, and think what it would mean if every mother and father even in this city would plant them seriously and thoughtfully into the home-life. The results that would soon come would be beyond calculation, for these teachings are so comprehensible that they can be grasped by a little child, yet they are so profound that even our wisest statesmen today have not fully realized their importance. A new dignity would come into the home-life; the home would be a center of spiritual light, and father and mother as well as the children would be able to solve the problems of life more understandingly, for they would have a deeper understanding of their own natures.

So the promise of the New Year that is before us is full of hope and optimism for those who are ready to meet it with courage; then let us meet it bravely and joyously, carrying with us as a final watchword this message from Katherine Tingley:

"Dare to be yourself — your greater Self! Dare to leap forward and be something you never before knew it was in you to be! Dare to move out and upward in the strength of your soul and find something new in your make-up. It is a critical time for every one who aspires, for many things are in the balance. The need is for energy, aspiration, trust, and the power of the Spiritual Will. The more one dares, the more he shall obtain."

A LIFE'S TRIUMPH

W. J. RENSHAW

 HE great meeting had been a success, beyond anticipation. The hall itself was packed to the doors, and a large overflow meeting had been held at which the Great Man spoke for a few minutes at the close of his main effort.

Momentous issues were at stake. He had surpassed himself, and none knew it better than he. He had swayed his vast audience this way and that as he had pleased. Now pleading with silver voice; now denouncing with brass notes; exhorting with a bronze quality in his tone; now threatening with an iron ring, heightened to the clash of steel and the

A LIFE'S TRIUMPH

roar of guns as he half unsheathed the sword of war; now only half-whispering while his hearers hung tense and hushed to catch the faintest word — he used the whole scale and quality of tone, and touched the whole gamut of human feeling. He had risen to the full height of perhaps the greatest occasion of his career.

As the people crowded round at the end to catch a personal look or maybe a hand-shake he smiled a little sadly.

After the meeting, driving home with his host and a few privileged friends, he felt a little reaction, from which he was aroused by one of the party leaning forward and saying: "If I may be permitted, Sir, I would like to say what a privilege I felt it to be to listen to you tonight. I have heard you speak before, but never was I so entranced. I am sure I speak for everyone in saying — Well, I congratulate you on having surpassed yourself."

He smiled, and commenced: "I thank you, sir. I feel indeed —" and then sank back in the carriage with closed eyes and set lips. The journey was completed in silence, all feeling that the Great Man was tired and in need of rest and sympathy.

How he got through the dinner, with its speeches and congratulations, he could not tell. None of the party suspected the truth, as he was eloquent and witty and charming in his response to what seemed an endless and unnecessary stream of unmeaning words. A final congratulation from his host on being shown to his room almost set his teeth on edge, but with an effort he replied graciously, and was left alone.

What was this stifling, nauseating feeling that threatened to overwhelm him?

He went to the mirror and regarded himself steadily. He knew his own face well. It had been part of his study to develop and regulate its every expression. But now it returned his look — with a difference. He knew he had been within an ace of making a fool of himself in the carriage. How it would have come out he did not know, but what he had been about to say was — well, some foolish boast or other in the intoxication of the moment.

There was the little demon hiding, ready to raise its head, and for a moment or two he fancied it was returning his look and grinning at him from the glass.

He did not retire. There first, in front of the glass, and afterwards, with the lights switched off, sitting on the edge of the bed, or rising to his feet, he strove to pierce to the very depths, and to rise to the heights of his nature.

"The world's greatest Orator" he had been called; "master of them that speak." And yet not master of himself! Humiliating? Yes! and No!

THE THEOSOPHICAL PATH

What was the *meaning* of it? Was he really master in his own house? or had he but polished up one little corner of it? And how far would that carry him?

He thought of his own countrymen, of the teeming populations of the world, striving, toiling, living for the most part patient, humdrum, humble lives. What did he know of all that, but to coin a few ringing phrases? And were they not, albeit unconsciously, also treading the path of mastery — or failure — in more ways than one, maybe? Truly, this myriad-headed dumb mass were simple-minded, simple-hearted, or how could he and his like, with their partial mastery of one or other gift, which it was their chief pleasure to exercise — how could they so easily sway these; and where were they leading them?

This very night he had been leading them to the verge of war! And for a moment he had yielded to flattery and felt vainglorious about his undoubted ability. 'Undoubted'? Yes! There the gift was. But how was it being used? Could it not be used in a nobler direction? Peace? Yes! But Peace was not enough. It was ignoble peace that led many well-meaning people to believe in war as a tonic. All the great wars had developed in a state of peace. But had there ever really been a state of peace in the world at large, for long; or indeed in any single nation? What was peace but another method of unending war? Social competition, class against class, creed against creed — it seemed as though humanity were blindly wandering, running amuck every now and then, in the darkness of ignorance. And small wonder when such as he, who could do almost what he pleased with them, had no more real knowledge than they; only a little more polish, and vastly more assurance. On what was this assurance founded? Certainly not on knowledge; for had he not just been convicted of the profoundest ignorance?

But there must be knowledge. Human destinies should not be the sport of 'blind leaders of the blind'! Blind! That was it then — *blind!* To have realized that much, might be the beginning of more; perhaps even some measure of vision.

Hour after hour he strove, putting silent questions to the enigmatic silence and darkness which enmeshed him; searching with an agony of earnest faith that light there must be, and for help for a blind world. Warring schools, sects, opinions, speculations, passed in rapid review before his heightened consciousness, only to be tossed aside as the froth on the waves of human life. The resources of his brain and memory were taxed to the uttermost. On, and still on — somewhere beyond or within lay the open door he was searching for.

Now, though he knew it not, his temperate, balanced life, his un-failing tolerance and brotherliness, the supreme mastery he had made of

A LIFE'S TRIUMPH

his one gift, the desire he had always had to aid his fellows, to lead them in sincerity only where he was driven by his intensest convictions and loyalties — all these stood him in good stead while he battled onward.

Then came the knowledge that the whole fight was in himself, and he saw clearly that mastery of one thing was only one step, a small one, on the — on the road. What road? Then he seemed to remember, or to hear a voice saying: "Thou canst not travel on the Path before thou hast become that Path itself."

Then the door he had been searching for opened before him, and he passed through. What went on there is beyond telling. It has been suggested, hinted at, symbolized, throughout the ages of man's pilgrimage. But the beginning of it was a great Peace, and Light, and Joy.

What then of his great gift? More need for it than ever now. In the Hall wherein he had entered he saw written many things, among them:

"The power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men. . . . Before the Soul can speak in the presence of the Masters its feet must be washed in the blood of the heart. . . . All gifts are won, all conquests are achieved, but to be laid on the altar. . . . Except ye become as little children ye shall in no wise enter the kingdom. . . ."

When they went to call him in the morning he was lying on the bed, fully dressed, with a smile on his face that awed all beholders.

The afternoon papers came out with big headlines:

TRAGIC END OF WORLD'S GREATEST ORATOR.

DIES HAPPY ON NIGHT OF LIFE'S TRIUMPH.

The leading article spoke of the great tragedy, the irreparable loss to the nation and the world; the pity of it, the waste, the irony of it. The wonderful smile on his face showed that he had died happy, satisfied with his last and greatest achievement, his life's triumph.

The soul that had passed on had indeed achieved a life's triumph, for more than mastery as we know it. Henceforth all royal powers were open to it, to be used in the service of humanity. It had passed through the portals of life into knowledge, and light, and joy, with the power of re-opening those portals and bringing his knowledge and power back with him for the making of a happier age on earth, for the ending of ignorance, and strife, and war, and the beginning of truth and brotherhood.



"ALL that is best in the great poets of all countries is, not what is national in them, but what is universal. Their roots are in their native soil; but their branches wave in the unpatriotic air that speaks the same language unto all men, and their leaves shine with the illimitable light that pervades all lands."

— KAVANAGH

THEOSOPHICAL ITEMS OF INTEREST

SOME of these Items will be of interest to the general reader: others of a more personal nature are published especially for members of the Universal Brotherhood and Theosophical Society throughout the world.

The following is a copy of a telegram which was sent by the Editor of **"A Bloodless War"** THE THEOSOPHICAL PATH to Mr. Karl von Wiegand, Berlin Correspondent for Universal Service:

*"International Theosophical Headquarters
Point Loma, California.
January 17, 1923.*

"Those magic words uttered by the German people 'A bloodless war' bespeak a highly commendable national dignity and sense of justice. This is a sacred appeal to all peoples to become brothers in the truest sense and thus advance higher interests of all nations.

"KATHERINE TINGLEY."



The Theosophical Items of Interest for January, in dealing with Katherine Tingley's recent lecture-tour, brought our readers up to the arrival of the Leader and her party in Macon, Georgia, and described briefly the enthusiastic preparations there made by Mr. and Mrs. W. E. Small for entertaining the party and for the public work in contemplation. The following is the substance of a telegram from Mr. and Mrs. Small, addressed to the undersigned at the International Theosophical Headquarters, Point Loma, and dated Macon, Georgia, December 18, 1922. It will give our readers some idea of the success of the first public meeting there:

"Theosophy vindicated for all time by enthusiastic welcome from cordial Macon audience. Editor of Macon *Telegraph*, one of leading Southern dailies, introduced Leader on behalf of Macon in unreserved terms of appreciation, referring to her as celebrated character, gifted woman, distinguished educator, and Theosophical teacher. Representative audience turned out in pouring rain. Two Macon boys received hearty ovation when they appeared for clarinet duet.

"(Signed) EMMETTE AND ETHEL SMALL."

The editor referred to is Mr. W. T. Anderson, one of the most progressive minds of the state. His paper is declared by many to be the strongest paper, editorially, in the South. He is enthusiastic in his devotion to the common weal; is a great exponent of Nature's methods in preserving good health, and writes like an expert on the subject of proper diet. His editorials are un-

THEOSOPHICAL ITEMS OF INTEREST

usually interesting. One of these, of especial interest to the regular readers of THE THEOSOPHICAL PATH, will be found incorporated in large part in 'The Screen of Time' under the heading: 'Southern Élite Hear Lectures by Madame Tingley.'

The two Macon boys referred to, were Emmette Small, Jr. and Iverson L. Harris, Jr. both of whom were born in Macon, but have been educated at the Râja-Yoga School and College at Point Loma, from childhood.

Mr. W. E. Small, Sr. is President of the Georgia Casualty Company, and one of the prominent business men of the South. Mrs. Small has been a devoted member of the Universal Brotherhood and Theosophical Society for many years and is prominent socially in the South.

Mr. Iverson L. Harris, Sr., belonged to a distinguished family of Georgia jurists, and before moving to the International Theosophical Headquarters at Point Loma, was President of the Macon Center of the Universal Brotherhood and Theosophical Society. He served for many years as Katherine Tingley's personal counsel, and Professor of Law at the Theosophical University, and was a member of the Theosophical Leader's Cabinet from its inception in 1898 until his death in 1921. Mrs. Harris was also prominent in Macon social life, until she went with her family to Point Loma, where she for many years has rendered most efficient volunteer service as Superintendent of the big Lomaland Refectory.



Besides the editorial comments concerning Katherine Tingley's first lecture in Macon, above referred to, and printed in 'The Screen of Time,'

Press Reports of *The Macon Telegraph* also had the following report
Macon Activities of the meeting:

“THEOSOPHY TALK MADE BY LEADER

“MUST REDEEM MAN TO REDEEM WORLD, SAYS MADAME TINGLEY

“LARGE AUDIENCE HEARS HER

“MUSICAL PROGRAM RENDERED BY SEVEN UNIVERSITY STUDENTS

“The only way to redeem the world is for man to redeem himself, and in this way, find happiness.’

“With these words Madame Katherine Tingley, Leader of the Universal Brotherhood and Theosophical Society, concluded her lecture on 'Self-Directed Evolution, the Key to Happiness,' at the Grand Theater last night. Her lecture was received by a remarkably large audience, in spite of the inclemency of the weather, and one of the most attentive gatherings the Grand Theater has housed in some time.

“The thought embraced in the last words of Madame Tingley's lecture was the theme of her talk last night. She mentioned some of the problems

THE THEOSOPHICAL PATH

that leave the mind clouded with doubt. For these, she said, Theosophy offers the solution, through its vision.

"She explained that the happiness of this World comes through an inward divinity, a knowledge of a man's own immortality, which he gains by following the higher laws of life. Madame Tingley pointed out to her audience that the people of the world have become so educated to the objective points of life that they demand an outward sign or proof for anything they accept.

"MUST KNOW ONESELF

" 'Theosophy teaches that man must know himself, and keep the higher self triumphant over the lower,' she said. 'If we will only look in upon ourselves and realize our own, inward divinity, then we will find the key to happiness. Self-evolution must be worked out for man by himself.

" 'Theosophy gives one the vision to rise above the objective things in life, and Theosophy offers every man, no matter what he is, another chance.'

Madame Tingley related several experiences in connexion with the study and application of Theosophy, and near the close of her talk, touched upon the recent World War.

" 'I cannot believe America is ready to take part in another war,' she said, and spoke of the horrors she had observed in this country and while in Europe. 'Theosophy, with its world-brotherhood, could have prevented that war.'

"Madame Tingley was introduced by W. T. Anderson, who welcomed her to the city, and congratulated Macon upon receiving a visit from 'one of the most remarkable women in the world.' "

The Macon Evening News of December 19th, had the following report:

"MADAME TINGLEY EXPLAINS BELIEF

"LEADER AND FOUNDER OF THEOSOPHIST MOVEMENT TALKS AT GRAND
ON SELF-DIRECTED EVOLUTION AND HAPPINESS

" 'The great war brought man to question the meaning of life as never before,' said Madame Katherine Tingley, Leader of the Universal Brotherhood and Theosophical Society throughout the world, in her address on 'Self-directed Evolution — the Key to Happiness,' at the Grand Monday night.

" 'Man possesses two natures, the higher and lower,' she said. 'The key to happiness is the dominance of the higher nature. Thousands live in the unrealities of life, losing sight of the soul-life. A man must find himself and Theosophy brings him to the realization of his power as nothing else can do. Through self-evolution one goes through life conscious of his power to overcome his weaknesses.'

"Madame Tingley said the world was too prone to ask for proof. 'Give me a definition of love if you will! Can you prove that it exists? Love is of the inner consciousness. It can be felt, but not proved.'

"Madame Tingley told of a young man condemned to die for shooting a conductor. She told of talking with the young man until he reached the

THEOSOPHICAL ITEMS OF INTEREST

point where the higher man controlled the lower and he went to his death with a smile that the prisoners who knew him had never seen.

“In telling of the application of the principles of Theosophy to the problems of education, Madame Tingley said:

“‘A little girl came to our school to all appearances a simpleton. We divined in her a soul struggling for expression. Instead of sending her to an institution where she would be placed with a number of others in like condition, we treated her according to my Râja-Yoga methods, in which music played an important part. We continued to work on this girl’s case and now she has one of the brightest of minds.

“DESTINY MAN-CONTROLLED

“‘I looked down from my window in the Congress Hotel in Chicago at the thousands of troops on parade when they returned from the World War. The thought came to me that if the world accepted Theosophy there would be no war. I have seen the armless, the legless, blind, and gassed wrecks of men in Europe, and the horrors which follow a war and I cannot believe that America is ready for another. Man controls his destiny and can make of his own life a blessing or a blasphemy.’

“The musical program in connexion with Madame Tingley’s address was of a high character, especially the clarinet duet by Iverson L. Harris and Emmette Small, Jr. The other students on the program were Miss Christine Wright, Miss Inez Walker, Miss Olive Shurlock, Montague Machell, and Mrs. I. L. Harris.”



“Hill House, the home of our two dear and devoted comrades, Mr. and Mrs. Small, is a little bit of Lomaland because our gracious and warm-hearted host and hostess are themselves truly members of our Lomaland

**Hill House,
Macon, An
Extension of
Lomaland***

Household, temporarily remote geographically.”
So says the Official Correspondent, Mr. Montague Machell, in one of his interesting letters written to the comrades in Lomaland. And he continues:

“Certain it is that the Leader and party find themselves in a very paradise at Hill House, Macon, and they are perhaps sensing to a degree something of the unspoken and unwritten richness and beauty of the traditional ‘southern hospitality’ — a hospitality of the heart bestowed with the graciousness and refinement of the precious, by-gone days of chivalry and knighthood. Indeed it is much more than this merely, for in our Comrades, Mr. and Mrs. Small, we have exemplified a quality of trust and devotion to our Leader and the Work so deep and sincere that the atmosphere of it fills this delightful home with its benediction and is radiated from the host and hostess in a way that gives our Leader new courage and enthusiasm to

* ‘Lomaland’: the name of the estate wheron is situated the International Theosophical Headquarters at Point Loma, California. But *Point Loma*, (not *Lomaland*) is the post-office address.

THE THEOSOPHICAL PATH

fight her battles for humanity and inspires in us younger folk a sense of admiration and gratitude that is difficult to put into words. The simplest summing up of the situation is in the words, 'a truly Theosophic home' and if you all appreciate what Katherine Tingley demands for the realization of that definition you will understand that there is nothing more to say."

The following is from the Correspondent's letter of December 22, 1922:

Inquirers' Meeting at Hotel Dempsey; Macon in Macon. Heavy rain during the early part of the day — so heavy that most of us thought it would be almost folly to go down to the hotel on the chance of anyone coming. But if you appreciate our Leader's conception of fulfilling an obligation, you will realize that she discountenanced this view entirely and insisted on all going down to the hotel, if necessary two hours ahead of time, so as to make the passage over the bad road before dark. And when the hour for the meeting arrived, I think everyone of us was ready to pay tribute to our Leader's wisdom and judgment. Among the audience that attended that meeting there were people who had come from nine miles out of town in the heavy rain and red-mud Georgia roads, and said they would not miss this opportunity for the world — that Macon should be proud to have Madame Tingley in the city and should make the utmost of her stay here!! We had a good meeting with lots of questions. Our Leader handled the various questions with great tact and facility and a very pronounced impression was made on many present. The program included several musical numbers."

The following press report tells its own story:

"TAKE CHRISTMAS CHEER TO INMATES OF PRISON

"MME. TINGLEY AND PARTY PRESENT PROGRAM AT COUNTY JAIL

"Christmas cheer, consisting of 'goodies,' music, and an inspiring little talk, was carried to the Bibb County jail yesterday afternoon by Mme. Tingley, exponent of Theosophy. In company with Mr. and Mrs. W. E. Small, in whose home she is visiting, Mme. Tingley and her party carried fruit and other needed refreshments for each of the 120 inmates of the jail. They then lined up in the narrow aisle fronting No. 3 cage, sang songs to the accompaniment of guitar, violin, 'cello, and tambourine, and Mme. Tingley discussed briefly with the prisoners their plight and outlined the fundamental teachings of Theosophy, which she said, if accepted and lived, would change the whole course of their lives and bring them to the path of right action."

The party's correspondent supplements the press report with the following:

"That visit was a memorable experience. Those of us who recall our visits to the San Diego prison, have a new appreciation of the latter's model

THEOSOPHICAL ITEMS OF INTEREST

conditions and cleanliness. This one in Macon is built on a very similar plan but with all dimensions cut down rather more than half, no coloring of bare brick lighter than gloomy gray, most of it nearer black, outlook on to a backyard dumping place, light and air at a premium, odors — worthy of mention!!

“There were several cases that interested Mme. Tingley. One was that of a beardless youth, a mere lad, who while she was speaking fell down in a state of collapse. Inquiry showed that he was a victim of ‘gas’ and ‘shell-shock’ and had these attacks periodically. Mme. Tingley immediately interested herself in seeing that something be done to insure this man having some curative treatment, and getting out into a hospital. Another case that interested her was that of a very intelligent-looking negro doctor, who has been in prison for twenty-four months on a charge of murder, the evidence for which, according to Mr. Small and Col. William O. Gilbert, who have gone into the case very carefully, is almost *nil*. As Colonel Gilbert expresses it, when it comes to defense, this man has not had a fair chance.” [Col. Gilbert is Judge Advocate for the Eighth Corps Area, with Headquarters at Fort Sam Houston, Texas.]

“Mme. Tingley declared from the first time she spoke to this unfortunate young doctor that she *knew* he was innocent, whether that innocence could be proved or not. In tears, she interested Colonel Gilbert, and he is now interesting himself in this case and seeing what can be done to get a new trial.”

Katherine Tingley says she feels every possible encouragement should be given to Dr. Maury M. Stapler, 205 High St., Macon, Georgia, for his work in the cure of deaf-mutes. Some of his cures have been truly remarkable, including the restoration of hearing to children who were deaf-mutes from birth. This noted physician, who has been for years working on the difficult problem of treating deaf-mutes, both in this country and abroad, and has met with satisfactory results in many cases, invited Madame Tingley to meet some of his patients, in order that he might show her the progress of his labors. After seeing some of the patients whom he had actually cured, she said: ‘There should be the like of Dr. Stapler in every large city in the world. It was wonderful to see the expression in the eyes of those children, when they found they could hear and speak.’

One of the most interesting characters the Leader and party met while in Macon, was Mr. Charles J. Bayne, editor of the *Macon Evening News*.

Charles J. Bayne, He was the guest of Mr. and Mrs. Small. A journalist of unusual ability, a traveler far and wide, his liberality of thought, the phenomenal scope of his erudition, his wonderful facility in quoting, and the strong vein of idealism and poetry in him, won the admiration of the Leader and her party. He gave Madame Tingley one of his poems,

Journalist, Traveler, Scholar, and Poet

THE THEOSOPHICAL PATH

written as a younger man, entitled, 'Trovato,' which appears elsewhere in these pages. It mirrors the man better than anything we could say about him.

The following editorial written by him, and published on December 15, 1922, will be of interest to our readers:

"THE JEWEL IN THE LOTUS

"The popular imagination has from time to time been directed towards the solitary figure of Gautama-Buddha, sitting in rapt contemplation under the bo-tree, assailed by doubts as to the wisdom of deserting wife and child to pursue a life of pious self-sacrifice, and yet concentrating his faculties to penetrate the mystery of the universe and to find the way to peace in Nirvâna.

"Perhaps the average Occidental student has pursued his studies far enough to become familiar with that poetic hand-book of Eastern wisdom, Edwin Arnold's *Light of Asia*, or to glance through *Sakuntala*.

"But to gather even a passing knowledge of the mysticism of the East, and particularly India, requires concentration and detachment to which the average student is rarely inclined. We think of the pious adept attaining to unimaginable ecstasies by the monotonous repetition of his 'Om mani padme hum' — 'O the jewel in the lotus!' The thought of these teeming millions of contemplative ascetics, sincerely seeking the priceless jewel of truth in the lotus of the universe, untouched by the quickening influences of modern life, calls to mind the immemorial picture:

'The drowsy East bent to the blast
In silent, deep disdain,
She heard the legions thunder past
And plunged in thought again.'

"The western mind, in its demand for something concrete, has been able to grasp much of the life and teaching of Gautama, and on the human side to be impressed with the striking parallel between much of this with the life and teaching of the Nazarene; but, on the whole, there are few indeed who have the temperament to seek the jewel in the lotus or to follow the Way which leads to Nirvâna.

"The larger sympathy for uplifting influences, wherever they may be found, is conceded to Helena Petrovna Blavatsky, a most interesting personality, and while Theosophy is not to be hastily defined by the uninitiated, it is certain that we find no difficulty in accepting the central truth that we reap what we sow. Emphasis of the brotherhood of man and spiritual profit from all that is best in the religions of the world contain nothing to startle the western mind.

"The successor of Madame Blavatsky as head of the Inner School of Theosophy as well as the Official Head of the Universal Brotherhood and Theosophical Society of the world is Madame Katherine Tingley, who has not only conducted two Theosophical crusades around the world, and established relief work for Indian famine sufferers, but has borne a notable

THEOSOPHICAL ITEMS OF INTEREST

part in furthering educational and relief work throughout the world. The Râja-Yoga College and its auxiliary activities at Point Loma, California, enjoy an international reputation.

“Any brief summary of Theosophy would probably be misleading, or at least inadequate by reason of its brevity, but the objects of the Universal Brotherhood and Theosophical Society, as ‘established for the benefit of the people of the earth and all creatures,’ may be officially stated as follows:

“‘This Brotherhood is part of a great and universal movement which has been active in all ages.

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

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

“A more complete exposition of these objects constitutes part of the mission which brings Madame Tingley to Macon.”

The San Antonio Express for January 5, 1923, gives the following report:

“PRINCIPLES OF THEOSOPHY ARE TOLD BY LEADER”

“FOUNDER OF FAMOUS RÂJA-YOGA SCHOOL SPEAKS ON ‘SELF-EVOLUTION’

“If every child from the age of three years had the opportunity to be brought up under the principles of Râja-Yoga, which is the application of the principles of Theosophy to education, there would be no jails nor insane asylums in this country today.

**Address at
San Antonio**

“This, in brief, was one of the declarations of Katherine Tingley, Leader of the Theosophical Movement since 1896, and founder of the famous Râja-Yoga School and College at Point Loma, California, in her lecture at Beethoven Hall last night. Madame Tingley is in San Antonio as the last point of a two months’ lecture-tour, accompanied by students from the college. She will make a final appearance this evening at 8 o’clock, when she conducts an inquirers’ meeting. At 2 p.m. and 6 p.m. a moving picture of the Râja-Yoga School and College will be given at the Royal Theater complimentary to all who are interested in the educational institution.

“Madame Tingley’s subject last night was ‘Self-Evolution, the Key to Happiness.’ Briefly tracing the history of the founding of the Theosophical Society in 1875 by H. P. Blavatsky, she then dwelt on some of the principles of Theosophy, dealing in particular with the Râja-Yoga system of education followed in the institution at Lomaland.

“‘My Râja-Yoga system is a school of prevention,’ she explained. ‘If in the early years children can be taught to realize that their bodies are the temples of the living God and must be kept pure and undefiled, better health will inevitably follow — better health, physically, mentally, morally and spiritually. A child who has learned these simple lessons thoroughly will in

THE THEOSOPHICAL PATH

time find his own religion, and that religion will be the religion of universal brotherhood.'

"Among the principles of Theosophy stressed by the speaker last night is that Theosophy teaches a belief in the essentials of all religions, but accepts no creeds or dogmas. The Christian doctrine that man is born in sin, is not accepted, Madame Tingley pointing out that this is inconsistent with the Theosophical belief in the Supreme. This doctrine, in effect, teaches that God creates man, and then condemns him, she said. She is also unalterably opposed to war.

"Theosophy does not teach reincarnation as a belief that man's soul transmigrates to lower animals, but holds that Reincarnation is the power of the universe, the great doctrine that gives man a second chance. The Theosophical doctrine of Reincarnation is that each spirit is part of or a manifestation of the One Spirit, and passes through a succession of experiences in incarnation and is destined ultimately to reunion with the divine."

The San Diego Union of January 10th, has the following report:

"STUDENTS TENDER RECEPTION TO MME. TINGLEY

"PARTY RETURNS FROM SUCCESSFUL SOUTHERN TOUR:

COL. GILBERT WELCOMED

"Lomaland students gave an elaborate reception and dramatic program in the Râja-Yoga College, Monday evening, in honor of the arrival of Madame **Leader and Party Return to Lomaland** Katherine Tingley and her party, and also as a welcome to Col. William O. Gilbert of Fort Sam Houston, who will remain for several months as a member of the Lomaland family. They came via the San Diego and Arizona Railway direct from San Antonio and Fort Sam Houston, Texas, the last stop on the recent Theosophical lecture-tour, which has been brilliantly successful from the start.

INTERNATIONAL PROGRAM

"The evening was given over to an international program, opening with an original number, the 'Dance of the Seasons,' which struck a highly spiritual note. This was followed by Robin Hood and his merry men from Sherwood Forest, who are old visitors to Lomaland and who sang a group of old English carols and folk-songs. Following this more songs, dances, etc., by representatives of different nations, all dressed in brilliant national costume, including Sweden, Spain, France, Germany, Ireland, Holland, Scotland, and others. Numbers which called forth unstinted applause were dances by some of the boys of the 'Brownie' group. They included the highland fling, the difficult Scottish sword dance, a Scotch reel which finished with the 'Reel of Tulloch,' and a vigorous 'Sailors Hornpipe,' in appropriate costume. [For the success of the boys' dancing, great credit is due to Mr. Walter Forbes, the painstaking

THEOSOPHICAL ITEMS OF INTEREST

Superintendent of the Lotus Home — the Boys' Department of the Râja-Yoga School and College.]

"A delightful addition to the program was made possible through the courtesy of Mrs. Lydia Hedberg, the famous interpreter of Swedish folk-songs, who is touring America and was in Lomaland as the guest of Mr. and Mrs. Axel Fick. Dressed in the Swedish national costume, of gracious and commanding presence and interpreting her songs in a vivid and highly dramatic manner, the singer won her auditors completely. At the close of the program she was escorted to the center of the mixed chorus of eighty Râja-Yoga pupils, all in the costumes of the nations, and with them sang the Swedish national hymn. It was a brilliant finale.

"Madame Tingley spoke briefly earlier in the evening, giving a descriptive resume of her southern trip and of the encouraging signs she found, in spite of the general turbulence and unrest, of the dawn of better things. 'What a lovely thing it is,' she said, 'to be devoted to principle. What a glorious thing to have one's heart warm with the spirit of justice. What a righteous thing to have truth and justice manifested in one's life.' "

"Most interesting letters have been received by the Leader from the members of the Universal Brotherhood and Theosophical Society in Finland, and from the Gothenburg and Stockholm members (Sweden), showing the progress of the work in those Centers since the Leader's visit there last year. Space does not permit us to publish the letters here.

The following are extracts from a letter written by Ture Dahlin, formerly a member of the Boys' Brotherhood Club in Stockholm, whom Madame Tingley brought back to Point Loma for free education at the Râja-Yoga College, after the great International Theosophical Peace Congress, convoked and directed by her on the Island of Visingsö, Lake Vettern, Sweden, at Midsummer, 1913.

Mr. Dahlin is now engaged in journalistic work in Paris. His letter speaks for itself. It is directed to one of his former comrades at the Râja-Yoga College, Point Loma:

"Paris, December 26, 1922.

"I was very glad to receive the other day your very kind card with Christmas greetings. The words quoted from Madame Tingley are glorious, a magnificent answer to all the calumnies falling upon a great idealistic movement.

"During the holidays my thoughts have gone back to the happy time I spent with all the comrades in beautiful Lomaland and to our Christmas celebrations in the Rotunda. Surely those are days I will never forget. Shall I ever see Lomaland again, I wonder?

"I was very sorry that I was not able to meet Madame Tingley and the

THE THEOSOPHICAL PATH

comrades while you were in Europe. Certainly you cannot imagine how great a time we would have had in reviving the memories of our three years spent together in Lomaland, the most beautiful place in the world.

"You have been very kind in sending me printed matter now and then telling me a little about your activities *là-bas*. You may be sure I read all from beginning to end with as much haste as interest, and I only regret that I do not get more.

"Wishing Madame Tingley, you and ALL the comrades a very happy New Year with new conquests for the cause which is dear to us all.

"Yours very sincerely, (Signed) TURE DAHLIN."



The following will doubtless be of interest to members throughout the world:

(From the *Los Angeles Express*, Saturday, December 30, 1922)

"TINGLEY PUPILS WIN HIGH PRAISE

"RĀJA-YOGA SYSTEM OF EDUCATION OFFERS UNUSUAL ADVANTAGES

"Katherine Tingley's famous Rāja-Yoga School, Academy, and College and the Theosophical University at Point Loma, maintain their international reputation for the unexcelled educational advantages offered students.

Press Comment from Los Angeles

"During the five months ending July 1, 1922, a number of Madame Tingley's students accompanied her on a lecture-tour through Europe. In the principal cities of Sweden, Finland, Germany, Holland, and England, in all the countries visited, the students' excellent musical performances, their extemporaneous speaking, their liberal culture, their devotion to high ideals and their lofty standards of living evoked most favorable and enthusiastic comment, quite aside from the brilliant personal achievements of their distinguished teacher.

"GROUP ON TOUR

"At present Katherine Tingley, with a group of her students, is touring the Southern States. An editorial in one of the leading Georgia dailies says:

"'We join in extending a hearty welcome to Madame Tingley. Her achievements have been of an unusually brilliant character and she has broken unusual trails in the field of education in infusing into the instruction of the child all the beauty and music and color possible, that is of a truly constructive nature.

"'In her lecture she will give to the people of the city an excellent opportunity to learn about Theosophy from its highest living authority, and she deserves and will doubtless receive the respectful attention of a large audience.' "

"In September Katherine Tingley presented her students in a magnificent production of Aeschylus' great tragedy, *The Eumenides*. Critics were unani-

THEOSOPHICAL ITEMS OF INTEREST

mous in their praises of this masterpiece of the classic drama. Witness the following, from the pen of the noted playwright and philosopher, Austin Adams:

“ ‘The glory that was Greece! We saw it, we felt it, we thrilled to its potent splendor — and this right here in San Diego. Under a star-lit sky it was, the other night at the presentation of *The Eumenides* of Aeschylus, in Katherine Tingley’s matchless Greek Theater over on Point Loma. It was not merely a “pageant,” nor a theatrical performance, nor a superb drama superbly staged, albeit it was all of these. It was a tremendous spiritual adventure — under the stars!

“ ‘For those two immortal hours, so powerful was the spell, so subtle the suggestion, we were no longer in America, in the twentieth century. We were in ancient Greece, in the thrall of her greatest dramatist, face to face with the supreme and supernal forces of good and evil battling for a human soul.’

“BACK IN JANUARY

“Katherine Tingley and party will return to California early in January, when the Theosophical Leader will resume her addresses at the free Sunday evening meetings in the Ebell Club Auditorium, 1719 South Figueroa street, which are at present being conducted under the direction of her private secretary, J. H. Fussell.

“Katherine Tingley recently has purchased a home in Los Angeles and divides her time when in California between this city and her International Headquarters at Point Loma. A free Theosophical Sunday-school is conducted under her direction every Sunday morning in the Metropolitan Theater building.”

To the delight of all the members at the International Theosophical Headquarters, **Professor Oswald Sirén Returns from Chinese Expedition** Professor Oswald Sirén has recently arrived in Lomaland from his tour of the Orient for the purpose of studying Chinese art and antiquities. Professor Sirén is a Ph. D. of the University of Stockholm, and has for many years held the chair of the History of Art there. He has long been a devoted member of the Universal Brotherhood and Theosophical Society, having started as a member of the Boys’ Brotherhood Club in Stockholm when still a school-boy. Professor Sirén is at present convalescing from an illness which he contracted in the interior of China. Ere long he will probably publish several books, and readers of THE THEOSOPHICAL PATH can look forward to most interesting descriptions of his experiences and discoveries in that ancient center of civilization.

Word has been received at Headquarters that Miss Florence Collison, for many years a devoted member of the Blavatsky Center of the Universal

THE THEOSOPHICAL PATH

Brotherhood and Theosophical Society in London, England, will sail from Southampton on the White Star Liner, *Majestic*, on February 28th. She was invited by the Leader to come to Point Loma while the latter was in London last June on the European lecture-tour. Miss Collison has done most excellent work, not only among the adults, but also as a teacher of the Lotus Group and of the Girls' Club in London, and she will receive a warm welcome from the Leader and all her comrades in Lomaland. She will probably be accompanied by Miss Ila Beale, daughter of Dr. and Mrs. A. A. Beale of Bradford, England, old members of the Universal Brotherhood and Theosophical Society in England. Miss Ila was one of the first members of the Lotus Group in London. Her sister, Miss Mora Beale, has been at the International Theosophical Headquarters for a number of years, where she has rendered most efficient volunteer service as teacher and care-taker of a group of little boys.

Old members of the Universal Brotherhood and Theosophical Society — especially those of the Boston Center, will be pleased to hear again of Arthur Conger. During the Leader's recent lecture-tour, while she was stopping at San Antonio, Texas, a military officer of high rank was announced at the door, and he introduced himself as Col. Arthur Conger. The Theosophical Leader could not have been more delighted if it has been her own brother, for Col. Conger, as a young man just out of college, was her secretary in New York City in the early days of the hard struggles there. He was present at the formation of the Universal Brotherhood in Katherine Tingley's home in New York, on January 15, 1898, and was also with her as secretary at the great Chicago Convention on February 18, 1898, when the Theosophical Society in America, by an almost unanimous vote, enthusiastically adopted the Constitution of the Universal Brotherhood, which Katherine Tingley presented, and merged itself into the new Organization. Col. Conger and his wife, formerly Miss Margaret Guild of Boston, extended every possible courtesy to Madame Tingley and party during their stay in San Antonio.

Professor G. B. Penne, one of our old members in Rome, Italy, has also been heard from again recently. Professor Penne rendered invaluable assistance to the Leader in the winter of 1912-13, which she spent in Rome in the interests of Theosophical propaganda there. For about two months he devoted practically his whole time to assist her to carry on her work in Rome.

Mr. Georg Fasting, noted Norwegian Peace worker, Secretary-General of the Neutral Commission of Investigation into the Causes of the World War, accompanied by his wife, and by their host and hostess, Judge and Mrs. Hugo Muench of San Diego, were invited to visit Lomaland as Katherine

THEOSOPHICAL ITEMS OF INTEREST

Tingley's guests on January 18th. The distinguished Norwegians were entertained by members of Katherine Tingley's staff at tea, after seeing some of the activities here being carried on, and the following day were Katherine Tingley's guests at dinner, and were entertained with a concert in the Rotunda of the Râja-Yoga Academy, in the evening.

**Norwegian Peace
Worker, Leader's
Guest**

Mr. Fasting is traveling through America in the interests of his Commission, whose purpose is to investigate the causes of the World War, and to write an unbiased history of the same, in the hope of lessening to a degree the possibilities of another war.

The Commission, which is headed by the noted Professor Reuterskjöld of Uppsala University, Sweden, is composed of distinguished peace-workers from Norway, Sweden, Denmark, Holland, and Switzerland.

Mr. Fasting maintains that war is a disease; and he says that the work of his Commission is at best a palliative, whereas, after investigating the work effected by Katherine Tingley and the members of the Universal Brotherhood and Theosophical Society for so many years, on behalf of International Peace, he said he was convinced that Katherine Tingley was really getting at the root of the disease, and that hers was the only really permanent cure, however long it might take to effect that cure.

Katherine Tingley says that Mr. Georg Fasting is a very sincere and able exponent of the Cause of Peace and the efforts of the Society which he represents should receive the hearty co-operation of the public.

Katherine Tingley wishes to express to all her dear members and friends throughout the world her heart-felt thanks for their gracious holiday greetings.

**A Word from the
Leader's Office**

The pressure of work and a temporary illness which has confined her to her bed most of the time since her return from the recent lecture-tour, have prevented her from acknowledging personally the many Christmas and New Year's greetings she received from all parts of the world.

Of especial interest to the readers of THE THEOSOPHICAL PATH will be a little booklet entitled *Though Dead, He Yet Speaketh: A Nosegay of Yorick's Editorials*, which is to be issued shortly from the Aryan Theosophical Press. A photograph and obituary of 'Yorick' (E. H. Clough), the great Western journalist, and "perhaps the sanest critic in America," as he has been called, appear elsewhere in these pages. The editorials chosen for republication are

**A Nosegay
of Yorick's
Editorials**

among the best of Mr. Clough's writings. Their titles are: 'A San Diego Contribution to the Literature of Romance,' being a masterly review of Kenneth Morris' Welsh Romance, *The Fates of the Princes of Dyfed*; 'Their Tribute to the Memory of the Master' — a sympathetic and able criticism of the Râja-Yoga Players' performance of *As You Like It*; 'How Philosophical Truth is Developed' — a scholarly discussion of philo-

THE THEOSOPHICAL PATH

sophies ancient and modern; 'Some Shakespeareans Who Know Their Shakespeare'; 'Even Science Goes Astray'; "'Tell Me Where Is Fancy Bred, Or In the Heart Or In the Head?'"'; 'As She Has Done It Unto the Least of These'; 'The Supreme Thinker of the Universe'; 'Dreaming of Lovers, Fairies, and Merry Rustic Buffoons'; 'Where Happiness Is A Co-operative Concern'; 'Point Loma Greek Theater an Epitome of Hellenic Art'; 'H. P. Blavatsky's Forecast of Albert Einstein's Hypothesis'; 'A Sprig of Bay For a True Poet'; 'What Will These 'Life Units' Say to the Groping Scientists?' 'A Philosophy of Truth in Beauty' — a fine review of *Theosophy: the Path of the Mystic*, compiled by Grace Knoche, a student in Lomaland, from the addresses and other utterances of Katherine Tingley; 'A Laureate of Lomaland'; and extracts from 'Yorick's' last editorial — his own 'Swan-Song.' Order at once from The Theosophical Publishing Company, Point Loma, California. Price 25 cents.

Under the heading, 'Preacher Defies Bishop for Denial of Christ's Divinity; to Face Trial,' *The San Diego Union* of Monday Morning, January 22, 1923,

**Times have
Changed**

publishes the following Associated Press Despatch from New York, dated the 21st:

"Dr. Percy Stickney Grant, in the Protestant Episcopal Church of the Ascension, crowded as never before, reaffirmed today the utterances which prompted Bishop William T. Manning to make a formal demand Friday that he either recant or resign from the ministry.

"Speaking from the pulpit of the Fifth Avenue church, in which he has been rector for thirty years, Dr. Grant failed to retract a single one of his statements which caused Bishop Manning's action and led churchmen to discuss the probability of a trial for heresy.

"'Your son comes home from college,' Dr. Grant said in closing. 'You say, "Son, let's go to church." Do you want your son to reply, "Father, don't ask me to listen to all that bunk"?' "

In more polite language, Helena Petrovna Blavatsky, the Foundress of the modern Theosophical Movement in New York in 1875, told the world the same thing thirty-four years ago, and even earlier; notably in her 'Open Letter to the Archbishop of Canterbury,' published by her in London in her magazine *Lucifer* in 1888. And because H. P. Blavatsky dared to speak the truth, she was branded as a "fraud and charlatan." But now, in 1923, the truths she spoke in the effort "to break the molds of mind" as she said, have become common property, are reiterated by some of the most prominent divines in this country and abroad, find their way on to the front page of popular daily papers, and are eagerly accepted by millions of sympathetic readers! So that while all that was mortal of H. P. Blavatsky has long since been burned to ashes through cremation — a method of disposing of the dead tenement-house of flesh for whose introduction she was also largely responsible — the truth she spoke goes marching on. But the world is only beginning to appreciate the debt it owes her.

— CLARK THURSTON



Lomaland Photo & Engraving Dept.

A LATE PHOTOGRAPH OF 'YORICK'—MR. EDWIN H. CLOUGH

IN MEMORY OF 'YORICK'

By KENNETH MORRIS

CALIFORNIA may come some day to erect a statue to a great God's-Warrior, who went into the Valhalla on January 14th, having earned the right. So, I think, Edwin H. Clough, the brave and brilliant 'Yorick' of the Great West, would have liked to hear himself and his passing described. The original Yorick was a Dane, of the heroic age of Denmark; "he was a merry fellow," says Hamlet; but I doubt not he went a-Viking with the best of them. Our Yorick certainly did, but it was on spiritual seas: he swung a battle-axe for the Gods, and trenchantly, in a world that needs sorely to be reminded of them.

It was a marvel that one should find, in this far corner of the land, perhaps the sanest critic in America; yet it was so. In New York, or in London, Yorick might have won world-fame; he certainly had the equipment. He had the insight that makes Matthew Arnold's criticism a delight and illumination; his philosophy was an intense passionate will-to-fight towards beauty and truth; he loved to pour scorn on every humbug, but much more he loved to pour praise wherever his generosity could find an outlet for it. His writing was torrential: every week came pages on fire; a *tour de force* that abated not, week after week, year after year. He wielded the lash, and you loved him for it; because always it was a noble nature that did it. His manner was Gargantuan; there was something gigantic in his energies; all literature seemed to be his quote-book, to serve him with illustrations; yet when one compares him with the famous names of the day in thought and criticism, one sees that *his* grip on reality, *his* saneness, was strangely constant. He was at once a pioneer and a man of finished culture, a rare combination, — and great in both rôles.

He will be among those whom Theosophists will delight to remember, and to honor his memory: for he recognised the value of Katherine Tingley's work, and there were many islands of appraisal, glowing to lyricism, on the work and life at Point Loma, strewn in the scathing seas of his editorials.



FOR Beauty's sake, in whose high cause you fought,
You, whilst you lived, dreaming bright things to be,
Foresaw your City, silvern by the sea,
Crowned, domed, gemmed, wonderful with deed and thought:
Amidst the tumults of a world distraught
You heard the song — forevisioned, fair and free,
Despite what mars, her queenly destiny,
And to that gracious end, wrote still, and wrought.
Wherefore bide now with Beauty one with dawns
That sing and flame o'er Cuyamaca's steep;
Or where the sunset lights Elysian lawns
And anthemed grandeurs o'er the gleaming deep,
Rest! The proud city you dreamed, shall be, and bless
Your brave heart spent to build her blemishless!

“MY SPIRIT TO YOURS, DEAR BROTHER”

WALT WHITMAN

MY spirit to yours, dear brother,
Do not mind because many, sounding your name, do not understand you,
I do not sound your name, but I understand you, (there are others also)
I specify you with joy, O my comrade, to salute you, and to salute those who
are with you, before and since — and those to come also,
That we all labor together, transmitting the same charge and succession;
We few, equals, indifferent of lands, indifferent of times,
We enclosers of all continents, all castes — allowers of all theologies,
Compassionaters, perceivers, rapport of men,
We walk silent among disputes and assertions, but reject not the disputer,
nor any thing that is asserted,
We hear the bawling and din — we are reached at by divisions, jealousies,
recriminations on every side,
They close peremptorily upon us, to surround us, my comrade,
Yet we walk unheld, free, the whole earth over journeying up and down,
till we make our ineffaceable mark upon time and the diverse eras,
Till we saturate time and eras, that the men and women of races, ages to come,
may prove brethren and lovers, as we are.



“OUR races — they [the traditions] all show — have sprung from divine races. . . .

“These Beings appear first as ‘gods’ and Creators; then they merge in nascent man, to finally emerge as ‘divine-Kings and Rulers.’ But this fact has been gradually forgotten. . . .

“Not only Herodotus — the ‘father of History’ — tells us of the marvelous dynasties of gods that preceded the reign of mortals, followed by the dynasties of demi-gods, Heroes, and finally men, but the whole series of classics support him.”
— H. P. BLAVATSKY in *The Secret Doctrine*, II, pp. 365-6-7

“THERE have been several Divine Dynasties — a series for every Root Race beginning with the Third, each series according and adapted to its Humanity. The last Seven Dynasties referred to in the Egyptian and Chaldaean records belong to the Fifth Race, which, though generally called Aryan, was not entirely so, as it was ever largely mixed up with races to which Ethnology gives other names.”

— H. P. BLAVATSKY in *The Secret Doctrine*, II, 429



F. J. Dick, *Editor*

THE MIRROR OF THE MOVEMENT

NEW AND SUCCESSFUL THEOSOPHICAL ACTIVITIES IN GERMANY

SPECIAL MEETING UNDER THE AUSPICES OF THE UNIVERSAL BROTHERHOOD
AND THEOSOPHICAL SOCIETY, NÜRNBERG CENTER, IN THE HALL OF THE
BUILDING FOR AGRICULTURE ON NOVEMBER 28, 1922 AT 7.30 p.m.

'THE ANCIENT MYSTERY-DRAMA AND ITS ETERNAL MESSAGE'

ILLUSTRATED BY LANTERN-VIEWS FROM AESCHYLUS' 'EUMENIDES'

IN spite of the snowstorm a large audience assembled, attracted by the announcement that a special lecture was to be given in addition to the regular Sunday-meetings.

The beautiful hall was closely packed, with many standing. The meeting was opened with Beethoven's sacred hymn, 'The Heavens proclaim the praise of the Eternal,' sung by a soprano voice of rare beauty.

Dr. Hans Fersch in his introductory remarks announced the objects of the Universal Brotherhood and Theosophical Society, and pointed out briefly the value of the Theosophical teachings for the process of transformation and reconstruction which every individual must undertake. The most important of these teachings, that of the duality of human nature, he described in detail, declaring that its careful application to practical daily life leads to the acquirement of self-knowledge, self-discipline, and self-ennoblement.

These thoughtful remarks, which the audience followed with close attention, were eminently fitted to introduce the subject of the evening, which was then taken up by Mr. J. Th. Heller, Director of the German Centers of the Universal Brotherhood and Theosophical Society.

Mr. Heller first described the origin of the Drama, averring that Music and Drama, as the myths of all races prove, must be traced back to a divine source. He explained that the main object of ancient drama was to picture the origin of the material universe and the destiny of man by means of divine allegories. "The ancients did not have as many musical instruments

MIRROR OF THE MOVEMENT

as we, nor was their science of music theoretically as thoroughly developed as ours. But they had more music in their souls, and what they could not make their orchestra express, they manifested all the more in the harmony of their lives. . . . The people of antiquity had less learning, but more wisdom; less pleasure and distraction, but more happiness, repose, contentment and health; and although they did not have our complicated theater and orchestra, their dramas and music certainly had greater effect and contributed more to the progress of humanity than our modern institutions and methods."

After defining the essentially religious drama as a kind of initiation for all those who in their search for truth follow their intuition, the speaker reviewed the history of the drama, its growth and decline,— the latter caused by the desecration of the lofty allegories and symbols. Emotion, "the great deluder" became absolute ruler, and through the predominance of the senses the soul was more and more enwrapped in the heavy veil of illusion.

The antique Greek drama at the time of Aeschylus was then described at length, and was shown to be a sacred and solemn exposition of divine mysteries, the action of which was based on the eternal laws governing the glorious career of the human soul. The speaker pointed out how Aeschylus, an initiate, treats of the most profound and complex problems of the soul, especially so in his trilogy, the *Oresteia*. From this trilogy, *The Eumenides* was selected as best fitted to give us the solution of these problems. This mystery-drama came to active life again recently, when it was given at the International Headquarters at Point Loma, by the present Leader of the Theosophical Movement throughout the world, Katherine Tingley. The words of Mme. Tingley, printed elsewhere, were chosen to describe the structure and contents of the drama. [See THE THEOSOPHICAL PATH, October and November, 1922, for this and other articles concerning *The Eumenides*.]

The profound symbolism of *The Eumenides* was then thoroughly gone into; the inner meaning of the characters explained: Orestes, the human soul who, having first aroused into life and activity the sleeping elementals, demoniacal powers, is the only one who can transform them (the Furies) into the 'Eumenides' — the Bringers of good fortune; Clytemnestra, the symbol of womanhood in its dual aspect — that of the highest, divine wisdom and that of matter, of material nature; the twelve Areopagites, the Judges, representing the human heart and mind.

After having enlarged on the eternal message of this drama as that of the real life-drama, played on the stage of Earth, the speaker pointed out its value in answering the questions, so vital to present-day humanity: "From whence have I come, whither do I go, and what is the object of existence?" He then guided his audience to Lomaland, and by means of a great number of marvelous lantern-views, gave an idea of the wonderful performance of *The Eumenides* in the Greek Theater at Point Loma. First of all, several views of Katherine Tingley's Greek Theater (the first open-air theater in America) were shown. Then followed the most dramatic scenes from the

THE THEOSOPHICAL PATH

performance of the play, which under the direction of Katherine Tingley, was given in a truly classical spirit by the students and faculty of the University at Point Loma, and which earned the enthusiastic praise of prominent American newspaper-critics. Pythia, the prophetess, was shown; Clytemnestra, inciting the Furies to revenge; the Erinyes pursuing Orestes up to the steps of Athena's sanctum; Orestes as suppliant before Athena; the transformation of the Erinyes into the Eumenides; several views of the Greek dance by the Eumenides before Athena's Temple. They were all splendid pictures which brought out clearly the beauty and the dignity of the whole performance. The remarks accompanying the pictures gave a profound insight into the beneficent work which Mme. Tingley directs in the School of Antiquity for the spiritual welfare of her students, who themselves work for all humanity.

Finally a number of splendid pictures from the Point Loma film were shown — wonderful views from the extensive grounds of Lomaland, the Râja-Yoga Academy and University, the homes of the pupils, private residences, the buildings of the Aryan Press and the Engraving Department, the Greek Theater, all giving a vivid picture of the numerous Homestead buildings. In his explanatory remarks the secretary, Mr. W. Blödorn, commented on these views in a highly interesting manner, and at the splendid final picture, showing the 'Katherinenbau' in Nürnberg, during one of Mme. Tingley's lectures in May of this year, he reminded his audience by means of a few well-selected passages from her address, of the memorable days when the Theosophical Leader was in our midst. This final picture was made after an oil-painting by Friedrich Trost which — a lasting memento — was sent to Point Loma as a Christmas present.

A beautiful tenor-solo, Beethoven's noble song, 'Lord, Thy kindness reaches so far,' struck the final chord of devotion of the memorable meeting in which the work of the Nürnberg Center reached a new level.— REPORTER

SOUTHERN ÉLITE HEAR LECTURES BY MME. TINGLEY

THEOSOPHICAL PROGRAM WILL BE BROADCAST FROM CUBA TO HONOLULU
TODAY

TELEGRAMS just received from Madame Katherine Tingley, who is still in Macon, Ga. — that being her principal objective in the southern states, as Boston was in the east — report continued and intense interest in the series of Theosophical lectures she is delivering there. This afternoon her entire program will be broadcasted by the Atlanta Constitution radio station, with receiving stations at Havana, Cuba, on the one hand, and Honolulu on the other, as well as all important points in the United States. This, as is the case with all her programs during recent lecture-tours, will consist in part of music and short extemporaneous addresses by the young Râja-Yoga students accompanying her. Of special interest to Macon is the fact that two of

MIRROR OF THE MOVEMENT

the party, Iverson L. Harris and W. Emmette Small, Jr., came from there to the Râja-Yoga School as children, belonging to old and representative families. Other members of the party include Miss Christine Wright, singer and harpist; Miss Olive Shurlock, violinist; Miss Inez Walker, singer and pianist; Mrs. Iverson L. Harris, and also Montague Machell, whose wife, formerly Cora Lee Hanson, was also born in Macon.

Madame Tingley opened her series of lectures there on December 18 at the Grand Theater, which was filled with the best representatives of Macon's social, intellectual and religious life, in spite of counter-attractions and a pouring rain. She spoke on 'Self-directed Evolution, the Key to Happiness.' *The Macon Telegraph*, the largest daily there, says editorially:

"The lecture of Madame Tingley was characterized by the sincerity of one who has a message to deliver; and she declared she was too enthusiastic to be a good lecturer in the ordinary sense of the word.

"The Tingley program contained a lesson for nominal Christianity. If there is so much vision and understanding on the outside of the house of orthodoxy as to the sufferings and problems of humanity, as regards the young, the sick, the destitute and otherwise unfortunate, and so much desire and determination to remedy what is wrong, how much more should nominal Christianity move forward to the effort!

TOLERANCE TOWARD ALL

"It has been said that thoughts are things. We know that ideas are the power and electricity in thought: they can either be fine or otherwise. Theosophy has in it enough fine ideas — enough constructive electricity — to command and deserve attention. Its spirit of tolerance, which permits a member to remain in his own religious fellowship, tends to make Theosophy at least an approach to the Church of the Great Light that was proposed some years ago, and that would include the members of any and all fellowships. An experiment in tolerance is not greatly amiss.

"To get the real definition and atmosphere, it is necessary to go back to the founder of Theosophy — as it is presented by Madame Tingley and her associates — who was Madame Blavatsky. While a child about ten years old, living in Russia, of wealthy parents and surrounded by luxury, she was one day in the yard of her home reading a book when she heard the agonized cries of a group of prisoners on their way under the lash to Siberia. The child ran and climbed over the hedge, and witnessed the tortures inflicted upon the unfortunates as they, deprived of their loved ones, were being driven into the cold waste country of prison villages and cruel mines. For years after that, it is said, she never smiled. And finally, she went out into the world to give her life in the effort to substitute schools, hospitals and sanatoriums, for prisons and asylums, to whatever extent was humanely possible, calling upon society to develop the higher in man everywhere, and to subordinate the lower.

THE THEOSOPHICAL PATH

FRUIT OF COMPASSION

“Theosophy, then, is the result of the sacrifice and compassion of Blavatsky for humanity, and of the efforts of those who followed in her path — principally William Q. Judge and his successor, Katherine Tingley. Madame Tingley did much to concentrate the movement by founding at Point Loma, California, a school which does not turn out ‘reading and writing candidates for starvation.’

“One impression gained from the striking program of the Tingley party is that one does not have to accept Theosophy as being the last word, to see and admit that it has a helpful word. It can be regarded and applied as one of the fine partialities of the whole. Of course, where Theosophy strikes bottom, it is simply the truth, which needs no name but the truth, having existed always, and this is freely admitted.

“Among the points stressed or implied in the Tingley program were the following:

“ ‘Men continually question the meaning and laws of life, but they will never find the solution until they get into the path of right, which is so easy to find that most of them overlook it in their search for one hard to find.

SPIRITUAL BALANCE LOST

“ ‘In really loving humanity, one fulfils the law.

“ ‘Men have little faith in themselves; they lose sight of the potent factors sleeping within them. They perish for lack of vision.

“ ‘One half of mankind has lost its mental and spiritual balance.

“ ‘Self-evolution and companionship with the higher law is the part that man must play in life. He must give expression to the inner urge only when it is fine. Then he touches the fringe of truth. This is the reality; all else is unreality.

“ ‘Man must learn the lessons of life as he goes through it — conscious of his Divinity, his life lighted by a great love, and his soul illuminated with a great purpose. Thus, he gains knowledge.

“ ‘Impulse must be cultivated to the right, and the higher knowledge permitted to control.

“ ‘The mind is an open court through which both the higher and lower urges play, but when the inner consciousness is educated to see beyond and above the objective, then one finds the true vision and the path of right.

“ ‘One should let every dawn be the beginning of a new life, and every sunset the close, and live these lives in terms of kindness and concern for the welfare of his fellow-men.

“ ‘One must issue a challenge to self, and have the courage to think, if he would find the true way of life.’ ”

In addition to the lectures, there have been two presentations of the Lomaland moving-picture films, accompanied by the special incidental music

MIRROR OF THE MOVEMENT

arranged by Madame Tingley's Râja-Yoga students when the films were being made for the last Theosophical lecture-tour in Europe. They were shown to crowded houses. Madame Tingley is expected home with her party the second week in January.— *The San Diego Union*, December 31, 1922

BELATED NEWS FROM HOLLAND

[THE following echoes of Katherine Tingley's 1922 Lecture-tour through Europe, though somewhat belated, will be of interest to the members of the Universal Brotherhood and Theosophical Society throughout the world. In response to the requests of members for further information concerning the Lecture-tour, other reports will be published in later issues. Though of minor interest to the casual reader of THE THEOSOPHICAL PATH, these belated translations from foreign newspapers will be welcomed by our regular subscribers, as well as by members. As will be noted below, Katherine Tingley rarely had an interpreter at her public meetings in Europe for the reason that, after her address of the evening and the musical program by the Râja-Yoga Students who accompanied her, she felt it would be too much to ask the audience to remain for an attempted translation of her extemporaneous utterances. Besides that, most of the educated people in Europe understand English, and many of those who only partially understood her words; said that they caught the spirit of her address through observing the change of expression on her face, her fitting gestures and the significant modulations of her voice; and were more than delighted to have heard her.]

[From the *Utrechtsch Nieuwsblad*, Utrecht, Holland, Wednesday, June 7, 1922]

KATHERINE TINGLEY

UNDER the auspices of the Universal Brotherhood and Theosophical Society, Utrecht Center, its Leader and Official Head, Katherine Tingley, of Point Loma, California, spoke last night in the large hall of the 'Tivoli' in this city. Mme. Tingley is making a lecture-tour through Europe and America, accompanied by four ladies and three gentlemen, students of the Isis Conservatory of Music, Râja-Yoga College, Point Loma, California.

The chairman opened the meeting and explained in a short introduction, that the Organization declares Brotherhood to be a fact in nature. As secondary objects different sciences are studied as well as the divine powers of nature. All those who believe in Universal Brotherhood and who indorse the statutes of the Organization can become members. The international organization, the speaker said, is under the leadership of Katherine Tingley, and is unsectarian, so that there is room for every religion.

After these introductory remarks, four students, three ladies and one gentleman, came on the stage — which was richly decorated with palms and flowers — and performed a classical selection for harp, violin, viola and

THE THEOSOPHICAL PATH

'cello. This quartet, dressed entirely in white, made a splendid picture, and played the selection with great excellence. The audience listened in breathless silence and rewarded the performers with hearty applause.

After this number Katherine Tingley took her place at the reading-stand which had been beautifully decorated with greenery and flowers, and was received with hearty applause. Her subject was: 'The Key to the Reconstruction of the Nations: Higher Education of Youth from a Theosophical Standpoint.' She spoke in English and her speech was not translated.

The speaker began by calling attention to the founding of the Universal Brotherhood and Theosophical Society in 1875. H. P. Blavatsky in her childhood had seen a great deal of suffering among the military prisoners in Russia, and this made her ask herself how happiness could be brought to the human race. Searching the Bible for a solution, she did not find it there, and finally she became convinced that man carries within himself happiness or misery and the possibility to be a power for good or evil. Searching for the key to the science which might serve as a basis to happiness, Mme. Blavatsky believed she discovered it in the Theosophical Movement, selected by her, because it declares that Brotherhood is the only road leading to happiness. So that same year the Universal Brotherhood and Theosophical Society came into being.

In a later part of her address, the speaker said that she liked to address a Dutch audience, because in Holland no human lives had been sacrificed during the war, and so there is no hatred, etc.

We feel, according to the speaker, that a higher life exists, but we cannot prove it. Who can give a true conception of love?

Only through the idea of Universal Brotherhood gaining more and more foothold can the nations be helped on to their feet again. It is therefore necessary that the education of the younger generation should point in that direction. When the parents give the example, the younger ones will feel its influence. As the parents, so the children.

In the latter part of her lecture, the speaker recommended highly her Râja-Yoga School at Point Loma and expressed the wish that Holland had such a school. She concluded with an explanation of her system and was heartily applauded while a little girl handed her a bouquet of flowers.

Then a few quotations were read from the leaders of the Theosophical Movement, all touching on Theosophical subjects. After which one of the lady-students rendered a violin solo in a truly splendid manner. She was applauded vigorously, and to the delight of all added an encore. The audience gave her an ovation.

Katherine Tingley then added a few closing remarks. She thanked her audience for the close attention shown during her address although she spoke in English and the lecture was not translated. She expressed her thanks too for the large attendance, which, considering the lateness of the season, she had not expected.

After two more musical numbers, one 'cello solo with piano accompani-

MIRROR OF THE MOVEMENT

ment, and a quartet for harp, violin, viola and 'cello, which numbers were both rendered with rare excellence and were applauded vigorously, this very enthusiastic meeting came to a close with the reciting of Katherine Tingley's message to the world and an invocation to the Divinity.

KATHERINE TINGLEY'S CHILDHOOD DREAM FULFILLED

[From the *Utrechtsch Nieuwsblad*, Utrecht, Holland, June 6, 1922]

THE film which was given in the 'Flora' last Saturday — on the occasion of Katherine Tingley's visit to this city — gave a beautiful and vivid picture of Katherine Tingley's childhood dream.

Her dream was to found in the Golden Land of the West, at some far-distant day, a school which at the same time would be a home for the children of all nations.

The film, which gave a good idea of the many experiences she has gone through in her life, contained a wealth of pictures which impressed the spectators profoundly. These splendid pictures were accompanied by music which was in the most perfect harmony with them. It was fascinating to watch the work among prisoners and unfortunates, and one could not help admiring the noble thoughts which bring new hope to the criminal and give comfort to those suffering.

Needless to say that the whole film was followed with the greatest interest.

HET THEOSOPHISCH PAD [the Dutch edition of *The Theosophical Path*]

[From *Het Vaderland*, November 6, 1922

— one of the biggest and most influential papers in Holland]

THE September-October number has as title page a beautiful photo of Mme. Tingley and the Râja-Yoga Crusaders, taken while on their way back to California.

The number is devoted entirely to Katherine Tingley, especially to her lecture-tour through Europe. Her extemporaneous speech in the 'Concertgebouw' at Amsterdam, 'The Reconstruction of the Nations and Higher Education from a Theosophical Standpoint,' is uniquely beautiful. Although it is true that she lays claim to everything that is good and beautiful in the name of Theosophy (or rather *her* Theosophy), even non-Theosophists must admit that she is a remarkable, a great woman.

She has no use for Mrs. Besant: "what she and others offer to the public as Theosophy is no Theosophy."

Although in no way connected with Theosophy, I quote the following from Katherine Tingley's lecture in Amsterdam, indorsing it fully:

"In the conference recently held at Genoa you have evidence that men of high purpose are endeavoring to settle the future of the different countries. But mere intellect alone is not sufficient to meet the needs of the hour. But

THE THEOSOPHICAL PATH

if behind it all there were only real spiritual knowledge, success would crown their efforts. . . .”

“So, to build our nations, we must build our characters; we must put our mental houses in order; we must have a grasp of what life means.”

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIF.

JOSEPH H. FUSSELL, Secretary of the Universal Brotherhood and Theosophical Society, lectured on December 17th upon ‘Man: Master of Destiny or its Slave?’ “‘Those who believe in Karma,’” said Mr. Fussell, quoting H. P. Blavatsky in *The Secret Doctrine*, “‘have to believe in destiny, which from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb.’ Thus,” he continued, “according to Theosophy man’s destiny is self-made; and as the spider weaves his web from the fabric of his own body, so does man weave his destiny out of his own nature, out of his thought and his imagination. As William Q. Judge, the second Leader of the Theosophical Movement, says: ‘Man is made up of thought, his chains are due to thought, and his release is due to nothing else.’ The seeds we have sown must come to the harvest which we must reap, and while we cannot change the past, yet we can change it in relation to ourselves. As the present Theosophical Leader, Katherine Tingley, says: ‘In the light of your reborn endeavor the Karma of all your past alters; it changes from the plane of penalty before the soul’s eye, up to that of tuition.’”

Golden Threads in the weaving of Character

“We may not be able to change outer circumstances, but we can either master those circumstances or be their slave. We can either hold the mind free and above them by fealty to the best, the divine, side of our nature, or we can permit ourselves to be dragged down into the abyss of failure and despair. Every circumstance is an opportunity for self-conquest or self-defeat. Every circumstance invites us to prove ourselves either a master of destiny or its slave. Just as the general effect and tone of a tapestry can be altered by changing the color of one of the threads or by adding some new thread, so by the golden thread of trust in the Higher Self, by devotion to its purposes and acknowledgment of it as the Real Self, can we and do we change the whole character of our destiny. The basic pattern may remain the same, but the new tone, the new color woven in by our aspiration and devotion, may change the effect of it wholly.

“Man becomes master of destiny by becoming master of himself, and self-mastery is within his power because there is within him a ray of the Divine, because each, in essence, is a god incarnate. It rests with us, therefore, to claim our birthright and, to quote again from Katherine Tingley, ‘to become at once part of, and directors of, universal law, which is the law of our individual being as well as the law of the universe as a whole.’”

‘Christmas in the Light of Theosophy’ was the subject of the address

MIRROR OF THE MOVEMENT

on December 26th at the Christmas services conducted by Students of the Theosophical University and Isis Conservatory of Music at Point Loma. The speaker, Miss Frances Savage, said in part:

“Christmastide! There is a magic in the word; it is pregnant with
Ancient Winter- kindness and good-fellowship and sheer gladness;
Festivals, and it is the one time of all the year when all are able to
their Meaning lay aside their cares and worries and become inspired
with the spirit of giving; a time when we realize, to
a degree at least, the meaning of the words: ‘I am my brother’s keeper.’

“But there must be an inner meaning in all this and the study of comparative religion reveals a much greater antiquity and a far more universal application of the festival of Christmas than many of us dream, for the history, tradition and mythology of all nations speak of this festival as having existed from the immemorial past. It was the Festival of Light, for it came at the time of the winter solstice and marked the turning of the sun-path in the heavens, and the ascendancy of the forces of Light over those of Darkness. Among the Egyptians it was celebrated under the symbol of a new-born child; with the Jews it was known as the Feast of Lights, the lights representing the spiritual light of mankind; the ancient Druids kept it with sacred ceremonies in their old Temples at Stonehenge; with the so-called ‘heathen’ Germanic tribes this time of the year was sacred to Wodan the Sun-god, and many of the customs that are now inseparable from our Christmas celebrations have come down from them. So that by the time of the birth of the Nazarene, the observance of a festival at this time of the year was already an ancient and time-honored custom. And Theosophy recognises in the Nazarene a great Teacher, one of those Helpers of Humanity who come to earth from time to time when the need is greatest, to help men find the light. Katherine Tingley says: ‘We must broaden our vision and come in touch with Christ’s grand ideal. If we do this, then our religion will become constant and continual, instead of occasional.’

The speaker concluded by quoting the following from a Christmas greeting written by Katherine Tingley: “Amid the turmoil and unrest engendered by the titanic forces of good and evil contending for the mastery of the coming centuries, are heard the cheery, silvery notes of the Christmas bells and the loving voice of the Christos — bidding men cease their selfish strife and their mad race for power and gain, calling them to turn their faces to the Light and unite their hearts and voice in one great anthem of Brotherly Love, of Peace and Good-will to all creatures, and urging us with courage and patience to brace our inner natures against all that seeks to lead us from the true path, that we may gain greater strength to do our whole duty to our fellow-men.”

J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, spoke on December 31st upon the subject, ‘On the Threshold of the New Year: the Challenge and the Answer.’ Mr. Fussell said in part:

THE THEOSOPHICAL PATH

“We stand upon the threshold of the new year and within a few hours shall be wishing each other a ‘Happy New Year.’
Sunflower We can put a great deal of meaning into this, or we
Symbolism can put very little — it all depends upon our view of
suggestive life. We have the whole past behind us, written into our characters, written even upon our faces, and upon it we must build the future. Do we attach enough importance to the seasons of the year? The farmer who paid no attention to the seasons would be considered no farmer at all. What about the seeds that must be sown? And what about the seeds that we are to sow, seeds that like his come to us from past harvests and are placed in our hands by Karma to sow for the future? What will we do with them? They may not be of the best, yet even so we have the power to add something that will modify the result for good. As H. P. Blavatsky has said: ‘Man’s life is in his own hands, his fate is ordered by himself. Why then should not this year be a year of greater spiritual development than any we have lived through? It depends upon ourselves to make it so. This is an actual fact, not a religious sentiment. In a garden of sunflowers every flower turns towards the light. Why not so with us? . . . And let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be colored so can a year. The (inner) life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.’

The speaker quoted Mazzini as saying: “Two things are necessary for the realization of the progress we seek: the declaration of a principle and its incarnation into action,” and added: “This is pure Theosophy. It is not enough to talk Theosophy, nor even enough to empty our pockets to supply material needs; there must be something more than this — the heart-touch, the heart-life. It may seem that each one individually can do very little; but let us remember that within us is the power of Divinity, the soul, and that this power is infinite. Science teaches that even the smallest force applied even to the greatest obstacle has its effect. It is equally true with the spiritual life. The challenge of the New Year is to awaken, and to realize the part we have to play in life, which so greatly lacks the heart-touch. The answer each one must make for himself. Let us bring more heart-love into our lives, and broadcast it throughout the world.”

THE LOS ANGELES CENTER MEETINGS

AT the Sunday evening meetings held by the members of the Los Angeles Center of the Universal Brotherhood and Theosophical Society, at Ebell Club Auditorium, 1719 South Figueroa Street, the subjects of the addresses in December were as follows: December 3rd ‘Theosophy: not a Stranger but an Old Familiar Friend,’ by Mrs. Grace Knoche; 10th, ‘Man: the Slave of Destiny or its Master?’ by J. H. Fussell; 17th, ‘Theosophy:

MIRROR OF THE MOVEMENT

the Key to Wisdom,' by Professor C. J. Ryan; 31st, 'The Promise of the New Year in the Light of Theosophy,' by Miss Frances Savage. The Branch Headquarters, Studio 555, Metropolitan Theater Building, 536 South Hill Street, is open weekdays, 10 a.m. to 4 p.m.

RÂJA-YOGA STUDENTS VISIT COUNTY PRISON

CHRISTMAS DAY CELEBRATED WITH ELABORATE PROGRAM AT POINT LOMA

CHRISTMAS DAY at the International Theosophical Headquarters at Point Loma was celebrated with the usual spirit of international good-fellowship and cheer, beginning with an elaborate program in the Rotunda of the Râja-Yoga College on Christmas Eve. The Christmas drama, which had been written for the occasion and was produced by the Râja-Yoga pupils, including some of the tiniest children, contained an interlude of old Christmas carols by Robin Hood and his 'merrie men,' who always visit Lomaland on Christmas Eve. A special feature was a group of folk-songs and dances in costume, Holland, Scotland, Ireland, Brittany, France, Germany, Spain, and other nations being represented. Special guests for the occasion included a large number of parents whose children are Râja-Yoga pupils, many of them having motored from distant cities.

Christmas Day was ushered in by the singing of carols by the male chorus, and later in the day the same chorus and also the Râja-Yoga Band visited the county prison, carrying fruit, flowers and candy and also individual cards of greeting from Madame Katherine Tingley, and cheering the shut-ins with instrumental music and songs.

Madame Tingley is still away. With her party she is spending Christmas week with Mr. and Mrs. W. Emmette Small of Macon, Georgia, whose son, Emmette Small, a Râja-Yoga College student, also is with them for the holidays.— *The San Diego Union*, December 26, 1922

Theosophical University Meteorological Station

Point Loma, California

Summary for December 1922

TEMPERATURE		SUNSHINE	
Mean highest	62.60	Number hours actual sunshine	162.50
Mean lowest	51.60	Number hours possible	310.00
Mean	57.10	Percentage of possible	52.00
Highest	70.00	Average number hours per day	5.23
Lowest	42.00		
Greatest daily range	20.00	WIND	
		Movement in miles	2870.00
PRECIPITATION		Average hourly velocity	3.85
Inches	1.37	Maximum velocity	20.00
Total from July 1, 1922	1.94		

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

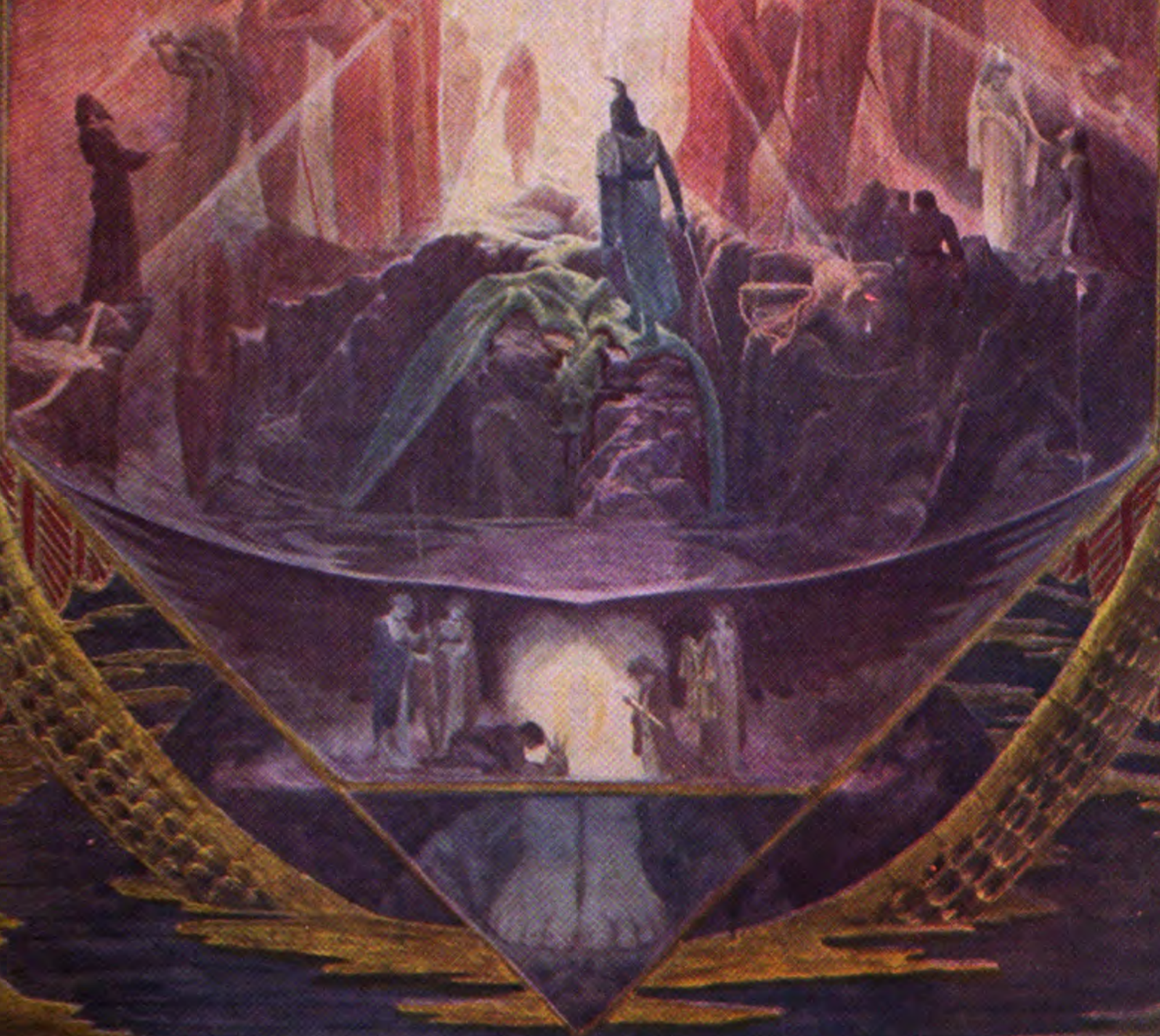
International Theosophical Headquarters
Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR

PERIODICAL ROOM
GENERAL LIBRARY
UNIV. OF MICH.

Peace Number



Copyright 1910 by Katherine Tingley
Digitized by Google

THE PATH

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

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

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

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

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

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

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly

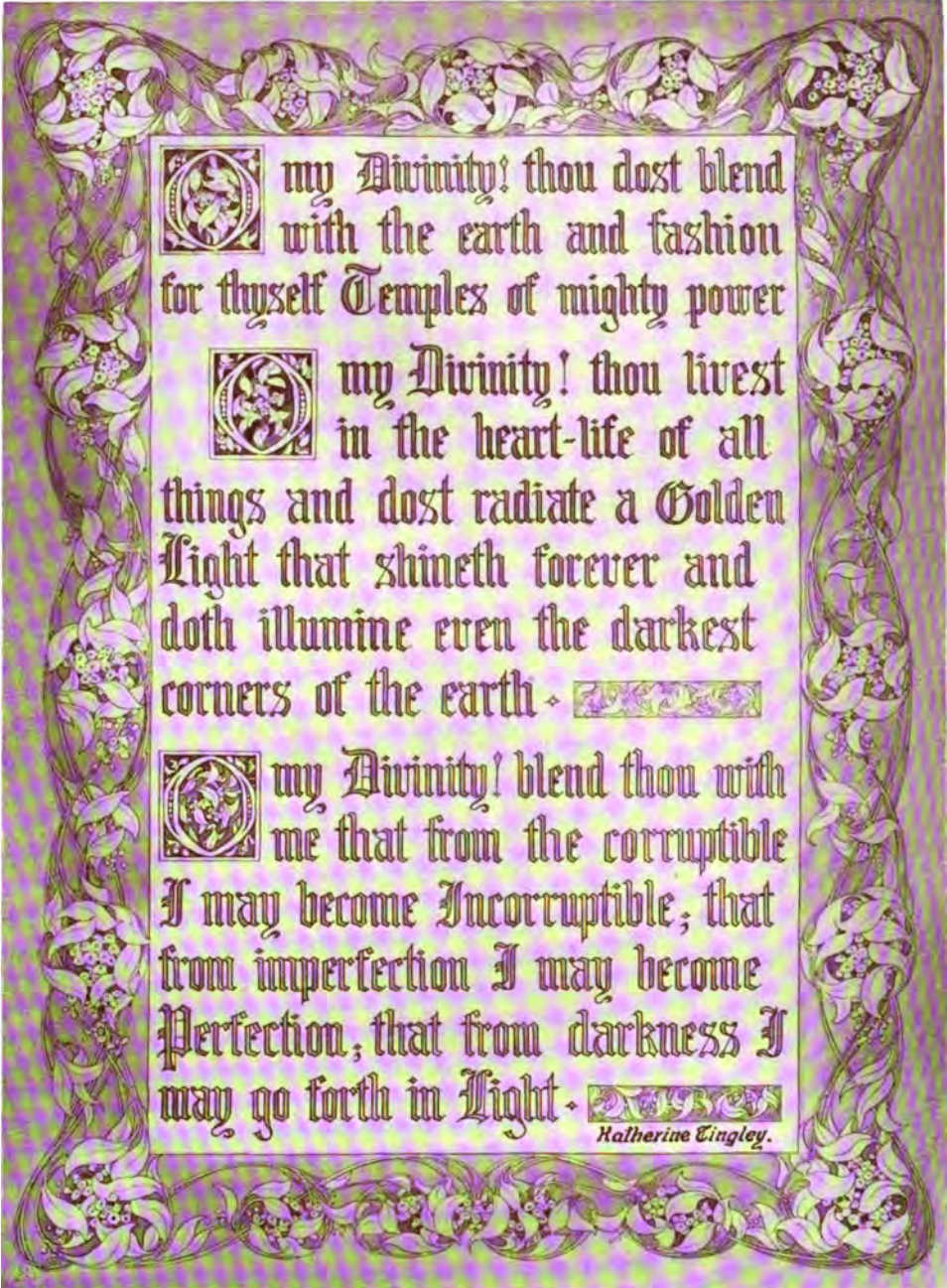
Illustrated




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


Edited by Katherine Tingley

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



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

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

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

Katherine Tingley.

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the Act of March 3, 1879

Copyright 1923, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, Editor THE THEOSOPHICAL PATH, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance; single copy THIRTY CENTS. Foreign Postage, FIFTY CENTS. Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*

Point Loma, California

VOL. XXIV, NO. 3

CONTENTS

MARCH 1923

Letter from Israel Zangwill to Katherine Tingley on the occasion of the International Theosophical Peace Congress at Visingsö, June, 1913		<i>Frontispiece</i>
The World's Conscience	Katherine Tingley	213
Making the World Safe for Humanity	C. J. Ryan	218
War versus Peace — Some Reflexions	Fred. J. Dick, M. INST. C. E.	222
The Higher and Lower Psychology	H. T. Edge, M. A.	225
General Theosophical Permanent Peace Committee (<i>illustration</i>)		229
The Keynote of Permanent Peace in the Writings of Katherine Tingley	Marjorie M. Tyberg	232
After the Next War	Kenneth Morris	235
Unbrotherliness the Insanity of the Age	Herbert Coryn, M. D., M. R. C. S.	239
War and Race Suicide	Lydia Ross, M. D.	242
Temples Dedicated to Confucius and his Pupil, at Chüfu, China (<i>illustrations</i>)		251-254
Thoughts from China	Osvald Sirén, PH. D.	255
Universal Brotherhood Means Universal Peace	R. Machell	258
Why Can't the Nations Get Together?	Lucien B. Copeland	261
Peace and the Claim of the Unborn	Mrs. A. G. Spalding	266
Sowing Seed for Permanent Peace	Elizabeth Whitney	267
The Blight of War. An Appeal to Men of Science	T. Henry, M. A.	268
Peace Comes Only by the Spirit of Brotherhood	G. F. Mohn	269
Dr. Henri la Fontaine (<i>with portrait</i>)		270
Neutral Committee of Investigation into the Causes of the World-War (<i>illustrations</i>)		272-274

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,

(*Signed*) ISRAEL ZANGWILL

(This letter from the internationally famous novelist and thinker, was received by Katherine Tingley on the occasion of the now famous International Theosophical Peace Congress called and convoked by her, and held at Visingsö, Sweden, in June 1913)



Copyright by Katherine Tingley

Eternal Peace

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR


VOL. XXIII, NO. 3

MARCH 1923

"NOR would the ways of Karma be inscrutable were men to work in union and harmony instead of disunion and strife. For our ignorance of those ways — which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them — would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no one man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. . . . We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal highroad of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that we *will not* solve, and then accuse the great Sphinx of devouring us."

— H. P. BLAVATSKY, *The Secret Doctrine*, Vol. I, p. 643

THE WORLD'S CONSCIENCE

 *O the world's conscience every humane mind must appeal in this hour of the world's dilemma. War is a symptom — the effect of an inner cause that began ages ago among those who were yet the creatures of inborn savagery — having its sole origin in human selfishness, or fear, or both. Hence its cure and abolishment lie not in conferences more or less sincere or insincere, but in a radical regeneration of the human heart — "a change of spirit" — as the Vice-President of the United States has recently said, echoing what the Theosophical Leaders have always taught.*

This cure is the easiest thing in the world. It is not difficult, nor far away, nor impracticable, but actually is the most real and most ardent wish and desire of every normal man and woman. Nothing so stirs the masses of men as does an unselfish appeal directed equally to the heart and the intelligence. Response is immediate and universal and sincere to the last degree.

War would never come and could never arise if, between nations, just complaints on the one side, and frank and honest defenses on the other side, were laid openly and frankly upon the council-table, and a truly sincere and high-minded effort were made by sincere and honest men to arrive at and obtain a peaceful

THE THEOSOPHICAL PATH

settlement of the quarrels and disputes. The party refusing to abide by such a decision or refusing to submit its arguments and its case to a tribunal, would be blackened and shamed before the entire world,— a situation of affairs which no civilized nation would dare to face today.

Never in any case do the people desire war. Only when men's minds are inflamed and angered by injustice — real and imaginary — does the demoniac war-fever arise with its attendant train of shameful charges and countercharges, misrepresentations and slander, hate and horrors of many kinds.

Let us determine to abolish from our hearts all moral trickery, all selfish grasping and advantages, all fear of our fellow-men, and war, even all fear of war, will dissolve away as do the mists before the morning sun. Nothing is so easy, so simple. War will become impossible; for war is merely the effect, the symptom, the result, of inner moral weaknesses.

These are real facts, and the remedy is always with us — certain, sure, and infallible in its results. Should disputes arise between the nations or between any two of them, their settlement, their peaceful solution, is always at hand: Submit our case to neutral referees or arbiters, openly, honestly, sincerely, laying our entire case before them without reserve and unafraid; and then abide by their decision loyally and honorably. Can anything be simpler, wiser, and more honorable, more sure? If we lose, then we lose; if we win, then we win; and in this manner we proclaim the justice of our cause and vindicate the national sense of honor before the whole world. Often has this been done already, with perfect success, and bitter and bloody wars have been avoided with their horrible aftermaths, often as terrible, as history shows, as war itself.

When an individual refuses to submit his case to neutral and honorable referees, there is an instant presumption in all men's souls that his case is poor and unworthy; that he dare not lay it frankly and openly without reserve before the world. Nor do the frequently complicated conditions in international affairs differ at all in form or in fact from the frequently complicated conditions in individual cases.

War is a deliberate absurdity; it is a confession of weakness; and no frenzied rhetoric, no shameful accusations against the enemy, proves anything other than that the case is weak, unworthy, and too frail for submission in a peaceful manner for impartial dissection and adjudication. There is the whole situation and also the remedy; and the latter is simple, easy, peaceful, and certain. Nothing can be urged against it except fear and greed. A man who truly loves his country cannot have two thoughts about it. A man who loves his fellow-men everywhere cannot have two thoughts about it. The remedy is as simple, dignified, and honorable as can be imagined. It lies in our hands, in our very hearts, in the

THE WORLD'S CONSCIENCE

very rule of right itself. Only phantoms oppose it — moral vampires, which feed on the very life-blood of the race. What are these phantoms? Greed and fear.

Some people say that war makes for heroism, or creates it, and that prolonged peace enervates a people, which finally falls before a stronger and more warlike race. What mad reasoning is this! If such people are sincere, I can respect their sincerity; but I cannot respect their lack of intellectual penetration nor their lack of intuition. Neither statement is in the least true; both statements are utterly false. Merely the careful reading of history proves the contrary in both cases.

War is not a forcing-ground of moral strength, of which heroism is but one single flower; war is in its very essence violence and brutality; and hence its influence is disintegrating, destructive, and brutalizing. Such occasional acts of heroism as shine forth in warfare do so in spite of war, simply because they were already in the nature which displays them and were put there by the sacrifices and sorrows as well as the noble and joyful and elevating lessons taught us in peace-time.

Peace and civilization are the sole and true nursery of the noble impulses and of the heroisms that shine forth in splendor in times of catastrophe, moral or physical; certainly it is not warfare that either makes or creates them! They come forth in warfare, sometimes, because they were there before, and shine forth then just as they do much more often in peace, in times of trial and stress.

It is vice and weak self-indulgence which lower and finally destroy civilizations; but vice and weak indulgence exist also in war-times, only a hundredfold more unrestrainedly, simply because war-time is a time of moral relaxing, hysteria, and mental and moral enervation.

Universal Brotherhood — the keen realization of the spiritual and natural oneness of the human kind, however backward some races may be — is the only key to a peace that will last: a peace of conviction and sincerity. I here repeat what I wrote in 1898 for our official Theosophical magazine, The New Century, in the issue of March 26 of that year:

“Hundreds of examples can be found every day of the misuse of the highest principles, of the perversion of high ideals and great truths, of the planting of the seeds of dissension and the spirit of warfare among men, of the persistent endeavor of the lower forces to destroy our glorious work of Brotherhood.

“Unbrotherliness is the insanity of the age. It menaces in no small degree, the progress of our civilization. Its power cannot be broken or destroyed, until man has had ingrained into his heart, and mind, the fact that he is divine in nature, until he realizes that he possesses the immortal

THE THEOSOPHICAL PATH

potentiality of good, that true freedom exists only where the higher law holds in subjection the lower. Not until he seeks to gain the ascendancy over his lower nature, can he do his highest duty to his fellow-men, or be a brother in the truest sense of the word, or live in the freedom of Freedom.

"Let us hope with that grander hope of the soul, the energy of right action, that the day is not far distant when the great sweeping force of Love — of true brotherliness — shall encompass humanity, when the knowledge of right living shall be in the grasp of all, and shall be lived in the truest sense of the word, when children shall be conceived and educated in the atmosphere of purest thought and grander action; then, and not till then shall humanity commence to build the solid foundation of a golden age and work in the kingdom of freedom."

Every lover of justice is making an appeal to the conscience of the world, because war is a deathly curse to civilization. Is it ordained that children must be born to be sacrificed in blood as tributes to greed and fear? Take warning ere it is too late!

KATHERINE TINGLEY

THE HELPING HAND

STUDENT

"So many feel that because they cannot do so-called heroic deeds, their sympathy and help are undervalued and make no mark. If they could only know the power of the simple helping hand! — KATHERINE TINGLEY.

THE Spirit of Peace had wandered far
Over land upon land,
Dreaming and visioning, veiling her splendor
While summoning War to his certain surrender,
Sustained by the Helping Hand.

It clasped her own in those hours of dread
When the embers fanned
By Hope flickered low, and the shadow downfall,
And War defied heaven, and Earth plunged to hell:
It saved her — the Helping Hand.

"I am grateful," said Peace, "for the strong defense,
And the ramps well manned,
And the Sword of Will, and the Seal of Power,
But the shield of my soul in the darkest hour
Is the merciful Helping Hand."

*International Theosophical Headquarters,
Point Loma, California*

MAKING THE WORLD SAFE FOR HUMANITY

C. J. RYAN



THE world is not so proud of its 'civilization' as it was a few years ago; 'progress' as it was understood before 1914 is being questioned in many quarters. There is a growing impression that our civilization is not so firmly planted as was believed, and thinkers are looking for something substantial upon which to build a really permanent edifice, one whose foundations will not melt away when the first great storm comes. How frequently we hear the cry "What shall we teach our children, so that they will not make our mistakes!"

We have heard a good deal about making the world safe for this and for that, but the only methods proposed depend ultimately upon force for their backing, force, and more force. And yet how many times has force been trusted to for reforms, and we are still moving round in circles and coming back to the starting-point! In despair, many have given up hope of any improvement in world-conditions within a reasonable time and have withdrawn from further effort or have confined their energies to the amelioration of minor evils in which there seemed some prospect of success. But Theosophy, while not foolishly optimistic or sanguine enough to imagine that Utopia can be established in a day, looks forward with hope, because it knows that the seeds of improvement are within human nature and that the absolute power to bring about the regeneration of the world *is in our own hands*. A beginning has been made by the Universal Brotherhood and Theosophical Society in the only possible way to insure permanence.

It would seem reasonable that the harrowing pictures of the horrors of war, of the misery it entails upon millions — particularly in these days when war is no longer confined to professional fighting men but ingulfs the whole civilian population, men, women, and children alike — of the frightful cost in money, health, decency, and the very necessities of life, would have appealed to the mere natural sense of self-preservation, but so little effect is produced that when the first jolt in international affairs comes, the immediate cry is for more blood and fire. Today we in America are paying \$450,000,000 a year for relief of soldiers who suffered in a *victorious* war, and we have the example before our very eyes of the terrible consequences abroad of the recent catastrophic madness, but the raucous voice of those who call for force as the only effective way to settle disputes is still clamoring among us.

What, then, is the most promising way to check the aimless drifting

THE THEOSOPHICAL PATH

towards still worse conditions and to make the world *safe for humanity*? Perhaps it would be wise to find out something about humanity — ourselves — of which we are deplorably ignorant, before starting out on lines that may have to be retraced. Ignorance of the true nature and possibilities of man is the reason why the remedies offered by well-meaning reformers are mere temporary palliatives which leave untouched the deeper causes of the trouble. *The real cure lies in the understanding of the spiritual nature of man.* The western world is obsessed by the false notion that man is only an animal — superior in some ways to the lower creatures, but still an animal with a more highly developed brain and with animal propensities as the dominant parts of his nature. But this view is purely superficial and illusory.

Man is an immortal soul, and at the base of his nature love and harmony are found, however terribly they may be buried under a dead weight of brute selfishness and animal passion. Behind the illusion of the personal limitations of our being stands the Real Self, the divine Companion, and if we spent half the time living the life that would bring into activity this greater and nobler part of ourselves that we do in worrying over petty personal aims which ultimately turn to dust and ashes, we should find true happiness and war would become impossible; it would be an absurdity; there would be no need to fear 'the collapse of civilization.' To make the world better each has to find for himself the truth of the wise saying of the great Teacher, that the Kingdom of Heaven is within.

The distressful conditions which we all deplore cannot be changed by legislation or by any action depending upon the theory that man is simply an intellectualized animal without a spiritual, immortal soul. The appeal has to take higher ground. Man is a soul; he has a part in the Divinity; and in this sense above all, mankind is a brotherhood in fact, a unity capable by united effort and aspiration of reaching undreamt-of heights of peace and wisdom. The brotherhood of humanity is not a theory or a pious aspiration; it is a fact simply requiring a little intelligence and goodwill to be perfectly clear. It can be proved by anyone who honestly sets to work to act in a brotherly manner; *the response is immediate*; the password given in the right way brings forth the countersign, sometimes from the most unlikely quarter.

To make real progress we must evoke the spirit of internationalism, by which we mean nothing so crude as mere political or social conceptions, but the international spirit of brotherly love and co-operation arising from the recognition that all mankind is one in essence, in ultimate aim, in destiny, and that only superficial and illusory barriers separate one man or nation from another. We are our brother's keepers, and more, we are

MAKING THE WORLD SAFE FOR HUMANITY

so closely united, so truly members of one great family that everything that injures one injures all. Universal brotherhood is not a fanciful dream of faddists or the vague possibility of some ideal future, it is the most vital fact of life, and the reason things are in such a deplorable state is that this has been ignored, forgotten, or deliberately denied. Think of the difference if statesmen, in making international arrangements, had the principle of brotherly love in their hearts as the leading factor in their discussions and decisions. Should we not then rejoice in results which the peoples would receive with content and which would *endure*? But, as the guides are little better informed than their followers and the spirit of brotherhood is looked upon as unpractical or visionary, we suffer the consequences of flouting nature's law.

Internationalism, then, in the only valuable sense, means the spirit of harmony which can only arise by evoking the inner divinity in each man, and this is the practical way to make the brutality of war impossible. While we refuse to lift the latch of the Golden Gate and enter into our birthright, the 'fighting animal' in man will have its own way with intervals of temporary rest in which it will meditate on and prepare for future bloodshed.

How, then, shall we begin to rebuild the world on 'safe and sane' lines? What suggestion has Theosophy to offer? First of all by the broadening of ideas as to the meaning of Brotherhood, and also by educating the children with the definite object of bringing into activity the higher and more spiritual side of their nature. As Katherine Tingley has said so often:

"Brotherhood is the way; that is the keynote of the new age. Universal Brotherhood means Universal Peace. . . . Spiritual growth — that is the ideal. It is the only guarantee of permanent peace."

It may be said: How simple this is, surely the way out of such a complicated labyrinth of trouble must be more elaborate? Theosophy replies, No, the Path is indeed simple, so plain and simple that those who are looking for involved or sensational ways fail to see what is right before them. The teachings of Theosophy and their practical demonstration in the work of the Universal Brotherhood and Theosophical Society are devoted to the spreading of the knowledge that the path of peace and brotherhood is a possibility for all who desire it, and that it is open to all *today*. Just as Alexander broke away from tradition and declared himself master of Asia by cutting the Gordian knot, so we need not stop to unravel the complicated entanglements in which we suffer by mere intellectual processes, but must cut through them by rousing within ourselves the higher spiritual power. It can be done, and it is the only way that promises success. The world is like an invalid who has tried every

THE THEOSOPHICAL PATH

new-fangled remedy without success. A physician comes at last who says, Why, your remedy lies at your very door, in the common herb which you unheedingly pass every day. I have tried it and tested it, and it was known in ages past, but somehow it has been neglected in favor of all kinds of quack medicines. It is the only thing that will cure you and it works on simple, natural lines.

We have, then, to rouse in ourselves the knowledge that we have a greater, diviner nature within us than we commonly recognise, and this can and must be done before we can make real progress. Theosophical literature is devoted to the most intelligent methods of doing this. All the great Teachers throughout the ages have given the same message; one of the most familiar examples is the positive assertion of Jesus: "Ye are Gods!" But how few seem to be aware of this stupendous fact! The work of those who love their fellow-men and have heard this magnificent truth is to spread it broadcast so that others who are just waiting for the spark which will illuminate their souls and change their lives will hear and understand.

Without going into details of the methods of widening the field of universal brotherhood, two of the most important subjects may be touched upon — the power of a rightly ordered home-life, and the necessity for a system of education of the young based upon the knowledge that man is dual, and we cannot do better than quote a few sentences from Katherine Tingley's teachings which epitomize the essentials in brief and telling words:

"What factors can be introduced that will readjust our home-life *as a nation* — for there are sublime exceptions in individual life — and bring it nearer to perfection?"

"Theosophy answers by declaring that men and women should study the laws of life and the responsibilities of fatherhood and motherhood even before marriage. Home should be acclaimed as the center from which the higher life of the nations is to spring. . . . I hold that if the women of America — for the moment let us leave unconsidered the women of other nations — would take up this work of spiritual reconstruction in their lives and in their home-life, if they would actually believe themselves to be appealed to by suffering humanity to re-fashion and remodel human life, they could do it."

". . . When the homes of the world are based on justice and a higher type of love we shall have no more disheartening national and international problems."

Then in regard to the absolute necessity for a new view of the meaning of education:

"In the nurseries and schools of the world the principle of selfishness seems often to be exalted into a virtue. 'Preparation for life' seems all too often to consist in the cultivation of those aspects of the nature which have already done so much to create the misery which we see. The habit of self-interest, the 'duty' of competition, are taught from the earliest and most impressionable days by many who would be the last to work consciously and wilfully to impede the child's real growth. And children so taught, being left in ignorance of their own nature, its complexities and intricacies, are unable to discriminate between the Higher Self and the lower, between the true and the false in life. . . . The truest and grandest thing of all as

WAR VERSUS PEACE — SOME REFLEXIONS

regards education is to attract the mind of the child to the fact that the Immortal Self is ever seeking to bring the whole being into a state of perfection. The real secret of the Râja-Yoga system is rather to evolve the child's character than to overtax the child's mind: it is to bring *out* rather than to bring *to* the faculties of the child. . . ."

Seeing that the children of today will be the men and women of the future, the great importance of this work surely cannot be over-estimated. Only by wise teaching, by training in self-reliance, self-discipline, concentration, and a recognition of the power of silence, can the lower qualities of the nature be overcome and the higher developed. . . ."

"The sins and crimes of the world are really commenced in the cradle. . . ."

According to Theosophy, Education means really the unfolding of the higher nature within into beneficent and joyous activity, and this can only be done so far as the educators know that man is the battlefield in which the animal and the Divine contend for mastery. The triumph of the Divine in man is the only way "to make the world safe for humanity."

WAR vs. PEACE --- SOME REFLEXIONS

F. J. DICK, M. I. C. E.



THE picture of children starving, not merely by thousands, but hundreds of thousands, as an outcome of the war, is surely one to arouse earnest thought and a stronger endeavor to understand the weaker elements which underlie our human nature, so that new powers of right self-control can be awakened. That our nature is essentially divine has to a degree been shown in the splendid work undertaken to repair or ameliorate the frightful damage done to the race both during and since the recent great war. But remedial measures leave causes untouched. Ignorance of our dual nature is the chief cause, in the last analysis.

It is well to realize that the work and philosophy of the Founders and Leaders of the Theosophical Movement have set in operation world-wide thought and inquiry into the true relationship of men, and to practical action in right directions. The cumulative result of utterly inadequate materialistic views on evolution, apparently prevalent in many educational institutions, not only accentuates the need for the better understanding of man's nature and high destiny, but such teaching, in the meantime, tends to be exceedingly harmful in its influence upon young men and women. Are these not, in effect, taught that they are all nothing but improved animals? What kind of a result can reasonably be expected as the outcome of such teaching, whether in the home, community, or nation?

Let us think for a moment about what happens, not at gun-range, but

THE THEOSOPHICAL PATH

in the shock of actual conflict in the trenches, or when men go 'over the top' at each other. In that instant, as a rule, are we not less than men? We 'see red,' do we not? A blaze of absolute Ferocity envelops every fiber. Is a bird pecking at a gnat ferocious? Ferocity is in fact a quality unknown to by far the greater part of the animal kingdom. The particular source of energy in man, which in archaic philosophy was known as Kâma, or passion, when bereft of either intelligence or compassion and left dominating, converts the human vehicle into something much lower than one's faithful dog, and makes of man a mere fiend. But this is not all. The man quits life with this passionate element in full control, and the atmosphere, so to speak, of human life becomes pervaded by forces of that nature, seeking entrance into the living. Hence 'crime-waves.' A quality, moreover, has been thus, as it were, stamped upon him, which in his next life on earth he will have to face and surmount. And if this happen simultaneously (or nearly so) to tens of thousands, what of the future of the race?

What has occurred in the homes of Europe? We see mothers unable to procure proper nourishment for their unfortunate children, and themselves borne down in health by cares and desperate conditions, surrounded by almost incredible horrors, suddenly deprived of husbands, sons, or brothers, or these made unable further to render support to their kindred! How futile — bearing in mind the great laws of Reincarnation and Karma — the endeavors to patch up such effects, if we go on remaining supine as to causes which are simple enough for a child to understand, and therefore by no means so hard to master as are the strenuous, but woefully inadequate efforts — however noble — put forth to repair the vast mischief done by War to the human race in this presumably enlightened age.

Mind you, it is we who have sown the causes of war, through giving the rein to our desires, ambitions, hates, and prejudices; and, according to the eternal Law of Retribution, or of Cause and Effect, "as ye sow, so shall ye reap," it is we who have to suffer the effects, until we succeed — for we possess the power — in neutralizing the latter by setting in motion new causes proceeding from the inner, diviner nature in ourselves, which will ultimately convert our beautiful planet, with its blue skies and lovely flowers, into something else than a shambles of dead, dying, and plague-stricken wrecks. Herein lies the responsibility of every member of the human family, not only as regards war, but also in relation to all other forms of unbrotherliness which engender sorrow, and worse consequences.

Says that sort of materialism that is too often miscalled science:

WAR VERSUS PEACE

“Behold! The only reality is the objective physical world,” an assertion occasionally followed by more or less vague apologies for ignorance about the very nature of matter, atoms, and so on — other and far more important subjects pertaining to ontology being either ignored altogether, or relegated to alleged domains of phantasy. Mind, Intelligence, instead of being one of the necessary Kosmic ingredients precedent to all and every form and plane, in a sempiternal period of manifestation, is, or has not so very long ago been, specified as a merely accidental product of chylification! But as H. P. Blavatsky humorously pointed out, people seldom see anything they don't want to see. And so, under such hallucinations about the derivation of the stock to which he himself belongs of right, the scientific by-product of ‘fittest survival’ and ‘natural selection’ struts around in the temple of Man and presumes to teach that of which he scarcely knows anything at all. It is hardly to be wondered at, then, if we find these same sciolists employing their spare scientific time in devising new things for the next war. We find big headlines: “New discoveries, for the next war.” Greatly to their credit, some men of science have publicly protested against this kind of thing, but it goes on just the same, and the majority — secure in their blind hypothesis about the true nature of Reality, which would have vastly amused some fore-runners of the Aryan race — continue to misguide both young and old.

No doubt many of these clever if somewhat dreary people would reject as unworthy of a moment's attention the idea that any one in the archaic past understood Reality better, and more practically than we. Intelligence, you see, grows fortuitously out of slime. It seems, nevertheless, barely possible that some of the ancients could have proved it in ways that would astound the moderns, were any good purpose to be served. If the moderns are partly right in their negations, may it not be that we know less about the magnificent variety and depth of the laws of Nature than we by this time ought to have known, because we neglected to look within?

‘War,’ and ‘warriors,’ are inherent on all planes of manifested Nature. But the kind of ‘warfare’ we should cultivate is far other than physical war between the mere vehicles of the soul — our bodies. Beyond the turning-point of our long descent into matter there arises ‘war’ — on whatever plane, subtil or gross — against the material side, the lower Kâmic elements of our own nature, and this is inevitable if we would be men and women — not groveling hypocrites, or something less than the best of our animal neighbors. The longer we delay, the more precipitous the curve now leading part — very possibly a considerable part — of the present race away from the light hidden within us.

Are not the words, “I came not to bring Peace on earth, but a sword,”

THE THEOSOPHICAL PATH

somewhat cryptic unless we realize the true meaning — that each must win that peace by taking the sword, or the surgeon's knife, *against the lower part of his matter-inshrouded nature.*² And after winning that peace, let us look forward to helping others to attain, and to compel Earth to approach Heaven, which is our true and high destiny, as rays, however obscured at present, of the Supreme Spirit. Better still, let us help others now, careless as to when, if ever, we may ourselves attain.

DEATH AND REBIRTH

KENNETH MORRIS

I

I COULD not but be shaken when I saw
Death, ravening far and forth, his arrows shed
Broadcast a stricken world discomfited,
And his unfathomed and appalling maw
Glut with whole nations. Full of pity and awe,
I sought the Innermost, and with bowed head
To that heart-hidden deep Dodona sped
Whenceforth we sense the motions of the Law —

Then was I made aware that nothing dies.
Through all the Bounds of Being starry-wrought,
From Regulus that rules the eastern skies
Westward to fiery-foaming Fomalhaut,
There is no exit out of being: naught
Goes down, but in its hour shall re-arise.

II

A Mercy mightier than the creeds have guessed
Governs the sequences of mortal birth:
That which we mourned of valor, ardor, mirth,—
The martyrdoms, the genius unexpressed,
Cut off at Death's immutable behest
Where the Seas weep betrayed, where tettered Earth
Lies anguished, yet shall bloom and burgeon forth
Out of Death's tenderness re-manifest.

THE HIGHER AND LOWER PSYCHOLOGY

A Janus-headed Angel at the Gate,
He keeps that sanctuary from pain and strife;
His other face is birth; indeseccrate,
His silent temple-chambers all are rife
With being and becoming. Hidden life
Bides there in peace its reflorescence. Wait!

*International Theosophical Headquarters
Point Loma, California*

THE HIGHER AND LOWER PSYCHOLOGY

H. T. EDGE, M. A.

WAR has always been a destructive fever and a letting loose of the worst passions; but, in comparing the present times with past ages, we must accept the conclusion that they are so entirely different that no inference can be drawn from one to the other.

In what respect is the present age so different from all the times whereof history furnishes us knowledge? It is different in the vast and intimate union which has taken place among all nations, from the remotest corners of the earth. Such a phenomenon is wholly unparalleled in history. It is the progress of the intellect, applied to invention and scholastic research, that has brought about this unification of mankind.

This unification is an actual fact, which has been accomplished in our material life and external circumstances; and, in order that stability may prevail, it is necessary that a similar unification should take place on the moral plane. This is why we are today faced with altogether novel moral and ethical problems, such as never in history have confronted mankind.

Of such problems, the greatest and most urgent at the present moment is that of war.

This violent and destructive fever, which in bygone days might destroy a nation, leaving the bulk of humanity unscathed, can no longer be thus isolated; but spreads like some vast epidemic over the whole face of the globe and among the people of every race. The case is the same as with pestilences; and in the case of pestilences doctors have learned the urgent need for drastic and wholesale measures, in order to prevent a catastrophe, which in former times would have remained isolated, from involving the entire world. We are now at the critical epoch when people are realizing that the same measures have to be taken

THE THEOSOPHICAL PATH

with regard to war; the only alternative to which measures seems likely to be the speedy disappearance of civilization and the plunging of humanity back into ages of barbarism.

It is this altered state of affairs that forbids us to rely on precedents grounded on a totally different condition, and that forces us to deal with existing facts. It is imperative that the great advance in our material progress should be balanced by a notable advance in our knowledge of human nature. For upon a proper understanding of human nature rests the true ground of that moral law whose aid we must now invoke, or at our peril neglect.

This is the heyday of inchoate sciences and fads in what is called psychology; but it is noteworthy that these systems, with scarcely an exception, deal with the *lower* aspect of human mentality, and with its relation to the human organism. And this is quite in agreement with those conceptions of human evolution that have done so much to accentuate the instinctual and passional side of human nature. In a crisis like the present, we cannot afford to amuse ourselves with speculations and inquiries of merely academic interest, but must face facts. There is no fact more patent than that man is endowed with altogether unique and matchless powers of self-knowledge and self-control; and this is evidence enough that he possesses (however acquired) a higher nature, to which we may well give the name of 'spiritual'; and that it is his urgent duty to cultivate and utilize this spiritual power of his, to the solution of those problems with which he is confronted.

We see on the large scale in war exactly the same as what happens on the small scale in the individual man. The lower nature has broken loose from the control of the higher, and man in the mass has resigned himself to his passions, which for the time being he adorns with the name of virtues. It is just the same as when an angry man allows his judgment and justice to be overcome by his wrath, and endeavors to preserve his self-respect and soothe his wounded conscience by dubbing his anger 'righteous indignation' or 'justice.' Calmly scrutinized, war is seen to be nothing different from an outburst of temper between two children; nothing different except in respect of the hypocrisy which seeks to paint the ugliness, and which causes it to resemble more a quarrel between grown-up neighbors.

As to the virtues of courage, self-sacrifice, and honor, which are sometimes alleged to be promoted by war; while no one doubts that our soldiers and our civilians too have displayed these qualities; still, is it not evident that the virtues are *exploited* and that the heroes are *victims*? And if the presumption be that, without war, courage and honor and self-sacrifice would *not* be cultivated, and mankind would lapse into a race of

THE HIGHER AND LOWER PSYCHOLOGY

weaklings and cowards; we answer by propounding the question whether life in this world affords no other opportunities — no urgent calls — for all these virtues and for every noble and divine quality that man can call forth from the depths of his wonderful nature. Truly, never were courage and devotion more needed than now by valiant and loving hearts enlisted in the great emprise for a world of peace, harmony, and true brotherhood!

The popular psychology tells us how waves of emotion can spread from man to man among the crowd, giving rise to great manias and delusions. The higher psychology tells us that the mere presence of a strong, pure, noble man or woman can diffuse around an atmosphere of beneficence. For people are influenced by visible example more than by anything else; and what they sorely need is a living proof of the value of high ideals when carried out in the daily life of such an individual. Thus the higher psychology teaches us how you and I and every single individual can do his part in the promotion of harmony and the prevention of discord, by simply adopting two lines of action: to *refrain* from scattering, by word, act, or even thought, the seeds of envy, hatred, fear, suspicion, anger; and to *act positively* by sowing everywhere the seeds of harmony and justice.

One who would stop a quarrel must avoid being drawn into it. The psychological influences which he must resist, in his attempt to keep out, are strong. They will grip any part of his nature that is weak; and his good qualities, failing to resist the pressure, may be drawn in and exploited. When there is a fire, it is above all necessary to prevent it spreading. It becomes therefore our urgent duty to see that as many people as possible may keep their heads and refuse to be drawn in by any argument.

Now is the opportunity for the individual to assert his individuality by doing his part in spreading a wave of the higher psychology, in the interests of harmony and common sense. Those who are so insistent on their rights as individuals, often wofully neglect the matchless opportunities they have to assert the genuine and inalienable rights which every man possesses as man. They prefer to drift in the crowd, and to take their opinions from the prevailing currents of thought; when they might take their stand as individuals on the ground of their real inner convictions. It is open to every man or woman to assert the dignity of human nature, and to show in their conduct that they believe themselves to be something more than thinking animals. No government, however despotic or masterful, can ignore the will of the nation; and if a government is weak and its policy one of folly, it is because the people whom it represents, and whose sense it expresses, are not doing their duty. Let the sense of the people be against war, and war will cease, as other things are ceasing or have ceased, against which the sense of people is firmly set. Capital

THE THEOSOPHICAL PATH

punishment, the drug evil, ill-treatment of the insane or of children: a hundred abuses have yielded to the growth of a right feeling in the people. Let us but promote in every possible way the growth of a firm sentiment against war, and place more reliance in the strength of man's individual and collective will, when it is exercised in a cause that is pure, unselfish and just.

PERSONNEL OF THE GENERAL THEOSOPHICAL PERMANENT PEACE COMMITTEE

1. KATHERINE TINGLEY presiding.

To the right:

2. MR. CLARK THURSTON, Member of Katherine Tingley's Cabinet, Chief of Finance, President of the Men's International Theosophical League of Humanity.
3. MR. E. A. NERESHEIMER, Chairman of Katherine Tingley's Cabinet, formerly President Theosophical Society in America.
4. PROFESSOR H. T. EDGE, M. A., Head-Master of the Râja-Yoga College, Professor of Physics, Theosophical University, personal pupil of H. P. Blavatsky.
5. HERBERT CORYN, M. D., M. R. C. S., Editor of *The New Way*, Member of Cabinet, personal pupil of H. P. Blavatsky.
6. PROFESSOR F. J. DICK, M. INST. C. E., Professor of Astronomy and Mathematics, Theosophical University and School of Antiquity, Member of Cabinet, Secretary of Men's International Theosophical League of Humanity, personal pupil of H. P. Blavatsky.

To the left:

7. MRS. ELIZABETH SPALDING, President of the Woman's International Theosophical League of Humanity, Superintendent of Lotus Groups (Theosophical unsectarian Sunday Schools) throughout the world, Member of Cabinet.
8. MISS ELIZABETH WHITNEY, Member of the Aryan Theosophical Society of New York, and active worker since the days of William Q. Judge.
9. MR. R. W. MACHELL, Director of Art, Râja-Yoga College and Theosophical University, Member of Cabinet, personal pupil of H. P. Blavatsky.
10. MR. H. T. PATTERSON, Manager of the Theosophical Publishing Company, Member of Cabinet.
11. MR. J. H. FUSSELL, Secretary of the Universal Brotherhood and Theosophical Society, Private Secretary of Katherine Tingley, Member of Cabinet.



Lomaland Photo & Engraving Dept.

THE GENERAL THEOSOPHICAL PERMANENT PEACE COMMITTEE

Assembled February 7, 1923, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, by Katherine Tingley, for the purpose of appointing a Permanent Peace Committee to consider proper measures for the establishment of permanent peace, including the holding of a Peace Congress in the spring of 1923 at the International Theosophical Headquarters. The date will be announced in the April issue of THE THEOSOPHICAL PATH.

"In this age of general calamity, when disaster affects the individual, the nation, and the relationships of all nations, the real difficulty, in fact the cause of all our difficulties, lies in the fact that modern civilization has no philosophy. To a vast number of beings, therefore, life has no meaning. It is but drift. Naturally, then, consciousness must become absorbed in a sensuous life; and the one impulse to secure as much as one can for oneself must prevail, with discord as the natural and inevitable result."—*Theosophical*

"The politicians have failed in establishing a righteous peace, and men everywhere are feeling the need of some power which shall lift all political relationships out of the rut and mire in which they are fallen, and create the possibility of national and international fraternity. It is not soft sentimentality we need. Sentiment must be impregnated with righteousness. Love must draw its vital strength from holiness. Kinship must have its roots in virtue. Fraternity must have a moral code."

— *The Rev. D. J. H. Jowell*

"Slowly but surely Theosophy will burst down racial 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."— *H. P. Blavatsky*

"Thus he lives as a binder together of those who are divided, an encourager of those who are friends, a peace-maker, a lover of peace, impassioned for peace, a speaker of words that make for peace."— *Selected*

"Forgiveness must remain our most precious gift, as it causes us to resemble more closely our Divine Prototype."— *Count Saint-Germain*

"Conquer your foe by force and you increase his enmity; conquer by love and you reap no after-sorrow."
— *Fo-sho-hing-tsan-king*, v. 2, 341

"Though a man conquer a thousand men in battle, a greater conqueror still is he who conquers himself."
— *Udânavarga*, ch. 23, v. 3

"O Liberty! Liberty! How many crimes are committed in thy name!"
— *Madame Roland*

"Mad war destroys in one year the work of many years of peace."
— *Benjamin Franklin*

PERSONNEL OF GENERAL THEOSOPHICAL COMMITTEE

12. DR. GEORGE F. MOHN, Pioneer Theosophical worker in California, Head of one of the Departments of Theosophical activity.
Standing, reading from the left:
13. PROFESSOR KURT E. REINEMAN, Instructor Isis Conservatory of Music, Superintendent, Juvenile Home of the Râja-Yoga School.
14. C. L. HUNGERFORD, D. D. S., Pioneer Theosophical worker, Kansas City, Missouri.
15. MR. LARS EEK, Teacher, Râja-Yoga College.
16. MR. FRANK BARDSLEY, Manager, Aryan Theosophical Press.
17. OSVALD SIRÉN, PH. D., formerly Professor of the History of Art at the University of Stockholm, Sweden, Active member of the Universal Brotherhood and Theosophical Society in Sweden.
18. MR. LUCIEN B. COPELAND, Attorney at Law, prominent worker in Theosophical propaganda.
19. MR. LEONARD LESTER, Anglo-Californian artist.
20. MR. E. W. LAMBERT, Disciplinarian of the Râja-Yoga College and School.
21. MR. FRANCIS M. PIERCE, Member of Cabinet.
22. MR. S. H. SHEPARD, Chief Accountant, International Theosophical Headquarters.
23. (*behind 22*) PROFESSOR C. J. RYAN, Department of Archaeological Research, Theosophical University and School of Antiquity.
24. (*in front*) PROFESSOR KENNETH MORRIS, Professor of History and Literature, Râja-Yoga College and Theosophical University, noted Welsh author and poet.
25. PROFESSOR H. A. FUSSELL, Professor of Modern Languages, Râja-Yoga College and Theosophical University.
26. (*behind 25*) MR. H. A. FOLSOM, actively associated with Katherine Tingley's educational work in Cuba.
27. MR. AXEL FICK, Manager, Purchasing and Supply Department, International Theosophical Headquarters.
28. PROFESSOR G. DE PURUCKER, M. A., D. LIT., Sub-Editor THE THEOSOPHICAL PATH, Member of Cabinet.
29. MR. OLUF TYBERG, Eminent Engineer, Inventor, and prominent Theosophical worker.
30. N. B. ACHESON, D. D. S., Dean of Dental Department, International Theosophical Headquarters.
31. MR. E. A. GYLLENBERG, Financial Director, Universal Brotherhood and Theosophical Society in Sweden, President of Malmö Theosophical Center, Sweden.
32. MR. JOHN KOPPITZ, Manager Bindery Department, Aryan Theosophical Press.
33. MR. J. FRANK KNOCHE, Manager, Point Loma Homestead Business Corporation, Member of Cabinet.
34. (*behind 33*) MR. T. E. POOL, Assistant Manager, Bindery Department, Aryan Theosophical Press.

THE THEOSOPHICAL PATH

35. MR. JOHN MORGAN, Pioneer Theosophical worker, formerly Director Theosophical Center, Cardiff, Wales.
36. MR. V. T. BARBORKA, one of the principal Instructors, Isis Conservatory of Music.
37. (*behind* 36) MR. WALTER FORBES, Superintendent Râja-Yoga School, Boys Department.
38. MR. W. E. BOLLES, Engineer, Prominent in Theosophical propaganda work.
39. MR. E. J. DADD, Assistant Manager, Aryan Theosophical Press.

THE KEYNOTE OF PERMANENT PEACE IN THE WRITINGS OF KATHERINE TINGLEY

MARJORIE M. TYBERG

“Why is not humanity aroused to its great need *before* disasters come? Why cannot we help each other *before* we are challenged by suffering or by war? Why cannot we move out beyond our limitations, in true compassion and with true love of justice, and ingrain into human life the spirit of Brotherhood? Spiritual growth — that is the ideal. It is the only guarantee of permanent peace.”

“There are those who have the qualities of integrity and fearlessness, which represent the godlike qualities, constantly living in them and cultivating them. And there are those of an opposite nature. These divisions of thought and feeling and action exist all along the line of life — we find them in families, in communities, in systems, in politics, and in nations; and it is the lower qualities, opposed to the godlike, belonging to the lower nature, the mortal side, that are constantly interfering with the progress of the higher nature of man. Surely we must realize that just so long as these differences exist, there cannot be a true conception of peace,— lasting Peace. We may have our declaration of peace, and an international peace worked out on merely the intellectual plane by some of the brightest minds of our time — representatives of the different nations; but there is an underlying *godlike quality in human nature* on another plane than the intellect, which must not only be recognised, but lived in the heart, if we are to have a continuous peace, an Eternal Peace.

“In this Twentieth Century humanity is challenged for something greater than war: we are challenged to defend our country and the countries of the world by the nobility of our manhood and our womanhood.”— *From addresses by Katherine Tingley*

FOR more than a quarter of a century Katherine Tingley has been speaking and writing in behalf of permanent peace. Taking her stand firmly on the work done by her predecessors, H. P. Blavatsky and W. Q. Judge, she has brought her own splendid genius, her profound knowledge of human nature, her glorious optimism and undaunted courage, to the consideration of this question and she has clearly indicated the golden middle path by which the longed for consummation of peace can be attained. Before the twentieth century opened and in all the years since, Katherine Tingley has challenged men and women of every nation to awaken to the needs of the hour. She

THE KEYNOTE OF PERMANENT PEACE

has sounded a warning showing the existing causes of inharmony and unrest. She has heartened all who gave ear to her words by her declaration that within themselves lies the spiritual energy so to quicken the higher forces in human life that instead of the bloody turmoil of war there may be, as she says, "a wonderful, sweeping, pulsating, inspiring, power of unity."

The note of warning rings clear in Madame Tingley's editorials of 1897 and 1898 from which we quote:

"Are there not in our civilization today signs that mark a unique barbarism among us, showing an immense danger of retrogression? Can we not see, in spite of all the good there is in the world, that the very blood of some of our brothers is teeming with a heartless cruelty, a subtle viciousness, and a monstrous selfishness and hypocrisy? Is not the world brimful of unrest, unhappiness, injustice, and despair; and are we not on the very edge of a condition which, if not improved, must sweep away the bright prospects of our present civilization?"

Tracing the cause of these conditions to their source in the individual, Katherine Tingley states the duality in human nature and points out the need for self-analysis and self-conquest. She says:

"There is a great discovery which each one 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. . . . When the higher dominates there is knowledge and there is peace."

Realizing that outer conditions but reflect the thought-world of humanity, Madame Tingley declares:

"Our problem is to transfer more and more of ourselves to the real battlefield. That field is one that consists of the feelings and thoughts of men; therefore by right feeling and thought is the battle maintained."

And again, laying stress on man's duty in regard to right thinking and his power to uplift and purify the ideal world that becomes the actual, she says:

"Victories are won first in thought."

Individual responsibility is directly challenged in the following:

"We cannot bring great ideals into concrete expression until *we* are the living expression of those ideals. We cannot set right the affairs of the world in a way that shall build spiritually for the future, until our lives are based absolutely right. The nations are wandering today, and their statesmen admit as much, but no one can help them in a lasting way whose own little nation — *the individual life* — is not spiritually what it should be."

"Men may talk of peace, and work for peace, but it is mockery unless they try to find peace within their own natures. You cannot gain the power to adjust civic affairs, let alone international affairs, until you begin self-adjustment."

The inspiration and the source of strength for this individual self-conquest and harmonizing of the nature, Katherine Tingley states to be the Divinity within the human being, the resources of which have, in the absence of knowledge of its existence, never been drawn upon. In making

THE THEOSOPHICAL PATH

the discovery of this Divine Self, which exists in each one, men and women find not only their own Souls but also the very foundation for a harmonious relation with their fellow-creatures. This common divinity is the true basis for that fellowship of all humanity which will make us

“consider ourselves so much a part of the great human family that we shall never accentuate nationalism *as against justice to others*, but we shall look upon all earth’s children as one universal family on the path of evolution.”

It is this knowledge of Divinity and its power to overcome all obstacles which is the source of the splendid optimism which characterizes all the utterances of Katherine Tingley. With this Divine Companion evoked, the human being has an entirely new outlook upon everything. Brain-mind theories and plans are perceived to be just what they are — utterly inadequate to govern conditions involving beings with the two sets of possibilities belonging to humanity. Once the light of the Soul is taken for a guide, a new conception of human life is grasped. It is possible to feel and to believe that “A new energy is being liberated from the center of life”; that

“New opportunities are before us, new demands are being made, for it is a new time, *a new time*. . . . The Spirit of Love is knocking, and opportunities are before you that are undreamed of in their scope.”

It is possible to believe and to act upon the belief that in the face of bitterly roused and opposing forces of the lower nature of mankind the very highest spiritual energies are more responsive to our call, if only we have the courage and the trust to challenge them in ourselves. In her Declaration uttered at the Parliament of Peace and Universal Brotherhood held at Point Loma in June, 1915, Katherine Tingley said:

“We shall take this time of Dark Warfare and great crisis in the world’s history to light New Fires such as time hath not known in any land.”

Since these words were spoken the full realization of the horrors of war and the appalling sense of the failure of all that had been regarded as Humanity’s stronghold of peace and progress, have wrung from human hearts a cry for the new gospel of peace, the new message that shall awaken the deeper fires of the spiritual nature; and Katherine Tingley’s words in her speech at the opening of the Parliament of Peace and Universal Brotherhood above referred to will find a much wider response in the world today than they met with in 1915:

“We may be a forceful and sympathetic people and may have many splendid ideas for the furtherance of Peace; but not until we realize that it is a moral force of the people that must be aroused, that a new quality in human life must be brought out, shall we be able to accomplish anything that will be effective for the establishment of permanent Peace.”

There is a wonderful progressive harmony in the keynotes of Peace

AFTER THE NEXT WAR

sounded by Katherine Tingley. The note of warning, with the teaching of the duality in human nature to make clear the menace and the urgent duty; the presence of the inner Divinity giving the power to conquer the lower forces; the fact of Brotherhood based upon that common Divinity; the optimism and courage and trust that are born with the realization of that Divinity; and the appeal to the imagination made by the pictures of *a new time*, a new solar energy for us to draw upon, a higher plane of endeavor right at hand if we will but rise to it; all these are the very bread of life which the heart-hungry people of earth are pleading for at the present time. Truly these people shall not perish while one such Teacher and Helper as Katherine Tingley holds before them her vision of Peace.

“Let us give way to the eternal procession of the Peace-bringers, the currents of Divinity ever ready to flow through every man who will take down the bars and evoke their passage. We are fixed; they change ever. We are mechanical; they are spontaneous. Fatigue is ours; they are immortal, ever-born, and never-fading.”

AFTER THE NEXT WAR

KENNETH MORRIS

WE have had some confidence in our civilization; but to every strength there is a breaking-point. Let the strain be beyond that, and snap goes the fabric,—thereafter through long centuries to waste and decay slowly: this happened to the great structures of human culture a hundred times of old. Put upon civilized man too much to bear, and his manhood and civilization vanish, and he sinks half way to the beast again; and there, half way to the beast, he must spend an age or two slowly regathering his energies for a new advance.

War is the greatest strain that can be imposed on a nation; and war, as it has come to be with us now, is more than a strain, and something no national strength can endure. The late nightmare-adventure of 1914-1918 set its mark on a whole generation: statistics are there to tell their terrible story; but this is a matter in which statistics must play the optimist, and present only the rosiest side of things. They cannot nearly reach to reveal the whole harm done.

The best physical elements of the warring peoples were taken: those who should have transmitted the healthiest heredity; — and the sounder the material was, the more likely it was to be cut off by death; and setting aside the killed, and those who came out maimed and halt and blind, and

THE THEOSOPHICAL PATH

the shell-shocked,— all who will obviously never be the same again — never of as much value to the community, either as workers and thinkers or as transmitters of heredity, as they would have been had there been no war: setting aside all those whose deterioration has been, one way or another, great enough to be apparent; — we are to think that the poison which injured them so grievously has been at work on the systems of all: that something of value, something of life, was taken from all who underwent the long agony of the trenches, and from all who were affected through them,— on the millions of women, mothers prospective or potential, who dreaded the coming of every mail. All humanity, in the participating nations, suffered some loss of that which makes life valuable; and all the children born to those who suffered at all heavily must suffer for it too; some taint, some deprivation of the fulness of their humanity, must be transmitted to them,— neurotic tendencies, seeds of insanity, weak capacity of resistance against vice and crime.

It is not the same world that it was in July, 1914; it is a world that has been deadly sick, and has not recovered; worse, it is a world that shows few signs of a disposition to recover. The worst symptom of all is, that it is still thinking and talking of war. This is a pathological condition; we open the doors of our asylums to individuals afflicted like this. For Christendom does not wish to commit suicide; it values itself highly, and dearly loves its life; and yet within five short years after the end of one suicidal attempt, it is gaily projecting another; and an attempt which, this time, can hardly fail to succeed. For another war spells doom.

Some of these nations now, that have been at death's door in these last years, may, if the best should happen to them, be dragged back therefrom, and set tottering on their feet: and they may recover health in a hundred years or so, and by the end of the twentieth be as strong as they were at the end of the nineteenth century. If the very best should happen to them, and perfect quietude for recuperation. For the strength of a nation lies in its morale: that is, in the life, health, nerve-force, energy, and moral sense of its people: and it is precisely morale that is squandered in war. All resources are squandered, but this most of all; and it is this by which a nation lives; waste this, and every measure of it wasted is another milestone passed on the short road to death.

Now then, what are the symptoms of these patients, the nations, to show what store of life they retain? First, what are the signs of health? — Law-abidingness, ability to co-operate, energy, capacity for hard work, a calm outlook on life. All these things, comparatively speaking — some reasonable degree of them — were to be found in the great nations of Christendom in the early part of 1914. Now we find law-abidingness generally gone, and waves of crime everywhere. *This* nation, renowned

AFTER THE NEXT WAR

of old for its energy, is plunged in lassitude; *that* one, that had evolved a marvelous faculty for clear thinking, displays a hysterical tendency to run amuck on any provocation; here we see anarchy; there despondency and inertia; in many places famine. And these very peoples, after a debauch of bloodshedding that has brought them to the brink of the grave,— it is they who are proposing to go on, to plunge into debauch again. The nation that goes to war now, or provokes another to go to war, is signing its own death-warrant, and sharpening the axe for its own neck.

Bring your imagination round to see what national death may mean, and how a civilization, built up through centuries of effort, may die, and reek to the sun, and be no more. When a people's energies are all spent, nothing is left wherewith to progress. There is no vim left in the inventor's brain; he is too tired, mentally and nervously, to invent. The manufacturer, affected with lassitude, no longer cares about the quality of his goods; whatever requires great skill in the making, is no longer made; because the quality of all brains is cheapened and worsened, and skill is no longer to be had. Only the necessities are still made; and these of the poorest and most slipshod kind. There is no care nor diligence among the operatives, least of all joy in their work; everything that must be done, is done slovenly; loafing, that to the healthy normal man is the worst of oppressions, becomes the desired thing among all classes; so standards of living go down, and to the extremest point they may, and all dignity and value go from life.

The main difference between the civilized Christian and the naked Bantu or New-Guineaman is in standards of living: take away from us the energies that maintain our standards, and we shall be as they are: we shall be too worn out and listless to work, or think, or strive upwards, or resist the tendency to decay. The paraphernalia of civilization will go; and the civilized habit of mind.

But this is only the outside of it. Our moral standards already have been shattered; war shattered them; what will remain of them after another and worse war? War is a dangerous state, that makes the taking of life no longer murder and abhorrent, but mere killing: a duty for millions and a familiar occurrence in the thought of all. So too it robs all kinds of crimes of the color of repulsion: men are trained in war to wholesale destruction of the appurtenances of civilized life. The great conventions and molds of mind which have grown up and grown strong in civil times of peace, and are the basis of all orderly living, are contravened, broken, held to contempt. The waves of crime that have swept over Christendom in these last years show this: they show how sick our culture has become. Such effect has been produced in countries that before the war were fairly normal and healthy, as things go; what effect

THE THEOSOPHICAL PATH

will be produced, by yet another orgy of the poison, in communities now so wracked, gaunt, hollow, and feverish with disease? The answer he who runs may read: where anger once brought but an expletive to the lips, it will move the hand to the blow that murders; where a passing thought of covetousness flitted through the mind, there will be larceny or robbery with violence; neither property, nor men's lives, nor women's honor, will be safe; and that not from the criminal classes, but from the man in the street, who called himself and was called respectable; — unless perhaps among people fortunate enough to be ruled by a ruthless tyrant, strong to make himself and his lusts and cruelties the only dangers to fear.

Civilization will have gone back to the condition it passed from at the close of the Middle Ages.

Ah! but is that all? I doubt; it may take a long time to get back even to such low cultural conditions as that; it may, and is likely to, fall much lower for awhile, and make ourselves and our children mad and murderous savages; and only rise slowly and painfully to Medieval heights. For you are to consider that war renders the public mind abnormal and subnormal; and that there is no clear dividing-line between sanity and madness. Many go mad — asylum-mad — and never recover; nearly all are affected to mental states that in normal times would make them shudder. We remember . . . how acts of vile cruelty, if committed by one's own side, were condoned, considered salutary, told as good jokes, praised; while in the same breath, or in the same newspaper column, like acts done or said to have been done by the enemy were howled over and held up to execration. We rose to heights of moral indignation then, where before our fancies or our humor were tickled; sauce for the gander was never applied to the goose. Now this is not a manner of thinking that arises from reason; it is haphazard, warped, sidelong and askew; of the nature of insanity. Now the brains that have been touched to insanity once by the great provocative cause of war,— how will they react when touched again? And the whips of the last war will be scorpions in the next; the inciting causes of insanity will be much greater. Any general war that may come now will exceed that we have emerged from perhaps as that one exceeded the Napoleonic wars; because hell's own science, that of slaughter, has progressed wonderfully since the guns ceased booming: the chemists have been at work overtime; ingenuity has been running wild in scientifico-militaristic brains. Where we have had want we shall have famine; where we have had famine we shall have —. Put a name to that; say boldly, cannibalism.

Yes; we may live to see something of this sort: where Paris and London have been, amidst the ruins and pest-breeding desolation hungry wild-eyed things that once were human lurking in wait for their prey;

UNBROTHERLINESS THE INSANITY OF THE AGE

the furnishings of palaces, the embellishments of galleries and museums, feeding the fires that prepare horrible feasts. The children of a generation that had run stark mad, themselves half-witted creatures without intelligence as without moral sense, clothing themselves as they may, manufacturing nothing, leaving the tettered earth untilled, the dead unburied, living miserably in the forests and the wilds. In some few strong places, indeed, as in the monasteries of old, the remnants of the learned gathered, and barrenly carrying on a sterile tradition of learning . . . and the achievements of modern science become a legend. Around the fires in the forest-clearings, or in the mud huts of an evening, skin-clad savages may be telling how of old there were mighty magicians on earth, who rode the air on winged dragons they called aeroplanes; who spoke to each other across seas and continents; who traversed the world windswift on steeds of steel and fire. And these tales will be told in the decayed remnants of languages that once were on the lips of Dante and Racine, of Shakespeare and Goethe; and on grim altars beneath the forest moon, wild priesthoods may be offering up human sacrifices in the name of —

A Carpenter's Son who once spoke gentle words in Galilee, and gave men this commandment as their means of salvation, that they should
LOVE ONE ANOTHER.

UNBROTHERLINESS, THE INSANITY OF THE AGE

H. CORYN, M. R. C. S. (LONDON)

PERHAPS we should not differ much if we tried to draw out our picture of the human race perfected. Anyhow we should begin by thinking of universal comradeship, a splendid *brotherhood*. That essential background we should fill in with our ideas of perfected human faculties. If we thought of any individuals of this perfected race as dropping back to lower levels we should think of them as falling once more under the control of common animal impulses, as reverting to the beast, as preparing to resume aggressive disharmony with the rest. The generous comradeship would have broken down into instinctive greed and quarrelsomeness. In other words the future would have broken down and become degraded into — today!

So in that way we can get some idea of what we actually think of ourselves as we are. We can find our unflattering self-portrait. Calling these backsliders insane in their folly we should find we had called our own civilization insane in its unbrotherhood. And we should be justified.

THE THEOSOPHICAL PATH

The poet Gray, musing in a churchyard, bethought him of the "mute, inglorious Miltons" (for instance) that might be buried there, condemned, by a poverty that left no respite from toil, never to unfold the creative potentialities within them.

He might have saved himself his lament, for there are no final obstacles to real genius. It will burst through, mold circumstances, dissolve difficulties, triumph somehow. Genius was never permanently muted by difficulties.

He might have lamented with more reason if he had wandered and mused over the battlefields of France. Genius, of whatever divine intensity, cannot triumph over a charge of shrapnel, and the war swallowed up the young men in their hundreds of thousands and made 'mute' — how many Miltons and Beethovens and Newtons and Pasteurs and Damians and Spinozas? We lost all these and gained — write down the gains! Look over the countries as they are now and make your list. War, they say, is the special field for the growth of certain great and manly qualities. Well, they never had such a field before in human history!

War, in its hand-to-hand manifestation, is unbrotherliness carried to the *n*th power. But the progression to this extreme from the very slightest manifestation of unbrotherhood is quite uniform and logical — though in the slighter degrees it is not usually credited with the production of great qualities in those who practise them. If war, as coming to its last and intensest expression in the bayonet charge, is there obviously the human wild beast fully unchained, then every slightest degree of unbrotherhood in action must be at any rate some degree of that same unchaining. If war is a mistake (and the last and greatest of wars is visibly the greatest mistake our race has ever made) then it would seem that any degree of unbrotherliness is a mistake in its degree.

The war skimmed off much of the cream of ripening genius of this young generation, and made an end of it. From that, mankind will be the poorer throughout all coming centuries; and, we must repeat, there is nothing whatever in which mankind is the richer to counterbalance.

Exactly the same, in its way, is true of every slightest manifestation of unbrotherhood. Something fine, in the individual, has been lost, corresponding to the something fine — say the young man of coming genius — lost to the nation and the world in war. In degree and for the time the higher human powers of those who allow themselves to feel and practise unbrotherhood, suffer loss, paralysis. And, obviously, a man can never be the same, after a strong feeling of any sort, or an act, as if he had not permitted that feeling or done that thing. There is an eternal loss to him — or an eternal gain, as the case may be. Some men's lives are, in the higher sense, absolutely sterilized from one end to the other, by

UNBROTHERLINESS THE INSANITY OF THE AGE

their habitual and ingrained unbrotherhood. They ripen no spiritual or higher mental flower and have lived worse than in vain — as the gods see and estimate human life.

Unbrotherhood is twice cursed; it curseth him that gives and him that takes. It is the natural brute yet surviving and given scope. It starves the higher efflorescences and evolutions of human consciousness, those that make it specifically human and divine, the manifestations of it that mark the higher man of every type. Evolution — the unfolding of something new, previously latent and inactive; in its application to man, the unfolding of *human* characteristics from instinctive animal, of creative mental powers, of the power of self-government, self-control, of imagination, of the feeling of human solidarity. So the highest type of man, the most human man, furthest from the beast, is the man least pulled back by the beast, the man of genius, the supreme lover of his kind. We are waiting for these. It is by means of the great artist, poet, thinker, scientist, humanitarian, that human consciousness and human life are enriched and move forward. We depend on what they have to give. All men need all men for their ripening, and our need of the *great* men, the foremost, is only a part of the larger fact. For there is a touch of the divine in each man and all other men need that from him for their own ripening. It is brotherhood, not antagonism or indifference, that opens us to the touch of the real natures of others and gives our own natures that much enrichment. The inner nature of every man is an expression, however imperfect, of something unique; there is something of soul peculiar to him, and brotherhood opens it to us, gives it a line along which its special vibration may come over and help ripen us. No man can reach purely individual 'salvation.' He can only pass the gate of 'heaven' by showing a ticket upon which all others have written their signature. That is his mark of real greatness. That is why all mankind's spiritual teachers have made so much of brotherhood. It is the only redemption from poverty of soul. He who stands apart from one other man and will not push his brotherhood in that direction lacks something he should have had because he would not give. There is something in his garden that has not opened and ripened.

The principle works out in other ways. Nowhere does unbrotherhood pay. Society, for instance, locks away the criminal behind bars and dismisses his welfare from consideration — thereby often making of him its resentful enemy and the enemy of law. And as such, in due course, he will return to it and act accordingly. Century after century the nations go to war with each other, proposing to settle something for good and all. But the equilibrium proposed is never established, and every war is the sure parent of others. And at last, for the sole reason that there is no

THE THEOSOPHICAL PATH

brotherhood, civilization is ominously threatened and the social framework beginning to totter and break down. Through unbrotherhood we stand to lose everything, through brotherhood to gain everything. Unbrotherhood is the insanity of the age because it is the way of social suicide. Yet international unbrotherhood is even taught to our children in their schools! They learn to think of it as patriotism and their plastic minds are molded into hate of some other nation or nations by the history primers that tell them of their own country. They are given no ideal of international unity, no picture of what the world might be, what human progress might be, if there were brotherhood instead of conflict. But these school-children of today contain the public opinion and feeling and the germs of the national action of tomorrow.

It looks as if this civilization might go up in flames. There will then be another, and others, just as there have been many others in the past, known and as yet unknown to history. But till this or some succeeding one establishes itself in brotherhood it will have no permanency, it will permit mankind no final entry upon the endless path of progress.

WAR AND RACE SUICIDE

LYDIA ROSS, M. D.

"As we contemplate the causes of the World-War and realize its horrors, every right-thinking man and woman must feel like demanding that some steps be taken to prevent its recurrence. . . . We may well ask ourselves whether civilization does really reach a point where it begins to destroy itself."— *General Pershing*



THE ultimate end of War must be permanent peace or race-suicide. Zangwill truly says: "Between Love and the Sword there is no true third way."

The keynote of war is destructiveness; and the ghastly theme is played upon the chords of suffering, devastation, and death. The South-Sea Islander's belief that he acquires the strength of his slain enemy, is on a par with the civilized fallacy that the spoils of war are so much gain. Edmund Burke wrote: "By an eternal law Providence has decreed vexation to violence, and poverty to rapine." The karmic law of adjustments restores moral equilibrium, by requiring men and nations, in one life or another, to reap whatsoever they have sown.

War is the argument of barbarism; civilized warfare is a contradiction in terms. Society's very complexity offers multiple subtil ways for the social diffusion of the concentrated passions of war. The evil seeds of the late war, sown by previous conflicts, found the soil enriched by the domi-

WAR AND RACE SUICIDE

nant modern cult of intellectual materialism. The world's enormous material and mental gains overshadowed its dangerous lack of moral vitality. Science rejected the old theological half-truths, but made no provision for natural expression of that innate devotional nature which animates the forms of all religions.

In consequence, man literally was 'not all there,' in an evolution which left out of account the real self,— the incarnating soul "that was, that is, and will be." So, in due time, the premonitory symptoms of unbalanced growth, increasing in number and intensity, culminated in the insane outbreak of a Christian war. Civilized warfare is criminal insanity. Alienists agree that insanity always means some moral wrong, underlying its myriad mental phases. In evolving the grosser elements of his nature, and not the finer also, man becomes a clever type of thinking animal,— unmoral even in his moralities. It is consistent with an era of highly-evolved animal brain-power, to find its stores of knowledge, its resources of land and sea, and its fit men, lined up for conquest, for war is the sub-human method of tooth and claw.

In the jungle, after the fight, the animal licks his wounds, lies by quietly upon magnetic mother-earth, quickly to recover or peacefully die. Having felt his whole nature flood the fight with joyous sense of power and life, the ebb and the wounds bring no regrets. Victor and vanquished alike are content to have played out the game. They have no qualms of conscience, no intellectual venom, no outraged ideals, no blood-taints or highly-organized brain and nervous system to react unhappily upon healthy flesh, and no fear of a boggy hell to spoil dreams of a last sleep.

The battlefield survivor does not get off so easily. His wounded body, — salvaged for further service — has the latest scientific art and artifice for aids, and perhaps a coveted medal on his breast. But underneath it all, his unsatisfied heart makes his flesh unhappy, even in healing. His human sensibilities, wired by civilization to feel vibrations in the whole mental and emotional realms, are injured, betrayed, and dishonored. He had strained every nerve to win; but his best self was not enlisted. True, his finer human forces, eager for action, touched his comrades-in-arms with unwonted brotherhood. But his regulation equipment for meeting his enemy-brother included no sentiment impeding his duty to kill.

The sensibilities of the soldier and of his countrymen are invisibly lined up by war with high-power currents of fear, horror, recklessness, loss, suffering, hatred, lust, pestilent disease, and death. It is reckoned a patriotic and military duty faithfully to serve the god of confusion who dispenses these thoughts and emotions; albeit this fact is blurred over by brave music, flying flags, ringing slogans, bravado, and distinctive uniforms. The battlefield air, so fetid, shattered, and unfit, has its duplicate

THE THEOSOPHICAL PATH

on inner lines, where the stifled, discredited soul-man is spiritually 'gassed' and helpless to use his own body. Moreover, this individual desecration, from which the fighter's over-fagged body and brain react upon his general well-being, is repeated in his nation's welfare, whether it wins or loses. The most potent elements of human nature are the cohesive, vitalizing forces of mind and heart, without which the individual or national trend is toward decay and disintegration.

No statistics are needed to prove what he who runs may read today on every hand. The unseen national spirit,—the 'oversoul' of a people which mystically unites them in deep, unifying love of native land — is not more active since the war ended. Rather, the restless symptoms of disorder are evident in every organ of the body politic. What nation is not internally weakened, by the unstable health of its organized industrial, social, commercial, educational, religious, and financial functions? At home and abroad, every institution has been weakened by the cannon's denial of brotherhood.

Note the frequent political murders in nations that, mourning their fallen heroes, have dire need of all surviving citizens in home-readjustment. Surely both assassin and victim had enough common ground for loyal action. Is there not less self-sacrifice and more destructive impulses found now than during the anxious years of fighting? The failure in human conservation is a significant contrast with our recent lessons in strict economy and salvage of mere things. Evidently the battlefield's destructive motive, technique, and habit, all keyed to ignore the sacredness of life, finds suicidal reaction in the homelands.

Even the material affairs of organized society require stable solidarity for the healthy interplay of men and thought and things. The public see now that a nation's ignoring of a foreign people's poverty may mean commercial suicide for its export market. Today the world's close meshwork of communicating lines by land and sea, air and ether, literally form a material body for a timely incarnation of international spirit. Permanent peace-sentiment can invoke such a composite embodiment of the highest humanities as would enrich all life with a new, enlarged sense of that indescribable something the common heart knows as 'home' and 'native land.' The present is a moment of choice, when all must choose and choose quickly. Human atoms like you and I can turn the quivering scales, in favor of Peace animating the international body, before it is commanded by the Frankenstein spirit of War.

While crowns and scepters are falling, and helpless leaders blindly grope their way, the great common heart everywhere is challenged to exercise its inherent franchise to choose between a democracy of higher endeavor and a democracy of death. The people bear the brunt of

WAR AND RACE SUICIDE

battles, of suffering, and of long-lived debts. It is time that, singly and together, they counted the cost, and, as man and nation, answered that imperative question of the devouring Sphinx: "What is gained by War?" Many soldier and civilian hearts of the rank and file can answer from bitter experience. Hear this war letter-item, written to the *New York Evening Post*:

"From the lips of a prisoner taken by the English during the present German drive in Picardy, has come the most imaginative and suggestive word relating to the great war that I have seen. The speaker was apparently a person of little note. Neither his name, his military rank, nor his occupation in time of peace was indicated in the dispatches in which his brief statement was quoted. What he said was this: '*We need all the land we gain, to bury our dead.*'"

Of all the summaries of National Adventures in Suicide, is not that epic sentence the most fitting letter-head for war-office and council-chamber stationery? The Duke of Wellington, statesman, prime minister, and victor at Waterloo, did not word it better in saying:

"Nothing except a battle lost can be half so melancholy as a battle won."

Ruskin figures that

"It made all the difference, in asserting any principle of war, whether one assumed that a discharge of artillery would merely knead down a certain quantity of red clay into a level line, as in a brick field; or whether, out of every separately Christian-named portion of the ruinous heap, there went out, into the smoke and dead-fallen air of battle, some astonished condition of soul, unwillingly released."

That is the vital point of gain or loss! What matters it to the deathless liberated soul of the fallen, whether ground for burying the dead has been gained or lost? In any event, the incarnating self is violently ousted from its own rightful estate, fitted fully for use in gaining earthly experience. War has made untimely and unseemly wreck of the wonderful habitation that Nature made for it in the form of a human body.

Nor is the war-god content with a millioned tribute of dead and bereaved. He trades on popular ignorance of the ancient truth that thought and feeling outlive the body. He uses the intangible body of consciousness that duplicates every physical cell, and persuades the grieving seekers after a sign of immortality, that this ghostly replica of its beloved is the liberated soul. And so these wraiths of desire-body, composite of dead men's thoughts and emotions that fade away naturally after weakening illness or age, are cultivated and given a fictitious life, which they vampirize from the sensitive, negative, mourning living.

It is these unreckoned desecrations and spoliations of mind and heart and soul that, in civilized peoples, breed war upon war, and play upon the human heart-strings with suicidal lures. Small wonder that the world today is distraught with vague, insane desires and longings. Are not young and old unwittingly responding to vagrant impulses that touch the

THE THEOSOPHICAL PATH

whole keyboard of sensuous life, from gross vulgarity to degenerate refinement? The explosion of animal passions in war is spent; but, by repercussion, they are broadcasted, to appear, consistently enough, even among those who were not enlisted or mentally interested in the conflict.

Herein is the gist of manifold social problems found everywhere, and not least often in impressionable Americans, whose country escaped serious material injury. The symptoms engage leading religious, educational, legal, and medical minds, as well as the man in the street. Unfortunately, specialists rarely see the common causative psychology,—intensive specialization having played its part in the modern cult of the “heresy of separateness.” The ancients synthetically studied conduct by the motor-quality behind it,— by the Motive. Under this acid test today, hydra-headed Passion appears precipitated in the forms of rampant murder, daring robbery, suicide, drug-addiction, juvenile vice and crime, scandal, extravagance, divorce, dissipation, political corruption, degenerate forms of music art and dancing, and a general self-indulgent lowering of moral tone. Does all this not promise a graveyard of hope for the next generation? How much of the finer forces of humanity will be handed on from forebears who live out the unreckoning creed: “After us, the deluge”?

The very machinery of mind and body give way under the unnatural, futile strain and waste-motion of activities so unworthy of the soul, man’s creative power. Note the continued increase and more incurable types of insanity, of all nervous, degenerative, and cancerous diseases, whose causes elude detection by all material analysis. As Dr. Byron Robinson said:

“The physiological function of the nervous system is rhythm, and the destruction of this function causes disease.”

Emerson testified:

“The reason why the world lacks unity and lies broken and in heaps, is because man is disunited with himself.”

The brain-mind alone is unable to settle problems of human nature, for out of the heart “are the issues of life.” The over-brainy world did not foresee that the international morale which dictated the armistice after four years of futile waste of blood and treasure, could have saved the situation in the beginning. That is the panacea for the problems of world-reconstruction. Permanent peace will secure the alliance between the inner and the outer man, between governments and people, and between nations. What shall it profit the race if millions die, and tender hearts bleed to save beloved, when the reaction of war is essentially suicidal?



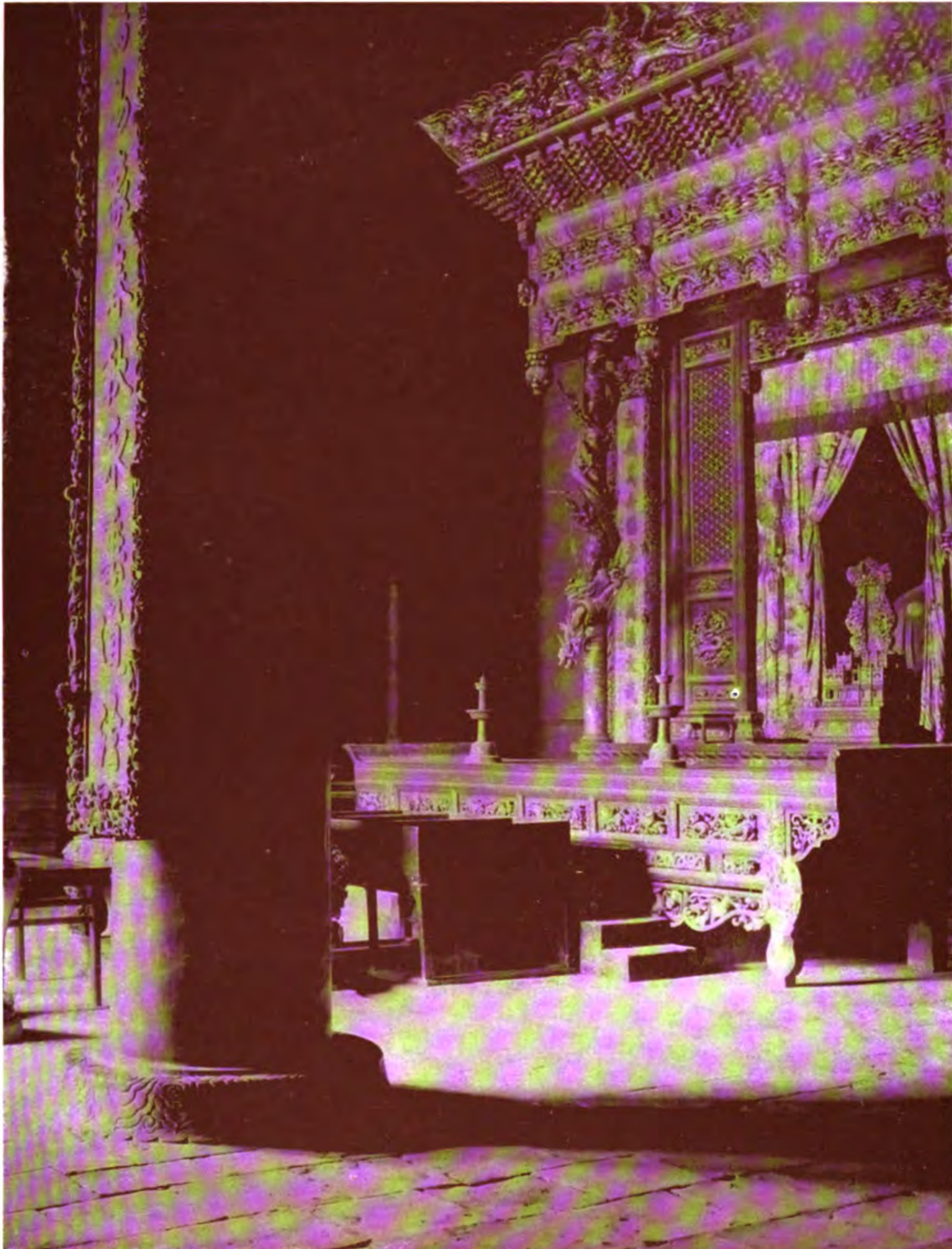
Lomaland Photo & Engraving Dept.

CHÜFU: THE TEMPLE DEDICATED TO CONFUCIUS,
STANDING ON THE SITE OF HIS HOUSE. REBUILT
AND DECORATED ABOUT 500 YEARS AGO



Lomaland Photo & Engraving Dept.

CHŪFU: CONFUCIUS' TEMPLE — THE FAMOUS FRONT GALLERY
OF MARBLE COLUMNS DECORATED WITH WINDING
DRAGONS AND CLOUD PATTERNS



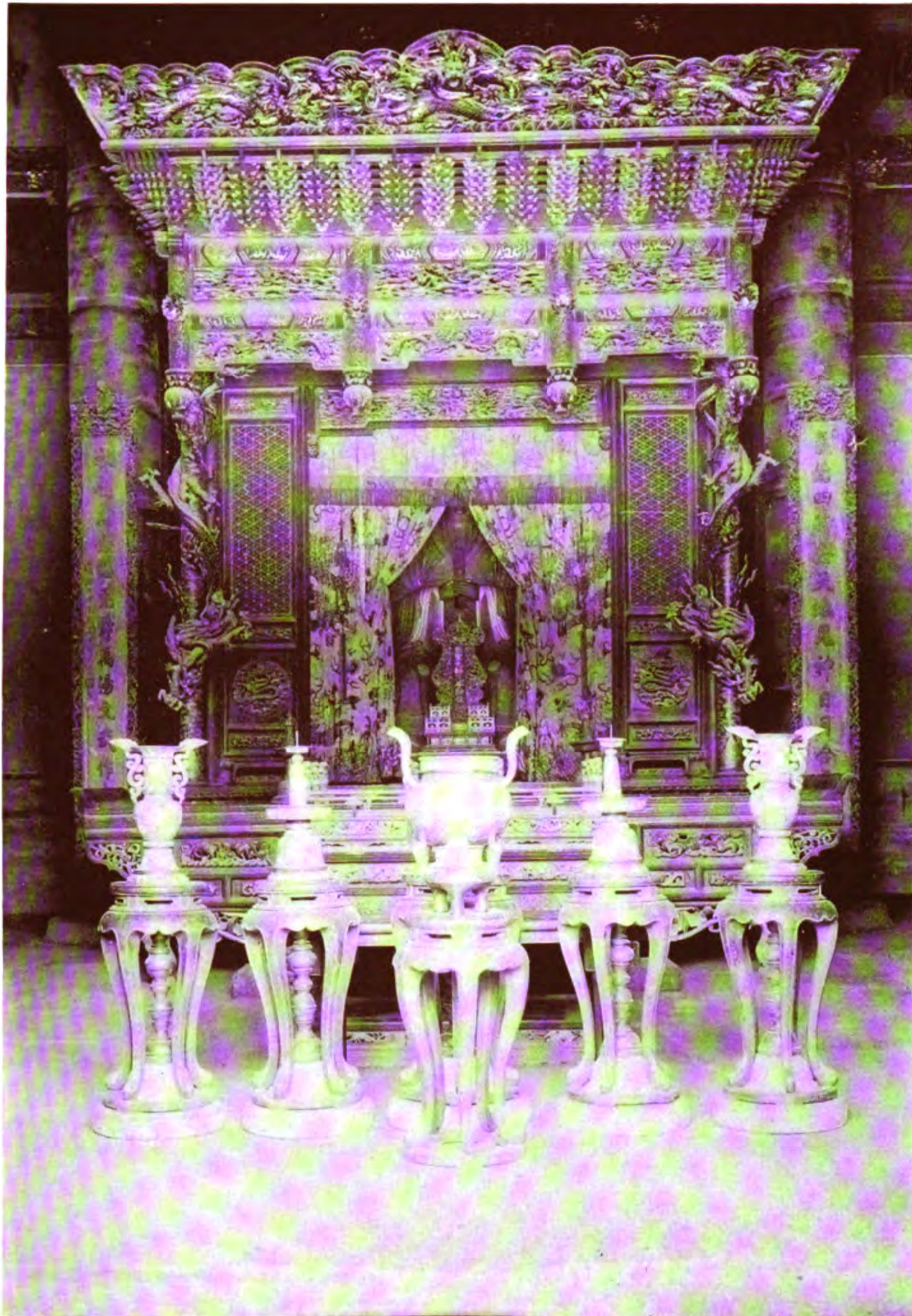
Lomaland Photo & Engraving Dept.

CHÜFU: INTERIOR OF THE MAIN HALL IN CONFUCIUS' TEMPLE



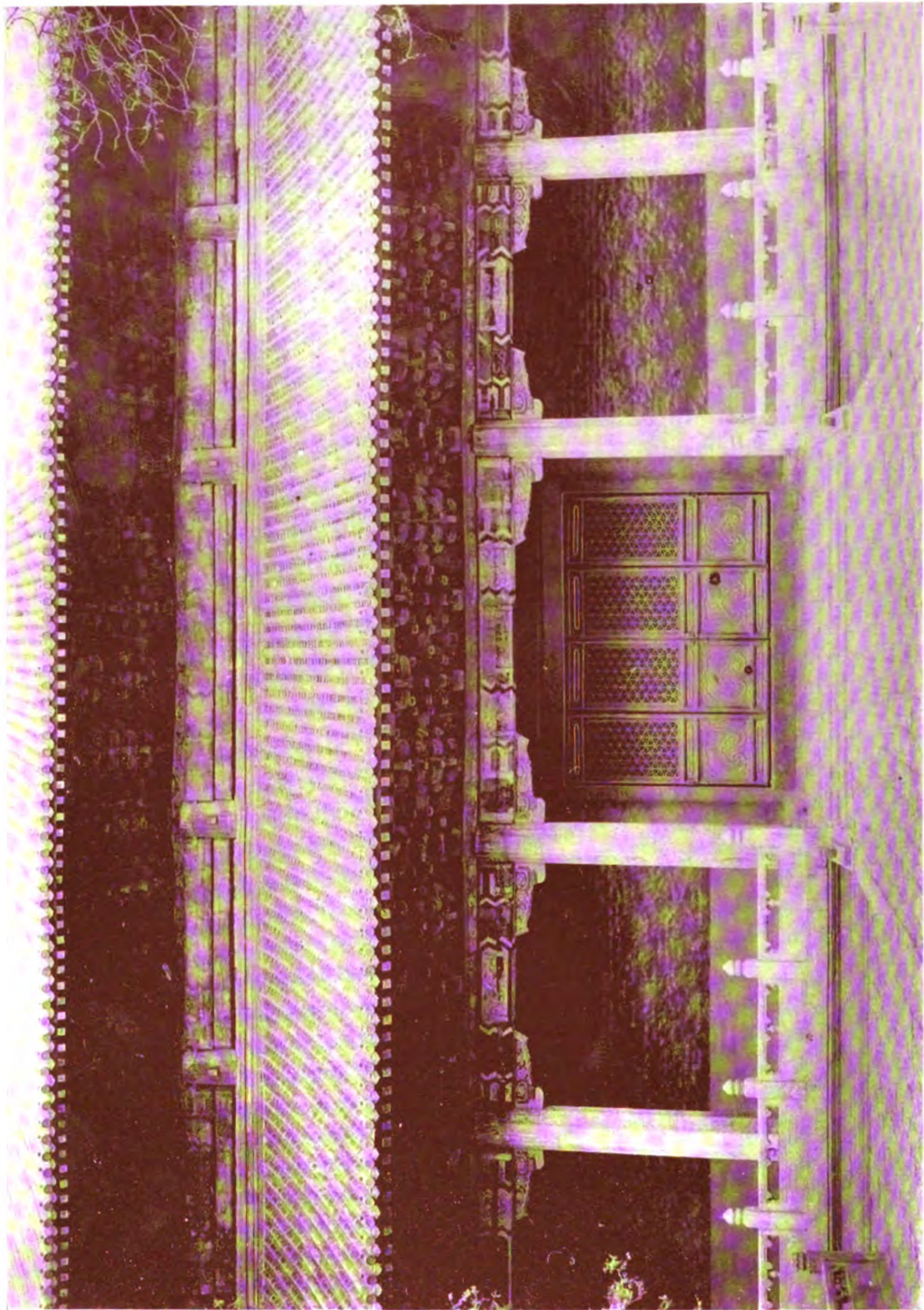
Lomaland Photo & Engraving Dept.

CHÜFU: LOOKING INTO THE TEMPLE OF CONFUCIUS
THROUGH THE MAIN DOOR



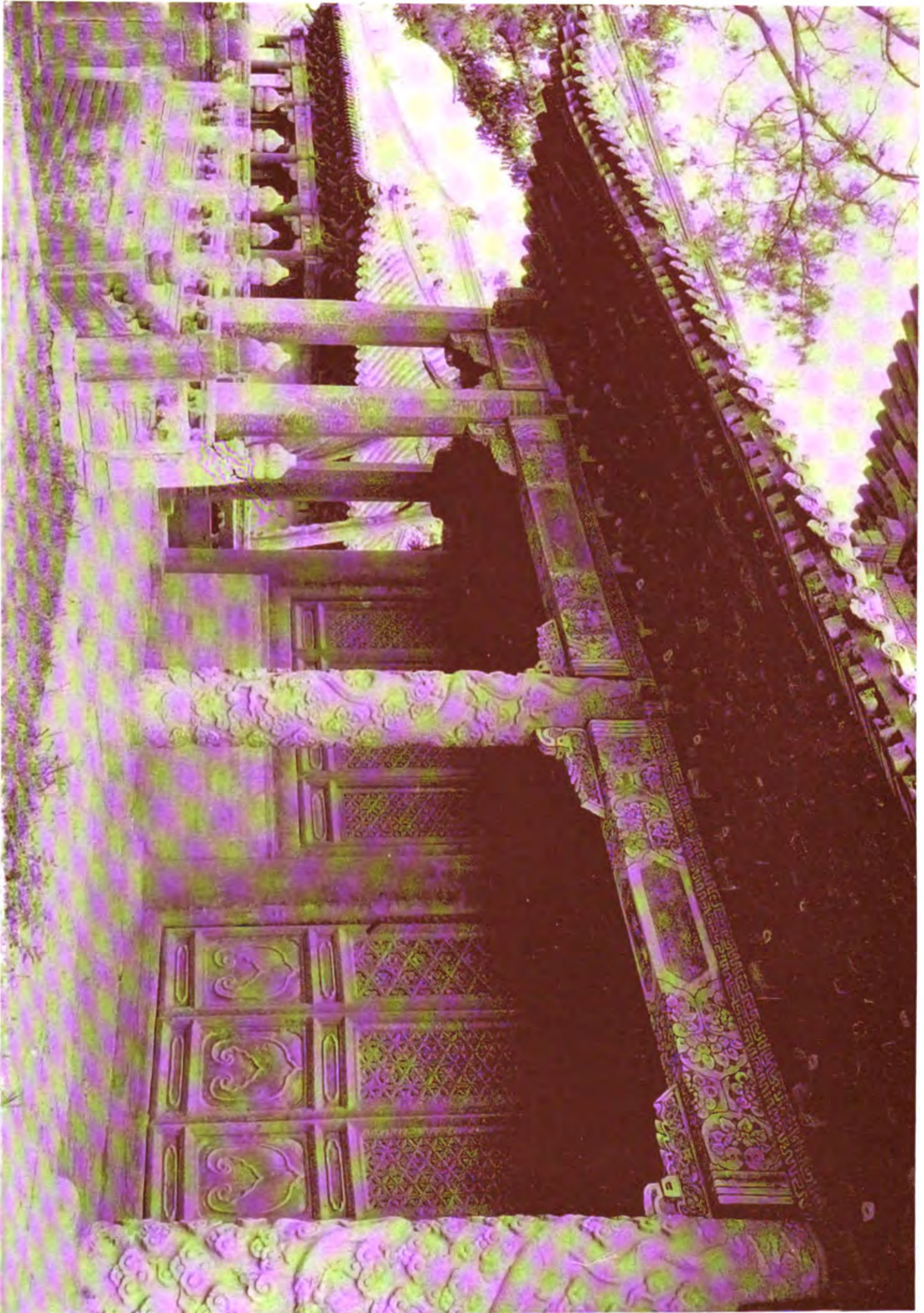
Lomaland Photo & Engraving Dept.

CHÜFU: INTERIOR OF CONFUCIUS' TEMPLE. THE MAIN SHRINE
IN THE GREAT HALL WITH THE STATUE OF THE SAGE,
AND IN FRONT OF IT INCENSE-BURNERS,
CANDLESTICKS, AND FLOWER-VASES



Lomaland Photo & Engraving Dept.

CHŪFU: THE REAR SIDE OF CONFUCIUS' TEMPLE



CHÜFU: TEMPLE DEDICATED TO CONFUCIUS' DISCIPLE, YEN TZÜ

Lowland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

CHÛFU: TEMPLE DEDICATED TO CONFUCIUS' PUPIL YEN TZÛ.
THE SCULPTURED MARBLE COLUMNS WERE ERECTED IN 1507.

THOUGHTS FROM CHINA

OSVALD SIRÉN, PH. D.

"China with her civilization was before we were and may endure when we are no longer. The Chinese of the future are not likely to trouble themselves with the history of our decline and fall, but they may append a note to their histories to the effect that in a certain century the foreign devils of the West ceased to molest them and life became more agreeable."



THE above quotation is from a leading article in the *London Times*, a paper which hardly can be suspected of partiality to the Chinese nor of any tendency to belittle Western culture. It may sound too sweeping to most westerners but those who have studied the history of ancient China and been in touch with the deeper currents in the life of its people will find little difficulty in accepting the main ideas expressed in the quotation, namely: the perpetuity of Chinese civilization; the molesting influence of the West on present conditions in China, and a great future for the Chinese people after the gradual decay of the European nations. In other words: the wonderful drama of the old Chinese civilization is still being played and it will unfold new acts in the future, while the part westerners are taking in it will soon be ended. Yet, it would be rash to predict when the curtain will fall on the present interlude; it may take two, three, or more generations before a dramatic development of primary importance will take place. No leading actors are yet in view, only smaller men who keep up more or less quarrelsome dialog, seconded by the babbling crowd. But the play goes on.

It is well known that China has been in a state of political, social, and financial convulsion ever since the introduction of the republic twelve years ago. The western influence which has been steadily growing during the same period has not been conducive to more stability and order, rather the contrary. It has brought to the Chinese a great deal of new knowledge and stimulated much intellectual activity, but with all this have followed continuous disturbances, religious, social, financial; a very marked political and moral disintegration.

And how could it be otherwise? A civilization which has brought about so much social and political unrest in the home-countries and led to such a terrible efficiency in homicide could hardly be expected to give the Chinese nation more stability and contentment. We may indeed doubt whether our scientific knowledge and efficiency in material pursuits are conducive to a higher state of civilization or a finer type of humanity when we see what disastrous results it has produced in Europe and what a dangerous thing it has become to the Chinese. Nobody will

THE THEOSOPHICAL PATH

be able to deny that before this powerful western influence reached China, there was more order, peace, and contentment in the country. Life was altogether more enjoyable; beautiful things were produced and real wisdom about the great problems of life was attained. The Chinese knew nothing about our science, our political systems, and our intellectual efficiency, yet they developed a type of civilization which made the nation one of the greatest in the world and gave the people happiness and peace of mind. And something of these harmonizing inner qualities still remains, in spite of all the political convulsions, in the life of the common people in China. They know that man is good by nature, as their ancient sages taught, and they cling to that belief even in the face of sufferings and privations. Their life may often appear depressingly poor and wretched from our point of view but to them it is still full of enjoyment. They simply exercise a little more patience and tolerance and retain thereby their peace of mind.

A Chinaman may be dirty and unreliable in many ways, yet he is an intensely human creature, and he will show affection and do a great deal for you if you know how to appeal to his inner nature. The finer qualities of his heart have not been marred or clogged by false conceptions of 'rights' and demands, nor by the inculcation of fear. He has a definite code of morals, he knows exactly his obligations to his superiors, his family, and his surrounding, and he is well aware of the evil consequences that will follow from neglecting these duties or obligations; but he has no such conception of sin and the alleged basic wickedness of human nature as has been fostered by the doctrines of the western churches. He is not good by fear of punishment but by loyalty and a profound conviction of certain definite relations or obligations towards other men. Ku Hung-ming, who is the spokesman of the ideal old-fashioned Chinaman, points out that the fundamental weakness of the European civilization lies in its wrong conception of human nature; its conception that human nature is evil, and because of this wrong conception the whole structure of society in Europe has always rested on force. "The population of Europe has been kept in order by the fear of God and the fear of the Law," and fear implies the use of force. But in spite of the utmost development of force and the most perfect organization of the churches (representing religion) and the armies (representing the law), the European nations can no longer be kept in order or pursue their cultural aims. Western civilization has come to a breaking-point, and it can be saved only if a new element is brought in, something that is more inspiring than fear and stronger than brute force.

The solution of this baffling problem is quite evident from a Theosophical point of view; the new element which is so sorely needed in the

THOUGHTS FROM CHINA

life of nations and individuals is a deeper and truer knowledge of the divine side of human nature. This kind of knowledge is naturally to be found in people who have based their life on the heart rather than on the brain-mind, the heart being the nearest expression for that center of spiritual consciousness from which the inspiring and creative forces in life radiate. It brings harmony and joy, because it removes so many of the brain-mind clouds that hide the deeper realities in life; it awakens a larger vision and a greater trust in the eternal principles of right and justice.

There are probably today more people in China than in any other country who have this wisdom of the heart rooted in their lives. It is their great inheritance from the past; they have kept it alive by following the principles of daily conduct which were laid down by Confucius some 2500 years ago. They have exercised the practical application of what to them was a religion of the heart. It has, of course, often been said that Confucianism is not a religion, because it does not teach anything about the supernatural; it does not make people long for some nebulous Heaven or bring them the blissful sensation of being saved; and consequently the Chinese have been labeled as an irreligious people by westerners. But such an accusation is true only when the word 'religion' is taken in a limited and highly impractical sense. If religion is the road to a deeper knowledge about the divine qualities in man and a sustaining power in his life, Confucianism certainly cannot be denied the name and place of religion. And the great thing about it is its practicability; it teaches man to be good along middle lines, to keep a perfect balance under all conditions, to begin by a true performance of his nearest, simplest, duties. "Until you are able to serve men, how can you expect to serve their spirits?" said Confucius; and "until you understand life, how can you possibly understand death?"

Confucius aimed at a complete reform of the Chinese state and national life of his day but when this proved impossible in face of the overwhelming corruption and brutality of the time, he did the next best thing, as Ku Hung-ming says, by saving the drawings of the burning house, that is to say, the spiritual, moral design of the ancient Chinese civilization, and he gave this a new interpretation, intelligible for everybody and applicable to all conditions in life. He taught men how to lay the foundation for a permanent and true civilization by the moral power of their lives.

The foundation has, indeed, proved stronger than any other philosophical or religious teachings of a corresponding nature. It has been the bulwark of such ancient virtues as loyalty and strict performance of duty; it has kept together and alive not simply one small nation but a huge mass of highly heterogenous people who surely would have split up long ago

THE THEOSOPHICAL PATH

(as other world-powers have done) and succumbed to foreign invaders, without this moral glue.

It is true that this binding force in recent times has begun to show signs of weakening and decay, and we are not prepared to say whether it will grow stronger once more or gradually dissolve under the pressure of western science and intellectualism. The present disturbances in China may be simply ripples on the surface or they may lead to a complete change of the political and social order of the country, but whatever transformations are going to take place in China, the great majority of the people who cultivate the soil of the 'Middle Kingdom' will always preserve their contemplative peace of mind, their simple art of making life enjoyable. If they are left alone and not too much whipped and drilled by foreign masters, they will never become a threat to the peace of the world, because they know by centuries of experience that gentleness and an appeal to the human heart bring better results in the long run than brute force. They have still an unshaken belief in the goodness and mercy of nature, nature as the great mother of man, and a source of infinite blessings for those who live in sympathy with its commandments. The rejuvenating power of nature is still active in the Chinese nation. It may be held back or diverted into wrong channels for some time by the selfishness of false leaders, but when conditions become more propitious, when the soil has been properly prepared, new plants will shoot up from the old roots, and we shall witness "the springtime of a new nation."

In spite of the fact that the Chinese is the oldest member in the family of nations, it is not in a state of apathy or decrepitude; it is awakening, looking around, trying to shape a new form for its youthful energies. It would need only the touch of a spiritual, cohesive power, such as Theosophy, to make it again one of the greatest factors in the development of a truly human civilization.

UNIVERSAL BROTHERHOOD MEANS UNIVERSAL PEACE

R. MACHELL.



WHEN H. P. Blavatsky founded the Theosophical Society she gave as one of its objects the creation of a nucleus of Universal Brotherhood, and later gave her society that subtitle. At that time there was much interest displayed in all sorts of psychical research, and very little faith in the possibility of establishing even a nucleus of universal brotherhood. Even among her most earnest

UNIVERSAL BROTHERHOOD MEANS UNIVERSAL PEACE

followers in the study of the occult laws of nature there were some, and not the least prominent, who frankly deplored the futility of her constant reiteration of "the parrot-cry" of brotherhood. These members sincerely thought that the cure for the world's ills was knowledge of the secrets of nature, and regarded the preaching of brotherhood as a weakness to be deplored in one who was so well qualified to teach the superscience of the East called occultism.

Yet Madame Blavatsky persisted and insisted on the essential need of brotherhood even to the searcher after knowledge, and published a book of extracts translated from the *Book of the Golden Precepts*, in which it is taught that "even ignorance is better than head-learning with no soul-wisdom to illuminate and guide it"; and again: "Compassion is no attribute, it is the Law of laws": and the goal of the disciple is described as the final merging of the personal self in the great Self of all. The book is full of warnings against the "great dire heresy" of separateness, and of the dangers on the path of one who lives for self or for the acquirement of personal knowledge and power.

She vigorously denounced the heartless selfishness of our civilization, and pointed out the inevitable destruction that must come upon a race which had lost the sense of brotherhood. She foresaw the great world-war, and said that the next "reign of terror" would include all Europe in its devastating sweep. She has been so misrepresented by those who were merely interested in psychical phenomena, and who failed utterly to understand the purpose of her work and her devotion to the needs of humanity starving for the truth, that it cannot be amiss for me to testify, as one who knew her well, to the fact of her insistence in conversation with inquirers, as well as in the meetings of the lodge that bore her name, on the absolute necessity of Universal Brotherhood. Her published writings speak for themselves as to the humanitarian purpose of their author.

Now we have her successor in the leadership of the movement that she started, Katherine Tingley, declaring that "Unbrotherliness is the insanity of the age." The latter founded a school for children and gave as one of its mottoes: "Helping and Sharing is what Brotherhood means." A year before the great war started, she held a great Peace Congress on her property on the island of Visingsö, Sweden, and established a Parliament of Peace: for, as she pointed out, Universal Brotherhood means Universal Peace; and those who love humanity cannot want war at any time. Again and again has she reiterated the warning, now verified by facts, that war is not a true solution of the troubles that arise between the nations from their holding false ideals as to the purposes of life, and that the best way to establish civilization is on a basis of permanent peace.

No one has worked so peacefully for peace as Katherine Tingley.

UNIVERSAL BROTHERHOOD . MEANS UNIVERSAL PEACE

She made her international headquarters at Point Loma a home of peace for representatives of more than a score of nations; and there she demonstrated that members of different nationalities, individuals with strong characters and strong national sympathies, could find true happiness without rivalries and jealousies, without competition and personal antagonisms, by co-operation in the cause of Universal Brotherhood and Peace.

At the very commencement of her Theosophical activities, H. P. Blavatsky declared that Theosophy was to be found hid at the foundation of all great religions, and so the Theosophist was not at war with any of them. And Katherine Tingley has said that those who study their own religion with an impersonal desire to *know the truth* will surely find Theosophy. So, too, she has declared that those who truly love their own country and most desire the welfare of their own particular nation, must discover sooner or later the great truth that the good of each is only to be secured by sympathy for all and actual co-operation.

The reason for this fact is to be found in the *spiritual unity of all nations and of all humanity*. The good of all is truly the good of each, for all are one, in truth, though separate in appearance.

Those who have seen no deeper than the surface of things are naturally most convinced that there can be no such thing on earth as permanent peace among creatures whose interests must necessarily conflict.

The bond that binds all men into one great family lies not upon the surface; but deep in the hearts of men there is a consciousness of brotherhood that springs from the very center of their being. This deep sense of union is Peace.

No man absorbed in selfish aims, however natural they may appear, can know that Peace. The sense of separateness is the root of war. This delusion will blind the human race until its inner eye is opened, as it must be before the next step in evolution can be taken.

How can it be opened, this inner eye, this power to see the source of Peace and Brotherhood? By sympathy, by love, by wisdom, or by experience of suffering.

The teachers of Theosophy, inspired by compassion, wish to save mankind the suffering of that terrible experience, which to all men seems inevitable. They preach the gospel of Peace and Brotherhood and try to demonstrate the possibility of its realization.

The habit of ages makes men think that what has been, must be eternally, for war breeds war, and has ever so done, while the nations tore to shreds their civilizations and triumphed in the havoc that they wrought.

But the dark ages need not last forever. They are but a state of mind, a mood, that lasts no longer than humanity may choose to let it.

We, men and women of the world, we are the children of one Mother.

WHY CAN'T THE NATIONS GET TOGETHER

We can shake off this evil mood, and smile, as a child smiles when its ugly mood is past. Then the dark age of ignorance will cease: for ignorance is the delusion of separateness. Love is the sense of unity. Love is self-knowledge. "Love is the fulfilling of the law." Love is impersonal, and Brotherhood is universal. War is the outcome of ignorance, the evidence of man's fear. Peace springs from conscious power, the power of unity, that paralyses war and makes all life worth living. Is it worth while to go on fighting shadows for a dream of victory that brings no peace?

The joy of life is ours if we will live for all.

The curse of war will still be with us if we live for self.

Theosophy means Universal Brotherhood: and Universal Brotherhood means Universal Peace. To work for Love is to work for Peace.

WHY CAN'T THE NATIONS GET TOGETHER?

LUCIEN B. COPELAND



WAR! What is wrong with it?

Rephrase the question: "What is *right* with it?" and the answer is a single word — nothing. How amazing it is then, knowing what we do, that war is still a possibility!

Verily, we ought to be out of patience with our stupid inability to learn the lesson that the ages have been dinning into us. If anything like war's devastation had been suffered from any other cause, we would long since have found a way out.

Yet war is self-inflicted. We go into it with eyes wide open. We know the full horror of it and its paralysing aftermath. Nothing remains to be said in its condemnation; nor do the blessings of peace need enumeration. We know it all, the pros and cons; and still we lack the sense to refrain from doing what we do not want to do.

How paradoxical! How incomprehensible!

Can it be a question of habit, in other words, of viewpoint?

Ever since the zero-hour of civilization, history shows an almost unbroken record of a rush to arms whenever an impasse of sufficient moment has been reached. In practically every instance the ruling motive has been man's innate sense of justice, oftentimes self-justified unfortunately, but always conforming with his idea of the desirable; at all events, with what he desires. It is an easy thing, by the way, to confuse the latter with the former.

But granting that a sense of justice has been the dominating impulse, it is obvious that man's conception of what is right must always be more

THE THEOSOPHICAL PATH

or less colored by the ruling motives in his life. Is it too much to say that, as a rule, they are two in number: Cupidity and Fear? What else is it upon which man has been nurtured from the cradle to the grave?

In earliest childhood sugar-plums have been the incentive offered by the one, and the bogey-man the threat of the other. In adolescence the father's most earnest advice is to 'get ahead'; nor does he need to chart the shipwrecks of failure. Our workaday years teem with the urgings and scourgings of this masterful duad of emotions; and man's full life-record is finally balanced on a reward-and-punishment basis.

It would of course be foolish to deny that like begets like, that one line of conduct results in benefits and another in reverses. All nature would belie it,—not only that, but would give emphasis as well to the vital need of earnest endeavor. Human nature as well as the nature of all cosmos abhors failure.

But how about the rest of man's endowments? Shall we grant that these two incentives — admittedly the most appealing to our sordid side — shall be paramount? How about Kindness, Consideration, Compassion, Brotherly love, Fellow-feeling? Are they trivialities? Are they of lesser dynamic vitality in human affairs? Perhaps we had better not say until we have tried them out!

Emotions, desires, feelings of all sorts, are continually springing up in our natures and craving expression. But supplementing them all, the mistress of each, as it were, is Intelligence, by which we ought to be able to measure and justify — or not — the fruitage of all impulses.

Its measure of war needs no definition, and the main justification it can find is its *seeming* unavailability. May it not be that here is where habit of thought — viewpoint — comes in?

Given Cupidity and Fear as major factors in shaping human conduct, it naturally follows that whatever threatens the one or arouses the other will stimulate resentment, which in turn gives ready place to the desire to inflict punishment, '*righteous* punishment' perchance, or what seems like it. Someone has robbed me of my possessions; someone has done me bodily harm. He should be punished. Justice demands it.

Very well. We enact legislation. We establish tribunals. The offender is brought to the bar. He is tried, convicted, sentenced. When his period of punishment has run — what happens? Does he come back to us reformed, intending to 'sin no more'? Does he feel that he has been obliged only to pay a just debt, and that he will incur none further? In brief: does our method of dealing with crime act either as a corrective or a deterrent? Does punishment readjust?

The emphatic No, that must be returned to all such questions, may find its necessity in our apprehension of one important consideration

WHY CAN'T THE NATIONS GET TOGETHER ?

involved in inflicting of punishment: the determining of the moral magnitude of an offense and the character and degree of punishment merited.

In offenses against property, the final determination, aside from the limited discretion reposed in the trial-judge, is largely controlled by the monetary value involved. From this it may happen that an offender must be adjudged guilty of *petty* larceny rather than of *grand* larceny, involving a comparatively mild instead of a severe penalty, simply because he could not find enough of value to steal to bring him within the rule of the larger offense. Chance, rather than character, has been his saving grace.

Then, too, a criminal assault may just miss the magnitude of murder only because the blow did not happen to reach a vital spot. Again, the driving force to law-breaking may be the compulsion of need, or it may be the compulsion of greed; and so it is apparent that degrees of human culpability are as varied as shades of human character, and that innocence of guilt, as the world views it, may even hinge upon opportunity.

By what gage, then, can the degree of guilt be measured, to the end that punishment shall be commensurate? And commensurate means adequate, but *no more than adequate*. For if it be excessive, then is the state in turn a transgressor, leaving the scales of Justice still on an uneven balance.

Is it not clear, therefore, that the infliction of punishment can hardly be man's province, simply because he does not know how, if for no other reason? Perhaps that is why the 'good book' contains the assurance: "Vengeance is mine, I will repay, saith the Lord." Some might substitute the word 'Law' for 'Lord'; but in either event it refers to a superior power, superior in wisdom as well as in might.

But, fortunately, we are gradually changing our attitude toward the individual wrong-doer and are recognising the value of converting reformatories-in-name into reformatories-in-fact. Crime is coming to be regarded from a pathological viewpoint, which calls for very different treatment from that dictated by a desire for revenge. In other words: Intelligence has stepped in and our viewpoint becomes changed.

The analogy to the crucial matter at issue should not be hard to draw; for of all the crimes ever committed, war is unquestionably the greatest. No argument is necessary to prove it. The whole world is a living testimonial. . . .

The general viewpoint towards war differs little, probably, in the main, from what it was when Agamemnon laid siege to Troy. It is true that Intelligence — very much of it, in fact — has been addressed to the subject, but with the main objective of increasing war's efficiency, that is, its destructiveness. There have been those who argued — some ten

THE THEOSOPHICAL PATH

years or so ago — that this very efficiency of war's instruments would itself become war's deterrent. But that phase of reasoning is worse than confounded by the present aspect of a world verging upon still another holocaust that will far outrival in horror any that have preceded, due to the vastly augmented contributions of Intelligence during the last four years. Yes, Intelligence has indeed been directed to the subject, but the *viewpoint has not changed*. The reason it has not changed is that Cupidity and Fear still direct our line of vision.

In consequence, we apparently do not appraise at their real value and import the ties that bind the several peoples of the world so closely together, regardless of race distinctions, territorial limitations, or national preference and intent. Close our eyes as tightly as we may, we cannot fail to see how intimately we are associated, or how impossible it is for any portion of the entire human fabric to remain unaffected by any material happening at any point in the entire world. A nation, like a 'select' neighborhood, may seek to segregate itself; but the very conditions of things will not allow it to be segregated. America, in her consciousness of freedom from responsibility for Europe's difficulties, felt that she might hold a position of safe aloofness. But no more than she could then, will she be able to save herself from the embroilment now threatened.

Like man's physical body, which is so dependent for its well-being upon the well-being of each individual member, and is more or less incapacitated by any untoward happening in any of its parts, so the greater physical body of all humanity seems to be linked up into a similar solidarity. If a catastrophe in any community incapacitates it, the tributary territory at all dependent upon its industries suffers. A financial depression on the Atlantic seaboard reaches the Pacific in no long time. Even such a subtil thing as disease, like the Spanish Influenza, leaps oceans and continents with its visitation of death upon the apparently unexposed natives of remote islands in the southern Pacific. The violent passions of man against man are loosed upon the battlefields of Flanders, and license and violence of every sort stalk boldly to the four corners of the globe.

But why amplify the obvious! Is it not obvious, very obvious, that the world is a unit? From this viewpoint must we not gainsay our best intelligence to ignore it? In the face of what a nation can but regard as outrage, compassion and fellow-feeling may seem entitled to scant consideration. Yet what are compassion and fellow-feeling but counterparts of the recognition by the right hand of the left and the service it willingly lends in times of the latter's need? Nor does it matter what has occasioned the need; the service is forthcoming because their interest is mutual and indissoluble.

If any portion of the body — the heart, for instance — were endowed

WHY CAN'T THE NATIONS GET TOGETHER ?

with self-consciousness, one of the first things it would naturally cognise would be its own individuality and, close upon the heels of that, its unceasing labors — the larger part for others. Endow the heart with further human attributes, the common kind, and how long would it be before duty to others would be obscured by an 'economic' regard for self-conservation?

The sequel is of course patent. But how the observer of the resulting tragedy would deplore the shortsightedness that beguiled the heart into believing that it could live unto itself alone! It is also easy to understand how similar shortsightedness would lead every member of the body to regard as rank injustice the unmerited hardship that must be endured if the carelessness of some remote part opened the doors to subtil infection.

Being without self-consciousness, however, and consequently without the power of selfishness, the heart feels it no burden to distribute the essential life-fluid impartially to every member of the physical confederation. Nor does the hand hesitate to yield ready response to Nature's fundamental law of Co-operation,— even to defiling itself, if need be, in order to rid some helpless associate of accumulated mire. . . .


It seems as if almost every human undertaking, either individually or en masse, has to go through an initial stage, sometimes long protracted, of clumsy awkwardness. The effort is usually complex and laborious, from learning to walk as a child to broader fields of endeavor in later years. The experimental efforts also entail penalties. But from the penalties — because of them, in fact — the right way is eventually learned; and, curiously, the right way is usually the easiest way.

The way to peace is so simple that, at first sight, it might seem impractical. Vice-President Coolidge has recently declared that "in a change of heart, and not in a change of treaties, or constitutions, or laws, will be found the ultimate remedy for the nation's difficulties." He undoubtedly would also add: For the world's difficulties as well. But we are so accustomed to laws, to things legislated, or to be legislated in times of emergency, so accustomed to relying upon those we have delegated to act for us, that it doesn't seem to occur to us that we can act for ourselves. Nor is 'act' quite the proper word, except as it designates the mental effort of taking a new viewpoint, a heart viewpoint, as it were, that shall supplement vision with fellow-feeling.

Given such an appreciation of human relationship, co-operation becomes the real business of the world without parley or debate. International exchanges assume a new aspect. Business and Brotherhood find more in common than their initial letter. Let us all get together!

PEACE AND THE CLAIM OF THE UNBORN

MRS. A. G. SPALDING

 HE present is the product of the past, and, being such, we are all groping for the path of wisdom and peace, and in our association with our fellow-men we wish to make them a little happier, a little healthier, and very much wiser for having known us. We seek Wisdom that we may share it with our fellowmen. In doing this, it is well to sift from our *thought-storage* those things which we find are of no use and retain such as will bring co-operation and equilibrium to all humanity; for these qualities are what the world needs.

The nauseating destruction of the last few years has wrought terrible havoc in the morals and minds of men, women, and children. We wonder if the damages which human derelicts have sustained, due to the violence of the storms of life rather than to their own frailties, cannot be lifted, transmuted as it were, and they be towed into some current of events that will bring them into safer waters.

The joy of living never wanes for those who sincerely interest themselves in the philosophy of life with a reverence for the laws that perpetually maintain the balance and interaction of the universe. It is a privilege to be a human unit in the great machinery of evolution. Knowing this, do we not feel the claim which unborn souls have upon us? Our heart-sympathy goes out more especially to the children, for they are so helpless. What conditions will the now unborn souls meet with when they take passage upon the ship bearing them into the storms of this epoch — into this life of discords caused by *human follies*?

Is it not our duty to think of these things and not allow ourselves to drift into a current that will take humanity *nowhere*; so that the souls seeking rebirth shall sail into the quiet harbors of peace and content, and have the conditions suitable for their true development? We appeal to all fathers and mothers, thinking men and women, to do all in their power to prevent this destruction, which must follow, if present conditions are not changed. *Co-operation* is the harmony of all nature. It is the foundation of all evolution. If Nature were to lose its facility of co-operation we would at once travel the road leading to annihilation.

Life is a prelude to an existence which is the consummation of this one.



“HE only can be a factor for good or teach how to approach the Way, who, forgetting his own surroundings, strives to beautify and illumine those of others.”— W. Q. JUDGE

SOWING SEED FOR PERMANENT PEACE

ELIZABETH WHITNEY

“Shall we make a new rule of life from today?
Always to try and be a little kinder than is necessary?”



HIS thought, expressed by one of the characters in J. M. Barrie's *Little White Bird*, is further amplified by the *London Daily Herald*:

“To be as kind as is necessary; that is JUSTICE.
To be a little kinder; that is LOVE.
It is the whole DUTY OF MAN compressed into a sentence.”

In choosing seed for the Spring-planting in the world's garden this year, what can we select that will yield a richer harvest of happiness than these — JUSTICE and LOVE?

Yet where can we get a supply of this seed for such a big planting? And even if we were to secure the seed, how could it grow in the soil already so heavily sown with strife and unbrotherliness? Clearly, our first business as Seed-Sowers is to prepare the soil.

Looking about for the best methods of setting to work on such a mammoth task as the present time presents to us, we find invaluable help from the results achieved by the pioneer seed-sower of the nineteenth century, H. P. Blavatsky. She came “with a handful of seed” intrusted to her by the Great Brotherhood of the world's helpers. She presented us with a “Nosegay” culled from the world-mind since the beginning of the Garden of Eden. She invited us all to help her in the preparatory work of “breaking the molds of mind” that would enable her to plant the seeds of spiritual love in the heart of humanity.

Most of us thought we were ‘too busy’ in other lines to take up ‘mental gardening,’ except as a superficial interest in life; but William Q. Judge stepped forth as a steadfast helper. The soil she freed with sledgehammer blows from the mental ruts of prejudice and bigotry, was cultivated by him as an unremitting daily task of JUSTICE and LOVE,—the whole DUTY OF MAN.

For twenty-one years he tilled the mental soil, preparatory to the Spring-planting by Katherine Tingley of the seeds of Brotherhood which she scattered broadcast over the earth in 1896. Some of these took root so firmly in the rich soil of Lomaland that today visitors from all nations proclaim it a new Garden of Eden.

Here we see the seed brought by H. P. Blavatsky grown to fruitage in the far-famed Râja-Yoga system, and School of Antiquity, established by Katherine Tingley. Here, indeed, we find through education, music,

THE BLIGHT OF WAR: AN APPEAL TO MEN OF SCIENCE

art, and industry, the source of the supplies now sorely needed to sustain the famishing people of the world.

Vast as is the number of those physically hungry, still more extreme is the need of those who are mentally and spiritually hungry. Indeed, so immeasurably great is the present need, that nothing less than a universal output of effort seems equal to the demand.

"Always to try and be a little kinder than is necessary."

This is what the little children in Lomaland are learning every day; also the older pupils, who make the principle of Brotherhood their ruling guide of life.

Under the fostering care of Katherine Tingley, there is enough seed of JUSTICE and LOVE to make the whole world-garden blossom as a Paradise. If enough helpers would aid in tilling the soil, this year might indeed witness the glorious Harvest Festival for which the hearts of millions are longing, in the establishment of the basis for Permanent Peace which is the only thing that can meet the needs of the world-family of nations.

THE BLIGHT OF WAR: AN APPEAL TO MEN OF SCIENCE

T. HENRY, M. A.



FEW years ago certain eminent scientific men in England protested against the use of scientific knowledge in devising instruments of mutual destruction for humanity; and refused to lend their own brains to such a purpose. This is an attitude that ought to be adopted by the whole world of science.

Science is a sacred name, meaning knowledge and wisdom. It has often suffered in reputation by the base and ignoble purposes to which it has been put; but now is a time of times for scientific men to vindicate their reputation by refusing to lend themselves to that species of insanity known as war.

Men of science already constitute a body that is international and independent of national and racial lines, as also of religious demarcations. But during the recent war that unity sank into abeyance, and the representatives of science allowed themselves to be drawn, like other people, into the whirlpool of contending passions. Instead of consecrating their intelligence to the pursuit of knowledge, and to the amelioration of human ills, we found them laboring night and day to invent new and more deadly means of destruction.

The facilities of intercommunication now at our disposal render it

PEACE COMES ONLY BY BROTHERHOOD

feasible for men of science all over the world to undertake a great enterprise in the cause of universal peace. Let them form a body with clearly defined objects, binding its members to refuse all aid to the work of destruction, and to do all in their power to render positive and active aid in the prevention of war.

A Trojan war or a fight between tribes of Zulus may possibly afford a field for heroic virtues. But nothing can be more degraded and ignoble than modern scientific warfare. Is this then to be the measure of what science has achieved for mankind?

We appeal to all scientific men to use this opportunity to get together, vindicate the name of their calling, and see what they can do in the cause of sanity. It is the duty of those who have influence to use it.

PEACE COMES ONLY BY THE SPIRIT OF BROTHERHOOD

G. F. MOHN

WITH regard to the work for a permanent peace among the peoples of the Earth, and in offering some ideas for its successful eventuation, I would say that it seems to me that a large and new plan embracing not only the present situation but the immediate past since the world-war and a mode of future conduct, might be placed before all thinking men and women; for all nations are involved, and all are of equal importance, proportionately. Therefore all have an equal moral obligation in setting things right.

It might be well to point out the fact that heretofore all efforts at making permanent peace between the nations have been a failure because they were framed along lines of the mere brain-mind, based upon politics, policy, or other selfish interests, and when each nation got as nearly as it could what it wanted, it signed a peace treaty, only to disregard it if it served purposes better to do so.

Some think that they can improve conditions by another mere palliative, that is, by making certain adjustments in economics, etc., between the nations. But this, too, will have no lasting effect, it having no true foundation to rest upon, and the nations will have received no real or lasting benefit from it, and will still find themselves without peace, and still in a condition even worse than the world-war itself — a condition of famine, claiming quite as many victims as did the war.


The peoples must know that something new has to happen, and a higher force must be brought to bear, before permanent peace can come.

THE THEOSOPHICAL PATH

Peace, real peace, can come only from the better, the real, the spiritual, nature and heart of man. Deliberations on this question of peace must be free from politics and self-interest; they must be based upon the idea of brotherhood, Universal Brotherhood, a brotherhood of the nations, each one being interested in the welfare of all the others. Then only may we expect a permanent peace, a universal and lasting peace. Then, all other matters, national and international, political and economic, will readily adjust themselves.

If an outline of these thoughts could be earnestly placed before the peoples of the nations, might we not hope for really great results?

DR. HENRI LA FONTAINE

HE following is from an address delivered by Dr. Henri La Fontaine, March 26, 1916, at Isis Theater, San Diego, California, under the auspices of the Parliament of Peace and Universal Brotherhood (Katherine Tingley, Foundress-President). — Dr. La Fontaine was winner of the Nobel Peace Prize in 1913, and is a recognised authority on International Law, and President of the International Peace Bureau at Bern, Switzerland, since 1907.

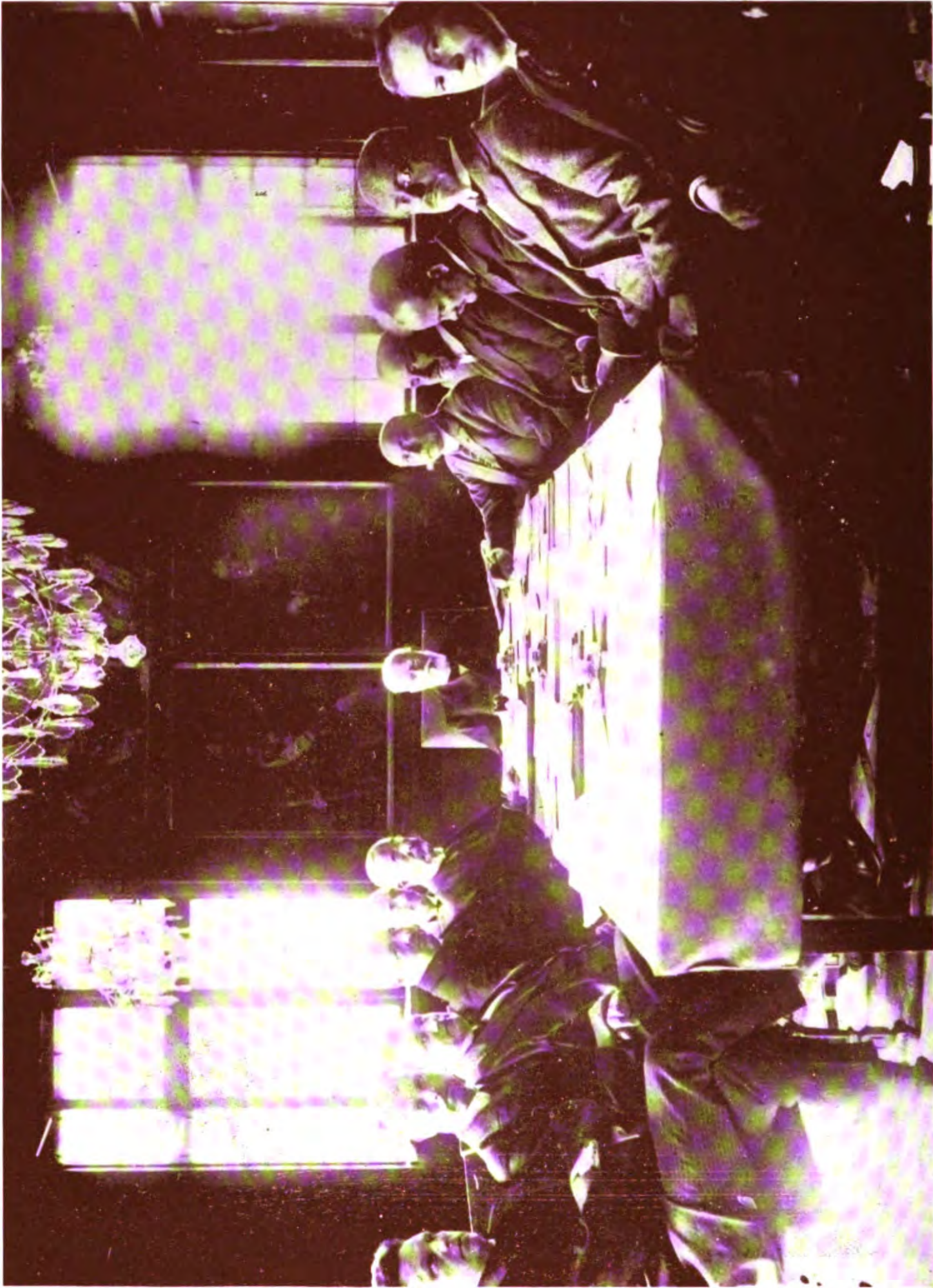
“You have here in your neighborhood, at the International Theosophical Headquarters, Point Loma, California, an example absolutely unique in the world and unique in history. You have here at Lomaland the headquarters of a world-wide organization, whose members are doing a wonderful work for the Peace Cause. At this splendid institution you can see men and women of twenty-seven nationalities living and working together without differences or disputes. It is a very active reality, something you can touch and see, where you can come and go, where you are welcomed as nowhere else, and whose people come to you every week to speak about Brotherhood. Couldn't you apply the principles they apply, to your own community? If you could do that; if you could apply those principles to your own lives, to your business relations, to your educational bodies, to your schools, you would give to the world the most splendid of examples. Perhaps it might be possible to make the State of California the first real State of Brotherhood — the forerunner of the Brotherhood of the World. Even though we have an international court, the world will always be in a state of unrest until the Golden Rule is applied. That is my message to you. That is my message to the United States — to be the forerunner of the Brotherhood of Man.”



Lomaland Photo & Engraving Dept.

DR. HENRI LA FONTAINE

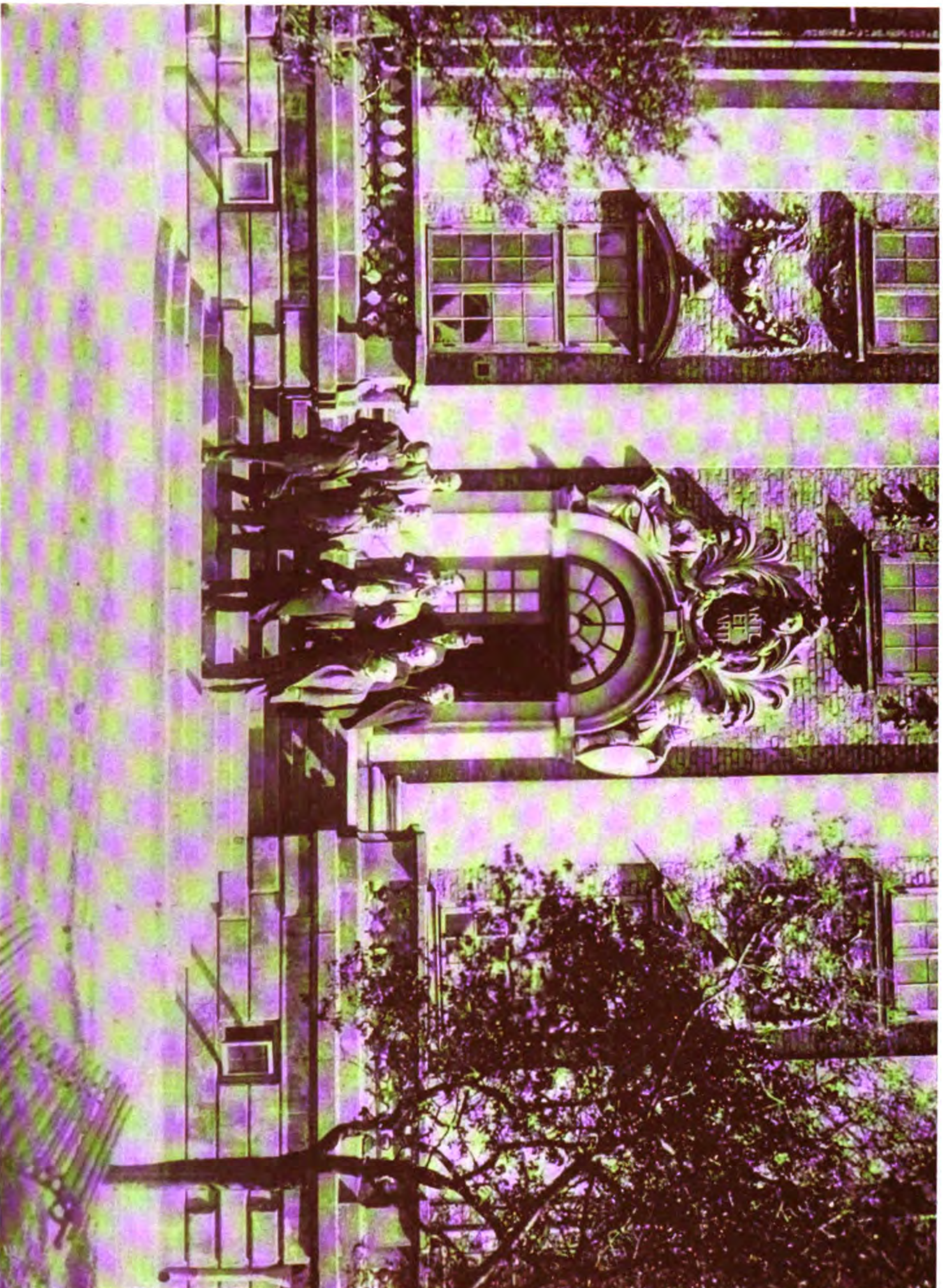
A RECOGNISED AUTHORITY ON INTERNATIONAL LAW, AND PRESIDENT
OF THE INTERNATIONAL PEACE BUREAU, BERNE, SWITZERLAND



Lomaland Photo & Engraving Dept.

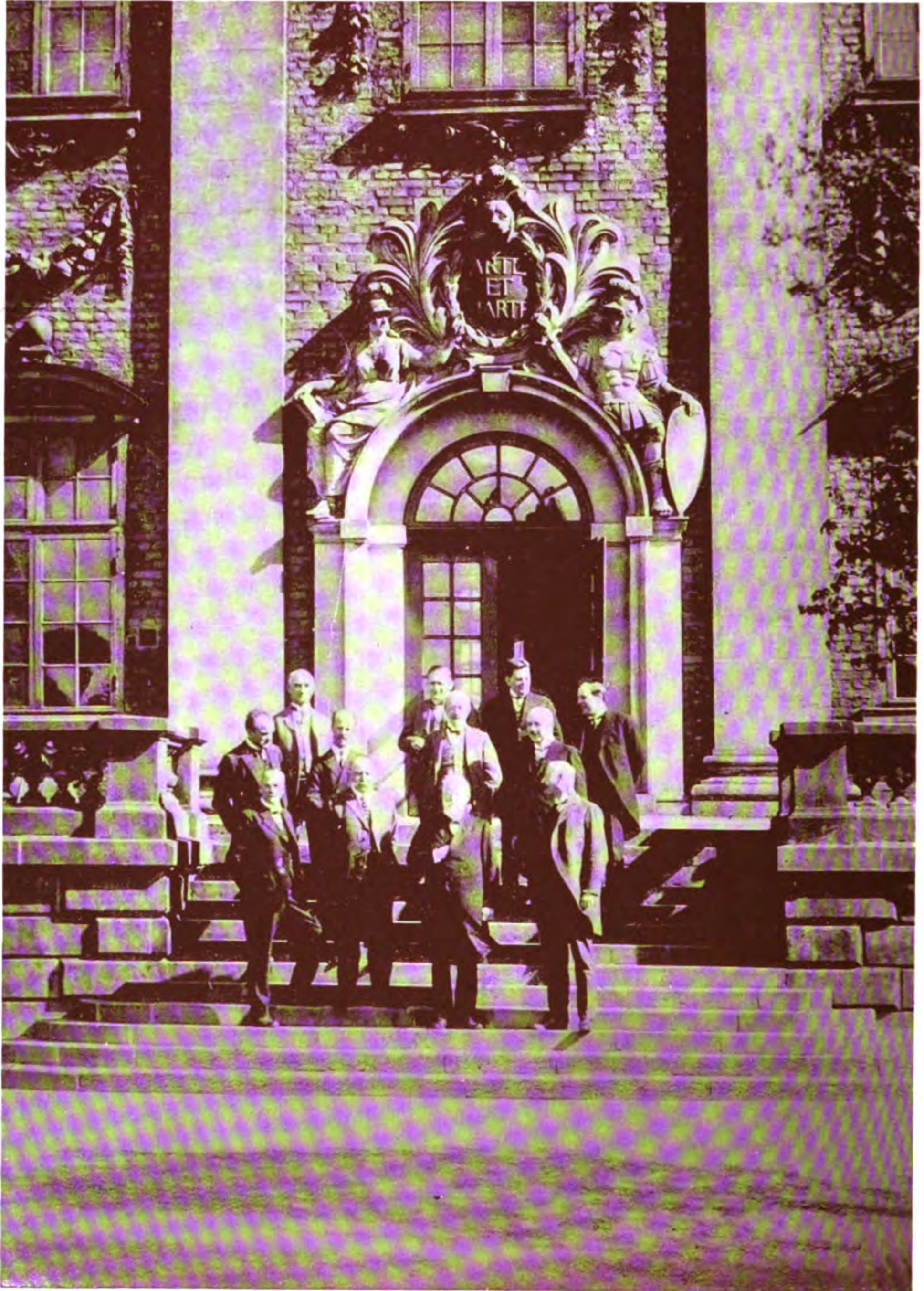
COMMITTEE IN SESSION

Neutral Commission of Investigation into the Causes of the World War, in session in the Riddarhus in Stockholm. The Commission is headed by Professor Reuterskjöld of Upsala University, Sweden, and is composed of distinguished Peace-workers from Norway, Sweden, Denmark, Holland, and Switzerland.



Lomaland Photo & Engraving Dept.

AN EXTERIOR VIEW OF THE RIDDARHUS IN STOCKHOLM, SWEDEN, SHOWING AT THE
ENTRANCE MEMBERS OF THE NEUTRAL COMMISSION OF INVESTIGATION INTO THE
CAUSES OF THE WORLD-WAR



Lomaland Photo & Engraving Dept.

A DETAIL VIEW OF THE PREVIOUS PHOTOGRAPH

SECOND SECTION

CONTRIBUTORS

Man's Origin, Constitution, and Place in Nature	E. A. Neresheimer	276
Theosophy and the Renewal of Religious Life	Marjorie M. Tyberg	281
Easter Island and "The Secret Doctrine"	H. T. Edge, M. A.	288
The Wisdom of Apollonius, the Philosopher of Tyana: III (<i>illustrated</i>)	P. A. Malpas	293
Spanish Influenza Germ 'Isolated'	Observer	296
Theosophical Items of Interest	Clark Thurston	298
Colonel Wm. O. Gilbert Visiting Lomaland		300
THE SCREEN OF TIME: Mirror of the Movement Belated News of Katherine Tingley's European Lecture-tour, 1922		301

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

E. A. NERESHEIMER

IN the previous outline given of man's combined spiritual and physical heredity, it was shown that a connexion from the Godhead, or Root-Principle, runs through all stages of evolution; that at a certain point of differentiation from the monadic group-consciousness the type of the human kingdom was entered, and that by the incarnation of the 'Sons of Mind' the human units became endowed with the quality of self-consciousness.

The first stages of independent human life were directed to familiarization with the enhanced powers of perception opened up by the new consciousness of being a separate self, a personality, in the sense of 'I am myself.' Between this state of feeling oneself unattached, and the state in the previous group-consciousness, there is an unfathomable abyss, owing to the added faculty of self-analysis and self-contemplation of the inner man. However, it must not be supposed that the awakening to human consciousness is sudden. Long ages of gradual adjustment of the nascent physical, astral, and mental sheaths of the soul are necessary to cope with the extraneous influences which have to be met at every turn. The outer and the inner forces, though intrinsically identical, are yet very different when experienced by human consciousness in the isolation of the human body; they have to be harmonized before they can at last become completely automatic.

This may be likened to the quasi-unconscious state of the new-born infant, which during its gestation has automatically gone through the experiences of its previous evolution in the lower kingdoms. The repertory of progression of stone becoming a plant, the plant an animal, and the animal a human being, is approximately repeated in the gradual formation of the physical body. In the history of the embryo its primary manifestation is a nucleus of inorganic substance united with a deposit of organic matter; in the fourth week it assumes a plant-like appearance in the form of a carrot; then shoots out the limbs, forms the organs, takes on the animal form shaped like a tadpole; and little by little it assumes the human shape. At birth it is a complete triad, consisting of a physical, an astral, and a mental vehicle, all of which are the microcosmic counterpart of the same forces operative in the external universe; the child being composed not only of the same kind of substances as those found in the

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

cosmic world, but also of the fruit, the sum, of all its previous evolution. With respect to these physical and formative-astral developments, up to, and including perception and consciousness, in the animals, the process has by them become completely automatic, so that it is unconsciously available for use thereafter wherever required.

PERSONALITY

We have now come to the point where we must determine who and what constitutes the 'I'-consciousness that distinguishes it from the consciousness of other creatures and beings.

Speaking of the individual Man, including also those units of the most humble attainments, we find a complexity of centers of consciousness of which each is apt to claim at times complete domination over all the rest. It has already been amply explained that the Ego is the presiding center, the Real Self that should in the end harmonize the other centers that exist for its use alone, from the beginning of individual responsibility. The others are the physical, the subtil (or astral), and the mental (or rather causal) centers. The Ego threads through all these, and uses them as its vehicles and instruments for the purpose of contacting the outer Cosmos on the physical, astral, and causal planes, to obtain actual individual cognition of these planes and the experiences which are possible therein.

The body with its combinations of little lives, cells, organs, and senses, accumulates, through these agencies, certain experiences which focus themselves in a center of consciousness and produce the notion, 'I am myself and no one else.' This is called the physical center.

The subtil body, known as the model or astral body, precedes the physical in every detail of form and construction and functions through an entirely different and much more refined state of matter and consciousness. It also has its own separate centralization, focused as an independent somewhat false entity as an 'I'-consciousness.

The causal body, also called the mental and moral vehicle of the Ego, is still material, though not of a kind of substance that is measurable by physical means. Through this center comes to man the first concept of individual existence, which transmits or reflects itself as an 'I'-consciousness also to the other three centers. It is more active in the laws of thought, virtue, motive, ethics and discrimination, and more receptive to the light that comes from the Ego.

The different states of 'I'-consciousness in man vibrate in harmony with states of consciousness existing outside him in the Cosmos; hence

THE THEOSOPHICAL PATH

the natural assurance with which he contacts the outer world. The various processes and functions of the physical body: eating, digesting, breathing, walking, and speaking,—the very act of living,—all are proofs of this.

The three centers constitute, roughly speaking, the personality, though it must be remembered that any one of these centers may dominate over the others at any given moment to such an extent that the person will think, feel, and act in a vastly dissimilar manner from what is customary with him, and still have the notion 'I am myself,' 'I am doing this.' Besides, the centers may conflict on the same question with the result of exhibiting a double personality, sometimes lasting through one whole incarnation. This also explains why it is that, in an extreme case, a supposedly irreproachable person may suddenly turn into a criminal.

It is quite a common experience that a state of satisfaction felt in one part of the nature arouses hostility in another part, as is evidenced by sudden changes of moods. Perfectly genuine enthusiasm at one moment can give place to despondency in the next; fear and apprehension may be present while a person is enjoying pleasures, and no absolute certainty exists as to what a person might do that is radically different from his accustomed line of conduct. Much of this changeability is due to the atomic construction and the unequal hereditary history of each of the centers. Each set of atoms, of which the centers are composed, differs in tenuity, quality of consciousness, sensitiveness, and durability, each functioning on its own respective plane. These different grades of atoms therefore have their own especial individual characteristics, according to their nature which was developed during their passage through lower kingdoms, before they became units forming the cells of human organisms.

Nothing ever happens to us that is not the result of some interaction between the forces inside and the corresponding forces without; Karmic effects must assert themselves irrespective of time and place: such a force, for example, is the energy sent out by will, thought, or act. No energy being without substance, they coalesce with semi-intelligent elemental forces that take up and carry on the vibrations in the way congenial to them. Thus sooner or later, through reaction, the natural effects of these thoughts and deeds come back to us in some form or other, always commensurate with the cause that engendered them. Karma, the unerring Law of cause and effect, is active on all planes alike, and takes no account of ignorance in a self-conscious being. Why should we wonder then that unregulated desires produce mixed moods, neurasthenia, worry, fear, and misery, making the mind unstable and wearing out the body?

On the other hand happiness and good fortune also come our way, but

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

occasional artificial harmony is no security for the permanence of these states until we understand our natures thoroughly and cease to oppose the inflexible laws by our conduct.

The centers of consciousness must be unified to some extent by the causal center and finally entirely controlled by the Ego. That is to say, the 'I'-notion in each of the centers is only a reflected consciousness from the Ego, which is the presiding consciousness. As heretofore explained, the personality functions sometimes in one and sometimes in another center, believing it to be itself in each case. To make them act in harmony they must be unified and controlled by the presiding consciousness — the Ego.

Upon the whole, and in reality, there is but one 'I,' and that is the 'Ego'! All the other 'I'-notions are only temporary and due to the successively graded centers which are sometimes called also the vehicles of the Ego. At the present time the Ego can make itself known or felt only in proportion to the resistance offered to it by the density of substance, rate of vibration, and the transparency of the centers, and by the personality. Future progress depends upon the response that the personality is able to establish between itself and the Ego, its father, by self-devised efforts in the right direction.

THE EGO

In the highest aspect the Ego is eternal, pure and omniscient. It is a differentiation from the Eternal Pilgrim — the Monadic Energy; inseparable from Ísvara who Itself is centered in the One Reality.

A well-known simile of the image of the Sun, reproduced in mediums of differently graded reflecting power, will help to illustrate the clearness with which the action of the Light of the Ego may be reflected in the individual. Suppose we liken Ísvara or the Ego to the Sun; take a mirror and catch the reflexion; again reflect the ray from the surface of the mirror upon a polished metal plate, and then make the ray from the plate in turn fall upon a wall. Now we have three images, one being dull, one somewhat clearer, and the third more resplendent than the two others. We can compare the clear mirror to the causal body (the mental), the metal plate to the astral body, and the wall to the physical body. These images are caused and strung together by the sun, the Ego, and each of them appears in its own estimation to be a separate self. The luster of the sunlight may be likened to man's knowledge growing more and more dim as it is transferred from the clear center to the one that is less luminous, until we come down to the physical body where it meets with the least capacity for reflecting the original resplendent light. The simile

THE THEOSOPHICAL PATH

is still further enlarged upon in H. P. Blavatsky's *Voice of the Silence*, where we read: "For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions."

We should now have a better perspective from which to appreciate what constitutes the higher and the lower nature of man: the Real and the Unreal.

The reincarnating Ego is the Sûtrâtman, the thread-soul, stringing together all its re-embodiments like pearls on a string, which appear to it like momentary ripples on the surface of the mighty ocean of Self. The Self has no desire to externalize Itself because It knows all images to be itself; It is not affected by change or by Karma. From the standpoint of its source and unity with the Logos, the Ego is the Self of all souls, therefore generally referred to as the Higher Self, the imperishable Divine Flame. The real or immortal part of man is the spark from this Flame, that at present is in the throes of development, through the 'cycle of necessity.'

The three centers constitute the lower self which terminates at death; *i. e.* when it becomes separated from the Ego in consequence of which the personality is 'no more.' The physical returns to its constituent elements, without a vestige of survival of the personal consciousness. The astral center coheres in its vehicle for an uncertain period, according to the force of its thirst for life and immediate unsatisfied desires; but its doom as a personal consciousness is also not far distant. The causal sheath, which was somewhat more lastingly attracted during life towards the Ego, while having at the same time been the chief representative of the personal consciousness, inheres in a vehicle which outlasts the interval between two incarnations. After a period of rest the Ego, with its causal center, is drawn into the proper surroundings and family that accords with its nature, needs, and faculties. When the time for rebirth comes, under the law of Karma, the appropriate elements, atoms, and physical conditions assemble through affinity and by way of least resistance, for the new embodiment of the entity.

Whatever inferior place we may habitually assign to the 'lower self,' as soon as its object and significance is apprehended by due consideration, we will cease lightly to estimate its importance. It is quite true that all the centers are but instruments for the purposes of the Ego, who is the source of all cognitions, yet separate from every object. The Ego evolves the centers, perfects them to the utmost, only to discard them as a child abandons its toys when it has outgrown its use for them, and takes up other instruments for further approaches to superior consciousness. Nevertheless, everything has its proper place, and therefore even the

THEOSOPHY AND THE RENEWAL OF RELIGIOUS LIFE

physical body is a sacred thing, verily a temple in which all the other centers are contained, and can operate. By reason, therefore, of its instrumentality alone, the Ego can reach down and contact the lowest planes of the manifested universe. Not an iota can be missed or slighted; in fact the body must be fully known and understood before we are able to make the best use of it on its own particular plane of action.

The body may be a dense cloak, hiding the truth of the unity of life, but we have the privilege, as self-conscious beings, to make it our servant and a stepping-stone for climbing, in due course, to more distant heights.

All the processes by means of which we have gained numerous automatic functions such as breathing, digesting, walking, etc., are produced by the consolidation of the body and its organs during the evolutionary night-time of our physical heredity, and these have contributed towards bringing us to the present stage of our development. Every automatic operation in us, and also in the world around us, is the result of interaction, due to the involution of spirit into matter for the benefit of Man. Things seem to move forward as though involuntarily, bringing forth perfected plants, flowers, animals, and human organisms, planets, solar-systems, and universes in fluent unobtrusive sequence,—and all for the sake of Man! What next shall be in store for him then, by opening up to his conscious perception all the mental and spiritual faculties that still lie latent and undeveloped in the storehouse of human nature?

THEOSOPHY AND THE RENEWAL OF RELIGIOUS LIFE

MARJORIE M. TYBERG

THE renewal of religious life, the restoration of the true spirit of religion, may be part of the experience of any man or woman in the world quite irrespective of the form of religion followed or the name of the book regarded as sacred. The renewal of religious life does not mean a revival of careful observance of forms and ceremonies, it is not the reawakening of interest in or of belief in any religious teachings: it is a new, deep, inner sense of the unity of all life, of the tie that binds all beings. It is a new deep sense of the divinity that is an overshadowing presence in all life. It is a new and intense realization of the sacredness and the significance of every thought and act. It brings a glad feeling that our life, our love for our fellows, our service, links us to all — even to the most distant glorious star. It en-

THE THEOSOPHICAL PATH

ables us to see our own soul's road to God. We know, however, in most religious gatherings today, and among those who most zealously attend them, this spirit is absent. Those sincere and earnest enough to miss its presence long to restore it. But how? It is my belief that the means is at hand; and after thirty years' study of Theosophy, I declare that the work of restoration was begun long ago by the Leaders of the Theosophical Movement, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, and that there is even now at hand the most inspiring aid for all those who have at heart the renewal of religious life.

While there is on the part of some an eager interest in this renewal of the true spirit of religion, others seem content to remain in ignorance of everything that bears on the subject, and apparently feel it no lack in their training that they never in childhood received nor are they yet receiving, any religious instruction whatever. This would be more appalling than it is, if we did not know that there has been a strong reaction against forms and dogmas, that their hold has been much weakened by the work of science and of biblical criticism, and by the terrible realization the war brought of the inadequacy of Christianity as practised in the world. Independent young folk intuitively decline to think in grooves in which no longer flows a current of real spiritual life. They will not be influenced either by persons or by organized religious bodies that deliver no spiritual challenge which stirs in them the deepest impulses of their natures. They may ally themselves socially with such organizations but their real selves remain untouched, waiting to be evoked by a stronger appeal. This does not mean that they are irreligious, or that they never will respond to any appeal: it simply means that as yet the spiritual challenge has not been given to them. An English writer recently declared that the world is suffering from suppressed religion. How true this is of the youth of our day, who meet nothing and no one to evoke their spiritual strength or the devotional side of their being and find perhaps only in some beauty of Nature or Art any glimpse of the highest in life.

Only those with a natural philosophical bent will be able to define their needs, will know what they are waiting for. An American writer states that there lives in this country "a magnificent hope that here and now, in this world and not in another, will be perfected the adjustment of the individual soul to God" and that there exists a deep-seated determination among Americans "to make themselves the personal expression of their own realization of man's place in the universe," but she also states that many are too lazy to make or find any adequate expression of the Godhead, probably because they use all their gifts for the sole purpose of making a living. And, lacking an adequate religion, the more unwary and

THEOSOPHY AND THE RENEWAL OF RELIGIOUS LIFE

impetuous, feeling a strong urge towards the Unknown they long to know, are caught in the mazes of some psychic cult which claims to open the unseen realms of being to the aspirant and reveal the whole truth at the rate of sixty dollars for twelve lessons. What urgent need there is for some Theosophical instruction to be given that will enable people to perceive that the unseen is not necessarily the spiritual or the divine, that the duality of good and evil which we see on this ordinary waking plane of life exists on unseen planes also. The developments of recent years prove that any explanation of man and his relations to other existing things will have to be more comprehensive than those ever before given.

Broader and broader, indeed, grows the demand of eager souls and hungry intellects for Truth — truth concerning God and man's relation to Him, truth concerning that in man which has existed from the beginning and will ever exist, truth about how man shall enter full consciousness of that permanent Self — truth about how man shall become a co-worker with the Great Plan that is unfolding, and thus realize himself. A learned Englishman wrote recently: "Morality must have a cosmic motive or philosophically it has none. We belong to the universe, bone of its bone and flesh of its flesh; and it cannot be our duty to make the interests of mankind the supreme object of endeavor if the universe of which we are parts sets us the example of indifference to those interests or of hostility to them. The Universe must needs be moral towards us in the same sense that we are moral towards it." These words voice the need of man to know the Great Plan, to have assurance that his moral effort is one with the purpose of it all. They plead for actual knowledge of a scientific basis for the relation of man to the Divine Intelligence underlying a cosmos. Truly an adequate response to human needs would have to be science and philosophy and religion all in one, all in harmony, the complete revelation every deep thinker knows is at last inevitable.

This is what Theosophy is — science, philosophy, and the basic teachings of all religions — all in one great whole. I will not in this paper relate the wonderful story of creation — the story of everything from the very beginning which the children plead for, and which their elders only learn with years and disappointment to stifle their longing for — I will only state that nothing ever proved by scientific discovery is at variance with this Theosophical account of the birth and growth of the world and the coming of man; and that Theosophy suggests many a key to the more perfect understanding of world-systems, of the relation of our world to the whole, and of the relation of the principles of human nature to that whole. The place of man in the Great Plan, the presence in him of the Divine Intelligence that actuates the manifestation of life, the possibility of becoming fully conscious of it and acting in harmony with it, are all

THE THEOSOPHICAL PATH

made perfectly clear in the Theosophical teachings. Here is ready, at hand, the answer to that "live search for an authentic relation to Allness" which, I read, exists in America at present.

Can you imagine a philosophical and religious teaching not at war with the discoveries of science, but leading them on to the search for higher, deeper, more comprehensive evidences of the action of law on all planes of life? There you have Theosophy, as given in the works of H. P. Blavatsky — a system so enlightening, so comprehensive, that no new theories or discoveries have been stated in the years since these Theosophical works were published, that have not been anticipated by Madame Blavatsky and further developed by her in directions as yet almost unguessed by scientists of our day. Theosophy is so inclusive that it has the power to put an end to that conflict between religion and science which has been the bane of religious thinkers, setting the divinity within in antagonism to the works of God as seen without, dividing man's consciousness and disturbing the harmony that should prevail. Surely a new inner peace, a basis for spiritual advance may now succeed the old conflict. Surely, with Theosophy to settle this old quarrel, a new and beautiful unity, a new trust in the further unfolding of the Great Plan, a deep joy in it, may result.

Moreover, Theosophy as the basic truth of all religions has given a firm foundation upon which all men can stand *together*, where they can agree to respect the truth conveyed by any of the sacred teachings the world over. Madame Blavatsky's works prove incontrovertibly the unity underlying all religions, as well as the unity underlying religion and science. What might a realization of this mean today to the restless peoples of Europe and Asia. If they recognised this Theosophic truth, would there be any fear of a religious war? Would there not rather be a turning inward to find and restore the deepest and most spiritual teachings of their own religions? Would religion be used as a pretext for war made to gain other ends? On the contrary, the recognition of the unity underlying religions would emphasize the fact that all are members of one great human family, brothers, and would lead them to see that war is a terrible mistake.

With the removal of these two destroyers of the peace necessary for the free evolution of the human soul, with an end made of the conflict between religion and science and of the quarrel between different creeds — and the spread of Theosophy will unquestionably lead to this desired consummation — an opportunity would be presented to Humanity to enter upon a new order of religious experience. When no longer from Christians or Mohammedans, Buddhists or Pârsis, Methodists or Baptists, or a thousand other sects, but from *all men as souls* goes forth the

THEOSOPHY AND THE RENEWAL OF RELIGIOUS LIFE

aspiration to express the divine in human life, a wonderful result will come, a lifting of life to a higher level, a new nobility of conception, a new spiritual consciousness common to all. It would be an invitation to the Gods.

It is impossible, however, for these obstacles to be removed until human beings as individuals have achieved much within their own natures. Ideas about religion are at present in such a chaotic state, in the western world at any rate, that even those who have a natural inclination towards inner growth, towards the life of devotion, do not know exactly what to devote themselves to. Ideas of God have undergone so many changes; Christian ideals have been shown to be so futile as they have found expression in the world; that devoted people turn hither and thither in vain and try to make themselves believe that in unselfish and untiring service for the social welfare of their fellow-men they are finding what will satisfy their religious instincts. A good many of them have found out that just as it was possible to attend every church-service, act on every church-committee, be active in missionary and aid societies, give all one's time and energy to forwarding the interests of the church and still — be absolutely starved for want of the bread of life and know that you are starved — so it is possible in perfectly unsectarian and unchurchly labor for social welfare to work, work, work, with energy and enthusiasm and still — feel one's religious instincts so utterly denied that even the grotesque advertisements of psychic cults may be a temptation, so desperately does the nature cry for the companionship of the unknown Divinity that alone can satisfy.

Great indeed is the suffering of the spiritual outlaw — outlaw because he knows not, recognises not, lives outside of, the bond between himself and the divine, has no sense of the power of devotion to bind all living beings together, or so to link every experience of the Soul that there are no breaks, no real partings, either when the Soul wings away while the body sleeps, or when it takes its flight when the body dies, or even when the universe itself withdraws into the unmanifested.

It is the exercise of devotion alone that can give what the heart craves, that can quicken anew the religious life. And here again Theosophy offers the full response to human need. It is part of the Great Plan that the Divine *should* be revealed to man; but he must find, must make, his own road to it by seeking and by awaking the potency of the divinity within himself. For millions of years human beings have been thus seeking, and for them Those Who Know, because They also have sought, and have found, have made a record of the steps upon this pilgrimage. They have built up a science of devotion which remains the necessary key for all who approach the gate of the golden mystery of the Divine Self.

THE THEOSOPHICAL PATH

Beside her great scientific and philosophical works H. P. Blavatsky gave us *The Voice of the Silence*. Besides all his philosophical writings William Q. Judge prepared for his students the *Bhagavad-Gîtâ*, the book of devotion; and in addition to her other manifold efforts in behalf of humanity, Katherine Tingley has given us *Theosophy: the Path of the Mystic*. These devotional books contain what might be termed scientific directions as to how to find in oneself the wellspring of spiritual life and endeavor. They show how to discover and remain in close touch with what may become the most inspiring, the most challenging, the most indispensable companion — one's own inner spiritual Self. Tenderly, sternly at times when it is necessary, unweariedly always, have these three great Teachers as Leaders of the Theosophical Movement guided their students along the path to the inner shrine of their own divinity. Beginning with the teaching of the dual human nature, the student learns to discriminate between the higher and the lower impulses. Assured of the presence of the divinity within and its power to overcome, he gains confidence and presses forward. Always have these Teachers remained unfaltering in their compassion. Trust is born and waxes strong under the influence of their loving hearts and their unwavering assertion of the highest principles. Perhaps one of the greatest discoveries made in such a relation between Teacher and pupil is of the depth of compassion the Teacher feels. Little by little have these Teachers formed a nucleus of students who by their care and through effort encouraged by them have begun the work of restoring the true spirit of religion to daily life, have begun to spin a golden thread of devotion linking them to the great golden mystery of divine consciousness. To these students it is a joyous thing to have the world share the counsels so tenderly and so wisely spoken by those who have made these Theosophical books of devotion. We feel this particularly about *Theosophy: the Path of the Mystic*, because much that has been given in it has been within our recollection spoken to us by Katherine Tingley. I quote some of the passages in this book that very clearly indicate the landmarks on the shining road to that consciousness of divinity within, which to me seems to be the requisite condition for a renewal of religious experience.

"The secret of human life in all its fullness is self-directed effort."

"There must be a heroic determination in our hearts for continuity of right action."

"If you could only know what a companion the Higher Self can be! It is a Presence, a mystic Presence. . . . Its companionship is so real, so wonderful, so royally supreme. Once you have found it you never can lose it again. Just before retiring — that is the time."

"A pure strong unselfish thought, beaming in the mind, lifts the whole being to the heights of Light. From this point can be discerned to a degree the sacredness of the moment and the day."

"Victories are won first in thought; and the habit of substituting a good thought or picture

"EASTER ISLAND AND "THE SECRET DOCTRINE"

that arouses compassion or any part of the spiritual nature or a grander idea in any way going beyond the limited selfhood, for a personal or sensual one, is easily learned."

"Our problem is to transfer more and more of ourselves to the real battlefield. That field is one that consists of the feelings and thoughts of men, therefore by right feeling and thought is the battle maintained. Our strength lies in keeping positive; in holding a steady joy in our hearts; in a momentary meditation on all floating great ideas till we have made them ours; in a meditation with the imagination on the life of humanity in the future, and its grandeur; in dwelling on the conception of Brotherhood."

"A vow is an action rising like a star high above the level of the common deeds of life. It is a witness that the outer man has at that moment realized its union with the inner, and the purpose of its existence, registering a great resolve to become one with the 'Father in Heaven.'

"At that moment the radiant Path of Light is seen with the eyes of pure vision, the disciple is reborn, the old life is left behind, he enters a new way. For a moment he feels the touch of a guiding hand ever stretched out to him from the inner chamber. For a moment his ear catches the harmonies of the soul. It is the descent upon him of the 'Holy Ghost' — the 'Grace of God.'

"All this and more is the experience of those who make this vow with their whole hearts, and as they constantly renew it, and constantly renew their endeavor, the harmonies come again and again, and the clear Path is once more beheld.

"They carry the inspiration into outer life, and energize with it their duties, high and low: gain from it strength for self-sacrifice, and thus bringing the inner into the outer, pouring forth in deeds that Wine of Life of which they have learned to partake, they achieve, little by little, the harmony of perfect life. Each effort carves the path of the next, and in no long time one single moment's silence will bring forth to the Disciple's aid the strength of his soul."

"Men may talk of peace, and work for peace, but it is mockery unless they try to find peace within their own natures. You cannot gain the power to adjust civic affairs, let alone international affairs, until you begin self-adjustment."

"In the true condition of mind and heart, there arises a sweet peace, which does not descend upon us from above, for we are in the midst of it. It is not like the sunshine, for no transitory clouds obscure its rays, but it is permanent and ever-abiding through the days and years. Nothing can move us when this condition is reached."

"At night it is helpful to go over the day in thought; it is the old neophyte way. You will suffer in noting lapses and omissions; but if your motive is pure and unselfish you will learn and pass on. And then will flash in upon you a sense of the nearness of the Higher Self — and ere you know it a new life will be born."

It is plainly to be seen that Theosophy does hold the key to the problem of how to make of religion the inspiring, consoling, challenging and unifying element in our lives that it undoubtedly has been to many whose demands upon the sources of knowledge and of wisdom were much fewer than ours. We all remember having seen the faces of very simple folk who yet gave evidence of an inner understanding of the Great Plan of life, and who breathed sweetness and peace upon our childish troubles and held a Light for us to climb to. In later years we may have felt that with all our study, all our search, all that we had of intellectual advantage over these simple hearts of blessed memory, we still lacked their peace and light. Can you not remember perhaps a gentle voice reciting over your little bed as you fell asleep some simple text that was to the speaker and sounded to your childish ears the very Word of God? It

THE THEOSOPHICAL PATH

is one of the joys of finding again the true spirit of religion, of feeling a renewal of religious life, that we realize our unity, our oneness with every gentle and every bold aspirant for spiritual growth the world over. Thus through the sense of unity Brotherhood is born on earth.

EASTER ISLAND AND "THE SECRET DOCTRINE"

H. T. EDGE, M. A.



LEMENT L. WRAGGE, F. R. G. S. (since deceased) writes to the *English Mechanic* (December 15, 1922) in reference to a recent opinion that the Easter Island statues are only a few hundred years old. He is evidently deeply read in H. P. Blavatsky's *Secret Doctrine*; for he shows that the question of Easter Island cannot be tackled by itself, but must be considered as part of a much larger question. This larger question includes the consideration of the ancient continents of Lemuria and Atlantis, the inversion of the earth's poles, periodical cataclysms, the ancient monoliths, glyphs, and megalithic remains all over the world, and other related topics. In short, the writer recognises the necessity of accepting the teachings of Theosophy, as outlined in *The Secret Doctrine*, with regard to history, astronomy, cosmology, etc., if we are to arrive at a satisfactory solution of the problems presented by existing facts, such as the Easter Island statues.

Scholars do not now accept as a standard of measure in historical matters Archbishop Usher's celebrated date of 4004 B. C.; but its shadow nevertheless continues to hang over them; for they accept the conclusions of earlier writers, who did accept Usher's date. Thus the Archbishop still influences them by a sort of heredity. Science has demonstrated to its own entire satisfaction the immense antiquity of man; but still denies the antiquity of his intelligence and civilization. Against this denial we must set such facts as the finished culture of the Egyptians in very ancient times and the numerous megalithic remains alluded to above.

It is not a little surprising that science, which makes such enormous demands on our belief in questions of stellar distances, geological ages, and some other particulars, should balk so at the idea that civilization may be a few million years old. The only explanation for such a state of mind is that of the prevalence of prejudice — or, if the word sounds too ugly, let us say, of preconceived ideas belonging to an outworn period of mentality. In short, there appears to be a primary postulate to the effect: "Let it be granted that civilization must be a recent growth."

But, it being now fashionable to question the validity of postulates,

EASTER ISLAND AND "THE SECRET DOCTRINE"

or at any rate to refuse them a monopoly as against possible alternative postulates, suppose we were to try and construct a new map of history upon the postulate that civilization must necessarily be very ancient. It is the conviction of an increasing number of people today that the acceptance of such a postulate will be found to elucidate the problems presented by actual facts much better than the other postulate has done.

We do not question the truth of evolution; but that principle has not yet been so thoroughly worked out that it will not admit of changes. Such changes by no means imply an abandonment of the theory of evolution; as men of science will readily admit. The close analogies between animal and human structure and function may or may not imply a derivation of one from the other; nor does it imply in which of the two directions the derivation has taken place. At best we have only a derivation of the physical part of man from the animal kingdom; while the question as to the origin of the psychic, mental, and spiritual components is left still open.

Theosophists may confidently rely for the confirmation of their claims, on a faithful and unprejudiced examination of the *facts*. They can point to the steady progress towards wider views in archaeology that is taking place all the time. The facts compel prejudice to give ground.

Does science, in deciding the history of mankind, proceed *a priori* or by induction from observation? If the former, its conclusions will vary according as preconception may determine its axioms. If the latter, we may fairly point out that what we call history is after all but a few records which we happen to possess of a very small cycle of history in the Mediterranean basin and thereabouts: not enough to show the pattern. It has become evident that America in the far past witnessed great civilizations of which we know nothing. We build our ideas of history, as Einstein says we build our idea of physics, on an imaginary *framework*, made to fit small local and temporary needs, but not adaptable to the expression of larger questions. We are in the *Ptolemaic* system, as regards history, and need to advance to the *Copernican*: to borrow an astronomical analogy from Professor Eddington. All was complexity, when the planets were made to revolve round the earth; but when they were set spinning round the sun by Copernicus, all was light. A sort of geocentrism in history still hampers our perceptions. Science may like to be called cautious, but might be offended if dubbed parochial.

Theories as to human evolution and history have been adapted to an inadequate conception of the nature of man. It is logical that a more adequate conception of the nature of man should require a wider conception of human evolution and history. Theosophy hangs together in its parts. In its teachings, moreover, man is not a recent and trivial part

THE THEOSOPHICAL PATH

of the scheme of nature; he is the most important of all. As to evolution, the following quotations may help to explain the teachings:

"There *can be no objective* form on earth (nor in the Universe either), without its astral prototype being first formed in Space."— *The Secret Doctrine*, II, 660

"All things had their origin in spirit — evolution having originally begun from above and proceeded downwards, instead of the reverse as taught by the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the modern doctrine of evolution enters into the arena of speculative hypothesis."— II, 290

"We have one thing in common with the Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years."— II, 669

"The human type is the repertory of all potential forms, and the central point from which these latter radiate. In this postulate we find a true '*Evolution*' or '*unfolding*' — a sense which cannot be said to belong to the mechanical theory of natural selection."— II, 683

"Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the '*Eternal Pilgrim*.'"— II, 728

"From the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal, Force are directed towards one point — MAN."—II, 170

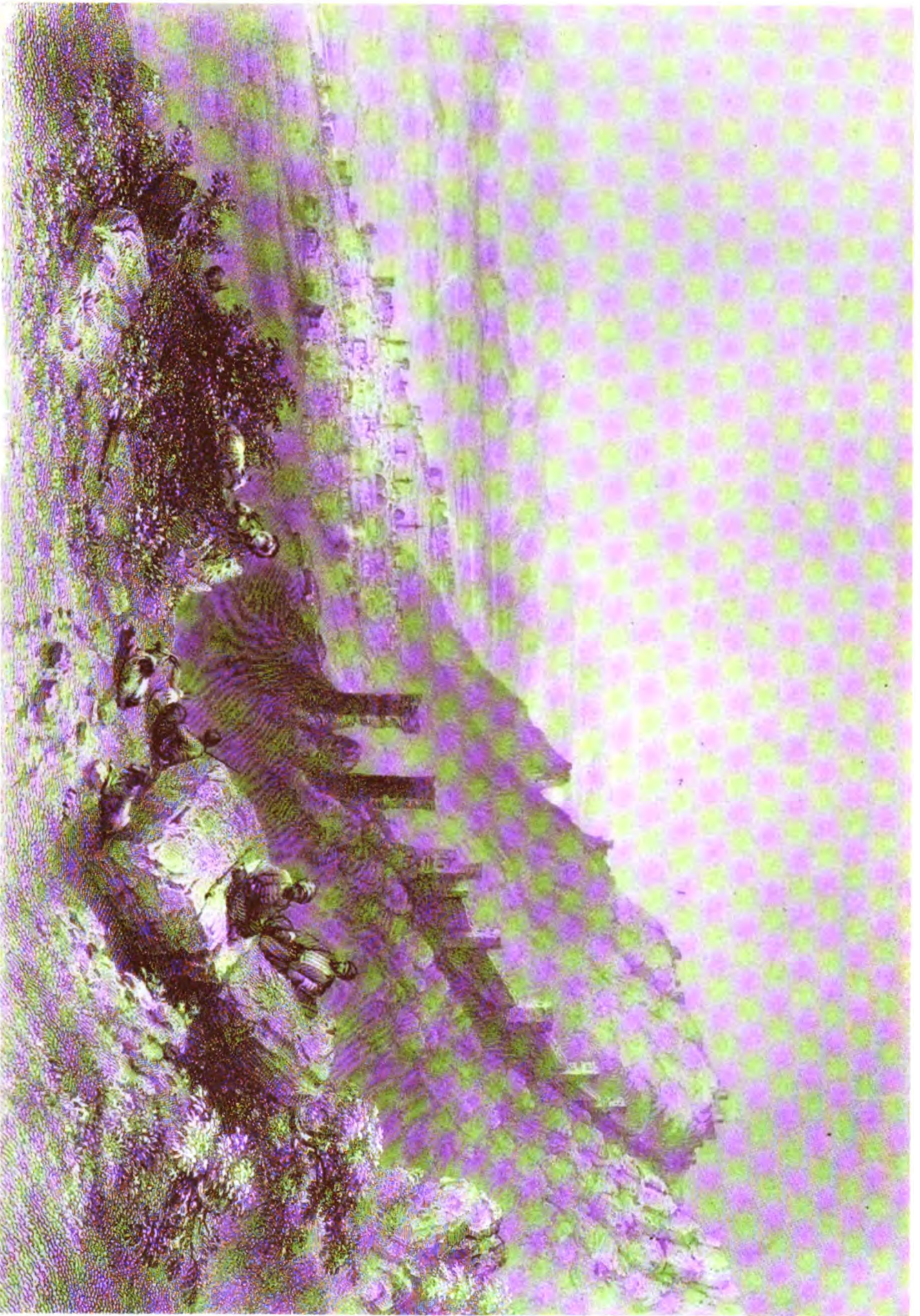
"Archaic Science allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex. . . . But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds, it was quite ready for man from the beginning of *this Round*."— II, 660

"Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the '*Heavenly Man*' . . . On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee, *can*, and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race."— II, 683 }

"Physical nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent, and intelligent power are required for his creation, besides the '*coats of skin*' and the '*Breath of animal Life*.'"— II, 56

"The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary period, were evolved from *purely* astral progenitors contemporary with the Second Race [of mankind]. They are thus *post-Human*, and consequently it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated."— II, 684

Many more quotations might be given; and if anything seems left vague and unexplained by those given, the student must be referred to their source for further elucidation. The subject has also been more fully treated in this magazine, volumes X and XI. It is clear that Theosophy, very far from denying evolution, has gone into it very much more deeply than has modern science. We gain some idea of how greatly we must broaden the basis of our reasoning, if we are to find an explanation for many of the facts of antiquity, such as the Easter Island statues.



Lomaland Photo & Engraving Dept.

ANTIOCH, SYRIA

(From an old woodcut)



Lomaland Photo & Engraving Dept

ANTIOCH, SYRIA
(From an old woodcut)

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

III

THE SILENCE OF APOLLONIUS

EUXENUS, his former tutor, once asked Apollonius why he did not make a book of his thoughts, since he possessed such a fund of philosophical knowledge and at the same time had such a popular style of expressing himself. Apollonius replied that he had not exercised silence, and from that time forward he practised it, as Pythagoras advised, and maintained the practice for five years. He laid a restraint upon his tongue, but read much with his eyes, and comprehended much by his understanding, committing all to memory, by the exercise of which, *at the age of one hundred*, "he far excelled Simonides."

The manner he used in expressing himself during his silence, had something interesting and graceful in it, for his hands and his eyes and the movements of his head made significant answers to what was said. He never appeared morose or out of spirits, and always preserved an even, placid temper. Afterwards he declared that this silence was often irksome to him, as he had many things to say which he did not say, and had to hear many disagreeable things of which he was obliged to take no notice.

In this way he passed over with a dignified silence many injurious things uttered against him.

The years of silence were passed partly in Pamphylia and partly in Cilicia. He passed through many towns which were in an uproar with unseemly shows and vulgar spectacles, but never uttered a word of reproof with his lips. Yet by a look and the waving of his hand he caused the tumult to cease, and all those about him in the crowd were silent "as though engaged in the most mysterious ceremonies of religion." However, he took little credit for this, as he was aware that men making such tumult about mere horses and pantomimes soon become sober again, blushing and condemning themselves, whenever a man of gravity appears.

It was a different matter when, at Aspendus in Pamphylia, he was able to save the governor from being burnt alive by the populace, who meant to kill him even if he had taken refuge at the feet of the statues of the Emperor Tiberius, which being regarded as sacred ground, meant death for the violation of its sanctuary. By a gesture of his hand Apollonius asked the governor what was the matter. The latter replied that he had

THE THEOSOPHICAL PATH

not wronged the people, but was a victim with them, and if not allowed to speak, must perish with the people.

Apollonius turned to the crowd and by a sign indicated that the governor must be heard. The populace were so overawed by the bearing of the philosopher that there was immediate silence and they replaced the fire they had taken from the altars in order to burn the governor.

The governor was emboldened by this to declare the exact state of the matter. The famine by which they were perishing was caused by rich men hoarding corn. He named the men who had so produced the scarcity and declared that the corn was held in secret storage in various parts of the country, for sale at any price they chose to ask of famine-stricken foreigners.

The people of Aspendus, which was the third city in Pamphylia, immediately prepared to spread over the country and take the corn by force, but Apollonius signed to them not to do so, but to summon the guilty monopolists and make them consent to give the corn.

As soon as these arrived Apollonius was almost tempted, so sore was the distress of the people, to break his rule of silence, but he refrained. Instead, he wrote on a tablet what he wished to say, and gave it to the governor to read.

“APOLLONIUS

“To the corn monopolists in Aspendus,

“Greeting,

“The earth is the common mother of all, for she is just. You are unjust, for you have made her only the mother of yourselves: and if you will not cease from acting thus, I will not suffer you to remain upon her.”

Intimidated by these words the speculators filled the market with grain, and the city recovered from its distress.

After the fulfilment of his period of silence, Apollonius went to Antioch, and entered the temple of Apollo Daphneus. Here he observed that there was no real worship performed in the temple, and that it was in the possession of barbarous people devoid of all worthy knowledge. Therefore when he spoke he retired to places more remote from the crowd, and made his abode in such temples as he found open. He declared that he sought, not the company of illiterates, but that of men.

At sunrise he performed apart from all, certain ceremonies, which he communicated only to those who had observed a silence of four years. Whenever he entered a city that happened to be of Greek origin, and was in possession of an established code of religious worship, he called the priests together, and discoursed to them concerning the nature of their

THE WISDOM OF APOLLONIUS

Gods; and if he found that they had departed from their customary ritual, he always set them right. But when he came to a city whose religious rites and customs were barbarous, and different from others, he inquired by whom they were established, and for what they were intended, and afterwards in what manner they were observed, at the same time suggesting whatever occurred to him as better and more becoming.

Next, he visited his followers, commanding them to ask what they pleased, saying that they who cultivated philosophy in the manner he enjoined, should in the morning converse *with* the gods, at midday *concerning* the gods, and in the evening of *human affairs*. When he had answered all the questions put forward by his friends, and talked as much as he thought sufficient, he addressed the multitude, with whom he discoursed in the evening, but never before noon.

When he had finished speaking he had himself anointed and rubbed, afterwards plunging into a cold bath, declaring that hot baths were the old age of men. To the people of Antioch who, for their crimes, were forbidden the use of the hot baths, he said that the Emperor had given them long life for their wickedness. At one time certain Ephesians were about to stone the master of the baths for not making them hot enough, and Apollonius said:

“You blame the master of the baths for your not bathing to your satisfaction, but I blame you for bathing at all!”

The manner of Apollonius's speech was not elevated, nor inflated with the language of poetry, nor yet too refined, nor too Attic; he considered speech that exceeded the ordinary level of the Attic to be dissonant and unpleasant. He employed no fastidious nicety in the division of his discourses, nor did he use fine-spun sentences; nor was he ever known to adopt an ironical manner, nor any kind of apostrophizing with his hearers.

Now the tripod is the emblem of truthful speech; it is dedicated to Apollo, the god of true oracles, and to Bacchus. It is the seat on which the inspired sibyls sat when delivering oracles when possessed by the god of that oracle.

Philostratus says of Apollonius: “He spoke as it were from a tripod”; for example: “I know,” and “It seems to me,” and “To what purpose is this,” and “You must know.” His sentences were short and adamantine, his words authoritative and adapted to the sense, and the bare utterance of them conveyed a tone as though they were sanctioned by the scepter of royalty.

He was once asked by a subtle debater why he did not declare what side of a question he proposed to take in an argument. He replied: “When I was a young man, I used to do that; but now it is no longer

THE THEOSOPHICAL PATH

necessary, for it is my duty to teach the result of my investigations, and not to investigate any longer.”

When asked by the same logician how a wise man should speak, he replied: “As a legislator. For it is the part of a legislator to command the multitude to do what he himself is convinced ought to be done.”

(By such sentences Apollonius indicated that he had attained the degree of a master of philosophy, and had ceased to be a mere student.)

“In this way he conducted himself at Antioch, and converted many who were strangers to all knowledge.”

End of Introductory chapter

SPANISH INFLUENZA GERM ‘ISOLATED’

OBSERVER

THE public press has had much to say over the recent announcement that the Rockefeller Institute for Medical Research has succeeded in isolating the germ of Spanish Influenza. On February 4, 1923, Arthur Brisbane expatiated at length on this latest achievement of modern science, saying among other things:

“Beginning in 1918, and ending in 1919, one single outbreak of Spanish Influenza destroyed more than 25,000,000 human lives. Fewer than 8,000,000 were actually killed in the war’s battles, so that the deadly germ, just ‘isolated’ and brought under scientific control, killed three for every one killed by bullets, poison-gas, and all the other deadly human killing machines.

“Man’s efforts at wholesale killing, with all his skill and science back of them, are nothing, compared with the effective, deadly work of one microscopic organism of which thousands might lie in the palm of your hand, unseen.”

In this connexion, the following editorial comment, written by ‘Yorick’ (the late E. H. Clough) in the *San Diego Evening Tribune* of August 9, 1919, is reprinted in THE THEOSOPHICAL PATH by request:

“THE SUPREME THINKER OF THE INFINITE UNIVERSE

“IN a brilliant lecture on History by Kenneth Morris of the Râja-Yoga College, Point Loma, published in the August number of THE THEOSOPHICAL PATH, I find this strange and suggestive position of deductive philosophy:

“‘In the Middle Ages, before people knew much about sanitary

SPANISH INFLUENZA GERM 'ISOLATED'

science and antiseptics and the like, a great war quickly translated itself into a great pestilence. Then we made advances and discovered Listerian remedies and things, and said: Come now; we shall fight this one; we shall have slaughtered millions lying about as we please, and get no plague out of it; we are wise and mighty, and Karma is a fool to us; we are the children of MODERN CIVILIZATION; what have Nature and its laws to do with us? Our inventions and discoveries have certainly put them out of commission. — And sure enough, the mere foulness of the battlefield, the stench of decay, bred no pest; our Science had circumvented the old methods through which Natural Law (which is only another way of saying Karma) worked; we had cut the physical links, and blocked the material channels through which wrong-doing flowed into its own punishment. Whereupon Nature, wrathful, withdrew a little; took thought for her astral and inner planes; found new links and channels there; passed through these the causes we had provided, and emptied them out again on the physical plane in the guise of a new thing, Spanish Influenza; — and spread it over three continents, with greater scope and reach than had ever her old-fashioned stench-bred plagues that served her well enough when we were less scientific. Whereof the moral is: *He laughs loudest who laughs last*; and just now, and for some time to come, the laugh is with Karma. Say until the end of the Mahâ-Manvantara; until the end of manifested Time. When shall we stop imagining that any possible inventions or discoveries will enable us to circumvent the fundamental laws of Nature? Not the printing-press, nor steam, nor electricity, nor aerial navigation, nor *vril* itself when we come to it, will serve to keep civilizations alive that have worn themselves out by wrong-doing — or even that have come to old age and the natural time when they must die. But their passings need not be ghastly and disastrous, or anything but honorable and beneficial, if in the prime and vigor of their lifetimes they would learn decently to live.'

"WHY I PREFER KARMA

"This is the Law of Compensation in another form than that to which we are accustomed in our more material philosophies. Professor Morris says that 'Nature, wrathful, withdrew a little; **TOOK THOUGHT**' . . . and emptied the causes which we had provided on the physical plane 'in the guise of a new thing, Spanish Influenza.' Can it be true? Does Nature 'take thought'? Science guesses otherwise. Science says that the laws of nature are immutable, irresistible, relentless; and that death is the penalty of their violation. But Science does not ascribe intelligence to the Law. Certainly Science does not vision Nature deliberating upon her

THE THEOSOPHICAL PATH

best method of revenge upon her creatures for the audacity of their Promethean rebellion against her laws. Yet why not? The creature has intelligence; the creature THINKS; the creature, deriving all it has of being from the laws of nature, is able by its knowledge of these laws to circumvent some of them, defying the judgment of Nature upon the creature's wrong-doing. Why then, should not Nature herself, knowing that her laws are not inviolable if immutable, in wrath at her own discomfiture in one direction, pour that wrath from other vials upon her too intelligent and utterly unsubmitive creatures? I like this notion of Karma as it is expounded by Professor Morris. It gives me a nobler opinion of the Scheme of which I am an infinitesimal part. It is better than the slavery of theology — the ignorance and superstition of 'revealed religion' in which Man, puny Man, with his little intellect can pick a thousand flaws, knowing that Man himself has made it out of whole cloth — of mortal quality and poor at that. It is not religion but philosophy which declares, 'As ye sow ye shall reap.' It is not philosophy but religion that says, Sow as ye would, ye shall reap forgiveness in repentance and faith. Nature is not so crude as that. Nature works to a higher purpose. Nature THINKS; Religion gropes; theology drivels."

THEOSOPHICAL ITEMS OF INTEREST

Readers of THE THEOSOPHICAL PATH will recall the splendid work done by the Leader and her party in Finland last April, as well as the great impetus given to the subsequent work there among the members of the Universal Brotherhood and Theosophical Society. The following translation of a letter recently received is an encouraging echo of those memorable days:

**News from
Finland**

"Helsingfors, December 10, 1922.

"Madame Katherine Tingley.

"Dear, beloved Leader and Teacher:

"Being assembled at the last members-meeting this year, we wish, dear faithful Leader and Teacher, to send you our heart-felt wishes for a happy New Year, hoping that you will enjoy the best health and strength for further successful help and blessings to suffering humanity.

"At the same time we wish to express our sincerest and most deeply felt gratitude for all help and encouragement we have received and for *all* that you have done for our country during the last year.

"It is not possible for us to express ourselves just as we feel in our hearts for our Leader. The Silence — which is the voice of the heart — must be our

THEOSOPHICAL ITEMS OF INTEREST

messenger and forward our warm greetings to you and to all the faithful Comrades in Lomaland.

“With the most affectionate greetings from all of us, present and absent members of Center 21, Helsingfors, Finland,

(Signed) “INEZ WILÉN
“LILLY BARRITT-WIBERG CONSTANCE ULLNER
“MARTHA JANSSON A. N. WINELL.
“Committee.”

The following is a translation of a letter from Miss Eufrosyne Collander, appointed by the Leader last April, as one of the Directors of the Göteborg (Sweden) Center of the Universal Brotherhood and Theosophical Society:

**Gratitude from
Göteborg**

“Göteborg, Sweden, December 3, 1922.

“Madame Katherine Tingley.

“Dear, beloved Teacher and Leader:

“Having just returned from our Universal Brotherhood Headquarters in Göteborg, where we conducted a public meeting, I wish to write to you and thank you from the very depth of my soul for all your help, your love, your patience and your wise, good counsel.

“All of us were so happy tonight, so deeply touched, that now we could again open our doors to the public and speak of Theosophy and Brotherhood. I myself read an extract from your Malmö Speech about Theosophy and Higher Education. Everybody listened with deep interest. We were especially happy to see several young men in the audience. We had beautiful music, violin and piano, performed by Erik Kahlson, (son of Mr. Gustaf Kahlson), and by Anna Lisa Thorin, previously a Lotus pupil, now a member of the Girls' Club.

“Furthermore I can tell you that the Lotus work is carried on in a good, cheerful and positive way. Today many children took part. When I came home from the Lotus Group today with my heart filled with the joy of the work, I found on my desk your greetings to the Teachers and Children of the Lotus Group and to the Girls' Club in Gothenburg. My soul was warmed and my heart filled with gratitude for everything.

“With us there is no doubt, no faltering whatever. Every one in our Center shows a wonderful confidence and devotion. May we gain strength enough to help you in the great work for humanity which is being accomplished in spite of all difficulties.

“I ask you to receive my heartiest and most respectful greetings and the best wishes for a Merry Christmas and a Happy New Year.

“Respectfully and lovingly yours,
(Signed) “EUFROSYNE COLLANDER.”

COLONEL WM. O. GILBERT VISITING LOMALAND



COLONEL WM. O. GILBERT is spending several weeks at the International Theosophical Headquarters at Point Loma. Of the more than five thousand emergency officers who were retained and commissioned in the Regular Army after the close of the war, he was one of five who received commissions in the grade of Colonel. The following is quoted from *The San Diego Union* of January 10, 1923:

"Colonel Gilbert, an outstanding figure both in Europe and America during the war, is one of the early members of the Theosophical Society. For more than twenty years he has been a devoted member of the Universal Brotherhood and Theosophical Society, and at various times of crisis a unique figure in the Theosophical work. He is at present Judge Advocate of the Eighth Corps Area of the United States Army, with Headquarters at Fort Sam Houston, Texas.

"Colonel Gilbert, after a brilliant legal career of over twenty years, was commissioned a Major in the Judge Advocate General's Department at the beginning of the war and later was advanced successively to the grade of Lieutenant-Colonel and then to that of Colonel. He served in the Judge Advocate General's Office in Washington and later at Headquarters of the American Expeditionary Forces at Chaumont, France. Here he had charge of important legal and court-martial work relating to the administration of military justice. After the Armistice he became Chief Law Officer for Civil Affairs with the Army of Occupation, a post which carried with it the duty of advising upon legal and quasi-legal matters touching relations between our army and the German civilian population, between our army and local officers, and between our army and our Allies. He also had supervisory charge, within the entire territory occupied, of the Provost Courts set up for the trial of Germans who violated the laws of war and the orders of our Army.

· "BRILLIANT RECORD

"Because of his brilliant record at this post, in which it was said that he introduced an eminently harmonizing and in some respects quite new interpretation of justice, he was made a member of the Inter-Allied Committee which drafted the ordinances for the government of the occupied territory upon the assumption of such government by the Inter-Allied Rhineland High Commission after the treaty of peace. His con-

MIRROR OF THE MOVEMENT

nexion with the diplomats, generals, and national figures of Europe during this time gave him unusual opportunities for obtaining first-hand information on European affairs, and the President of the Texas State Bar Association recently said that no man in the United States, in his opinion, so well understood military law and the administration of military justice as Colonel William O. Gilbert, as he has studied it both from the standpoint of the civilian and the soldier, with a background of extended experience in international and diplomatic affairs.

“This is Col. Gilbert’s second visit to Lomaland, a place which he has declared to be the hope of the world, because it offers the only positive solution for the problems which beset the world today. Following the address of welcome by Secretary Fussell to Madame Tingley and her party, Colonel Gilbert spoke in terms of the utmost enthusiasm for Madame Tingley’s humanitarian and educational work, which he has studied from every standpoint and with which he has long been familiar.”



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

BELATED NEWS OF MME. TINGLEY’S EUROPEAN TOUR, 1922

TRANSLATED EXTRACTS FROM *Berliner Morgenpost* — one of the largest dailies in Germany

IN a well-filled hall, and to an audience which listened with respect to her address, Mme. Katherine Tingley, the American lady who is the Leader of the Theosophical Society throughout the world, lectured on Sunday at Beethoven-Saal on the aims and activities of Theosophy.

What is today understood by Theosophy?

The Foundress of this belief — for so it must be called in view of its activities — the Russian, Helena Petrovna von Hahn-Rottenstern, who became famous under the name of her husband, General Blavatsky, laid down in 1875 the following basic principles of her teachings:

“The Universe and Man are, originally and intrinsically, divine. Universal Brotherhood is a natural law, a ‘fact in Nature.’ Man is in fact ‘his Brother’s keeper.’ Man is dual in nature and being; in him dwell the angel

THE THEOSOPHICAL PATH

and the demon. The angel, the immortal part, is the higher, the real self of man, the 'Individuality.' The demon is the mortal and transitory part, the lower self of man, the personal side, or 'personality.' The immortal, ensouled part of man (in Theosophical language, 'the spiritual ego') incarnates again and again on earth, 'until all the lessons of earth-life have been learned.' These repeated reincarnations are always in human form, as indicated by the phrase, 'once a man, always a man,' which means that a man never takes on an animal body in any new incarnation. The Universe and all life are governed by the everlasting, immutable law of eternal justice. This law (called in Theosophical diction 'Karma'— a Hindû word) rules not only in the physical world, but also in the moral world and in the thought world."

The Theosophical Society grew rapidly: the "Secret Doctrine" (as Mme. Blavatsky called it) captivated countless hearts and minds. In this case, it was the belief in Reincarnation, which lent, and still lends, such a strong attraction to Theosophy. It must also be noted that other transcendental intellectual movements made use of the strong attraction exercised by Theosophy and clothed themselves in a Theosophical mantle. 'Real' Theosophists repudiate any connexion with Christian Science, Spiritualism, etc.

It is to Mme. Tingley's great credit.— and the same applies to the whole American Theosophical Movement — that she has cleared away all supernatural and fantastic accretions and made Mme. Blavatsky's teachings practicable in every-day life. "True Theosophy is practical, and demands application to daily life, application to the vital questions of the day." Practical wisdom and common sense in life, on the basis of the Theosophical teachings; guidance for those who seek to uplift themselves by their own efforts and by self-knowledge — these are the basic principles of Theosophy, as it is conceived and made practical by Mme. Tingley; and it is in furtherance of these ends that she seeks to educate humanity.

On the property at Point Loma, California, U. S. A., she has founded an international center, which exists for the purposes of education and united effort, and which by unprejudiced observers is praised as a marvelous example of an institution seriously carried out on the basis of a great idea. According to their descriptions, from a barren desert there has been created an economic Paradise, enriched with the fruits of the earth, with centers for all the sciences and arts, and crowned with a Greek Theater and an Aryan Memorial Temple.

Students from Point Loma, dressed in white — serious, straightforward-looking young men, and young girls adorned with wreaths, surrounded their Leader last Sunday in Beethoven-Saal; and their musical presentations were really exemplary.

If Mme. Tingley, however, has not awakened here in Berlin that deep interest which her worthy efforts deserve, for she has a valuable system of culture to present, this is doubtless due, in part, to the fact that her activities have not been known to us for very long. But we would like to express the wish, that also in Germany, intellectual, religious, and ethical movements might lead to the foundation of many Point Lomas.

MIRROR OF THE MOVEMENT

MME. TINGLEY'S LECTURE IN MALMÖ: 'THEOSOPHY AND EDUCATION'
MUSIC BY RÂJA-YOGA STUDENTS

[From *Sydsvenska Dagbladet Snällposten*, Malmö, Sweden, April 25, 1922]

MME. TINGLEY, who on her tour through Sweden has reached our neighborhood, is now visiting Malmö.

A meeting had been arranged at the Palladium yesterday to throw light on the Theosophical doctrines. Great interest was shown in these; a long line awaited admittance at an early hour, and before long every place of the hall was occupied. The stage with its subdued wall-pattern had been transformed into a southern garden with leafy palm-trees and bright floral decorations. Above the footlights was the speaker's table, a pedestal decorated with flowers.

Two young men and two young lady Râja-Yoga students, the latter wearing flower-wreaths, introduced the meeting by short speeches on Point Loma and its activities, translated by an interpreter. String music with harp accompaniment followed. When the soft tones had died away and the audience had shown its appreciation by very hearty applause, Mme. Tingley made her entrance and lectured extempore on Theosophy and Education.

There was no interpretation but her gestures spoke for themselves. There was dramatic life in her appearance and speech. She impressed her audience with the importance of a pure life, which would also bring joy. "Go smiling through life" could almost be considered the theme of her speech. If we only understood how to live purely, then life itself becomes our most precious possession. And that is why our responsibilities for our children are so great. They must be given the right education so that they may be prepared and become participants of the joy of life from the very beginning.

Mme. Tingley expressed the goal and the truths which surely everyone aims to reach. It is only about the road to this goal that we quarrel.

The lecturer met with hearty applause from the audience. Then followed some more musical numbers by the Râja-Yoga students.

The film will be shown today in the same hall as previously announced.

MME. TINGLEY'S LECTURE OF YESTERDAY. AN INTERESTING AND IMPRESSIVE EVENING AT PALLADIUM. THE AIM OF THE THEOSOPHICAL EDUCATIONAL SYSTEM

MME. TINGLEY met with a large audience at her lecture here yesterday. The large hall of the Palladium was entirely filled. Every seat was occupied and numbers waited in the corridors. The four Râja-Yoga students — two young men and two young women — who introduced the program could therefore read their distinct English to thousands of listening ears. And thousands of eyes enjoyed the floral decorations on the stage.

The white-dressed students played also. To begin with there were two violins, violoncello, and harp, and it was a musical combination that deserved commendation. Then there was a general silence. Everyone's eyes

THE THEOSOPHICAL PATH

were directed towards the door, farthest back on the stage. There was almost a deathly silence in the hall when Madame stepped on to the stage. She is a stately lady whose gray hair alone is witness to the fact that the years have not gone by her without leaving their trace. With grace she stepped to the speaker's table — a low green pedestal, decorated with flowers. The audience applauded, Madame bowed and was introduced.

Then the lecture began, which, as announced, treated the subject of Theosophy and Education. The speaker referred at the beginning to the horrible war which has so recently been visited on the world. She was of the opinion that it would never have been necessary for us to experience these dreadful years had we human beings better understood life and its meaning. It is the aim of the Râja-Yoga system to assist men and women to reach this knowledge. This system endeavors above all so to strengthen the lives of the young from their tender years onward, as to prevent their making mistakes later in life or taking the wrong path. A complete harmonious balance of the physical, mental, and spiritual faculties of man must be attained, and this work is begun at the early age of three years. And by the application of this harmonious system, men and women will learn to create harmonious homes. Since these are units of the nation, the system will in a sense permeate the national life, and if allowed to develop will render it impossible in the future for our world to experience new and horrible wars. The speaker took a very hopeful view of the future of Theosophy. She mentioned among other things at the end of her speech that we would have chairs of Theosophy in all our universities in the course of years.

Although these few thoughts from her speech cannot pretend to render a unified impression of the same, yet they give some idea of what the whole speech clearly and forcefully emphasized, that Theosophy wages war against war through this system of education. The Theosophical Movement claims to be one of our foremost peace factors.

The speech was given in English. There was no interpretation for lack of time. All could not therefore understand what Madame had to say about Theosophy and education. But *her manner of speaking* was something that all knew how to appreciate. And even that in itself was interesting enough.

First of all she made no use of notes. Madame spoke freely, easily and flowingly. Now and then she made a pause. But it was rather a dramatic pause. She did not need to search for words. Her thoughts followed in quick succession in short periodic sentences. Madame is American and the tempo was quick. Her right hand and often her left as well were in constant motion. But her gestures were not exaggerated. They were broad at times but never clumsy. Madame's whole personality expressed harmony. Her voice was rich and beautiful and Madame had a remarkable command over it. Consequently, as was the case yesterday, a large number of people were able to sit for about an hour and *see* her speak without understanding a word of all she said. She therefore kept the attention of her audience yesterday from beginning to end. None sat wishing that Madame would end. All followed with

MIRROR OF THE MOVEMENT

interest her every movement on the stage. And hearty applause followed her conclusion.

The four white-dressed young people gave a veritable concert at the end of the speech. There were soli for violin, clarinet, 'cello, and piano, and finally a quartet. This was particularly pleasing to the public and they enjoyed it thoroughly, for much excellent music was rendered.

The applause was not lacking. Everyone seemed pleased with the music and Madame Tingley's speech, which, as already mentioned, was of interest even for those who did not understand a word of it.

The film, as already announced, will be produced today in the same hall.

KATHERINE TINGLEY

[Translated from *Algemeen Handelsblad*, Amsterdam, June 3, 1922 — one of the leading Dutch dailies, which is read all over Holland]

KATHERINE TINGLEY, Leader of the Universal Brotherhood and Theosophical Society, who is making a lecture-tour with a party of her Râja-Yoga Students through Europe and America is, as our readers know, now in our country. On Thursday she attended the presentation of the film 'Katherine Tingley's Childhood Dream Fulfilled' in the Rembrandt Theater, which we reported; and yesterday evening she spoke in the great hall of the Concertgebouw. The platform had been made into a beautiful garden by an abundance of flowers and plants. Mme. Tingley spoke in English about the key to the reconstruction of the nations and about the higher education of the youth from a Theosophical standpoint.

The lady is a wonderful orator. In the beginning her English, that is not free from a slight American accent, was rather difficult to follow, but once she let herself go, her speech got that vivacity which holds one spellbound and which makes her words understood and felt even by those who scarcely knew any English. The interesting point of this evening was not so much what Madame Tingley said — this was not so new to many — but the fact that this Leader proclaimed it here personally and in her own grand, impressive manner.

The purpose of her tour through Europe and America is, so said Mme. Tingley, to bring people of all countries to the realization of their own divinity, to the realization that their true power lies within themselves, to make them understand the saying: "Man know thyself!"

She spoke about the ruin of Europe, about the conferences which are held to plan reconstruction, but which are nothing more than words, a presentation of intellectual ideas which give no permanent results. But we cannot censure the men who try in vain to straighten the intricate conditions, because they are ignorant of the fact that in the constitution of man a divine power and a divine knowledge lie concealed that might help him rule the world by noble deeds and self-sacrificing service. If humanity is ever to become normal, it is necessary that every man realize the power of spiritual

THE THEOSOPHICAL PATH

life, of the spiritual will within him. Only the spirit of brotherhood will be able to solve the contentions between the nations on a basis of lasting peace.

The God in which the Theosophist believes, accords no favors. His laws are immutable and all that man has to do is to work along the lines of least resistance in accordance with these laws. Anyone who does this helps effectively in the reconstruction of the nations through the power of example, through the teaching that man is his brother's keeper.

True occultism is the science of right living. It has nothing to do with spiritism, astrology, etc., but it is the realization that man has the power to overcome himself and acquire self-control. The world needs peace and it is better to live for humanity than to die for it.

The study of Theosophy will show the way to true brotherhood. It will teach a system, so forceful and pure and honest that humanity will receive the blessings of it. A higher system of education will be found, a race will grow up, that physically, mentally, morally, and spiritually will be stronger.

That system of higher education Mme. Tingley applies in her schools at Point Loma. And her college is called Râja-Yoga, which means 'Royal Union' that is, the highest unity, the perfect balance of all faculties, physical, mental, and spiritual. Students of both sexes from the college, all of them in cream-colored garments, the ladies adorned with garlands of fresh flowers, presented before and after the Leader's address classical music, which was wonderfully in harmony with the high-toned oratory of Mme. Tingley.

THEOSOPHICAL IDEALS OF EDUCATION: AN ADDRESS BY MME. TINGLEY
[Translated from *De Telegraaf*, Amsterdam, June 3, 1922 — a widely read
Holland daily]

AMSTERDAM, JUNE 2. IN the large hall of the Concertgebouw, Katherine Tingley, Leader of the Universal Brotherhood and Theosophical Society, delivered an address this evening on the Key to the Reconstruction of the Nations and Higher Education for the Youth from a Theosophical Standpoint.

Inspired by a youthful and glowing enthusiasm, she gave a stirring propaganda oration on the Theosophical principles, by which she would bring home to every man and woman the way to arrive to a better world.

More than ever before, she said, humanity needs an inner and moral renewal. It was the weaker side of human nature, the feeling of separateness, which led to the great war, and if this continued, new wars would be inevitable. Only by inner conversion could the earth be reconstructed, the spirit of eternal peace be evoked.

Mme. Tingley spoke further about the beautiful truths of Theosophy. Theosophy did not teach that man was born in sin, but on the contrary that he came to earth to fulfil a mission, to build up his character in order to evolve into a harmonious being. In this connexion she spoke about a higher education

MIRROR OF THE MOVEMENT

of the youth as this is applied in the Râja-Yoga Institute at Point Loma, California, which is under her direction.

Some students of the Râja-Yoga College, who accompanied Mme. Tingley on her tour through different countries of Europe, gave classical music in a very meritorious way.

At the end of her address a bouquet of white flowers was presented to Mme. Tingley.

KATHERINE TINGLEY IN THE CONCERTGEBOUW

[Translated from the *Nieuwe Rotterdamse Courant*, June 3, 1922, one of the leading Dutch liberal papers]

KATHERINE TINGLEY, the Leader of the Theosophical Society and Universal Brotherhood, delivered a lecture in the large hall of the Concertgebouw at Amsterdam last night on the Key to the Reconstruction of the Nations; Higher Education of Youth, viewed from a Theosophical Standpoint. The platform from which the speaker addressed the audience (which was large), and on which students of the Isis Conservatory of Music at Point Loma performed their pieces of classic music, had been richly decorated for the occasion with flowers and plants entirely in harmony with the practice of Theosophists, who deem the influence on the human mind of surroundings to be of great significance; for this reason they bestow special care on the outward aspect.

Before Katherine Tingley delivered her speech, a quartet played on the violin, violoncello, and harp. The girl-students wore the white garments with flower-garlands, well-known from Theosophical literature; the men-students were also dressed in white uniforms.

The speaker, who at the beginning of her address dedicated some words to the memory of Daniel de Lange, the Dutch comrade, began with an appeal to the natural tendency of the human soul to a dignified and spiritual life. Man is desirous of obtaining a realization of the greatness which manifests itself in his aspirations. The soul is on this earth to fulfil its eternal calling; on earth it passes through different schools, but dauntless it pursues its way through life's problems. There are many problems; how will the statesmen in this terrible time after the world-war find the way to solve them? Think of all the conferences which cannot reach a solution by the brain-mind only.

Theosophy gives the key to the problems; the answer is easy and simple. We must begin with confidence and belief in ourselves, in our fellow-creatures and also in other nations. Theosophy reverses the common misconception that we are born in sin. It knows that the soul is destined to immortality and that the divine Laws enfold man as a mother does her child. If we do not know this we are asleep, but Theosophy will arouse us from that sleep. We must pursue the higher life with more energy than we do our material enjoyments; we must strive to be better and wiser tomorrow than today. If first our spiritual home is put in order our social house will be so as well. Revolu-

THE THEOSOPHICAL PATH

tion is in the air, but revolution must begin in ourselves; if we live up to the higher laws of Justice as our simple duty, this will be true reform.

The key to the reconstruction of the nations need be sought no more; if we only bring up our children in the true spirit, everything will be right. The speaker has experienced that we had better establish schools by which poverty and crime are *prevented*, rather than *wait* until institutions have arisen to *alleviate* poverty and repress crime. She tells of her life; how the sight of social distress touched her and how the spirit of compassion came over her. The object of her life-work was to found such a school in which a new generation, armed against weakness and poverty will be brought up. The school at Point Loma started with five pupils; now twenty nations are represented. The speaker describes the educational system at Point Loma: the pupils are never punished but neither are they spoiled; they are filled with ennobling thoughts and surrounded with an ennobling atmosphere. Love for Nature, for animals and plants, is instilled into them; later on the children will have love for their fellow-men.

The children do not overeat; they learn to control their bodily desires by diet. Thus there is a basis of a healthful physical body in which the soul can harmoniously live.

And as I behold — thus the speaker closed — how this generation could be prepared under this régime to be the educators and law-makers of the future, I feel myself grow younger.

After the students of the Râja-Yoga College had expressed some principles of Theosophy in a kind of symposium, and the quartet of the Isis Conservatory had given another performance, the meeting was closed with the invocation: "O, my Divinity!"

Before her visit to Holland, Katherine Tingley stayed in Sweden and Finland for some time; she lectured also in Berlin and Nürnberg. From Amsterdam she will make a journey through Holland and England, after which she will return to America.

MADAME TINGLEY'S LECTURE-EVENING. AN ORIENTATION INTO THE HEART-LIFE OF POINT LOMA

[Translated extracts from article published in *Göteborgs Morgenpost*]

THE announcement of Mme. Tingley's lecture on Theosophy and higher education attracted a large audience to Konserthuset last evening: a great crowd was waiting outside the main entrance.

Dr. Erik Bogren of Helsingborg, the director of Theosophy in Sweden, opened the meeting with a few remarks on Theosophy, its origin and its meaning, announcing at the same time that Theosophists indorse only the Theosophical literature published by the Point Loma press. He also reminded the audience that the Point Loma film would be produced at the Palladium today.

Three charming young ladies and two young men then appeared on the

MIRROR OF THE MOVEMENT

scene — students from Point Loma. The ladies wore wreaths on their hair; garlands of leaves and blossoms thrown over their shoulders, decorated their simple white dresses. They read some noteworthy quotations from the speeches or writings of the Theosophical Leaders, Mme. Blavatsky, William Q. Judge, and Mme. Katherine Tingley, the chief lecturer of the evening and Official Head of International Theosophy. One of these quotations was recited from memory.

Mme. Tingley hardly looked like a prophetess. Her appearance was rather that of a worthy and dignified lady. Her features almost expressed a careless ease when at rest. But her eyes were bright, and during moments of pathos her features were lit up with enthusiasm. She also appeared self-reliant and commanding. But then there are a large number of faithful members whose spiritual leader she is. Her dress was elegantly simple.

Concerning the contents of her speech, an abbreviated review will suffice: the speaker described the Theosophical system of thought. Theosophy is unsectarian, free from the practice of confession, and receives members of all religious societies. When Mme. Blavatsky sought for divine wisdom and to gather the best from all religions, she found that they all had their source in an ancient wisdom-religion hitherto lost.

At present the world is full of most lamentable conditions; but the speaker, who like all true Theosophists is optimistic, has considered it suitable to visit the different countries just now. It has been said that Theosophy is not the means whereby anything practical can be accomplished. Quite the opposite. Theosophy claims to meet all the problems of life. It is the aim of Theosophy to bring about a perfect balance in human life, and to teach man the true purpose of life. It has been said that the life of a human being lasts about seventy years. Wrong, the life of man is eternal.

The speaker now spoke of the well-known Theosophical system of reincarnation, according to which all suffering and all cares are the effects of mistakes of former incarnations, dealt with by Karma — the law of immutable justice. The brain-mind is a part of the lower nature, necessary for material thought; but the heart is in a measure a reflexion of the divine light, the soul which never dies, but passes through life after life, while brain-mind thought dies together with its instrument. The soul ceases to incarnate when it has conquered, that is, when it finds its real life, the divine, within its earthly cover. Every human being has something of the divinity within him, and it is on this fact that Theosophists base their efforts of practical helpfulness.

How to apply Theosophy to the life of humanity? She would begin with the ignorant, the lost, the criminal, the fallen. One had no right to judge them as having no hope. Who knows but what they might have led a pure and noble life if they had been shown the right way. It was a matter of giving them trust in themselves, to show them that even they had something of the divine within them, that they were part of the great eternal plan as the grass and the flowers were part of the plan of nature, and that they were a link in

THE THEOSOPHICAL PATH

the chain of brotherhood. Recalling her twenty-seven years' experience in her humanitarian work among prisoners, where she had seen wonderful things accomplished, the speaker continued: "The discouraged should be told that it is ignorance which has brought them to where they are. 'You are a part of God's great plan. If you lift your eyes in trust, you can again live a beautiful and noble life.'"

The speaker then mentioned her work at Point Loma. Here also stress was laid on calling out the divinity within man. Nature was studied more than books here. "The seasons change. After spring come summer and autumn: the snow comes. It seems as if nature dies, but it does not die. All living things have their seasons, their summer and their winter: they are a part of the great plan. This is taught to our students. We use natural methods; we do not overdo. We give them insight into the invisible, intuition-al sides of human life. We teach them responsibility and self-control."

After some more beautiful musical numbers the evening closed with a contemplative silent prayer and a recitation in unison: "O my divinity!"

The audience sat breathless. The conclusion displayed an excellent *esprit d'arrangement*.

KATHERINE TINGLEY AND THE RÂJA-YOGA SCHOOL AT POINT LOMA

[Translation from *Astra*, Helsingfors, Finland, May 1, 1922 — a magazine published by the Swedish Women's Union of Finland]

WHEN the Leader and Official Head of the Universal Brotherhood and Theosophical Society, Katherine Tingley, recently visited Helsingfors, and invited the public to come and hear two of her lectures without charge at the 'Svenska Teatern', the writer of this article eagerly grasped the opportunity of becoming acquainted with this world-famous guest who had traveled from afar, and around the name of whom so much discussion has taken place, not least on account of her love of peace, and the fame of whose 'world-improving' school at Point Loma has spread even so far away as here.

The Tingley evenings became events here. The 'Svenska Teatern' was filled to capacity by an expectant, unusual audience. Madame Tingley herself is a character of more than common interest, the type of a ruler and a leader of importance. Her extraordinary power of oratory, her refined and classical dress; and the Point Loma students accompanying her, all costumed in white,—soulful young men and women, the latter wearing flower-garlands; and their beautiful rendering of a combination for the harp, violin, and clarinet,—everything contributed to create an unusual atmosphere, and to give us a breath of the life in the strange lands of that great center of Theosophical culture far away in the West.

With her optimistic proclamation of the victorious idea of Universal Brotherhood — when humanity will have realized and understood the rules of conduct and life laid down by divine wisdom — it seemed to me that Katherine Tingley almost became an exponent of the modern American

MIRROR OF THE MOVEMENT

idealism, which with naïve optimism declares that nothing is impossible for the powers of the human soul and will.

And the life-work of Katherine Tingley herself reaches almost to the incredible. The Râja-Yoga School, the beautiful White City of Point Loma,— it has all been created by her alone, by her undaunted courage and determined energy and will. This enterprise that was inaugurated in the year 1900 with very few buildings, and only five pupils, has since grown to an educational institution with hundreds of students. At Point Loma there are at present represented about twenty-three different countries, among those also — Finland!

Belonging to an old New England family, Katherine Tingley early awoke to a realization of human suffering. Even as a child she used to think about what she could do to help suffering humanity, and the dream of her childhood was to find a golden land, by the great ocean, where some day she would build a beautiful white city and a school for the youth from all over the world!

Later, when Theosophy entered her life and she gave herself entirely to it, she had behind her twenty years activity in the slums of New York. The position as Leader of the Theosophical Society — the aim of which is Universal Brotherhood — called further upon her to engage herself in active work for peace and love among all nations and individuals. She considered, however, that improvement in the conditions of humanity was only to be had by a determined effort to give the youth an education according to such ideals. With the experiences of her work in the slums behind her, and on the basis of Theosophy, Katherine Tingley therefore started to outline that system of education, that "School of Prevention," as she calls it, which has been received with such spontaneous admiration, and the fundamental basic principle of which may be expressed in the ancient words of wisdom, "a sound mind in a sound body," and whose basis is Universal Brotherhood.

After a meeting with General John C. Fremont, "the great Pathfinder of America" as he has been called, who confirmed what she told him of her childhood dream, she found in the nature's beauty-spot that Lomaland is, with its glorious healthy climate, the golden land of her dreams. There in California on the shores of the Pacific, she founded her Râja-Yoga School.

This school is situated on a high hill some four miles west of San Diego and is surrounded by beautiful parks with semi-tropical vegetation. Those who visit the extensive estate become enchanted with its beauty and the wonderful combination of art and nature there manifest, which has co-operated in creating almost a paradise. The main buildings, the Temple of Peace and the Râja-Yoga Academy, have each of them a gigantic dome, one in violet and one in aquamarine colored glass, from which in the night-time a magnificent light is said to shine, and is seen for miles out to sea, where it serves as a beacon-light to ships that pass in the night. All around these main buildings are scattered the different groups of bungalows and houses where the pupils, the students, and the teachers live, together making the white city. A little further away you may see the Greek open-air theater, simple and pure in

THE THEOSOPHICAL PATH

style, where the students give their open-air plays and dramas.

That which constitutes the main difference between this school and other boarding-schools, is the accentuation here of character-building, and the making of harmonious, healthy, active human beings, with strong wills and characters. Râja-Yoga is an ancient Sanskrit term and means Royal Union. It is just this perfect royal union between the powers of the soul and the physical body, this beautiful balance, that Katherine Tingley is aiming at. None of the faculties may be developed at the expense of others. Special emphasis is therefore placed on character-development and physical culture. Next in importance comes music with its wonderful power of rousing man to a happy, harmonious frame of mind, and which consequently must not be allowed to remain a mere refined form of pleasure, but is to be regarded as a part of life itself. In addition to these subjects and several languages and practical occupations one has also time for the completion of the regular school schedules. There are no vacations; all through the year the pupils receive recreation and rest by means of regular changes between the studies, open-air games and plays, and — outdoor work. The Râja-Yoga College is one with continuous courses up to the preparatory university course, and from this the students may gain entrance to any university in America.

Although the Râja-Yoga education stands fundamentally on the basis of Theosophy there is no pressure exercised on the pupils for the choice of a calling. Physicians, lawyers, engineers, and other professionals have in this way received their education according to the Râja-Yoga system. On the other hand those who are eager to continue their Theosophical education have an opportunity to do so under the direction of able professors at the Theosophical University.

The tuition-fees that parents have to pay for their children in the Râja-Yoga School seem somewhat large, especially considered from our point of view, with an unfavorable rate of exchange. The principle of payment of the tuition-fee, however, is such that those who cannot afford to pay all pay half, and those who have money pay all. The rest of the pupils receive their education free, and thirty-seven per cent of the pupils who have been educated there belong to this last-mentioned group. There is no salaried work at Point Loma. The workers there, the professors, teachers, the workers in the kitchen, have their living free, and all the necessary support of life. There are no servants either in this white city. Each must do his or her own work, help to keep up the large common domestic economy department with its outdoor and indoor work, such as gardening, horticulture, forestry, carpentry, domestic science, serving, bookkeeping, office-work, etc.

Thus, far from being the dreamland of the fairy-tales, where everything exists abundantly without our doing anything, Point Loma means work and work, which, indeed, is the road that Katherine Tingley points out to those who strive to reach to a high point of self-evolution and material prosperity and improvement.

This is what I learned during a personal interview with Katherine Tingley

MIRROR OF THE MOVEMENT

and from her amiable secretary, Mr. Iverson L. Harris, in reference to Mme. Tingley herself and her school.

As Mme. Tingley herself said, like everything made by humans, it naturally has its imperfections and defects; but still, this white city in the summerland of California, created for such a noble purpose, seems to me to deserve the name of "the great life-work of a human soul."

— MÄRTA SCHULZ-CAJANDER

KATHERINE TINGLEY IN GERMANY

[Translation from *Nürnberger Zeitung und Correspondent*, Nürnberg, Germany]

KATHERINE TINGLEY, the Leader of the Theosophical Movement throughout the world, and Official Head of the Universal Brotherhood and Theosophical Society, has just honored our city, the center for Theosophical propaganda in Germany, by her presence. On her present tour she has stayed for short or long periods of time in Sweden, Finland, and Berlin.

On Tuesday an impressive meeting was held at the 'Katharinenbau.' The choir-inclosure was richly decorated with flowers and evergreens. A few introductory remarks were made by a gentleman, giving a sketch of the objects and history of the Theosophical Society, founded by H. P. Blavatsky in 1875, and now under the direction of Katherine Tingley, for the welfare of Humanity, and to satisfy the longing in the hearts of men for truth, light, and liberation. To this end, the Leader of the Theosophical Movement, he said, holds aloof from politics and all sectarianism.

He warned his hearers especially against pseudo-Theosophical societies, separated from the parent Society by selfish motives, or, as in the case of Dr. Steiner, by spreading teachings of dangerous psychic practices, which only do harm, he believed.

After four young ladies and young men, students of the Isis Conservatory of Music of Point Loma, had rendered an 'Aria' from *Lucia di Lammermoor*, in a most sympathetic manner, Katherine Tingley gave her address on the theme: 'Theosophy and the Vital Problems of the Day.' She spoke in words full of enthusiasm and fire, yet with a quiet dignity free from exaggerated pathos, of the noble message of Theosophy; the Divinity of Man; and the power that this knowledge imparts to him; the humble path, the path of the Soul, of Love and Brotherhood, by means of which man may become his own Savior and find peace and joy; an actual fact which may be experienced by all men, as it already has by our German people through its greatest and noblest souls.

After Katherine Tingley's speech was ended, the Point Loma students read words of wisdom from the writings of the Theosophical Leaders, and recited 'Katherine Tingley's Message to Humanity,' in English and German.

The meeting closed with the rendering of a duet for Violin and 'cello, 'Andante' by Glück, and a Harp Solo by Oberthür. A collection was taken for the Nürnberg Child-Welfare Organization.

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

Supplement to "The Theosophical Path," March, 1923

AN APPEAL FOR WORLD PEACE

By

KATHERINE TINGLEY

FORCEFUL PARAGRAPHS FROM AN
EXTEMPORANEOUS ADDRESS AT THE COLONIAL THEATER
(FORMERLY ISIS THEATER) SAN DIEGO, CALIFORNIA
SUNDAY, FEBRUARY 25, 1923



THE ARYAN THEOSOPHICAL PRESS
POINT LOMA, CALIFORNIA



THE ARYAN THEOSOPHICAL PRESS
Point Loma, California

AN APPEAL FOR WORLD PEACE

KATHERINE TINGLEY

Forceful Paragraphs from an Extemporaneous Address
at the Colonial (formerly Isis) Theater, San Diego, California
Sunday, February 25, 1923

I CANNOT recall any time in my life, even as far back as when I was eight years of age, when I did not feel that Theosophy was the religion of the ages and its teachings absolutely the panacea for all the ills of the world. In my extemporaneous addresses, I have felt that I have done some little good in the world. From my study of the Ancient Wisdom-Religion, I have cleared up in my own mind and in the minds of those who would listen to the teachings of Theosophy, many of the serious problems of life. I have rebelled and rebelled that the majestic, sublime truths of Theosophy are not understood and applied to daily life by our thinking people, as well as by those who have studied religion so little and lived so much in the material life.

I cannot see how one can look at the stars without finding oneself in a mood to keep up a perpetual questioning as to the meaning of life. I cannot conceive how one can awaken in the morning and get the flash of the golden dawn, hear the song of the birds or catch the fragrance of the flowers, or look at the great blue ocean's immensity, without feeling the urge of one's soul to understand the mysteries of life: What am I? Whence came I? Whither do I go? Theosophy, the ancient Wisdom-Religion, will throw a flood of light on these all-important questions. Without the knowledge of Theosophy and of the justice of the Divine Laws, I cannot see any hope in life.

The human race is so divided, so absorbed in worldly interests, so ready to consider the whole of life amounting to perhaps seventy years—and then to die in ignorance! Our colleges have been doing their best to bring to their students a higher knowledge of life, but there is nothing tangible to show for this effort. One picks up a book; one may be affected by the apparent erudition of the writer; but before one finishes the book, one finds generally that facts are so honey-combed with the writer's opinions, that there is little chance of gaining real knowledge. With the differences of opinions among thinking people, with this book and that book, this preacher and that preacher, this teacher and that teacher,

AN APPEAL FOR WORLD PEACE

life is still an enigma to many. Thousands of people every day are thinking confusedly and hopelessly of the great problems of life and death.

I am very much distressed at times, when I meet lovely interestingly intellectual people, who would do much to serve humanity, and yet who look upon the whole of existence as a short span of perhaps seventy-five or one hundred years. When one loses a friend and grieves over the loss, he seeks this advice and that advice; and yet every human being after he is twelve or fifteen years of age should know the great Theosophical teachings of Karma and Reincarnation and the spiritual laws governing human life just as well as he should know how to care for himself physically and morally. I cannot see how one can turn away from the urge of one's soul, why one's mind is not touched and one is not up and doing constantly and persistently questioning and persevering for true knowledge. The charm of Theosophy is that it teaches the divinity of man — that man is a soul and as such has the power to control his own life and his own destiny, and to help his brothers to follow these divine and glorious principles for the benefit of the world's children.

The whole human race today is agitated beyond description. War is in the air. It is in the hearts and minds of men. It is before the little children. It is everywhere, because the thought-atmosphere of the world is pulsating with dislike, with hatred, with greed, with everything that tends to the disarrangement of true life. Those who have thought and those who have suffered are not now in a state to advise us. And one of the greatest difficulties we had in our last war, was that we did not know where we were. We did not know who our real leaders were; and so our mothers and fathers sent millions of our boys across the sea to perpetuate hatred and to adapt the whole scheme of war to the point of victory — and victory meant a conquest for material interests.

I wonder how many people there are today, with their gentleness and kindness and the disposition to help others, who have lost their loved ones in this terrible war and appealed to something for enlightenment and received so little to satisfy their souls. It seems to me that when the ships brought back the bodies of our loved ones, the whole world must have been stirred to tears — tears that could never dry. How my heart ached then for the mothers at home! And the thought came to me, and it must have come to you and it will come to you more often in the next six months: Is it ordained that women shall bear children to be sacrificed in blood for material interests and greed?

When we come to think of hard facts, is it possible that we still believe there was any real patriotism in the last war? How responsible were we for those days of distress and ignorance? How many are there who believe that we are very close

AN APPEAL FOR WORLD PEACE

to a war now that will shock the world? Under the pressure of all that has happened, and the possibilities of another war, we cannot call ours an advanced civilization. "These are the times that try men's souls."

Think of the millions of young lives that were sacrificed for victory in our last war. We were told that the war was for a moral victory, and yet we did not win any moral victory. There was no real victory for us at all. We are all ashamed now that we did not better know our position; but we do not like to admit it. But I for one am willing to admit that I am ashamed of myself, that I did not have enough acumen and force to break into the atmosphere of thought and so-called patriotism and warn the people with an eloquence that could not be stayed.

But the country did not allow me this privilege. My enemies were upon me at that time, and in spite of the services I gave at Balboa Park and in this theater, when I worked day and night for the benefit of the boys who were going across the waters; and in spite of the work that was done at our International Headquarters in caring for them, entertaining them, feeding them, and serving them, a certain class of people right here in this my own city, who called themselves Americans and patriots, were hunting me down as though I were an enemy of my country. That was the time when my lips should have refused to be silent! That was the time when my words should have been fired with the spirit of protest against masquerading false patriotism, whose spirit and acts were in direct opposition to the Constitution of the United States.

With this war facing us, with the injustice that I observe is now being done in Europe, the only thing that I have found in the last few weeks to comfort me a little is the realization that there are men in all nations who are ready to make an intelligent study of the past terrible conditions. I think the former Italian Premier Nitti has hit the nail on the head. He is trying to awaken the world to the danger that is at our doors. I believe that if there is a lack of the male sex to arise and to put a stop to war, the women will act. I am not a member of a women's club, but I believe that with the menacing dangers before them and the horror of a war that we cannot stay, which will carry us to barbarism and destroy our civilization, the women's clubs will wake up and take action. I believe that in three or four months, if I live, though I cannot do very much, every city in this state will be ringing with a warning: "Down with war! Death to war!" Appeal to your congressmen and your senators, to your president, to your own hearts, and to the people of this nation, to lift the menacing curse of war from this country forever.

I believe the time will come within a few years, when I shall hear from this

AN APPEAL FOR WORLD PEACE

very platform the proof that the great war was based on material interests — on money, money, money, greed, and selfishness, on the part of persons in all the warring nations. I am so filled with this feeling of protest against war, that I am not gentle in my language; for I have looked into things, and I know many of the forces that brought us into the war, which were not apparent on the surface.

After having sat in my office most of the time during the war, reading about the horrible and fiendish and terrible things that were done to God's people and especially to the Belgians, I went to Europe last year. I went to Germany. Nobody knew what I was after at all. But there I heard dear generous people speaking of our country with sympathy. More than that, strong men and splendid women said with tears in their eyes, "Without America our children must starve."

In thinking of the needs of those persecuted people, while we must avoid war, that does not prevent us from protesting publicly. That does not prevent us from seeing the awful injustice that is being done those people who have been conquered; that does not prevent us from sacrificing, in order that we may feed those starving children — millions of them — with our friendship and help. Make a protest in the name of peace. Make a protest in the name of justice. Make a protest in the name of the unborn children of our dear America, that has always had in the under-current of its national life, a thread of justice and a sense of brotherly love.

When we are wise enough in our politics to place as President in charge of our country the best man that can be found, we shall do our part. I do not know President Harding personally or any of his constituents; but I do believe that he is big enough, under the pressure of our influence, to rise to the occasion and protest against anything that suggests hatred or unkindness to other countries. The protest can be so universal that the spirit of brotherhood will be evoked. Let us make this great country of ours the stronghold of peace. Let the psychology of peace sweep through the world — into the nations, into the home, and sanctify life. Sanctify love. Make home the nucleus for universal peace, so that when we pass on, our children will be the peace-makers of the world.

What we want is courage — something that is equal to our ideal of courage, and a trust that is so divinely true, and strong, and perfect, that it keeps us in the sunshine of life, of love and of service all the time. We must find ourselves so strong in our hopes, in our optimism, in our belief in each other, that we cannot help but serve each other every day. We must be slow to condemn those whom we do not like. We must keep close to the Nazarene's teachings and the teachings of the great Seers who preceded him. We cannot undertake to bring humanity's

AN APPEAL FOR WORLD PEACE

children the truth until we have cleansed our own lives, until we have set our own mental houses in order, until we have dared to challenge ourselves as to how much we can suffer for truth.

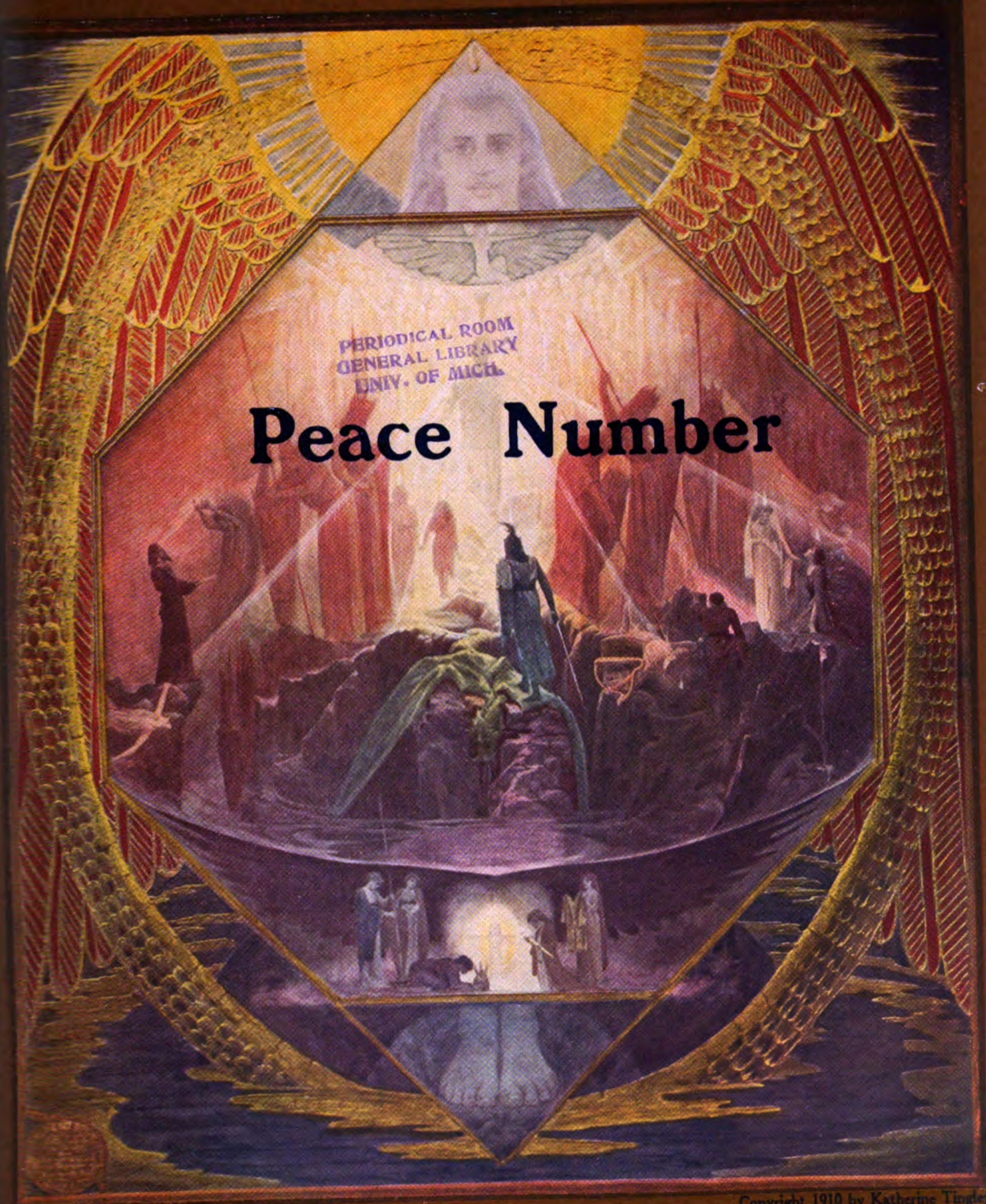
There is nothing more superb than to see a human being who has been wronged, misrepresented, lied about, and persecuted, still have the courage to stand forth and proclaim that to die for our country is not the highest ideal. What we want to do is to live for it. If we will get to that point, then the glory of the Infinite will come upon us. We shall find ourselves filled with new hope and new trust. We shall see the glory of forgiving and forgetting.

How beautiful those words sounded to me when I was in Germany last year and was being entertained by one of the prominent officials of the old German government. I knew one of the ladies in the family. That is how I happened to be there. The assembled company had been discussing very serious questions. All the Germans were very much troubled over France's aggressive attitude. A toast was proposed. The host lifted his glass — and by the way, it was filled with California wine — and said, "To America and Katherine Tingley. Let us forgive and forget." I could have heard that anywhere else and it would not have made such an impression on me. But when I saw those people bending their heads and paying tribute to America — and I knew then that our soldiers had butchered their sons in war, and they had been betrayed with broken promises — I said, "This house is sanctified by love." And I believed it.

And every time we read in the papers of new persecutions and aggressions against Germany, let us keep those words, "Forgive and forget" running through our minds all the time, like a beautiful mantram. Teach them to our children, our friends, our enemies, to everybody. If we could do this, then our dear boys who perished in the Great War — wherever they may be — might know that their sacrifice was not in vain. Let the spirit of Christ and the ancient Sages warm our hearts and our lives and hold us so strictly to the highest principles of patriotism, that we can no longer hate. But on the other hand, we shall love so fully and so tenderly and so truly and so gloriously, that we shall realize that brotherhood is a fact in nature, and that brotherly love is the supreme reward of living.

The Theosophical Path

KATHERINE TINGLEY, EDITOR



PERIODICAL ROOM
GENERAL LIBRARY
UNIV. OF MICH.

Peace Number

Copyright 1910 by Katherine Tingley

VOL. XXIV NO. 4

POINT LOMA, CALIFORNIA, U. S. A.

APRIL 1923

SINGLE COPY Domestic 30c. Foreign 35c. or 1s. 6d. SUBSCRIPTION \$3.00; Canadian Postage 35c. Foreign 50c.

Digitized by Google

THE PATH

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

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

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

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

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

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

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly

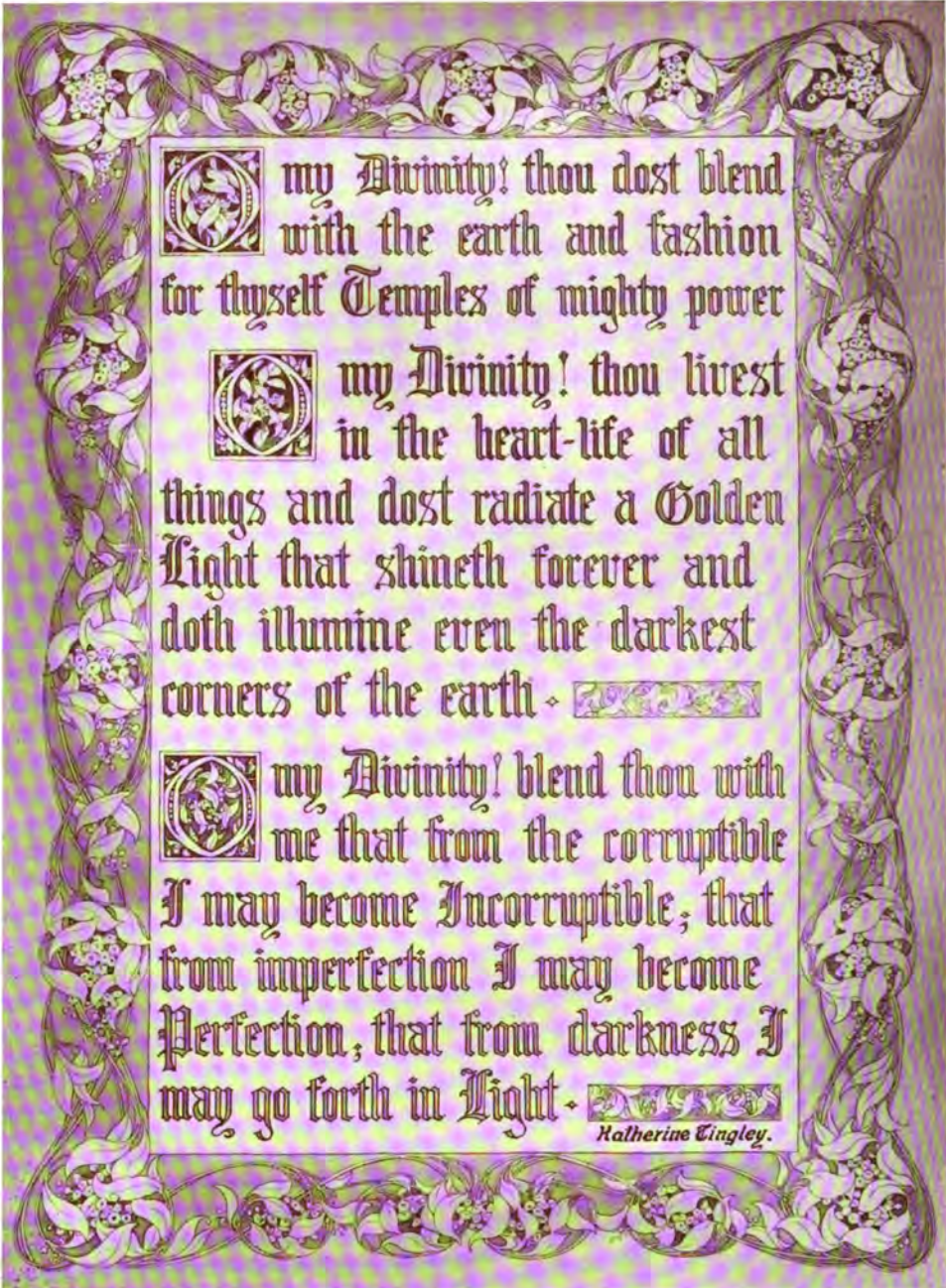


Illustrated


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


Edited by Katherine Tingley

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



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

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

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

Katherine Tingley.

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the Act of March 3, 1879

Copyright 1923, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, *Editor* THE THEOSOPHICAL PATH, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance; single copy THIRTY CENTS. Foreign Postage, FIFTY CENTS. Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*

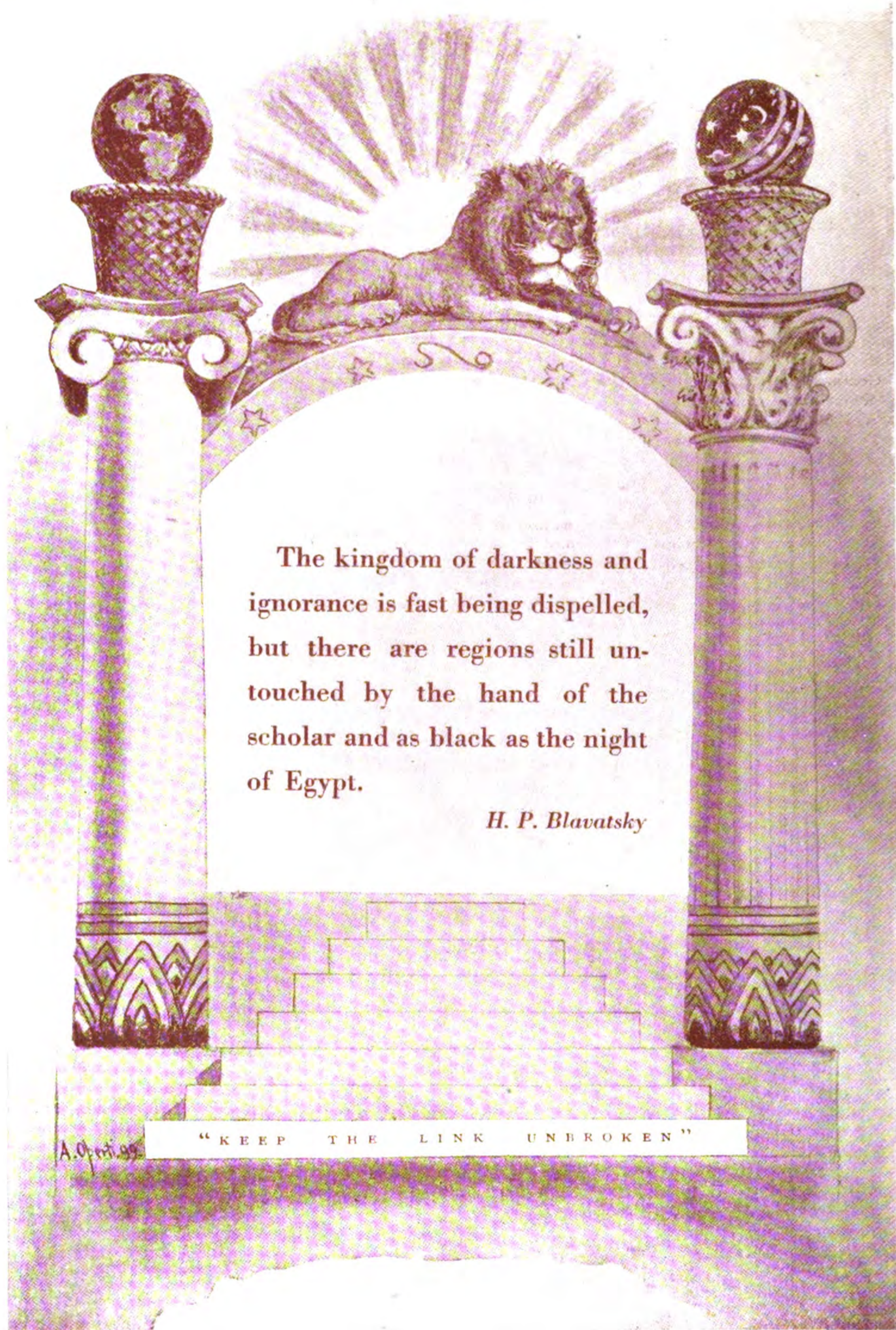
Point Loma, California

VOL. XXIV, NO. 4

CONTENTS

APRIL 1923

"Keep the Link Unbroken"		<i>Frontispiece</i>
Evolution and Peace	Katherine Tingley	319
Can There be a Substitute for War?	H. T. Edge, M. A.	325
Helena Petrovna Blavatsky and Peace	Mrs. A. G. Spalding	329
Enlightenment: Then Peace	L. Lester	332
Râja-Yoga Students on the Steps of the Temple of Peace (<i>illustrations</i>)		335-336
Views at the International Theosophical Headquarters (<i>illustrations</i>)		337-338
Theosophy Points the Way to a World-Wide Peace	Kenneth Morris	339
Our Duties and Our Rights	R. Machell	347
Above all Nations is Humanity	H. A. Fussell	349
Duties and Rights	Ralph Lanesdale	353
War vs. Peace from a Young Man's Point of View	Lars Eek	355
On the Shore at the International Theosophical Headquarters (<i>illustrations</i>)		359-360



The kingdom of darkness and ignorance is fast being dispelled, but there are regions still untouched by the hand of the scholar and as black as the night of Egypt.

H. P. Blavatsky

"KEEP THE LINK UNBROKEN"

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIV, NO. 4

APRIL 1923

"I do not know the method of drawing up an indictment against a whole people. I cannot insult and ridicule the feelings of millions of my fellow-creatures. . . . I really think, that for wise men this is not judicious; for sober men, not decent; for minds tinctured with humanity, not mild and merciful."—EDMUND BURKE: 'Conciliation with America'—a speech delivered in the English House of Commons, March 22, 1775

EVOLUTION AND PEACE

**Forceful Paragraphs from an Extemporaneous Address
at the Isis Theater, San Diego, California,
Sunday, March 11, 1923**

FRIENDS: *This morning, as I was riding down to San Diego from our International Center at Point Loma, enjoying the invigorating air, the radiant sunshine, the beautiful blue of the great ocean—so wonderfully pacific—the song of the birds seeming sweeter than I had ever heard before, it was difficult for me to believe for the moment that there was anything awry with the world. Even the automobile seemed to have a certain quality of ease and grace that bespoke the refinements of life, and life's peace and harmony.*

Then my mind went back to what I had seen last year in Europe, the intense misery caused by the last war. And when I realized the menacing forces that are at work in the lives of humans today, it seemed almost mockery for me to come here and attempt to say anything. "How can I reach the people?" I asked myself. "What can I tell them that they do not know? What is the use, anyway?" Such thoughts, I believe, come to every earnest mind nowadays—those who are striving to awaken the thinking quality in man.

When I realized that so many of you had gathered here, and it was such an exquisitely beautiful day, and there were so many wonderful, sweet lessons you could get from Nature out in the open air, I felt somehow that you were very kind to me, and that I at least ought to try and see what I could do to awaken the human

THE THEOSOPHICAL PATH

mind to deeper thinking. So I will try to apply the thinking quality of my own mind to your needs.

My first thought along this line is naturally: What is man? And this brings me to the subject of evolution, which is so precious to a Theosophist, because it opens up the mind to the great possibilities of man. But it is impossible to bring to the human mind the knowledge of evolution which Theosophy offers, so long as men limit themselves to the belief in one short earth-life. I have often touched on this subject, directly and indirectly, and have always felt my audience responding to my urge.

It is utterly impossible to find the secret of life, explain its mystery, and fathom the depths of human nature, without profound knowledge — such knowledge as will make you have more pity today than you had yesterday, such knowledge as will bring you closely in touch with the Infinite Laws, such knowledge as will make you feel, if you are big enough (and you ought to be) that you are absolutely treading a new path. The path may not be clearly outlined to you at first; but within the very depths of your soul, you will begin to find conscience working in a new way. How grandly it does work, if you will let it! It will open new vistas for you every day! It will enable you to turn new light on the baffling problems of life! Awaken! Find the soul! Find the response within you! Follow in confidence the path pointed out to you by the Seers of old!

If Humanity can discover what evolution means, it can soon find out what life means. And in finding out what life means, we commence to feel our responsibility. The deeper meanings of life cannot be imparted to anyone by another. The mind of the questioner can only be directed to these deeper things. Then the questioner must ask himself: "What is this mystery? Why am I today doubting, questioning, rebelling, and complaining, and why am I tomorrow just the other way?"

Then let the questioner feel the divinity of his own soul — fall back on that colossal, higher self in human nature, which Christ developed and manifested, which will come to every man, if he will open the door to it. The destiny of man through evolution is spiritual knowledge and spiritual strength. Theosophy challenges every man to ask himself: "Which part of me shall be the conqueror?"

The men of our day can carry out their business, make their investments, and win out on that line, even at the expense of their friends sometimes. But conquering on that line is not the conquest which, according to Theosophy, will sustain them through life. That is not the real destiny of man. He insults himself every day, who accepts nothing better than that. He insults the divinity of his own nature.

There are minds who will say: "What is all this talk about the divinity of

EVOLUTION AND PEACE

man? I never see any divinity manifested. I invested so much money last week, and I did not make a dollar from it." But let a man commence to feel that he is divine, as Theosophy teaches, and he at once begins to change the world for the better. Right within the corners of these little brains of ours — for they are awfully little, else we should see bigger results — right within the very sound of our voices and the pulsation of our hearts, there is a force which can be evoked.

Now, if just this body of people here could hug to their hearts the belief in the Infinite Law, that man is divine, why, in spite of the fiendish things that we read about daily in the newspapers of man's failure to act divinely, of his failure to treat his fellow-men like brothers, this soul-power that I speak of could be evoked. If this were done, do you not believe that our newspapers would be filled with something better than reports of murders, suicides, divorces, kidnappings, war, and bloodshed? Would we not have the very air that we breathe pulsating with the grand and superb thoughts of men?

How long would it take a body of people filled with the enthusiasm that I have and the belief in the divinity of man to bring about new conditions in the world? How long would it take just one man to stir this audience to a point of enthusiasm that would bring home to you the idea that the world may yet come to accept the principle of Universal Brotherhood? Opportunities are coming to us to insist that international differences shall be settled by arbitration; that high-minded men can get together and settle their differences intelligently and decently, and never listen to anything but PEACE.

How quickly a mob can be stirred up! But just think of the psychological effect of a body of people enthused with the spirit of peace, proclaiming a bloodless war against war — doing nothing that could interfere with the real life of our civilization, but something that would permeate humanity like the breath of a mother's love, intensified and intensified, until it became such a powerful psychological force that it would be irresistible.

But, alas! everywhere in individual, civic, national, and international affairs, we meet arrant cowardice. With most men the question is not, "Is it just and right?" but "Will it pay?" And this is not through any evil intent. It is simply through ignorance. Men are not acquainted with their colossal self, their big, divine, sympathetic, god-like self — the soul.

Last Sunday the papers told us of the awful cruelty that is going on in Europe and the possibilities of starvation and war. We have been told that at least thirty thousand German children must starve to death this winter. The reports did not say "may" but "must" starve. It was not so many years ago when we would have been aroused to deepest sympathy to prevent that. Men of the best education, the greatest ability, the biggest hearts, and the noblest purposes are before the

THE THEOSOPHICAL PATH

public every day. They speak to you, they draw their salaries, they go home and kiss their children, they go to bed and sleep, while the rest of the world is menaced with death and butchery. What makes me desperate is the delay in doing anything effective.

The trouble is that many men, even those who profess to be looking for the truth, want all their thinking, all their praying, all their 'salvation' done for them. There is where evolution is retarded. Civilization is held back by the non-thinking people. They do not take the time to find out whether they were born monkeys or gentlemen. We might offer them our best books, the discourses of our greatest teachers, the wonderful erudition of H. P. Blavatsky's writings, and they would all be dead matter until man challenged himself and did some real thinking for himself. Why do not some of you brainy men step out in the newspapers or on the public platform and challenge the Theosophical teachings? Why not try to prove that they are false or unreasonable, and thus help to awaken the race? It would not be long, under this process, I am very sure, before we should have a large class doubting the things they have been willing so far to accept — willing, because they have done little thinking for themselves.

Another thing that seems very odd to me, is that Humanity turns so little to Nature for instruction and inspiration. Nature is a wonderful teacher. Consider what she can teach us in regard to this subject of evolution. Start out with the proposition that man is divine, and all you have to do is to go out in the garden and hoe your potatoes or look at your big trees, listen to the song of the birds, the ripple of the water, and the voices of your children — and you will immediately begin to get your lessons as to the divinity in all things. Watch the growth of the tree. Look back and realize that there had to be a beginning. There had to be a seed sown. And so the great trees have been growing and growing, evolving from the essence of the seed. And so we humans, part of this wonderful divine scheme of life, are every day growing.

But with man the question is: Which way are you growing? Are you evolving to the spiritual plane of vision, illumination, and the sense of justice, or are you just dragging along, waiting for the time to come when you can have your name on a card up there in the crematory, when all your business matters will be settled, and some of your family may be wasting most of the money which you took so much pains to save for them? It is the state of mind of Humanity that keeps us the way we are today. Imagine the hard time that Christ had to awaken spirituality in the people of his day. They had forgotten their ancient civilization and wisdom, and had been to a degree sleeping in savagery. And the world has been doing very much the same thing ever since.

If someone wanted to make a cartoon, he might find some reason for depicting

EVOLUTION AND PEACE

the human race tumbling around like a lot of monkeys on a fence, dancing to jazz music, eating all the time, getting married for the fun of it, then getting divorced and trying it over again, having children, neglecting them, and letting them suffer.

It is a simple thing to say; but everything is wrong, when everything is not right. And it is our business to make everything right as far as it is possible for us to do so. Look at some of the boys in our county jail. I go there quite often. A man is there now sentenced to be hanged. I suppose he was just as clean when he was a youth as most young men are. Perhaps he had not made the mistakes that some of you have. But he lost self-control; he let selfishness carry him on the downward path. He got his lower nature fired up; and he murdered. So our courts say he must hang. The Theosophist says: "We should not hang anyone. We should protest against a man being legally put to death in the present civilization. The death-penalty is a relic of barbarism. It reflects the brutality of the past. When we permit the death-penalty to remain on our statute-books, we are cultivating weaknesses in our own natures." In a short time this poor fellow will be hanged. You will read about it in the newspapers, and then he will be forgotten. That is one of the blots on our civilization. That man had a mother and a father. His weaknesses were doubtless accentuated by the very atmosphere of the world, by the love of money, the love of sensation, the desire to control and get ahead, which are everywhere manifest. But modern 'civilization' hangs him. And today other little babies may be coming along, sweet and pure as far as we know or can see. But in a few years from now, these little children may show brutal tendencies that are more menacing than those in the man who is going to be hanged — and this because we have added to the brutality of the world by deliberately murdering a man in cold blood, with the sanction of the law. We have to study psychology and the dual nature of man before we can handle these terrible problems rightly.

What is the matter over there in France? France has had a wonderful history. France has had great statesmen and has done some splendid things in the past, in spite of so many awful things. But what is the power that is running the French people now, which is ready to strangle a conquered nation and starve its children? Is it the real blood of our ancestors whom we are proud of? Is there no longer any mercy or compassion left in France? Apparently not. The spirit that has captured the French people seems to be waiting for the chance to grab Germany and throttle its possibilities as a nation, and to leave the world cursed with a sickly humanity and nothing but tears and sorrow.

Where is the great man, the great statesman in this country (I want America to do it), who will rise up and protest? There are a few doing it. The great

THE THEOSOPHICAL PATH

Italian, Francesco Nitti, the former war-premier, who during the war was terribly bitter against the Germans, has found in his nature since that time a quality that is godlike. His brain has not carried him so far away that he would destroy a whole people or shed more blood; and so he has written a book called The Wreck of Europe. But alas! we all may be dead before that book takes hold of the people of our country. But that book will pass down in history as one of the greatest acts of mercy that ever blessed civilization. No matter what his religion was or is, no matter what his politics were or are, it is the spirit of justice 'pegging away' through that book, to awaken in all countries a quality of mercy that must come if our civilization is to endure. That book represents the kind of evolution we want. We need not discuss politics at all. Just get right down to our dear old selves and find out what our mothers and fathers left in our make-up, in our hearts, in our minds, in our consciences, for the good of the world, of all humanity. When evolution is rightly directed, for high purposes, we shall have conscience sweeping to the front, and we shall be amazed at the glorious results of right action.

When I think of the young folk, the babies, the little boys and girls, who will be coming along in the next ten or fifteen years, I cry: "Mercy! What are we going to give them? What have we in our progeny now to be proud of?" The time will come, unless we make a change, when it will seem a sin before the Higher Law to bring a child into the world. The unborn are pleading in the silence and through the hearts of men, for something better for the children that are to come. We must put our shoulders to the wheel, be up and doing, and fight for the true evolution and salvation of civilization. Unless this is done, the psychology of all that has happened in the last war and of all that menaces us will, as the Irishman says, "down us," and we will evolve in a direction that will make a sad history for our beautiful country.

And so, with my heart full, my mind weighed down with the injustice and suffering of the world, I still have hope. That is the one thing that keeps me up. I have an optimism that makes me smile even when those who are listening to me are ready to give up. Why do I feel so? Because the Infinite Law eternally holds the souls of men in its keeping. It opens the door for them all to understand and become worthy representatives of the human race, urging them to gentleness, mercy, compassion, and love of justice. These qualities will lift the world out of its present degradation and bring hope and peace and joy to you and to others. I have such faith in this Infinite Law that I can conceive of a time coming when we shall have even more beautiful flowers than we do now; we shall hear more beautiful music from the birds, and the animal kingdom will be of a different nature, and humans will walk like gods upon earth!

CAN THERE BE A SUBSTITUTE FOR WAR?

H. T. EDGE, M. A.

WE must first ask, What is war for? Two answers occur: (1) to try and settle quarrels and gratify ambitions; (2) to exercise man's combative instinct. Let us consider number one first.

When internal war breaks out within a community or nation, it is settled and stopped by the whole body, acting through the government which represents the whole body and executes its will. Hence, to stop international war, we must look for the growth of an international feeling, which in turn will give rise to an international authority endowed with an executive power whereby to carry into effect the sense of the whole. This is in accordance with our ideas of progress, and can be illustrated by reference to tribal warfare, the rival Greek autonomies, the Imperium Romanum, the warring and confederated states of Central Europe, and the various kinds of federation, confederation, civic, county, and state government, on this continent.

Such are the lines on which are working the several peace movements, whose noble efforts in the face of much cynicism and discouragement deserve our deep respect.

We see here and there statesmen imbued with this ideal, and toiling courageously towards its realization, believing that even the smallest step in the right direction is a lasting gain, such as can never be achieved by those who fear to win little because they cannot win much. What is the chief obstacle against these statesmen? It is skepticism and indifference on the part of the people — on *our* part. The ordinary individual does not take care of himself, but becomes part of some community, and has himself governed and protected by the labors of others. Being thus relieved of responsibility, he begins to assert his 'rights.' He talks about government by the people and for the people, a formula which includes both duties and privileges; but the privileges are what he cares for. He does not realize that the maxim *noblesse oblige* entails upon the member of a democracy the responsibilities, dignities, and duties of a ruler. Only the man who can rule himself, who is truly independent, can be a worthy member of a democratic government.

We read that a large number of Greek insular autonomies enrolled themselves into a federation for the mutual protection of their homes and their commerce against invasion and absorption by a vast foreign power. One by one, these little communities neglected their part in the common

THE THEOSOPHICAL PATH

responsibility, thus forcing Athens into the invidious position of sole leader. Then, from the vantage-ground of security, enjoyed but not earned, they jealously strove to pull down the leader, into whose hands they had by their own neglect resigned their independence.

The statesman is confronted with this eternal difficulty of leadership. There are just two ways to lead. One is by destroying all free will among the people, thus ruling over a nation of dummies. The other is (if the manhood of the people is to be preserved) to rule over them by standing for their best ideals, by persuading them, and by acting as the unifying and executive principle. They have the power of choice, and must choose.

Thus the statesman, toiling in the cause of international peace, must have free wills behind him. As things are, he too often finds people letting him do the work, and then afterwards pulling him down on the charge of putting himself forward.

This magazine has to do its own part as representative of the best thought and aspiration of men. Theosophy claims not to be more than an *interpreter* to the people of those truths which are inherent in human experience. It makes no laws; it expounds the laws that are. One such truth is that *man is an individual*. This means that each one of us is naturally endowed, by virtue of his humanity, with a creative power whose resources are unfathomable. The chiefest of all sins is to renounce this power; and most of us, while not actually renouncing it, nevertheless indefinitely postpone its exercise.

Spiritual forces act on a much higher plane than selfish and sensual forces; so that the man who makes himself a radiating center for spiritual forces has a far larger sweep of influence than he who merely adds his little quota to the sum-total of the cult of ease and acquisition. And be it understood that, when *we here* speak of spiritual forces, we do not mean any vague abstraction or figure of rhetoric, but are alluding to actual well-known forces within the daily experience of everyone; namely all noble unselfish aspirations, such as the least of us has. These forces come from the higher nature of man; not from his animal and biological part.

Now, if this question of peace and war is to be considered seriously, we must absolutely consent to recognise facts. That means, too, that we must boldly sweep away any delusions that may encumber those facts. An illusion has been put upon the world, to the effect that man is only a sort of perfected animal; and the effect of this doctrine has been to over-emphasize the animal instincts in man, and to divert his attention away from the truly essential part of his human nature. Thus a great illusion has been put upon our minds. It will not do; it must be dispelled. It is a fact that man is essentially a spiritual being, and that the animal, biological, part of him is only his dwelling-place and his instrument.

CAN THERE BE A SUBSTITUTE FOR WAR?

It is pre-eminently necessary that people in general should be taught to regard themselves, here and now, at every moment of their lives, as spiritual beings; in plain language, as beings whose real center of existence is apart from physical matter and its attractions and repulsions; beings endowed with the power of standing aloof from all the pulls of desire and prejudice and visioning a righteous vision and decreeing it. This is the divine or spiritual power inherent in humanity and underivable from any animal ancestry. And this is a fact that must be recognised when it is with the hard facts of experience that we are dealing.

By broadcasting this noble and true view of human nature, we can evoke a mighty power for good that will strengthen the hands of our valiant statesmen. And this is truly the work that Theosophists have to do, if they are to be loyal to their duties and privileges. All the teachings of Theosophy converge to the doctrine of the essential divinity of man; and, equipped with the power which those teachings give, we must not be content to believe, but must *act* and give the teachings the practical expression which illustrates their truth and demonstrates their efficacy.

To ask what is a substitute for war in settling disputes is rather an absurd question, seeing that war does not settle any disputes except by dint of temporary exhaustion, but merely foments them, so that they break out anew. Anger ceaseth not by anger; a fire or a vendetta will go on as long as there is food to feed on. Arbitration as a substitute for war is like health as a substitute for disease. War is a destructive manifestation of passion. Its genius is to kill or be killed, and to fight for fighting's sake. That is, it is an elemental force, a non-human force, having no rational existence in itself, and useful only as an incorporated part of an intelligent being, where it is balanced and controlled by other forces. In the same way, other elemental forces can break loose, leading to lust of the most perverted and illimitable kind, or to insanity. It has been demonstrated to the hilt that we cannot keep a conflagration within beneficent or harmless limits; the only way is to prevent it from breaking out.

Thus our first question is answered by saying that the substitute for war is that people, in their individual capacity, should work unremittingly for the creation of universal public feeling against war, and should refuse to lend their countenance to it in any way; refrain from fanning any of its causes, such as envy, antipathy, prejudice, emulation. Let us look upon all nations as unfortunates, equally involved with ourselves and needing our help, as we need theirs.* Let us avoid placing the blame and calling

*Members of Oxford University, on their own initiative, have invited a number of German students to enjoy the hospitality of the University, without expense. This is characterized in an influential newspaper as the kind of action that is far more beneficial than official congresses and resolutions.

THE THEOSOPHICAL PATH

one nation ambitious and another greedy; one nation the tyrant, another the innocent victim. And finally let us remember that war on the great scale is the expression, the consequence, of strife and anger on the small scale; so that, by subduing these passions in the small details of our personal life, and by cultivating their opposites, we can exert the great force of our true individuality, which spreads abroad like light on the higher aether.

The second part of our question was, How can we find a substitute for war as a means of gratifying our combative instincts? And the answer comes in the words: "Let us as warriors stand!" The word 'warrior' is a noble word. We cannot, if we would, strike the planet Mars out of the celestial diadem. But fighting like the beasts is no more the true significance of Mars than is lust that of Venus, or theft that of Mercury. The difference between the Love felt and shown by a Christ-like character, and the passion that consumes, is wide as the poles; and so is the difference between savage blood-lust and the dauntless courage of the true hero who strives only for right and truth and wields naught but the weapons of the spirit.

Anyway, what is there heroic about a collection of dirty tricks, which is what modern war has become?

Fighting is the *waste* of the heroic spirit, not its use. Longfellow gives the first watch of the night to the red planet Mars, star of the unconquered will; and I find in myself plenty of need and opportunity for the quality denoted by that symbol, without having to let it all run to waste in physical violence. A tribe of savages might consider a man in danger of emasculation if he did not fight with his club or ax; but surely we have possibilities of self-expression denied to that savage! And it may be asserted, with quite a show of reason, that a nation of soldiers and soldiers' wives might possibly be the best expression of virility in forest-dwelling barbarians, and yet not a very worthy ideal for people boasting of culture. Let us propound a question of our own: "Is the argument that war promotes heroic virtues a good excuse or a bad excuse?"

War is an anachronism; so is capital punishment. A tiger may innocently do things a man cannot innocently do. Our ancestors may have been able to do things which we cannot; we have reached a higher stage of knowledge. Whatever view may be held as regards capital punishment in general, in any case there is a vast difference between a rude barbaric justice and our scientific official murders, with all their accompaniment of dramatic court-scenes and newspaper discussion, and the final horror of the electric chair or the lethal chamber. And so with war.

HELENA PETROVNA BLAVATSKY AND PEACE

MRS. A. G. SPALDING

"I grew up yesterday among the Great Ones,
I grow among those who are growing —
I open the circle of the darkness. I am one of you."
— Egyptian *Book of the Dead*

"I am the woman, the light in darkness,
I arrive. I light the darkness that becomes an illumination."
— Egyptian *Book of the Dead*



GREAT light from the East came to the Western World with the advent of Helena Petrovna Blavatsky, that Lion-Hearted Sphinx of the nineteenth century. She bore the marvelous Hidden Wisdom of the Ancients which proclaimed, as its keynote: "There is no Religion higher than Truth." The banner, with this inscription, she held unafraid during her whole eventful life.

Coming to the western world, practically alone, her voicing of the clarion-call of this truth was a challenge to the dogmatic, very material life of the nineteenth century, and although her mission was one of Peace and Harmony, she aroused immediately the antagonism of those who were selfishly practising the disrupting methods of opposing thought. These were not slow in bringing calumnies against H. P. Blavatsky in order to discredit her teachings, her character, and her life-work. But she continued her battle on the "Hidden Things of Darkness," as she termed all the discords caused by human follies and selfish interests, until she uncovered many, many of these hidden things. She had begun to "open the circle of darkness."

Although she came with a challenge, she had a great-hearted love for humanity and wished to give out the knowledge that would rectify these discordant conditions, the Path of Peace, the Heart-Doctrine.

The Brotherhood of Man was the first and only principle necessary to be believed and practised. Her writings were filled with prophetic utterances, calling the attention of humanity to the dangerous cycle of events ahead, if conditions were not changed. When a great soul such as she flashes for a moment of time on the screen and leaves a great historical epoch behind, is it not best, more just, to quote her own words of revelation? Take for instance her strong article, written in 1889: "Our Cycle [the nineteenth] and the Next" (the twentieth), in which she brings out clearly the stupendous conflict waging between the higher and lower forces to dominate over Humanity.

"Life is a long race-course, a feverish chase, whose goal is a tower of selfish ambition of

THE THEOSOPHICAL PATH

pride, and vanity, and in which human passions are the horsemen, and weaker brethren the steeds."

"If Theosophy, prevailing in the struggle, its all-embracing philosophy striking deep root into the minds and hearts of men; if its doctrines of Reincarnation and Karma (in other words, of Hope and Responsibility) find a home in the lives of the New Generation, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the Golden Age will be there, indeed. *But if not*, then the storm will burst, and our boasted Western Civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

Does not that condition seem startlingly close upon us now? We are well into the twentieth century and the crisis is near.

This great mother-heart that knew the woes of the world, and suffered with it, continued her efforts to arouse humanity's recognition of the cyclic dangers about to occur, although she realized her endeavors were not appreciated, not understood, and that the world was far behind in its ability to appreciate and understand. As has been said before — but it will bear repetition — the Present is the outcome of the Past; and knowing this, we can put an interpretation more or less correct on the chaotic condition now existing in foreign countries, for, as H. P. Blavatsky states in *The Secret Doctrine*, they are "reaping their cyclic Karmic Law. Actual history repeats herself, for she proceeds, like everything else, in cycles."

The Wise Men of the East who were H. P. Blavatsky's teachers can compute the return of these cyclic events as correctly as astronomers foretell the return of comets and the sidereal happenings, which the world knows not are happenings. This world, the realm of the Two Truths, as the Egyptian *Book of the Dead* terms it, is truly one of dangerous conditions; the duality existing in humanity, the knowledge of which was given out by H. P. Blavatsky, depicts in the individual that which is true of the race, collectively. Confusion of thought makes confusion of speech, and fortunate is he who can see his way clearly.

H. P. Blavatsky sounded her glorious note of Peace in that beautiful work of hers for students, *The Voice of the Silence*, thus:

"So shalt thou live in full accord with all that lives; bear love to men as though they were thy brother pupils, disciples of one teacher, the sons of one sweet mother."

Could the thought of Peace be more aptly condensed into beautiful, sympathetic language? Love, charity, and co-operation. The thinkers of today, the teachers, and all who have the good of humanity at heart, could, by their united efforts, bring such an era to us.

What a splendid vision! Is it not worth our while to brood over it?

HELENA PETROVNA BLAVATSKY AND PEACE

That great soul, whom H. P. Blavatsky often referred to, Victor Hugo, acclaimed continually the brotherhood of mankind. In his opening Presidential address at the International Peace Congress, Paris, August 22, 1849, Victor Hugo said among other remarkable things:

“Gentlemen, this sacred idea, universal peace, all nations bound together in a common bond, mediation substituted for war — this holy sentiment — I ask you is it practicable? And I answer without hesitation, Yes! I do not merely say it is capable of being put into practice, but I add that it is inevitable, and that its execution is only a question of time. The law which rules the world is not, cannot be, different from the law of God. But the divine law is not one of war — it is peace.”

H. P. Blavatsky quoted his last prophecy, which we all must wish to see fulfilled:

“In the twentieth [century] war will be dead — and dogmas will be dead, but man will live. For all there will be but one country — that country the whole earth; for all there will be but one hope — that hope the whole heaven.”

So spake a great soul, of the future, and there have been others in the past of France who have had the same hope and belief. H. P. Blavatsky knew well why she was coming, at this critical time, to a world that needed her and the truth that she was bringing to it.

H. P. Blavatsky came to the United States of America on July 7th, 1873. After preliminary work among those whose minds were open to such truths, she formed an organization called the Theosophical Society, now grown into the Universal Brotherhood and Theosophical Society under the Leadership of Katherine Tingley. H. P. Blavatsky found here William Q. Judge, who became the torch-bearer of Theosophy for America and was the connecting link between H. P. Blavatsky and Katherine Tingley. H. P. Blavatsky remained in America until she became a naturalized citizen, and then went to India, continuing her noble efforts on the same lines. But her life in India was an unhappy one. She was ill much of the time and a target for insulting abuse of all kinds. Surely the “hidden things of darkness” were much in evidence then.

After continued urgings, she returned to Europe; first Paris, then London, then Elberfeld (Germany), and London again, where she finished that stupendous work *The Secret Doctrine*. She wrote *The Key to Theosophy*, published a magazine called *Lucifer*, and through that periodical attracted wide attention from the public, for, while it did not reveal as much of the Wisdom-Religion as her published books did, H. P. Blavatsky could take up in it the questions agitating the public mind, and show errors in their true aspects, which was her purpose in calling her periodical “*Lucifer*, the Light-Bringer.”

That was the true name for herself, “the Light-Bringer,” and she was

THE THEOSOPHICAL PATH

recognised as such by the prominent English writer, Massey, from whose poem we quote these few lines:

“With the flame of thy radiance smite
The clouds that are veiling the vision
Of Woman’s millennial mission,
Lucifer, Lady of Light!

“Shine in the Depths and the Height,
And show us the treasures olden
Of Wisdom, the hidden, the golden,
Lucifer, Lady of Light.”

H. P. Blavatsky’s whole life was a mission of Peace; for one who holds the key to Theosophy, the ancient Wisdom, holds the Light for all humanity, and the Higher, Divine Law means love, charity and Peace.

ENLIGHTENMENT: THEN PEACE

L. LESTER



HE inherent worth of a cause is in proportion to the motive that inspires it. A desire for peace is natural when man finds himself face to face with the ruin and devastation of war. Wearing by a struggle which at best was inspired by false ideals and patriotism — often but a veil for national selfishness — the larger vision of manhood the world over is appalled at the spectacle of ruin, overwhelmed at the revelation of sordidness and folly which has left humanity self-mutilated and impoverished, physically and morally, for generations to come.

And in the disgust and reaction from this, humanity desires peace, permanent peace. But is the peace longed for inspired by a motive more sublime than that which lately invested war with a halo of virtuous enthusiasm? Are the old motives, the old molds of thought and custom, still to control man’s life? Are narrow, barren conceptions of man’s nature and destiny, whose sway has so long bounded his larger vision and cramped his higher energies, still to reign, complacently triumphant amidst the ravage they have wrought? Or have the shocks of struggle, the weight of loss, felt only less by victors than by vanquished, awakened mankind to the immanent Law which bids him shake off these fetters and rise, enlightened by a higher wisdom and armed with nobler weapons — the weapons of true peace?

With the undercurrent of these questions in mind and in view of the clearly revealed incompetence of the old-fashioned, self-seeking diplomacy

ENLIGHTENMENT: THEN PEACE

of governments to cope with the lives and destinies of nations or effect permanent readjustment on the basis of economic welfare alone, it is imperative that mankind invoke the aid of his higher spiritual resources, call into play his nobler endowments of mind and heart as the only possible solution of present problems for the foundation of Permanent Peace.

Let us frankly confess that all this heartless chess-play of selfish policy, dominated by mutual fear and suspicion, is a failure, short-sighted and sordid in spirit and motive. No matter how far-reaching its scope, its moral worth if prompted by base motives does not rise above the petty rancors of village politics — even though your village be a world. And let us refuse to believe that the great mass of humanity desires that these complex international webs of jealousy and recrimination shall continue to obscure its vision or sap its energies.

Inherent in all men is an intuitive recognition of and longing for kinship — brotherhood — a kinship which these carefully fostered creed-prejudices and traditional enmities seem deliberately designed to destroy. In place of calculating self-interest and suspicions, let us have the courage to neutralize the bitter, hate-enslaved waters of international strife with the healing streams of Love, Trust, and Brotherhood — the only companions with whom true peace can dwell. Let us practice international forgiving, and forgetting of national grievances. For with a higher vision of international unity comes a higher conception of justice than that which at present governs human affairs.

The true inner history of the world is unwritten, and the various partial, national interpretations of existing records are unstable guides, — a mere fragment of the vast cyclic periods of human life that stretch boundless beyond the dim horizon of historic vision, — and verdicts based on these modern abridgments of history, and formulated by cold physical intellect alone, are but so much dry parchment, barren and powerless in dealing with the vital springs of the human heart. For the problem of international unity is a heart-problem; not complex but grandly simple, and beyond the reach of the subtlest craft of policies or treaties, whose tangled coils, broken or thrown aside, are themselves a witness to their futility.

With the silent appeal of prostrate, conquered, or humiliated nations voiced through the hearts of their people there dawns an opportunity for the nobler part of the human race to arise, internationally, to the dignity of true chivalry, to create new and nobler precedents and with the outstretched hand of brotherhood to evoke the deeper responses of compassion and healing. Thus shall be awakened long-silent harmonies in the heart-life of humanity.

The tragic picture of the world-drama of today casts its dark shadow

THE THEOSOPHICAL PATH

over the moving tides of human thought. Where the waters are deepest the shadows hang darkest. It is the picture that mankind has woven strand by strand, wave by wave, in its age-long ebb and flow; its colors and forms are of man's own designing. And the meaning of this picture is plain. Was there ever an age when the significance of human error stood forth more clearly revealed, or its lesson voiced in more clear, authentic tones than today? It voices a call to the soul of man to stand forth untrammelled by ignorance and fear, a call to the exercise of unused powers, for a changed attitude of mind and heart — a challenge to individuals, home-makers, and nations to play a new and grander part as World-Builders in the dawn of a New Age.

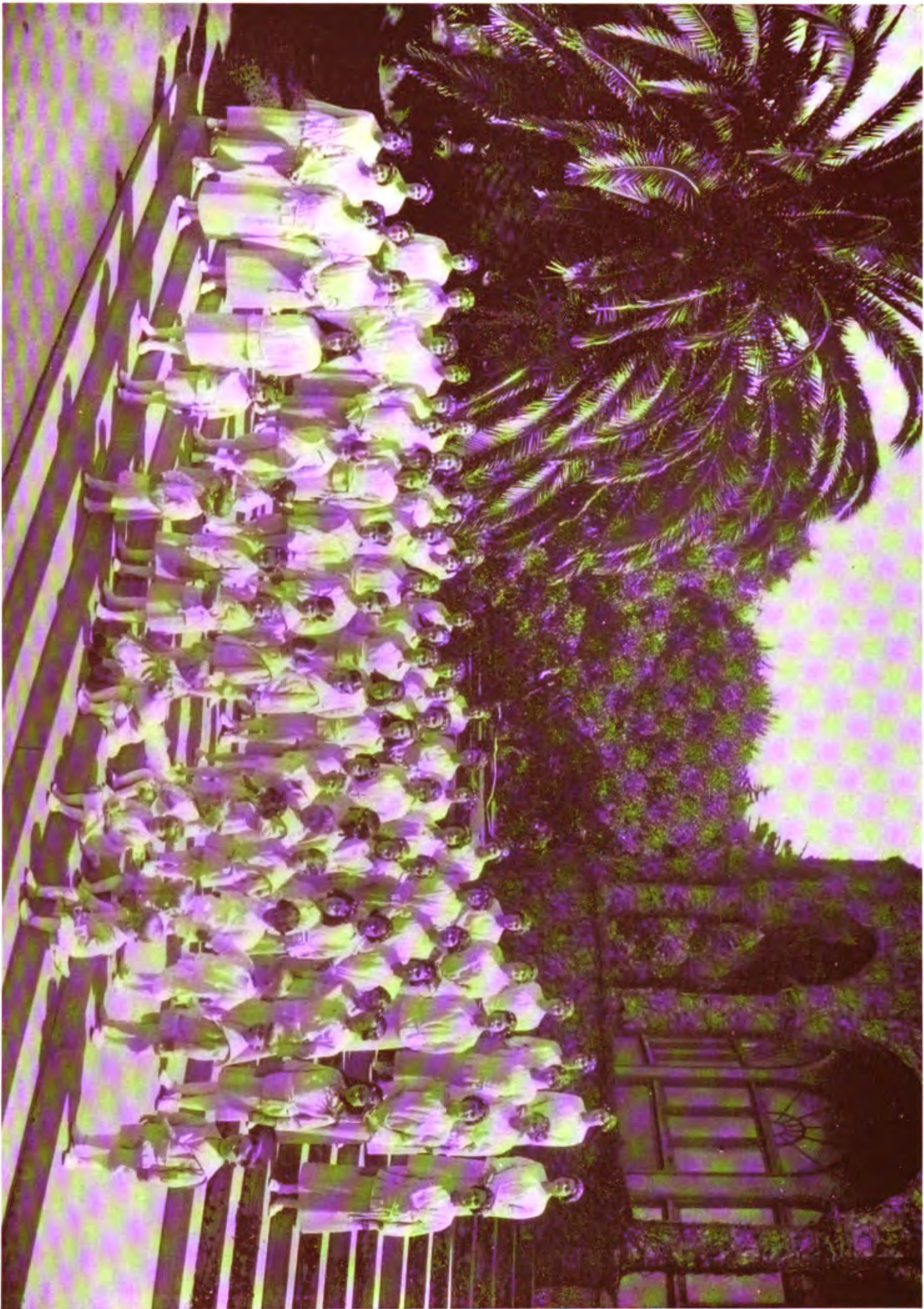
Dark as is the picture at this crisis in the world's history yet is it bright with promise for those who can hold within their hearts the mind-enlightening truths of the essential Divinity of Man and the all-infolding bonds of Universal Brotherhood. For above this gloomy picture, this shadowy cloud-screen of human thought, is the eternal sunshine — its light penetrates the sullen pall of gray. Rising to this, his native realm of clear vision, man stands enlightened and empowered to disperse its gloom, weaving the picture anew with radiant sky-born hues, and aglow with the Heart-Light of a Golden Age. Thus enlightenment brings peace.



HOW INFINITE GOOD ITSELF MUST BE

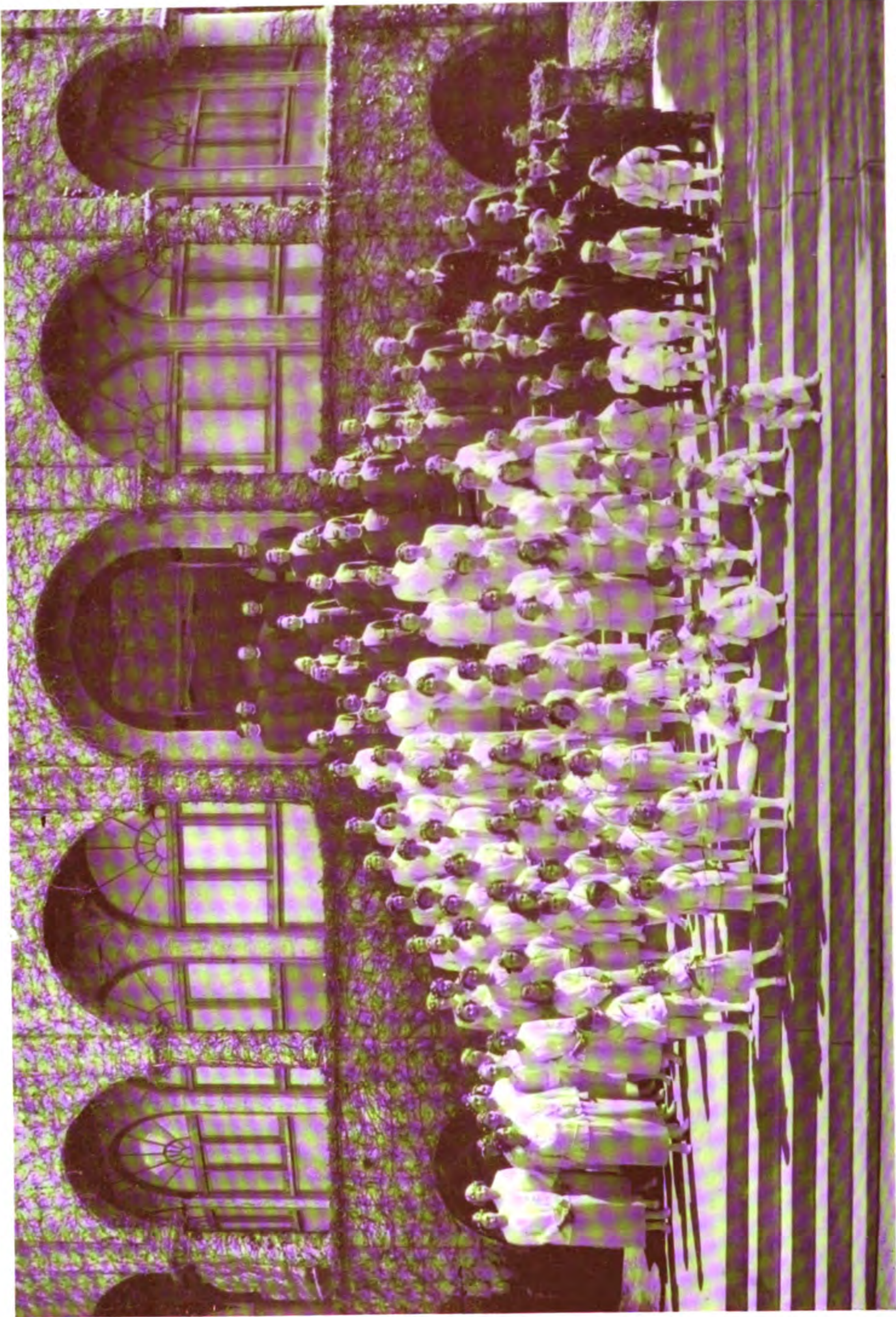
LAST night I mused before the fire, alone;
And, as I thought on this thing and on that,
There suddenly rose before me, as I sat,
The faces of all the friends that I have known.
A very motley company, I own!
Yet was there none in which there did not shine
Some small, peculiar hint of the divine —
One ray, at least, from the great Luster thrown.
And then I thought of all the earth's myriad men,
Living and dead and yet to be — each still
Revealing his own glimpse of the one Will,
His own fresh gleam of the one Radiancy;—
Till all my heart and brain grew dizzy then,
Thinking how infinite Good Itself must be.

— GILBERT THOMAS, in the *Book Monthly*



Lomaland Photo & Engraving Dept.

ASSEMBLED FOR A REHEARSAL OF THE PROGRAM FOR THE COMING PEACE CONGRESS
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

AFTER THE EASTER SERVICES IN THE TEMPLE OF PEACE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

THE NORTHWESTERN CORNER OF THE GREEK THEATER
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

THE DOMES OF THE TEMPLE OF PEACE AND OF THE RÂJA-YOGA
ACADEMY AS SEEN FROM ONE OF THE GARDENS, LOOKING EASTWARD

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THEOSOPHY POINTS THE WAY TO A WORLD-WIDE PEACE

KENNETH MORRIS

(An address delivered at Isis Theater, San Diego, on Sunday, May 25, 1913.
Reprinted from *The San Diego Union* of May 27, 1913.)

WE have heard a million voices, in these latter years, crying towards peace. The heart of humanity, evidently, is sound enough, and recognises clearly the greatest need of the age. But where shall it find satisfaction? We have established the principle of arbitration; we have our Hague conferences, our international law, our peace societies; all these are good, and we feel sometimes that we are coming to something. Then such and such a power finds that its army is strong and its neighbor's is weak; that it wants a slice of that neighbor's territory, and — Hague conference to the winds; opportunity makes the thief.

We are deluged with arguments as to the economic evils of war. We are told that it is disastrous, materially and financially, to the victor as much as, or more than, to the conquered. It may be true, but such arguments do not touch the heart. Some politician or newspaper will proclaim that the national honor is touched; the people become inflamed with a mock patriotism; sentiment is always nearer to the heart of a nation than are economics. Stir up the deeps of national feeling with some real or imaginary wrong, and you may argue about finance till doomsday, you will not stop the lust for revenge, the enthusiasm to see the national honor vindicated.

NEW CONCEPTION OF PEACE

To bring about peace, we must get a new conception of peace; we must find some lever that will work. You cannot lift the world without a place to rest your fulcrum: a point outside the world. Financiers may foster a war for the sake of finance; but finance will not inflame the passions of a nation.

To bring about peace we must find a spiritual reason for it; we must foster a more vital enthusiasm than the war enthusiasm; we must build on the human heart. Religion cannot do this, so long as some of us are orthodox and some mere pagans. Science, with her doctrine of the survival of the fittest, her mere biological arguments for this and that, is as

THE THEOSOPHICAL PATH

impotent as religion. A new urge is needed, and it is this new urge that Theosophy and Theosophy alone can supply.

PEACE CONGRESS SOON

The International Theosophical Peace Congress, to be held on the island of Visingsö in Sweden, June 22 to 29, 1913, will mark the emergence of the Theosophical Movement publicly into the arena of the world as the spiritual champion of peace; it will be an endeavor to show the world where lies the factor, so long missing, that is potent to bring about a real and stable peace. But as a matter of fact, since its inception in 1875, this movement has been the most effective instrument in the world for peace: its three leaders, H. P. Blavatsky, William Q. Judge and Katherine Tingley, have done more — we make the claim soberly — than any other human beings to bring about the end of war.

How? Because they have based their leading towards peace on a knowledge of the nature of man; they have laid the foundations of brotherhood, in the spiritual nature of man; they have not built up gaudy structures, foundationless, upon the sand of sentimentalism or selfish interests. The laying of foundations may not strike, offhand, the world's imagination; but it is the first step towards building a stable palace that human beings can live in; it is more useful work, more beneficial, than conjuring up phantasmal magnificences in some cloud-cuckoo-town that the actual foot of man can never tread.

AN EXPLANATION

But first we must explain a little the nature and origin of the organization that is promoting this congress. The word Theosophy has been so misapplied, both in Scandinavia and abroad, by persons who do not in any way represent Theosophy or the Theosophical Movement, but who desire to claim credit for doing so, that serious misconceptions have arisen in the minds of the public. The Universal Brotherhood and Theosophical Society, under whose auspices this congress is being held, is the society which was founded by H. P. Blavatsky in 1875 under the name of the Theosophical Society; the modification of the title was adopted by unanimous decision of the members at a convention held in Chicago in February, 1898. On the death of the founder, William Q. Judge succeeded her as leader of the Society, and he in turn was succeeded, in 1896, by Katherine Tingley, the present Leader and Official Head.

The Organization which is promoting this congress is thus the original Society founded by Madame Blavatsky, and its principles and practice

THEOSOPHY POINTS THE WAY TO A WORLD-WIDE PEACE

are identical with those promulgated by her. This is a matter which rests on an unassailable legal basis, with the official details of which it will not be necessary to trouble the reader here; suffice it to say that the published teachings and widely-known activities of the Organization fully vindicate its claim to be the sole representative of Theosophy.

STATEMENT NECESSARY

But why should such a statement be necessary? For the very good reason that there exist certain associations, formed by persons who by the action of the Society have been removed from its membership and are therefore no longer identified with the original Society. Although these people may use some of the teachings of H. P. Blavatsky, there are other teachings put forward by them which are not indorsed by the Universal Brotherhood and Theosophical Society and are repudiated by that Society. Their principles and practices are in many respects foreign, and even opposed, to those of Theosophy, as can easily be seen by comparison. Owing to their activities, the public has been misled into associating with the name of Theosophy various forms of 'psychism,' 'astralism,' and other faddisms, etc.; things abhorrent to it, for the teachings of Theosophy are entirely spiritual, moral and practical. It is necessary to lose no opportunity of correcting such false impressions; since Theosophy is a serious movement and claims the attention of all earnest and thoughtful people.

HOW TO END WAR

Now let us see how Theosophy has worked for peace, and what are its special claims as an effective — the effective worker for peace. War is only the outward manifestation of a condition in the minds and hearts of men. To stop war you must direct your efforts against human selfishness and arrogance, transmuting the force of these into something else and better. More blood has been shed, perhaps, in the name of religion than for any other cause; and we have seen that that cause is potent in our own day. Where is the help for it? "I am right, and you are wrong," say the religions; "I am the only right thing; you others are inferior, pernicious; you shall not inherit heaven." From that last, as we have seen too often, it is but a step to: "Neither shall you inherit earth."

Such an attitude fosters arrogance; war loses its moral evil for us when we are putting down the unbeliever or subduing the barbarian; it is even for their own good, we claim, that they should be put down and subdued. Now H. P. Blavatsky brought a new idea into the world — new to the age — though now, owing to the efforts of her and her Society, almost a

THE THEOSOPHICAL PATH

commonplace. It is that all religions are divine, all founded on divine truth.

You do not need to convert any man to your own faith; the divine soul is within him, the divine light is somewhere behind his own creed; do but urge and help him to be a good Jew, Turk, infidel or heretic, and divest yourself of foolish ideas of your own superiority; and you have done something toward erasing from the world of causes the causes that lead to wars.

H. P. Blavatsky had traveled over the whole world; even a small acquaintance with her chief works, *Isis Unveiled*, *The Key to Theosophy*, and *The Secret Doctrine*, will convince one that she knew intimately and wonderfully the religions of the world; knew their deeper and inner parts; and that she was right in proclaiming their spiritual harmony and common origin. And with what force she proclaimed it!

DIVINITY OF THEM ALL

With what force she proclaimed the divinity at the heart of things! Men, nations, religions — do but get to the root and heart of them, and you shall find them splendid and shining things; you shall find that the evil in them is external, temporary, conquerable by will and effort; but that the good is the inmost truth of them, and shall endure. And it is to bring out, to uncover, to make active that good, to make the divine in us play and bear upon the outward world of things and circumstances, that we are here in the world; and perfection is the goal before us. Counsels of perfection, easy to give, you say? Yes, but it is precisely Theosophy that furnishes the link between the counsel and its carrying out in action.

The thing is a potent and living force; the whole agitation toward peace has sprung up since the grand and fathomless ideals of peace were proclaimed by Theosophy. You can obtain peace, of a kind, by conquering your neighbor, and loading him with chains, or so weakening and incapacitating him that nothing need be feared from him — for fifty years or so. You can obtain peace, of a kind, by piling on the armaments, you and your neighbor, till the world is afraid of war. You could obtain peace, again of a kind, if it were possible to iron out the principles of nationality, to reduce humanity to one dead and uninteresting level. But it is not possible to do that last; and as for the other kinds of peace, they are worse than war; they are unstable, unnatural, fraught with hatred and envy, arrogance and lust for revenge.

THEOSOPHY SHOWS WAY

But peace, radiant and flaming, how shall that be obtained? How

THEOSOPHY POINTS THE WAY TO A WORLD-WIDE PEACE

shall we come at the peace that can rouse the enthusiasm, the chivalry, the heroic delight of men, as war can rouse them — more than war can rouse them? Theosophy shows the way.

Ever since man was man, perhaps, the passion of patriotism has been one of the surest sources and inspirations of noble actions and thoughts. Why? Because in the patria human intuition is able to perceive a certain shining of divine light; a star gleams down to us out of that which incites and exalts every noble element in our being. A mere sentimental reality? No, but just a glimpse of reality, says Theosophy. The soul of the nation is divine and divinely beautiful, as is the soul of the individual man; reach but your own soul; find but the reality within yourself, and you shall no longer be an affliction, through your greed or selfishness, to your brother. Flush and cleanse your daily consciousness with that bright and larger consciousness which is the deepest part of you, and you shall see then a kindred radiance shining out of the depths of the men whom before you hated or despised.

THEOSOPHY AIMS AT HEART

And so with nations. Theosophy aims at abolishing the divisions, not the differences. Find the heart, find the divine center of your nation; be a patriot to some purpose, as we say; to the high purpose of seeking and serving the divine soul in your nation, of working to lift the nation to the consciousness of that — and it shall have dawned in upon you that the others, too, are divine; different, but equally glorious; unlike, but in perfect harmony. Here is a chord of music; strike the several notes truly and fully and the new note that is not any one of them, but something else and more glorious is the result; but let one finger limp or go too lightly, or press over hard and violently when you strike the chord — and the new creation is not brought into being. We can learn, through this Theosophical knowledge of the divinity of man, to love the nations of earth as an artist loves his colors — the souls of his colors, that he sees flaming in his imagination, and can only approximate with the pigments on his palette.

INTERNATIONAL MOVEMENT

So the Theosophical Movement has been from the first a thoroughly and whole-heartedly international body. It does not believe in race superiority as a basic principle (although, of course, at any given period some race or races will be superior; some will be having their noontime

THE THEOSOPHICAL PATH

and activity, others their calm evening, their first dawn, or their midnight and deep sleep).

At Point Loma, California, which has been the International Center of the Theosophical Movement since 1900, a large body of students has been gathered, men and women of all nationalities; and in the world-famed Râja-Yoga College there, there are also children and young people of all nationalities; and in the wonderful harmony and vigor of the life there, the high intellectual and artistic activity one sees the proof of the claim that in Theosophy is actually to be found a harmonizer of national divergences. For the students do not lose their nationality; you do not find there the colorless world-wise cosmopolite, who is also generally a cynic. You find patriots who are aware that their patriotism is divinely founded; and therefore that the patriotism of other nations is equally divinely founded.

The enthusiasm of the Theosophist for peace is as the enthusiasm of a Beethoven after some 'Ninth Symphony' that he is pursuing through the fields of consciousness, and that he will yet write down, and that shall be sounded broadcast for the ears of men. It is as the enthusiasm of some sixteenth-century navigator after glamorous El Dorados in the west; it is a positive, nay, a warriorlike and chivalrous ideal; it is that new undreamed of sources of inspiration may be uncovered; that all humanity may drink at the unpolluted fountain whence have flowed the waters of patriotism; waters that, though well-nigh always turbid and muddy a little when they have flowed down so far as into the range of our perceptions; always, well-nigh, mingled with baser matters — narrowness of vision, hatred of some other people and so forth — have yet been the potent inspiration of heroism and devotion. What will it be when all humanity may drink them pure? Waters? Nay, they will be for us the nectar of the gods, nourishing in us spiritual glory and immortality.

SUBLIME HARMONY

This is the spirit that Theosophy is potent to induce — a heroic enthusiasm for humanity nation by nation; a knowledge and foretaste of the sublime harmony that Peace means. It is the spirit that Theosophy had actually brought into life at Point Loma and other Theosophical centers. As the influence of Theosophy grows, when it has become world-wide, so this spirit will become world-wide; and we shall pile up armaments of peace and good-will as now we pile up the armaments of war. Instead of hedging ourselves round with fortresses and dreadnaughts we shall spend ourselves in letting the light of our nation heart shine out on the

THEOSOPHY POINTS THE WAY TO A WORLD-WIDE PEACE

world. In place of distrust and suspicion against our neighbors we shall call upon them for the light that they have.

But when all this is said, one has barely begun to state the reasons why Theosophy is the grand proto-champion of world peace. All conditions of the world are founded upon conditions in individual men. War is but the red flower whose roots are individual hatred and greed, ambition and selfishness. You must establish peace within the kingdom of yourself, if you are to be a worker for the peace of the world. We begin, in this age, with a false system of education; a system which educates, not for peace, but for war. What ideals are instilled into the minds of our children and youth? They must get on in the world, we tell them; they must win a way for themselves; we foster ambition, the desire for money, position and fame in them. Is it any wonder then that the nations show the marks of what we have instilled into the individuals?

GREATEST OF PEACEWORKERS

Katherine Tingley would have the right to be called the greatest of the world's peace workers, if she had done nothing more than establish the Râja-Yoga system of education, which is in vogue at the College at Point Loma, and which will be in vogue at the college she is shortly to establish at Visingsö. The name Râja-Yoga gives the keynote of this system: it means kingly union, union of all the faculties, spiritual, mental, moral and physical; the aim of the system is to unite and harmonize the whole nature of the child so that the result shall be a harmonious and perfect development. The wonderful success that has been attained does not need dwelling upon here; it is this success that has made the renown of the system and of the college at Point Loma. Suffice it to say that this kingly union is peace; this, on the plane of the individual, is what peace means on the plane of the nations and the world.

WHERE WAR-SEEDS FALL

While perfect care is given to physical and mental development, the body and intellect are looked upon as the instruments of the divine soul within; and the child is taught so to look upon them, and to stand as master to them. It is in the body and lower mind, not dominated by the divine part, that the seeds of war find their soil; it is there that greed, selfishness, enmity and ambition are to be found. But when, from the earliest years, the whole teaching has been directed to making the child realize that body and mind are his instruments, to keep clean and in perfect repair for the use of the soul — and that is as much as to say for

THE THEOSOPHICAL PATH

the use of humanity — these fields so generally overrun with the war-weeds have been sown instead with the seeds of peace.

The individual has become at peace within himself. Before peace can be established throughout the world, the nations themselves must be healed of internal unrest and unpeace. Before that can be done the individuals that compose the nations must be at peace within themselves. The enemy is human passion, human selfishness. The Râja-Yoga system, Theosophy applied to education, goes straight for the root of the matter. It eradicates, shows the child how to eradicate, the selfishness within his own nature. Let this system grow; let it spread over the earth, and war will die a natural death, and we shall find that peace is altogether more interesting than war: calls for better courage, reaps a grander, more splendid glory; is nobler and more chivalrous; demands a more vigorous manhood, more alert devotion, and Theosophy, the missing link in the peace movement, the effective champion of peace, has taken the field and will conquer.

“THE streets of London today give no sign of anything but boundless prosperity, and it is the same wherever I go — Rome, Paris, Lucerne,” writes Mr. J. R. MacDonald, a well-known British writer. “Brazen-faced extravagance is everywhere. It gives one an uncanny feeling that some evil influence is playing with humanity — an influence with an artistic and dramatic sense that makes its victims engage in a great drama before ruin overwhelms them. The predominant note is life, self-indulgence, and gaiety — the bold style of fashion, the crowded promenade, the thronged theater, the Byzantine dance, the gorgeous feast; but mingled with the note of pagan indulgence is the *motif* upon which the drama is to end.

“The plentiful murders of crude, primitive sexual passion, the decline of honor and honesty in public life, and the abandonment of those sober influences of puritan rectitude in forming public opinion and taste, are preludes, hardly observable at the moment, of the tragedy of which the life and gaiety of today are, if they are to be pursued, but the opening scenes. People seem to have ceased to be aware of the sober pleasures of life, of its great duties, of its strengthening discipline; never was honest service and labor held in lower esteem or more grudgingly accepted; never was there such an anxiety to live unto one’s self.

“This is what has come of the war instead of those high moral purposes which some of our leading Christians told us to expect as the result of the nations murdering each other wholesale. The streets, our newspaper columns, smoking-room talk are all a call for activity to those who are still old-fashioned enough to respect purity of thought and conduct, decency and reserve in behavior, and stiff-lipped and straight-backed honesty in both public and private life.”

OUR DUTIES AND OUR RIGHTS

R. MACHELL

QF all the millions of people who are now suffering from the great war and its consequences, direct and indirect, how many are there who are doing anything to make the recurrence of war impossible? And how many more are there who believe that it is possible for them to change the fate of nations or the march of events? If they but realized their power and used it, the disaster that now seems so inevitable would not materialize, the tide of events would change its anticipated course, war would be avoided, and the mischief already accomplished would be neutralized. That may seem a rash thing to assert, and yet, if we look intelligently into the open mystery of life around and in each of us, we shall see that the possibility alluded to is no idle dream.

The cumulative effect of human thought and human will is an enormous power when set in motion by a pure motive. But that is not all. The causes that have brought the world to the verge of a disaster are not generally known: some of them are entirely unrecognised by the responsible majority — yes, the responsible majority, which includes the mass of mankind.

It is not generally recognised that war happens because the masses of civilized mankind believe that it is natural and inevitable. This pessimism is the raw material from which a public opinion is created favorable to war. Without that public opinion to support it and spread the disease, the war-fever would pass almost unnoticed; the inevitable would drop its mask of terror and be obedient to the people's will. The people have no will worth mentioning until it is created by some well disguised appeal to a familiar sentiment, and even then they do not dream that what is happening is their doing. Yes think of it a little, and you will see it must be so.

How many of the suffering millions have tried to hinder the inevitable catastrophe from reaching its present threatening proportions? How many, on the contrary, have let their minds dwell too long on life's miseries with the accompanying belief that all their woes are due to other people's wickedness; and so have generated a great flood of pent-up hatred and resentment that will eventually break its retaining wall and rush forth a devastating inundation? That flood of hate was gathered drop by drop, and each drop was harmless in itself, a little sense of injury, a little drop of bitterness squeezed out by pressure of some small

THE THEOSOPHICAL PATH

injustice, some wrong, real or imaginary — for most wrongs are really imaginary, and are the natural consequences born of imaginary rights.

What, you will ask: Are human rights imaginary?

You may be sure that rights which turn so easily to wrongs are privileges misunderstood. If all men realized their obligations as readily as their rights there would be fewer wrongs to quarrel over, fewer rights to be asserted.

Probably there has never been a war that has not been justified by the assertion of a right denied or by desire to revenge a wrong, which wrong consisted in the violation of a right that was itself a pure assumption.

If all the people understood that rights are obligations they would have fewer grievances. Unfortunately, the general idea seems to be that rights are a release from natural obligations, and that duty is no better than an arbitrary curtailment of (imagined) rights.

If rights exist they must depend upon human relationships. If all men are brothers, and humanity a mighty family, then each member might be said to have the duty to work for the welfare of the family, the right to serve humanity, and the right to share the common life. The extent and limit of these rights must be a matter of agreement. But unfortunately agreement on this point seems almost impossible. Why should it be?

Because rights have been based on personal desires, and not on an understanding of mutual obligations. Because individuals have thought of themselves as separate units, endowed with personal rights as against other individuals separately or collectively, and have forgotten that the assertion of a right should carry with it the obligation to allow to every other individual a similar claim of right.

But the very general conception of personal rights is not so well balanced and controlled by consideration for the rights of others; on the contrary it seems to bear with it a discharge from all such natural or moral obligations. So that the most common fact in social life is clash of personal rights, due to misconception, or disregard of the rights of others and their own individual obligations. The courts of law are occupied with little else than settlement of disputes of this kind, and the attempt to limit and define these so-called rights. Failing the courts, the jarring claims result in an appeal to force, and to the rule of 'might is right.'

The same thing on a larger scale produces war, which starts a series of retaliatory wars, that end only with the exhaustion of the combatants.

This is an old story, so old that many people think it must go on for ever. It will go on until we change the popular belief that war is necessary to establish right. To make this change we must begin at home, and 'clear up our own back yard.' We must stop brooding on our rights and

ABOVE ALL NATIONS IS HUMANITY

meditate a little on our obligations. We must remember that we can have no rights but those that come to us as members of one family.

We must make Universal Brotherhood the first factor in the establishment of human rights; we must make that consideration the basis of our claims and of our obligations; and when that great fact of human brotherhood is well established in our minds we shall begin to understand that there are better ways to adjust conflicting claims than war: for we shall find in Universal Brotherhood a basis for rights that cannot clash — the clashes come when rights are separated from their natural accompaniment of obligations.

The right to share implies consideration for the rights of others; and a perception of the truth of Brotherhood involves a generous tolerance for the mistakes of those who have not yet learned the Law: in all of which war has no part to play.

A new age is dawning in which a new conception of man's rights will be accepted, and in which war will be abandoned as the most futile of follies.

ABOVE ALL NATIONS IS HUMANITY

H. A. FUSSELL



THE idea that force must ultimately settle all questions of right and wrong between nations would seem to be deeply ingrained in the minds of the majority of mankind. Such maxims, as 'Might makes right,' seem to favor this conclusion, as also the fact that war, which is the use of force in its direst form entailing enormous destruction of life and property as well as the most horrible suffering, physical and moral, has been universally resorted to for untold ages as the final arbiter in international conflicts.

Notwithstanding this blot of moral obliquity which stains the history of mankind, ideas of justice and humanity have never been entirely lacking, even if at times they have been overborne in the most ruthless manner by military aggression. A slowly increasing minority of the more spiritually advanced have constantly and consistently sought to minimize the horrors of war, if not to eliminate it altogether. Notable instances are: the Amphictyonic Council elected by the federated Greek nations to consider their common interests and to settle amicably whatever differences might arise between them, and "the Truce of God" in the Middle Ages, which forbade warfare "from the end of Thursday in each week to the beginning of Monday in the week ensuing."

"Three complete days in every week allowed such a considerable space for the passions of

THE THEOSOPHICAL PATH

the antagonists to cool, and for the people to enjoy a respite from the calamities of war, as well as to take measures for their own security, that if the Truce of God had been strictly observed, it would have gone far towards putting an end to private wars."

- Russell's *History of Modern Europe*, 1865

Happily 'private wars' ceased with the Middle Ages. Since then, while less frequent, war has become the monopoly of nations, each sovereign state being guided mainly by self-interest, seeking its own good, even at the expense of neighboring states. At the end of the sixteenth century, however, largely through the writings of Hugo Grotius, the conception of international law began to assume definite shape, and since then many of the greatest minds of all nations have endeavored, and still are endeavoring, to work out a practical scheme of international law which shall be binding upon all countries. All nations are to be considered as members of one great family, and as such must show mutual consideration and tolerance, and learn to subordinate purely national interests and advantages to the welfare of the whole of humanity. This is a step in the right direction, and it is to be hoped that just as the individual has, in civilized nations, become less warlike in disposition, more peaceable and inclined to settle all differences amicably, or, if not, in the properly constituted way, before a legal tribunal, so the greater unit, the state, may have opportunity, and be led, to do likewise; and perhaps, in course of time, nations will become as peace-loving, as just in their dealings with one another, as are now the highest examples of morality among the individuals composing these nations.

It is not intended, however, in the present article, to consider this desirable consummation from the political or economic points of view, but rather to emphasize certain basic facts which must be taken in account, if success is to be attained in this direction. Men readily acknowledged, even before the war, theoretically at least, that it was wrong to put the interests of a part before those of the whole, except perhaps where their own interests or those of their nation were concerned. That is the difficulty. In the moral sphere mere intellectual assent is not enough; what is required is "a change of heart," the putting into practice in one's own life, and in the life of the community, of what is otherwise mere 'head-learning.' "Moral platitudes," you object, "are worse than useless." Our statesmen and financiers, however, are not of your opinion; and besides, moral platitudes are, more often than not, vital truths, which have become hackneyed through being talked about instead of practised. On February 7 of this year the Vice-President of the United States, Calvin Coolidge, speaking at a dinner given by the Prudential Insurance Company of New York, said: "In a change of heart, and not in a change of treaties or constitutions or laws, will be found the ultimate remedy for

ABOVE ALL NATIONS IS HUMANITY

the nation's difficulties." And we may add: with the change of heart, any needed changes in the treaties and laws would follow as a matter of course. Frank A. Vanderlip, formerly President of the National City Bank of New York, who knows European conditions at first hand better, perhaps, than anyone else, speaking at San Diego on February 11, said:

"This is a terrible peace. The reconstruction of Europe anticipated by hopeful minds has not materialized. Conditions are so serious at this time that on every side is heard talk of the collapse of civilization. . . . In the period since the armistice no progress has been made toward better relations of the various peoples of Europe. . . . The cure is spiritual. I am convinced of that. Spiritual regeneration and the development of good-will among the European nations is the only remedy."

The fact of the matter is that a moral change is necessary before any political or social or economic reform can be successful. The individual conscience must be aroused before it is possible to stir the national conscience. As H. P. Blavatsky says in *The Key to Theosophy*:

"To seek to achieve political reforms before we have effected a reform in *human nature*, is like putting new wine into old bottles. 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."

And she says further, we wrong humanity

"whenever there is the slightest invasion of another's right, be that other a man or a nation, when there is any failure to show him the same justice, kindness, consideration, or mercy which we desire for ourselves."

Above all nations is Humanity. But the nations of the Old World are deadlocked, they are vainly endeavoring to find their way out of an *impasse*, the result of much wrong thought and wrong action in the past. Only action, immediate action, on the lines indicated in the words just quoted, can save a large portion of mankind from complete mental obscuration, and prevent moral and spiritual values from perishing in the clash of material interests, the result of national selfishness gone mad. Undue attention to material interests will never bring about human solidarity, much less Universal Brotherhood which rests on a recognition of the essential Divinity of man. To quote H. P. Blavatsky again:

"The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart. But the identity of the soul and spirit, of real, immortal man . . . once proved and deep-rooted in our hearts, would lead us far on the road of real charity and brotherly good-will."

Within us and around us are great reconstructive ideas seeking expression in life, the world is full of them; they are but waiting for the awakening of the Divine Will in man, for then he will seize them, make them his own by living them, and embody them in the great Society of Nations which is destined to rise on the ruins of the old. And the means —

THE THEOSOPHICAL PATH

"is a meditation with the imagination on the life of humanity in the future, and its grandeur, in dwelling on the conception of Brotherhood. . . . What we need is a larger sympathy for all that lives, a broader, deeper, grander conception of human life and the superb laws that govern it."— KATHERINE TINGLEY: *Theosophy: the Path of the Mystic*

Great changes in public opinion usually take place slowly, and in ordinary circumstances it would be unwise to hope for any immediate improvement in the matter of international relations. But the world-war has shaken society to the foundations, and thrown men back upon themselves as no other great historical event has ever done, and their minds are more receptive than is ordinarily the case. Before the war some few earnest men and women labored incessantly in the cause of peace, but the vast majority only dreamed of it, or gave it a casual thought, so intent were they in the pursuit of purely personal aims; so long as *they* prospered, humanity could shift for itself. Even well-meaning people were satisfied with the efforts made at the different peace conferences to 'humanize' war, and to restrict its scope. It really seemed as if much had been accomplished, though some of the nations objected to certain restrictions. And then the war came and showed that it was all a delusion. War cannot be humanized; every advance of science renders it more terrible and more destructive, and mankind is convinced that the next war will outdo the last in horrors, whole cities will be destroyed, and the nations which engage in it will be threatened with annihilation. These and like considerations give new power to the desire for a durable peace, and are causing multitudes who formerly looked upon the ideas a utopian, to consider ways and means of realizing it.

The public is not yet generally aware that there is already in existence an organization, unique of its kind, whose primary aim is brotherhood, in the highest and truest sense of the word, and that this organization has behind it a consistent philosophy, capable of solving all the problems of life, making possible the establishment of permanent peace. In a lecture, given not so very long ago by Katherine Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society, she said:

"Not long after she founded the Theosophical Society [in New York, 1875], Madame Blavatsky wrote, 'Our Theosophical brotherhood must strive after the idea of a general brotherhood throughout humanity and the establishment of permanent peace.' The primary object of her work was to form a nucleus of Universal Brotherhood. The logical result of that must necessarily be Universal Peace."— *Theosophy: the Path of the Mystic*

Man is always creating, either for good or for evil. War, its horrors, its brutality, the demoralization and the hate which it entails, are all man-made. It devolves upon man, therefore, from whom comes all the evil in the world, to undo the wrong, to redeem himself and save humanity, for he alone is the dispenser of weal or woe to himself. If he will but explore the depths of his own inner consciousness, he will not

DUTIES AND RIGHTS

find them empty; divine compassion dwells there, and if he will but resort to it in meditation, he will return to the sad realities of earthly life with the resolution and the strength necessary to recreate the world and make it the expression of the divine side of his nature. The sacrifice of material goods and advantages which such an effort might entail in the beginning would be amply repaid by the greater general productivity that would ensue, and he would have the abiding satisfaction that he is fulfilling his destiny. Words would fail to describe what might not be accomplished if the noblest minds of all nations, realizing their responsibility for their less advanced brothers, would but band themselves together to work for the realization of the grand ideals contained in the words Universal Brotherhood, Permanent Peace. These are the brightest stars in the spiritual firmament; man will become divine, and the Earth a Paradise.

DUTIES AND RIGHTS

RALPH LANESDALE

IS it not strange that there should be so much misunderstanding of the fundamental principles of Universal Brotherhood? To many people the word 'brotherhood' is as disturbing as a red rag to a bull, and equally attractive. Why is this so?

That the idea should seem to some minds too vague for practical acceptance one might concede; that it should seem too broad a truism to be of use in solving social problems, might be expected. But why should it stir up such feeling? One can quite easily conceive that vegetarianism might irritate a butcher, or that kindness to animals might appear foolish to a vivisector, but why should brotherhood have come to be so misunderstood?

There would seem to be a deeper cause for the kind of opposition met by advocates of Universal Brotherhood, and it is due, I think, to an instinctive dread of 'personal annihilation': for the great mass of men and women is fiercely and passionately individualized, or rather personalized.

The basis of society to many minds is not the common weal, the general good; but rather an agreement to respect the rights of individuals as against one another and the state (or the community). And as these personal 'rights' can have no other basis than individual desires and the power to indulge them, this social state is one of war.

In this there can be no *Universal Brotherhood*. Peace has no other basis than *Universal Brotherhood*. In such a state there could be no such

THE THEOSOPHICAL PATH

thing as war. War would appear in its true character of organized insanity.

All this appears strange to the ordinary unthinking person, who believes that his personality is eternally separate and distinct from all the rest, and that it has rights, vague and undefinable perhaps, but inherent in the natural order of the universe, or else established by divine decree. Moreover, he or she is satisfied that this entirely separate and distinct personality, endowed with rights as well as with legitimate desires, is not encumbered with any obligations except such as are forced upon it by the will of the majority. Public opinion is the name generally given to this great authority, and its decrees are dignified with the name of duty. Thus in their scheme of life the basis of duty is superior force. A thinking man must see the fallacy of such a theory of life whose only natural solution is a state of war, which is in practice organized destruction.

The lower mind of man may entertain unreasonable theories that seem to fit in with the chaotic order of society upon this earth, but which are profoundly unsatisfying to the heart as well as to the aspirations of the higher mind.

Katherine Tingley has said: "Unbrotherliness is the insanity of the age," and all these social states, arising from the association of persons seeking to assert their rights and to escape obligatory duties, are symptoms of the great insanity in constant conflict with the call of Nature and the appeal of Spiritual Teachers, who cry: "Love one another!" "Peace to all beings!" "Man know thyself!" "The kingdom of heaven is within you."

How can such teachings be acceptable to individuals wholly concerned in making good their personal rights?

Peace is *not* mere cessation of military operations. Peace is the renunciation of selfishness. Peace is the balance of the mind. All rights are duties. Duty is that which is due; it is the fitness of things. It is harmony. In harmony each separate note has duties to all other notes; those duties are its rights, inherent in the scheme of things.

The healing of the sickness of the world can only come when men return to their allegiance, and bow their personal pride in recognition of their greater privilege, as individual members of a mighty family — a Universal Brotherhood.

In Universal Brotherhood each individual must find his proper place, and sound his own note rightly, according to the rhythmic beating of the cosmic heart, whose pulse supplies the life-blood of the Universe.

The right of each particular atom is to fill its proper place in the great harmony of life; it is the privilege of each to feel the Universal heart-beat vibrate in the individual heart, and thus to know itself in essence divine.

WAR VERSUS PEACE FROM A YOUNG MAN'S POINT OF VIEW

LARS EEK

WAR or PEACE! Destruction or Construction! How could there ever be a choice between the two? It is true, it does take a few years of independent thinking for a young man to be rid of the notions and ideas that he has been drinking in with his mother's milk so to speak, and been fed on in his history-books in school and in the fiction from the libraries for children that he has had access to, but once he starts thinking for himself, once he has confronted the great problems of life as they present themselves today for young and old, how could there be a choice between peace and war? Once he has seen with his own eyes the awful results of man's unbrotherliness to man, once he has seen and spoken to a few of the blind, crippled, demented specimens of humanity that were sent home to their loved ones as incapable of further helping in causing similar woes unto unknown so-called enemies, once he has seen the wives and daughters of his country's defenders reduced to walking the streets in a last desperate effort to support themselves or their children, Oh! how could there possibly be a choice between war and peace!

But aside from the brutality and inhumanity of the thing there is a point there which must strike especially a young man very forcefully. Let us imagine that the young man in question has had a touch of the more beautiful side of life, let us say that he has had his eyes open for the great magic of nature, the great forests, the mountains, the sea, the birds, the silent stars of the heavens; let us imagine that he has enjoyed the drama, the poetry, the art, the music of the Mozarts and Beethovens; and again let us think that he is married and has found happiness with his wife, perhaps has a child: — is there any one who would believe that such a young man would not think that there is more of creative life and beauty, more of justice and truth, and more sanity in one moment of home-life, or in one moment together with the art and thought of the human soul, or together with the sublime majesty of nature, than in a hundred thousand years of war and bloodshed? What right do we have to destroy the magnificent temples that we call our bodies? Are they not the temples of the soul? Are we to discredit the collected testimony of the ancient sages and philosophers that we are all brothers and that we should love one another, and care for one another as real brothers do?

It has struck me many a time as one of the strange contradictions in

THE THEOSOPHICAL PATH

human life today that in many countries the law permits capital punishment for murder, but when the whole nation decides that it is time to take up arms and kill off some hundred thousands of fellow-men because opinions differ on some question of social, political, financial, or religious character, then this act is sanctified by the name of war and carried on with every power that the nation can dispose of, with the aid of the whole scientific and material apparatus that the nation controls. And this time if some man were to think that he ought to refuse to kill, then the law condemns him to be shot!

And again, how often have I not thought of the tremendous efforts that the peoples make to equip themselves in order to be able to save the wrecks that have not been entirely killed during the fighting. Hundreds of millions and billions have been spent in money, and the noble impulses of the human heart have showed to great advantage in this struggle against death and the effects of war on the human system. On the one hand, war, with every effort to kill and destroy as much and as many as possible; and on the other hand, a compassionate and loving endeavor to heal the wounds and soothe the minds of the weary soldiers: such is the picture! Which is right of the two? The one who kills, or the one who builds up? They are both of them doing their duty. The one obeys the ice-cold, terrible law that bids you to kill; the other follows the promptings of his heart to help and serve the suffering invalids. But what a picture! What incredible insanity!

Let us open a modern history-book for use in the schools in any country in this strange world of ours. Page after page of wars and peace-treaties; wars and peace-treaties! It seems as if at almost any time during the last few thousand years humanity has been quite ready to hazard the fruits of age-long civilizations but for the gain of territory, or the gain of wealth or power. And yet if we stop to think just for a moment we must realize that it could never have been the intention of the divine powers that govern the destiny of the race that we should be eternally fighting each other and destroying each other and our works. In every sacred book from every land and clime we find the same solemn and earnest injunction: Love ye one another!

And when I turn to the biographies of the great men of all ages I shall invariably find that they all denounce war and laud peace. Even the greatest soldier of all time, the Emperor Napoleon, turns shuddering from the hideous sight of the battle-field, and says to his marshals: War is the profession of barbarians!

The only constructive things that were ever achieved by men were done so during the short intervals of peace that have reigned from time to time. During the short period of thirty years that Pericles governed

WAR VS. PEACE FROM A YOUNG MAN'S POINT OF VIEW

Athens more things were accomplished along lines of art, science, and philosophic thought than has later been accomplished during many long years in all the countries of Europe. It is only, however, when we turn to the monuments of the dim past of Egypt, India, and ancient America, that we fully understand what can be achieved by nations living in peace and trying to express their ideals and aspirations in their pyramids, their sphinxes, their temples, and their great cities. By living more in harmony with the divine laws, by doing homage to those who were heroes in self-conquest and thereby had attained a purity of mind, a keenness of intellect, a power of intuition that wrought marvels never since equaled of art and scientific skill, by all that, the ancients proved themselves to be a superior type of humanity, and erected at the same time everlasting monuments to the glory of peace, its industry and prosperity.

While speaking of the old people and contemplating their achievements one realizes perhaps more than ever the splendid possibilities that lie latent within the human race. Let us soar in imagination for a moment. Let us imagine that we could have a few hundred years of universal peace. All the nations would engage in peaceful efforts. All the gold that now goes to the upkeep of large armaments would be used for the beautification and improvement of the condition of the people. All the endeavor, all the energy of the best minds of the age would go to the solution of the great national and international problems along lines of least resistance and with a constant eye to the needs of humanity in general. Intolerance, greed, selfishness, would have to give place to brotherliness, sane reasoning, and a desire to elevate and lift the thought-life of the nations so that they could see the sun and know that life is truly joy! And all this is possible, it was done ages ago; why could it not be done again? Why should we stultify the possibilities of the soul?

Again I say, how could one hesitate when choosing between war and peace? In the one case the weaker side of human nature is triumphing, and the dark forces, the progeny of our impure and selfish thoughts, ride across the hearts of men spreading destruction and turning the wheel of progress back, plunging humanity into unspeakable depths of woe and suffering. And in the other case when there is Peace there is at least the possibility of doing something for the welfare of the race. And if we could establish permanent Peace there would be no end simply of the promise and the possibilities ahead. I believe that the whole of nature would respond if the peoples left the war-path forever and bent all their energies to constructive work. The sunsets would seem more beautiful, the birds would sing more stirringly, a song would rise from the very heart of nature, a jubilant hymn to the Spiritual Source of Life and Light that guides and protects the universe. And the wonderful part of it all

THE THEOSOPHICAL PATH

is that it is no vague dream, no Utopia; it is a living reality the moment we say our "Be it so!"

Let us then call on the best within us; let us henceforth not rest in thought and action till we have achieved permanent Peace. Let us remember that we are the Creators of our Destiny in degree of our knowledge and our will, and that we thus have the power to change our lives and transform this world so that it will be indeed a Kingdom of Heaven. And let us kindle in our hearts first the fires of Universal Brotherhood that they may spread from mountain-top to mountain-top like the flush and dawn of the sunrise and inspire the peoples with a great hope and a great longing that war may forever be stamped out from our lands, and Peace may forever reign between the nations and within them. Be it so!



"PEACE implies reconciliation; and, where there has been a material dispute, reconciliation does in a manner always imply concession on the one part or on the other. In this state of things I make no difficulty in affirming that the proposal ought to originate from us. Great and acknowledged force is not impaired, either in effect or in opinion, by an unwillingness to exert itself. The superior power may offer peace with honor and with safety. Such an offer from such a power will be attributed to magnanimity. But the concessions of the weak are the concessions of fear. When such a one is disarmed, he is wholly at the mercy of his superior; and he loses for ever that time and those chances, which, as they happen to all men, are the strength and resources of all inferior power."

"THE use of force alone is but temporary. It may subdue for a moment; but it does not remove the necessity of subduing again; and a nation is not governed, which is perpetually to be conquered. . . . Terror is not always the effect of force; and an armament is not a victory. If you do not succeed, you are without resource; for, conciliation failing, force remains; but, force failing, no further hope of reconciliation is left. Power and authority are sometimes bought by kindness; but they can never be begged as alms by an impoverished and defeated violence."

"REFINED policy ever has been the parent of confusion; and ever will be so, as long as the world endures. Plain good intention, which is as easily discovered at the first view, as fraud is surely detected at last, is, let me say, of no mean force in the government of mankind. Genuine simplicity of heart is a healing and cementing principle."

"MAGNANIMITY in politics is not seldom the truest wisdom; and a great empire and little minds go ill together."—EDMUND BURKE on 'Conciliation with America'—in the English House of Commons, March 22, 1775



Lomaland Photo & Engraving Dept.

WEIRD OUTLINES AND ROOMY CAVERNS ARE FORMED BY THE ACTION
OF THE WAVES AS THEY DASH AGAINST THE ROCKY CLIFFS

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

INTERESTING CARVING BY THE TIDAL WATERS OF THE PACIFIC
ON THE ROCKS AT THE FOOT OF THE CLIFFS

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

SECOND SECTION

CONTRIBUTORS

The Message of Easter — the Great Awakening	Marjorie M. Tyberg	362
Man's Origin, Constitution, and Place in Nature	E. A. Neresheimer	370
Wings for Science	H. Travers, M. A.	375
Each Human Life a Stage	F. M. Pierce	379
What is the Keynote for Reconstruction at the Present Time?	Emily Lemke-Neresheimer	380
The Wisdom of Apollonius, the Philosopher of Tyana: IV	P. A. Malpas	383
Mysteries of Life and Death	Magister Artium	388
Scenes in the Orient: China, Japan, and India (<i>illustrations</i>)		389-394
Science and Early Mohammedanism (Reprint from <i>Haldeman-Julius Weekly</i>)		397
Congressional Party at Theosophical Headquarters		398
The Magic Mirror (<i>continued from the January issue</i>)	R. Machell	400
THE SCREEN OF TIME: Mirror of the Movement		
Belated News of Mme. Tingley's European Tour, 1922		426
Sunday Services in Isis Theater, San Diego, California		430

THE MESSAGE OF EASTER — THE GREAT AWAKENING

MARJORIE M. TYBERG

LOOKING around us today at the men and women, and even the boys and girls we meet, seeing faces well-tended but hardening so early in selfish lines, some sodden with sorrow or vice, others contented enough looking, but revealing utter oblivion of all but externals, bright-eyed, but vigilant only for what is called the 'main chance,' with only a few here and there pathetically eager for the higher things which as yet they have not found — seeing all this one longs to proclaim to each the message of Easter. In words it would be: In every one of you is a pure and radiant being who knows his oneness with every other being, who shares 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 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 can begin to feel your oneness with them, you can 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 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.

In Christian countries the conception of Easter is that which was established on the basis of the Jewish festival which the people had been in the habit of observing before the coming of the Nazarene. Then, later the Christians, like all other human beings, realized the necessity of commemorating events and ideas sacred to them, and in continuing to celebrate the old festival added to the existing elements the idea of the resurrection of Christ. In almost every country of the world we find the custom of exchanging colored eggs as a symbol of the springtime awakening, so there is nothing essentially Christian in this. The very word Easter is derived from *Ostara* the Scandinavian goddess of spring, and among the Norsemen "the eggs of Ostara" was the name given to these

THE MESSAGE OF EASTER — THE GREAT AWAKENING

symbols of rebirth which were always used at the spring festival. In Egypt a deep significance was attached to the egg as a symbol. It was hung in Egyptian temples and was regarded as the emblem not only of the birth and rebirth of a human being or of a savior of mankind, but also of the awakening of the cosmos itself after a period of pralaya. Here we glimpse at once the wider outlook of the ancients.

The ancients — how much more they are coming to mean to us every day! To begin with, to preserve any balance in our views of life as a whole, we are compelled to give more attention to antiquity than we used to because we are at last finding out what a vast deal of antiquity there has been. H. P. Blavatsky threw a bombshell at all modern conceptions of chronology when she stated in her book, *The Secret Doctrine*, published in 1888, that man in his present physical form (more or less) has lived on earth for 18,000,000 years; but now some scientists make it 30,000,000 years. As H. P. Blavatsky had access to unbroken records of the history of mankind accessible only to Teachers like herself, let us keep to her more conservative estimate of 18,000,000 years, and reflect that for many, many, hundreds of thousands of years, human beings have beheld the pageant of Nature, have watched the yearly renewal at least in some part of the globe, have seen the very face of the earth change at times, and have escaped from sinking continents to begin a new upward cycle of progress in lands where they founded the mighty civilizations of which we now study the ruins. These ancient peoples have been found to have been great astronomers, great chronologists; in the case of the Mayas, for instance, they had recorded observations extending over a period of a million years, and had received from peoples earlier than themselves records covering even vaster periods. Is it conceivable that these people who were so familiar with the great movements of the spheres, and whose buildings reveal intimate knowledge of the very things which have been rediscovered only comparatively recently if at all by moderns, is it conceivable that people with such grand conceptions, when *they* celebrated the awakening of the mystic Mother Nature in the springtime, had no deeper realization of the meaning of it all, had no more knowledge of the relation of Man to God, knew no more of the connexion between the cosmic order and the moral order than men and women have today, when, with stately ritual, but so very often with empty, restless hearts, they celebrate the risen Christ?

The answer to the query exonerates the ancients, and adds a new meaning, a new hope, to the festival of renewal at Easter. The ancients *did* know that man is the microcosm of the macrocosm, a picture in little of the life of the whole universe, and that his evolution, physical, mental, and spiritual, was indissolubly connected with that of the world from the

THE THEOSOPHICAL PATH

very beginning. They had divine teachers who instructed them in the arts, including the art of living on earth; and in these ancient days the whole science of symbolism was established and became the means of recording, for the benefit of all later human races, and in a simple and imperishable form, the great truths concerning man and his destiny. Profound study of the Wisdom-Religion shows these symbols to have a much deeper meaning and a much more intimate bearing upon human life than modern scholars, with their limited knowledge and outlook, are at first ready to accept. This spiritual science, this basic universal religion, revealed during the celebration of the Mysteries of antiquity, gave to man so keen a realization of his unity with nature and divinity that every act of devotion was invested with a sacredness and a power to evoke the light within him, that it made possible a constant self-renewal in the consecration of life to the highest purpose. With the ancient Wisdom-Religion and the records of these ancient sacred days restored to us by H. P. Blavatsky, and guarded and kept pure by her successors, William Q. Judge, and Katherine Tingley, *we* may hope also for the resurrection of the ancient spirit of devotion that will fill empty hearts and bring into our lives a new sweet co-operation with our fellow-men and with all the beautiful world of nature, where the law lies written for us to learn.

Through all the centuries when the truth has been hidden from man's view because of cyclic conditions attending his evolution, Nature has never failed to spread before him the Easter message, which the ancients knew well but which Christian nations forgot — the message of rebirth, the teaching that though there *is* withdrawal, there is an inner source from which life proceeds to manifest when the hour of awakening is at hand. Trees stretch bare arms to the wintry blasts, hillsides bear only withered stems, but time brings the miracle of renewal, and from the very boughs and banks where they fell asleep, a million million buds and flowers whisper to any listening ear, "We have returned; why not you?" Children, I believe, have heard these friendly voices, and frequently take it for granted that when they come to us they are returning to earth-life. Poets, too, have intuitively felt that Nature has been trying to charm us into guessing the secret, which now echoes round the whole world owing to the efforts of the Theosophical Teachers.

Even when we were unable to learn from Nature the idea of rebirth, what wonderful consolation she has afforded us! It is interesting to see how Theosophy explains this. In nature we see an unfolding of the inner life in harmony with universal law, a revelation of the beauty and rhythm, the color and number, underlying all manifestation, and all with the absence of the conflict that the presence of individual consciousness at once introduces in the human kingdom. We are compelled to recognise

THE MESSAGE OF EASTER — THE GREAT AWAKENING

that there is nature and there is *human* nature. Man, if he would manifest harmony with the laws of life, must use his intelligence and his will to bring all the elements of his being into accord with those laws. It is at once our glory and our pain that we are dual, and to be fully human we must do consciously, with full intent and purpose, with entire control of the congeries of forces which we synthesize, what Nature, as far as she goes, does in a sweet unself-conscious harmony with the Great Plan. Herein consists the repose and the charm which draw human kind to seek the bosom of Nature for consolation.

Any element of strife that does exist in Nature is I believe a reflexion from the human kingdom, and indicates the use man has made at times of his position in the scale of evolution. Man can never escape his responsibility as the possessor of potentially divine intelligence. He can never evolve like Nature, without self-conscious, self-directed effort, but he can win an added joy in the beauty and harmony of the other kingdom as his self-conquest gives him the key to more and more of her mystic realms. There are many magic workshops just around the corner from ordinary human ken, full of charm and soothing, with ever a wondrous gift ready for a divinely human being who loves to serve his kind.

Resurrection, then, 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, his circumstances, in the new life, just as the 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. When he does accept the responsibility and strive to enter the upward path, he has first of all to find the hidden self within whose divine potencies he must awaken into conscious activity, if he will win in his great venture.

Here again we may turn to the ancients and find much that we have forgotten. In the Theosophical devotional books, *The Voice of the Silence*, *Light on the Path*, *The Bhagavad-Gîtâ*, taken from the old Wisdom-Religion, we find the science of awakening the inner divine self. We learn from these books that no effort, not the smallest, to evoke this Self is wasted, and that as the path pointed out is followed this inner self becomes a Warrior who fights our battles for us, and is as a star guiding our footsteps along the way of attainment.

How deep within us must this glorious Self be hidden, when so few

THE THEOSOPHICAL PATH

human lives reveal its radiance! But it is there, and waits, a Silent Watcher, holding for us all the godlike power ready to spring into activity if only we will tear aside the wrappings which the desires of the body and the image-making of the lower mind have wound so closely about it. Courage and strength are needed to break through to our real selves, to bear the suffering caused by the tearing off of these dark sheaths. Mother Nature has here, as ever, a message to offer us. Where the keen frost bites, and the earth is in throes to bring forth the glories of spring, there the thrill of the yearly renewal has a deeper pulse, the fragrance of the flowers, the tang of the wild herbs on the breeze, are of a quality unknown where rebirth comes effortless.

And in what countless ways does Nature teach us the virtue of quiet work, of "toil unsevered from tranquility"? What vast periods of silent undemanding labor have been needed to bring even the rocks beneath our feet to their present height and firmness! Patience here, "patience sweet that nought can ruffle," is the message to the striving soul. And many have, more or less consciously, heeded the admonition. Can you look upon a brave and uncomplaining man or woman, bearing heavy physical infirmities, wearing out the result of past mistakes, winning little victories over the relics of old hideous habits, or cheerfully performing a round of toilsome tasks, thankless but still persevering, seemingly in utterly unenviable and discouraging circumstances but "keeping on keeping on"—can you look on such a one without feeling like exclaiming: "Dear Soul, the brightness of your radiant self is wearing through the dark; a day of resurrection is at hand for you." And can you imagine what it would mean to all those passing through such experiences — or other experiences, like life-imprisonment, for instance — to *know* of the Self within, to know of the teaching of rebirth, of the opportunities awaiting them in the future to redeem the past and to learn to use the divine powers of the Self to help others who have fallen by the wayside? This knowledge is available at present. The Theosophical Leaders, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, have devoted their lives to spreading it over the world. Why can there not be a world-wide awakening?

This brings us to the consideration of the Theosophical teaching of cycles. From the great universe itself to the tiniest part of it, everything on every plane of consciousness has a cyclic development. There is an outpouring of energy from an inner source, a rising tide of growth and expansion, followed by an ebbing of the force liberated. When the tide rises again, it carries evolution a step higher than last time, and so on in spiral course. Individuals and nations and races have their cycles and it may happen that many individuals are entering upon a period of liberated energy at the same time. If then they can move forward with the rising

THE MESSAGE OF EASTER — THE GREAT AWAKENING

tide, in unity and with some purpose favorable to their higher development, a great advance can be made, a wider and deeper consciousness can be reached by the individuals. When at some future time they again awaken to a call to press forward, they move with the impetus gained by the past effort and from the vantage-point won before. It is now one race, now another, that is moving with a rising tide, or sinking with the ebb. Man's opportunity is every moment to be doing his utmost to reach the point possible for him to attain in any cycle. He cannot stand still. To falter is to lose ground and to have to make tremendous efforts to retrieve lost opportunities of moving forward with the onward current.

At the end of the nineteenth century, several large cycles affecting the development of large portions of humanity, came to an end. This meant that new cycles opened, with new energies freed for man to avail himself of, new opportunities, new responsibilities, a great awakening of much that had slept for thousands of years. This was known to the Theosophical Teachers, and they worked with untiring zeal to prepare as many as possible to enter upon the new cycle understandingly and help to carry humanity onward to the highest point possible.

It is a picture that appeals to the imagination. A wide-eyed, lion-hearted, Russian woman, whom once having known no one ever forgot, spending her youth wandering over the earth in all kinds of out-of-the-way, half-hidden places, seeking ancient sacred spots where echoes of the Wisdom-Religion still lingered, finding teachings and Teachers where few if any but herself knew that they existed, devoting her life to making ready for the new cycle. We see her in America after many years, preparing to form an organization, and finding another who at once understood her purposes and became her chief helper in her undertaking. Then H. P. Blavatsky and William Q. Judge worked together to spread the Theosophical teachings everywhere they could,—speaking, writing, publishing, organizing students and members in groups and lodges. The third Leader, Katherine Tingley, was found by Mr. Judge, actively at work among the most needy and discouraged. These three great ones were found in place at the beginning of the new time and the keynote for the advance movement was struck by them and is still resounding through the world.

Here and there, in many different countries were men and women whose attitude towards life was one of search, who without knowing that a great cycle had come to an end felt that in their lives there *was* an end of certain things and no beginning of anything to take their place in sight. They did not realize then what the study of Theosophy has since made clear to them, namely, that some individual cycle of theirs coincided

THE THEOSOPHICAL PATH

in its close with the end of the great cycles and that a wonderful new time was at hand. When the Theosophical Teachers sent forth the clarion-call, when Theosophy and Universal Brotherhood, Karma, Reincarnation, and the Divinity of Man, came to their ears, there came flocking into the organization founded by H. P. Blavatsky men and women belonging to many different nations, who learned there the significance of her life, her teachings, her work handed on to successor after successor, at this time of awakening. They found in the work of this organization the chance to learn how to serve humanity in the way their hearts had longed to serve; and in the application of Theosophical teachings to every department of life by the Leaders, they continue to find the fulfilment and expansion beyond their utmost hopes of all that has been a benefit and an inspiration to the human race.

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 — yours or mine or any other's — 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. William Q. Judge has told us that at times we come to a point in spiritual development where long ago in some past life we failed. The recurrence of this cycle brings the temptation to succumb again to the influence that once before dragged us back.

“The path that leadeth is lighted by one fire,— the light of daring burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale — and that alone can guide. For as the lingering sunbeam that on the top of some tall mountain shines is followed by black night when out it fades, so is heart-light. When out it goes, a dark and threatening shade will fall from thine own heart and root thy feet in terror to the spot.”

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. The Great Helpers bring to mankind the truth, proclaim it at the moment when its power to awaken is at its height, as at the opening of a cycle; but human effort along higher lines must be self-directed — consciousness of the divinity within comes in no other way. It is the failure to accept this responsibility that prevents a wider response to the efforts of the Elder Brothers of humanity. Madame Tingley has said:

THE MESSAGE OF EASTER — THE GREAT AWAKENING

“The Spirit of the Christos cannot be reborn in the hearts of humanity before being reborn in the hearts of every man and every woman as individuals.”

And H. P. Blavatsky has said:

“For Christ — the true esoteric SAVIOR — *is no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the ‘sepulcher’ of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him.*”

The significance of the opening years of a cycle is brought home to us in many ways. Few fail to recognise that the influences brought to bear upon a child in its earliest years, when its faculties are unfolding, and it is first coming into relation with the outer world, are all-important in determining its character and possibilities of attainment in life. There is a something, which if given recognition and appealed to in these years of infancy, tends to grow strong before the bodily desires have a chance to outstrip it, a something that makes for balance and self-knowledge and self-control. At the gates of birth the Higher Self lingers and sheds its light upon the newly-born. But how few think of this or look for it? And what can a new-born babe do to hold the light there? Is it not a tragedy that on awakening into the world a child, as a rule, has absolutely no one to recognise it as a pilgrim-soul; finds, only too often no preparation for its coming except as a body that will require food and raiment? Who can wonder if the light fades and the child becomes just what every one seems to expect it to be — a being in need of physical care. Time indeed for a new system of education such as that instituted by Katherine Tingley, in which the child is regarded as a Soul, whose divine nature is challenged and encouraged to take command of the faculties as they unfold.

Not only at the dawn of a lifetime, however, but every morning of our lives, we may draw near to this innermost Self of ours. At night we lay our bodies down to sleep, but where are *we*? We say we awaken in the morning, but whence come we when we open our eyes upon a world that sometimes looks quite unfamiliar for the first few moments on waking? It is the Theosophical teaching that the Higher Self of man is free during sleep, and goes to its own plane of being, where it is refreshed and fortified for another day of effort in reclaiming the lower nature. Can you not believe that at the time of its return, when we are about to waken, there is a moment when the door is left ajar, and some light may pass from the inner radiant being to the waking workaday self, and that, at that moment, we may, if we will, catch strength and inspiration for all the duties the day brings to us? Why cannot every morning bring us a heartening glimpse of the Great Awakening that will one day reveal our inner radiant Self?

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

E. A. NERESHEIMER



AN attentive examination of the preceding study (THEOSOPHICAL PATH, March 1923) should have shown a fairly clear picture of the 'personal self,' its place, significance, functions, and its importance as an instrument of the Higher Self, centered in which is the Ego. We have seen how the semi-automatic lower centers together form, as it were, the lower self of man, and that the 'I'-consciousness which appears sometimes independently in one or the other center, is the reflexion produced by the mere presence of the Ego, in whom alone the unity of life will eventually be realized.

If we aspire after ever possessing ourselves with certainty of the fruits of our age-long travail, by means of which we have built up the lower centers, we must unify the three centers in the Ego, by an expansion of consciousness from the higher centers to the lower, and the development of the lower to adjust themselves to the higher centers. This requires a new perspective of our personal acts which are generally prompted by desire, and, according to the laws of Nature, bind the actor by attachment to their results. This is true of evil acts and of acts of virtue also. On this head the ancient Vedic scriptures declare that the mastery over Karma or action lies in the knowledge of spiritual philosophy, which has its beginning in the knowledge of the philosophy of action. Man is constrained to act constantly, whether he wills it or not. By action the universe is formed and sustained. Karma is the Law of Action, keeping the wheel of cause and effect in motion; Karma being for ever joined to action like the seed and the tree.

THE PHILOSOPHY OF ACTION

"Let not the fruit of thy work be thy motive, nor take refuge in abstinence from works."

The human entity is impelled to act, not only by an irresistible urge from within, but also by the influence of its contact with forces, substances, and objects from without. We navigate in an ocean of incessant change, in obedience to an everlasting impulse whose laws are inviolable, and whose mandates must be obeyed, whether we will or not. Actions, like forces directed against a hard rigid mass, are soon expended by the friction set up in the resisting mass. Perhaps we have a notion that a personal thought or act is also expended or dissipated almost at the

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

moment of its projection. This is not the case, because we invest such a thought or act, through our will, with a force having a special object in view. The mind is attached thereby to this object by reason of the desire that set this force in motion, and colored it with an appeal towards a supposed result that is expected to arise therefrom. This amounts to assuming our ability to direct the course of the act, although this may be done unconsciously. Had there not been a personal element in the thought or act, and had it not been influenced by a notion that it should accomplish certain results for us, it would have taken a course affecting us but little, if at all, on the return wave of its natural but unavoidable reaction.

Every active thought must be recognised as a force thrown out into space, inhering in some substance. The moment it is conceived, it projects itself from the person and unites with forces and substances to which it is attracted by affinity, associates with them and is carried to such limits of space as its measure of force demands. According to its nature this energy may expend itself in simple reaction, like the ripples caused by the falling of a stone into a pond, returning soon to a state of tranquillity; or it may combine with one or more of the semi-conscious elemental forces that are akin to it, which will sooner or later cause the force to react on the projector of the thought with exact compensating power. This suggests a partial explanation of the effects of thoughts projected with intent to help or harm other persons, and of the danger it involves in either case at the hands of ignorant dabblers, who merely count upon the action alone, and not on the complex combinations formed by the mixed motives of the thoughts emanating from an indiscriminating operator.

It is quite another thing if an impersonal thought or act is initiated by a pure person for an altruistic motive. This does not bind the actor to the same extent by its reactions.

A personal thought of any kind, having material desire as its cause, when launched forth becomes refracted back from the minds of persons entertaining similar grasping tendencies, and generates friction, causing opposition and hostility. It becomes lodged in the immediately surrounding atmosphere, the family, city, nation, country, or the earth, as the case may be, and charges the air with restlessness, worry and phantoms of ills and wrongs, little though we may suspect that we have contributed a goodly share to these supposed foreign influences. Many times perhaps we have hatched silent vengeance for some imaginary harm done to us by others, who may not have intended any injury, or may have forgotten it long ago. Still we revel in adding more fuel to the flame, until, at some later time, from an apparently unrelated cause, a most unexpected ex-

THE THEOSOPHICAL PATH

plosion of differences and quarrel occurs, and we know not whence comes so much vehemence. If we paid more heed to the law of action and reaction, such visitors would not come so frequently and obtrusively. We are disposed to ascribe false causes to disagreeable situations such as bad luck, chance, injustice, and what not: to many things indeed that are purely of our own making and profit us nothing except further deepening of old grooves in our minds.

It requires the experience of repeated ignominious defeats, blasted hopes and painful repulses, followed by gloomy disappointments in the dark valley of personal attachment to action, ere one is prepared to step out into the sunny atmosphere of inner realities and embrace the path of impersonal, desireless action. Yet there is no other path. People do not care to exert themselves mentally or otherwise unless they have a personal object in view that stimulates the vibrations of the desire-nature in them. So the man working for wealth or comfort, even if he secures his object, profits in nothing of a permanent nature either moral, ethical, or spiritual; neither does he obtain peace of mind or inner satisfaction. The self-seeking man exhausts himself sooner than the philanthropist; the more he obtains, the more he wants, and his splendid faculties, painfully developed, go for naught in the struggle that wears out the body; dulls the mind, excites fear, and thwarts enlargement of vision.

Action only begets action, unless the act and its results are dedicated to (the inner) God. So say the ancient Scriptures; and furthermore: "Whosoever performs duty, and has no other enjoyment than what is gathered from its performance, is feeding the Gods. Nourish the Gods that the Gods may nourish you. He who doth not cause the wheel thus already set in motion to continue revolving, liveth in vain." Herein a great truth lies veiled in allegorical language.

The vibrations emanating from a righteous thought and act, done without attachment to results, go into the universal reservoir of action. Not only does no evil betide the doer from the uncertain consequences of reactions, but they rather produce a countercurrent of exhilarating freedom of mind, besides releasing the bonds of old Karma; and some of the deities, who cannot but obey the Law, become his debtors, because of his establishment of an added harmonious connexion between himself and the cosmic world, whereby the whole of the Universe becomes enriched.

Can we not see how the best of our faculties are kept shut in, and must remain inactive, when they are overlaid with the density and the deceptive pressure of ceaseless selfish desires? It could not be otherwise. Personal desires envelop the mind, crowd out discrimination, distort judgment, and obscure the true nature of things. Is not that the reason why nations seek in vain for the solution of their vexed problems? Of all

MAN'S ORIGIN, CONSTITUTION AND PLACE IN NATURE

the men in power, no one seems to be able to rise to the occasion. They may persuade themselves that they are a part of a great Cause, and try to represent it, but in truth they can never really approach it, for the supreme harmony in which individual as well as collective welfare is blended cannot be attained by action that has the least personal desire for its motive. A cup cannot hold the contents of the ocean. And so we go on and on, seeking to direct the currents of our personal desires into the gristmill that brings forth only doubtful results.

MAN'S RELATION TO NATURE-QUALITIES

Sattva, Rajas, Tamas, are the Sanskrit terms for the fundamental qualities of Nature. Their approximate meaning in English is 'Goodness,' 'Passion,' 'Darkness.' The harmonious assemblage of these three qualities, it is said, constitutes the whole of Nature; they are the cause of all material being and of all forms of manifestation, including Gods, men, atoms, creatures, and indeed all things. Each of these qualities sets up limitations which determine but the bondage of the personality in a special way of its own.

Sattva binds man through attachment to goodness, virtue, happiness, pleasure, and knowledge.

Rajas, the root of desire, binds through passion, greed, and thirst for possessions.

Tamas binds through indolence, delusion, lack of energy to complete what has been begun, dullness and stupor.

In the light of the philosophy of action it can be seen that a remarkable correspondence exists between these three qualities and the three centers in man, heretofore expounded in this treatise: Sattva corresponding to the Causal Body, Rajas to the Astral Body, and Tamas to the Physical Body. In the previous explanations of the 'three centers' it was also shown that they are the microcosmic counterparts of similar centers in the Cosmos. As a consciously evolving being, man has the power of contacting all the substances and forces of the Cosmos within himself, and as it was said that the three qualities "constitute the whole of Nature," so man is in the position to experience the entire field of practical wisdom to be gained through the qualities of Nature.

This bold doctrine establishes the key to the underlying purpose of evolution and existence alike from the atom, that is eventually to become man, to man as he is, and the *perfected* man that is to be, when man has overcome the qualities, and unified the centers into the Ego.

The relative proportions in which Sattva, Rajas, and Tamas are distributed and active in any man, signify the exact position in which he

THE THEOSOPHICAL PATH

stands now in the evolutionary order; whether he be in a low or high state of development. It also indicates 'whither he goeth.'

The predominance of Sattva denotes the comparative lucidity of the causal center, that aspires to and is nearest to the Ego. From it arises illumination, rectitude, and desire for knowledge, also the right perception of the impressions received by the faculties of the mind and of the senses. With respect to the personal attachment which one feels for these noble attainments, they will nevertheless hold him in bondage to the extent of the pleasant things that may result from such characteristics, and upon re-embodiment the soul will be attracted to surroundings, circumstances, and to a family in which this quality prevails.

When the quality of Rajas is uppermost it signifies initiative, energy for worldly achievements, thirst for life, unrest, passions and desire for objects that have not yet been attained, as also adherence to what already has been attained. It binds the embodied self by attachment to action, and such a one is reborn into a family where greed, activity, and love of possessions predominate.

The characteristic marks of Tamas are laziness, error, inertness, darkness. One who dying is confirmed in this quality, is born "in the womb of the irrational," the deluded, and the spiritually blind.

Man has the power to regulate within himself the preponderance of one or another quality over the others.

Thus when he causes Sattva to increase in his nature, happiness, knowledge, etc., assert themselves in a greater proportion than the other qualities and their characteristics.

When Rajas is in the ascendant, it dominates over both Sattva and Tamas, and gives rise to a greater proportion of passion, activity, etc.

When Tamas is uppermost, it overrules Rajas and Sattva, and man's nature is dull, sleepy, deluded, and ignorant.

Let us refer once more to the statement that the harmonious assemblage of these three qualities is the basis of all material manifestations. It does not mean that they are attributes or properties of matter or nature. They are basic Nature itself, of which the world of matter is but the visible result. Hence man, being a self-analyzing being, possessing consciousness, desire, and will, is competent to aggregate to himself such qualities and proportions of qualities as are fitted for his being at any given time, making him what he is, and determining at such time his particularly appropriate place in nature, either in his present life or future embodiments.

The Rajas quality is especially dominant at the present period of evolution. Desire arises involuntarily in all beings, and is capable of taking the form of insatiableness in an uncontrolled and dissolute organism. As the driving power of Nature, this quality is infinite. By directing the

WINGS FOR SCIENCE

will, aided by the mind, to the Sattva quality, it leads to aspiration towards the spiritual Universe. If allowed to drift, or when directed towards Tamas, it increases the thirst for aggregating everything to self; the desire to possess, enjoy, hold, acquire more and yet more; leading to a state where it is incapable of being satisfied or appeased.

One who has determined upon a course of conscious effort for self-improvement has to expect to fight and conquer his lower self and its numerous allies in the different forms of the qualities. If he does not defeat and conquer and transmute the lower 'qualities' into the higher ones, he has lived in vain, *i. e.*, he can keep on living and dying until the onward sweep of the evolutionary wave goes so far that he no longer fits into its ever-advancing changes within the cycle in which progress is possible.

WINGS FOR SCIENCE

H. TRAVERS, M. A.



RECENT writer expresses the opinion that the finest feature of our age is the prospect of being able to apply science to the whole of life; and deplores the fact that the present applications of science are so restricted in scope. We apply science to industry, but not to the sociological and political problems, which are more important; we apply it to mind, but not to morals. The old Greeks were right: the first virtue is wisdom. And he hopes that, when we have amended our ways in this respect, we may succeed in eliminating war and social inequalities, and in developing intelligence, refinement, character, health.*

He here enhances the meaning of the word 'science,' in the direction of its etymological sense — 'knowledge' or 'wisdom.' And what else can he mean than that man should confront and solve the problems of his life by means of his own innate powers of discerning the truth and of applying it? And this enlargement of the scope of science implies also that it should embrace what hitherto has usually been placed in a separate category — ethics, morals. We may claim this as the program of Theosophy; and may also claim that Theosophy, by means of its luminous teachings, can throw much light on the question.

Let us therefore turn to the Theosophical teachings as to the constitution of man; bearing in mind however that these teachings are not dogmas

*Joseph McCabe in 'The Evolution of Civilization.'

THE THEOSOPHICAL PATH

nor new speculations, but up-to-date interpretations of very ancient doctrines that may be found preserved in the wisdom of many ages.

We find then that the 'principle' peculiar to man is that which is called *manas* and often designated as the 'human soul.' This is the characteristic self-conscious mind of man, and may perhaps more than any other principle be considered as being the man himself. This principle hovers midway between two other principles: below, *kâma*; above, *buddhi*. *Kâma* is the principle of personal and selfish desire, and is often spoken of as the 'animal soul.' In animals it merely promotes the instincts that foster life and self-preservation; it is innocent. But in man it acquires a malign and destructive quality, from its association with *manas*, from which it borrows intelligence. This union, in man, of *manas* with *kâma* constitutes the selfish nature which leads man astray and which it is his business progressively to overcome.

But *buddhi* is the source of man's higher and better aspirations; it is the true seat of right knowledge — of wisdom. The alliance of *manas* with *buddhi* raises the man beyond the level of the prevailing type of today; and it is man's destiny progressively to increase this union, having in view a complete union as the goal of perfection, whereby the entire lower nature is made the minister instead of the tyrant of the spiritual will.

In the light of this explanation it becomes clear that, if our tools are to be applied to finer work, we must first sharpen them. It may be that certain limits which science has hitherto imposed upon its own nature and its own methods have prevented it from undertaking those higher and weightier pursuits to which our writer beckons it. It has concentrated attention on the data of sensory perception, and has not only disregarded those many other important elements of life that do not come under this head, but has often assumed a dogmatic attitude of denial towards these other elements. But experience has shown that human life contains much more than can be comprehended within these narrower limits defined by science as its own peculiar sphere.

And yet we must not forsake the scientific *method* — the method of intelligence and reason, as opposed to methods of guess-work and dogma. The only solution to this dilemma seems to be that science should recognise that the data supplied by the physical senses, and the minor universe resulting therefrom, form but a fraction of human life; and that consequently it is necessary to admit the existence of other data, other sources and means of knowledge, and also to conform one's methods of investigation to that new admission.

When we speak of scientific materialism, we usually mean the attempt to construct a theory of human life upon certain scientific doctrines;

WINGS FOR SCIENCE

according to which doctrines, 'matter,' 'force,' 'energy,' etc., play a principal role as universal agents, and the physical senses, aided by a certain restricted logic, are regarded as the sole means of knowledge. This definition is probably imperfect and liable to dispute, but we may take it that people know fairly well what is understood by the term scientific materialism. This results in a view of human life and destiny, and indeed in a view of the whole universe, which is very much at variance with our feelings and convictions. The philosophy is never carried to a logical conclusion; if it were, the results would be such that few if any would be bold enough to proclaim them. And we find people whose professed beliefs are of the most materialistic and pessimistic kind, continue to behave, with a necessary and wholly excusable inconsistency, as though they actually believed something entirely different.

For illustration of these general remarks, take the case of the doctrines of human evolution. Here we find science formulating certain doctrines as to the heredity of mankind, regardless of the fact that, whether these doctrines be true or false, the *essential* questions are left entirely untouched. For, whatever may have been the history of man's physical ancestry, we are still left in the dark as to what are *mind, will, intelligence, etc.* The chemical, physical, and vital forces, with which science deals, are but effects or manifestations of will and intelligence; and will and intelligence stand outside and apart from everything else. They must constitute the primary data of any conceivable system of philosophy.

The question arises therefore whether science shall continue to ignore will and intelligence and mind, notwithstanding the fact that they play so predominant a part in actual life; or whether it shall admit them into the syllabus of its studies. If the scientific method is to be restricted to so limited a sphere, all the rest of life must be abandoned to unscientific methods — that is, to chaotic speculation and horrible superstition.

It needs to be said that the usual scientific conception of evolution is inconceivable by a logical and impartial mind; for such a mind can only view evolution as a consequence of the interaction of two forces, polar in their nature as regards each other, just as energy and matter, mind and body, are polar and interrelated things. In evolution, in all growth, we see a visible form expanding and amplifying under the influence of an invisible energy and in accordance with some definite design; in short, we see mind expressing itself in matter.

If society is to be ameliorated in the way so ardently contemplated, it is necessary to recognise that man is the product of at least two different lines of evolution — an evolution from above downwards, and an evolution from below upwards. From below come man's animal instincts,



THE THEOSOPHICAL PATH

which are perverted by his intellect into selfish passions. It is impossible to derive his sense of morality from this source.

Here then is one thing which science must do if it is to achieve what our writer expects of it. Science has been described by one of its most eminent exponents as organized common-sense; but some of its doctrines seem far removed from that standard. It is true that scientific men may sometimes have just cause to complain of criticisms emanating from people who know next to nothing about science; but that does not apply to what is written here. Anyone having an intimate acquaintance with science and scientific men acquires a great respect for its accuracy and certainty in its own proper field. But in regard to the evolution of man there is a huge predominance of mere speculation, and a tendency to forget that, as long as a hypothesis is merely provisional and unconfirmed, the field remains open. In short the dogmatic attitude has been assumed; certainty has been prematurely claimed, by implication at least. The proposition that mind is a function of matter or a permutation of physical energy is no more than a theory; and the proof that man ever ascended from the animal kingdom is still lacking and does not seem likely to be forthcoming.

We affirm the opinion that science will not be able to occupy the field at present left over to religion and philosophy and vague speculation, unless it gives over trying to base everything upon such abstractions as energy and matter, and makes consciousness the supreme fact. And it will have to recognise the existence in man of a spiritual germ, as well as a biological germ.

Certain obvious dangers attend this process of enlarging the sphere of science. We have seen what can happen when people inject materialistic ideas into such questions as survival after death. The materialist is always apt to react into a spiritist, and the skeptic into credulity.

A more adequate understanding of the nature of intelligence is necessary. We must distinguish between *buddhi-manas* and *kâma-manas*, or between *nous* and *psuche* (in the Platonic terminology); or again, following Biblical writers, between the wisdom from above and that from below. Knowledge is indeed the salvation of humanity, but what kind of knowledge? The head is not the only channel through which knowledge descends into the field of consciousness; it can come also in the shape of fine intuitions of right and truth. It is such intuitions that have been too much ignored at times, when the wisdom that is of the head merely tempts us to experimental methods that wrong our sense of mercy and justice. The refusal of certain eminent chemists to lend their talents to the invention of lethal gases was a most hopeful sign, and an index of the course

EACH HUMAN LIFE A STAGE

which science must steer if it is to do what is hoped of it. How gladly would one see a concerted resolve of that kind made by scientific men as a body. The British Association, in its annual meetings, places on its program of officially recognised scientific subjects sociological questions; thus indorsing the larger scope of science.

Heart, Head, and Hands, make up a human trinity; but the last two, acting without the first, alone lead civilization to self-destruction.

EACH HUMAN LIFE A STAGE

F. M. PIERCE

EACH human life is a stage on which a divinity and a demon are ceaselessly enacting the Drama of a Soul, the dénouement being the raising or the degradation of that life — that man, woman, or child.

Once aware of the dual nature of the human being and observant, it is not difficult to identify the higher divine and the lower satanic natures, in action in ourselves and others.

The Drama of Life is ever before us, being enacted by gods and demons. Comedy and tragedy in the ever serious, often tragic, play of these two intelligent forces, companions verily, for control of the human being — you and me! And the finale is the blessing or cursing of an immortal soul — ourselves. Each impulse, thought, and act of ours helps on or retards our progress towards perfection in godhood, the ultimate destiny of every soul.

Our thoughts, will, and energies given to our angel, the higher self, will strengthen it in dominance over the demon, the lower self. Or these, cast on the side of the demon, will make it the victor in each momentary or in the perpetual contest. Both are individualized companions, easily distinguished; the divine one acting to raise our material being into oneness with itself — the God; the other, the satanic, working to drag us down and hold us in the hell of selfishness and evil.

In the contest we mortal men and women sit and act as arbiters of our own fate and destiny as we think and act and will with or against one or the other of the contestants for mastery of us through influencing and directing our lives.

Behold the selfishness in the life of demoniac control; the noble bravery and radiance of the life in which the angel, the God, is enthroned!

WHAT IS THE KEYNOTE FOR RECONSTRUCTION AT THE PRESENT TIME?

EMILY LEMKE-NERESHEIMER

IN 1898, when Katherine Tingley reconstructed the Theosophical Society and gave it its new name, "The Universal Brotherhood and Theosophical Society," she struck this keynote, "Universal Brotherhood," and forthwith proceeded to demonstrate how this great principle — the one and only hope for the upbuilding of happiness and peace on earth upon a solid foundation — could be made a practical factor in daily life.

We all realize that the world, as it is today, is all askew. Even children at a very early age become aware of this fact. Already in the nursery a thoughtful child sees that practice is not the same as precept in the lives of its elders, for they do not live up to the ideals of truth and justice that they teach. There are little favoritisms here and little insincerities there that do not escape the keen eyes of children. Jesus' precept "Love one another," is not carried into practice, and though the children are taught that all are of God's great family, and equal in His sight, they see all about them glaring inequalities that seem to ill agree with the paternity of a just and living father.

Nevertheless, intuitively, deep down in the heart, there rests an unshakable conviction of the spiritual equality of all men, and that this intuition is based upon truth is evidenced by the many attempts that have repeatedly been made to bring men more closely together, and to reach a more just average of the advantages of life for all men. Innumerable trials and experiments have been, and are being made today, to make it possible for all men to have equal opportunities, but, alas, without success, for an understanding of the real basis of brotherhood — the underlying spiritual basis of all life — is generally unknown in this age of materialism. Theosophy alone can give us a scientific and rational explanation of this great truth and show us what is the real purpose of life, man's place in the universe, and his relationship to his fellow-men and to all things and beings. It proves the real Brotherhood of Man, and indicates that this knowledge is something more than a mere precept to be left on the threshold of the church after service on Sunday morning.

Theosophy tells us that brotherhood is a fact in nature that can and *must* be applied in daily life to be made a living reality. It is based on so grand a scheme of evolution that when at first unfolded to our sight the mind reels; until, gradually it becomes aware of the marvelous chain

WHAT IS THE KEYNOTE FOR RECONSTRUCTION?

of correspondences that links all together within the entire Kosmos; making man — the Microcosm — the reflexion of Spirit itself, and of its garment — the Macrocosm. Hence the saying of the sage: "Man, know thyself!" — which Self is in very truth the Grand Whole, the One that includes the many, and is the 'Real Self' of all beings. According to Theosophy this knowledge is the end and aim of all existence, and the only way to gain an understanding of the Whole is through a sympathetic as well as a rational understanding of each and all of its integral parts. By reason of the correspondences of each with each and each with all — in other words through universal brotherhood — the experience and knowledge of each may become the experience and knowledge of all.

Even as the health and well-being of the human body is dependent upon the way in which each cell and organ performs its specific functions, so the welfare of humanity, even of worlds and systems of worlds, and indeed of the whole universe, depends on the way in which each separate unit discharges its respective duty in the great scheme of manifested being. And what is more, as H. P. Blavatsky wrote: "Life is built by the sacrifice of the individual to the whole. Each cell in the living body must sacrifice itself to the perfection of the whole; when it is otherwise, disease and death enforce the lesson."

In ancient India, we are told, the unit was not the individual, but the family. The whole of society was considered as one family, and the different classes but as members of a corporate body. Even in our individualistic civilization of today, we see that the individual tends ever to unite with others of similar inclinations and tendencies, reaching out to unite himself with one or two, beginning, by reason of love, sympathy, or compassion, to identify their interests with his own. Their sorrows become his sorrows, their joys his joys, their aims his aims. Drawn to them by reason of similar qualities, meeting them on a basis of common purposes, he forms ties that are as durable as the mutual ideals that bind him to others. Love is eternal only to the degree of the permanence of the basis upon which it rests, and if this basis is formed of personal considerations alone, it cannot outlast the changing opinions, whims, and notions of the personality. On the other hand, in high and noble aims the soul finds the heaven where, despite all separation in time and space, he may at all times meet his loved ones again, and all those whose aspirations are identical with his own. Those whom we have once met upon a common basis of mutual ideals so become a part of ourselves that we find them again in every thrill of enthusiasm, every noble thought, every touch of beauty in whatever form it may be expressed. H. P. Blavatsky wrote: "the embodied soul is not separated from either the Universal Soul

THE THEOSOPHICAL PATH

or other spirits by space, but merely by the differentiation of their qualities, as in the boundless expanse of the Universe there can be no limitation."

Gradually man's heart goes out more and more to larger numbers and groups of people, and through the *esprit de corps* of the family, the community, the nation, and eventually the race and all humanity to which he belongs, he partakes of their attributes and faculties. Those who remain within the narrow confines of personal, community, or national selfishness, shut out from their vision all larger aspirations and greater possibilities of achievement; and practically they commit personal, community, and national suicide. The smaller unit is inevitably dependent upon the support of the greater; hence nationalism can only be maintained by internationalism.

The material prosperity of a nation can only progress up to a certain point, after which, if it is not built up on a foundation of spiritual greatness, it is bound to disintegrate and perish. Indeed, this spiritual foundation, be it called mutual sympathy, understanding, brotherhood, or love, upon which the permanency of all human relationships depends, is the same great binding force that from the dawn of time has held Spirit and Matter indissolubly linked together. It is the urge or desire for Self-expression that sent the Divine Pilgrim, the soul, forth on its age-long pilgrimage, in accordance with the Divine Law, and its stability depends on the degree of unity that forms its basis. Personal love that depends on a biased view of self-interest alone can lead but to isolation, discord, and disruption; national self-interest ends in war, and final disintegration. Hence the true object of life cannot be to achieve special happiness or prosperity for any one individual, community, or country; but its aim must be to link all together in a perfect unity.

Taking this knowledge as the basis for reconstruction for the future, our Theosophical Teachers have never tired in their efforts to emphasize the momentous importance of constant effort for the realization of Universal Brotherhood. Katherine Tingley, in the training of her students at Point Loma — that is, to the extent that they are able to live up to her teachings — is giving the world a demonstration of brotherhood in practice. She has gathered a body of students around her from all parts of the world, people of all classes and from all walks of life, each with peculiar characteristics of his own, as different individually as any miscellaneous body of people could be. Yet, even throughout the years of the war, this international body of people was able to live together in perfect harmony.

How was this possible? It was so because of the great common purpose and ideal that bind them together; because Theosophy is teaching them that permanent happiness and prosperity can only be obtained where it is shared by all. This does not, however, imply socialism, or any

THE WISDOM OF APOLLONIUS

organization which claims equality for all men on the material plane. Equality cannot be found on the material plane, which would mean stagnation and rob the soul of its best opportunities for growth. It is by means of obstacles to be overcome through effort that men can grow strong, physically, mentally, and morally, and thereby regain the knowledge of their spiritual faculties and powers which they have lost, wherein true equality lies.

Hence, reconstruction on a permanent basis, for the spiritual regeneration of mankind, can only be accomplished by unity of unselfish effort, that the fire of brotherly love may be kindled in the hearts of all men, and their faces be turned in aspiration and hope towards the Light.

THE WISDOM OF APOLLONIUS OF TYANA

P. A. MALPAS

IV

APOLLONIUS IN INDIA



POLLONIUS determined to visit India and the wise men of that country who were called Brachmanes, and Germanes,* saying it was the business of young men to travel and make themselves known in foreign countries. To converse with the magi at Babylon and Susa, and to learn all they knew, he considered would be in itself sufficient reason for undertaking the journey.

He declared his intentions to his companions, who were seven in number, but they disagreed with him and endeavored to dissuade him from his purpose.

Then he said to them: "I have consulted the gods, and I declared their will to you, to make trial of your courage, whether you will go with me or not. Since I find you are not resolute enough to go, I bid you farewell, and desire you may study philosophy. It is my duty to go where wisdom and my Genius [*daimon*] lead me."

After this, he departed from Antioch, attended only by two domestics

*Brachmanes were, strictly speaking, Buddhists. The ancient *basic* teachings of the Brâhmins seem to have been *pure* Buddhism as it was ages before Gautama the Buddha restored it. See *Isis Unveiled*, vol. II, chap. vii. The Germanes were said to be Indian philosophers (generally called Gymnosophists, though not all of them were *naked* philosophers or yogis, as that term would denote), who lived alone in the forests, abstaining from wine and married life, and practising many austerities. We call a man a 'gymnast,' although he may not be naked; similarly the word 'gymnosophist' is not always restricted to its primitive sense.

THE THEOSOPHICAL PATH

of his own family. These were expert scribes, the one eminent for the dispatch with which he wrote, (probably a shorthand writer such as Cicero and others employed), and the other for the beauty of his handwriting.

THE MEETING WITH DAMIS

At the ancient Nineveh, Apollonius met with Damis the Assyrian, who became his companion and disciple, and from whose memoirs, written as a diary, the main part of the present work is extracted.

"Let us go together," said Damis. "God shall be your guide, and you shall be mine."

Damis further declared that his knowledge of the way to Babylon and his acquaintance with the languages of the Armenians, Medes, Persians, and Cadusians, would be useful.

"My friend, I know them all myself, though I never learnt them," said Apollonius, to the amazement of Damis, though it was years before the latter began to understand the full significance of the statement.

"Be not astonished," continued Apollonius, "at my knowing all languages, for I know the very thoughts of men, even what they do not utter."

When Damis heard this, he adored him, considering him as one inspired [*daimon*]. He then became a proselyte to the teachings of Apollonius and what he learned he did not forget.

Philostratus remarks: "This Assyrian had some eloquence, though ignorant of elegant writing. Yet his observation of whatever was said or done in company was acute, and he kept an exact account of all that passed, which appears from a book he wrote called the Apolloniana."

So minute and trifling were the details that were sometimes recorded that a wit declared in a derogatory tone that the crumbs collected put him in mind of the scraps eaten by the dogs which snap up whatever falls from their master's table.

Damis replied simply: "If the gods have feasts, and eat at them, they also have attendants who wait on them, and whose business it is to see that none of the ambrosia be lost."

Such was the companion and friend by whom Apollonius was accompanied during a great part of his life.

When Apollonius passed into Mesopotamia, the customs-officer at the bridge of Zeugma asked what baggage he had with him. The traveler replied that he brought Temperance, Justice, Continnence, Fortitude, Patience, and many other virtues (all of them having feminine names).

The collector of customs wrote down the names and said he had "made a note of the names of the maids."

THE WISDOM OF APOLLONIUS

"They are not maids," said Apollonius. "They are my mistresses, who travel with me!"*

In Mesopotamia there dwelt nomad tribes of Arabs and Armenians, among whom Apollonius learned the Arabian art of understanding the language of animals. Divination by birds among this people is as much respected as that by oracles.

"This talent is obtained according to some," says Philostratus in his symbolical language, "by their feeding on the *heart*, and according to others, on the *liver* of dragons."

After passing beyond Ctesiphon, Apollonius entered the territories of Babylon. The King, Bardanes Arsacida, was not fully settled on the throne, and all new arrivals in the country were carefully examined by the military guards, who suspected everyone. Apollonius was taken before the viceroy, or satrap, who was then taking the air in his palanquin. As soon as he saw the gaunt, linen-clad figure of the philosopher, he screamed out in fright like a woman. Finally, when his courage revived, he looked up and asked: "Whence art thou sent to us?"

"From myself!" said Apollonius. "I am come to teach you to be men, in spite of yourselves."

"Who are you, that you dare to enter the King's dominions?" asked the Satrap, becoming bolder.

"The whole world is mine, and I have leave to go wherever I please through it!" answered Apollonius.

"Answer me properly, or I will have you tortured!" said the Satrap.

"Oh! that the punishment were to be inflicted by your own hands, that you might pay the merited penalty for daring to touch such a man!" said Apollonius, boldly declaring the philosophical law that every man must pay for his own deeds.

The eunuch was astonished at the stranger's wonderful familiarity with the language. He changed his tone and adjured Apollonius in the name of the gods, to say who he was.

"Since you condescend to ask me so courteously, I will tell you," said the Greek philosopher. "I am Apollonius of Tyana, going to the King of the Indians to learn from him what is happening in that country. I shall be glad to see the King, for he is reputed to be not without virtue, if it is Bardanes who has just regained his kingdom."

"He is the man, divine Apollonius," replied the Satrap ("for of you we have heard long ago). He is one who would resign his crown to a

*This little *jeu d'esprit* has value in explaining how in some philosophical legends, strict ascetics are said to have a number of wives.

THE THEOSOPHICAL PATH

wise man, and he will take care to have you and your companions provided with camels for your journey to India. For my part I make you my guest."

Upon this, the bewildered Satrap offered him heaps of gold, to help himself, but Apollonius firmly refused to touch it. He offered wine of Babylon such as the King gives to his ten viceroys or satraps; he offered roasted pork and goat-flesh; bread and meal, and all he could think of as being desirable for the philosopher's journey. Then he suddenly remembered who it was he was addressing, and was mightily confused, for he could hardly offer a greater insult than wine and flesh to such a man.

But Apollonius showed no resentment. "You will be treating me sumptuously if you give me bread and vegetables," he said.

"You shall have leavened bread, and great dates that look like amber for their richness; vegetables you shall have from the river gardens of the Tigris —"

"I prefer the vegetables that grow wild by themselves to those that are forced and artificially cultivated," he said, "for I think they are sweeter to the taste."

"I fear not," said the Satrap. "The soil about Babylon abounds in wormwood and tends to make the vegetables bitter and disagreeable."

Apollonius took leave of the Satrap with all the respect due to his office, but gently rebuked him for his uncivil reception, by his parting remark: "Cease not from doing good, but I say also, begin by doing good."

In their subsequent journey they came upon a lioness that had just been killed by the huntsmen, who were amazed at her size and the extraordinary fact that there were no less than eight half-formed cubs. From this omen, Apollonius deduced the fact that their stay with the King would last just a year and eight months, the mother-lion representing the year and the embryo cubs the months. He used the occasion to give Damis an opportunity of deducing an interpretation from the circumstance, before declaring the correct augury.

When approaching Cissia after entering the province of Babylon, Apollonius had the following vision in his sleep "prepared by the deity who communicated it." He saw some fishes cast on the shore and panting for breath. They complained like mortals and bewailed the element they had lost. They looked as if imploring the aid of a dolphin who was swimming near them, and seemed as much to be pitied as men in exile, deploring their hard fortune.

Apollonius considered the interpretation of the vision, but gave Damis the opportunity to explain it as best he could, before telling him what it meant. Damis was alarmed and almost ready to turn back at the suggestion that they were like "fish out of water" in a foreign land. Apollonius

THE WISDOM OF APOLLONIUS

laughed at him, telling him he was not yet a philosopher, to be alarmed at the dream. Then he declared the purport.

The district of Cissia was inhabited by an isolated group of Eretrians exiled from Greece by Darius five hundred years before, like fishes taken in a net. The gods seemed to command Apollonius to take all the care he could of them, "for peradventure the souls of the Greeks, who were cast by fate on this land, have invited me hither for their benefit."

Apollonius did all he could for the dead and the living. He inclosed the graves and restored the tombs, he offered libations, and made sacrifices without victims or the shedding of blood. This was more than had ever been done for those who had exiled them, for these died unburied about the Greek island whence they had come, ten years later. For the living, Apollonius in his very first audience with the King obtained the sole use and enjoyment of their hill, the only fertile part of their land, for them for ever, by royal grant. This was a very important concession, as they had hitherto suffered from the annual raids of the nomads, and desert tribes who left them little of the fruit of their industry.

Damis says that Apollonius had several conversations with the Babylonian Magi either at midday or midnight, but he was never permitted to be present at these interviews. Being asked his opinion of the Magi, Apollonius said: "They are wise, but not in all things."

The manner of his entry into Babylon was unusual. He bore no presents for the King and he merely gave a philosophical reply to the demand that he, like all strangers, should worship the golden image of the King as he entered. The only exception made was in the case of Roman ambassadors. On the presentation to him of the King's golden image, he asked: "Whose image is this?"

They told him it was the King.

"If this man whom you worship is so fortunate as to be praised by me for his virtue and goodness," said Apollonius, "he will have honor enough." And he passed through the gates.

The Satrap was astonished at such behavior and at his appearance. He noted his name, country, occupation, appearance, and the reason for his journey, on the official tablets, and caused Apollonius to be detained while he reported the matter to the 'King's Ears' — the agents of the court whose business it was to guard against all possibility of action against the throne.

These officials sent for him, ordering that he should not be molested in any way. "Why do you despise the King?" they asked.

"I do not despise him," was the reply.

"But you will do so later on?" they asked again.

THE THEOSOPHICAL PATH

“Certainly I shall, if I find by conversing with him that he is not as good and virtuous as I expect.”

“What presents do you bring him?” they inquired.

“I bring fortitude and justice, and some other like virtues,” said the amazing stranger.

“How is this?” asked the King’s officer. “Do you bring these presents from an idea that our King has not such virtues already?”

“Not exactly that,” said Apollonius. “But I suppose that if he has them already, I can teach him to use them.”

“Yet it is by the very exercise of these virtues that our King has regained his lost kingdom, and recovered his palace, not without much labor and toil.”

“How many years ago did he do that?” asked the philosopher.

“Two years and two months,” replied the King’s minister.

Then Apollonius’s manner grew intensely forcible, as he used the formula with which he emphasized his weightier sayings.

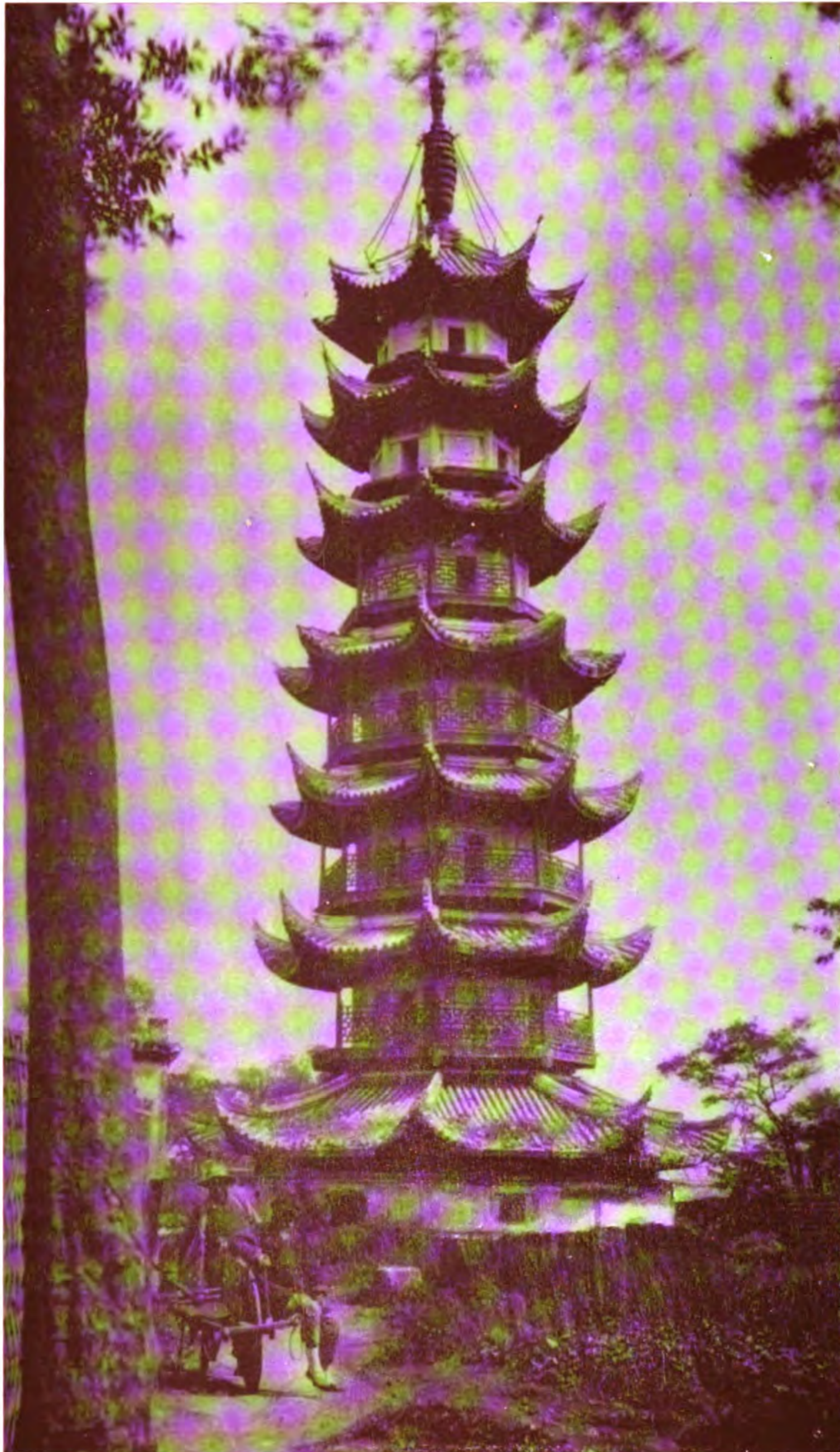
“O thou guardian of the royal person, or any other appellation if it please thee better, *hearken to what I say*; Darius, the father of Cyrus and Artaxerxes, after a reign of about sixty years, when he found his end approaching, is said to have sacrificed to justice, exclaiming, *O mistress, whosoever thou art*. From this it is fair to assume that he loved justice all his life, though he knew her not, nor ever thought himself possessed of her. Thus it was that he educated his children so foolishly that they warred one against the other; one was wounded and the other killed by his brother. Now you praise beyond all deserving a King, as if possessed of every virtue, who perhaps does not know how to maintain his throne. Yet, if he becomes better than he is, the gain will be yours and not mine.”

One of the Babylonians looking at him, declared: “Without a doubt the gods have sent this extraordinary man to us. I am of opinion that men of virtue conversing with a prince so well instructed as our king must make him wiser and better, and more gracious, inasmuch as these virtues are painted in his countenance.”

Then all ran to the palace, proclaiming the good tidings of a man being at the King’s gates, who was *wise*, and *a Greek*, and *an excellent counselor*.



“THOUGH a man conquer a thousand thousand men in battle, a greater conqueror still is he who conquers himself.”— *Udānavarga*, ch. 23, v. 3



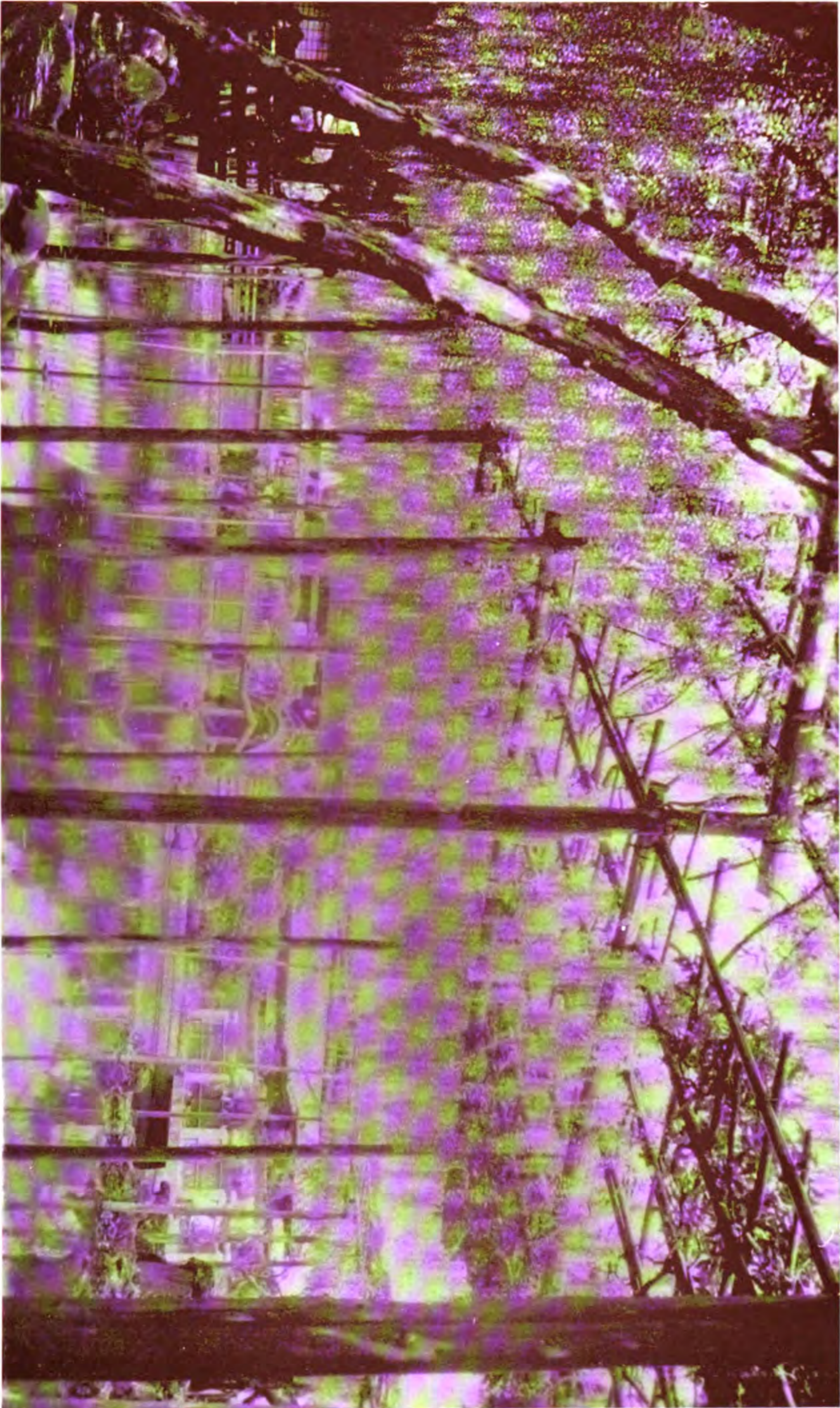
Lomaland Photo & Engraving Dept.

CHINESE PAGODA AT SHANGHAI



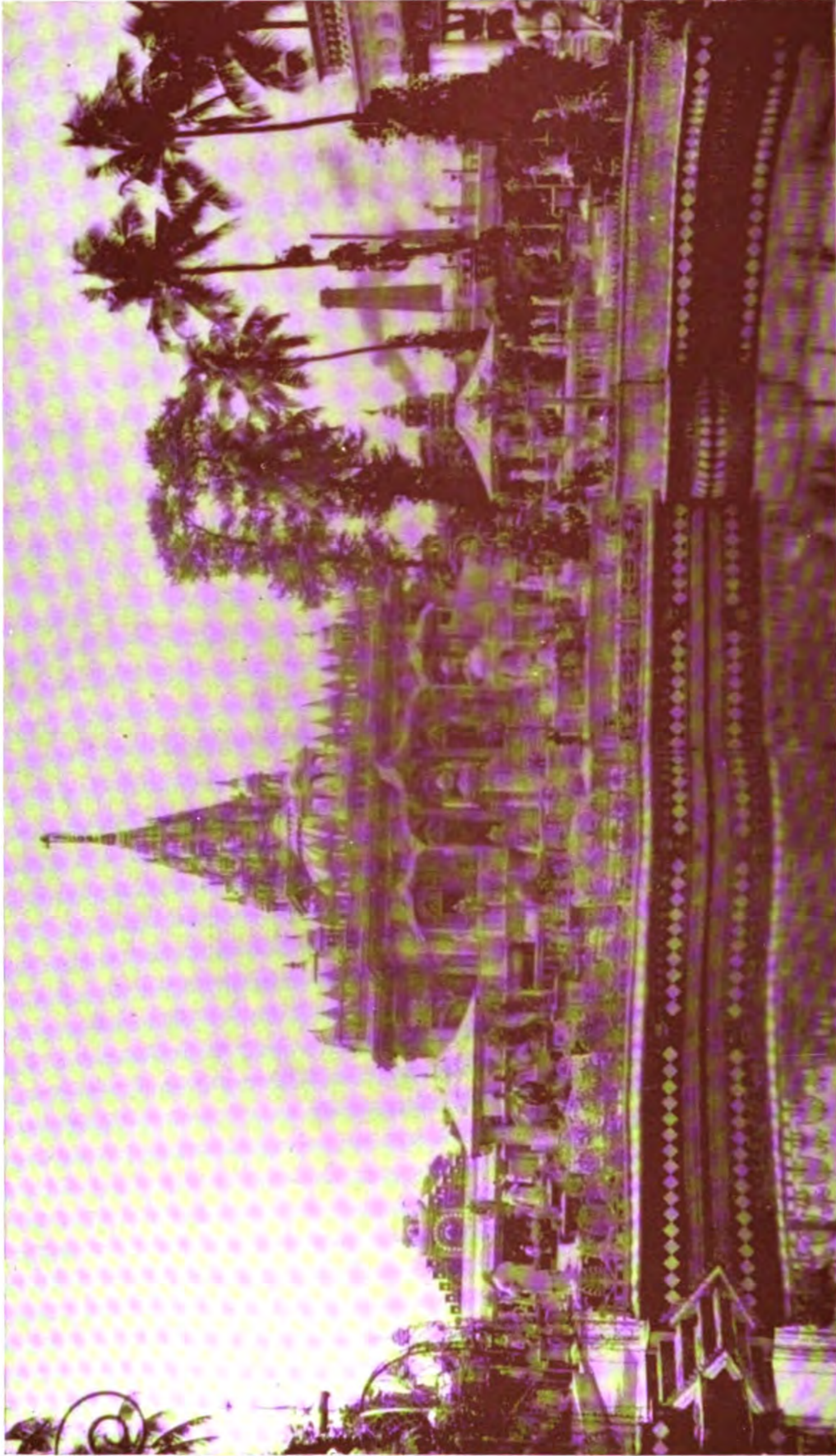
Lomaland Photo & Engraving Dept.

A JAPANESE LANDSCAPE



WISTARIA IN KAMEIDO GARDEN, TOKYO, JAPAN

Lomaland Photo & Engraving Dept.



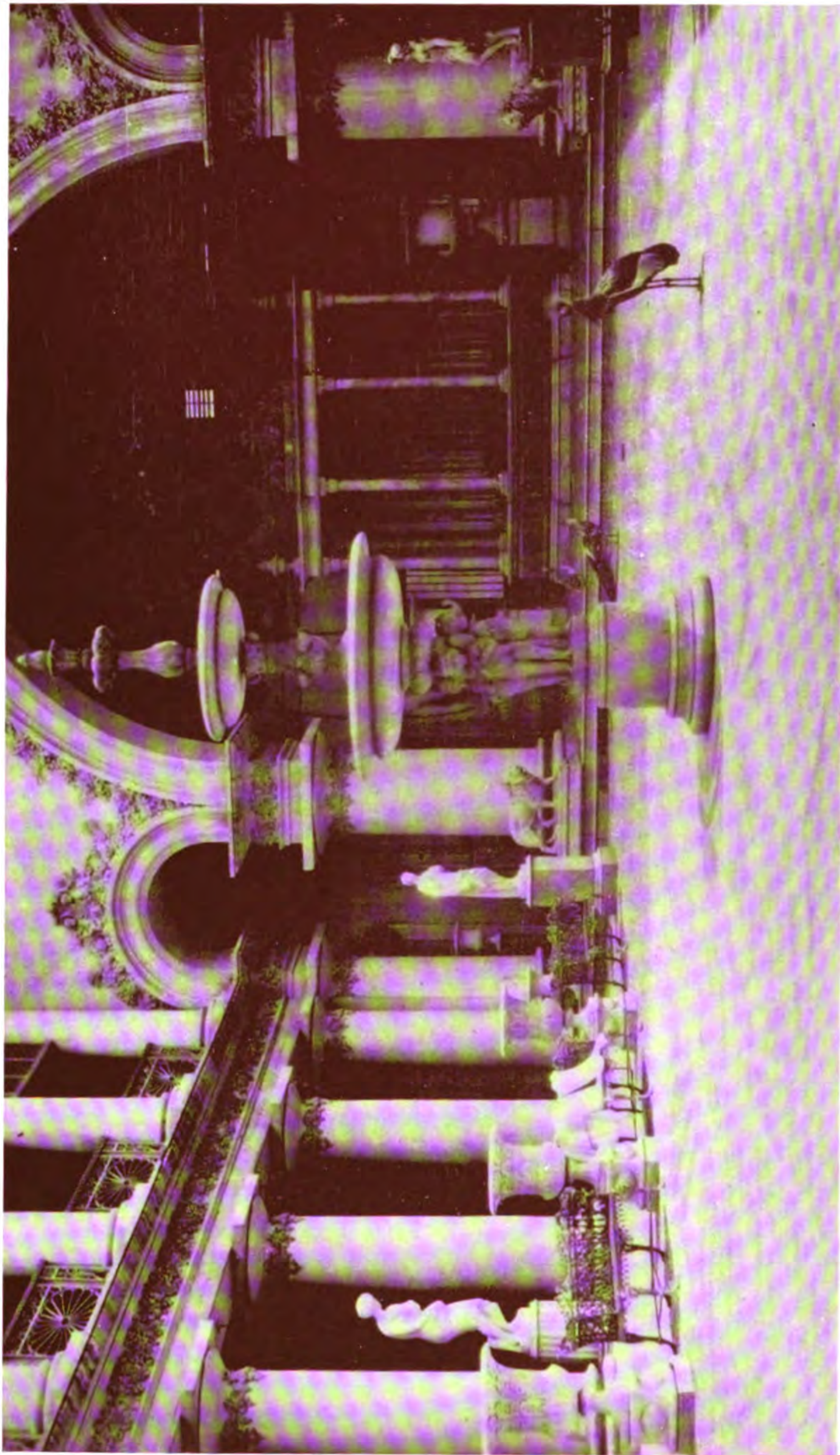
Lomaland Photo & Engraving Dept.

A JAIN TEMPLE IN CALCUTTA, INDIA



THE BURMESE PAGODA, CALCUTTA, INDIA

Lomaland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

A RÂJÂ'S PALACE IN CALCUTTA, INDIA

MYSTERIES OF LIFE AND DEATH

MAGISTER ARTIUM



N eminent man is quoted as saying that there is much in the world that cannot be explained without knowing *what came before life* and what is to come after it.

The attention that has been given to the after-life, and that which has been bestowed on the before-life, are almost in the ratio of infinity to zero. A most unphilosophical or unscientific state of affairs, surely; for to think of ends without beginnings; of time, or any other magnitude, as being extended in one direction and not in the other; is irrational. On what principle can we extend life indefinitely into the future, without also extending it indefinitely into the past? The two problems must be taken together; and any failure to solve the problem piecemeal may be accredited to the neglect of this precaution.

What is the Christian doctrine as to the pre-existence of the soul? Is there any doctrine?

Are death and birth correlatives, and is there justification for the saying:

“Birthless and deathless and changeless abideth the spirit forever”?

The same man also said that of these problems we know nothing, for faith is not knowledge. To this it might be replied that faith has been defined as the promise of knowledge to come. We must take refuge in reverence and submission, adds the speaker; why cannot we take refuge in the expectation of greater knowledge as the result of our evolution?

Taking refuge in reverence and submission is the attitude of those who say: “God knows, and his ways are wise and merciful, though inscrutable.” But it is possible to say: “The Soul knows; I, the real I, know.” Starting from that attitude of faith, we may look forward to that goal indicated in the words: “Seek, O beginner, to blend thy mind and soul.”

To enunciate such a dogma as that “we can never know” is to deny the doctrine of evolution and continual progress, and to suppose that man’s intelligence has reached a static condition. But what strides that intelligence has recently been making in a comprehension of certain problems presented to the view of science. In our views of the universe we have learnt to transfer certain elements from the subjective to the objective, and to stand (as it were) more outside of our own faculties. This is taking a step in a direction along which indefinite progress is in prospect. Once change the viewpoint, and many problems will be solved; as when a man climbs a mountain.

It does not seem likely that knowledge of states before birth and

THE THEOSOPHICAL PATH

after death can be reduced to terms familiar to our present theological or scientific reasoning; the attempt to do so would result in narrow cramping dogmas and spiritistic theories. I do believe that there are other sorts of knowledge besides the kind that is formulated in the reasoning mind; and that these other kinds of knowledge are not so remote and inaccessible as is often supposed. For instance, knowledge may come through the feelings. This is pre-eminently the case with people who do not reason much, and it endows them with a tact and an intuitive perception of what to do and what not to do. Some people are said to have a peculiar luck; and this is specially said of children and fools. May not this mean that they are guided in their actions by a knowledge that reaches them through channels other than the reason? The aphorism that wisdom is to the simple may thus be a profound practical truth. I would regard knowledge of before-birth and after-death states as being something of this kind: a knowledge that cannot be put into words, or even into thoughts; but which is nevertheless there, giving us faith and consolation.

The field of our reasoning mind is doubtless artificially limited, and therefore incompetent to express truths outside of our usual experience; just as ordinary scientific conceptions of space and time and motion will not suffice to define what goes on in realms beyond the earth. Hence we may look forward to a progressive expansion of the intellect that will enable it to comprehend matters that transcend its present powers.

It seems inevitable that our knowledge — what we understand as knowledge, the knowledge of our finite minds — must have boundaries; beyond which lie regions unknown. We can conceive of no expanse, no magnitude, however great, which does not have boundaries. Beyond matter lies 'empty' space; beyond numbers is zero. For practical purposes we live in a finite world; and this is true both of our senses and our intellectual faculties. Why then should we attempt to comprehend within the limits of a finite faculty things that lie beyond its limits?

The real nature of *time* cannot be understood so long as time forms an inseparable element of our thinking process. To see what time really is, we should have to stand outside of it, and that would mean that we should have to stop *brain-thinking*. The *soul*, if thus we may call the real perceiver and knower, would have to reach a state higher than brain-thinking. And the achievement of such a state is actually the goal proposed by the Yoga and other philosophies.

It will thus be seen that the mysteries of life and death and time are not utterly removed from our knowledge; but that we cannot cram them into our finite minds. And it is evident that our mind, in its present stage, is a very imperfect instrument; and it is susceptible of indefinite improvement.

SCIENCE AND EARLY MOHAMMEDANISM

[From *Haldeman-Julius Weekly* (formerly *Appeal to Reason*), Girard, Kansas, March 17, 1923]

“WHAT THE EDITOR IS THINKING ABOUT



COMMUNICATION from Kenneth Morris, Professor of Literature and History, Râja-Yoga College, Point Loma, California, is of such historical interest that I print it in full. Professor Morris corrects a statement by the late Henry M. Tichenor, in the latter's sketch, *From Superstition to Science*. Tichenor stated: 'The followers of Mahomet, like the followers of Constantine, endeavored to drive science off the earth.' Here is Professor Morris' scholarly comment:

“ ‘In the interests of justice to that very remarkable man and his followers, I take the liberty of writing you one or two facts worthy of consideration. Mohammed was an illiterate, but keenly alive to the advantages of learning. Among his sayings are the following: “The ink of the doctors is holier than the martyr's blood. . . . Acquire knowledge: whoso acquires it performs an act of piety; who speaks of it praises the Lord; who seeks it adores God; who dispenses instruction in it bestows alms. . . . He who leaves his home in search of Knowledge, walks in the path of God.” Space does not permit me to go on quoting, as I could do, at length; suffice it to say that unquestionably the ignorant camel-driver of Mecca was one of the greatest furtherers of science that the world has seen; he did actually succeed in planting in the minds of his Arabs, by continual insistence on its value, a desire for scientific knowledge which in a few centuries raised them from the status of barbarous nomads to the leading place in world civilization, capable of producing in the science of medicine such great names as those of Rhazes, Avenzoar, Abulcasis, Averroes, and Avicenna. He himself, illiterate as he was, did a little in the medical way, nothing in miracles, or superstition; he left this maxim, which I defy modern science to overthrow, to illustrate his principles: “Diet,” said he “is the principle of cure, and intemperance the source of all physical ills.”

“ ‘The story of the rise of science in the Moslem world is much too long to epitomize here; such books as E. G. Browne's *Literary History of Persia*, De Lacey O'Leary's *History of Arabic Thought*, Scott's *History of Saracen Civilization in Europe*, or any of the works of Syed Ameer Ali — not to mention my own 'Golden Threads in the Tapestry of History' — make it quite clear how the Mohammedans, obeying their Founder's injunctions, rescued the science of the Greeks from oblivion, increased it with their own researches, fanned it to great heights of splendor in the great schools of Bagdad, of Cairo, of Moslem Spain and Sicily, and finally passed it on to thirteenth century Europe, where it affected a slow revolution from the gross ignorance and superstition of the Middle Ages to what of scientific enlightenment we have today. The professors in our universities wear, while addressing their classes,

THE THEOSOPHICAL PATH

a scholastic gown, which is but the Arab garb adopted by their predecessors of medieval Europe because it was worn by their Arab instructors — who wore it because it was the custom of Mohammed to put on such a garment while preaching in his little mosque at Medina. It is symbolic of the debt civilization owes to that marvelous illiterate camel-driver, whom Christendom, owing him everything almost, delights to dishonor.

“ ‘P.S. Gibbon proves the complete fallacy of the statement that the Moslems destroyed the Alexandrian library. The first mention of it comes from a Christian who lived 600 years after it was supposed to have happened.’

“Professor Morris is of course right; and Wells, in his *Outline of History*, shows very clearly how much indebted is Western civilization to the spread of Moslemism, coming as a vigorous agent of progress when the light of culture had all but died in Europe. Professor Morris, in his brief letter, has given us an admirable picture of the ‘illiterate camel-driver.’ I wish to thank him especially for that excellent epigram: ‘The ink of the doctors is holier than the martyr’s blood.’ This is one of those shrewd bits of wisdom that are good for all time. I have always thought that one of the most shameful defects of Western civilization is its provincial narrowness in upholding Christianity and Christian ways of thinking as the all-in-all, utterly refusing to recognise the religion and philosophies of the East. This Christian prejudice has shut the mass of Western mankind out from the light of history and human thought over half the world. Nothing is more important than that one should pursue knowledge unbiased and unblinded by radical, religious, or political prejudice. It is the truth — not narrow, ungenerous creeds — that makes men free.”

VISITORS SHOWN OVER LOMALAND

Congressional Party Welcomed at Theosophical Headquarters

[From *The San Diego Union* of March 21, 1923]

MEMBERS of the congressional delegation were entertained at the International Theosophical Headquarters, Point Loma, yesterday afternoon. Madame Katherine Tingley received them in the Temple of Peace, where an address of welcome was given by one of the university students, followed by a musical program. The distinguished visitors were shown over the beautiful Lomaland gardens. Five o'clock tea was served at Madame Tingley's residence. The afternoon closed with the final scene from *The Eumenides* presented in the Greek Theater.

Senator George W. Norris responded to the welcome as follows:

“Though not technically authorized to speak for my companions, I am confident that I run no risk in saying to you that we appreciate much more than we can express in words, the entertainment that has been given us.

VISITORS SHOWN OVER LOMALAND

I have never seen anything more impressive than what has been done this afternoon by these young folk. It illustrates the saying that 'a little child shall lead them.'

"I was wonderfully impressed, not only with the beautiful music, but with the address of welcome delivered by the young student, and the outline he gave of your teachings and life here. That, in connexion with the lesson of 'lifting the stumbling-blocks from out the way of the people,' which we have just heard from the little tots — the stumbling-blocks of ignorance, hypocrisy, and selfishness — leads me to feel that your teachings must approach an ideal of perfection.

"When I listened to this beautiful program, I was reminded of what was said by the Nazarene: 'The Kingdom of Heaven is within you.' If you can teach the coming generations that within the human breast, after all, is the kingdom of heaven, and obliterate ignorance, jealousy, and selfishness from our minds and hearts, you are surely accomplishing a magnificent 'work.'"

Madame Tingley, upon request, also spoke briefly, giving a short account of the genesis and aims of the educational work at Point Loma. She paid a tribute to the foundress of the Theosophical Movement, Mme. Blavatsky, whose love for humanity and dream of a better education for the race had made this work possible. Madame Tingley said she herself dared to look forward to a day when there would be but one great nation under one flag, and the spirit of brotherhood would rule the world.



OPENING OF THE THEOSOPHICAL PERMANENT PEACE CONGRESS

THE Opening Session of the International Theosophical Permanent Peace Congress will be held on May 15, 1923, at 2 o'clock p.m., in the Temple of Peace, International Theosophical Headquarters, Point Loma, California.

The usual "Theosophical Items of Interest"
are omitted from this issue of *The Theosophical Path*.
They will be resumed in the next issue.

THE MAGIC MIRROR

R. MACHELL

(Continued from the January issue)



HE white rose of his dream was wonderfully like the one that Ronald Erskine had seen that evening on a lady's dress, and the eyes of the woman surely were the eyes of Mary Sinclair. He remembered well the surprise of his nurse when she came in and found the fever gone; although she seemed to think that he was still delirious, when he asked who was the lady with a white rose in her hand who had come in to visit him. She had told him it was no doubt the blessed virgin; and he, being something of a mystic, had read her answer allegorically, and accepted the blessed virgin as a mystical interpretation of his own soul, visualized as a pure woman, who had driven out of him some unclean elemental and restored him to self-possession.

This mystical ideal of his own soul had remained with him as a sort of imaginary guardian angel, scarcely more real than a poetic fancy, yet treasured superstitiously, or with an involuntary faith that his reason repudiated. And yet the lady of the white rose was real enough to act as a warning against a curious worship that pertained to a certain group of self-styled mystics whom he had met. These mystics had a "woman clothed with the sun," who to him somewhat too closely recalled the "scarlet woman," and who seemed to him grossly carnal as compared with his white lady. He was half inclined to take the plunge and seek admission to their society, for the desire of his soul was knowledge, and the power that it gives.

Knowledge was what he sought; and the prime object of these new friends of his was certainly to get knowledge at any cost. The avowed ideals of the order declared as much, though the avowal was couched in lofty language and was fenced round with solemn warnings against base motives, and with dire threats of punishment to fall on any faithless member who should violate the pledge of secrecy. Yet Ronald saw enough to understand that all the high ideals of the order were accepted by the members that he knew, as mere formalities, to be complied with as a matter of convention.

Dreams of magic had been with him from his childhood. He habitually visualized his own moods and emotions, yet his scientific nature was in some ways stronger than his imagination, and it made him skeptical, so that he habitually mistrusted his own intuition and sought confirmation of interior perceptions in exterior scientific methods of reasoning, even if that kind of science was unorthodox. He had to satisfy his reason before he would give credence to his intuitive perception of a truth. So, at least, he told himself; but self-deception is the principal preoccupation of the human mind, and the words 'reason' and 'science' cover a vast field of prejudice and speculation, that is entirely unscientific, without leaving the field of the orthodox sciences.

Dissatisfied with the narrowness of materialistic science, Ronald Erskine

THE MAGIC MIRROR

had long since decided that the word science must be broadened to include what usually are called the occult arts.

The study of elemental forces and intelligences together with divination in all its branches attracted his attention, and opened his eyes to the fact that there were large bodies of students like himself searching these unfamiliar fields in order to find the key to some of life's countless problems.

His critical mind made him generally skeptical; and this skepticism he mistook for wisdom. It protected him against charlatans who posed as occult teachers; but it also prevented him from recognising real knowledge of a deeper kind when he met with it. He was naturally inclined to independence, and took his unwillingness to submit to any mental discipline as a proof of his own ability to discover the truth on all subjects by his own unaided efforts; and this led him to put his trust in experiments which he could himself direct. But he had yet to learn that the great deluder is within.

The world itself is hidden from our vision behind a tapestry woven by imagination and illuminated by the ever-changing glamor of our turbulent desires. To lift this veil and look upon realities a man must have mastered his imagination and conquered his desires.

It was easy for a man of Ronald Erskine's temperament to persuade himself that his interest in Mary Sinclair was purely scientific. He longed to experiment upon so sensitive an organism, and his vanity was piqued by the opposition he had felt. But she read his character more clearly and knew that the admiration he so carefully concealed from himself was of the same order as that which more openly displayed by other men so often shocked her high ideals of womanhood. Such vulgar homage was all she could expect from ordinary men who offered what they had to give. But she would look into their eyes in vain for any sign of recognition, such as flashes out when soul meets soul, and self sinks out of sight, and sex is silent.

When the old Arab promised he would be her friend she saw the light of recognition in his eyes, and when she met Ronald Erskine she had looked for a similar experience; but what she saw was different. He was not one of the herd, nor was he like a new acquaintance. There was a sort of recognition; but it was clouded, and the cloud that hid the light was dark and menacing. It was as if a light had glimmered in the house and then the bright "windows of the soul" were veiled, and from the eyes looked out at her only the vulgar admiration of a man. So, when she felt his thought fixed on her, she resented it, and shut the door of her mind against such an intrusion.

But she was interested in him; and when her aunt suggested she should have a tea-party at the studio and invite the Erskines amongst others, she fell in with the proposal willingly. It would at least be a change from the deadly dullness of her aunt's 'at-homes' with Mary as the sole attraction. She would have music, and some of her bohemian acquaintances; and she would have Abdurrahman in a magnificent costume at the door to act as usher. She knew how quietly observant was the old Arab, and hoped to get from him a reading of the character that had so interested her.

THE THEOSOPHICAL PATH

The party was a great success, and the Arab attendant made a fine effect. Mary's big picture, intended for the next year's Exhibition, was turned to the wall, and excited much curiosity. So much indeed that the painter herself wondered if it would not be wiser for her to let it remain a mystery altogether and to enjoy the interest thus roused as a compensation for the admiration it assuredly would not provoke if ever it reached the Exhibition walls.

The studio was full of visitors, many extremely respectable Anglo-Indians, a few Theosophists of the drawing-room variety, a socialist with a red neck-tie, and a few young artists scrupulously well-dressed and quite uninteresting, several musicians who were more 'artistic' in appearance, and a young violinist who was a discovery of Mary's and a worshiper at her shrine. She loved his playing and he loved her admiration, if no more. He was ready to play for her at any time and to any extent, but he positively declined to go again after a single experience to her Aunt's house to play for soulless chattering respectabilities. Mary allowed no talking when there was music at the studio. She invited only the best artists that she could get and insisted on giving them a respectful hearing.

There was a fair proportion of beautiful young women, to all of whom she introduced the Indian engineer, watching him curiously while playing her part as hostess conscientiously. His manner was generally rather stiff and cold to strangers, and none of the young ladies present could pride herself on having received from him any particularly flattering attention. Obviously his interest was centered in the hostess, and his manner to her showed none of the formality that took possession of him generally on meeting strangers.

Pablo Gonzalez, the violinist, watched her as a pet dog watches his mistress, jealously, childishly eager for her notice, and caninely grateful for her praise when she thanked him sincerely enough for playing with his whole soul in the music. It seemed so little for her to give, but to his simple heart her praise was more precious than the gold that was so hard to earn.

His jealous eye noted the tall well-built figure of the Indian engineer, and he contrasted it bitterly with his own unattractive personality, wondering a little sadly at the ways of destiny. But when he played he utterly forgot his miserable personality, and then the beauty of the soul within shone through the outer mask of mere mortality, transforming it into some semblance of power and dignity; but of that transformation he was unconscious; only he stood, for a little while, uplifted by the music that flowed through him, on the heights where all pure souls are one, and where there is no longer any thought of me and thee, but only bliss ineffable.

And in such moments, though his eyes became unseeing and indifferent to all around, yet there was in them such a light as only shines from an awakened soul. And Ronald Erskine, watching, realized that these two had entrance to a region closed to him as well as to the rest of the admiring crowd, who were so generous with their applause and were so lacking in appreciation of the realities of Art.

Mary was curiously anxious for her counselor's report; but she was not

THE MAGIC MIRROR

able to speak privately to him till a few days later when he called at tea-time as usual, and then the door was opened by Jessie, who said her mistress was engaged. But Mary caught sight of him at the door and called him in, to be presented to her visitors Mrs. Erskine and her son Ronald.

The Arab bowed courteously and smiled as if he had quite expected to see them there, saying that he had brought with him some Persian shawls of ancient pattern which he felt sure the ladies would like to see. He had the wisdom of the serpent, and had taken Mrs. Erskine's measure, whose besetting sin, which she regarded as her best virtue, was economy; Mary called it parsimony. She gathered up her belongings hastily, reminding Ronald that it was getting late. The old man also made as if to leave, but was at once asked to stay, as Mary wanted to have just such a shawl for one of the characters in her big picture. So he remained.

When the visitors were gone, she called for fresh tea, and dismissed the girl as soon as it was served; then leaving the shawls, she asked the old man what he thought of Mr. Erskine, adding that some people thought him a remarkable man who knew a great deal about the secret sciences.

The Arab had understood the purpose of his presence at the party. He had been in the Sultan's secret service and was accustomed to such work. Sipping his tea, he was silent for a while and then began:

"There are two kinds of people in the world who know more than the rest: one kind belong to the God, and he takes care of them; and the other kind belong to the devil, who takes care of his own just as the God does. But all the rest have no one to protect them: they are always unhappy, and they never understand why.

"Some of the devil's people seem good, and some are bad; and it is the same way with the God's people: but each one carries his mark."

The old man sighed as he paused to keep his cigarette alight; he seemed to be reflecting on his own shortcomings, but continued with the perfect assurance of one who knows:

"But they are different; and they must not mix. They are on two different paths; though they do not always know what it is that makes them separate. I knew a man once who was very generous to all the bad beggars who came to his house, but would get angry if a poor man who was a good man asked for help. I could not understand why he was so generous to those who wasted all they got on drink, and so I asked him where his money came from, and he said his father left him a fortune. I knew that his father was in the service of the Sultan and his pay was not enough for him to be able to leave a fortune at his death; and I reminded the man of that. He laughed, and said: 'Oh, you know, there are ways of getting rich, you understand!' Then I knew why he could not do good with his money. It was not clean. You know the money in the world belongs partly to the God and partly to the devil; and the devil's money cannot go to the God's people.

"Mr. Erskine is like that. He is a nice gentleman and his mother is a nice lady; but they are not of your kind. Mr. Erskine may be very clever

THE THEOSOPHICAL PATH

and may have learned some things; but he is not on the right path; and he is not for you to follow. I think he does know a little, and perhaps he does not want to do you any harm; but he will bring trouble to you if you let him be your friend. He cannot help it. It is his fate; and you cannot help him. You are not strong enough."

Mary was thoughtful for a moment, and then asked: "But if he is on the wrong path, some one might show him the right way, surely?"

The Arab was serious, almost solemn, as he answered: "When the right time comes, he will have his chance, and if he asks for help then he will get it from the one who has the right to give it. You must not try to do that. It is not your fate. He will be taken care of by those who have that to do."

Then in a different tone he asked: "Have you looked in the glass lately?"

Mary was puzzled for a moment and then remembered the magic mirror, which was not a glass. She jumped up and opened the oaken chest where it was laid away. Lifting it carefully, she unwrapped the treasure, and handed it to the old man who took out a silk handkerchief to wipe the polished surface, holding it carefully so as not to look into it himself. Then he turned it so that she could see herself in its depths, and said quietly:

"Look steadily and tell me what you see."

Mary looked fixedly into the mirror for some time and then said impatiently: "I only see my own face."

"Try again!" said the old Arab, having wiped the surface as if to obliterate the picture, and then presented the face of it again. This time she fixed her mind upon the man she wished to know more about, and when her eyes fell upon the mirror it was clouded and no picture could be seen. She waited for the mist to pass; and Abdurrahman seeing the change in her expression began to chant rhythmically verses from the Qorân. The nerves of his arms tingled as if the mirror were a magnetic battery, and his vision became clouded like the mirror he was holding. But the clouds soon cleared, and he saw the face of the seer illuminated as with a violet light, in which her two eyes glowed like two mystic wells, in whose depths were visible reflexions of the stars. He ceased the monotonous chant, and Mary spoke.

"Where am I?" she asked. "I know this room . . . why that is I, . . . and yet. . . ."

"Are you alone?" asked the old man quietly.

"Yes," she replied; then suddenly, "No! He is there. What is he doing? I can't see . . . it is some experiment. She is asleep. What is he doing? Ah! wake up! He is trying to draw her soul out of her body. It is horrible. Wake up! Ah! . . . it is gone!"

Abdurrahman laid the mirror down and shook the magnetism from his hands as if it were water: while Mary sank into an arm-chair, trembling and with a look of horror. The old man rolled a cigarette and smoked silently.

In a few minutes Mary was herself again, and the old man rose to go as if his work was done. He did not speak, but merely saluted her with his usual muttered benediction; and she rose, stood for a moment looking at the

THE MAGIC MIRROR

magic mirror, and then stepped before to open the door for him, a courtesy that he acknowledged, courteously saluting as he went his way.

She closed the door and went back thoughtfully, stopping at the entrance of the studio, half afraid that she would see herself lying on the divan. But the room was empty; and yet she felt that she was not alone. Some one was calling her in some way; not audibly, but yet she seemed to know that she was being called. This did not trouble her till her eye fell on the old mirror. She saw no picture in it now; but the scene it had revealed came back vividly to her memory; and she shuddered with sudden disgust to think that the privacy of her mind could be desecrated by the intrusion of another will. Or was it that she had herself unlocked that inner door? The picture she had seen might be a suggestion merely of what might happen if she were not on guard; or it might be a memory of an incident in some past incarnation. In either case it was a warning that shocked her pride.

Was it possible that her interest in Ronald Erskine had put her so far in his power? She flushed indignantly at the thought, but could not shake it off. It clung to her with an irritating tenacity that seemed to mock at her self-confidence. She was not ignorant of the claims of hypnotists, but had imagined that she was immune against any external influence of that kind; and when she found her mind dwelling on a man who certainly was not an acknowledged suitor, she tried to believe that her interest in him was natural and not induced by any conscious effort of will on his part; and yet she felt sure that Ronald Erskine was not ignorant of the power of mind, nor unacquainted with the mysteries of psychometry; but it was hard for her to accept the warning of her Arab friend. She was so confident of her own power to protect herself. Yet all the while her mind refused quite to shut out the thought of the young man with the deep dark eyes; and when at dinner her aunt spoke of the Erskines the girl listened with rather more than usual interest.

Mrs. Fairfax spoke of Ronald's brilliant genius in such a tone of respect that Mary felt sure her aunt had matrimonial schemes in view. This was nothing new, and nothing to be alarmed at. Mary had her own income and was independent of her aunt's authority, if she chose to assert her independence. But this was unnecessary, as the old lady stood somewhat in awe of her talented niece, and Mary knew it. There was no question between them of authority and obedience, though there was frequent protest from the elder lady against the unconventionality of studio-life and manners, even in the very modified form of Mary's innocent bohemianism.

Her aunt had a great ambition to be mistaken for a strong-willed woman of rigid principles; but she had doubts as to the wisdom of asserting her powerful will where Mary was concerned. And it is quite probable that this latest matrimonial scheme, which the good lady had conceived, was no more than a reflexion in her mind of thoughts strongly formulated in the emotional nature of one or other, if not both, of the persons most concerned: for since their first meeting each of them had been occupied with thoughts of the kind.

(To be continued)



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

BELATED NEWS OF MME. TINGLEY'S EUROPEAN TOUR, 1922

[Translated from *Kvinnornas Tidning*, Göteborg, Sweden, April 24, 1922]

A WOMAN

IT was a long constantly growing line of people, which formed a chain outside the white building of the Concerthus, the day after Easter, where Mme. Tingley was to speak.

Her entrée into the hall, which was filled to the last seat, was as well prepared as a skillfully built drama. Magnificent carnations decorated the table on the platform, and garlanded young women and white-uniformed young men, students from Point Loma, rendered music, and read quotations from the Theosophical writings which were interpreted. The platform was empty a few moments after this pleasing scene. A door was suddenly opened — a lady accompanied by two gentlemen made her entrée on to the platform.

An involuntary murmur went through the salon. The lady was Katherine Tingley. A woman with gray hair, not yet white, somewhat stout, a white cape of ermine over the costly heavy fur-bordered velvet gown, an imposing profile, in the firm chiseling of which one could imagine the features of queen Kristina, or of some proud Roman matron in bronze — such was the immediate, highly attractive impression. There was hardly a suggestion here that this was the foremost champion of a new world-saving religion — one's imagination flowed rather to some earthly potentate who stepped forth to receive the homage of her court. Spontaneous applause rolled towards her from the sea of human beings towards which her gaze was directed, yet without resting even for a moment at any particular spot. And then she began to speak.

Now it seemed as if some great tragedian were present, carried away by his part, convincing, dramatic. Her speech flowed fast, inspired, now smoothly, now staccato, accompanied by a series of appropriate gestures. It was a fascinating scene, even for those who did not understand the significance of the words. One could imagine that they were uttered by a strong, unusual, human soul, rich in ideas, having great personal courage and a dominant will.

It was not a religion according to our evangelical Lutheran doctrines. It was not intended that it should be. But if one took it for what it was intended to be — a propaganda-lecture on behalf of a wisdom-philosophy to

MIRROR OF THE MOVEMENT

be applied to the life of the many — still the main impression was that this doctrine had in Mme. Tingley found a leader endowed with a will, an intelligence, and a courage to a far greater and more rare degree than is generally allotted to men.

[Translated from the *Nordbayerische Zeitung*, published in Nürnberg and Furth, Germany, May 24, 1922]

THE Universal Brotherhood and Theosophical Society conducted a public meeting last night at which the Leader of the Theosophical Movement throughout the world, Mme. Katherine Tingley, delivered an address on the subject: 'Theosophy and the Vital Problems of the Day.' In an introductory historical sketch by a member of the Society, it was stated that Mme. Tingley, since last January, has been on a lecture-tour through Europe; that so far she has visited Sweden, Finland, Berlin, and Nürnberg, and from here will continue her tour through Holland and England back to Point Loma, California, her home.

The speaker delivered a spirited address, from which we quote in substance the following points:

"Brotherhood is a fact in Nature. It is inherent in all mankind. It is based on the essential divinity and immortality of the human soul, which has been concealed and even killed by the materialism of the past decades. The purpose of evolution is to liberate the divine powers latent in man. This can be accomplished by means of self-discipline and true universal brotherly love of mankind. By depending upon this inner divine unity no differences of creed or caste can prevent the accomplishment of the evolutionary purpose. Such is the teaching of the ancient Secret Doctrine of the East, which does not dogmatize, but appeals to common-sense. The bond which binds man to man must become again manifest and strengthened, if the miseries of the present age are to be removed."

Mme. Tingley's address — as well as the suggestive musical performances which accompanied it, executed on violin, 'cello, harp, and piano by students of the Isis Conservatory of Music of Point Loma — was greeted with tremendous applause from the audience that overcrowded the Katharinenbau. Next Thursday in the Neue Bilderbühne a film will be produced dealing with Mme. Tingley's childhood dream and its fulfillment. In response to many requests the speaker will deliver another address in the Katharinenbau next Sunday.

THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

[Translated from *Further Neue Zeitung*, May 26, 1922]

TUESDAY last the above-named Organization conducted a big propaganda meeting in the Katharinenbau, Nürnberg. The great hall was crowded, and the stage had been tastefully decorated with beautiful flowers and plants.

THE THEOSOPHICAL PATH

In an introductory speech, a representative of the Universal Brotherhood and Theosophical Society announced its objects and purposes, and referred especially to the fact that this Society has no connexion with the Anthroposophy of Dr. Steiner in Stuttgart. There are also other so-called theosophical societies, which borrowed some of Mme. Blavatsky's teachings, but which are not identified with the original Theosophical Society founded by her.

Some interesting facts connected with Mme. Tingley's present lecture-tour were then given. She has been in Europe now for about four months, a large part of her time having been spent in Sweden and Finland, before coming to Germany. Everywhere she was welcomed most heartily. In response to numerous requests, she will speak here in the Katharinenbau again next Sunday evening at 8 o'clock. Then she will go to Holland and England, and thereafter expects to visit some of the large cities of America before returning to Point Loma.

After the performance of a quartet for violin, 'cello, harp, and piano, the Leader of the Theosophical Movement, Mme. Tingley, arose to speak on the subject, 'Theosophy and the Vital Problems of the Day,' as announced.

Students of the Theosophical University at Point Loma then delivered in English a series of quotations from the Theosophical Leaders, which were translated into German by Mr. Heller. One of these quotations read: "Mothers should spend more time in drawing out the fine, inner natures of their children, and less time in coddling them." The quotations were followed by solos for violin and 'cello, with piano accompaniment, and also by a performance on the harp. All the musical numbers were in every respect above criticism, and were in the highest degree creditable to the artistic abilities of the Râja-Yoga Students.

A solemn closing ceremony connected with an invocation, "O my Divinity!" ended the meeting. A collection was taken up during the meeting for the benefit of the Children's Relief Association of Nürnberg, and a large sum was realized.

The following may be quoted from Mme. Tingley's address in English: "I am no friend of war, but a peace-maker. We must uphold the principles of brotherhood and of justice. Not until we have found ourselves and believe in ourselves shall we find what real life is. There are two natures in man, a higher and a lower. We must develop the higher. We must bring harmony and unity into the world. The wrongs of the past must be forgotten. Let us close the door on the past and push forward with hope into the future."

The German Fatherland has a future, and Mme. Tingley wishes with all her heart that we may see better times ahead.

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIF.

PROFESSOR Charles J. Ryan of the Theosophical University at Point Loma spoke on January 7th upon 'Madame Blavatsky and Her Books.' He said: "The western world owes a great debt to Madame Blavatsky

MIRROR OF THE MOVEMENT

for bringing the teachings of Theosophy. The effect of her work has been far-reaching, and has operated in spheres of thought and action little suspected even by those who were active in them. The broad principles of Theosophy are as old as civilization; but at intervals they must be brought to the notice of the world in new forms suitable to changed conditions. Today

**Theosophy the
Basis for
true Progress**

we cannot take up a serious book or magazine without recognising the influence of the leading ideas of Theosophy in some form, though the writers may not know their original source.

"When Katherine Tingley reorganized the original Theosophical Society in 1898 she felt that the time was ripe for a higher and more practical exposition of Theosophical principles than had been hitherto possible. In the Râja-Yoga School educational work was begun on the broadest Theosophical lines. This she called the School of Prevention. This school Katherine Tingley made the center at Point Loma, where Theosophy is a dominating influence in the everyday affairs of life is demonstrated. Already, although the twentieth century is hardly out of its teens, a large proportion of thinking people has been permeated with the high ideals of Theosophy; and Reincarnation and Karma are widely accepted by leaders of modern thought. Above all, in spite of the turbulent unrest of this 'Age of Horrors' — the growing-pains of adolescent humanity — it is becoming clearer to all that the principle of Brotherhood is the only basis upon which real progress can begin.

"But Brotherhood can only become a living, active, working principle in a man in the degree that the selfish claims of the lower personality have been suppressed, and the true Spiritual Self has taken control. It is the task of Theosophy to show, by precept and example, not only the necessity for the world, but the beauty and joy of the life in which Brotherhood is the driving force. . . . Theosophy shows how to live the natural life honorably, and it opens the door to the eternal. One strong clear note rings through the whole range of Madame Blavatsky's teachings — the Divinity of Man."

'Echoes and Vindications of Theosophy' was the subject of an address on January 14th by Mrs. Grace Knoche from the International Theosophical Headquarters at Point Loma.

The speaker gave an account of some of the humanitarian work done by Madame Katherine Tingley on her recent lecture-tour, in connexion with the unjust imprisonment of a worthy man whom she met while visiting the prison at Macon, Georgia, and whom she felt certain was wholly innocent.

"With characteristic energy," said Mrs. Knoche, "Madame Tingley interested some of Macon's influential citizens, with the result that a strong effort is now being made to have the case reopened and properly tried. Public sentiment has not indorsed the unfortunate decision, it is true, but it was in solution, so to speak, and had not crystallized into anything concrete. It needed the action of a spiritual reagent — to borrow a figure from chemistry —

THE THEOSOPHICAL PATH

and that Katherine Tingley furnished with an inpouring of new ideas. Hearing of this incident one could not but recall that sentence of hers in her recent book, *Theosophy: the Path of the Mystic*, in which, speaking of the Theosophical Society, she says, 'Its mission is to spread new ideas throughout

**Truth finds
another
Open Way**

the world for the benefit of those who most need them.' Briefly reviewing the startling confirmations of Theosophy presented by the latest researches and theories in the sciences and in questions of social reform, psychology, education, evolution and liberal religion, the speaker said: "As has already been pointed out in Madame Tingley's magazine, THE THEOSOPHICAL PATH, whether our thinkers and scientists have come to their conclusions from having studied Theosophy, or by independent researches of their own, in either case Theosophy is vindicated and Truth finds another open way." The speaker quoted extensively from Madame Katherine Tingley's writings, showing how she had promulgated twenty-five years ago the very reforms now proposed as the most up-to-date, in education, in prison reform, in music as a factor in character-building, and in home-life and woman's work therein. The recent startling prison-reform plan proposed in Czechoslovakia, and a bill to forward which is now pending in the Prague Parliament, is the same as was outlined by Madame Tingley in detail ten years ago in a public address, and she stated then that "within ten or fifteen years" she felt sure it would be carried out.

Professor Charles J. Ryan of the Theosophical University at Point Loma, spoke on January 21st upon 'Theosophy, the Philosophy of Middle Lines.'

"Middle lines," said Professor Ryan, "does not mean a negative method of action or of thought, nor does it imply a negative philosophy of life. Quite the contrary, for Theosophy is very definite in its principle, and very positive in the demands upon those who are striving to live by the law of brotherhood. It simply means the avoidance of extremes and this has been enjoined upon mankind by the greatest

**No Conflict
between real
Religion and
a Science**

teachers of the ages. It was taught by Socrates and Plato, who declared, as Paul did, that those who would seek for self-mastery must practise 'temperance in all things.'

"Theosophy was brought to the world by Madame Blavatsky when the conflict between science and orthodox religion was at its climax and it immediately exemplified its gospel of 'middle lines' by the way in which it reconciled the two. As Madame Blavatsky pointed out in her writings, between true religion and true science there was no real conflict at all and thus it was possible to reconcile them without compromising the spiritual basis of the religionist or the honest research of the real scientist.

"The philosophy of middle lines is well exemplified in the Râja-Yoga system of education for, to quote the sage Lao-Tse, it means 'effecting difficult

MIRROR OF THE MOVEMENT

things while they are easy and managing great things in their beginnings'— in a word, it means prevention. As Katherine Tingley has said: 'I realized many years ago that something was vitally wrong with our scheme of things— with our conventions, our reformatory efforts, our charities. We dealt then, as most people do now, with effects rather than with causes. After the damage is done we attempt to repair. What I wanted to do was to prevent the damage being done. The world was already fairly well equipped with havens for the beaten and the fallen. I wanted to evolve an institution that would take humanity in hand before it was worsted in the struggle of life.'

"The Theosophical ideal is a happier life for the world and the road that lies to it is the improvement of the individual. As Katherine Tingley has said further: 'My whole aim is to bring out the spiritual possibilities of the individual. Individual effort towards higher things! That is what I aim to inspire; that is the aim of Theosophy.' But it is an aim that can be accomplished only through self-mastery, self-control, temperate, balanced conduct — in short, through the philosophy of middle lines."

The principal item of interest at the regular services of the Universal Brotherhood and Theosophical Society on January 28th, consisted in the reading of copious extracts from a pamphlet, shortly to be issued from the Aryan Theosophical Press at Point Loma, entitled: *A Nosegay of 'Yorick's' Editorials*, compiled by a student of the Theosophical University, Point Loma, in memory of Edwin H. Clough.

'Without Theosophy the Human Race Would Perish' was the subject of an address on February 4th by Mrs. Leoline Leonard Wright of Madame Katherine Tingley's Headquarters Staff at Point Loma. Said Mrs. Wright: "The hearts of those who take an intelligent interest in the future of the

Theosophy a world's children are filled today with questions and
proved and foreboding. The problems at home and abroad are
workable Reality such that no one dare prophesy what the end will be.
We of the United States appear to be more fortunate,
because the great wealth of our country gives us greater outward security.
But what of the moral outlook? No; notwithstanding average material
prosperity we are no more sure of the future than are the older nations.

"But in spite of the darkness of this picture we do not despair. Man's greatest trial is always his greatest opportunity. Sorrow and misery are in reality the beneficent messengers of the Law of Divine Compassion and readjustment. Members of the Universal Brotherhood and Theosophical Society who have lived at Point Loma and have seen the results of Theosophy practically applied under the guidance of Katherine Tingley do not hesitate to proclaim, 'The only hope for despairing humanity lies in Theosophy.' For Theosophy stands for Universal Brotherhood, and in the words of

THE THEOSOPHICAL PATH

Katherine Tingley, 'Universal Brotherhood means Universal Peace.'

"Theosophy is the only power in the world today that can show Brotherhood as a proved and workable reality. And in Brotherhood and Brotherhood alone lies healing for the nations. In all that we read or can learn from speakers about world affairs, one fact emerges with overwhelming significance. It is this, that the one outstanding quality manifested in the nations at the present moment is — suspicion. Suspicion and disharmony are everywhere, and are so stubborn as to make reconstruction almost hopeless. Yet until governments can come together in a spirit of mutual confidence and helpfulness long enough to devise some plan nothing can be done. At the present moment the world needs above all to learn why it is that unbrotherly conduct is suicidal. And Theosophy alone can supply that knowledge. As Katherine Tingley has said: 'The nations are praying for peace; but lasting peace can never be attained until the spirit of true Brotherhood is manifested in the hearts of men.' "

J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, spoke on February 11th upon the subject, 'What is Lacking in Human Life? Theosophy's Answer.' He said in part:

**The neglected
Spiritual Factor
in Life** vital and important. We have only to read the daily papers or watch the faces of people on the streets of any city to become convinced of this. There are evidences all about us of great material prosperity — beautiful buildings, prosperous communities. But shall we say there is nothing lacking? What about the inner life?

"I recently read a review of a book written by a professor in one of our great universities — the University of Missouri — entitled 'The Science of Human Affairs,' written from the viewpoint of biology. It stated that all our life is governed by science. From birth to death, for the clothes we wear, the food we eat, we are dependent upon science to supply our wants by its control of energy. But is there not something lacking even then?

"The chief factor for all is left out — the spiritual factor. Man is a spiritual being, and it is the spiritual factor that is lacking in human life today. At the basis of all, we need knowledge, understanding or, better stated, we need Theosophy. You may say that this is because I am a student of Theosophy, and that in your view what we need is Christianity. With this I agree, providing you mean Christianity that is free from all creeds and all dogmas, and follows only the simple teachings of Jesus.

"The heart-touch is lacking in life. If it were not, we should not find conditions as we do find them today, both in America and in Europe. Something new is needed and demanded and in response to the demand Theosophy has come upon the scene, the newest as well as the oldest of the great philosophies of the world, reminding man of his obligations to his fellow-man,

MIRROR OF THE MOVEMENT

reminding men that they are all brothers, and restoring to human life a great hope. As Katherine Tingley has said: 'The dawn of better things is so near. Keep the light burning in your hearts and like watchers on the Hills of Peace you will see the first faint gleams of the New Day ere you dream the day is at hand.'

"We can get no perfect music if we try to strike a major chord, for example, and leave out the dominant or the tonic. The result is just what we find in life with the spiritual note left out. As Katherine Tingley has also said: 'We hear only six notes played. The seventh, the missing note, is the divine in human nature and in life.' Man is divine and the ray of divinity shines in each heart alike. Brotherhood is therefore a fact in nature, and the teachers of Theosophy have come to strike the clear note of brotherhood and awaken the hearts of men."

Professor Kurt Reineman of the Râja-Yoga College at Point Loma, spoke on February 18th upon 'Reasons Why I Rejoice in Being a Theosophist.'

"Today, the 18th of February, is a day of very special rejoicing for the members of the Universal Brotherhood and Theosophical Society," said the

**Joy found in
Practical
Theosophy**

speaker. "Twenty-five years ago there was consummated what H. P. Blavatsky foresaw would be necessary to the very life of the Theosophical Movement — the reorganization through which Theosophy was saved, first, from those who would have used it for their private ends, and second, from those who would have made of it merely another among the innumerable cults of the time."

"What is it that we are always seeking for in life? Is it not for the satisfaction of an innate thirst for the joy of life? The faces of men and women everywhere tell the story of failure in this quest; but those of us who have enjoyed the inestimable boon of being permitted to test out the practicality of the Theosophical teachings at Point Loma, by applying them to every act of our daily lives, can truly say that we have found this joy; that life truly lived is joy itself; that it is possible to all men, if they will wisely look within, to find in their own hearts a wellspring of joy whose flow, quite regardless of all the outer circumstances of their lives, is eternal."

"If you felt the ever-brooding Presence of that divine part of your nature which is your true Self — that ray from the Divine Central Sun — as a constant companion through all the moments of the day; if you found that there was taking place in your nature a continuous growth, an unfoldment of all that is best and highest in you; if you found each day new doors opening of unexpected opportunities for new victories and larger service; if, daring to do what you knew to be the right thing, you found, from your own personal experience, that things never went wrong as the result of it; if you had dared to have faith in your ideals and had found with the passing of the years

THE THEOSOPHICAL PATH

that your faith was justified to the extent that your mind had become able to perceive; if, with an ever-increasing capacity for enjoyment, you found yourself able to give more and more enjoyment to others; if, drinking daily and freely at the fountain of Eternal Joy, you were able to pass on that joy to others; if you found invariably that whenever you needed new strength to withstand the blows of adversity, that strength came to you either from within or from without; and if, above all, you came to know in your own heart, the 'peace which passeth understanding,'— would *you* not rejoice?"

In response to the announcement that Katherine Tingley would speak on February 25th, a record audience, composed both of visitors to San Diego and of our own citizens, filled the theater from pit to gallery. There was not a vacant seat in the orchestra or the first balcony. The whole audience listened with rapt attention and apparent sympathy to the Theosophical Leader, and a great throng lingered outside the theater long after the services closed, in order to thank and congratulate her for what many called "a most inspiring address."

Although Madame Tingley's lecture covered a wide range of topics, her main theme was a protest against war and a plea for brotherhood and justice as the only secure foundations for permanent peace. A considerable portion of her address was published as a Supplement to THE THEOSOPHICAL PATH for March.

Mrs. Marjorie M. Tyberg, lecturer on literature and history in the Râja-Yoga College and Theosophical University at Point Loma, spoke on March 4th upon 'Theosophy the Great Interpreter of Human Life.': Quoting Madame Katherine Tingley, who declares that Theosophy is the Great Interpreter of Human Life, Mrs. Tyberg said:

Leaders, who present an Interpretation of Life "These words have struck me with a new force on account of my having read in a recent periodical the views of an English thinker, who contends that one of the most urgent needs of the day is a leader who has the power of creative interpretation. Who among us, among the thoughtful and aspiring, has not longed for the leader whose vision of the end to be attained should be clear, whose words should reveal to us how from what we are we may learn to become the glorious beings we might be? Who has not felt that if one came who knew the mystic word, door after door might be opened and life might become something different from the thing it is now? Many have sought long and earnestly for the key to the solution of life's problems and some have found that there have been in fact three leaders in the modern world who had the power to make a creative interpretation of life. For there still live men and women whose whole conception of life was changed, uplifted and illumined by the teachings and example of Madame Blavatsky, and there was something about her successor, William Quan Judge, that inspired and challenged those who

MIRROR OF THE MOVEMENT

worked with him, so that they were never the same again.

"And which one of you who has known the present leader, their successor, Katherine Tingley, can doubt that here is one who can so paint the picture of human life, human power and human duty, that man can see his way to become a conscious co-worker with all the divine agencies that would make of human life a sphere of activity dominated at last by the soul, the higher self? You have only to hear or to know Madame Tingley, to realize that here is a leader who can make a creative interpretation of human life and who challenges workers everywhere to lose no time in bringing into actuality every glorious picture which she visualizes for them. As Madame Tingley herself says: 'We should become pioneers opening up the vision of men to the vast and unexplored regions of life; and being conscious of this possibility, so stimulate every energy that the very atoms in space, the atoms composing every organism, would change and begin to respond to the divine impulse.'"

— *The San Diego Union*, March 5, 1923

Theosophical University Meteorological Station Point Loma, California

Summary for December 1922 --- February 1923,

TEMPERATURE			
	Dec.	Jan.	Feb.
Mean highest	62.60	62.50	61.60
Mean lowest	51.60	48.10	46.40
Mean	57.10	55.30	54.00
Highest	70.00	80.00	75.00
Lowest	42.00	49.00	37.00
Greatest daily range	20.00	25.00	24.00
PRECIPITATION			
Inches	1.37	1.20	2.06
Total from July 1, 1921	1.94	3.14	5.20
SUNSHINE			
Number hours actual sunshine	162.50	200.30	186.50
Number hours possible	310.00	318.00	308.00
Percentage of possible	52.00	63.00	60.00
Average number hours per day	5.23	6.45	6.66
WIND			
Movement in miles	2870.00	2690.00	2520.00
Average hourly velocity	3.85	3.62	3.75
Maximum velocity	20.00	18.00	15.00

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR

ALBION
GENERAL LIBRARY
UNIV. OF MICH.

Peace Number



Copyright 1910 by Katherine Tingley

VOL. XXIV NO. 5

POINT LOMA, CALIFORNIA, U. S. A.

MAY 1923

Subscription \$2.00 Canadian Postage 35c Foreign 50c

THE PATH

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

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

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

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

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

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

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian
Monthly

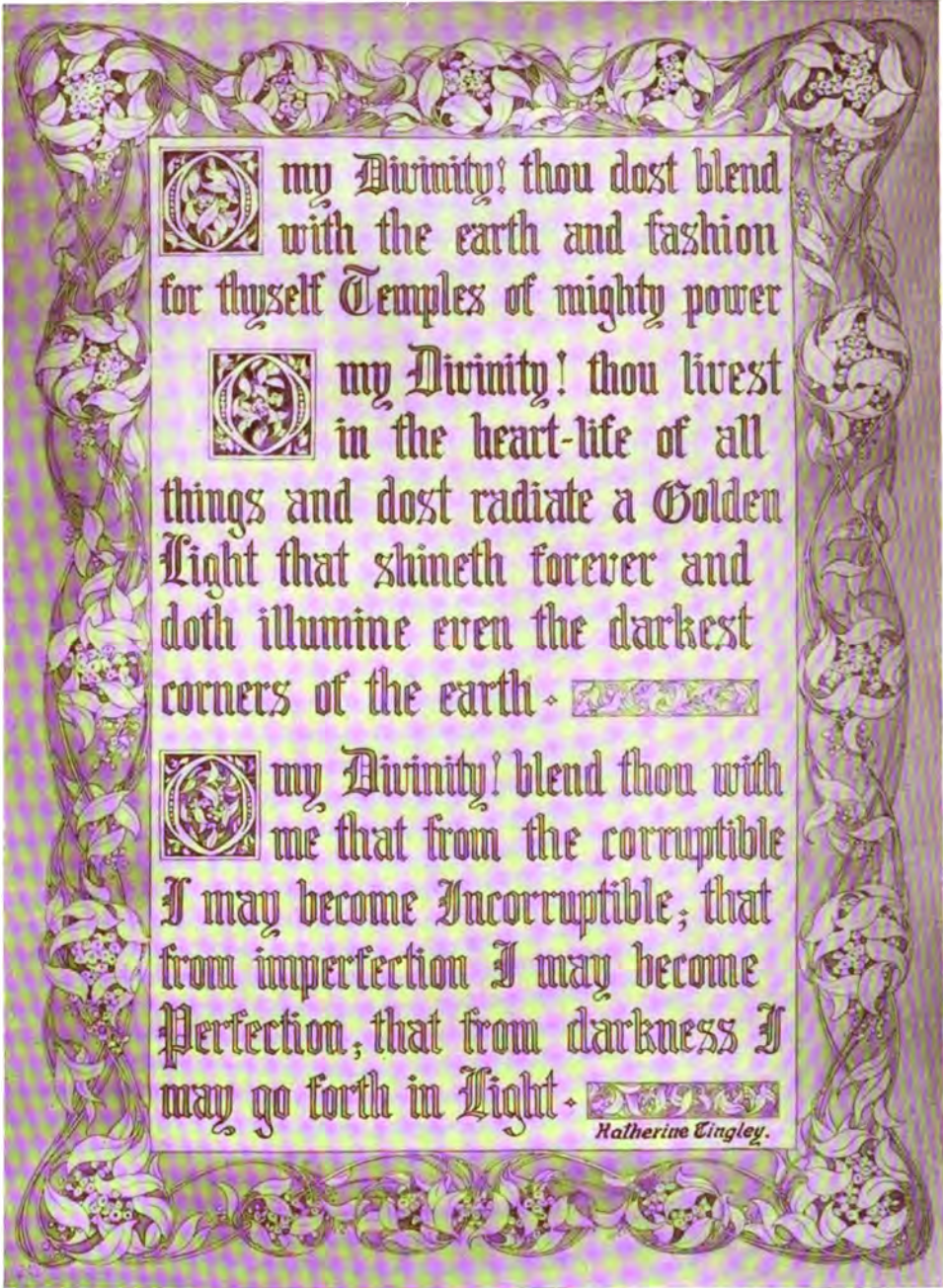


Nonpolitical
Illustrated

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

Edited by Katherine Tingley

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



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

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

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

Katherine Tingley.

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the Act of March 3, 1879

Copyright 1923, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, *Editor* THE THEOSOPHICAL PATH, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance; single copy THIRTY CENTS. Foreign Postage, FIFTY CENTS. Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*

Point Loma, California

VOL. XXIV, NO. 5

CONTENTS

MAY 1923

H. P. Blavatsky: Foundress and First Leader of the Theosophical Society	<i>Frontispiece</i>
Peace Without Politics	M. M. Tyberg 421
The Problem of Peace	R. Machell 426
Humanity at the Crossroads	Kenneth Morris 429
The Menace of Delay in Establishing Peace	Herbert Coryn, M. D., M. R. C. S. 434
Views at the International Theosophical Headquarters, Point Loma, California (<i>illustrations</i>)	437-440
War's Aftermath and the Duty that Confronts Us	Lydia Ross, M. D. 441
The Courage of Perseverance	Alice Copeland 447
Olympia and the Sacred Truce	Mrs. A. G. Spalding 452
The Lure of War-Profits	Hugh Percy Leonard 456
In Town (<i>verse</i>)	Kenneth Morris 460
Theosophical Students and Rāja-Yoga Boys in front of the Temple of Peace, Lomaland (<i>illustrations</i>)	461-462
On the Seashore at Lomaland (<i>illustrations</i>)	463-464



Lomaland Photo & Engraving Dept.

**H. P. BLAVATSKY: FOUNDRSS AND FIRST LEADER
OF THE THEOSOPHICAL SOCIETY**

From an old photograph (probably taken in 1878) found among the official effects of William Quan Judge, her successor.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIV, NO. 5

MAY 1923

If a Bhikkhu should desire, Brethren, to exercise one by one each of the different Iddhis, being one to become multiform, being multiform to become one; to become visible or to become invisible; to go without being stopped to the further side of a wall, or a fence, or a mountain, as if through air; to penetrate up and down through solid ground, as if through water; to walk on the water without dividing it, as if on solid ground; to travel seated through the sky, like the birds on wing; to touch and feel with the hand even the sun and moon, mighty and powerful though they be; and to reach in the body even up to the heaven of Brahmâ; let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone.— Translated by T. W. RHYS-DAVIDS from the Pâli of "If he should Desire —," a Buddhist scripture; v. 14

PEACE WITHOUT POLITICS

M. M. TYBERG

WHEN we take into consideration the whole cycle of human evolution, we realize that nations and national governments have come into being in order to meet certain needs, not necessarily of permanent duration or of importance in more than a part of the experience to be gained by the host of Souls comprising Humanity in their long progress through race after race, on continent after continent, in life after life on earth as individuals. These political and national organizations are not the enduring element in human life; their existence depends upon the extent to which they can continue to serve the inner necessity of the real Man, the purposes of the Soul. An eminent German recently wrote as follows:*

"If the whole edifice of pre-war Europe has crumbled to ruin within a half-dozen years, it is because its external reality no longer corresponded with an interior and essential reality. . . . But since the very spirit the war was fought to destroy has reincarnated itself in the victors, that spirit soon reasserted its sway over the souls of the vanquished. We see no pros-

*Count Hermann Kayserling in *The Living Age*, November 25, 1922, translated from *La Revue de Genève*, October.

THE THEOSOPHICAL PATH

pect that this vicious circle may not continue indefinitely. It will certainly repeat itself until the conscience of the world begins to occupy itself with the new realities instead of with the mirage of the past."

And continuing upon the subject of the new realization that has come he says:

"The unity we recognise is that of mankind, as in the former period it was that of the Christian world."

This higher unity, above nationality and more inclusive than any of the old conceptions, suggests to our minds all that is held in common by Humanity, despite the fact that it is not generally recognised; and all that must sometime find expression in world-conditions very different from those that have long prevailed. Surely it is reasonable to suppose that a time must come when the more enduring, the more spiritually forceful, the compassionate and deeply friendly qualities of human nature will create corresponding external conditions and that the heart and conscience will finally assert dominance in the world. When we know the true origin, history, and destiny of the human family, the innumerable ties binding the members of it together, the associations and interests they have in common aside from national or political organizations, it is only natural to imagine a stronghold of peace outside of politics.

It is now millions of years since the exquisitely designed physical form reached a point of evolution when it was ready for the occupancy of the Souls which, as Humanity, have continued to be reborn on earth in physical bodies. The old idea of a fresh soul created for every child is no longer tenable; we know that the host of souls incarnated and still incarnate and that this world is for their experience. Picture the long association of these souls. Picture the sweep of evolution during which they have been carried from race to race, learning from failure and fall, now here, now there, appearing wherever their Karma and the Great Plan demanded their presence and effort. Is it not a wonderful companionship that these souls have had during these long ages? What tragic blindness obscures from us this long and intimate association? Why do we not recognise our brothers under whatever guise as members of the great human family? It is only because at the lowest ebb of the ever-recurring cycles of growth the light of Soul is dimmed by material desires. In these periods of darkness Humanity is susceptible to what has been aptly called "the ethnological virus," and succumbs to "the great heresy of separateness," and suffers in war the rebound of this ignorant race-hatred.

At the dawn of this new period upon which we are entering, however, we have had Great Teachers, H. P. Blavatsky, William Q. Judge, and Katherine Tingley, who have apprised us of this great heresy, and who

PEACE WITHOUT POLITICS

have restated the ancient truth that "Brotherhood is a fact in nature." They have helped to lay the foundation of a new order of ages. An intellectual awakening and a rise of mechanical invention have accompanied the spiritual challenge given by these Teachers; and there now exists more world-wide intercourse among the peoples of the earth than ever before. We have discovered our intense interest in all that appertains to human life everywhere — in the ways and customs, the traditions, the whole physical and mental and spiritual environment of our fellow-creatures in every land. Knowledge of these increases the fascination they have for us. The general literature of the day with its copious illustrations, the entertainments of every class of people, teem with the picturesque details of the costumes, the dances, the songs and music, of faraway members of the human family. No corner of the earth is too remote, no obscure tribe too insignificant a remnant, to elude this almost voracious interest of ours. Archaeological investigation has revealed much about the ancient past, and we are just as much interested in the customs and the costumes, the writing and the building, of these long-forgotten members of the race. Science may yet find a way to sound the seas for the records of civilizations that have sunk to the bottom of them.

All this study has helped to restore the lost unity of history and makes us feel that Humanity is one. When the key-teaching of rebirth is added we can obtain a more correct view of the whole range of human experience in which the host of souls comprising Humanity have been indissolubly linked since the beginning. We can see that Humanity is not the red, black, brown, yellow, or white races, but this company of Souls who have moved from one to another of these races, impelled by a world-purpose unknown to most of them as yet, but which may be known. These teachings give the scientific and philosophical basis for the unity of mankind which the German writer quoted above finds the keynote of the new period which, he says, will witness "a grouping together of the most varied civilizations, for the purpose of co-operation instead of mutual extermination."

The following quotations from the same writer give a most thoughtful and progressive view of the present situation in Europe:

"Nationalism has ceased to be rational. . . . The interdependence of Europeans is so close already that no nation can be harmed without disaster to the rest. . . . As yet imperialism and nationalism seem stronger than ever. There is no hope of salvation in the League of Nations or similar political trusts. No merely external reform will reach the heart of the evil, until the spirit of men has been converted to the truth of our new condition. There is but one thing we can do to bring nearer the new era we all desire: that is to labor with the souls of men. Without a social conscience there can be no efficacious reform. Unless the spiritual level of the individual is raised, there can be no progress of the community. The problem of

THE THEOSOPHICAL PATH

Europe's future is, strange as it may appear, first and foremost a problem of the individual. . . . The hope of the future rests on the shoulders of the few, who have kept themselves free from the controversies of the present and who have labored for the perfection of their own souls and those of their neighbors."

For nearly fifty years the Theosophical Teachers have been challenging men and women in many countries to seek the deeper side of their natures, to find their own Souls, and make their lives conform to the most spiritual ideals of unselfish service to Humanity. They have unfalteringly held aloft the standard of Brotherhood, stating over and over again that at the dawn of this new time each individual must find his place in the onward-moving ranks of those high companions who know their own divinity, and know that conscious divinity is the common heritage of all who enter upon the search in the true spirit of service. These Teachers have told us that in surrendering the desires and ambitions of the selfish personality we open the door to the Greater Self which knows its unity with all others and its divine power to overcome all that is evil. It is significant of coming changes to find a French writer on the subject of the future of Europe, the critic and novelist, André Gide,* stating:

"The true spirit of Europe is opposed to this infatuation for national isolation. . . . By being ourselves we best serve the interest of all. That is true of nations as well as of individuals. But this truth must be fortified by another truth: it is in self-surrender that we find ourselves. However, so long as politics dominate and subordinate ethics, we cannot see that this last truth applies equally to nations. To be candid, political questions interest me less and appear to me less important than social questions; and social questions seem less important than moral questions. I believe that political problems lead us back to social problems, and social problems back to moral problems. The conditions that we deplore today will not be remedied so much by institutions as by reforming the individual — it is with him that betterment must begin."

A Russian, the writer of the famous trilogy of novels beginning with *Julian the Apostate*, in giving his view of the future of Europe is chiefly concerned with the question,

"Is Europe consistently loyal to her sovereign moral law? Does she still realize, even instinctively, that the most important thing of all is to be faithful to the inner voice of her conscience, the divine law not written by the hand of man, but terribly inflexible none the less—the eternal fountain of all the codes that have ever been written in the course of ages?"

In this growing recognition that the awakening of conscience is the key to peace lies a great hope for the world. For could all the interests and associations that bind the members of the human family together be strengthened by a new moral tie, could there be a general quickening of conscience, a new sense of responsibility for the safety and happiness of the

*The French, Russian, and Spanish writers are quoted from *The Living Age*, March 10, 1923, translated from *La Revue de Genève*, January.

PEACE WITHOUT POLITICS

whole human family, could life everywhere be restored to just and friendly relations, an ethical harmony would result that would be a condition more wonderful than the world has known for ages. All those associations which foster expression of spiritual ideals in art and music and literature might be enriched by inspiration locked in the souls of mankind until the "unity of mankind" becomes a reality recognised by all. That long comradeship of the host of souls might then come to its fruition, and, believed in and cherished as sacred by a more and more conscious Humanity, might press outward into an external coherence among all the social units, families, nations, races. Peace on this basis, without politics, would inevitably lead to organizations founded upon true principles of brotherhood.

It is when the inner divinity of man is recognised and given its place as the directing power in life that all these higher expressions are possible. It is encouraging to find another European writer on the future of Europe, the Spanish critic and philosopher, Miguel de Unamuno, saying:

"So the pessimism which weighs upon Europe today will probably give birth to a new and fruitful vision, a new faith. . . . And this new faith which will be but the old faith in another form, will give us new standards of conduct, new ethics, a new religion. Do I say new? No, it will be the religion of all ages, that of the divinity of man. It will be the religion of the infinite and the eternal world of the human individual."

Aside from politics and government there are these potent moral sentiments, these latent memories of age-long association of the members of the human family, these innate convictions that there are ages to come in which this association shall be richer and deeper; there is the great world-purpose that is written in our hearts and souls, to make us One. The cry, the need, is for oneness. Katherine Tingley thus pleads for it:


"The heresy of the age is separateness, for in truth it *is* a heresy in human life. It means the death and destruction of the human race unless the soul can be awakened, and higher and universal ideals evoked and aroused. The world is crying out for ideals that are universal!

"Let us, for the moment, think of ourselves apart from nationality. Let us identify ourselves in thought not with the nation but with the race. Let us make a mental picture of that unity and non-separateness which the world so pitiably needs — a picture of all humanity as united in great universal ideals, binding all men together! Nature as well as life is an expression of the infinite, the universal.

"The heresy of separateness which so dominates life today, and out of which spring all our suffering and all our wars, is due to man's want of knowledge. Man in his essential nature is divine: the keynote of evolution is the divine background of life. But we live so in the objective and external that the moral life is ebbing away, man's spiritual possibilities are dying out. Humanity must come to a knowledge of its real, its diviner Self, if it is to repudiate the heresy of separateness and live righteously. . . . In speaking of the heresy of separateness I speak from the standpoint of the Soul."

THE PROBLEM OF PEACE

R. MACHELL

HE problem of Peace is a great one indeed; but then every problem is great until it is solved. Then it ceases to be a problem at all, and becomes merely a condition to be attained or maintained. For peace must be permanent, or it is but an interlude between two wars. So that the establishment of peace includes both attainment and maintenance of that which has been attained. The great problem is very simple.

War means the clash of interests. Interests are formulated desires, and desires are the spontaneous tendency of the senses to move towards appropriate objects. So that interests are but the formulation of these instinctual impulses to self-aggrandisement or self-defense, which instincts are based upon the 'delusion of separateness.' The more convinced a person is of the reality of individual separateness, the more convinced will he be of his right to gratify his personal desires and to protect himself against any infringement by others of his imagined rights.

Once his belief in the separateness of his individuality from other similar individualities is shaken, and the idea of Universal Life takes possession of his mind, his faith in the sure foundation of his individual rights weakens. Then comes in a new idea, that of individual responsibility. Then he begins to realize that any rights he may claim for himself must be claimed also for all others. And at once the problem presents itself of the reconciliation of opposing ideas of individual rights.

There would seem to be only two ways of dealing with a problem; one is to solve it, the other is to avoid it. This particular problem is generally avoided by the adoption of a sophism, "might is right." An idea that is the logical expression of belief in individual separateness. This means war.

The other way of meeting the problem is to recognise the interdependence of all apparently separate individualities, whether personal or national, and the identical source of origin of all egos, with the consequent responsibility of each particular individual to the whole, and the necessity for the control of individual interests by the greater Self of all.

This control will appear, to the Self-illuminated man, as the highest expression of individual right (or obligation); while to the unenlightened egotist, the selfish separatist, it will appear as an arbitrary interference with his personal freedom. And, as humanity is not yet generally Self-illuminated, it will be necessary to find some means of presenting the

THE PROBLEM OF PEACE

unpalatable truth to the unenlightened masses in such a way as to enlist their support, if not their sympathy.

The simple statement of truth is not enough to insure its acceptance by the masses; the statement must be made in such a way as to appeal to the sense of right, which lies latent in the heart of man, but which is covered and concealed by various layers of custom and prejudice, which have to be pierced.

The simple rule of violence, the law of "might is right," appeals directly to the meanest intelligence and to some minds seems to be supported by experience as well as by reason. But when reason is enlightened, and when experience is understood, they both agree in discrediting this sophism. For experience will show that like breeds like, and that violence perpetuates the reign of violence, with suffering as a necessary result, and discord as a permanent condition that protests against the fallacy of the saying that "might is right."

The logic of experience alone will not teach men to abandon war even when all are agreed that it is an evil. Habit has made it hard for them to see any other remedy for wrong than violence, and so they continue in the old rut of warfare, but try to make the old habit seem like a new ideal by fighting for the abolition of war. Which shows how useful the mind is to man in providing him with a high-sounding justification of a discredited habit.

Self-deception of this kind may seem ridiculous, but it also seems to be quite satisfactory to many in all lands, otherwise war would have ceased long ago. As a matter of fact it is a declaration of pessimism, a confession that the purpose of life is not understood, nor is it believed to be understandable. So war is resorted to, not as a remedy for wrong, but just as continuation of a state of things that is supposed to be unavoidable. Men have come to look upon war as the necessary shadow cast by the sun of truth shining upon a world of error. But if man would look around he would see that it is not necessary to live in the shadow.

Religious Teachers have come to the world and have told men that life is joy, and that the light that shines from the great central sun of truth is love: that brotherhood is the law of life, and wisdom natural to perfected man. But such teachings are too simple to be accepted by the lower mind of degraded man, who in his degradation and ignorance believes himself to be the crown of creation. Therefore the more crafty proceed to interpret the simple truths and to translate them into doctrines of extraordinary intricacy, which are admirably unintelligible and imposingly involved.

The sun may shine, but men will still find caves in which to hide, and in which they can plausibly deny the existence of sun-light. To enable

THE THEOSOPHICAL PATH

these cave-dwellers to live in the light of day something more is necessary than the mere destruction of their caves. The burning heat of the desert must be tempered by trees, and trees need water. So the light of truth must be tempered, and so we find the great Teachers giving out veiled truths, and allegories, conceived and expressed in forms that are suited to the condition of the people. But the kings of the cave-dwellers want no light of day at any price, and their constant endeavor is to lead back to darkness those that succeed in escaping from the cave. To do this they promise their people a future revelation of unbelievable light if only they will go deep enough into the darkness.

The allegories and symbols that the great Teachers use are only temporary expedients; but some people endeavor to crystallize these teachings into fixed doctrines which must be accepted as dogmas without further examination.

The true Teachers have always declared that the path by which man must climb to truth is within his own nature. They have never pretended to do anybody's thinking for him. All that they can do is to point the way; the pilgrim must do his own traveling; and the student must find the truth for himself. The Teacher shows a path and throws his light upon it.

As the student goes forward he must expect to find his understanding widen, so that the old forms of truth become useless to him. So the old religious ideas may be outgrown and new ones take their place. Truth like life may be eternal but its forms grow old, and perish while new ones are constantly being born. So when the eternal problem of peace presents itself for our consideration we may expect to find the old ideas as to what constitutes a sound basis for its establishment no longer effective. We have entered a new age, and the eternal truth must find a new form of expression; and perhaps the best guarantee of its effectiveness is its apparent novelty.

We are told that there is nothing new under the sun, but, as time is a long business and human life is very short, there is plenty of room in the history of evolution for old modes of thought to be forgotten and to reappear as novelties after the lapse of a few millenniums or even of centuries. Eternal truth is not new but its manifestation is. The ocean of eternity is the fount of rejuvenation.

The world has been running a rough course for many ages, and civilization has failed to find a sure foundation for permanent peace; which is not surprising when we reflect that the most generally accepted principle of life during the 'historic age' has been precisely that old fallacy known as "might is right."

Might is liable to fluctuations and right is an eternal principle, so

HUMANITY AT THE CROSSROADS

that while the right may be vested in the strongest, the strength is not permanently established anywhere. Hence the unending struggle for power. Now a new age has dawned, and the more advanced thinkers are declaring that right should be the foundation of might. Later they may come to realize that right *is* might: but first they have to grasp the new idea that the Human Family is a Brotherhood, and that the *rights of man* are the *obligations of men to each other and to all humanity*. Then they may use the golden rule that right is might, and then they may discover that the Golden Age is not so far away, and that the great Problem of Permanent Peace for all the nations is not insoluble.

HUMANITY AT THE CROSSROADS

KENNETH MORRIS



HUMANITY is at the crossroads; especially white humanity. Some seven centuries ago, Europe began to awake out of a sleep that had lasted since the fall of Rome, and modern civilization was born. Culturally and spiritually, it was a unit: the forces that led to awakening touched, in varying degree, practically the whole continent west of Russia and the Balkans. Here were the limits within which the Law, or Nature, or God was to evolve a great Civilization.

But civilization, like any tree or plant, to attain its perfection, must have quiet in which to grow. Pull it up a sufficient number of times; hack it about enough; disbranch and disroot it periodically: and if it does not die under the treatment, it will grow up a lopsided awry business altogether, and God nor man will have much comfort from it. So the first requisite is, that its unity must be expressed. There may and should be diversity: the tree should have branches,— but they must remember the trunk and roots. Europe had inherited from the Roman Empire a great political example, following which she might have attained to something very like political salvation. But it must be said that a thorough political instability, an incapacity for orderly harmonious living, has been one of the chief characteristics of Christendom. Its nations have never learned to live together; and for this reason the promise of one of them after another, its fruitfulness of genius, its rich discoveries in life, have been wasted and come to no expectable fruition; but what came with a wealth of creation time after time has gone out exhausted in a riot of war.

Medievalism, indeed, offered a solution of the problem of the union of Christendom, but it failed because it was not a solution that the

THE THEOSOPHICAL PATH

soul of man could tolerate; The union offered was one that meant retardation of thought and restriction of human freedom,— that is to say, of the freedom to grow. The nations came into being, indeed, in opposition to this scheme of unity, and to hinder it; and the diversity they attained by their separation served, for the time being, a divine purpose,— as well as a very devilish one. It enriched culture; mining many veins in the human spirit, instead of only one; on the other hand, it multiplied wars, always a sure preventive of any growth but evil; although wars, on the small scale of those days, left the learned and thinking fairly unaffected.— So progress made steppingstones of nation after nation, using each while she might, and then hopping to another; and from each taking some new cultural wealth. But steppingstones are only useful when the great bridges are blocked; and a compromise, as someone has said, is all right as an umbrella, but a poor thing as a house. In the thirteenth and fourteenth centuries the house was haunted, and the great bridge was blocked.

So the cultural impulse of that age, quickened into life by contact with the high civilization of the Saracens, and manifesting mainly in Italy, France, and England, having produced the universities of Salerno and Bologna, Montpellier and Paris, and Oxford,— Dante, and the French cathedrals, and Roger Bacon's science and Chaucer's human perspicacity,— ran out to ruin and was wasted in the jealousies of the Italian republics, the Hundred Years' War, and the English Wars of the Roses; ran out to ruin without offering anything towards the solution of the great problem of how Europe should live.

Then, in the middle fifteenth century, the Renaissance began; another loosing of tremendous energies. It was the coming of age of Christendom, brought in by new inspirations from old Greece; again Italy blossomed, and Portugal and Spain, and England, and Holland and France; Germany was only thwarted of a flowering that nearly came to her by the wars of religion. This period, which began with the fall of Constantinople in 1453 and ended with the close of the French Golden Age of classical literature about 1700, brought Europe very far along the road of advance: progress now was a considerable army, where in the thirteenth century it had been a straggling band; creation, literary and artistic, that had flowed a thin stream before, was now a roaring torrent. Christendom had learnt, or was learning, military science from the Turks — who had it from the Mongols, who had it from the Chinese,— and wars were on a greater and more ruinous scale. Still the time was not ripe for unity: there was something sinister in the background that made even wars less dangerous than would have been such unity as might have been attained under the aegis of the combined and highly reactionary powers of Spain and the Empire,

HUMANITY AT THE CROSSROADS

— the one strength possibly great enough, in Christendom, to have forced it. So we find the Light-bringers of the day, — William the Silent, Gustaf Vasa, Henry VIII and Elizabeth Tudor, and again Henri IV, champions of nationalism and creators or preservers of their nations. To the last named indeed, and to his minister Sully, belongs the credit of seeing that there was something better to travel on than steppingstones, and that Europe might gather in a house, and not waddle forever through the rain under mutually conflicting umbrellas. The Reformation had made the old scheme of union happily impossible; they foresaw, imperfectly, a new one; but the time was not ripe for it. So the energies of the Renaissance went out; wasted in Italy by dissensions and too fierce rates of living; in Spain by the wealth her western wars and empires had brought her; in Germany by the Thirty Years' War; in France by the wars of Louis XIV. By the end of the seventeenth century the fires were quite cold.

Two cultural periods had passed, and the problem, ever growing towards a front place because of the growth of culture, had not been solved.

France was the main theater of growth in the century that followed. As a power she was decadent: Louis XV, whose reign covers most of it, an indolent sensualist himself, was served by as inept a set of ministers as ever brought a great nation to the verge of ruin. But in the midst of, and as a reaction against all this sloth and narrow tyranny, a Frenchman arose to make the New Europe possible; and he was followed by another, and then by a host. No other or different type of man, one would say, could have broken the old molds of mind as Voltaire did; and it was these molds of mind, that held Europe enchained and unprogressive, that above all things needed breaking. *Il cultivait son jardin* — which was the freedom of thought of Christendom; *il écrasait l'infâme* — or went a long way towards doing it; and the infamy was that which held the European mind from its freedom. Into the breach he made came Rousseau — and the rest — and made the Revolution possible.

It was the first big step towards solution of the problem. It was a cataclysm, in which many things were swept away, but not human nature. The evil in the heart of man, the old bad legacy of centuries, spoilt it as to many of its finer purposes; but it made a huge gap in the walls of ancient tyranny and abuse: a gap more important culturally, intellectually, and spiritually, than in the political sense. Above all things, a wonderful new note was sounded, that of Internationalism. Progress was to take the high road, and cross by the Great Bridge, and leave the muddy by-paths, the slippery steppingstones, that had involved it in such various and long disasters. In every country in Europe there were men who heard this strange new music; and it seemed as if indeed a new day might be dawn-

THE THEOSOPHICAL PATH

ing,— as if at last efficiency, a decent freedom, union and untrammelled progress, were in sight.

The impulse of the first period of culture was from abroad and from the Saracens; that of the second was from of old and from Greece; that of the third, the nineteenth century, was from the heart of things.

That the Revolution had brought in a new phase or period of history soon became very clear. Through the breaches Voltaire had bombed through the ramparts of old reactionary thought, a great new knowledge came pouring in. Minds, in this freer atmosphere, began to work — at wresting the secrets of her material forces from Nature; steam, discovered, brought in the Industrial Age, and heralded new and new discoveries that soon put the nineteenth century in a class apart from all its historical predecessors. Civilized mankind had now a weapon in its hands that it had never had before, or never remembered having: one that might be a blessing, in so far as it made possible much higher standards of living; but that might just as easily be a curse. Olden civilizations had fallen,— the Roman, the Saracenic, the Chinese,— and their falls had been fraught with disaster in proportion as the means of disaster were at hand; and there never were such means of disaster as now. The 'Thirty Years' War wrought more ruin in the seventeenth century, than did the Hundred Years' War in the thirteenth and fourteenth; the Five Years' War of 1914-1918 wrought far more than the Thirty Years' War did. We have come to such a pass of deadly knowledge that the next war may last a week, and leave Europe cityless, houseless, almost manless.

For railways, telegraphs, steamships, automobiles, and aeroplanes have made the world small and jammed the nations close together: isolation is no longer possible; the varied colors of the national cultures, evolved in the years of separation, Nature seems intent now on blending into one perfect whole. In the thirteen decades that have elapsed since the French Revolution, Christendom has been marching towards a general culture: a Racine, known only to France, is hardly any longer possible; the man who has anything to say, speaks more and more to the whole world. Thus brotherhood is being forced upon us. It is no longer any Sage of Ferney *contra mundum*: the balances are held pretty evenly between freedom of thought and *l'infâme*. Also, as in the ripeness of every past civilization, but as never before in Christendom, humanism has grown up and grown strong: millions feel acutely and unselfishly the sufferings of their fellows, and labor to lessen them. These things are our assets; they are what give us hope that humanity will take the right road.

On the other hand, in certain quarters selfishness is hugely accentuated; the discoveries and material advance of the age have given it a means of growth and of satisfaction that it has not had before in historical

HUMANITY AT THE CROSSROADS

times. And cheek by jowl with internationalism, the demon of imperialism has grown up, in certain sections of all the great nations, preparing the way for destruction; history is there to tell us that imperialism precedes national death as surely as death follows old age in the life of individual men. The same spirit of national selfishness is reflected in many small nations as a rabid irrational nationalism, quite unakin to patriotism in any decent sense of the word. Things are all on a gigantic scale: successes and disasters alike. The great problem must be solved now; because the moment has come when it is death not to solve it.

On the one hand there is the God in man pleading; on the other, there are the demons of greed, of hatred and lust of revenge, plotting. What the first demands is that we shall be no longer hampered by the past. If a man has injured you deeply, and you can wrench round your mind, and say of that man, I know that he is a Soul; I know that the Holy Spirit of Humanity works through him toward perfection; I recognise in him, as in myself, the Divine Thing struggling to manifest Itself; — you have more than satisfied your desire for revenge; you have banished or transmuted it, and put an angel with balm in your heart where that sore gnawing devil battered. There is as much personal satisfaction to be had from exercise of magnanimity as from the fulfilment of revenge; and it is of a finer and more exhilarating kind. Let the God in man win his cause, and as much happiness as mankind may know is assured to our children: a world wherein brotherhood is the order, where kindness is a growing habit; where war and the horrors it breeds belong only to the dark chapters of the past. Unknown kingdoms within man will be discovered; unknown powers will unfold, begetting joys of which we know nothing; we shall look back and down, then, upon our present selves as now we have leave to look down on the animals; the energies that have been wasted on wars and warlike preparations, will be available then for the cultivation of a nobler humanity.

But what the demons plot for is War; and war is damnation now, literally and absolutely, for the nations that wage it. Greed shall march that course to beggary; ambition, to humblyment in the dust. All that is needed is a little more war, to reduce our boasted white race to savagery. We have come to the crossroads; there is to be no more blind blundering through follies with the hope that we shall still be on the road at the end. We shall not; beware; this is the Gadarene slope on the one hand. We have come to the crossroads, and are invited to turn, and march — but to march *together* — into the Golden Age and the Glory of God.

THE MENACE OF DELAY IN ESTABLISHING PEACE

HERBERT CORYN, M. D., M. R. C. S. (Eng.)

WHEN will and imagination are in conflict, it is always the imagination that wins," that is, becomes the guide of conduct. Before any action is entered upon there is and must be in some part of consciousness an imagined picture or fore-feeling of the doing of it; and conversely, when such a picture or fore-feeling is long enough in consciousness it becomes strong enough to compel its own realization in conduct, whatever the *wish* may be. The drunkard may *wish* not to drink, but if he lets his imagination dwell long enough on the idea of drinking, drink he surely will.

In the sentence quoted, *wish* should be the word instead of *will*. For will and imagination are two sides of the same activity. You can only will by first imagining what you will to do, and as soon as you have begun to imagine it the latent will is already stirring in it. The nations may be all of them wishing for peace, but it is of war they are thinking. It is war they are imagining, with war their consciousness is occupied. And so they are heading on for war. There is an old Eastern saying, "Whatever a man thinks constantly of, that he becomes." It will not be less true nor greatly changed if we say, "Whatever a man thinks of himself as doing, that he will do."

In the full sense of the word 'peace', the nations, even the most pacific, are not willing it. There is nowhere a positive imaginative construction of the idea of peace. At best they are wishing not-war, and in the very wish it is war that is the definite picture in imagination. Peace is not simply not fighting; it is a positive, not a mere negative. The word should cover nearly all the ground covered by the word 'brotherhood'; it is part of the same idea, a live attitude, absolutely negating war and infinitely rich in its implications. In this sense the idea as yet exists hardly anywhere. But it is the one and only power capable of dissipating that cloud of war-thought and war-dread which is otherwise certain to darken again into universal storm.

If you want anything, prepare to receive it. That sounds like common sense. But how about the sacred word *preparedness*? The military authorities tell us: If you want peace, prepare for — war! But the other nations, similarly desirous (most of them) to dwell under the wings of peace, are making the same curious arrangements to gratify their longing. Preparedness for peace turns out to be exactly the same as preparedness for war! On both sides, each watching the other's doings, armaments heap up; war taxes increase; the best scientific minds are entrained;

THE MENACE OF DELAY IN ESTABLISHING PEACE

capital is more and more drawn from healthy productivity to the absolute unproductivity of war-materials. And the idea of war, not of peace, is the persisting dominant. It is this that fills the international imagination, the constant and increasing presence in each national mind. A crash is inevitable; but the average intelligence seems incapable of seeing the obvious.

It has been said that if a man should fully realize — that is, imagine clearly enough — that he must one day die, he would give up living at once. But for that he must realize it; not merely, as now, intellectually assent to it. For of course he does all the time know it to be a fact. But with that fact or piece of knowledge he effects a compromise by 'not realizing' it, not making it a living power and presence in his imagination. Without the aid of imagination, belief is merely a colorless and bloodless outline sketch, mere geometry. It is imagination that is the color and blood and life of belief. Men will go to the martyr's stake for something their imaginations have got hold of. Most of them will hardly part with ten cents for a mere *belief* in the same thing.

Now, the average man hardly makes any voluntary use of his imagination; almost nothing of that faculty is astir in him. This his most godlike quality, with which he could do all things and create anything and redeem everything, lies in him with wings almost folded. And so he will calmly accept it that civilization is in danger, or crumbling, or even on the way to final wreck and ruin,— and go on with his eggs and bacon with unhampered appetite behind his newspaper: just as, during the war, he read of a thousand men being wiped out in a bayonet charge, never doubting and yet never realizing. It is too much to say that his imagination is *never* astir. It *is* stirred when he reads about his own country's peerless army or navy; when the battleships come majestically into the harbor; when a regiment of his soldiers passes down the street; when he thinks of his country's power to 'wollop' any other; or, again, when he feels some fear that it may *not* have that power. And it is that fear, energizing and pre-occupying the imagination, that is threatening civilization. If we could only get the threat as vividly alive in our imaginations as the fear, we might begin seriously to think of the remedy for the threat. We should energize our imaginations around the word peace till the light and power of the idea glowed up in us and made us see the divine possibilities of human life on earth as we never did before. We should make the idea so unfold its implications that we should be ourselves transformed and re-born and reorientated in all our thinking.

Here in America the world-war did not mean much poverty. The eggs and bacon were not greatly curtailed. But they were curtailed to vanishing point over much of Europe, and even the bread that with us goes along unconsidered. And the women and the old men grew gaunt

THE THEOSOPHICAL PATH

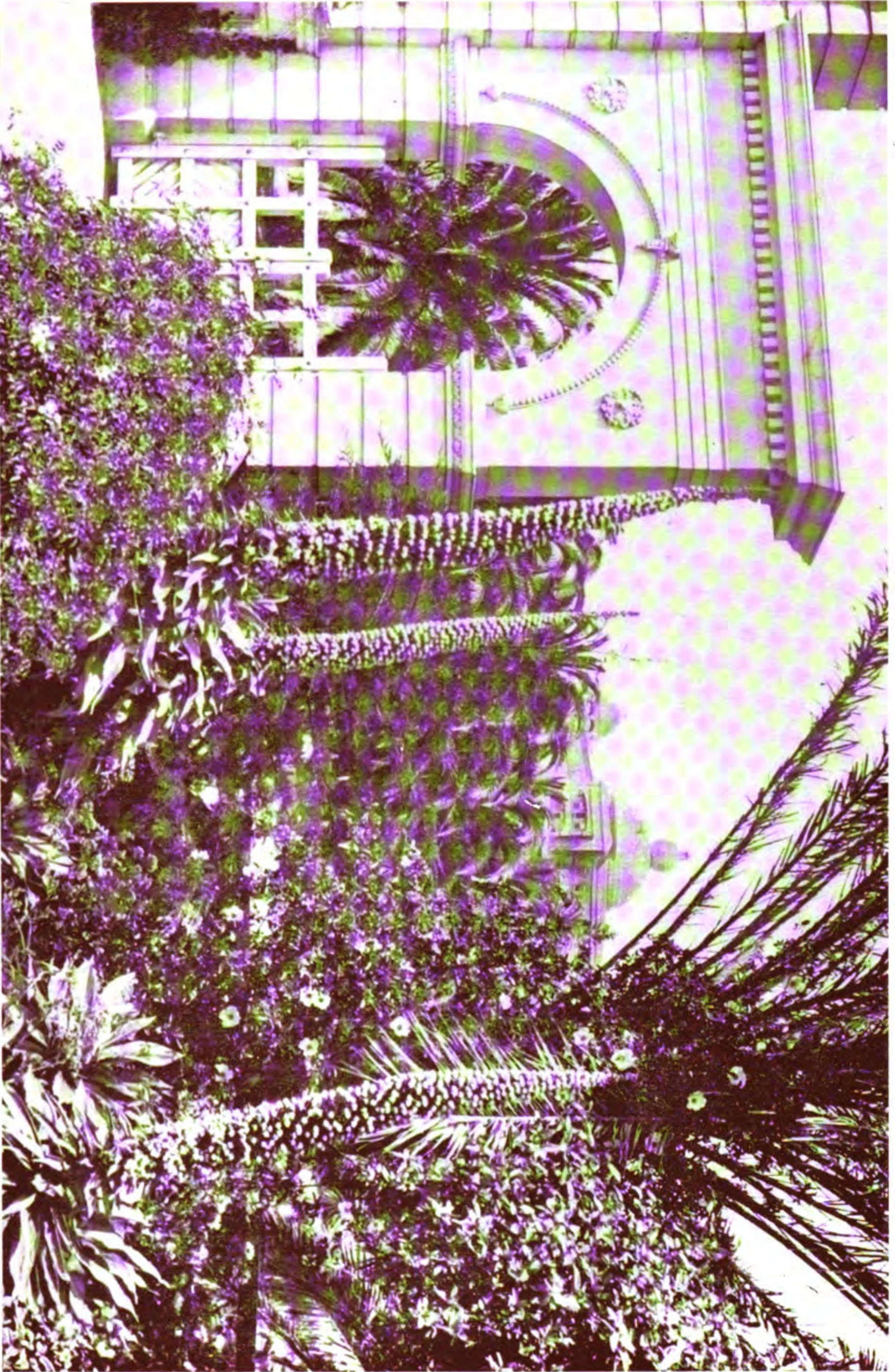
and haggard, and the children starved and died, and starve and die yet. But the countries where, on the whole, things did not get so far as that, are preparing or ready for more war, whether fearing it or not; some, even when things *did* get as far as that. The whole situation is utterly unstable. Yet there is no imaginative realization anywhere of the urgent danger to civilized life. Before the French Revolution much of the peasantry of France lived like beasts, mostly on roots and grass. They rose, ultimately, and altered things. There was plenty of salvageable civilization left to assert itself. What Europe is facing, *and we here likewise*, is the possibility of the continuance of wars and their after-effects till there is *no* salvaging possible — a set of ruined peoples, the instruments of production and the instinct of production destroyed, trade impossible, law powerless, and order vanished, mob-anarchy alone remaining, the Dark Ages *minus* the points of light that then prevented utter night. If anyone thinks the picture extreme, he has only to think of Europe in 1913 and of Europe now in 1923, and with the contrast as his guide look forward through the mists of further wars to the end of, say, one more decade — 1933; and then ask himself whether it is so sure that by that time there will be any civilization left in Europe. . . .

But America, surely, with her ocean barriers, is not part of that picture? All is safe there? Well, we can only say that if America does feel herself so safe, upon her lies all the more pressingly and overwhelmingly the duty of pronouncing and proclaiming the watchword of peace with a new meaning, a new sacredness, peace resting on brotherhood, peace active, peace which is no mere negation of war but its divine opposite, peace which is the one condition of the realization of every ideal of human life. And only by the compassionate and successful discharge of that duty, done from a standpoint of feeling higher than any she has yet as a people achieved, can America find her own salvation. Otherwise "the menace of delay" confronts her as formidably as it confronts any of the others.



"THEY [the Utopians] detest war as a very brutal thing, and which to the reproach of human nature, is more practised by man than any other sort of beast; and they, against the custom of almost all other nations, think there is nothing more inglorious than that glory which is gained by war."

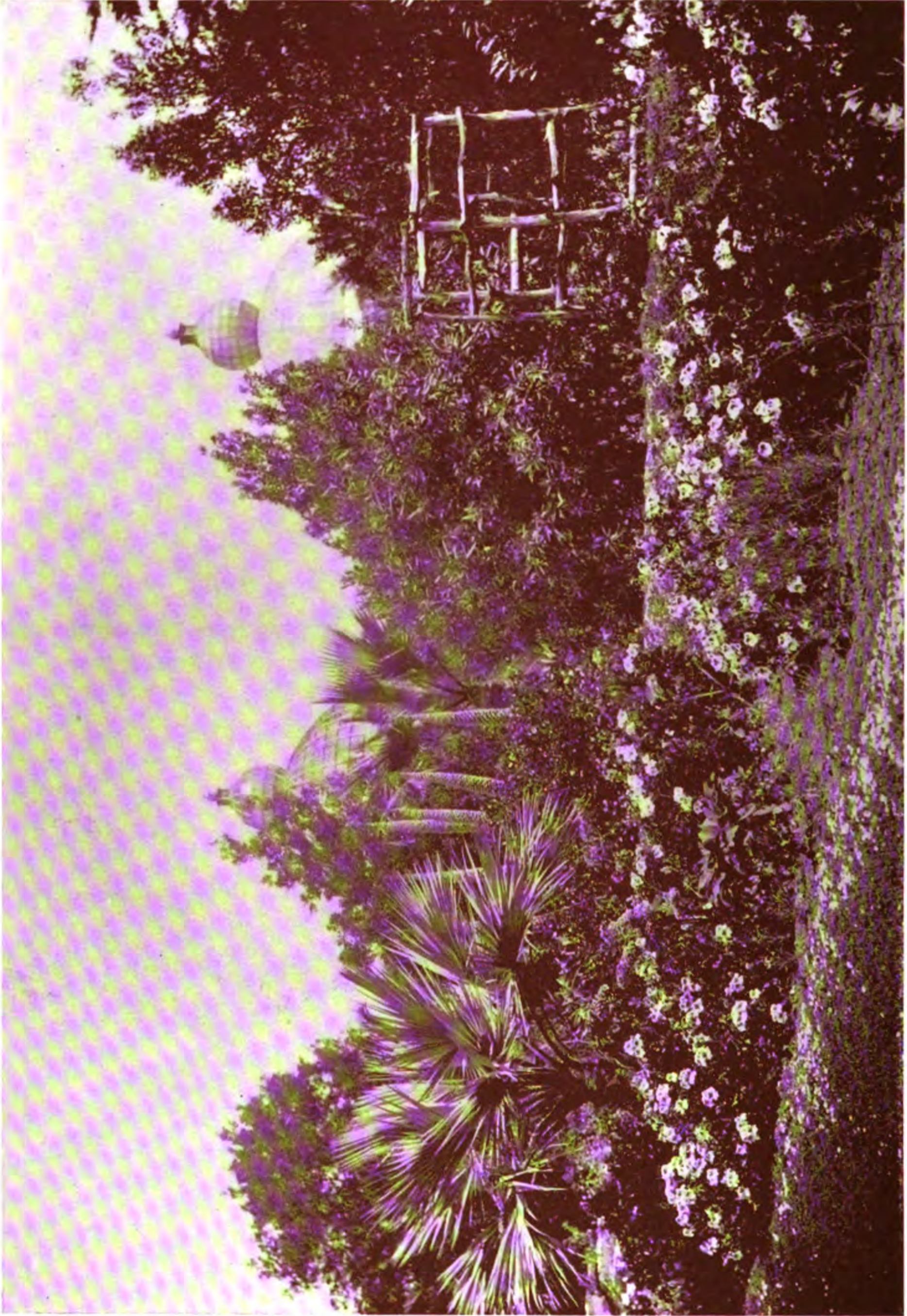
— SIR THOMAS MORE, *Utopia*



Lomaland Photo & Engraving Dept.

A PART OF THE MAIN ENTRANCE-GATE TO THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA, WITH A SUGGESTION OF THE BEAUTIFUL FLORAL SURROUNDINGS

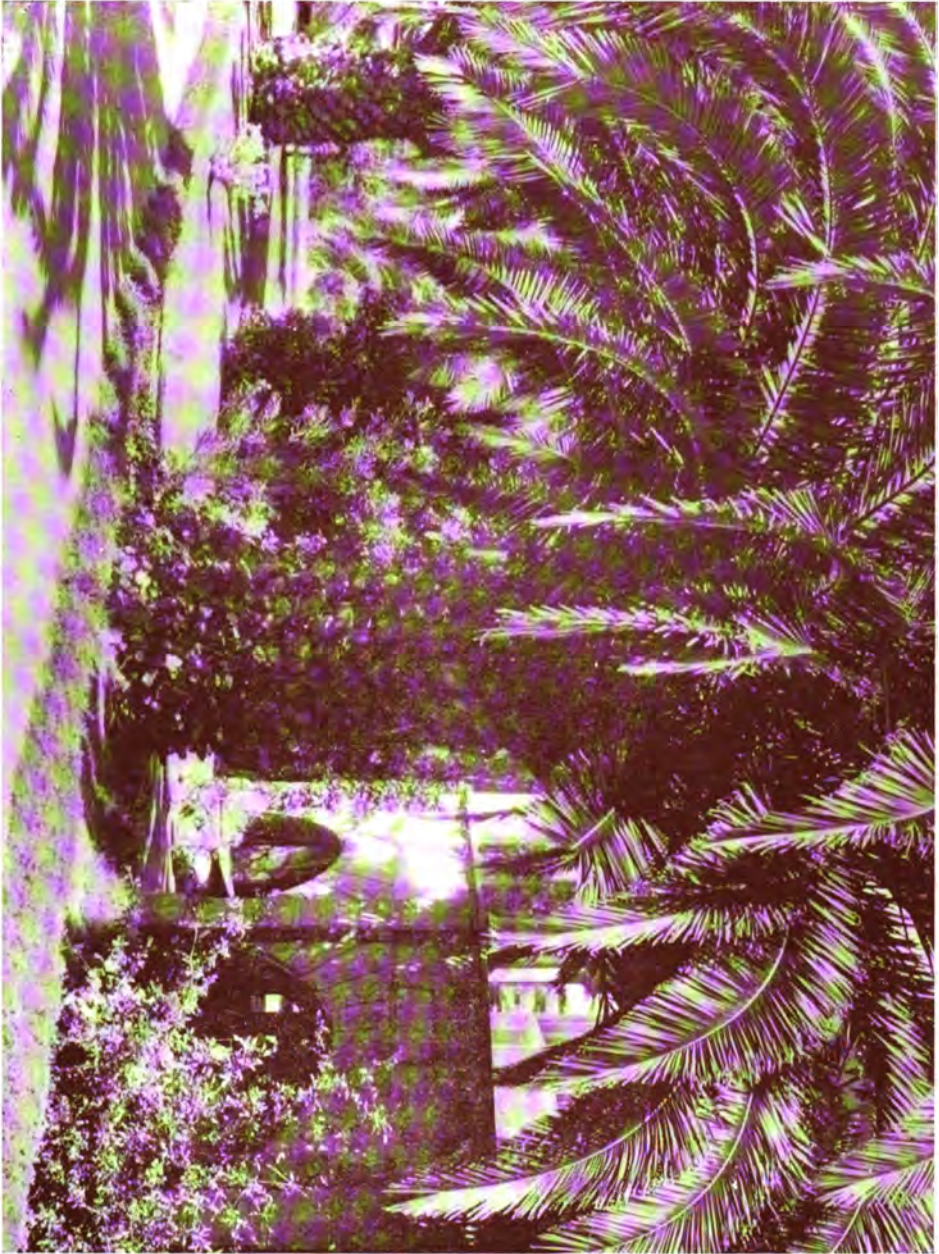
In the distance is the Râja-Yoga Academy building.



Lomaland Photo & Engraving Dept.

THE DOME OF THE TEMPLE OF PEACE (AT THE LEFT) AND THAT OF THE RÂJA-YOGA
ACADEMY BUILDING (AT THE RIGHT), AS SEEN FROM ONE OF THE LUXURIANT GARDENS

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

PALMS BORDERING ONE OF THE WALKS NEAR THE TEMPLE OF PEACE, OF WHICH
A SMALL PART IS SEEN AT THE RIGHT

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Loma Linda Photo & Engraving Dept.

**ONE OF THE BEAUTIFUL AND INTERESTING PRIVATE RESIDENCES AT THE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA**

Occupied by Mrs. A. G. Spalding, President of the Woman's International Theosophical League throughout the world.

WAR'S AFTERMATH AND THE DUTY THAT CONFRONTS US

LYDIA ROSS. M. D.

"We are indeed at the pivotal point of our world's history, and are called upon to act our part nobly, wisely, courageously, dispassionately, and justly."—*Katherine Tingley*

IN the aftermath of the world-war, humanity is gathering another crop of tares from the battlefield, where, in the awful harvest-home of human errors, the war-god mowed down millions of men.

Prominent among the noxious mental weeds, cultivated for centuries, is the rank growth of misleading half-truths about human duality. The ancient truth that man is a son of God, and that "heaven is within" the animal body, has been so dwarfed and distorted as to mean that man is a sort of sinful dummy in a moral No-man's-land. This idea makes a negation of his duty to attain to victory through self-conquest.

Today, even though this mental chaff be taken well mixed with indifference and doubt, its influence has so vitiated the racial blood that the old taint still works out in various ways. Does not human nature, in up-to-date man and nation, blame its wrongs upon some outsider, and expect the powers that be to favor its cause? What warring nation failed to credit the enemy with all the aggression and the atrocities, and with being generally to blame? The war-god saw to it that the public mind was fed up with this poisoned grain, so as to add to the delirium of war, which began with confused issues of right and wrong.

This same lack of self-knowledge, this failure to understand one's own inherent weakness and potential powers, is confusing the issues and increasing the problems of civilian life, at home and abroad. The savage energy of the battlefield is conserved in the restless, disintegrating, chaotic activities of individual and national affairs. In the eternal war between the forces of light and of darkness, armistice is unknown.

Our imperative duty, at this "pivotal point," is to line up heroically with the finer forces of brotherhood that are struggling *within us* against the sublimated brutality of animal powers. Our modern progress must proceed, if at all, upon the higher levels of human aim and endeavor. Racial history has rounded out another cycle of material and intellectual attainment. Today, every soul is challenged to write a new and nobler record upon the enduring screen of time,—something superb for future history to repeat. *Light on the Path* reminds us that

"By your great enemy, I mean yourself. If you have the power to face your own soul in

THE THEOSOPHICAL PATH

the darkness and silence, you will have conquered the physical or animal self which dwells in sensation only.

"This statement, I fear, will appear involved; but in reality it is quite simple. Man, when he reaches his fruition, and civilization is at its height, stands between two fires. Could he but claim his great inheritance, the incumbrance of the mere animal life would fall away from him without difficulty. But he does not do this, and so the races of men flower and then droop and die and decay off the face of the earth, however splendid the bloom may have been. And it is left to the individual to make this great effort; to refuse to be terrified by his greater nature, to refuse to be drawn back by his lesser or more material self. Every individual who accomplishes this is a redeemer of the race. . . .

". . . As he retreats within himself and becomes self-dependent, he finds himself more definitely becoming part of a great tide of definite thought and feeling. . . . As he flings life away it comes to him in a new form and with a new meaning."

Early in the war, Katherine Tingley told her students that the worst would come after it was over. From the world 'movie' of the daily press one may study many ways in which this prophecy is being fulfilled. Evidently the spectacular passions of war are broadcasted through a psychology as insidious, invisible, and powerful on inner lines, as is the electric current of a battery.

It is well known that as the primary current of electricity traverses a long coil of insulated wire, it *induces* in a nearby insulated coil of a finer wire of greater length, a secondary current. The effect of the primary current, applied to the body, ranges from mild stimulation of muscles to painful and violent contractions, quite beyond the subject's power to control. It is significant that the passing of the invisible current through the insulated primary coil, induces, in the other insulated coil, a secondary current, more intangible, more intense, as well as more varied in its effects than the original current itself. This is without contact, save through the medium of the ether. The secondary or *induced* current, applied to the body, does not work out in vigorous muscular contractions, but acts in a more intense, penetrating, and vital way upon the nervous system and changes of body-tissues. It is an every-day mystery of nature's finer forces.

Now, note the mystery of primary and induced currents of thought and feeling, operating through the highly-evolved brain and nerves of the social organism. The primary currents of war-passion, which found cruder outlet in routine muscular action of charging, shooting, stabbing, bombing, etc., have induced a secondary current, now acting through the greater length and finer medium of the world-wires of living brain and nerves. Here is an every-day mystery of human nature's inner forces. What quality could more consistently account for the intangible, penetrating, widespread sensuous currents that are affecting every function of the body politic today?

We accept the principle of the conservation of energy which asserts

WAR'S AFTERMATH AND THE DUTY THAT CONFRONTS US

that "energy is as indestructible as matter itself, and as a whole is neither created nor destroyed, but merely changes its form"; and by all the laws of analogy, this applies to potential and dynamic forces of human minds and hearts. They are the living dynamos that generate the vital currents that make for heaven and hell, for peace and war.

A striking phase of duality, seen in homelands and especially at the front, was a spiritual awakening to the realities of life. Many facing the specter of untimely death, close to the veil of the unknown, often 'carrying on' bravely when sorely bereaved, were sustained by finding a larger degree of their immortal selfhood. It was an inarticulate, nameless experience, without creed or formula. Religion was said to be "stripped to the buff in the trenches, where men found it to mean, not formal services, but service and brotherhood." In letters exchanged between boys at the front and home-ties, often heart spoke to heart, naked and unafraid, as infant humanity spoke to Divinity in the Garden of Eden. These compensating touches of peace and love and trust helped to keep the war-torn world from going wholly insane. Many made supreme sacrifices that this should be the last war.

Our matter-of-fact age so rarely finds the way to the heart's sanctuary of peace, that the hopeful credited war with arousing spiritual impulses, where religion had failed. In truth, it was a hard, bitter, unlovely way to learn a little of what peace teaches naturally in the efforts of self-conquest. It was widely predicted that after the soldiers returned home, there would be a different world, with more idealism in its affairs. But the confident prophets reckoned without the war-god's subtil power to make every reverberation of murderous cannon an outgoing ripple of disintegrating force. How well he knew that no armistice could spell defeat for him, unless peace reigned in men's hearts and homelands. He knew that the diabolical efficiency of the war-machine would start up activity in more powerful secondary currents of feeling.

It is an open secret that, despite much splendid unity between officers and their men, every army brought home its quota of class-bitterness, because of abuses of authority. Ambitious human nature everywhere plays "fantastic tricks before high heaven." Also, in a frankly materialistic age, the best exponents of its institutions are not qualified by idealism. With all honor for the many who gave of their best, at home and in the field, can any country honestly claim an ideal type of service, in its government, its medicine, its philanthropy, or its religion? Aside from all unkind and unjust criticism, would not a widespread spiritual awakening, in a crisis, make the higher selfhood more sensitive to all values of mind and heart? Surely added awareness of the innate perfectibility of man would include a sense of fitting methods of activity in every line.

THE THEOSOPHICAL PATH

With all the marvels wrought by sanitation and surgery, the medical science which leaves the soul-man out of account, must lack some of the finer forces of health and healing for the civilized bodies and brains that are mutilated and 'jangled out of tune.' Naturally, also, the common soldier today will question the wisdom and justice of his home government, when the war-hero begs for work in vain, even offering to sell dearly-bought decorations for the crumbs that fall from the table. The beggared hero, with sickened sense, wonders if it was worth while to offer his life; worse yet, whether this life, held so cheaply by his country, is worth the struggle. Thus, the despairing sense of mockery and ingratitude within,— and familiar weapons at hand,— turn the scale for crime or suicide.

Even though the soldier escape mutilation and nervous wreckage, his inner life carries home the imprint of horrors of sight and sound and smell, that mar his finer senses for years, or for life. He feels that these desecrating memories are unfit for his fireside,— they taint the air and detract, by so much, from unity with sacred home-ties. Where, too, was the God that was to answer prayers, when he let the war go on until the fighters stopped their own mad folly? Somehow there was something left out of the usual story about the powers and the possibilities of God and man.

The unhappy truth is that the war was an all-round betrayal of society's faith and hope and trust. Even innocence feels degraded when betrayed; and society, not innocent of several decades of self-indulgent drifting, has fallen in its own esteem. It discounts its own units and their composite institutions. The whole social fabric is shaken and in danger for want of self-knowledge.

Meantime, the watchful War-demon gloats over these gleanings of battlefield tares.

Even the wealthy, cultured, leisured classes are suffering because impoverished by the prevailing dearth of living ideals and enthusiasms. The very air is less vitalizing upon the lower levels, to which they have dropped with the rest. Unwittingly, their every breath is timed with that of unnumbered fellow-creatures, who are being dehumanized by suffering and sin, doubt and despair. Note the 'fortunate' at the best hotels, the class commanding every resource, and trying everything — outside of themselves,— but bankrupt in confident hope to sustain their bored bodies and brains. They are worse off, in a way, than the poor who still believe there *is* peace and comfort to be found, somewhere, at some price. As a class, they are busy revolving their plans around one or more pet ailments. They keep chemically and microscopically analysed, and operated on and X-rayed, and beautified, and generally treated by all the leading specialists. Yet no one knows what is wasting the joy and strength and sweetness of life, leaving them bored to death.

WAR'S AFTERMATH AND THE DUTY THAT CONFRONTS US

In truth, the foundations of these strata are also shaken in the general upheaval. In the brotherhood-grading of the human family, all are alike in the common school of earthly experience. Hence all must share in the feelings of the unemployed, the starving, the diseased, the wounded, the homeless, the insane, the degraded, the despairing — and the very few peaceful and happy. The civilized nerves easily pick up the disturbed waves of thought and feeling, and the powerful induced current changes the vibration of the whole being.

Always the wily war-god counts on the disintegrating aftermath to gather up many high-class minds and bodies that nature intended should be sustained and balanced with activities of high ideals. He is well satisfied, too, with the side tribute of guinea-pigs, offered up in laboratories, in searching for the scientific germ-Satan, to be blamed for diseases that keep pace with civilization. Anything pleases him that keeps the conquering soul out of the reckoning.

H. P. Blavatsky's writings give at length the ancient scientific explanation of the surviving 'shade' of the dead. This illusive entity challenges even modern science to discover or to down the ghost that 'walks.' Briefly, the link between man's body of earth-stuff and his incarnating soul-self, is an ethereal mold-body of tenuous, fine, astral matter. Being without reason, conscience, or any soul-quality, this desire-body is a composite entity of the instincts and feelings of the animal man — his lower nature. When natural death dissolves its union with the soul and body, it survives for a time, then disappears in nature's laboratory. Sudden, untimely death frustrates nature's plan for a co-ordinated time-limit of the physical instrument and its semi-conscious duplicate. Then the outgoing sum of thought and feeling — a composite unbodied entity — is deported on to an ethereal plane which affords no play for its strong impulses. Literally as free as thought to come and go in the ethereal realm that interpenetrates the earth, it is strongly attracted to the familiar forms of the living. By similarity of nature, it can share with them the wireless vibrations of ideas and impulses. Especially susceptible to this influence are the many sensitives, the mediumistic, the mentally and physically negative from sickness, idleness, exhaustion, vice, and from vague neuroses and psychoses. Aside from this large contingent, every mind is moved by unseen currents of thought and impulse.

The practical point is that, with millions prematurely killed by war and its allied famine and pestilence, the earth's ethereal envelope is teeming with wandering impulses of war-passion, hunger, delirium, infection, and despair. Any attempt to picture the sum of evils that the war-god has turned loose upon the living, staggers the imagination. Can anything less insidious, malignant, and uncanny account for the alarming prevalence

THE THEOSOPHICAL PATH

of negative drifting and of unreckoning rapid pace upon the lower levels of life? All the material injury that the world has suffered from the war is less disastrous than the unrecognised psychology of the aftermath.

The law of compensation is no less universal than the law of duality. The appalling conditions confronting us today point out how the royal reserves of splendid human forces act *when misdirected*. Far more could be done with unselfish motive directing the creative forces of men and nations into natural humanistic channels of reconstruction. Only a fraction of the energy wasted by war, could establish a state of permanent, positive peace, with practical idealism the rule, not the exception. Human efforts to progress by 'self-directed evolution' would be backed by all the forces of natural law, ever working toward perfection of type. Men would feel self-challenged to *live*, not die, for their ideals, thereby winning the supreme victory of the soul over the flesh. The inner Warrior would give a new and increasing zest to hourly contests between duty and desire. War would seem a poor counterfeit of the natural "flames and generousities of the heart."

William Q. Judge describes this time as the Iron Age, the Kali-Yuga; but, bad as it is, he points out the compensation:

"Yet Kali-Yuga by its very nature, and terrible, swift momentum, permits one to do more with his energies in a shorter time than in any other Yuga. . . . But noble hearts still walk here, fighting over again the ancient fight. They seek each other, so as to be of mutual help. We will not fail them. . . . I am content if I can see the next step in advance only. You seek *The Warrior*. He is here, somewhere. No one can find him for you. You must do that. Still he fights on.

. . . "Under the great cyclic laws which govern us, periods arrive even in the worst of ages, when good examples of living, imprinted on the astral light, cause effects ever increasing in intensity, until at last the 'gods' begin in distant spheres to feel the force of these good actions and to return again to help mankind on the recurrence of a better age."

In the present leveling down of the old order of things that is passing away, could any heart ask a more sovereign duty than to make his daily life challenge the gods to add their powers to his, in the cause of Peace?



"THIS might have been prevented and made whole
With very easy argument of love;
Which now the manage of two kingdoms must
With fearful bloody issue arbitrate."— *Shakespeare*

THE COURAGE OF PERSEVERANCE

ALICE COPELAND



HE word 'courage' is doubtless as familiar to the human family as either 'father' or 'mother'; for as soon as an infant son can walk he is given a cap and drum — or perhaps only a stick — and told to march like a soldier.

Then the child's imagination is stimulated by stories of heroes who, possessed of courage, vanquish menacing foes. Stories of pirates please his fancy and he reads of them being conquered by men of courage in the name of law and order.

He learns the meaning of independence-days and memorial days, and listens to orations about the courage of Washington, Lincoln, and Lafayette. The courage which inspired such characters as Joan of Arc, Florence Nightingale, and Clara Barton, also give inspiration to his young mind; and further understanding and appreciation is challenged by the stories of Columbus, Nansen, Stanley, and others, who have explored unknown regions that humanity might know beyond speculation the character of the earth's surface and its people.

Later he observes for himself the examples of courage which never fail to appear in the panics, disasters, and tragedies which beset every age and race.

Dipping into history, fiction, and romance, courage stands out in the building of nations, the untangling of human tangles, and the conquering of foes that dwell on the threshold of man's spiritual aspirations.

Little has been left unsaid about courage, particularly of the military kind. The laudation of military heroes and the stimulus given to follow their example, may account, in some degree, for the substitution of military, civil, yes and religious, injunctions to kill, for the Biblical commandment, THOU SHALT NOT KILL!

Some soldier of fortune conquers unoffending people, destroys homes, lives, and countries,— and statues are erected to commemorate his "enterprise" and courage.

What kind of courage is this that dares to take life in defiance of the inborn spiritual injunction not to kill? The same courage, apparently, that inspired the Crusaders to ride forth into peaceful, well-organized countries wearing — forsooth — the Christ-symbol over their hearts, and kill men for no other reason than because they called *their* Christ, Mohammed. The relentless psychology of benighted unrighteous thoughts, must have been — as it still is — the moving power behind this sort of courage, which men have been led to applaud, even as it has always been

THE THEOSOPHICAL PATH

the persistently driving force back of all barbaric impulses through the centuries.

Another angle of this subject of courage is that which involves the giving of one's own life; and commendation for that kind of courage stands very high on the pinnacles of fame. Wars are declared and enlistments follow; psychologically inspired patriotism is glorified by psychologically inspired sentiments; and the giving of one's life is lauded as a very noble sacrifice. But if trench-mortars and machine-guns had speech, they might silence such war-sentiments with their yells of victory. Had they tongues, they could well boast the grim facts: that trench-mortars and machine-guns, in the name of Destruction (a conscious force by the way), got the lives intended for salvation-purposes; that they, the efficient tools of the gods of war, ruined life because it might, if allowed to persevere, save something — countries, men, and everything of value to civilization; consuming it like the jaws of a Moloch.

So complete is the victory of the war-spirit that nations, the world over, are on the verge of annihilation, or in fear of that catastrophe. And the mad sacrifice of life is a harrowing testimony to the havoc accomplished by the power of this psychology.

Well might triumphal arches be erected to the powers of Destruction! War-demons are undeniably the victors; nations, the losers; and human life the dust of *unsanity*.

War, however, having been an important business of humanity for centuries, a peculiar specialization, requiring an unvaunted kind of courage, is and has been exacted all down the ages. The wounded — war-victims they are called — are perforce salvaged, because Fate, or better, Karma, decreed that their sacrifice be accepted on different terms. They become by necessity an exemplary kind of hero, because of the courage they command to meet life under great difficulties. The courage which faced a barrage, tempered by indifference to death — a not unwelcome alternative to such a hell — pales in comparison with that which has to be summoned to meet the insuperable obstacles caused by wounds and amputations. Robbed of natural endowments, a perfectly equipped, well-organized body, the wounded are compelled to meet the exigencies of life with the serious handicaps of physical disability, and under circumstances made doubly severe by post-war conditions.

Auxiliary to this new and unsought state of existence, there lurks a heretofore unknown yet justifiable anxiety lest dependent ones should in turn become victims also — victims of want and negligence imposed by the unfavorable circumstances.

Such a post-war picture is a familiar one, so common, perhaps, that it meets with indifference born of familiarity. Yet the cripples and the

THE COURAGE OF PERSEVERANCE

women who share with them this new order, or rather disorder of life, inevitably acquire a new courage, the sublime courage to persevere, the quality of courage that inspires those of sterling integrity to persevere in life and for life in face of opposition and discouragement.

The first courage is backed by exuberance of health and physical prowess — the sophist's qualifications for war and for gas and for guns. But the courage of the wounded to persevere with life, diseased, crippled, side-tracked, is by Divinity endowed. It invokes a perseverance which overcomes obstacles immediately connected with self; and opens the door to visions of true spiritual value.

How curious it is that physical courage, as a rule, should be so much more lauded than the higher courage, this sublime courage of perseverance! How curious it also is that this scantier recognition of truly high courage is sometimes delayed for many years, and that its first reception is often condemnation instead of applause, ridicule and even persecution!

A Tom Paine, for instance, is outlawed and imprisoned because he dares to think and speak with mental and spiritual understanding. Perhaps more by contrast than intent, a Tom Paine involuntarily reveals the stupidity of minds fettered by self-imposed limitations and unchristian spirit, minds albeit endowed with intellect and free-will, which can condemn and attack real courage because blinded by somebody's say-so.

But in spite of condemnation, persecution, and contumely, such a man perseveres along progressive, constructive lines. The perseverance of his courage in time kindles fires of righteous indignation, which smolder sometimes a hundred years, or until some of the clouds of mental inertia and stupidity lift and reveal in all hideousness the conscious foes to progressive thought. This indignation is righteous, for it is right and against that grievous wrong so often leveled at those who heroically persevere in maintaining the inherent, divine right of man to think for himself.

How strange it is that men should not only prefer to have their thinking done for them, but that they should also prefer those thoughts which carry a psychological push downwards!

Thoughtful and altruistic minds have a lonelier experience. But their recompense is the power of a glorified courage which grows stronger with every sincere, silent effort against the forces of opposition and disintegration. And the perseverance begotten of such courage breaking through incrustations of mental desuetude, stirs men to conflict — conflict with emotions within themselves, and in time wears away the stubbornness of wrong thought as effectively as the incessantly dropping water wears away the stone.

Fighting for possessions seems to be a common activity. So man, comfortably ensconced in sensuous apathy, fights when he feels danger of

THE THEOSOPHICAL PATH

molestation, even if by nothing more than a (to him) new idea. This conflict between the various emotions means warfare of the higher against the lower self; and the courage, which perseveres in stimulating such conflict, is far greater than the much vaunted courage which is only challenged to kill somebody or something outside of self.

It is often difficult to find words that are adequate to describe the psychology of thought, but human conduct may reveal the fact somewhat in advance of our powers of expression. Today conviction is quite general that thought is a controlling power. Fifty years ago H. P. Blavatsky was ridiculed and calumniated for suggesting the idea, and that in spite of the fact that America had been established one hundred years before in the name of Liberty, and Toleration for the sincere thoughts of others. She was, in fact, persecuted for maintaining the idea that religion and science should harmonize. It took nearly a half-century for such an obvious truth to penetrate our psychological crust, and thinking minds are now openly proclaiming the necessity of reconciling religion and science, without any danger whatever of unpleasant criticism.

The courage of perseverance, which was H. P. Blavatsky's impelling characteristic, was, without doubt, a distinct help in changing public sentiment. She hammered at dogmatism and mental inertia relentlessly, and eventually stirred minds into action. She broke through incrustations of materialism with the hammer of perseverance, and smiled at criticism with the courage that defies opposition.

She proposed, nearly fifty years ago, in the face of opposition, the formation of the unsectarian organization known as the Theosophical Society, which had for its essential purpose the forming of a nucleus of Universal Brotherhood. But the enunciation of the simple truth that brotherhood is a fact in nature was received as a mere sentimental vapping. Today the world is begging for brotherhood, in the keen realization that, if it be not universally practiced, our civilization will be completely lost,—even as unbrotherliness and a failure to recognise human solidarity have in past ages caused the destruction of other civilizations, as history so plainly reveals.

Because of this perseverance, the nucleus for a Universal Brotherhood became an organized body in which people today from many different countries are together recognising the fundamental principle of Brotherhood as an actual fact in daily life. The success of their efforts offers a concrete example of practical brotherhood, well worthy of adoption by this war-ravaged, unbrotherly world. It is the one panacea now fervently prayed for by the constructively thinking minds of all nations.

The practice of altruism removes human limitations and reveals divine potentialities. It begets appreciation of values and discrimination be-

THE COURAGE OF PERSEVERANCE

tween the realities and the unrealities of life. The interrelationship of all the kingdoms is better appreciated, and the heresy of separateness is more clearly understood. Even our atoms and molecules have a newer consciousness of their own, since someone had the courage to persevere, in the face of ridicule, with a declaration of their characteristics and purpose in life.

Everyone is now aware of the fact that the atoms of the physical body may be influenced by one's thoughts. Thought gives impulse and, given impulse, the nature of the atom is to persevere in the given direction; so it follows that the very make-up of the physical body becomes tintured, as it were, by the general character of thought and purpose and therefore makes readier response to that character of impulse than to any other. In other words, the habit of the individual becomes the habit of the body; and since the body is our only instrument and means for expressing ourselves, it is easy to see why wrong habits of thought tend to persist, even when we know they are wrong and would like to change them, and why it is only through courageous perseverance that they can be checked and *redirected*.

The crimes of all ages may be found attributable to just one thing: wrong thinking. And because of the power of thought, an even more powerful courage — that inspired by the divine nature in each man — will be necessary to overcome its disastrous momentum and consequences. Such courage must obviously be accompanied by perseverance, an unending perseverance, if right is to overrule wrong.

How plain it is, then, that wrong thoughts are the starting-points of all our difficulties, that they, in fact, are the only real enemies with which man has to contend! Fighting their ultimate expressions is on a par with the medical doctoring of symptoms: it reaches not to the roots nor eradicates causes.

Of a truth Jesus was right when he said: "A man's foes shall be they of his own household." Herein lies the crux of all human friction and difficulties, the fundamental cause of all human tragedy. And the remedy for all human tragedy will only be found when each one marshals for himself his own divine courage to persevere against his own wrong thoughts, the impulses of his own lower nature.

The remedy sounds simple and would be so in fact, were it not for our deeply fixed habit in the other direction. Notwithstanding our alleged belief in the Tenth Commandment, we have wanted much that we have not earned; and, in spite of equal acceptance of the Fifth Commandment, we have seen fit to adopt extraordinary means for securing what we covet. And then, in order to befool ourselves into believing that all these promptings of the lower nature came from the higher (for we like to think well of

THE THEOSOPHICAL PATH

ourselves), we have attempted to justify our conduct by claiming that we were taking life in the name of Law and of Liberty, in the name of Justice and Patriotism, even in the name of Christ; and in the name of Christ, Patriotism, Liberty, and Justice we have ventured to grant decorations for the courage to kill.

Man's lower nature may try to masquerade as the higher; but one thing it will not do — it will not recognise its own responsibility. Always does it look outside itself for the guilty one when things go wrong; nor ever dreams that the entertainment of Greed, Jealousy, and Hatred, effectually closes the door to Peace, Happiness, and Progress, closes it to the man, to his country, to the world, and to posterity. If we could but silence every impulse to look outside our own selves for causes of trouble, the joy of life would become manifest.

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”

Could the genius of the hour recognise this proverb as a practical formula for conduct, the problem of World-Peace would be solved. But the permanency of peace would nevertheless rest upon individual possession of that divine courage, born of the Higher Self, which can persevere against the obstacles and the weaknesses of the lower nature.

OLYMPIA AND THE SACRED TRUCE

MRS. A. G. SPALDING



THE name Olympia brings to our minds an imaginary picture of mythical gods, heroes, illustrious athletes, poets, and sculptors, leading us into a world so rich in historical treasures that we are held by its fascination.

Taking a backward view of Olympia, we find that the origin of Olympia has rather a mythical and legendary history, but it is best known by its having been the seat of that ancient Greek Festival, the Olympic Games. These Games took place every four years. At first they were of a local character; later, all districts of Greece took part, and still later some of the countries neighboring to Greece sent their most famous men. Shortly after Nero, the Games were discontinued, having passed from their original purposes. Greece had weakened, the glory of ancient Hellas had vanished, the Romans were usurping.

The Olympia of old was a very beautiful vale, surrounded by wooded hills and picturesque plains, through which flowed the two rivers, the Alpheus and the Kladeos, banked by palm-trees, making a charming

OLYMPIA AND THE SACRED TRUCE

picture. This valley belonged, even before the Dorian invasion, to the city of Pisa, a short distance from Olympia. But the Pisates were not the first inhabitants of the Olympian valley. Shrouded in the mists of antiquity — history only half emerged from the realm of legend — there are evidences that Pelasgians, Cretans, Dorians, Achaians, and Aitolians had contended for its possession from historic times, introducing their religions and myths. The most ancient figure of all was the Pelasgian Kronos, the name being still remembered by a low hill to the north of Olympia called the Kronion.

We believe that the ancient glory of Greece has been perpetuated through her classic traditions, all having a basis of truth, which holds them in the remembrance of historians and students. It is inspiring to the modern student to believe the legendary tales of these famous old Greek heroes.

Passing briefly over the time of Homer (supposedly 1000 B. C.) who is said to have mentioned, in the *Iliad*, the Olympic Games, we find, after a period of decline, that the Olympic Games were interrupted and discontinued; they were restored by Iphitos, King of Elis (ninth century B. C.) himself an Aitolian, who joined with the Dorians in making a revival and definitive organization of the Olympian Games. From the time of Homer to 884 B. C., the country was so altered that even the memory of the ancient Games was nearly lost. Of Iphitos — who succeeded to the throne of Elis, not by inclination a warrior, still of an active, brilliant nature and dissatisfied with the unsettled condition of the country,— this interesting story is told. He sent a solemn embassy to Delphi to supplicate information from the presiding deity, asking how the anger of the Gods, which threatened total destruction to the Peloponnesus through endless hostilities among its people, might be averted. This answer was returned: "The Olympian Festival must be restored; for the neglect of that solemnity has brought on the Greeks the indignation of the God Zeus, to whom it was dedicated: and a cessation of arms must therefore immediately be proclaimed for all cities desirous of partaking in it." Iphitos, obedient, caused the armistice to be proclaimed. Some historical critics insinuate that it was in the mind of Iphitos himself to do this.

It was due to Iphitos that the remarkable custom called the 'Sacred Truce' was instituted. He is said to have combined with Lycurgus of Spartan fame in making this a treaty. It will be remembered that the original Olympia was not a city but a sacred inclosure devoted to the Olympian Zeus. Greece at that period was not a unified country. Especially were the Spartans and Athenians great rivals. This Truce, which was engraved upon the shield of Iphitos, was imposed upon all Greek cities taking part in the Olympian Games, for a definite period called

THE THEOSOPHICAL PATH

the *Sacred Month*, which began some days before and ended some days after the celebration of the Games, usually in July. It was especially Elis which profited by the advantages of this truce, by which it was forbidden for any foreign bands to pass *armed* across this sacred district, under penalty of paying a considerable sum of money into the treasury of the temple of Olympian Zeus. They were obliged, therefore, to lay aside their arms, which they might only bear again after having passed the frontier.

This truce contributed greatly to the prosperity of this city, for the inhabitants were free from the many internal wars Greece was noted for in that period. The Elians recognised this and erected a statue to Iphitos, representing him as being crowned by a female form personifying the Truce. This statue was placed in the Temple of Zeus.

This Sacred Truce seems to have been the first instance in European history of such a convention having been made, and also seems a forerunner of what the Theosophical Organization is now trying to make a possible living power in all lives, *the permanent brotherhood of mankind*. If a sacred truce were a reality then, when nations were more like tribes, possessed of the conquering spirit, warlike, separated, how much more naturally could permanency in peace be realized today! But the narrow pressing interests of parties and individuals cramp the spirit of universal brotherhood, which really would reveal what might be, if all hearts were at peace with one another.

If Olympia had never become noted for its Games, it would still be remembered by its beautiful pieces of sculpture, excavated by the German government, of which two are still in almost perfect condition. The Hermes of Praxiteles was intact, when found, with the exception of the right arm and the legs from the knees down. The head and body are perfect, the blue on the drapery and the gold on the sandals still of good color, as the writer can testify, when it was viewed at Olympia some years ago.

The Nike of Paeonius, known to the general mind as the 'Victory,' has been saved also. This statue was raised as a monument by the Messenians at Naupactus. Some parts of this statue had to be restored. The wonderful statue of the Olympian Zeus by Pheidias was stolen, as were many other beautiful works.

The magnificent Temple of Zeus, also a creation of Pheidias, is now but a mass of ruins, earthquakes and convulsions of nature, the cause. There is a belief among the Greeks that there is gold concealed in Olympia, in what form I am unable to say. But there was an amusing rumor some time past that wealthy Americans were going to buy Olympia and make it a pleasure-resort. The inhabitants became very indignant and opposed it,

OLYMPIA AND THE SACRED TRUCE

thinking the greedy Americans were after the gold. So much for an unfortunate reputation!

A month before the Games commenced, the intending competitors began to arrive with their brilliant retinues. It must be remembered that these competitors were men of distinction, heads of provinces, and possessors of wealth and learning. The scene was a very brilliant, colorful sight as they encamped with their tents and banners of different shapes and colors around the hills and the banks of the Olympian vale. Their early arrival was necessitated in order that their capacities as athletes should be proved before the public trial, which took place before the Hellanodicae, in the gymnasium at Elis.

The Hellanodicae, entering on their duties after having taken the required oath, were the ten judges appointed by the Eleans, for one Olympiad only. The Olympic Games were closed to citizens of towns that had not paid the tribute imposed for violation of the Sacred Truce, to sacrilegious persons and homicides, and to those who had been deprived of civil and political rights. The oath taken by the Hellanodicae and the athletes on the first day of the Olympic celebration was sacred. In fact, the whole atmosphere of the Olympic Festival was of a sacred character, and was marked by religious ceremonies and pageants. So solemn and faithful was the observance of this oath that it was kept with but rare exceptions.

Women were not allowed to participate in person in the games or even witness them, with one exception; a place of honor was made for the Priestess of Demeter Chamyne. When the Games were beginning, at the critical moment the Hellanodicae entered, clothed in purple, wearing crowns. They took seats reserved for them. Opposite them, the Priestess of Demeter Chamyne advanced and took her seat on a throne facing them. Then the contests opened with their vicissitudes and excitement. There is no definite procedure given of the Games, but it is known that a wonderful pageant always preceded them. The running-races of the boys were considered very seriously. Women began to participate in the Games when the chariot-races and other equestrian games were held, about B. C. 680.

The glorious epoch of the Olympian Games was, we hold, probably from the time of Pythagoras, born at Samos about 600 B. C., to the third century, B. C. During this period brilliant writers and poets competed for prizes as well as the athletes. Pythagoras, who was one of the most celebrated philosophers of antiquity, is said to have won prizes for feats of agility at the Olympic Games; so also Aeschylus, first of the three great tragic poets of Greece and probably the first dramatist, born at Eleusis 525 B. C.; Pindar the great lyric poet; Simonides, noted for his witty

THE THEOSOPHICAL PATH

epigrams and pathetic poetry (said to have won a prize over Aeschylus for the best elegy on those who fell at Marathon); Sophocles, born 495 B.C., the tragic poet, celebrated for having won first prize more than twenty times; Euripides, one of the three great dramatic poets, born at Salamis 480 B. C., for whom Socrates had such an admiration that he rarely went to the Theater unless some drama of Euripides was performed.

Socrates, Plato, Pericles, Themistocles, and many others as renowned, took part in these Games as actors or observers, the victorious being remembered in triumphal odes sung or recited at the banquets later. Thus we can realize how the glory of these Games attracted the jealousies of neighboring countries, and the attempted usurpations, notably by the Romans. Gradually the Games degenerated and ceased.

History records much of the Heroic Age preceding this era, which left the people in a turbulent, restless state. Iphitos, the king, realized the necessity for changing this condition. He knew that sport of a truly uplifting character was one thing that humans, of all races, could unite in common with, and enjoy. Music is another, but it was not so general at that period. It came in later.

The Games served to modify and soften the rough temperaments of these strong Hellenes; in 776 B. C., the victors' names were first inscribed.

From that period the Sacred Truce was broken but three times.

THE LURE OF WAR-PROFITS

HUGH PERCY LEONARD



THE killing of one's fellow-man in a sudden gust of 'uncontrollable' passion is conceivable by all who have not yet attained self-mastery; but that any considerable body of men, incited by the love of gain, should with set purpose and deliberate intent foment a war and thus consign their brothers under arms to painful death, lingering disease, and shocking mutilation, is a thing almost too horrible to be believed. Individual cases of such depravity doubtless exist; but such exceptions are only conceivable in the light of an ancient teaching which enables us to understand how certain men may be degraded to the level of the fiends, and still retain our faith in normal human nature and a lively expectation for the progress of the race.

The teaching referred to is to the effect that a steady persistence in evil in defiance of the warnings of conscience, results in the retirement of the divine spark whose presence alone raises man above the status of the animal. Freed from control, the man becomes that sinister anomaly:

THE LURE OF WAR-PROFITS

a human form animated by nothing higher than an intellect of vulpine cunning, devoid of all compassion, and doomed to final extinction because of the withdrawal of the vivifying spark which lit the flame of mind within the brutish brain. It may be doubted, however, whether any appreciable number of those who in varying degrees of responsibility have used their influence for war, can properly be classed among this terrible body of soulless degenerates.

The average man oscillates continually between the thoughts suggested by his better nature and those which rise in moments when the dark companion gets the upper hand; and it must be admitted that with most of us it is the selfish thoughts and plans centering round the personal life which mainly occupy the mind during the waking-hours. We may indeed believe that our officially professed ideals are really operative in our life; but it is very plain that the unceasing current of desire for such conditions as will serve our selfish ends must go to swell the rising tide of will that tends to war, and thus, while sincerely believing ourselves to be genuine supporters and lovers of peace and desiring only the best interests of the race, we may be steadily engaged in pouring all the influence at our command to counteract the efforts of the workers for the cause of peace.

Many will be disposed to dismiss the question with a gesture of horror and to regard the possibility of human creatures urging their fellows on to war for their private advantage, as applying only to such very exceptional cases that they may be relegated to that region of the mind where the abnormal and obscene lie buried in oblivion. But the question calls for consideration, and so long as we turn aside from it with horror we cannot approach it in that calm, judicial frame of mind in which alone a profitable study is possible. An honest and unflinching observation of our daily thoughts will show us that although we may subscribe our names to schemes of world-wide philanthropy, and on great occasions thrill a listening crowd with the most impressive professions of being willing to lay down our lives on the altar of sacrifice, we do not maintain our consciousness at this high level through the common working-day. The atmosphere of these great heights is all too rare for our continued sojourn there, and far too readily we drop to more familiar levels where the thoughts that revolve around our personal center mainly predominate. It is these habitually selfish thoughts, enforced by strong desire, that determine the effective influence of our minds upon events, and not the occasional peaks to which we rise by conscious effort.

Before we put away the man who follows the lure of war-profits from our field of sympathetic study, we ought to bear in mind the extreme torpidity of the imaginative faculty in the average man. Let us consider

THE THEOSOPHICAL PATH

the case of a manufacturer of military equipment whose stock, owing to a protracted peace and reductions in the strength of the army, is fast accumulating in his warehouses. His factories are only working half-time and his dwindling profits barely suffice to supply his family with the 'necessaries of life.' Suddenly there looms up on the political horizon a cloud, diminutive as yet; but freighted with the possibilities of war. Everything conspires to impress him with his need of ready cash; his ears are every day besieged with plaintive requests on the part of his children for pleasures enjoyed by their friends, so that when he sees the prospect of a business revival and a golden flood of profits flowing his way, can we wonder if the wish for war takes possession of his mind?

Of course such wishes should be instantly dismissed because of one's unwillingness to reap personal advantage from the sufferings of others however distant and remote. But then they are distant and removed from our immediate view, and what the eye does not see, we can hardly expect to be vividly present to the mind of the unimaginative man; while the advantages of war are very evident and close at hand. He passes splendid houses every day which he might occupy at once, if only he possessed the means. Luxurious autos purring with a low, alluring hum roll by as he walks upon the street: his friends are leaving town for holidays on mountains and by lakes, while he and his complaining family remain behind amidst the dust and smoke of city-life. The never-ending thunder of the distant guns does not afflict his ears with its discordant din. He cannot see those ghastly fields where in the chilly moonlight and the noontide heat, the wounded lie uncared for on the ground. He reads of muddy trenches where the soldiers are exposed to rain and pelting hail, where bursting shells invade the futile shelters and pestilence strikes down its helpless prey. But all these horrors are but vaguely imaged in the mind and only half believed, simply because his weak imagination is fully occupied with the life that surrounds him, and "out of sight, out of mind," is a proverb very much to the point in cases where the visualizing faculty has never been aroused.

We do not wish to palliate the selfishness of those who shut their eyes to human suffering where their profits are concerned; but only to suggest in the spirit of brotherhood that the man who is led away by the lure of war-profits may be a man not so very different from ourselves; a man to be looked upon with sympathy as one of like passions with ourselves, and not to be indignantly spurned as a creature almost outside the pale of humanity. A wholesale denunciation of those who, whether consciously or unconsciously are working for war, should be refrained from for another reason.

To a student of Theosophy it is abundantly clear that wars result as

THE LURE OF WAR-PROFITS

the final, cumulative effect of evil thought from which no single unit of the human race can hold itself excused. He cannot avoid the conclusion that humanity as a whole first prepares the lash of punishment and then deliberately applies it to its own back; but to the average man such an idea is scarcely conceivable and in a foggy fashion of his own he half believes that wars are 'sent' by 'the Supreme Disposer of Events' for reasons quite inscrutable and into which it would be impious to inquire. Do we not supplicate in church: "Give peace in our time, oh Lord"?— by which petition we clearly imply that peace and war are conditions beyond all human power to initiate or control.

Is it reasonable to expect from the man in the street a more philosophical view than that which emanated from a high ecclesiastic who gravely announced that the late World-War was deliberately decreed as a vengeful reprisal for the efforts of scholars to prove that the Bible is the product of human thought and not exclusively the work of God Himself? If leaders in the world of thought can hold such views, no wonder that the rank and file has such a feeble and defective sense of causality, and that it is very slow to trace the subtil and unseen connexion between unbrotherly thought and unbrotherly act. "The world itself is the judgment of the world," wrote Schopenhauer; or as the more familiar proverb has it: "As you make your bed so you must lie in it."

Therefore it is that the Theosophist pauses and hesitates before he condemns those whose strong desire for wealth induces them to give the backing of their will to forces tending to promote international conflict. The realization of human ignorance regarding the laws which govern life causes him rather to redouble his efforts to disseminate a sound philosophy among the masses, and to spread a knowledge of the methods of Theosophy, whereby a man of weak intelligence and little education, but equipped with a loving heart and a strong desire to help, can set in motion forces that will render war impossible and change this battle-desolated planet into the very garden of the gods. Man has at his command a power which once awakened and concertedly employed, can make the earth a paradise of peace and joy, where he may heal his self-inflicted wounds, forget his ancient feuds, and find amidst a world made new, conditions which combine to foster his advance.

That monsters of iniquity exist who desecrate their powers to fan the lurid flames of hate and urge the nations on to deadly strife, is probably not to be denied; but we can never hope to stay the headlong rush to ruin of exceptions such as these by appeals to a diviner self from which they have determinately shaken free. Such devotees of evil must be left to the great Law of Adjustment which out of sight, behind the veil, with neither pause nor haste, restores the broken harmony, gives full equi-

THE THEOSOPHICAL PATH

valent for suffered wrong, establishes again the equilibrium destroyed, and finally grinds into dust all who pursue their private gains in opposition to the all-embracing purposes of Universal Law.

We merely wish to indicate our limitless responsibility for selfish habit in our mental life, seeing that visible effects like wars originate in causes lying concealed within the public mind. No passing wish, however nebulously framed, but has its sure effect in the affairs of men; and thus we momentarily assist the cause of human betterment, or else our subtil influence is used to push the race down that declivity that leads to ruin and from which the steep ascent is only made by age-long effort and protracted pain.

IN TOWN

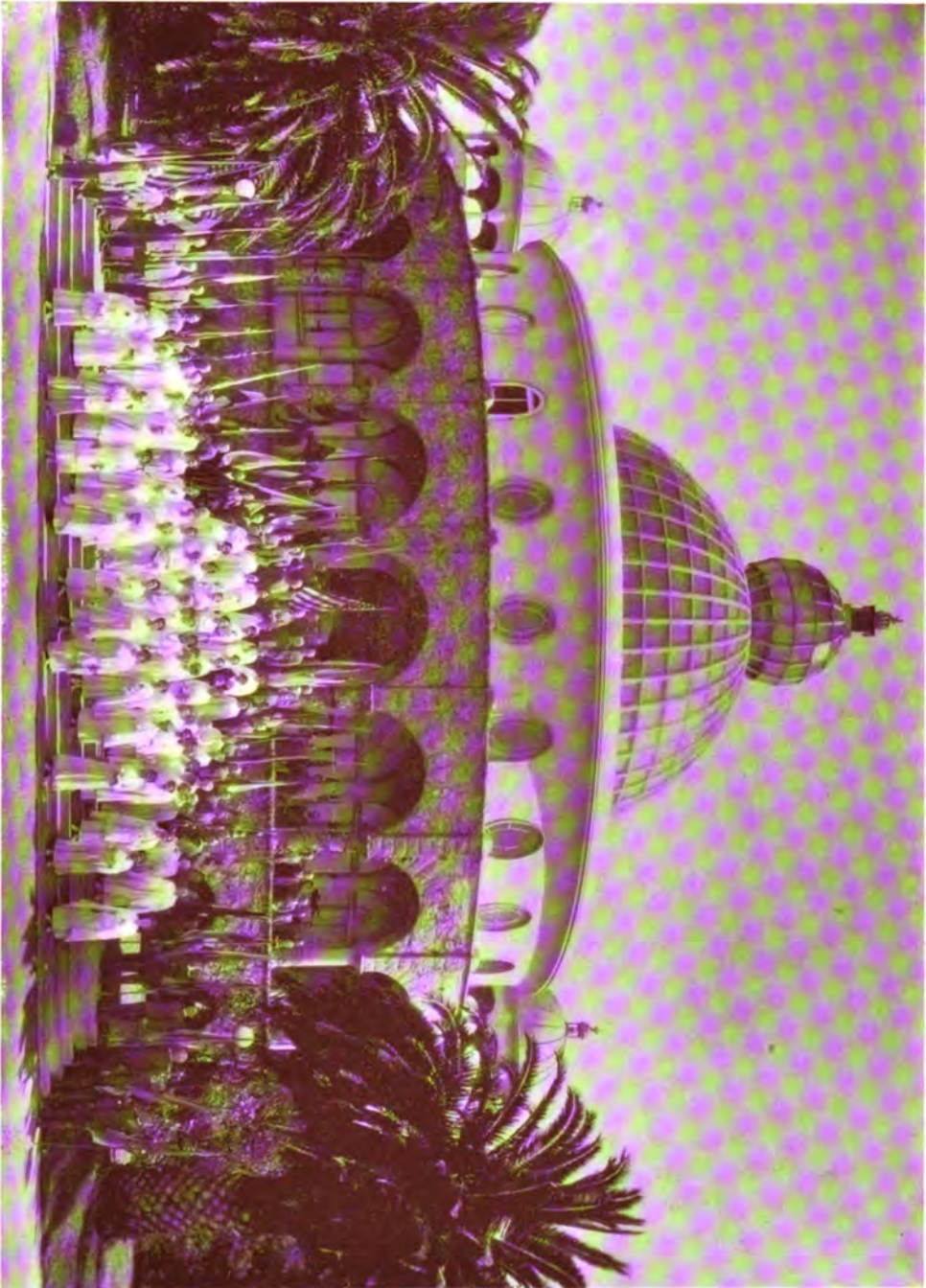
KENNETH MORRIS

I LOITERED through the noisy street,
Held by the eyes that passed me there,—
The wilful and the wayward feet,—
The rattle and glare.

And all at once my heart grew dim
To these, and wondering did revere
God's proud and virgin Cherubim
So martyred here. . . .

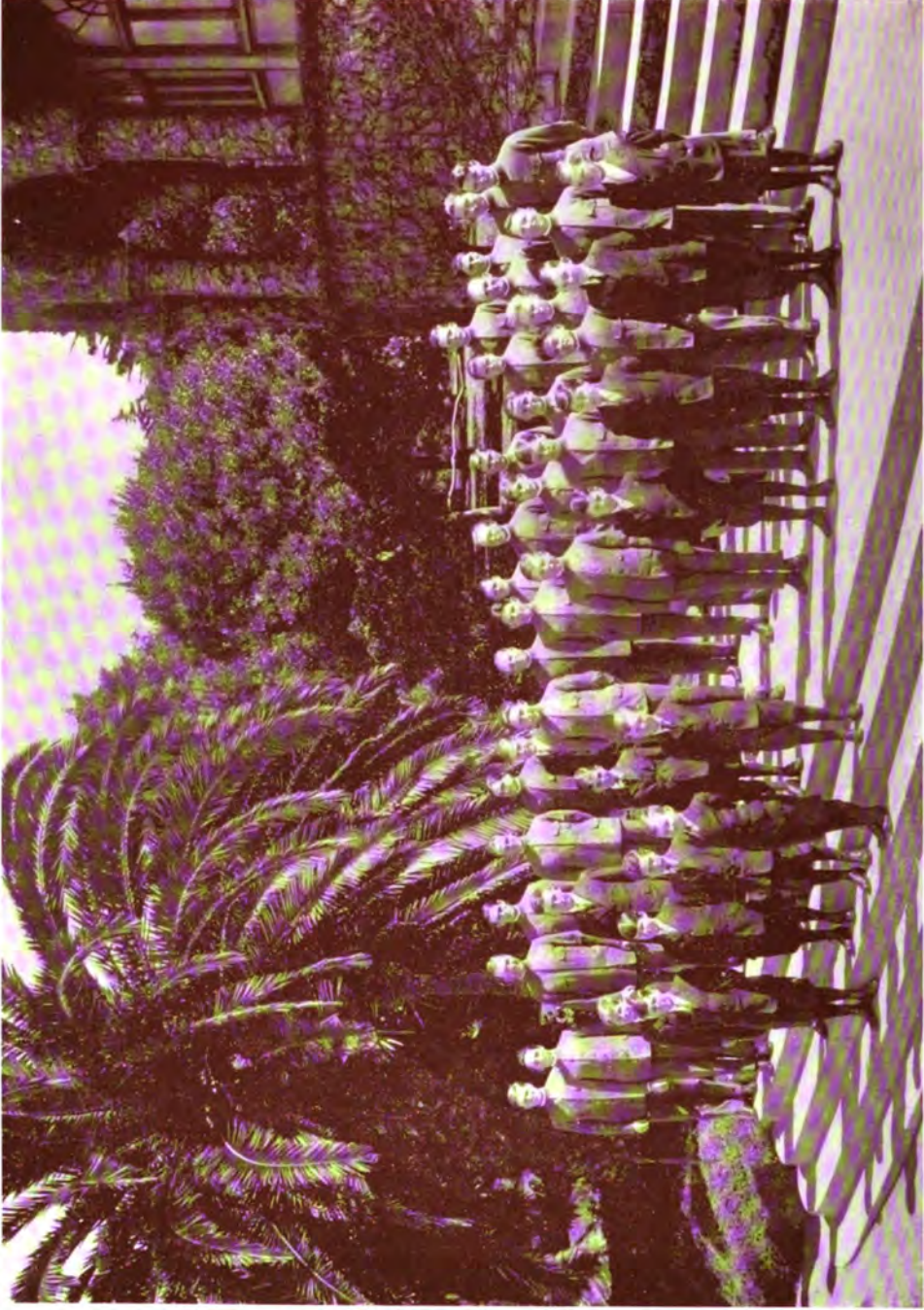
*International Theosophical Headquarters
Point Loma, California*

“WITHDRAW into yourself and look, and if you do not find yourself beautiful as yet, do as does the creator of a statue that has to be made beautiful; he cuts away here, he smooths there, he makes this lighter, this other purer, till he has shown a beautiful face upon his statue. So do you also; cut away all that is excessive, straighten all that is crooked, bring light to all that is shadowed, labor to make all glow with beauty.”— *Plotinus*



Lomaland Photo & Engraving Dept.

ACTIVE WORKERS OF THE MEN'S AND WOMEN'S INTERNATIONAL BROTHERHOOD LEAGUES
WHO WILL TAKE PART IN THE FORTHCOMING PEACE CONGRESS AT
THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

A GROUP OF THE BOYS' RĀJA YOGA CLUB
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



A SEASCAPE. LOOKING WESTWARD OVER THE PACIFIC FROM THE SHORE-LINE.
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

Lomaland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

WHAT THE EBB AND FLOW OF THE TIDAL WATERS ACCOMPLISH ON THE SEA-LEVEL ROCKS

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

SECOND SECTION

CONTRIBUTORS

Man's Origin, Constitution, and Place in Nature	E. A. Neresheimer	466
The Higher and Lower Mind	"Libra"	471
Universal Love	John Morgan	474
On the Seashore at Lomaland (<i>illustration</i>)		477
Views at Del Mar, Southern California (<i>illustrations</i>)		478-480
In Silence is Knowledge	H. T. Edge, M. A.	484
The Wisdom of Apollonius, the Philosopher of Tyana: V (<i>continued</i>)	P. A. Malpas	488
Theosophical Items of Interest	Clark Thurston	494
The Magic Mirror (<i>continued</i>)	R. Machell	503
Book Reviews: <i>Theosophy: the Path of the Mystic</i>		506
THE SCREEN OF TIME: Mirror of the Movement		
Sunday Services in Isis Theater, San Diego, California		511
Guests Entertained in Lomaland		515
On the Abolishment of Capital Punishment		516

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

E. A. NERESHEIMER

ENOUGH has been said in previous sketches to indicate that the real life of man lies in the identification of his individual consciousness with the divine side of his being, and not with the shifting forms of the lower nature. What is it that holds back so many men and women, who are endowed with all manner of precious faculties and high possibilities, from a recognition of this fact? Why have they no decided leaning towards the higher side of their nature? We may also ask why the spiritual principle of the Universe, or man's higher self, do not induce him to embrace at once a course so desirable?

An impulse from higher sources does no doubt exist, and perchance remains unheeded by the average person; but the revealment of its luster to us requires a certain transparency of body and mind for its transmission, and nothing short of the conscious development of our inner nature can make us susceptible, to a degree, of its helpful influence. There are some elementary subjects with which we should first become acquainted, such as the simple fact of our duality,— the higher self or Ego, and the lower part or personality with its three centers. Many vital truths do come quite naturally, though but vaguely, to the normal man, *i. e.*, intuitions of his divinity, his spiritual origin, the interdependence of all things and beings throughout Nature, and of humanity in particular. If the understanding of these principles were cultivated, a yearning for acquiring a deeper knowledge of them would spring up and we would soon discover how the different physical, astral, and mental centers within us function, and how they co-ordinate with the higher faculties. Without some definite knowledge of innate essentials, it is impossible to appreciate the real significance of life, or even to appreciate the beauties that are legitimately revealed to the learner who sees in every new experience a revelation.

Man is by no means like a destitute waif stranded on a barren shore, without help or resource. Indeed, time has been his faithful ally, and Mother Nature his nurse for immeasurable periods of time. Besides this, he received, by reason of his divine origin, in due season the fiery Promethean spark of mind, assuring for him the power to cope with the most rigid restrictions in the ensuing combat with matter and with the inflexible Nature-qualities: Sattva, Rajas, Tamas. Throughout the vast stretches of time of his upcoming evolution, Mother Nature was truly kind and protective. And so is she still in her native justice, despite man's self-sufficient exuberance which sometimes leads him to presume to saddle

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

her with responsibilities that are of his own making. Since he acquired the power of mind, his relations with Nature have entirely changed. Free will is no longer compatible with contented drifting along with the stream, without any especial individual effort on his own behalf. No! complacency is at an end; man must direct his own course. It is no longer sufficient for him to say that the appetites and brutish passions are born of Nature, and therefore must be gratified with utter freedom, in the face of continual warnings given by instinct, if not by conscience.

The harmonious assemblage of the three great qualities, Sattva, Rajas, Tamas, is said to constitute Nature *in toto*. Man is not eternally bound by Nature. His spiritual origin and destiny place him in contact with but ultimately above and beyond Nature. He is constrained to know all Nature, he must inform himself of all her workings, especially of the arrangement and purpose of her qualities, and learn how to use them decisively either to advance with knowledge by their use, or fall into a vortex of uncontrollable sensation. His destiny is to be won *through* the qualities, not by identifying himself with them.

Of the three qualities Rajas is justly called the driving power of Nature. For individual man at the present midway point of his evolution it is at once an incentive and a hindrance, according to the direction he elects to give this quality by his will.

Rajas proclaims: "I am activity, I am desire, I am the thirst for life! By this force of mine thou mayest lay hold of unlimited sensation in any form, or thou mayest avail thyself of the privilege of rising to goodness and wisdom. Choose thou for thyself, I will serve thee in either course!"

And here man stands at the crossways, drawn hither by the urge of the higher part of his nature, or thither by the desire of his lower nature. In any case, but for the staying power of his will, he is a plaything in the hands of austere Nature-forces. He, like every creature, lives in an ocean of forces, which forces are modified by the nature-qualities in every form of organized life. The lower self of man, agreeable to his disposition, invites the lower qualities, Rajas and Tamas, which are attracted by the physical and astral centers, in which they predominate; his higher self is attracted, and functions chiefly in the causal, and partly in the astral centers, which, being more of the Sattva quality, draw to themselves energy of a moral trend. In all other respects the Rajas quality is the quality of action *per se*. Considered from that point of view the Rajas quality is merely a colorless energy. In normal man the 'I'-consciousness or personality decides in every case whether Rajas shall incline towards Sattva, or the Higher self, or towards the Tamas quality of the lower self.

Let us see to what extent we can and should make common cause with the Rajas quality. It should be remembered that, in the position of the

THE THEOSOPHICAL PATH

grand Life-cycle in which man is at present, the greatest pressure is still mostly felt towards the grosser and more material forms of expression of human life. In consequence the Rajasic propensities, on the whole, tend towards Tamas and inertia, which is a form of *resistance* against the letting-go of everything that is of a material nature. Desire therefore readily takes the form of lower passional inclinations. Now Rajas is primarily the universal tendency towards action, and as such should be regarded as colorless. In the lower kingdoms, before the advent of man, it was a colorless driving-power, active in every form of organized life; but since man has become the daring pilgrim, who presumes to wrest from Nature her supremacy, he gives rise to and must deal with other tendencies. He is obliged to exert his will and turn towards the Sattvic quality, if he desires to gain for himself the prerogative of spiritual freedom, in accordance with the universal plan in the grand scheme of evolution. Hence it is said that he lays his colors on the colorless quality of Rajas, for weal if of Sattvic hue, and for woe if tinged with Tamas.

Alas! Man's will is as yet mostly an unknown quantity and uncontrolled force. If colored by Tamas, it leads a weak-willed man to act in such a manner that he is bound to come to harm. We say of an unruly person "he is strong-willed," but this is generally only an evidence of the prevalence of the Tamas quality in his actions. The average man is at best yet a creature of divers tendencies. The oldest of scriptures says: "A man is of the nature of the ideals upon which his faith is fixed." A man's ideals and faith correspond to the quality of the center in which his consciousness chiefly dwells. In the lowest center the Tamasic quality preponderates, and determines the nature of his faith and ideals, in the middle center it is the Rajasic quality, and in the highest center the quality of Sattva.

THE INNER LIFE

When a beginning is made on the path towards self-knowledge, a vague conception of the immensity of life impresses itself on the soul, and, by comparison, the utter emptiness and futility of material things and possessions is soon felt. Beckoning from within, there should grow up by degrees a confidence in the existence of some kind of ineffable harmony between the inner life and the highest source of Eternal Being, whose reflexion within enables man to perceive almost to a certainty that a state of perfection is ultimately attainable for him. A note of universal concord, clearly sounding one of the greatest of Theosophic truths, "the spiritual identity of all souls," is unmistakably discerned. Whence, for instance, come those inspiriting impulses of sympathy for the sufferings of others, and the desire to relieve them, but from the innate conviction

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

of the all-embracing unity of life and especially of mankind? Whence the incongruous code of honor among gamblers and thieves, and the spontaneous heroism of otherwise depraved persons, if not from flashes of intuition from the higher nature, which is in touch with this unity? Are we not justified in assuming that it is a decidedly native element in man, urging him towards a living expression of this truth inherent in his innermost nature? Sometimes it speaks with the voice of conscience, whose presence is perceived though unfortunately not sufficiently heeded.

Conscience expresses a moral standard apprehended by the mind, yet not dependent for its action on a process of reasoning. Its nearness may be more definitely imagined or located from the relation it bears to the transparency of our successively graded lower and higher centers. Suppose we take the universal experience that the 'I'-consciousness in us is not always the same: we shall find that it functions sometimes in the lower vehicle (the physical body), at other times in the more subtil body (the psychic or astral), and again in the mental body (the causal), and that the synthetic elements of them all rest in the Ego. The Ego is the Father, the Real, the Permanent, the magnificent awe-inspiring inner Man, whose presence is manifested by what we call conscience! Knowing thus something of the source of the invisible counselor within ourselves, we should have much more confidence in our ability not only to locate the fountain-head of authority, but also to cultivate its aid. Not by prayer, that so often induces a negative state of mind, but by appropriate deeds congenial to Its nature, can we approach It, and strengthen the bonds between It and our so-called 'I'-consciousness — the personality. Many things would become clear to us, and we would find that the fetters of the changeable forms of the lower mind and senses that we have habitually permitted to bind us, and to usurp authority over our better judgment, would of themselves give way. Mind and senses must be controlled not by repression or emotional subterfuges, but from above by the aid of the valiant warrior — our own redeemer — our Higher Self! If we were to grant validity to our intuitions, many of the aimless vacillations between happiness and depression that we experience would diminish, meager fragments of evanescent pleasure would no longer throw us into extravagant rapture, or some small mishap absurdly depress us.

Each of the centers referred to has its own special rate of vibration, corresponding to similar vibrations of elements, qualities, and consciousness in the world without us. From this it may be inferred that there also must be a cosmic conscience, with which we are related. Indeed, our inner life is much more bound up with the Macrocosm than we realize. Every individual has his particular connexion with one of the numberless rays of the Solar Hierarchies to whom he owes his conscious being, and

THE THEOSOPHICAL PATH

through whom he became endowed with the divine principle of Manas (mind).

The junction between the Sons of Mind and the individual human Monad was made at the time when the latter's physical vehicle, his body, was nearing completion. Bursting, so to speak, the chrysalis of the dream-like layer of consciousness of the kingdom below, and emerging into the cosmic arena as an independent self-centered being, all was changed for him into a new state of existence, wherein he was henceforth to be a conscious actor on the stage of life. Enriched with all the potentialities of his divine origin for sounding out and comprehending the purpose of existence, there is nothing in the three worlds that man cannot attain. Every minute impress upon muscle and nerve and the automatic sense-mastery which were acquired during his evolution through the lower kingdoms, are now assets upon which to build, and with the divine faculties of mind, soul, and spirit within him, he is bountifully equipped for his arduous homeward journey on the ascending arc of evolution.

Whatever knowledge man acquires in any form through his contact with the world, he gains it from experiences which teach him to recognise the inestimable value of some of the boundaries with which he is circumscribed by the laws governing the Universe. Each experience acts like a goad stimulating the mind to synthetic action, *i. e.*, translating over and assimilating it into self-conscious understanding, so that it may thus become a part of his being. The manner in which we assimilate experiences depends much upon our capacity for observing the changes the outer world produces on our consciousness. Commonly people merely drift along, doing and experiencing things over and over again, and taking no heed of the necessity for changing their attitude of mind towards them; they do not assimilate, and get practically no benefit from them; hence they stay where they were before. So a life-term passes, and we get little real benefit ere we lay ourselves down and die.

After a period of rest, we should have absorbed, much as we do in sleep, the experiences of the last life; but there being little to assimilate, we are reborn, and come back practically the same as we were, not very much the richer in personal intelligence. Therefore there is no lustrous pearl added to the precious string composed of the sum of our past lives.

And so many of us go on and on, life after life, gaining only moderate understanding which is but poor compensation for all our wearisome, time-devouring efforts. Perhaps some day we may weary of this slow process of progression, and suddenly decide to rouse ourselves from the somnolence of the average mortal's dream, and strike out at last on broader lines; say, the lines indicated by some fundamental truths and ideals like those so lovingly insisted upon by the great Teachers and

THE HIGHER AND LOWER MIND

Leaders of Theosophy,— Universal Coherence and the spiritual Brotherhood of Man.

Perhaps we will then change and emulate the example of the sages of old, who also, like ourselves, lived and died again and again, and who still continue to do so voluntarily for a grand and noble ideal — to benefit mankind. Others again have entered higher realms of being possible for man to reach, where, in unbroken consciousness, and embodied in more rarefied substance that neither disintegrates or dies, they dwell eternally, helping and guiding the orphan Humanity in its upward evolution.

THE HIGHER AND LOWER MIND

“LIBRA”



N epochal revolution in thought was initiated by H. P. Blavatsky's introduction of Theosophy to the world. Her great work, *The Secret Doctrine*,

“Asserts that a system, known as the WISDOM-RELIGION, the work of generations of adepts and seers, the sacred heirloom of prehistoric times, actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. . . . No *new* philosophy is set up in *The Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung . . . its doctrines and sciences which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and, forgetting the human *self* sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries.”— ‘The Babel of Modern Thought,’ *Lucifer*, 1891

Theosophy teaches man what he *is*: introduces him to forgotten truths about his actual nature and about his past history; and demonstrates these teachings by an appeal to the records accessible to scholars and archaeologists, which, rightly interpreted, supply ample evidence of the reality of the Wisdom-Religion.

“Man was not created the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development — from the simple and homogeneous up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions required various ages, of diverse natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other — ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Mahâ-Mâyâ*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it!* through *flesh* and liberating it — this law, we say, uses for these purposes the Beings from

THE THEOSOPHICAL PATH

other and higher planes, men or *Minds* (Manus) in accordance with their Karmic exigencies."
— *The Secret Doctrine*, II, 87

Before man, either individually or collectively, can make real progress it is essential for him to know what he is, to understand the possibilities of his own nature, and thus to regain lost self-confidence. Common experience shows us how depressing has been the effect of materialistic and pessimistic views as to human nature and human history. The preposterous Biblical chronology (for which not the Bible, but its interpreters, are to blame) still hangs like a pall over our vision, causing scholars and archaeologists to take absurdly foreshortened views of history, which nevertheless are contradicted by the evidence of archaeology and universal tradition. All nations have had traditions of a golden age in the past, and of Divine Instructors, Gods, and Heroes, who once lived on earth among them. These traditions were preserved in myth and allegory, the real sense of which was lost, until they degenerated into fables. In the writings of H. P. Blavatsky we find these myths and symbols brought together and interpreted by means of the proper keys so that the outlines of the ancient Wisdom-Religion are revealed. And not a few before her day have suspected the same thing and tried their hand at interpretation.

Theosophy does not make the mistake of attempting to deny what is truth and fact in the scientific doctrines of evolution; it welcomes truth and fact wherever found. But it shows that the discoveries of science are only a small fraction of this great and universal law of evolution; and that much of mere speculation and unwarranted assumption has been mingled with the little which science has so far discovered. Theosophy gives a rational and truly scientific definition of evolution itself; which can only be understood as the gradual working of a spirit through a material form. Hence it is necessary to postulate first the independent existence of such a spirit. Science in fact does this very thing by implication, as it is indeed bound to do; but in place of universal spirit, it puts vague names such as life and energy. With science, the human mind is a product of something less than itself. But with Theosophy, Mind is the original and all-important fact, and all organisms are manifestations of it. Every organism, however lowly, is ensouled; and even the mineral atom is ensouled by a spark of the universal life and endowed with consciousness of a particular kind.

As to man, it is only physically that he can be considered as a culmination of organic evolution. In regard to his self-conscious mind, his evolutionary history is entirely distinct. The consequence of this twofold line of descent in man is that his nature is dual; a fact which has been the theme of innumerable dramas and legends through the ages. One form

THE HIGHER AND LOWER MIND

which this story takes is that of a hero who loves a fair and pure woman, but is violently loved by a dark and sinister woman, who bewitches him; and he has to undergo many trials before he finally escapes from the malign influence and is united with the sublime. This is a true symbol of human nature; in which the self-conscious mind of man hovers between the fierce attractions of his carnal soul and the sublime inspirations of his spiritual soul. In this fact is epitomized the whole drama of human destiny. H. P. Blavatsky has described the Soul of man as a poor pilgrim on the way to find that which he has lost. We have become so immersed in the lower aspect of our nature that we have almost forgotten the existence of the higher. What are the ideals that move nations? Gain, power, resources, emulation. These are characteristics of the lower side of human nature.

It is difficult to see how the ordinary religious teachings recognise these facts about human nature. They insist with sufficient emphasis on the sinful and erring side of man; but what promise do they hold out of the possibility of man's overcoming this evil side, in such a way as to become an entirely new being, here and now on earth? Yet, going back to the beginnings of Christianity, we can surely find warrant for the view that every man could, by following the teachings of the Master, succeed to a greater or less degree in following that Master's footsteps. And is not this the true meaning of the word 'redemption'? In later times that word has come to denote the saving of the soul from damnation in a future life; but what if the early teachers intended it to signify the saving of man from his evil nature in *this* life?

Nor do current systems of psychology deal satisfactorily with the duality of the human soul. We have whole sciences dealing with the interaction between the animal soul (*kâma-manas*) and the body; but the very existence of a higher principle, independent of control and influence by the organic centers in the body, is ignored. Yet anyone who studies human nature itself will find that this duality is a fact; and a fact that needs explanation.

Ancient philosophies have often recognised the duality: as for instance in the Platonic *nous* and *psyche*; and we find it recognised in some of the writings of the Christian apostles.

H. P. Blavatsky in *Psychic and Noetic Action* has shown that modern psychology deals with the interaction of *psyche*, or the lower aspect of our mentality, with the body; but ignores the working or even the existence of *nous*, the higher aspect of our mentality. She compares the body to a lute with two sets of strings, one of coarse gut, the other of finest silver wire. The heavy strings are set in motion by passion and desire; the finer strings can yield their music only to the breath of a

THE THEOSOPHICAL PATH

spiritual impulse from the higher nature. And thus man has not yet realized the best possibilities of his nature. Professor Geo. T. Ladd is quoted to the effect that:

"The assumption that the *mind is a real being*, which can be acted upon by the brain, and which can act on the body through the brain, is the only one compatible with all the facts of experience."

But the spiritual part of the mind is independent of such action by the body. Therein lies the *spiritual will*, by which man is rendered master in his own house, instead of revolving in a perpetual circle of action and reaction. This is the fact overlooked by much of modern psychology. It is so preoccupied with studying the interaction between the body and the instinctual or passional mind, that it forgets the higher aspect of human mentality. Proper training of the child teaches him to take his stand outside his own passions, and to act from that point of vantage. Thus the spiritual will is brought into play in early years, and becomes a never-failing resource throughout life. What is ordinarily called the will is often merely the personal desires. The spiritual will acts in the interest of what is seen to be *right*, regardless of the personal wishes.

All this tends to prove that ethics and morality rest on actual facts in human nature, and are in fact simply the interpretation of the natural laws pertaining to man's *higher nature*. Theosophy is much more than a philosophy; it is an interpretation; an interpretation of life, a guide to conduct. Its scope is all-inclusive, and it is consistent throughout its parts. It stands for common sense and is science in the true meaning of that word. Human evolution has carried us to a point where such an interpretation of life had become absolutely necessary to enable us to cope successfully with the many new problems that confront us.

UNIVERSAL LOVE

JOHN MORGAN

WE have heard many times that the Divine Power is love, but men for many long periods of time seem to have acted and thought as if this were not so and that love and hate, or dislike at least, were impossible of control in any nature great or small.

We ask ourselves: Can it be possible to love all creatures? Are there none that by their tormenting, cruel, or destructive natures make it impossible for us to love them? Are there not men, women, or children

UNIVERSAL LOVE

whose characters antagonize, so that it is beyond other men's power to love them — at least as they are?

Love for all that breathes presupposes that there is some basic principle at the back of all, from which we are all derived, and in which we are all united in one common brotherhood. Those who believe in a Divine Father of all living, whatever name they may give him; or those who speak of a Divine Power that makes for righteousness, can hardly fail, one would have thought, to realize that we must be of equal importance to him in the divine economy; and that we would not be here if we had no purpose to serve which is necessary to the perfect working of the divine will throughout nature.

If we believe in an infinite and eternal principle out of which we all, in common with the whole universe and its life, come, and to which we return, then how can we separate ourselves from any living thing that has the same principle behind or within it? All is the offspring of mind, the universal thought made concrete in the manifested universe. So, to destroy any life in the form in which it appears to us is not to destroy the thing in itself. It will appear again in a similar form, and will do the good or the harm which it did before. In the course of time evolution will raise it into a higher state, but it will not help it to show to it any dislike. To work out the good in all things one would suppose that the Divine Power must work through love of all these beings, who, through suffering and many trials, are evolving into higher species of animals, or races of men.

Thus with a knowledge of our common origin, destiny, and difficulties to surmount on our road to perfection, we can all the readier feel for others whose state of mind may be lower than our own. With this feeling a love for others and sympathy with them in their troubles and difficulties will arise. The feeling that they have difficulties to overcome on their way towards perfection will make us less inclined to criticize them, and also more resolute in striving to overcome our own weaknesses; especially as our greater knowledge of ourselves will show us how much we have to do in mastering ourselves and how little time we rightly have to interfere with others who have the same task before them.

By turning our own failures and troubles into means of gaining such knowledge of our own powers and wrong habits of thinking and acting, we will by a greater knowledge of ourselves and of self-control, make greater progress towards perfection than if we wasted time in unkind reflexions on others and their weaknesses. This is, if anything, the purpose of evolution, the continual striving to produce the perfect man.

This conquest of the lower self makes way for the Higher, with its light of truth, to shine through into the mind of man, thus illuminating him and dispelling the dark clouds of ignorance and folly which were

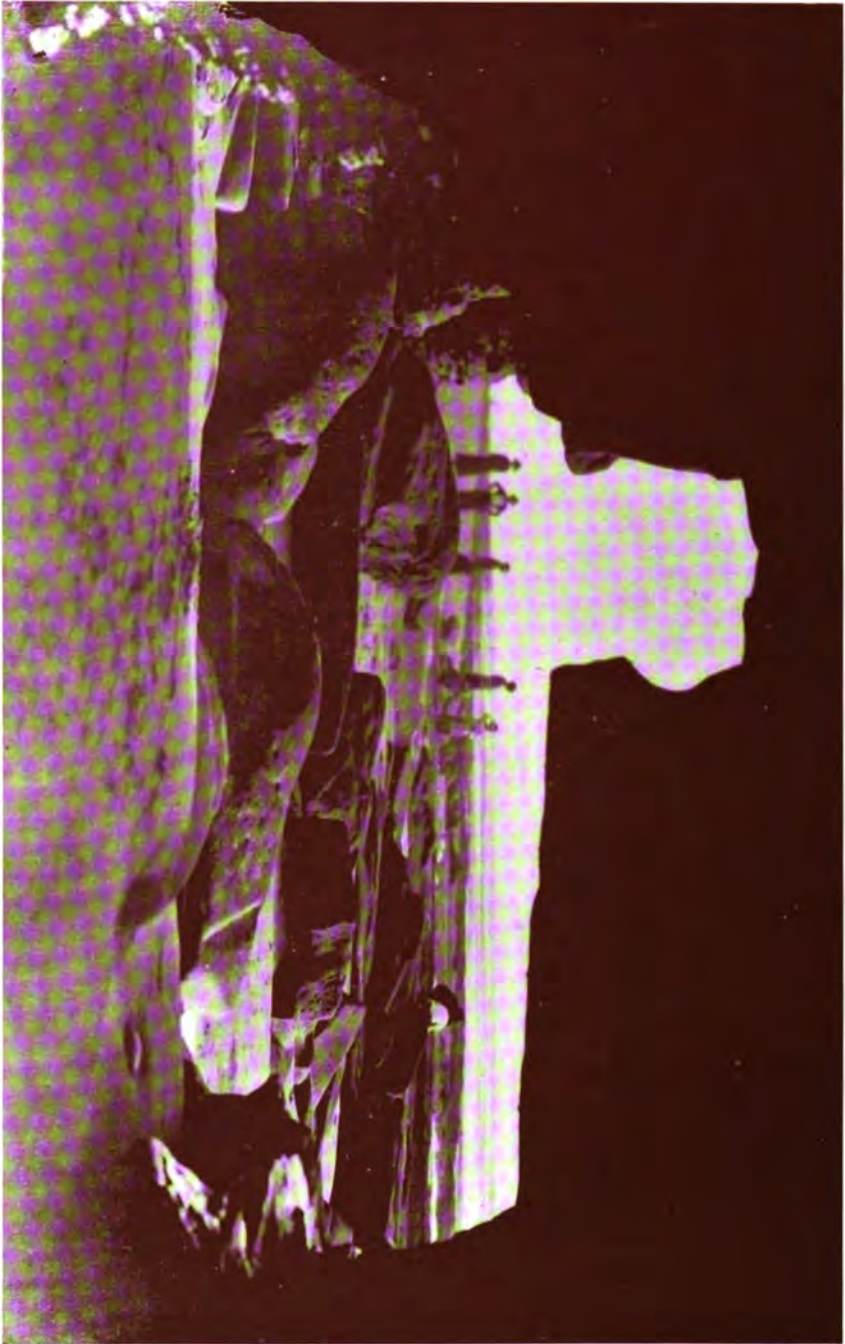
THE THEOSOPHICAL PATH

allowed so easy a sway over his mind. He will then become a living power through which the divine light can shine out on to others and help them.

It may be difficult to convince any one of this if he is a hard-shelled materialist who thinks that the progress of life towards higher and still higher states of consciousness is brought about only by the destruction of the unfit by those who are more advanced, or who thinks that progress of all kinds is the result of a great struggle which goes on between species of animals and types of men. A struggle does go on but it is between the divine and demonish in man. This struggle is going on in each man and is the inevitable warfare that goes on while man is striving towards perfection.

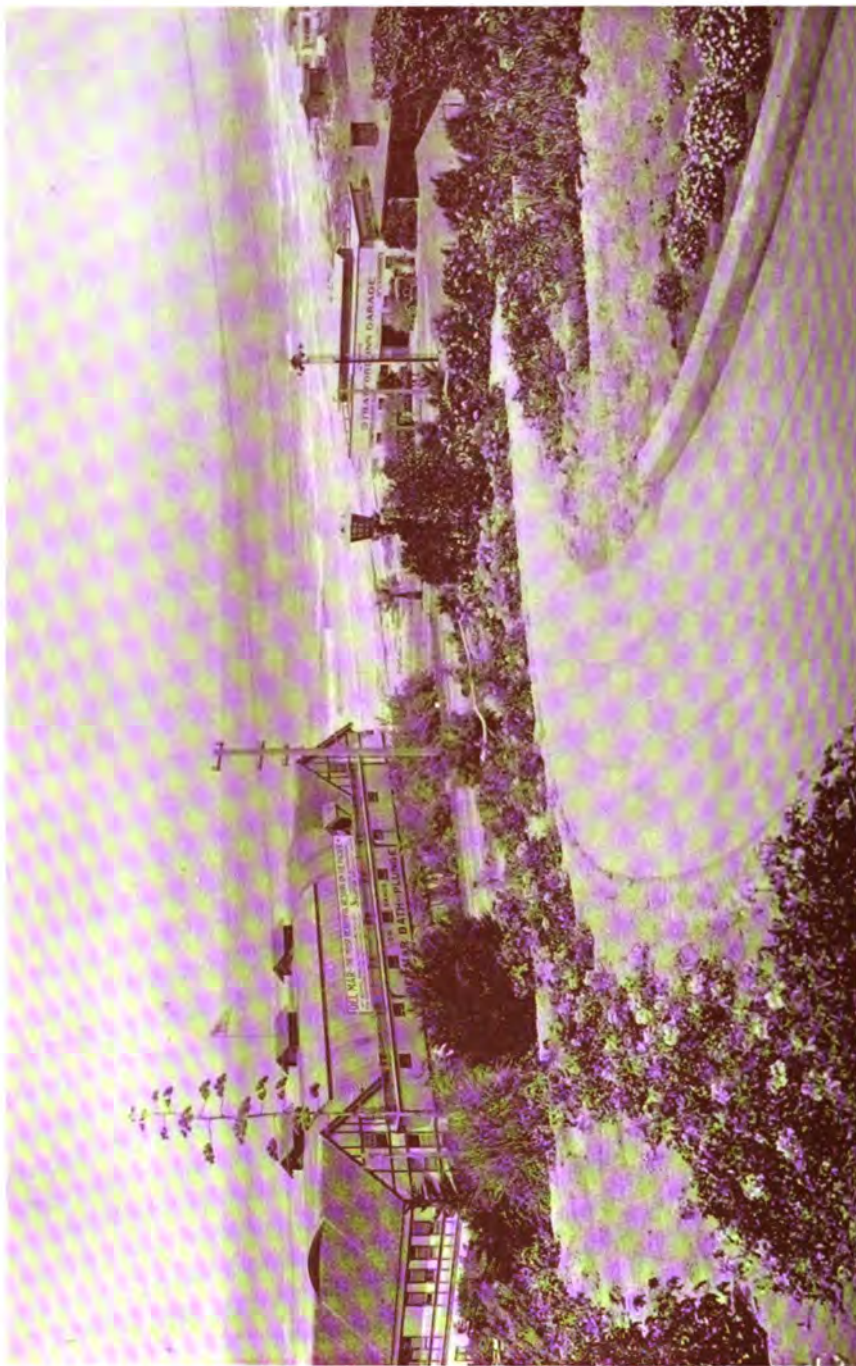
Huxley, one of the leading materialists of the last century, had to come to the conclusion at last that when the human stage was reached further progress in the true sense could only be made through the co-operation of all men in a brotherly way towards the attainment of better conditions of life for all. These conditions can only be attained by each one getting rid of selfishness from his own nature; and living as the actual and strong spirit of divine power and compassion for the perfection of humanity through working on himself primarily to that end. The man who cannot live the desired life himself is hardly likely to be a true or a successful leader of others to the goal towards which he wishes to direct them. To do this he must tread the path himself and do it in such ways as are, perhaps, unknown to the generality of men. When he has trodden the path through many lives he becomes the path itself. He shows the way to others who come after him. It is through the help, child of love, which he gives others, that he has passed so far along the path, and on account of which we call him the Path. As the Christ said: "I am the way, the truth, and the life."

Still, many men who look back at the past civilizations and their destruction by more savage and barbarous powers find it hard to understand how great civilizations — with high examples of a great, grand, and spiritual efflorescence of the highest aspirations and desires of man — set before the most ignorant and degraded of the people, should not have the effect of raising them all to such a stable state — if not to one from which a still higher outlook on life would be possible — that its downfall would be impossible; but that the desire for better things and a higher life would be so stimulated as to take such a hold on the minds of the people that their civilization would go on into higher and still higher states, and not, as always happens, sink down into lower ones, frequently into barbarous or savage conditions. This is a problem that must puzzle materialistic believers in evolution more than anything, if they are thoughtful students of universal history or of archaeology. For, if we



Lomaland Photo & Engraving Dept.

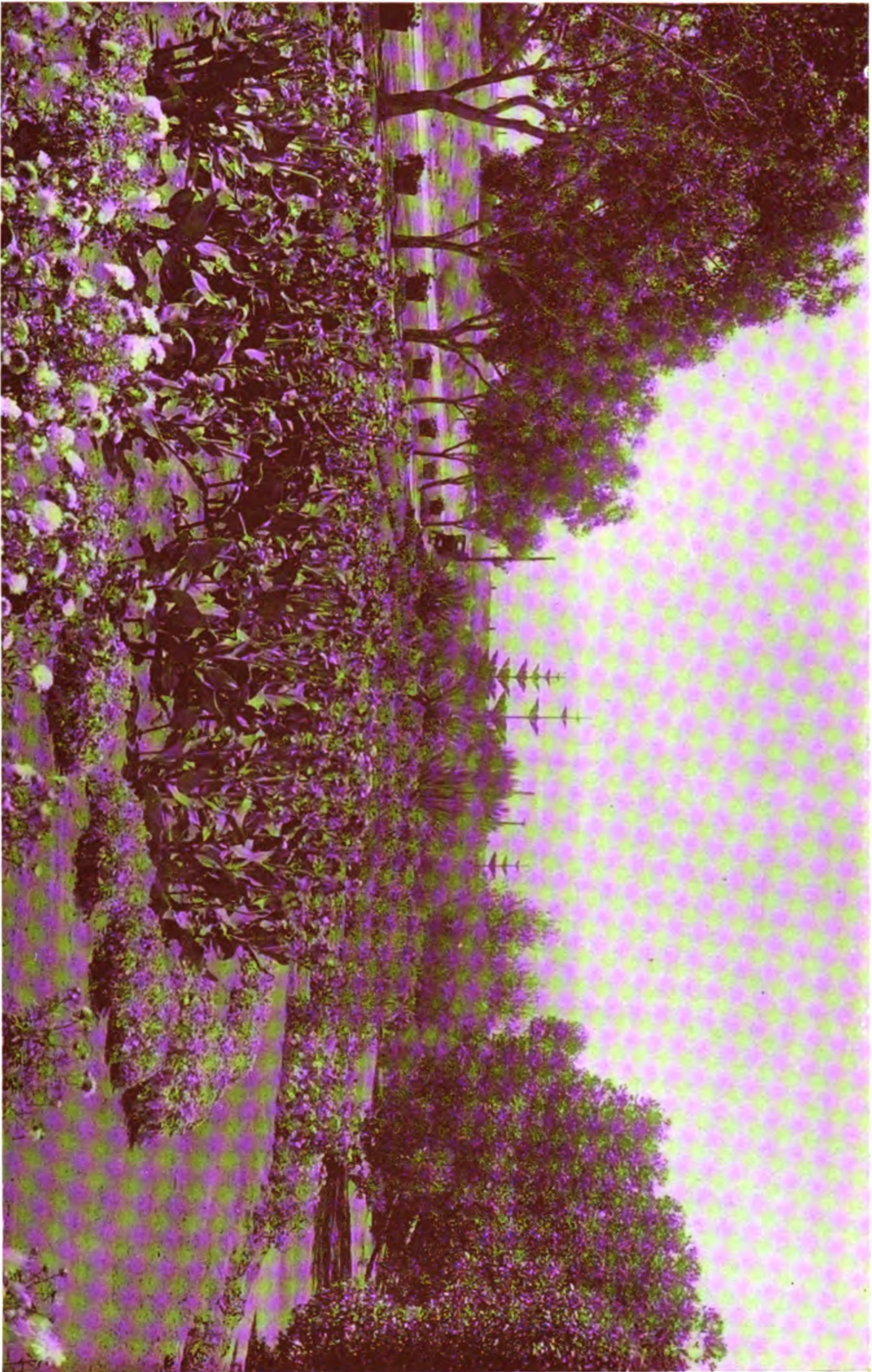
ONE OF THE MANY CAVES CARVEN OUT BY THE NEVER-CEASING ACTION OF
THE WAVES OF THE PACIFIC OCEAN ON THE SHORE OF LOMALAND
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

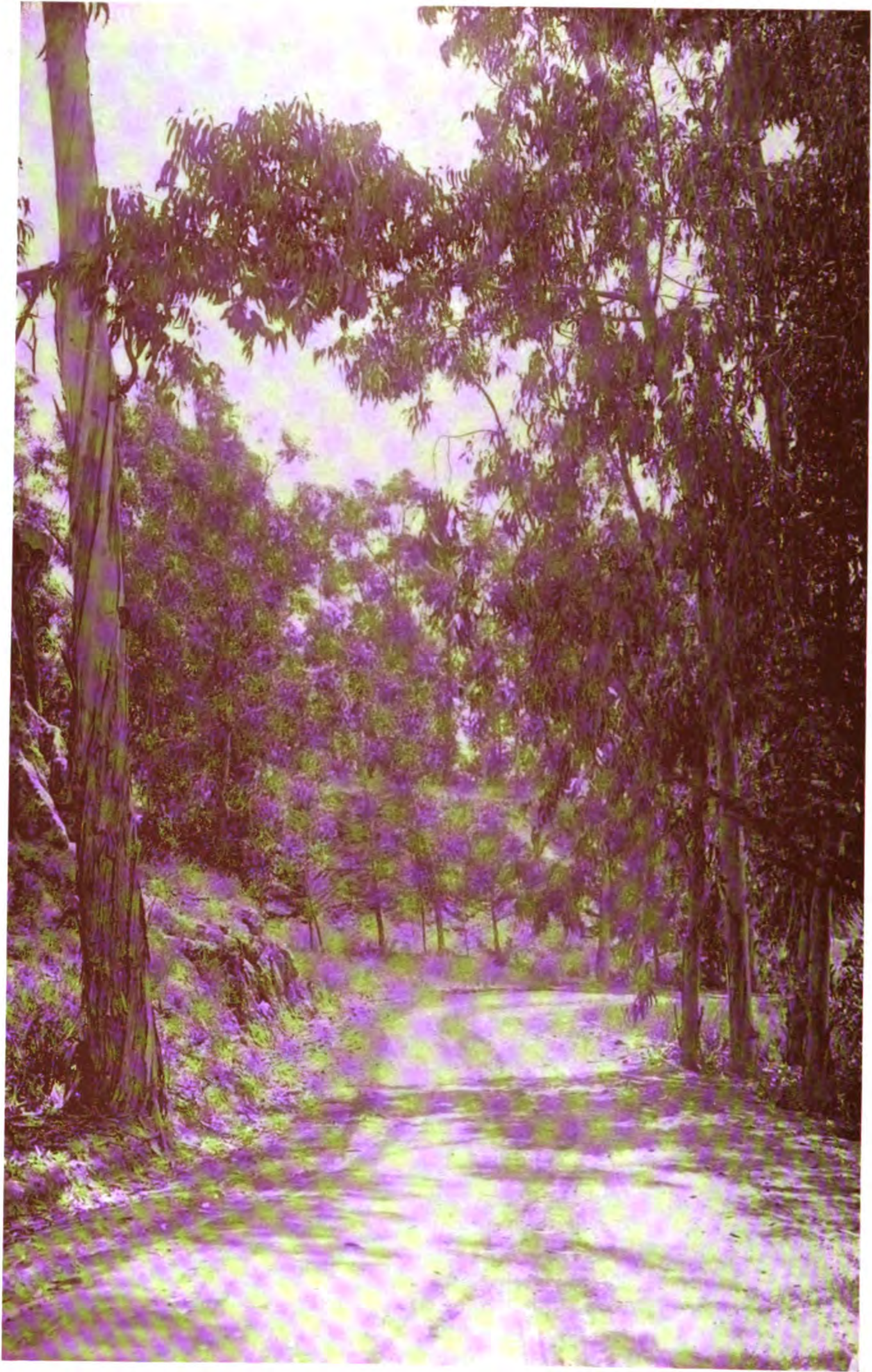
**VIEW OF THE PACIFIC OCEAN AT DEL MAR, ONE OF THE MANY BEAUTIFUL
SEASIDE RESORTS IN SOUTHERN CALIFORNIA**

Del Mar is about forty minutes' ride from San Diego.



A BEAUTIFUL GARDEN AT DEL MAR, SHOWING THE PACIFIC IN THE DISTANCE

Lomaland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

IN THE WOODS NEAR DEL MAR

UNIVERSAL LOVE

come up gradually from the lower animals through the effects produced by heredity or environment on our characters without any other higher and diviner influence, then this progress would be constant and not variable or periodic. A civilized people would not deteriorate, but would continue to improve and advance. Instead of this, civilization reaches in one country a very high state while many other countries are sunk in barbarism. Soon one of the barbarous peoples, so-called, begins to rise, sometimes rapidly, into a high state of civilization, while the erstwhile civilized nation is sinking down lower, often as low as the state in which the now highly civilized nation was in formerly. All this happens in accordance with cyclic law. Still, the question arises as to how all this is brought about; and we cannot help feeling that if the people were governed in their lives by the highest ideals of truth, justice, and brotherly co-operation, this could not have happened.

The cyclic laws can operate only when men are the willing or unconscious instruments through which they work, or so it seems to me. Man builds his life through his own imagination, and he does it whether he is negative and reflects other men's minds, or positive and directs his own life either to higher or to lower states. Every thought on personal or selfish lines leads him to be self-indulgent, and to be indifferent to the welfare of others when their good appears to clash with his own interests. This brings about that deterioration in his own character which acts so on others as to make their progress difficult, if not impossible; thus the whole of humanity and the very world in which he lives are made less worthy for man to live in. He, being surrounded by worse conditions than he would be in, in a world governed by love as an active principle in man, has to suffer the consequences of his own selfishness and that of others.

The selfishness of man goes contrary to the spirit of nature and brings about all the evils for which men blame others rather than themselves. They overlook their individual responsibilities to each other. Their own divinity is denied, and they identify themselves with their lower animal nature, and selfishness becomes such a terrible, menacing, and fearful thing that the late war and all other wars, as well as crimes of all kinds and magnitudes, are made possible so that it becomes difficult to know to what end man lives. He has been taught that he is a miserable sinner until he has become such, and has, by identifying himself with the lower and weaker part of his nature, been blinded to the real, divine, and immortal warrior-self that, if it were not for this false teaching, would have saved him from all the evils from which humanity has suffered.

Certain theological dogmas bind men to interpret all the teachings of

THE THEOSOPHICAL PATH

the great Masters into the narrowest meanings and men's minds to run into the narrowest grooves, though these great leaders came to show men the art of true living, of creating themselves into perfect men by the studying of their own natures, and thus seeking within themselves for the divine light that was to reveal the truth about themselves and nature. Thus it came about that only certain dogmas that accentuate the power of the lower self, making man out to be dependent on outside agencies for his own progress towards higher things, were taught.

This binding of the minds of men into certain inflexible channels of thinking kept the world back for ages; brought about — through the prevalent conviction that any other teaching was a menace to the future happiness of mankind — ages of persecution by the various churches. If, instead of such teachings, all nature was regarded as the manifestation of one divine power of which each of us, in our higher nature, is a part, men would recognise the right of all to direct each one his own evolution, and that only so can it be done and men saved from the ignorance and the evil from which they have suffered so long.

Even Nature herself responds to man's moods. If he sows seeds or sets plants, trees, or flowers with a love for the flowers and plants which he cultivates, and afterwards tends them in the true spirit, thus helping nature, nature will respond to his efforts and will produce the required results to a higher degree of perfection than if he did this work selfishly or with careless indifference.

If we look at the scenery of a beautiful country where fine vegetation and beautiful flowers satisfy and delight the mind of the observer, do we not feel that there is some spiritual agency working behind it and producing all that we admire? And does it not occur to us that the harmonious development of all this beauty and grandeur is dependent on a musical force that is assisted or retarded in its work by the character of the mental or rather moral forces or influences going out from man, who is the chief, if not the dominant, directive power of evolution? This, probably, is why in ages of reaction when man sinks into a degraded and degenerate state, nature shows her resentment as it were in bringing about catastrophes and cataclysms as well as plagues, that destroy large masses of the inhabitants of countries; turning once healthy and fertile regions into disease-producing and barren districts. Even animals and insects seem at certain times to be infected with some mysterious diseases; and if we study deeply the ways of thinking and acting of the people at such times, we might find it difficult not to think that there is some connexion between the two.

Let us once realize that there is a universal life-force in all things as

UNIVERSAL LOVE

closely connecting all, we must see that the same force is in us; that it binds us to all of nature — the so-called inanimate as well as animate,— through this unity, just as the very air we breathe, laden it may be with germs of disease or of good health, as we inhale or expire it, is breathed by us all. This is what makes it possible for man to poison or purify and make healthy the atmosphere in which he lives. He can produce a healthy physical, mental and moral condition only by destroying the tendency to think only of himself, of his own sensations, feelings, and thoughts and learn to live as it were the universal life. To feel the beauty of the world in which he lives to consist in the harmonious blending of color, music, and motion, is setting before him the way to the perfection towards which in his highest moments he aspires; for is it not blending rightly the physical, mental, and moral powers in himself that is the means towards attaining the desired end?

Should we not then cultivate a spirit in which the Divine Will shall prevail at all times against all that is mean, selfish, and ignoble in us? Learning thus we feel ourselves as one with all that breathes, letting the divine light of truth shine through us wherever we may be. It will not stay within or near us, but in its boundless energy will go out and pervade the whole world, helping many on their way towards higher states even though we know them not. This light will lighten many who now live in the darkness of ignorance and vice, and help them to see a way out into something higher and better. Thus the feeling of Universal Brotherhood which we believe in is a real thing of power that will save humanity from all the hells which men in their ignorance and sinfulness create.

Do we not imagine vain and foolish things continually, talk unnecessary and injurious matter which is often destructive of the best forces of our natures, thus stultifying any beneficial influences that may otherwise go out of us? Why not stop this wrong imagining and substitute for it a clearly defined ideal of a man, or of mankind, full of brotherly kindness to all his fellows and even to all the lower creation which looks up to us to help it; of a humanity full of that cultural refinement in which love of harmony, not only in music, but in life, also prevails? A humanity that would develop the highest art, music, and poetry to beautify and ennoble human life. Is not all this better even than a great knowledge of science, philosophy, or of inventiveness, good as these may be? In the one case you become something, and humanity also enters into a nobler heritage; whilst in the latter, if unconnected with the former, you know only things which have no inspiring effect. One comes from the divinity within: the other is simply the materials with which the brain-mind may be loaded and used afterwards for either good or bad purposes.

THE THEOSOPHICAL PATH

We can make the world worth living in only by making ourselves worthy of living in such a world; and to do that you must be in love with such a world and desire it so ardently that nothing will interfere with your working unceasingly to that end. To do this the love of man must become like the divine love, universal, going out to all as an all-pervasive uplifting force that will turn this world into a paradise to which will have returned the Golden Age of our memories and our hopes.

IN SILENCE IS KNOWLEDGE

H. T. EDGE, M. A.

REX PACE REQUIESCAT is a pious aspiration usually confined to the surface of a gravestone and considered as applicable to the state of the departed after death; yet we would fain apply it to the living. Many are the people we see to whom we could wish nothing better than that they should 'rest in peace' where they are, without waiting till forcibly restrained by superincumbent circumstances beyond control.

The virtues of stillness have been extolled by the wise in every age; and there is no reason to think they are any less desirable today. Unrest, restlessness, agitation, are still the all-prevalent foes of peace and knowledge and power. Still waters alone can reflect the unbroken image of the sun; in an agitated liquid no crystal can form; agitation always means weakness. Still waters run deep, and silence is golden.

Knowledge and Power and Content are desired by all men; and they are attainable. Yet people often despair of ever reaching them, because people view the distant prospect and overlook the simple easy steps at their feet. If we can point out some simple thing that people neglect; some thing that is evidently an obstacle; and if we can indicate the simple means by which they can remove that obstacle; then we shall have helped them towards the attainment of those desirable ends.

There never yet was a religion or practical philosophy that did not inculcate tranquillity as a requisite to the attainment of any sort of blessedness. The Yoga philosophy of Patañjali shows how to remove the impediments of the mind so that the soul may reveal itself unobscured. The teachings of Christ urge us to silence our clamorous desires and passions, that we may obtain the peace that transcends the restless mind. The Chinese Tao philosophy finds the Way in silence and simplicity.

IN SILENCE IS KNOWLEDGE

Many a seeker for wisdom in tranquillity has sought his object by retiring from the world. There are occasions on which such seclusion is desirable; but too often it has resulted in the hermit shutting himself up with his infirmities. A better way is to find rest amid the turmoil; to live in the active world, yet to preserve the serenity of one's soul.

"Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake."— *The Voice of the Silence*

In Huc's *Travels in Tibet* it is recorded that, every day at sunset, the entire population of Lhasa stops still, whatever they may be doing, wherever they are, for a few moments of tranquillity. There are nations on earth today who know how to practise rightly perfect tranquillity of mind and body as a means of strength and wisdom. But too often the case is sadly otherwise. In the cities people are rushing to and fro, from business to meals, from meals to pleasure, and then to bed, and so on round the circle again; while in the fields a cessation from toil may mean heavy slumbers in the sun. Nay, it has even been known that favored individuals, with special opportunities for cultivating repose, may evade their privileges by setting off with an armful of books or newspapers or writing-materials, if by any means whatsoever they may escape the intolerable horror of five minutes silence.

The story is well known of an unwary magician who summoned a demon; and the demon said: If you don't find me something to do, I will tear you to pieces. This seems to be the state of quite a number of people. Watch them in a street-car. One demon has to be fed on magazines, another demands candy and chewing-gum, a third insists on tobacco, a fourth calls for conversation; and the unfortunate owner of all these demons never secures any of that repose so essential to wisdom or strength. And, if these distractions are not provided, the demon of somnolence may claim his share.

Yet people complain that they are caught in a network, and that life is an inexorable machine that whirls them along against their will! Would it not be well for them to exercise their will a little and see if they could not find out some way of planting themselves firmly while the current rushes by?

But we must pause to issue a caution against 'sitting for concentration,' or any such forcible and artificial practice that may be advocated by psychic cults. We advocate no constrained artificial methods, whether in this case or in the case of diet, exercise, or anything else; for such remedies may be worse than the disease. In deliberately sitting still with the object of attaining some power or benefit, our efforts are self-conscious,

THE THEOSOPHICAL PATH

and the whole purpose and benefit of silence is thereby defeated, as in the case of a misguided anchorite.

It is better to let the body alone and simply attend to freeing the mind from useless emotions and wandering thoughts. To force the body into a state of motionlessness may be equivalent to putting a great strain on it; and the mind and heart can be tranquillized very well while we are working or walking.

A careful examination of one's thoughts and emotions will show how very much of them is needless, and how we have become the slave of our own servants. And we shall be enabled to see what we lose by such a condition, and what we gain by removing it. We can listen, instead of unloading our ideas upon others; instead of dwelling in airy castles of the imagination, we can open our eyes and see what goes on.

Is it not wonderful to think that there are people who claim to have exhausted the possibilities of this poor little world; and who therefore aspire to reach some other world; and yet who stumble along through the beauties and mysteries of creation, with their eyes fixed on vacancy and their thoughts obviously preoccupied with the activities of some other plane of consciousness on which they are functioning? We talk of this world as being 'material' and 'physical' and 'three-dimensional,' and altogether gross and wicked; and we are no better than an eyeless man scoffing at the sunlight. To call this world dull dead matter, because we can see nothing else in it; and then to create some unreal gaseous spiritual world as an object of aspiration; — this is a repetition of the old monkish way of quarreling with life. Others have thought that we might be able to find all the spirit and soul we could possibly wish, and to find it right here and now in this world, if we could but open our eyes and penetrate the mists of our own fancy. Is not materiality an attitude of mind, rather than an external condition of nature? Think how much there is in nature that we cannot see: a tree producing its leaves and flowers and fruit; and on it perhaps a single thin twig, grafted, and producing something entirely different but always the same. We see the result but not the workings. Would it be possible so to clarify our vision that all this would become visible? And to achieve this, should we strive forcibly to gain some new extraordinary faculty, or should we rather merely rub our eyes and try to see a little more clearly?

The gospel of one age may become the heresy of another; and already we are outgrowing the gospel that clarity of vision depends upon a cold and emotionless attitude of mind. Such an attitude of mind, which (whether rightly or wrongly) has often been dubbed scientific, gives us a soulless universe, a universe bereft of real values. This kind of impas-

IN SILENCE IS KNOWLEDGE

sivity and colorlessness is a long way from the tranquillity of soul which is the subject of our present writing; the supreme victory is not for the man born without passions, or for him who has worn himself out; it is for the complete man, who still has his powers, but has them balanced and ruled. So we may wisely reject the universe as it appears to the eye of chill logic, unwarmed by rays of feeling that are banned as heretical. We may stop in our walk to contemplate the beauties of a tree without wanting to classify it, and with the feeling that we would rather not know what it is called.

Man has a habit of regarding himself as a small ego, inclosed within a vast mass which he dubs the external universe or 'nature.' In this way he contracts his soul to the smallest limits, and everything outside those limits takes on the appearance of 'dead matter' or some kind of machinery. Whether this is a true, real, and unsophisticated view of the universe is an open question. It is the universe as it filters through the screen of our bodily senses. But may there not be other and more intimate points of contact with nature?

Whatever nature may be, it seems to be infinitely responsive, and to be ready to unfold just as much as we can receive. It will not reveal much to the individual who rushes blindly through it with his eyes turned inward upon his own day-dreams. But to the man who can stay still long enough to attune himself to nature's stately rhythm, she may reveal much: not in the form of brain knowledge, but in the form of another kind of knowledge that is communicated from nature's soul to ours by means of sympathetic vibration.

We all know the feeling of relief and happiness that comes over us when some noise that has been going on so long that we no longer hear it, suddenly ceases. This may serve as an illustration of what may happen to us when we succeed in laying to rest some of the more importunate and deafening of the noises that go on in our internal economy, so that, in the ensuing silence, we may perchance recover our senses.



"EVERY man who is trying to move forward in the highest sense, to open up his inner nature and get at the Light there, passes through states in which the unworthy deeds of his past, long forgotten, start up here and there in memory as if revealed and awakened by the moving beams of a searchlight. Then his heart is chilled and hope fails him and he feels that such a creature as he, can have no chance of attainment. But instead of giving way to this state let him go on confidently. It will trouble him but a little time, will be less at each recurrence, and is indeed a mark of progress."

—'STUDENT,' in *The Century Path*


THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

V

APOLLONIUS IN INDIA

(Continued)

HE King was offering sacrifice in the presence of the Magi when the news of Apollonius's arrival was brought to him. He immediately recalled a dream he had dreamed the day before, that he was Artaxerxes the son of Xerxes, and that his face became like that of the latter. The interpretation was plain. For Themistocles had come from Greece to Artaxerxes and by his conversation had made him estimable, as his father had been; also he had justified his own reputation as a Greek philosopher. Obviously, Apollonius would benefit him as Themistocles had benefited Artaxerxes, and would prove to be as great a philosopher as his reputation declared.

Apollonius passed through the gorgeous palace in amiable discussion with Damis as to various questions of Greek music, without paying the slightest attention to the sumptuous splendor of the building. The palace court was large, and the King called aloud to him from a distance and bade him join in the sacrifice to the sun of a white horse from the Nisean plains.

"Do you, O king, sacrifice after your manner," said Apollonius, "but allow me to sacrifice after my own fashion." So saying, he took the incense in his hand and said, "O Sun, conduct me to whatever part of the world may seem good to you and me; and grant me to know only the virtuous; as to the wicked, I wish neither to know them nor be known by them." Then he cast the incense on the fire, observing the smoke, how it rose and curled and shot into spiral forms. Afterwards he touched the fire as though the omens were favorable, and said: "O King, do you continue to sacrifice after the ceremonies of your own country; for my part, I have observed what belongs to mine."

He then withdrew from the sacrifice lest he should be made an accomplice in the shedding of blood.

Apollonius was glad to find the king spoke Greek as though it were his mother-tongue, so that they could converse the more freely. The faculty that Apollonius possessed of speaking all languages was not always

THE WISDOM OF APOLLONIUS

drawn upon. He told the king of his intended visit to the Indians and that he was anxious to know the wisdom of the Magi at the court, whether they were really wise in religious matters or not. He declared his own system of philosophy to be that of Pythagoras the Samian, who taught him to worship the gods in the way he had demonstrated, "to discern their several natures, and respect them accordingly, to converse with them and dress myself in garments made from the genuine fleece of the earth, not torn from the sheep, but from what grows pure from the pure, from linen, the simple produce of earth and water. I let my hair grow, and abstain from all animal food, in obedience to the doctrine of Pythagoras. With you or any other man, I can never indulge in the gratifications of the table. I promise to free you from perplexing and vexatious cares, for I not only know, but foreknow what is to be."

Realizing the absolute sincerity of Apollonius, the king declared that he was more pleased at his arrival than if he had the wealth of India and Persia added to his own. The Greek should be the royal guest and have apartments in the royal palace.

"If you should visit Tyana, my birthplace," asked Apollonius, "and if I should offer you lodging in my house, would you accept?"

"Hardly that," said the king, "unless your house were large enough to receive me and my attendants and in a way becoming my rank and consequence."

"Then," said Apollonius, "I should be no more comfortable than you, if I were to live in a house above my condition of life. All excess is troublesome to the wise, as the want of it is to the great ones of the earth, such as yourself. Therefore I would prefer to lodge with some private individual, of like fortune with myself. But as for conversation, I will converse with you as much as you please."

The king respected his feelings and assented. Apollonius lodged with a Babylonian who was a man of good family and character.

While they were at supper a eunuch arrived from the king with a message. "The king gives you the choice of ten boons, and permission to choose them yourself. He insists that you should ask nothing of mean value or little worth, but he is anxious to impress you and ourselves with a sense of his great bounty."

"When is the choice to be made?" asked Apollonius.

"Tomorrow," replied the messenger, as he went off to summon the king's relatives and friends to witness the respect paid to so honored a supplicant.

Apollonius appeared to be considering the things he might ask, which was somewhat puzzling to Damis, who, knowing his friend and teacher, almost expected him to ask for nothing. A man whose prayers to the gods

THE THEOSOPHICAL PATH

were usually after the formula, "*Ye gods, grant me few possessions and no wants!*" would surely ask little of the king.

While in this state of curiosity, Apollonius took the opportunity of pointing out that before a day was past they would have an example of the fact that the forcible destruction of the means of sinning physically had no effect on the mind, and that such practices were worse than useless. He was thinking of the king's messenger. As a master-philosopher often does, he pretended to be a little ignorant of life as it is in reality, and let Damis pulverize his theories with blunt statements of 'fact,' such as that when deprived of the means of sinning by physical means a man could not sin. By so doing Damis only succeeded in being caught by the admission that he needed the lesson when it came. His hasty remark that a child would know what he said to be true, as though he wondered at his master's ignorance of practical life, recoiled on his own head next day. The conversation led to a consideration of the banishment of desire from the mind, which is just what Apollonius was quietly leading up to.

"The virtue of *temperance*," declared Apollonius, "consists in not yielding to passion though you feel all the incentives to it, but in abstaining from it and showing yourself superior to all its allurements."

Damis missed the point altogether, not realizing that the desire of the body and the desire of money are really only different facets of the same quality of desire.

"Let us talk about that later on," he said. "Meanwhile you have to think of the royal message so nobly given. I think personally you will ask for nothing, but the question is how to do so without seeming to slight the king's offer. Remember where we are, in the king's power, and how we must avoid even the appearance of treating the king with disrespect. Besides, we have enough money to get to India, but not enough to return, so it is necessary to consider carefully what to do."

The tone of the disciple who 'knows better' is plainly discernible. Was it ever otherwise? Apollonius was enjoying the joke, which yet was serious enough, for he had to teach Damis without appearing to do more than 'draw him out' — precisely the meaning of the word 'education.'

With the serious face of an unpractical theorist he did just the last thing Damis expected him to do. He almost pleaded for the right to take money from anyone in his character of a philosopher — why, the very test of a true teacher is that he will accept never a penny for his teachings and despises money that comes in a personal guise. He quoted philosopher after philosopher who had sought money, until Damis began to wonder what had happened to him. Then to drive the lesson home by sudden contrast, Apollonius told him that nothing was so unpardonable to a wise man as the love of money. All other things may be forgiven him of

THE WISDOM OF APOLLONIUS

men, but not this, since the display of a love of money will naturally cause it to be supposed that he is already overcome by the love of good living, fine clothes, wine, etc.

“If you think that committing a fault at Babylon is not the same as committing one at Athens, Damis, remember that *Every place is Greece to a wise man*. He esteems no place desert or barbarous whilst he lives under the eyes of virtue, whose regards are extended to very few men, and looks on such with a hundred eyes. Surely an athlete who has to contend at Olynthos, or in Macedonia, or in Egypt, will train himself just as much as he would when contending among the Greeks, and in their most celebrated places of exercise?”

Damis was ashamed of his hasty arguments and asked pardon for having presumed to give such advice.

“Be not troubled, Damis,” said his teacher. “I have not spoken for the sake of rebuke, but for the purpose of illustration.”

The eunuch came to summon Apollonius to the king for the ceremony of the granting of the boons. The latter stayed to perform his accustomed religious duties and then went to the king. All the court were amazed at his singular and venerable appearance. The king promptly offered him ten great boons to be chosen by himself.

“I will not refuse,” said Apollonius, “but there is one above all that I value more than many tens.” He then told the unhappy history of the exiled Eretrians, and pleaded that they might remain in possession of the hill granted them by Darius.

The king declared that they had been enemies; they had taken up arms against their rulers and had been almost exterminated. But now they should be considered friends and given a just governor over them. “But why not accept the remaining nine boons?” asked the king in some little surprise that this was all Apollonius required of him.

“Because I have not had time to make more friends,” said the philosopher, ever thinking of the welfare of others and indifferent to his own.

“But surely you have needs of your own?” asked the king. “Is there nothing you require for yourself?”

“Nothing but a little fruit and bread,” replied Apollonius. “They make an excellent meal!”

During this extraordinary scene very conclusive evidence indeed arrived that a man physically deprived of the power of sinning could and did retain the same power mentally with undiminished force. One of the eunuchs was discovered in the king’s chamber where he had been expressly forbidden to go, as he had been forbidden to join the others of his class when they were dressing the king’s wives.

So great was the offense that the king appealed to Apollonius to

THE THEOSOPHICAL PATH

declare a fitting sentence for the wretch. Death many times over was a mild punishment according to the notions of the time.

"Let him go free!" said Apollonius. "That is my sentence."

The king and court were overwhelmed with amazement at this strange decision.

"It is not a pardon, but a punishment," said Apollonius. "Let him live, and he will suffer from his diseased mind, gaining no pleasure from eating, or drinking, or amusements, or sleeping; spending his life in imagining impossibilities; he will be so miserable that he will wish you had put him to death now. He will plead for death, and if you do not give it him he will put an end to his own existence."

In this manner Apollonius demonstrated the power of the law which is more just than all the laws of men, and unerring in its power to balance cause and effect. At the same time the king, by remitting the death-penalty, himself escaped the operation of the same law which would have held him accountable for taking the life of another. This is the philosophical law known as Karma, the law of action and reaction, which are equal and inevitable.

Invited to go hunting, Apollonius declined, since it was no more pleasing to give pain and suffering to animals and to confine them in captivity than it was to sacrifice them.

Asked the best way of reigning in security, he replied: "By honoring many and trusting few."

He pointed out the folly of engaging in wars for small matters which, if evil or unjust, were infinitely less so than the evils and injustices of war against so great a power as that of the Romans.

The king, being sick to death, was visited by Apollonius, who discoursed on the nature of the soul so eloquently that the king revived.

"Apollonius not only made me despise my kingdom, but death itself!" he declared.

The king one day boasted of having spent two whole days in hearing one cause in his administration of justice, so great was his desire to do right.

"I am sorry you took so long to find out what is just!" was all the satisfaction he received from the philosopher.

Displaying his enormous wealth, the king was told by Apollonius: "You look upon it as so much wealth, but I regard it as so much straw."

"How then am I to deal with it?" asked the king.

"By making a proper use of it, for you are a king," said Apollonius. In this he declared his doctrine of wealth being but a trust held for the account of all.

Privately to Damis Apollonius remarked one day that the king was a courteous prince, too good to reign over barbarians. Evidently the little

THE WISDOM OF APOLLONIUS

surprising replies he sometimes made to the king were not regarded nor meant as rebukes but, as Damis himself had been told, 'illustrations.'

The time for departure having arrived according to the omen which had declared they should be twenty months at Babylon, Apollonius prepared to leave his willing host. He recalled the nine ungranted boons, and asked the king if he might not now claim one more.

"Thou best of princes, I have shown no mark whatever of favor to my host with whom I have been living, and I am also under many obligations to the Magi. I beg of you to respect them for my sake, for they are wise men, greatly devoted to your service."

The king was delighted with this unselfish request.

"Tomorrow," he said, "you shall see these men made objects of emulation, and highly rewarded. And more than that, though you yourself will take nothing, at least let some of those men with Damis accept some part of my wealth, as much as ever they wish."

As soon as they heard this, they all turned away, and Apollonius said to the king as he pointed to them: "*You see my hands, though many, are all alike.*" This is the true philosophical symbol of the teacher and his disciples, and shows a quiet way Apollonius had of inculcating his philosophy.

But the way to India over the Caucasus is through a three days' desert, and the king provided camels and water and provisions. The inhabitants of the Caucasus-country, he declared, were hospitable and would receive him well.

"But what present will you bring me when you return?" asked the king.

"A most acceptable gift," said Apollonius. "If I become wiser by the conversation of the men of that country, I shall return to you better than I leave you."

The king embraced him. "Go thy way," he said, "for the gift will be great."

(To be continued)



"As the sun does not wait for prayers and incantations that he may rise, but shines at once, and is greeted by all; so neither wait thou for applause, and shouts, and eulogies, that you mayest do well; but be a spontaneous benefactor and thou shalt be believed, like the sun."— *Epictetus*

THEOSOPHICAL ITEMS OF INTEREST

Published for Members of the Universal Brotherhood and
Theosophical Society throughout the world

THE glory of Spring is about us in Lomaland; but while Nature is smiling so graciously upon Southern California, with spring warmth and glow, beautiful flowers, and fresh green hillsides, the newspapers tell of icy blasts in the East, and terrible blizzards in the Middle West. But soon Spring will

**The "Spring Drive"
at Headquarters**

touch the whole country with new life. With Nature so kind and the hearts of men yearning for better things, we might look at life with more hope, if it were not for the sufferings of our poor European brothers. The following is quoted from a recent letter sent by the Leader to the members of the Boston Center:

"We are all as busy as bees here, getting ready for a Peace Congress; and the time is flying so fast, it seems hardly possible for me to get at it before I go away. My hope is to make a lecture-tour through New England and then through Europe. If I could have my way, I would like to go on a long trip through the state of Maine. I have such a delightful memory of the time I was there.

"I suppose you are all getting ready for the spring-time, and those who have gardens are planting seeds to make the summer more beautiful for those who have no flowers nor the opportunity of growing them. Weather like this and thoughts like these do stir one up so on to the energetic line of doing something greater than before; for when we look at the confusion of affairs in the outer world, the aspects are seriously discouraging. The awfulness of the disturbance in Europe keeps me pinned down to a certain kind of dread that I never knew before.

"All this reminds us that as Theosophists we must get away from our wants and attend only to our needs, throwing ourselves into the inner life of Theosophy.

"Oh! how lovely it is that we members of the Universal Brotherhood and Theosophical Society have Theosophy to keep our hearts warm and true, and to hold us ever ready to serve! This is the magic of life; to be every ready to serve! And to hold Theosophy so truly in our hearts that we cannot falter!

"My heart is aching for Humanity. Those poor suffering people in Europe! How pitiful it is that a few people in France have led the nation on to the wrong track! The work they are carrying on in the Ruhr cannot represent the principles of the real French people. I feel that England is waking up and perhaps also our American government will carefully consider the case and bring about some new plans that will lift the burdens from those who suffer the most there."

Enlarging on this idea the Leader says:

"I have pondered much on this thought, that America with its abundant

THEOSOPHICAL ITEMS OF INTEREST

wealth, its national dignity, its idealism and sympathy, could readily bring about an adjustment of the conditions existing and menacing between France and Germany, and thus inaugurate something approaching permanent peace. How? Why could not America come to the rescue and assume Germany's just financial obligations to France, with reasonable guarantees on the part of Germany for repayment with interest? This would at once settle the difficulties between France and Germany, would untie the hands of the German people for the reconstruction of their country, and would let them have a breath of life. By advancing Germany the proper credits, not only would Germany be benefited, but all the countries of Europe as well as America would share in the benefits, commercial as well as moral. If the Americans had the courage to do this, how close could we come to expressing the spirit of divine mercy emphasized by the Nazarene in the words 'Love ye one another.' Should such a step be taken, all true hearts and lovers of justice would feel that a new order of ages had dawned, built on the basis of justice and mercy to all."



Frau Rega Hellman, whom the Leader met as a delegate to the Woman's Peace Convention at the Panama-Pacific Exposition in San Francisco, 1915, later was Katherine Tingley's guest at the International Theosophical Head-

From our Berlin Correspondent quarters for some time, and delivered several public addresses under the auspices of the Parliament of Peace and Universal Brotherhood. She has ever since been a devoted friend of our Leader, Theosophy, and the Work for Peace and Universal Brotherhood, being conducted at and through our International Center. Frau Hellman was indefatigable in her efforts to serve the Leader during her Lecture-Tour through Germany last year. From Berlin, Frau Hellman writes as follows of the conditions in Germany:

"It is impossible to describe how Germany has changed since you left. We are in a dreadful situation, and I repeat what I have said before: it is only America that can help us. The conditions here are almost worse than in Austria, because the population is so much greater in proportion to the areas of the two countries. . . . Surely desperation drives people to all sorts of wrong-doing, and the poor people are in despair. They all say it is worse now than during the war. Who can endure such long suffering? . . ."

In another letter Frau Hellman writes as follows:

"Dear Madame Tingley:

"Your most sympathetic and wonderful cablegram afforded not only a great deal of pleasure and joy to me, but also to the German public at large. I took it at once to the Government, and they had it published. Enclosed you will find a copy. You know the saying: that there is a silver lining to

THE THEOSOPHICAL PATH

every cloud. Well, our clouds are very, very dark and heavy just now. So your cablegram gave us a ray of hope, which we earnestly pray may become a blessing to the downtrodden German nation. I cannot describe the terrible conditions here in Berlin — not to speak of the Ruhr district, which are horrible. People die daily for lack of food, because the prices are exorbitant. . . . America is the only nation that can save us from utter ruin. . . . You, Madame Tingley, were the first to speak publicly on behalf of showing justice and consideration to the Germans, in New York at Aeolian Hall in 1919, and I am sure that at the first opportunity you will accomplish more for us. . . . I hope you are coming to Berlin, where you will have a most wonderful reception. In the meantime, I remain as ever, Your most devoted friend,
“REGA HELLMAN.”

The occasion at Aeolian Hall, New York, referred to by Frau Hellman, was in the spring of 1919 while the Treaty of Versailles was being negotiated, when the Leader said to a great audience, that to President Wilson's now famous (and forgotten) “Fourteen Points,” there should be added a Fifteenth — namely, that the spirit of Brotherhood should be shown the vanquished nation. Had this suggestion been followed, not only would the “Fourteen Points” have been saved; but one of the greatest betrayals in history — if not the greatest — would have been prevented. And what is more, in the words of ex-Premier Nitti of Italy, “Europe might now smile again.”



Herr J. Th. Heller, for many years Director of the Center for Theosophical Propaganda at Nürnberg, Germany, writes most encouraging and at the same time pitiful reports to the Leader — encouraging in regard to the Theosophical activities now in progress in Germany, pitiful as to the conditions in which the German people find themselves. The following extracts speak for themselves:

**Reports from
J. Th. Heller**

“The conditions in Germany are developing quickly to a crisis. Nevertheless I am happy because since your visit I have more helpers who are ready to assist in practical work. Now the spirit of the divinity of man is being recognised by the general public. Our meetings are filled with a royal enthusiasm, without which no real work can be accomplished. We are looking forward with great joy to the approaching time when we may meet you again, dear Leader. It seems only yesterday that we enjoyed the happy days of your presence here in dear old Nürnberg.

“Of our activities here, I have nothing but good news to report. All the members are progressing in their development as active practical workers. Emilie Fersch is my best helper and supports the work in every way. She is an excellent student with all the womanly virtues and devotion. Her husband, Dr. Fersch, is becoming very active with us. . . .

“Many earnest inquirers come in now, and our book-store on some days is filled with enthusiastic readers of our Theosophical literature, and regular

THEOSOPHICAL ITEMS OF INTEREST

visitors to our public meetings. Many of these are young people who are now helping to propagate our teachings.

"Miss Babette Schmidt, one of our best and most devoted members, is in charge of the book-store. She knows how to meet the visitors, and sometimes the store resembles a public meeting. Truly the seeds sown in this way will bring a rich harvest in time.

"From abroad also come many letters and orders for books. On account of the difficulties and expense involved in printing these days, I have to hold back with the propaganda work, in comparison with former times. It is impossible under present conditions to publish a new edition of the Manuals. So the literature goes mainly to earnest inquirers and seekers for truth. The more difficult the situation becomes for propaganda work, the greater grow our opportunities and possibilities in other ways in which true spirituality runs. I remember the time of Luther: there were no railways, no telegraphic communications, no opportunities as in modern times to distribute pamphlets, etc. And yet, think of the mighty progress of the reformation in all places where there were minds ready to receive it! Think of the days of Apollonius of Tyana. Reading his history one recognises the power of spiritual thoughts. And now thanks to H. P. Blavatsky's, William Quan Judge's, and your beneficent Theosophical work throughout the world, all souls hungry for Truth, Light, and Liberation, are ready to accept Theosophy, sometimes in a moment. We have many proofs of this mystic event, and it is one of the most glorious feelings at this turning-point of the year.

"So we enter this year with trust and joy, knowing that it will be a beneficial one in spite of the troubles which may come upon us. Germany will be purged of all the disasters which the violations of the law of Brotherhood brought about. But we shall do our full duty, and live for Theosophy. Then all the splendid faculties of the German spirit will awaken and become active as helping factors in the great reconstruction of the human family.

"Joyous New Year's Greetings, dear Leader, to you and all the members of your beloved Lomaland family.

"In old faithfulness and love, Fraternally yours,

"J. TH. HELLER."



Konsulinna Anna Wicander, Directress of the Stockholm Center of the Universal Brotherhood and Theosophical Society, writes to the Leader:

"At our Center everything is going along according to the instructions you gave us. Nothing has come up that could disturb the harmony among the members. . . . One of the most promising, interesting, and best directed branch of our activities is undoubtedly the Lotus-work. The 18th of February, Miss Sonesson invited me to be present at the celebration of the twenty-fifth

**Correspondence
from Stockholm**

THE THEOSOPHICAL PATH

anniversary of the formation of the Universal Brotherhood and Theosophical Society. This day was also the anniversary of your visit to the Lotus-Group here last year. . . . I thought of you the whole time and rejoiced at the thought of your satisfaction when you come to Sweden again and find how the Lotus-work has grown and improved since last year. I understand that Miss Sonesson reports to you regularly about the work and keeps you informed of all the details, but I am so happy over, and interested in, this important part of our Theosophical achievements, that I must write about it to the Teacher who has given life to it. . . .

“Our private meetings are conducted in the way you have suggested, and from them I am sure we all derive great inner support and feel more united in brotherly love. I know this in my heart and I can read it in the kind faces of my comrades. After these meetings we go away in silence, and thus carry with us an idea of the connexion with all that goes for the redeeming of mankind.

“In a year or two more we shall have some girls from the Club, who will then have become members, to help us, and I have great hope in them, judging from what I have noticed on several occasions. . . .

“We have winter still in Sweden, with great cold and much snow, but it has been foretold that we shall have an early and warm spring, at which I am very much pleased, thinking of you and your dear Râja-Yogas coming here from sunny Lomaland. Please tell me as soon as possible, when you are coming here and how long you intend to stay. And now, dear Leader, with trust and love to you and kindest regards to the members, I am yours ever faithfully,

“ANNA WICANDER.”



Many of our members have heard of our esteemed Comrade, Dr. Segundo Sabio del Valle, of Madrid — a distinguished scholar and a devoted Theosophist, who has for many years held aloft in Spain the torch of true Theosophy. Dr. del Valle, whose name is singularly appropriate (it means literally, ‘Second Sage of the Valley’) came all the way to London from Madrid to visit the Leader and Crusaders last June. Writing of that visit, our Spanish Comrade says:

A Word from Old Castile

“Before our meeting I was only attached to ideas; but now that I have seen you and your party I may better unify the spiritual ideas with the affection I professed to the brothers at Point Loma. . . . With kind regards to all the Comrades there, please accept Madame and Leader, my cordial greetings.”

THEOSOPHICAL ITEMS OF INTEREST

Readers of THE THEOSOPHICAL PATH and other publications emanating from the International Theosophical Headquarters at Point Loma, will be happy to read the following appreciation of Kenneth Morris, our Welsh poet, and Professor of History and English Literature at the Theosophical University, written by Talbot Mundy, who has himself been proclaimed "equal to Kipling, and greater than Haggard":

"THOS. H. INCE STUDIOS

Culver City, California.

"Madame Katherine Tingley,
International Theosophical Headquarters,
Point Loma, California.

March 27, 1923.

"Dear Madame Tingley:

"Since I first began to read Professor Kenneth Morris's poems and historical works I have found it impossible to speak of them without enthusiasm; and it has been a surprise to me to learn that some enterprising publisher has not pounced on Professor Morris long ago.

"If only Wells could have gone to school to Morris before he wrote that *Outline!*

"Of course, the day must come when we shall all see history in more nearly true proportion and perspective; but why not hasten the day, as it would be hastened, if the works of Professor Morris were more widely read?

"Some of his poems, too, are magnificent. All of them are so far above the ordinary that, in my judgment, he is in the front rank of modern poets; and, at that, I do not know whom I would rank with him.

"To those (and they must be many) who want to know what history is all about, instead of how it can be twisted into parish-pump and town-hall insignificance, the collected writings of Professor Morris should be the most welcome light -- in a darkness, in which we otherwise grope amid the bellowings of Gibbon and his imitators.

"The world-vision -- the universal vision, is the need. Professor Morris holds a light that we may see by; he disperses historical shadows, and the present, in view of the past, becomes intelligible as a pulse-beat in the endless, law-obeying process of Evolution. I know of no authority now living whose public utterances on the subjects he has chosen I would dare to prefer to his.

"The fact, of course, is that Professor Morris has gone with open eyes to sources that are available to all of us, but which most of us have been taught to overlook. Then, not caring greatly for the prejudices of the parish-pump spell-binders, he has written honestly of what he knows, and in exquisite English.

"The only fault I find with him is, that he does not write more, and oftener.

"Please persuade him to have his works published. It is a public duty.

"Yours faithfully and friendly,

"TALBOT MUNDY."

THE THEOSOPHICAL PATH

In another letter to Madame Tingley, Mr. Mundy writes:

"What I would like best, would be permission to approach my own publishers. The Vice-President of the company is now in Hollywood, and I can see him any evening. They are extremely good and pushful publishers; and if I could succeed in interesting them, Professor Morris would be sure of a square deal and energetic salesmanship."

The permission was granted, and results may be forthcoming shortly. A big publishing house in Boston writes to Madame Tingley as follows, through the manager of its editorial department:

"I should like, if possible, to be instrumental in bringing Mr. Morris's manuscript, 'Golden Threads in the Tapestry of History,' before the public. I consider it one of the finest contributions to American prose literature since the publication of Emerson's essays. I am most enthusiastic about this work and I am wondering whether we cannot come to some agreement about its publication."

Negotiations are now in progress with this publishing house.



Our Dutch Comrade, J. H. Venema, Professor of English at one of the Government High Schools at The Hague, writes the following to the Leader:

"We have, at present, the beginnings of a Boys' Brotherhood Club at The Hague, and with it my own boyhood has come back! A group of boys, partly from the school in which I teach, met for two successive Sundays at my house and they have formed a board to make the necessary arrangements for our first meeting. I think this group will soon understand the club-work and something of Râja-Yoga. I have great difficulties in finding a hall in suitable surroundings for boys, but after some efforts in vain in the town I simply applied to the mayor and aldermen, in my position as a teacher at a public school at The Hague, to grant me for at least one evening a week a hall in a new and splendidly equipped grammar-school. I expect an answer this week and have best hopes for success. I went to one of the high officials myself, explained to him the objects of the boys' club, gave him a copy of the *Râja-Yoga Messenger* and a booklet on Point Loma, and evidently he was a liberal man and promised me to do what he could. So we are working at present at full speed and I shall keep you posted, knowing how much interest you will take in the first beginnings of our work at The Hague. . . .

"I have great expectations. Sometimes I think, Madame Tingley, that my Karma has sent me to The Hague and that this large city and surroundings offer an unlimited field for our work. I am almost sure, together with my wife, we could soon have a Lotus-group, a Girls' Club, and even a lodge, if you

THEOSOPHICAL ITEMS OF INTEREST

approved of it. But the only thing is a suitable building. If you come to our country again, dear Mme. Tingley, would it be possible to give a lecture at The Hague? We shall do our best and in any case there is a beginning at present. How grateful I am to those early workers at Groningen who there established a boys' club, through which we first came into contact with Râja-Yoga and Theosophy. The boys scattered over Holland in the course of time and some became members of the Universal Brotherhood and Theosophical Society and are now working in turn. Having been a member of the boys' club myself, I have no doubt but we shall have success. . . . We will appreciate any help or suggestions from you.

"We were at Groningen at Christmas, where there was a beautiful performance by the Lotus-Group and afterwards we were so very glad to hear some good news from Mr. Arie Goud! I am doing my work as a teacher, however much I am hampered by our school-systems and surroundings, in the right spirit and so life is a great joy. If I succeed in giving my dear young Dutch boys and girls something of Râja-Yoga through my bearing and thoughts my life has not been in vain.

"I hope to let you have further good news, dear Leader, and send you and all our comrades my very best wishes, and greetings, in which my wife joins."

In a letter to one of Madame Tingley's secretaries, Mr. Venema writes:

"Thanks so much for sending me the clipping from *The San Diego Evening Tribune* about *The Eumenides* and the 'Words of Appreciation' concerning the same. *With* the writers I beheld, in my imagination, the presentation of the great Greek drama, and their enthusiasm in their praise is such that I could not help feeling some of the spiritual beauty of the performance! It must certainly be perfect."

To this Mrs. Venema adds:

"When you were here last June, it was the first time I ever met 'Râja-Yogas' in the flesh, and although their stay in Holland was no long one, their bright and happy faces, their beautiful music and quotations are still vivid in my mind and will help my sometimes very unwilling self to do its share bravely!"



A well-known physician of Macon, Georgia, writes:

"I have enjoyed the literature coming from Point Loma. It lifts one out of the low order of news, killings, and struggles for unworthy ends."

**Echoes of the
Leader's Recent
Lecture-Tour
in the South**

And a brilliant southern editor writes (referring to Madame Tingley's work in Macon, Georgia):

"It is not often that I have the opportunity for the intellectual companionship I found on that notably delightful visit at the

THE THEOSOPHICAL PATH

home of Mr. and Mrs. Small, or that I can safely luxuriate in such liberty of thought. It would have been a great pleasure to me if I could have had another evening like it, where we could have fellowshipped with the 'souls of poets dead and gone,' etc. I hope we may do so yet.

" 'Salute Priscilla Aquila and all the household of faith,' and when the little coterie, of which you spoke, assembles, ask them to quote one little poem or tell one little yarn for me. More specifically, convey my warmest regards to all the charming company I had the pleasure of meeting."

A prominent city official of San Antonio, Texas, writes as follows:

"I was impressed with the magnitude of the influence that your doctrine has, also the splendid work accomplished — especially among the prisoners. That is a place where such a movement can prove its worth, if anywhere. People in prison have time to solve the real problems of life."

And experience has shown that Theosophy can be a powerful aid to every man in solving the problems of his own nature.



The following telegrams speak for themselves. (Mr. Axel Fick has been for many years an active and devoted member of the Universal Brotherhood and Theosophical Society, and is now Purchasing Agent for the activities at the International Theosophical Headquarters at Point Loma, California.)

Famous Swedish Philanthropist to visit Point Loma	
--	--

"New York, March 16, 1923.

"Axel Fick, 1123 4th St., San Diego, California.

"Elsa Brändström, famous for her wonderful work amongst war-prisoners in Siberia, now in U. S. A. to collect funds for home for destitute widows and orphans, war-prisoners. She will be San Diego from first till fifth of June. . . . Are you and your friends willing arrange for her in San Diego? If so telegraph, when I will write fully.

"Lamm, Swedish Consul-General."

"Point Loma, California, March 18, 1923.

"Lamm, Swedish Consul-General, New York City.

"Madame Katherine Tingley will heartily welcome Miss Elsa Brändström and entertain her for four or five days at her home, International Theosophical Headquarters, Point Loma, where representatives of twenty-five nations will join in welcome to fine resting-place near ocean, with beautiful flowers and gardens surrounding. Madame Tingley offers her free use of best theater in San Diego for two Sunday mornings for her public meetings and fine hall in Los Angeles one Sunday evening. She will be entertained at Madame Tingley's Los Angeles residence while there. Students of Theosophical University will furnish excellent music. I expect to arrange also one evening before German audience in San Diego, where good collection may be taken up.

THE MAGIC MIRROR

Madame Tingley would appreciate an early reply and full particulars, including copy of Miss Brändström's book if available in English.

"(Signed) AXEL FICK."

"New York, March 19, 1923.

"Axel Fick, 1123 4th St., San Diego, California.

"On behalf Elsa Brändström who now Middle West, and myself, assure you and Madame Tingley your great kindness most highly appreciated. Her itinerary set and as her time is short she can only spend from Thursday, thirty-first May a.m. to Tuesday June fifth, noon, in Los Angeles and San Diego, the time to be divided between both places in your convenience. Think Sunday lectures would suit admirably, also lecture to German audience. Feel sure very happy leave matters in Madame Tingley's and your hands. Elsa Brändström is accompanied on trip by Countess Ellen Douglas. Writing you fully today."

"LAMM, *Swedish Consul-General.*"



From the members of our Center at Helsingfors, Finland, we have most enthusiastic letters telling of the success of their public meetings and the unusual interest manifested by inquirers.

The Work in Finland

In the next issue we will publish some very interesting correspondence from some of the officials of our Society in Finland.



Our Theosophical workers in London and throughout Great Britain report the most encouraging expansion of our teachings. Letters telling of this will likewise be published in our next issue.

The Work in Great Britain

CLARK THURSTON

THE MAGIC MIRROR

R. MACHELL

(Continued from the April issue)



RONALD ERSKINE'S vanity was piqued by a resistance that was as unexpected as it was undefined; and his first emotion of desire to use this sensitive nature for his psychological experiments had taken on a more personal color, and had grown more intense. He now decided to visit the studio again on a day when he might hope to find no other visitors. He thought that it would be quite allowable for him to mistake the date of her 'at-home' day, and his experience with women gave him no reason to think that such a mistake would be resented.

So he called before the first Friday in the month, and was rewarded by

THE THEOSOPHICAL PATH

finding Miss Sinclair at home, and alone, except for the maid who opened the door to him. On his way he had kept her image in his mind, trying to make her think of him, and in this he was successful, for Mary was not on guard and had not shut out the thoughts that seemed to come spontaneously to her mind. So when she heard the visitor's name she flushed indignantly that she should have been caught so easily. Recovering herself at once she told the girl to admit the caller, but she received him palette in hand to show that she was busy painting.

He asked if it was possible that he had mistaken the date, and she thought that it was not, but merely laughed, saying that people often did that. She inquired after his mother and hoped that she had not been bored by the tea-party. She was perfectly genial, but did not set down her palette nor ask her visitor to be seated; and Ronald was bound to accept the hint, which he did gracefully enough; but he knew that he had met a will as strong as his own, and he felt that his visit was a mistake.

Mary's good-bye was cordiality itself. She was entirely mistress of the situation, and he was wise enough to accept his dismissal with a good grace: but as he walked home, he bit his lip a little angrily. It is not pleasant to be snubbed, even graciously.

He felt that this unusually interesting young woman had seen through him more completely than was agreeable to his pride, and she had scarcely troubled to conceal the fact. She had faced him with a quiet smile of absolute self-confidence, which somehow had the power to humiliate him and to shake his assurance. He saw at once that he had blundered, and now realized that he had put himself in a dilemma, for he must either repeat the visit on the proper day when he would find himself one of a crowd of more or less devoted admirers, or he must appear to be sulking like a foolish boy if he stayed away.

Fearing to make himself ridiculous, he decided to go on the appointed day; and there he found himself, as he expected, one of an admiring crowd, graciously received as if months had elapsed since his last visit and introduced by his hostess to some of her artist-friends, to whom he tried to make himself agreeable but with indifferent success. Mary was constantly engaged, and all his efforts to attract her failed. At last his patience was exhausted and he rose to go. His hostess allowed him to wait a perceptible time before she noticed his outstretched hand. Then she smiled frankly as if unaware of his attempts to attract her notice; and he felt himself baffled, a new experience in his dealings with women.

He was forced to admit to himself that so far he had not apparently succeeded in establishing control over the thought of Mary Sinclair. But in compensation he could claim to have won the support of Mrs. Fairfax, who, however, had but little influence herself over her niece in matters of importance. She wanted Mary to marry respectably and give up her studio; but the young lady continued to devote herself to art and refused to listen to talk of marriage; and now she had declared her sympathy with Theosophy, which her aunt thought disreputable. The poor lady was a devout

THE THEOSOPHICAL PATH

believer in the saving grace of orthodox respectability, and her god was public opinion.

To save her niece by contriving a suitable marriage for her was the dream of her life. Her latest project was suggested by the return of Ronald Erskine, who seemed especially selected by an all-wise Providence to relieve her of the responsibility of this self-willed young woman. She schemed and plotted with the utmost secrecy to bring about her object, and her niece saw every move made by the simple-minded schemer, and fell into the trap with her eyes open, following her own inclination, but allowing her aunt all the credit that she took to herself for her far-seeing policy. To hasten the accomplishment of her plan the wily old match-maker devised a scheme for bringing the young people together. She told Mary that she wanted to present a portrait of the late Colonel Erskine to his widow on her next birthday, and proposed that her niece should paint it. She confessed she had only a very poor photograph of the departed for the artist to work from, but added that his son Ronald was singularly like his father; and then most innocently suggested that he would no doubt consent to sit for the portrait if he were taken into the secret.

Mary saw the trap and was intensely amused at her aunt's ingenuity: she had not the heart to laugh outright, and managed to treat the proposition with due gravity. Mrs. Fairfax was triumphant. And when Ronald Erskine heard the proposal, he too experienced a little thrill of satisfaction at the accomplishment of his desire. For he too had been meditating on a scheme that would bring him into closer relation with Mary Sinclair. His plan was to ask Mrs. Cadogan to paint for him a miniature of his mother from a photograph in his possession. He had already written to Mary's neighbor and was only waiting for her reply in order to call on her to discuss the matter. His intention was to ask Mary to give her advice on the subject and so gain an excuse for occasional calls. But when it was proposed that he should sit to Miss Sinclair for the portrait of his father he felt convinced that the idea had been planted in the mind of Mrs. Fairfax by his own concentration on the subject, which had presented itself first in that form, to be modified later into the plan he had adopted. Assuredly, thoughts are contagious.

So the sittings began, and Mrs. Cadogan was asked to play chaperon, but was excused by Mary when Ronald Erskine explained that he wanted the miniature as soon as possible. Mary saw no need of a chaperon at any time except as a protection against gossip.

There was not much conversation during the sittings; but the intimacy of the studio let down the bars of ordinary social intercourse, while it gave opportunities for mutual observation that were not lost on either side: and yet there remained a gulf between them which one could not and the other would not span.

He tried to interest her in mysticism; but she made fun of it. When he expressed a belief that she was naturally endowed with the rare faculty of clairvoyance, and told her some of his experiences with sensitives, she ex-

THE THEOSOPHICAL PATH

pressed surprise at his credulity. But she could not shake his conviction that she was an undeveloped subject of whom he could make a seer, if she would but submit. He left it to be inferred that he was some sort of an adept in such matters. But she treated all such pretensions as a joke. He avoided the word hypnotism, and spoke of awakening the latent power of spiritual perception in her, as if he were endowed with some superior wisdom entitling him to play the part of teacher and guide in the exploration of those unseen worlds that interpenetrate the visible universe. But Mary was frivolously skeptical.

He tried to win her sympathy by telling her the story of his fever, and the dream in which he was visited by the lady of the white rose; and it was hard for her to hide her interest; but she was no more than politely attentive while asking him to turn a little more towards the light. He did so; and realized that a sitter is at a certain disadvantage when he tries to influence the painter, who for the moment at least is in a position of command.

The portrait was approaching completion, but on the last sitting Mary decided to test the mystic powers of her would-be teacher. She hung the magic mirror where he would necessarily see it when he took up his position, and then placed the long cheval glass where she, from her place by the color-stand, could turn her back on him and see in the glass what happened.


As soon as he stepped upon the model-stand the mirror caught his eye, and Mary saw the momentary surprise that was at once suppressed. During the sitting, which was more than usually silent, his eyes turned to it again and again involuntarily; and at last, when work was ended, instead of going to inspect the portrait as usual, he went over to the wall where the metal mirror hung, and asked permission to examine it. Mary consented, with her attention apparently centered in her color-box. She saw him take a silk handkerchief from his pocket; then he gently wiped the surface, and replaced the handkerchief.

(To be continued)

BOOK REVIEWS

"THEOSOPHY: THE PATH OF THE MYSTIC"

[Reprint of an article from the Sunday magazine of the *Öresundsposten*, Hälsingborg, Sweden, March 3, 1923. Translated by A. Unger-Söderberg]

 RUE teachers of the art of living very rarely come before the public as authors. The practice of the teachings means more to them than the exposition in writing. The living word comes before the written, and the contents are of greater value than the form. We have for this reason no books by the great founders of religions

BOOK REVIEWS

such as Jesus, Buddha, and others. These Teachers spoke and acted but they did not write. We have only collections of their words written down by devoted disciples.

Neither has Katherine Tingley, the Leader of the Theosophical Movement, written anything, so far as I can remember. It is true that *The Mysteries of the Heart Doctrine* is written in her name, but it is principally written down by her disciples under her supervision. The same holds true with the work now published: *Theosophy: the Path of the Mystic*. Nevertheless there is an essential difference. The new book consists of Katherine Tingley's own words, such as she has expressed them on different occasions in her numerous lectures. But an extemporaneous address, no matter how inspired it be, does not make the same impression in printed form as it does when spoken to an audience; and a collection of such addresses would hardly increase the effect. It is evidently for that reason that the pupil who has arranged the selections in the book has culled them from the pearls of thought disseminated by Katherine Tingley, both in the Old World and in the New. Some one might think that the continuity would suffer hereby, but this disadvantage is counterbalanced partly by the careful choice of selections, and partly by their arrangement. In the preface it is said that each one of these different quotations is a link, and the reader himself will have to take them all and forge them into a chain. Of course there must be a certain amount of work involved in penetrating into this world of mystic thought, and then applying the lessons learnt from them in your every-day life. But the order in which to study them is indicated, the pearls are strung, and the reader is led in a logical way, if I may say so, up the stairs of the seven steps, to an understanding of Theosophy, the ancient Wisdom.

The book begins with the Theosophical invocation: "O, My Divinity!" which some readers probably will remember from Madame Tingley's address at the theater here last year. The aim of the book is to give man the possibility of gaining that peace of mind and heart which he has vainly sought to find by himself. From time immemorial he has asked himself and wondered "Who am I?" "Whence came I?" "Whither do I go?" Theosophy gives the answer to these questions, and this book contains a selection of such answers.

'What is Theosophy?' is a question answered in the first section in the following manner. Theosophy is an ancient teaching which has been kept secret, and its purpose is to show man his divinity. Theosophists are those who work together for this purpose. In modern times H. P. Blavatsky was the first one to bring this ancient wisdom to the western world, and her writings still form the mainspring of the Theosophical literature.

But man is not altogether divine. He has possibilities for both good and evil. He can rise to light and peace, but also sink into darkness and despair. Bear in mind every day these two possibilities; choose between them and work indefatigably towards the goal; and the demon will be conquered and the angel be your permanent companion. Theosophy, like Stoicism, proclaims that true knowledge is the first step towards the goal. And those

THE THEOSOPHICAL PATH

who are not satisfied with themselves have another chance to refashion and reconstruct their lives. They have themselves the means and the power. Their very wish clears the way.

Through earnest struggle upwards man becomes a mystic. Conscious of his divinity he can proceed in an inner world where others would hardly surmise an existing reality. But to him who has faith and trust enough to enter in, the doors of life and peace are open. He does not go there alone, however; he takes with him the sad and sorrowing whose burdens he helps to carry. Such a man is a blessing to all. He becomes a teacher of his fellow-men because he leads them towards the light, but he is himself the disciple of higher masters. His work does not consist in words but in actions; words cannot in this case reveal the knowledge, neither do they of themselves make any one better. On the contrary, they do many times actually harm even when uttered with the best of intentions. A teacher is one who is worthy of being an example; a student is one who is struggling towards his own improvement. Keep your ideals high therefore, for the sake of others as well as for your own sake!

The world is crying out for something better. This is its heart-cry. The nations are praying for peace. World-peace will bring an end to barbarism; but permanent peace can never be attained until the spirit of true Brotherhood is manifested in the hearts of men. The criminal wants to, and ought to, be made better, but the limitations of his fellow-men, and unwise laws hinder him.

Theosophy has many things to tell the women. Katherine Tingley understands them, and she knows what they can become. Don't let us dwell on what they are, but let us look ahead and see what more can be done. They ought to cultivate the spiritual side of their natures; it opens a path to the soul. Woman, the Reconciler, the World's Peace-maker, holds the key to the whole future in her hand. Her strength is that she leans more naturally towards mysticism, but she has to understand and control herself — and man as well. Her most sacred mission is the home. She can make the home her altar and there work for the good. She has the care of the children and what this means ought to be quite clear in this 'the children's age.'

The adults must feel their responsibility for the little ones who pray for something for their souls. They must be characters whom the children may look up to and take lessons from. But how often does this happen? Many times parents make the destiny of coming generations more difficult by their words and thoughts, instead of helping them. To develop a higher type of man we have to begin at the cradle. To this goal all parents ought to strive.

Music and the drama are corner-stones in the work for good, and give an opportunity for spiritual evolution, and this is what Theosophy seeks to give.

It is impossible to give a true conception of this new movement in a short review. Neither is it possible to estimate the value of this book. But truth seems to radiate out of every sentence. Read the book, think it over and

BOOK REVIEWS

search your own heart! Even if you do not know anything about these ideas you cannot help enjoying the contents as well as the form. (Signed) LITOS



A BOOK OF PRACTICAL THEOSOPHY:

KATHERINE TINGLEY: "THEOSOPHY: THE PATH OF THE MYSTIC";

Published by the Universal Brotherhood and Theosophical Society; 2:50 kr.

[From *Nya Skånska Posten, Kristianstads Läns Tidning*, March 12, 1923

Translation by A. Unger-Söderberg]

ONE who undertakes, without reliance upon public opinion or hearsay, the great labor of becoming acquainted with the philosophical and religious ideas which are the foundation of modern Theosophy, will soon discover lines of thought which are not an invention of today, but may be traced back to the deepest thinkers of antiquity and to the very heart of the teachings of Christ and the most ancient religions. It differs only in appearance. The form is more logical and thus better adapted to a humanity whose claim for scientific continuity and logical clarity is the result of an era of excessive intellectuality.

Theosophy is not alone in proclaiming these sublime and colossal truths, but it puts them forth more clearly and more energetically than any other teaching. The finding of these sublime truths will make it easier to meet without confusion the equivocalities, we hope only apparent ones, which one comes across in the history of Theosophy. One has to guard oneself against the old blunder of throwing out the child when throwing out the bathing-water — such a thing is easily done when someone gets out of tune by finding out that he does not walk along a path where he is supported by an agreeable wind of public opinion from behind.

At any rate, there is no reason for putting aside a book in this time of tragic darkness, a book expressing with eloquence and conviction the ideas of Brotherhood and the Divinity of Man, and in addition to this, the personal unescapable responsibility which is a distinctly Theosophical characteristic. Theosophy teaches that man is the maker of his own destiny; he is able to form it himself according to his own knowledge and will-power. Theosophy seeks to direct man's will towards a spiritual goal by teaching him his divinity. The author, in a convincing manner, lays stress upon the fact that the teachings of Theosophy are of no value if not put into practice. The aim is to show the world a standard of dutiful action. But when we are asked what is our duty the brain-mind may be of more harm than usefulness. Then we must take our refuge in the intuitive side of our nature: "the intuition is the real spiritual teacher; it is the voice of the soul within man."

THE THEOSOPHICAL PATH

This mistrust of mere intellectualism is quite remarkable in a movement where 'faith' is built in an essential degree on abstract conceptions. This fact points out, so to say, a new phase of Theosophy in which the danger of too much theorizing has already been demonstrated especially by a society, separated from the original Theosophical Society, and known as the Besant-movement in India. Katherine Tingley shows that she is not blind to this danger of too much theorizing by saying that by mere intellectualism Theosophy could have become more selfish than the ordinary philosophies of the world, because Theosophy is more subtil. In satisfying intellectual demands only we take another step backwards, she says.

Thus Theosophy has, under the guidance of Katherine Tingley, developed a movement of a strongly pronounced practical humanitarian character, besides its scientific and philosophical endeavors. Her well-known institution at Point Loma, California, is not only an academy where modern science and religious-philosophical researches are pursued: in addition to this it comprises a school in which more pains are taken in teaching the child to conquer its lower nature than in cramming its mind with kaleidoscopic knowledge. This creation at Point Loma is, at the same time, trying to be a model of brotherly unity and a center whose object is the turning of the aims of man towards higher spiritual values. Katherine Tingley's institution has met with suspicion — principally, I am sure, by persons who have never been there. For this reason, I might be allowed to refer to a statement by a respected Swede who studied there for one month last fall. His power of judgment is remarkably good, both ethically and intellectually. According to his statement, a truly sublime spirit, a splendid organization, and a cheerful enthusiasm, are characteristics of the Theosophical institution at Point Loma.

The book which causes these remarks does not contain continuous Theosophical teachings. It is a collection of passages from lectures and instructions by Katherine Tingley, and is arranged by Grace Knoche, one of her pupils. The book, however, is not an intentional compendium of the entirety of the Theosophical philosophy. It is rather a projection of this philosophy in the moral world. It draws a picture of an ideal man, such as Theosophy strives to make him, but this ideal man is certainly not characterized by merely statuelike beauty and passivity. The principle of activity holds a prominent place in the teachings of Theosophy. Victory will come through struggle; potentially, man carries victory in his heart. The author challenges with fire and enthusiasm all good powers to fight against the selfishness which is the real basis of the suffering of the world. Her criticism of the present civilization shows a penetrative judgment and hits the point; but through the darkness of the present age she sees the dawn of a new civilization, roused by the new power which emanates from the optimism and trust of those who fight for the truth.

In this review, it has not been possible for me even to hint at all the different problems which are touched upon in this book or even to give a right appreciation of its contents. So much is clear, however, that Theo-

MIRROR OF THE MOVEMENT

sophy is by no means such an abstruse teaching as a wrongly-informed public opinion may try to make it out to be. It has by its depth and its logical lucidity a well-earned right to attract the attention of everybody who, on the whole, wants something better. Many thinkers find in the Theosophical teachings thoughts which must be considered as the loftiest ever conceived — Maeterlinck belongs to this category — and every unprejudiced and high-aspiring soul will no doubt find in the teachings of practical Theosophy an ideal of man which he can follow with full heart in spite of private religious preconceptions.

The book is praiseworthy translated; its lucidity of language is well preserved; and its energetic cadences and extemporaneous fire are reproduced to the highest possible extent. (Signed) A. H—g.



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIF.

“**W**HY is there so much discontent and separateness in human life” asked Katherine Tingley before a large audience on March 18th. “It is because man is unfamiliar with the laws that govern his life,” she answered. “Life is growth, but studying our present ‘civilization,’ (though I see little civilization in it), we cannot truly see much progress. All the countries of the world, particularly of Europe, are going to pieces rapidly, in a way that reminds us very much of the history of Rome. This is due to the separateness in ideas, principles, and selfish interests. The only thing in the world that will hold us together, even in a small degree, is spiritual love. Nobody can describe it; but just as far as a man follows the dictates of his heart in the true spirit of love and right living, just so far does he grow, and just so far can he be absolutely sure of himself.”

**Common-Sense
Religion and
International
Peace**

“It will take a good many hundred years before we shall see all the countries united in one language and under one flag, but when that time comes, it will be under one flag of Universal Brotherhood. Then earnest religious

THE THEOSOPHICAL PATH

minds will put aside all the absurdities that have been presented in the name of religion, and will unite spiritually in the religion of common sense, which teaches men how to live in accordance with the divine laws. Nothing will so much help to bring about peace and unity among the nations as international culture. Do as we do at Point Loma: start at an early age to teach your children different languages, that they may begin to appreciate the spirit and culture of other nations.

“Under the pressure that is being brought to bear upon France from public sentiment outside — from Germany, from a few justice-loving people in America, from England and also from Italy, under the splendid inspiration of former Premier Nitti — I believe that slowly the real heart of France, which we all love, will step to the front and do its part. There are so many good people in France that they are not going to permit injustice to be done in their name much longer. Then we may hope for an approximate expression of peace in Europe.”

In touching on prison conditions throughout the world, the Theosophical Leader paid a tribute to the county jail in San Diego as being far in advance of most of the prisons she had visited. She said that much credit was due to the influence of the matron, Mrs. Olive Chambers, who has worked there assiduously for years to lighten the burdens of those within the prison walls; and that there are really humane men in charge who are doing their part. She spoke with enthusiasm of the fact that Georgia had abolished the death-penalty. This announcement was greeted with applause, in spite of the usual request for no applause. Attention was called to the fact that a bill for the abolishment of capital punishment is now before the California legislature, and all were urged to endorse it by writing to their assemblyman immediately.— *The San Diego Union*, March 19, 1923

Secretary J. H. Fussell spoke at the Services of the Universal Brotherhood and Theosophical Society on March 25th upon ‘The Power of Habit.’ Referring to a statement made in his college days by his professor of physics, who looked upon the ancients as primitive and childish when saying that “All nature is circular,” he said: “In its deeper meaning this conveys a

**The Need for
Better Habits
of Thought**

profound truth, for it is the way of nature to repeat its processes and its lessons and it is this that underlies the philosophy, the question of habit. I think the secret of life is really contained within it, for it is by repetition that nature is ever seeking to impart to us her deeper lessons, and it is only by repetition that the deeper teachings of life are ever to be learned. Truly ‘all nature is circular,’ bringing round to us again and again the same teachings, the same lessons, until we have made them our own. The world is looking for an awakening in the hearts of the people, an awakening that will put new habits in place of the old — habits of brotherly love, of trust and unselfishness, in place of the old habits of distrust, and selfish-

MIRROR OF THE MOVEMENT

ness, and unbrotherliness and greed. The needs of the time are calling to men and women everywhere to establish better habits of thought. Wrong habits are what have made the present condition of affairs in the world, and right habits, right thoughts alone can change it. The idea that all this is possible is not far-fetched; for every great movement that has gone round the world has begun with the simple efforts of just the two or three. But where even two or three begin, working in harmony and with nature's laws, the results will be unbelievable. Katherine Tingley has well said, 'We can afford to keep in our hearts an immense patience, a superb trust, an unshakable determination, for we are working with the tide of the world's life working with us.'

"The key to the situation is in our own hands. The present is a transition period. The world is not going down, for there are those who are trying to make love and trust a living power in their lives.

"Why not make a habit of studying Theosophy? — if not from books, then from nature. 'The heavens declare the glory of God and the firmament showeth his handiwork.' What is that but the message of Theosophy, Divine Wisdom, broadcast by nature all over the universe? It is the 'habit' of Divinity to be ever calling out its message, and it should be the habit of every man and woman to echo its glad tidings. The future of the world is in our own hands, for it is within our power to train the children in habits of thought and act that will lead them towards beauty, wisdom, truth, and peace."

At the Easter services on April 1st there was special music by the Râja-Yoga Symphony Orchestra, the large Mixed Chorus and the String Quartet. A large group of the little children of the Râja-Yoga School read quotations and sang two action-songs. A wealth of lilies and Watsonias was used in the decorations and later taken to the hospitals and prison with Easter greetings from Madame Katherine Tingley. Short addresses were given by Mrs. Tyberg, Mrs. Wright, and Dr. Coryn, from which the following excerpts are taken:

**The Twofold
Meaning of
Eastertide** "No festival of the entire year is more sacred and venerable than that of Easter, for there has never been a religion, nor an enlightened race, that has not had its hallowed festival of the Eastertide. In ancient India, Persia, Egypt, Greece and other lands the rebirth of the year each springtime was considered a symbol of the rebirth of the soul, the reawakening in man of his spiritual self. For Easter has always had the twofold meaning: it not only reminds man of his better, his immortal self, but also of his mystic union with Nature, of which Katherine Tingley has said: 'Between mankind and nature a mystic alliance exists, and this, once recognised and acknowledged, becomes a redemptive power.' Every springtime Nature holds high festival and enacts a magic ceremonial — the glorious pageant which the

THE THEOSOPHICAL PATH

yearly awakening of Spring spreads before our eyes. The hour strikes: the great brown bosom of Earth heaves. All the tiny sleepers awake, stir, creep forth in leaf and bud and bloom. The music strikes up: Nature's choristers are ready. The whole glad ceremonial of the inner and hidden becoming the outer and manifest renews itself once more.

"I said 'the *whole* glad ceremonial,' but can we truly say that man acts his part? Is it in reality a festival of the soul for him? For man's part is the greatest of all. What Nature's workers do in sweet submission to the great Law, Man, endowed as he is with creative intelligence, must learn to do with full cognisance of his power as an associate creator.

"It is for man to find within himself the Christ-principle, the Divine Self of which Theosophy teaches, to invoke its aid and abide by its behests. The dark clods of earthly desire and passion must be broken apart, and it is well for us when we can see that pain and sorrow help us in this task. The divine seed must be warmed by the sun of spiritual aspiration and yield at last the fresh growth in harmony with the Great Plan. Easter symbolizes the triumph of the Divine in man. It should bring with it the thought of soul and of new life, and as we hold to these thoughts so do we enter a new life. Feeling the pressure of the soul more and more, we appreciate at last that its message to us is always: 'I am the resurrection and the life; I am the way, the truth and the life.' For nearness to the soul is resurrection."

'Madame Blavatsky's Great Secret in Helping Humanity' was the subject of an address on April 8th by Mrs. Leoline Leonard Wright, of the International Theosophical Headquarters at Point Loma. Introducing her subject with a brief account of Madame Blavatsky, who began her public work with the foundation, in 1875, of the Theosophical Society, she said:

"This important step she followed by the publication of her two great books *Isis Unveiled* and *The Secret Doctrine*, and by a smaller, devotional work, entitled *The Voice of the Silence*. Although it is forty-eight years since the first of these books was written, the demand for them

has gone on increasing until today it is so great that it is difficult to print them fast enough to fill the orders that pour in.

"What is the secret of this ever-growing demand for the works of this great spiritual Leader and Teacher — works written solely for the purpose of helping humanity? The secret lies in the splendid and satisfying answer to the heart-cry of humanity that is to be found in them. For hundreds of years the great search of humanity has been for happiness. Men have sought it in every way — in wealth, in glory, in love, in power, in religion. Have they found it? Let history give us the sad answer to this question. As for the present day, all we have to do is to watch an ordinary crowd on the streets of any great city and observe the faces. Written upon them we see all the longing, the dreams, the aspirations of the heart — and emptiness, too,

MIRROR OF THE MOVEMENT

which all show that mankind has not yet found the secret of the attainment of joy. But the instant that we have the courage and the intuition to step out in the belief and trust that we are divine — the great lesson taught by Madame Blavatsky — little by little we find great liberation and a freedom and joy that we may have dreamed of, but which we never perhaps, hoped to realize.

“And this brings us to a conception of Duty as a mystic power in spiritual growth, and the open door to peace. Madame Blavatsky’s Successor, Madame Katherine Tingley, says, in her recent book, *Theosophy, the Path of the Mystic*, ‘The principles of Theosophy are worthless unless carried out in deeds. It is useless to pile up in the library of the intellectual life ideas upon ideas — and nothing more. The world is weighed down with mere intellectualism already. It must have something more, and that ‘something more’ is the active, practical expression of those ideas, those spiritual principles, in every act of life.’ That is the great secret of helping humanity.”

VISITORS AND GUESTS ENTERTAINED IN LOMALAND

ADMIRAL’S WIFE, PARTY VISIT LOMALAND

MRS. William S. Sims and party were entertained at Lomaland last Friday afternoon. They were received in the Temple of Peace by Mr. and Mrs. E. A. Neresheimer and Mr. Reginald Machell, representing Madame Tingley. Students of the Isis Conservatory of Music and the Râja-Yoga College gave a musical program, assisted by some of the little children of the Râja-Yoga school. The latter presented their symposium, ‘The Little Philosophers,’ and sang a group of songs.

After a visit to the Greek Theater the distinguished guests were received by Madame Tingley at her home, ‘Wachere Crest.’

The party included, among others, Mrs. Erskine Campbell, Mrs. J. W. Sefton and Com. Schuman. Admiral Sims was unable to be present.

— *The San Diego Union*, April 9, 1923

ABOLISH CAPITAL PUNISHMENT

QUAKERS AND TAINTED HEREDITY

AT the quarterly meeting of the London members of the Society of Friends, held at Westminster Meeting House on Saturday, the following resolution was passed:

“It is our emphatic judgment that the time has come for the complete abolition of capital punishment. Much of the cause of violent crime is to be traced to tainted heredity and evil environment, a fact which emphasizes the duty of meeting moral failure by redemptive care and not by retribution. Capital punishment rests upon the assumption that the community is some-

THE THEOSOPHICAL PATH

times justified in taking the life of the individual, and that some persons are past redemption. Both these assumptions we deny. We are further convinced that as a deterrent the method must be pronounced as a failure."

— *The Daily Telegraph*, London, Jan. 15, 1923

ANTI-CAPITAL PUNISHMENT BILL IS READY

SACRAMENTO, Jan. 17. — A bill to prohibit capital punishment in California is to be introduced today or tomorrow in the Assembly by Assemblyman Roy Fellom of San Francisco.

Fellom's bill will make it illegal to hang men and women in this state except in cases where murders are done within the prison walls by life termers.

"Many states have abolished hanging and their crime record has not shown an increase in murders," said Fellom.

"We have outlived the barbarous custom of legal murder in California, just as we have outlived many other relics of the Middle Ages.

"The fact that juries are each year becoming less inclined to bring in a first degree murder verdict shows that they know that hanging does not prevent crime. I can find no legitimate argument against wiping this disgraceful law from our statute books."

NO CAPITAL PUNISHMENT IN OKLAHOMA

GOVERNOR J. C. Walton, according to Press dispatches, recently declared before both houses of the Oklahoma legislature, that "The State will take no lives while I am in the Governor's chair." The Governor recalled the fact that he had personally, as an engineer, designed and placed in the Oklahoma State Penitentiary, at McAlester, the first "electric chair"; but stated that as long as he had, as governor, the power of clemency, no one would be executed in Oklahoma.

The act of Executive mercy will, therefore, doubtless be extended to six men now waiting in the condemned cells of the state Penitentiary.—H.

BOOK REVIEW

"A NOSEGAY OF 'YORICK'S' EDITORIALS."

(The Theosophical Publishing Co., Point Loma, California, 1923. Price 25 cts.)

THIS is an attractive little booklet, compiled by a student of the Theosophical University, in memory of America's great Journalist and Critic, E. H. Clough, for many years chief editorial writer on the *San Diego Union* and *Evening Tribune*, high class morning and evening papers ranking with the best in the country. Mr. Clough, who was universally known and

MIRROR OF THE MOVEMENT

loved as 'Yorick', passed away on January 14, 1923. This nosegay of his editorials will be of great interest to all of 'Yorick's' admirers, to all who love the best in journalism, and above all, to those who wish to spread the influence of the loftly teachings of Theosophy and Râja-Yoga as propagated and exemplified under the leadership of Katherine Tingley at the International Theosophical Headquarters, Point Loma, California. All our subscribers and friends should take advantage of the nominal price charged for the booklet, and avail themselves of copies to distribute among their friends. The table of contents summarizes the matter to be found in *A Nosegay of 'Yorick's' Editorials*:

FRONTISPIECE — 'Yorick' — America's great Journalist and Critic (the late E. H. Clough)
FOREWORD: The Compiler
FAITHFUL TO IDEALS; FEARLESS IN PURSUIT OF TRUTH; J. H. Fussell
IN MEMORY OF 'YORICK'; Kenneth Morris

A NOSEGAY OF 'YORICK'S' EDITORIALS

- 1914, December. "A SAN DIEGO CONTRIBUTION TO THE LITERATURE OF ROMANCE"— Review of Kenneth Morris' book, *The Fates of the Princes of Dyfed*
- 1916, February 13. "THEIR TRIBUTE TO THE MEMORY OF THE MASTER— Criticism of Katherine Tingley's Production of *As You Like It*
- 1916, February 27. "HOW PHILOSOPHICAL TRUTH IS DEVELOPED"— "The Lyceum of Athens to the Gardens of Point Loma"
- 1916, March 26. "SOME SHAKESPEAREANS WHO KNOW THEIR SHAKESPEARE"— Criticism of the Râja-Yoga Productions of *Twelfth Night* and *As You Like It*
- 1916, April 9. "EVEN SCIENCE GOES ASTRAY"— Review of article by Professor F. J. Dick of the School of Antiquity, Point Loma, California
- 1919, April 26. "TELL ME WHERE IS FANCY BRED, OR IN THE HEART OR IN THE HEAD?"— Criticism of Katherine Tingley's Production of *A Midsummer Night's Dream*
- 1919, July 12. "LIFE 'IS ETERNAL, DEATH IS AN EPISODE'" — Review of article by R. Machell in *The Theosophical Path*
- 1919, August 2. "AS SHE HAS DONE IT UNTO THE LEAST OF THESE"— Katherine Tingley's Reception to the Czechoslovak Troops Passing through San Diego
- 1919, August 9. "THE SUPREME THINKER OF THE INFINITE UNIVERSE"— Review of article by Kenneth Morris in *The Theosophical Path*, Point Loma, California
- 1919, August 16. "DREAMING OF LOVERS, FAIRIES, AND MERRY RUSTIC BUFFOONS"— The Râja-Yoga Production of *A Midsummer Night's Dream*, in the Greek Theater at Point Loma
- 1919, December 6. "WHERE HAPPINESS IS A CO-OPERATIVE CONCERN"— The Neresheimer-Lemke Wedding
- 1920, February 7. "POINT LOMA GREEK THEATER THE EPITOME OF HELLENIC ART"— "A Jewel on the Brow of Beauty"
- 1920, February 14. "H. P. BLAVATSKY'S FORECAST OF ALBERT EINSTEIN'S HYPOTHESIS"— Review of article by C. J. Ryan in *The Theosophical Path*
- 1920, November 13. "A SPRIG OF BAY FOR A TRUE POET"— Review of 'Rondels of Lomaland' by Kenneth Morris
- 1921, February 12. "WHAT WILL THESE 'LIFE UNITS' SAY TO THE GROPING SCIENTISTS?"— The Analogy between Thomas Edison's and H. P. Blavatsky's Deductions
- 1922, August 14. 'YORICK'S' LAST VISIT TO LOMALAND — Austin Adams's Words
- 1922, August 19. "A PHILOSOPHY OF TRUTH IN BEAUTY"— Review of Katherine Tingley's book, *Theosophy: the Path of the Mystic*
- 1922, December 30. "A LAUREATE OF LOMALAND"— Review of Kenneth Morris's poem 'Night'
- 1923, January 13. 'YORICK'S' LAST "ON THE MARGIN"

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR



Copyright 1910 by Katherine Tingley

Digitized by Google

THE PATH

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

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

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

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

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

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

It is said in an ancient book "The Path is one for all, the means to reach the goal must vary with the Pilgrims."



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly

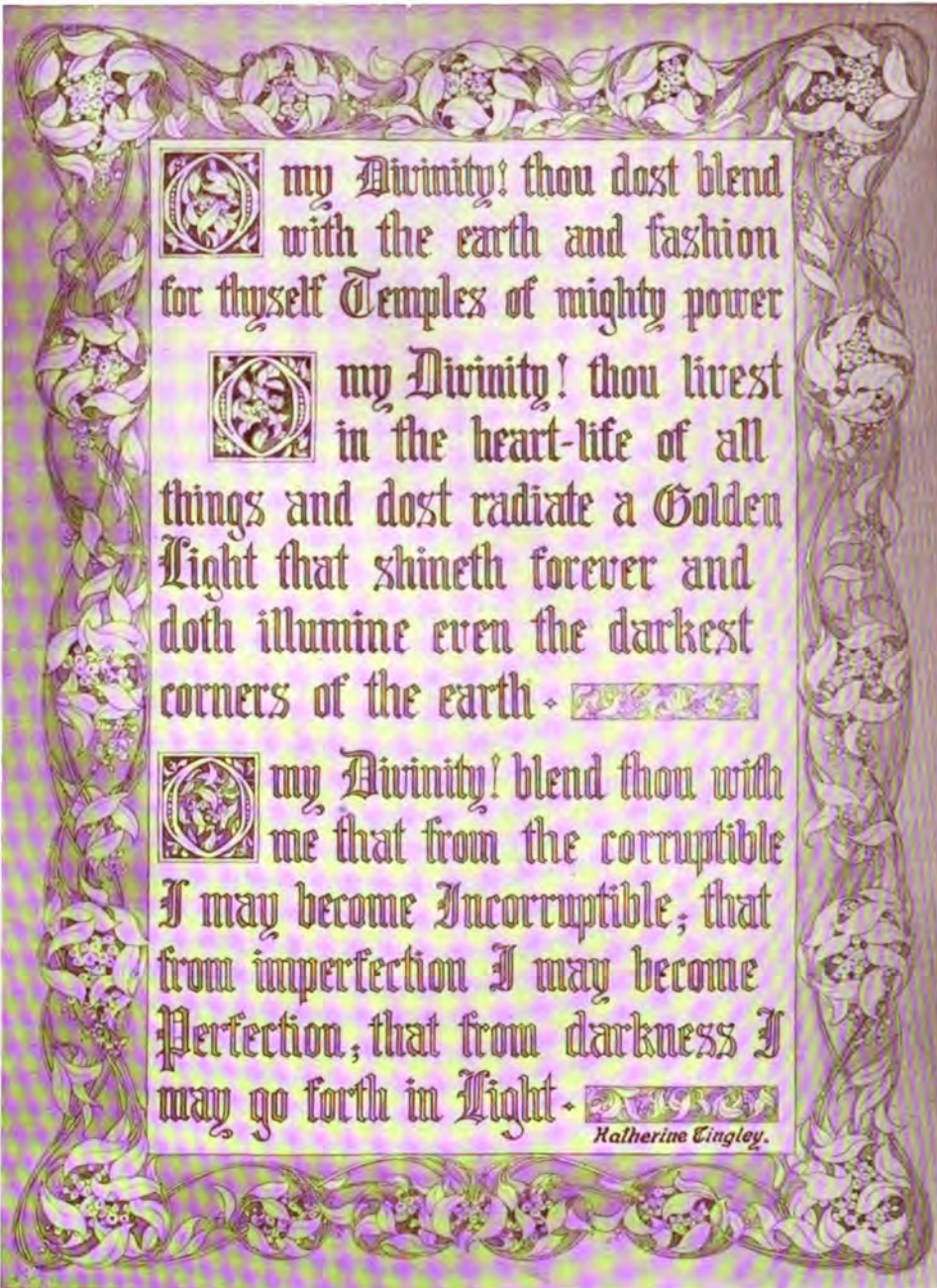
Illustrated




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


Edited by Katherine Tingley

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



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

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

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

Katherine Tingley.

THE THEOSOPHICAL PATH

AN ILLUSTRATED MONTHLY

EDITED BY KATHERINE TINGLEY

Published by the New Century Corporation, Point Loma, California

Entered as second-class matter, July 25, 1911, at the Postoffice at Point Loma, California

Under the Act of March 3, 1879

Copyright 1923, by Katherine Tingley

COMMUNICATIONS

Communications for the Editor should be addressed to 'KATHERINE TINGLEY, Editor THE THEOSOPHICAL PATH, Point Loma, California.'

To the BUSINESS MANAGEMENT, including subscriptions, should be addressed to the 'NEW CENTURY CORPORATION, Point Loma, California.'

MANUSCRIPTS

The Editor cannot undertake to return manuscripts; none will be considered unless accompanied by the author's name and marked with the number of words. The Editor is responsible only for views expressed in unsigned articles.

SUBSCRIPTION

By the year, postpaid, in the United States, Cuba, Mexico, Porto Rico, Hawaii and the Philippines, THREE DOLLARS payable in advance; single copy, THIRTY CENTS. Foreign Postage, FIFTY CENTS Canadian, THIRTY-FIVE CENTS.

REMITTANCES

All remittances to the New Century Corporation must be made payable to

CLARK THURSTON, *Manager*

Point Loma, California

VOL. XXIV, NO. 6

CONTENTS

JUNE 1923

William Quan Judge, Second Leader of the Theosophical Movement	<i>Frontispiece</i>
Knowledge and Self-Culture	H. T. Edge, M. A. 523
The Higher Internationalism	Lydia Ross, M. D. 527
The Drug Evil	H. Travers, M. A. 532
The Moral Value of the Drama	R. Machell 535
The Glory of Life	Ralph Lanesdale 538
Scenes in the Yosemite National Park, California (<i>illustrations</i>)	539-542
Man's Origin, Constitution, and Place in Nature	E. A. Neresheimer 543
Is Peace A Chimera?	Lucien B. Copeland 549
Are Children Spiritually Starved?	Magister Artium 553
The Theosophist's Perspective of Permanent Peace	M. M. Tyberg 556
Scientific Jottings	By the Busy Pen 559
Trusty's Hill (<i>illustrated</i>)	James H. Graham 562
The Wisdom of Apollonius, the Philosopher of Tyana — VI	P. A. Malpas 568
The Journey to Sianfu (<i>illustrated</i>)	Osvald Sirén, PH. D. 578
Theosophical Items of Interest	Clark Thurston 593
The Peace-Congress at Point Loma Postponed	Editor 603
Governor John Parker on Prison Reform	(<i>Press Clipping</i>) 603
The Serpent of Karnak	Kate Hanson 603
The Magic Mirror (<i>continued</i>)	R. Machell 609
The Theosophical Path to Peace	(<i>Translation from Hel Vaderland</i>) 612
THE SCREEN OF TIME: Mirror of the Movement	
Sunday Services in Isis Theater, San Diego, California	614
Visitors Entertained in Lomaland	619



Lomaland Photo & Engraving Dept.

WILLIAM QUAN JUDGE, SECOND LEADER OF THE THEOSOPHICAL
MOVEMENT; SUCCESSOR TO H. P. BLAVATSKY.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIV, NO. 6

JUNE 1923

"REMEMBER that such was, and is, and will be the nature of the universe, and that it is not possible that the things which come into being can come into being otherwise than they do now; and that not only men have participated in this change and transmutation, and all other living things which are on the earth, but also the things which are divine. And indeed the very four elements are changed, and transmuted, up and down, and earth becomes water and water becomes air, and the air again is transmuted into other things, and the same manner of transmutation takes place from above to below. If a man attempts to turn his mind towards these thoughts, and to persuade himself to accept with willingness that which is necessary, he will pass through life with complete moderation and harmony."

— *A fragment of Epictetus, translated by George Long*

KNOWLEDGE AND SELF-CULTURE

H. T. EDGE, M. A.

THE view that our mind is simply the sum-total of the consciousnesses of the little cell-lives that compose the body is not so much in favor nowadays as it once was. A mind thus constituted would resemble a mob, as contrasted with a highly organized body of individuals; and it is seen that the mind must be a separate unity, presiding over all these little lives, and organizing their activities.

But, if the mind is something apart and by itself, the question arises, In what does it inhere or reside? The difficulty here was due to the supposition that the only real existence is 'matter' and its functions; and that hence mind must be either a form of matter or a function thereof. But we are not so sure nowadays as to what we mean by 'matter.' True, it had often been shown, by philosophical critics of science, that matter and force, as defined by physicists, were mere abstractions, neither one being conceivable apart from the other; but this was not a point that much troubled the physicists themselves. Recent discoveries however have brought the point into prominence. It is obvious that what was once called empty space is full of something that is able to convey action and energy for indefinite distances; and yet this something eludes all our physical senses. In view of this, what becomes of the argument that

THE THEOSOPHICAL PATH

mind cannot exist apart because we cannot perceive it with our physical senses? What becomes of arguments against thought-transference? Is it not easy to imagine that the mind can quit the body, either before or after death, and even act where the body is not? Is this any more inexplicable than the established facts of wireless telephony?

As a matter of fact, the difficulty of a physical explanation of phenomena is radical. For what can we do but reduce the universe to a system of mutually isolated particles? And in that case how is action transmitted from one particle to another? So why make such a fuss about mountains when we cannot even surmount mole-hills (or molecules)?

The mind and the body act mutually on each other; but the mind is the prior and superior agent. In reality, the distinction between body and mind is misleading, if it conveys the idea that body is inert matter, and mind is unsubstantial energy. The truer view would be that everything in the universe is alive, and the body is a congeries of lesser and inferior lives. This explains better the fact that body can act upon mind. Our mind may be dominated by the desires and wills of the little lives or souls that inhabit the cells.

In the animal, the body and mind, in their reciprocal action, constitute a kind of closed circle, and the animal lives perpetually in an unvarying set of habits. But in man there is a factor not present in the animals. He is endowed with (or *is*) a superior mind, which can modify or control the lower mind, and through it the body. Thus the lower mind stands between two controls, and is influenced both by the intelligent will and by instinct and impulse.

The body sets up habits; because the little lives of which it is composed, having learnt certain acts, tend to go on repeating those acts. Habit may be an obstacle, but it can be turned into a help: we can set up favorable habits.

Neither biology nor psychology have sufficiently recognised the *essentially* dual character of the human mentality; a character which distinguishes this mentality utterly, not merely in degree but in kind, from that of all lower organisms. In Platonism this duality is recognised under the names *Nous* for the special higher intelligence of man, and *Psuche* for the lower passional and instinctual mind. And H. P. Blavatsky has treated the subject scientifically and in considerable detail in her work on *Psychic and Noetic Action*. In this work she quotes from the late Professor G. T. Ladd, Professor of Philosophy at Yale, who, in his book on *Physiological Psychology*, says this about the special human mind:

“If the question be proposed as to the physical basis for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvelous verifying *actus* of mind in which it recognises the states as its own, can have no analogous or corresponding

KNOWLEDGE AND SELF-CULTURE

material substratum. It is impossible to specify any physiological process representing this unifying *actus*; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power."

This part of the human mind, then, is not derived by the ordinary processes or organic evolution, whatever may be the case as regards that lower part of the mind, which is different in degree only from what we find in animals. Witness the confusion of thought among the evolutionists, due to neglect of this distinction. The line of cleavage in man is not so much between mind and body as between the *self-conscious* mind and the *conscious* organism which it uses as a habitation and an instrument. Man existed as a self-conscious being before he became embodied in a visible organism: a fact which, being true, must sooner or later be admitted; for it will prove impossible either for psychologists to derive human self-consciousness from animal consciousness, or for biologists to discover any organism which is a connecting link between man and animal.

Owing to this peculiarity of man, he is able to conduct his own evolution consciously. He is, in fact, a god; inasmuch as the powers of reflexion and will, with which he is endowed, are infinite in their scope and in their possibility of expansion. The animal cannot stand outside itself as a spectator of its own mental processes, as can man. And in man we find individuals of various grades of development, ranging from those who possess but little introspective power or capacity for independent action of the will, up to those in whom these capacities are most highly developed. It is certain, moreover, that there are higher stages within the reach of us all, when we shall be able to stand outside of very much which we now regard as our *self*, and contemplate it from an independent viewpoint; thus achieving a great step in our evolution and winning *freedom* in a very real a sense of the word.

All this leads to the question of self-culture; as to which the first point to be considered is our motive therefor. It is possible for a man to take his stand on the basis of his own personality, and to cultivate bodily and mental powers, and even a good many moral virtues, without in the least getting free from the chiefest obstacle of all — his personality. In this case his self-culture cannot be a permanent contribution to the general trend of his evolution, for it will conduct him to a point from which he will sooner or later be compelled to recede. He will build up for himself a powerful and richly endowed *personality*, which will eventually prove an obstacle and which he will therefore be ready to sacrifice some day. Nevertheless this kind of self-culture would seem to be a quite necessary stage in the human evolution, a particular phase of growth, not destined to be permanent, but introductory to more advanced phases. If we are one day to be able to master our personality, so as to stand above and

THE THEOSOPHICAL PATH

outside of it, in a position of power and peace, it stands to reason that we must first have developed that personality. But this is not the kind of self-culture with which Theosophy is concerned; for Theosophy did not come into the world for the purpose of enabling people to achieve personal conquests in the great arena of emulation, competition, and self-glorification. Its mission is a gospel of peace to a world already too much involved in the bitterness of conflict between antagonistic wills; and it proclaims anew the age-old truth that the road to happiness for man — the fulfilment of his destiny — lies in subduing the personality and transferring his consciousness to a higher wider sphere where personality ceases to reign. Hence, for Theosophists, self-culture means the culture of the Higher Self, not the lower self; or, as we may say, culture of the Individuality as distinct from the personality.

It is necessary, therefore, to have an *ideal*, which shall be impersonal, and toward which we may aspire.

So self-culture, in this better sense, means growth — growth along the lines proper for man. And it is said that we should grow naturally, like the flower. The reason for this injunction is that we are apt to try and grow unnaturally, by forced and spasmodic effort; and that the true method of growth is one of relaxation rather than of effort. We instinctively and mistakenly try to use forceful methods, such as we have been trained to use in the ordinary affairs of life. We are acquisitive; we try to get somewhere; we are impatient for quick results. A man who is grafting fruit-trees, and working on live wood, cannot behave like a carpenter hewing dead wood. We have to learn to use quieter methods, and to let our nature expand and unfold, rather than try to force it. Above all, the sense of acquisitiveness must be eliminated; because that merely works for personal gain, thus developing the lower self instead of giving scope for the Higher Self to manifest itself.

The conventional method of acquiring knowledge is to accumulate stores of information in the memory and to sharpen the wits. But the better method is to cleanse the mind, thus allowing it to reflect the light of wisdom. Ancient philosophies have regarded the mind as an instrument of the Soul, and as being obscured by the emotions that are allowed to play over it; and hence the means for attaining knowledge consist in tranquillizing the mind by giving up personal desires and fears.

DUTY has often been prescribed as the true medicine; and the reason is plain. The great difficulty is to escape the selfish motive, the sense of gaining something, the feeling of personal pride. Another motive must be found, and it is found in duty: which means doing what we ought rather than what we like.

Philosophical problems as to the nature of mind and will may seem

THE HIGHER INTERNATIONALISM

hopeless and insoluble; but this difficulty may arise from the circumstance that such questions are pursued speculatively and apart from action. When we come to deal with action, the problem is simple. Here we are, with a life to lead, with certain difficulties that beset us, and with certain powers that we find available. We know by experience that, by placing our attention in the higher regions of our nature, we can thereby stand aloof from the lower regions and can control the forces that are agitating therein. We find that the 'personality' is a mixed and variable thing, which can be changed and purified by a process of alchemy, until selfish dross is purged out of it and true gold remains. The practical problem, therefore, is to understand the nature of the human mind — to understand it both by study of the teachings and by experiment — and thus, through knowledge, we shall gain power and freedom. But the chiefest thing to remember is that we are not striving to reach a separate pinnacle of perfection, but to find our rightful place in a great harmony of living beings.

THE HIGHER INTERNATIONALISM

LYDIA ROSS, M. D.

"The whole wide ether is the eagle's sway;
The whole earth is a brave man's fatherland."— *Euripides*



HE higher internationalism is that state of world-welfare wherein harmonious and helpful relations of individual home-life are writ large enough for the whole human family. It is the practical expression of the ideal of Brotherhood, that tie of reality which links all men on inner lines. Far from being a poetic dream, it is the natural stage of healthy growth, where collective human evolution rounds out its mental and material growth with its essentially humanistic traits of mind and character. It is simply the higher mathematics of Individualism, which begins with the proposition of one times one.

The late World-War and its chaotic aftermath prove that we are suffering from the disorder of higher internationalism minus, and lower internationalism plus. The nations came together, as never before, not to act in harmony but in conflict. It was crude barbarism, ingrafted upon the tree of civilized knowledge. It was a costly experiment to let unreckoning materialism reverse the evolutionary machinery, and start us down the path of degeneracy, instead of up the natural road of progress.

Before trying to get the heavenly Mars on our visiting-list, we might attempt the more timely adventure of putting our own planetary house in order. It would be embarrassing to have a self-illuminated, starry

THE THEOSOPHICAL PATH

stranger come down, to compare notes upon equipment in the finer forces of mind and heart. We could not hide our family skeletons — the bloody battlefields, the slums, the gallows and dehumanizing prisons, the exploited weaker brothers, the corrupt politics, the unemployed millions, and various other signs of civilization. In case the Martians are less evolved than we are, our example of progress would dishearten them; while, if they are our superiors, well,— at best, they would have little interest in a lot of headstrong, precocious, degenerate children.

The present disorganized state of world-affairs pictures the end-results of a provincial policy of self-interest in conducting racial business. All sentiment aside, the human family can no longer ignore the co-ordinating medium of the higher humanities in its practical interrelations. Both individual and general welfare demand a universal standard of ethical values, with a new coin of the realm bearing the imprint of man, instead of the golden calf. This mechanistic age, psychologized with its machinery of life raised to the *n*th degree of efficiency, is paying dearly for the ignored lesson that only the finer human forces can stabilize the operation of material affairs. In a current magazine, an able review of present European conditions strikes a note that rings true with the facts of four years of post-war experience. The author, a widely-experienced man of affairs and in personal touch with leaders of public opinion abroad, sums up the situation in this nutshell:

“More important to the rehabilitation of Europe than any conference, than any agreement between statesmen and financiers can be, is the exorcism of the spirit of hate which animates governments and peoples. Unless the peoples are moved by a Christian will to peace and by Christian comity there can be no real peace in Europe.”

The simplicity of this solution, honestly considered, strikes one as logical, expedient, and adequate. Moreover, it puts the responsibility upon that power behind the thrones,— the hearts of the whole people. Let imagination picture the nations turning from the past, and unitedly working to reconstruct a world with justice, mercy, and loving kindness for the international policy. Would there not be everything to gain and nothing to lose in such an alliance of the best forces in dual human nature? Surely, with the human-animal brain and its forces thus held in a moral leash, the world never could be betrayed again into the terrible blunder of war. The pity is that the longest and hardest way around should have been taken to learn this truth which H. P. Blavatsky uttered last century:

“To seek to achieve political reforms before we have effected a reform in *human nature*, is like putting new wine into old bottles. Make men feel and recognise in their inmost 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.” . . .

“Social differentiations, the result of physical evolutions and material environment, breed race-hatreds and sectarian and social antipathies that are insurmountable if attacked from

THE HIGHER INTERNATIONALISM

the outside. But since human nature is ever identical, all men are alike open to influences which center upon the human 'heart,' and appeal to the human intuition."

The peoples everywhere are weary of the futile efforts of diplomats and conferences and agreements. Surely there is no lack of able brains at command, if their hearts were truly in the work. Unhappily, the brain-mind is blinded to larger issues by self-interest. As William Q. Judge said:

"In an assembly where harmony is absent and brotherhood is not, the labors of those assembled are made almost nil, for an almost impenetrable cloud rolls out and covers the mental plane of all present. But let harmony return, and then the collective mind of all becomes the property of each, sending down into the minds of everyone a benediction which is full of knowledge."

The sick world is so infevered and infected with self-interest that it confuses the hallucinations of its delirium with the healthy reality. History, perforce, in recording the truth, must include the strange fact that during the great war — terrible and deplorable to all peoples — it was rated unpatriotic to talk of peace. Even discussion of internationalism led to suspicion of sentimental treason — or worse. Yet internationalism is the normal racial state of national maturity. It is the humanistic manhood, so to speak, of different peoples. It marks the time for individual peoples to put away limited ideals and to take on the dignity and duties of world-citizenship.

Patriotism has its place; but though more impersonal than love of family and friends, it is not the goal of character-building. One does not expect much active interest in national welfare from a child or a narrow, selfish nature,— though the first may prattle geography, and the other, politics. Small natures live and feel and think within small horizons. No one is wholly poor or ignorant who has the generous philosophy of unselfish impulses. But the cold-hearted can make an offense of his virtues, in recognising as his main duty what he owes to himself. He takes pride in his provident methods, when his neighbors go hungry; he is smugly satisfied with personal salvation, let who will be lost; he is concerned for his children's welfare, let childhood at large look out for itself. But with maturity — of mind and of morals — the child and the childish nature rise to higher levels, where enlarged horizons include new outreaches of interests. So, with matured patriotism, as it reaches higher levels along its national path of progress, its horizon embraces more and more of the outlying world. It is the soul's urge for completeness which vitalizes all evolution, its innate longing for the perfection of its native homeland behind the veil of birth and death.

Evolution is no blind process of matter, but is an endless unveiling of the animating consciousness within. It is the triumphant march of spirit finding its way through the mazes of matter. It is an eternal

THE THEOSOPHICAL PATH

process which cannot be defeated nor safely ignored. All nature engages to work out the ever-changing forms needed for the play of the law of progressive growth — the stone, the plant, the animal, and the man-form. And nature is ever on guard to check up law-breaking. The offenders appear first in the human kingdom, where selfishness perverts the use of free will to gain its ends. The primitive offenders, being less responsible, are less severely punished. Moreover, the savage is less guilty, for he lives up to his full mental value and to his moral code, such as they are. But his civilized brother is held accountable for his multiplied powers of idealism. He can make more demand upon the evolutionary law, but — the law makes more demand on his stewardship.

Now that civilized peoples have tied themselves together by every material and mental interest, have brought the ends of the earth together, nature and natural law demand that they reach a like solidarity in the higher humanities. Failing to do this, they sow the disintegrating seeds which the law ripens for their sowing,— new forms of disease, insanity, war, crime, vice, famine, bankruptcy, and fear and despair. The conscious quality must be worthy of its imbodiment; or the incarnating Self rejects it and engages Nature to scrap it, salvage what she can, and try again. All of which facts bring us up to date, where the law of natural growth is checking up modern progress for its spiritual failure to progress.

The way Nature works to upbuild physical man suggests a like process in the growth of the racial organism. The human body begins with a microscopic cell which divides and subdivides, the multiplying cells differentiating to form the various organs of a complex body. Each cell-group has its place and plays its part in the balanced economy. Local monopoly or poverty or perversion of cells, either in the embryo or in adult tissues, affects the healthy growth of 'unity in diversity.' The present point is, that the first cell divides and differentiates for the *purpose* of expanding its growth, then again uniting its active potentialities in a new, vastly larger, and more complex form, and with equal functional power.

Apply the cell-analogy to the division and differentiation of racial units into masculine and feminine forms and qualities. These, united in the family, develop individual character and expand human relationships. Families, in turn, being differentiated social units, unite in a national body politic. Each nation has its individual type of physical, mental, and moral make-up. The nations differentiate for the purpose of again uniting in the larger organism of the whole human family, with added powers in proportion to the perfection of the units which make up this union. The jurisconsults will find an international code in the evolutionary law, which is the court of last resort for nature and human nature.

THE HIGHER INTERNATIONALISM

Is it not true that all our modern intellectualism reads less purpose and balanced plan into human life than Nature shows in the processional changes of her sub-human kingdoms? Have not specialization and sectarianism and divorce and analysis and monopolism and sex-antagonisms and war and lawlessness and competition and greed and ambition and mere brain-education and all-around rivalries been operating to carry the function of division beyond all normal and safe stages of growth? Evidently the natural *purpose* of such widespread differentiation should be some new and unusual organization of racial proportions. Instead of which, the abnormal, selfish quality actuating this gigantic process of division, is creating new-born monstrosities of evil, and malignant growths in the body politic.

The remedy for racial ills is to get back to nature, to cease the un-availing division and separation of interests, and to unite the differentiated men and nations into harmonious activities for progress and the common good. Already our race of incarnating souls have spent many lives of earth-experience. We have yet to learn to play many parts, to gain that self-knowledge which can know all phases of life. It would be a great adventure to take an intensive training in intuitive sympathy, by which an alien people might be understood more truly and easily than by spending several selfish lifetimes as one of them.

The possibilities and the benefits of unity are undreamed of by materialism. In a nation, the higher Self overshadowing each individual is so keyed to unity that, from the collective best and noblest in a people, is born a composite national spirit that broods over a country. It is no mere figure of speech, but a great reality that makes the very soil of a fatherland sacred and beloved. The more individually perfect is a people's expression of the national spirit, the greater is their power for international unity and understanding. Have not the sages more individuality and also more in common than the simpletons or the savages?

The indwelling national spirit is one and the same under all the varying guises of times and places and peoples. We get glimpses of its reality in the buried treasure-lore of antiquity; in the spiritual outreaching of a suffering world today; in the calm philosophy of the old Orient; and in the fresh, enthusiastic urge of western growth; in the classic line and balanced beauty of bygone Greece, and in the Latin idealism of a later day; in legends of heroic Norsemen, and in Celtic mysticism; in the red Indian's ceremonial devotion to the 'Great Mystery,' and in the simple African's melody, its penetrating pathos and appeal harking back to racial childhoods. Human life would be immensely the poorer in the loss of any single element of living history in the make-up of our world, which is the heir of all that has gone before.

THE DRUG-EVIL

H. TRAVERS, M.A.



AN article on Drug-Addicts appears in *The Saturday Evening Post*, by William McAdoo, who is responsible for the disposal of those unfortunates in New York City. Ninety-eight per cent. take heroin, a fearful substance, not needed in medicine, and whose manufacture ought to be prohibited. The habit is formed in a week, and is seldom, if ever, broken. After treatment, the victims relapse. A young man works at his desk all day, and passes a gay evening. He finds himself dull and sleepy. A 'friend' says, "Take a snuff of this"; he takes it and thinks he finds himself bright and cheerful. He takes another dose in the morning; his fate is sealed.

The addict becomes dead to all appeals, and can think of nothing but how to get the drug; for which purpose he is willing to do anything.

The treatment is medical and physical. Mr. McAdoo thinks it should be mental — the disease is *in the mind*. The only successful cases he knows of are where a doctor of fine character took charge of the victims and worked on their minds.

The disease may truly be called the climax of loss of self-control. Those who fall victim to it are young people who do not seem ever to have realized what self-control means — people accustomed to yield without thought or hesitation to their desires.

The drug-evil appears to us in the nature of a horrible ordeal, which civilized society has brought upon itself, and which is destined to act like a trial or test that will force people to choose one of two ways. It is one of the laws of life that a man may pursue middle courses of conduct, partly good and partly bad, for an indefinite period, as long as he does not go to extremes in any direction; but there must eventually come a time for every man when he will have to choose definitely between two paths. We go on developing both sides of our nature, through incarnation after incarnation, until both sides become so strong that a pitched battle (or rather a war with many pitched battles) must result. The story of Jekyll and Hyde gives a vivid picture of such a crisis. Jekyll goes on for years cultivating both sides of his dual nature, until he can compromise no longer, and is forced to choose one or the other.

And, as in individual lives, so in society, we see opposite tendencies developing themselves until each becomes so strong that compromise is no longer possible, and a crisis involving a definite choice is brought about. Thus, individualism in industry may develop to a critical stage that threatens the welfare of society; war has developed to a critical stage,

THE DRUG-EVIL

forcing us to decide definitely whether we will keep it or abolish it: we can no longer go on compromising without a decision.

Without multiplying instances, which the reader can supply for himself, we may pass at once to the case of the drug-evil as a capital instance. Self-indulgence can be pursued indefinitely perhaps and with little visible harm, so long as it stays within limits and does not reach excess. Poor, hard-working people have not the means to do themselves much harm. But the case is far different with the highly civilized product of today. He is hemmed in and surrounded by temptations of every possible kind; and the facilities for self-indulgence are so great that they had liefer be called invitations or importunities. His magazines and papers are printed on the backs of colored advertisement sheets, inviting him to eat and drink every possible dainty and stimulant, and to indulge and pamper himself in a great variety of ways, with hot water, cold water, ice, delicate clothing, etc. Medicines for self-treatment are almost forced upon him. Not the body only (a comparatively trifling matter) but the mind is pampered. His reading-matter is carefully prepared to suit his slightest whims, and predigested so as to cause him the least possible labor in assimilation. At any corner he can turn into a picture-show, where all that is required of him is an attitude of negative receptivity. But it is needless to recapitulate all these facilities of invention which permeate the country as well as the town. The result is that self-indulgence is made so easy as to be scarcely avoidable. Our life becomes a continuous state of responding to stimuli; which is a way of saying that we live in a condition of mental and moral alcoholism. Under these circumstances, what wonder if the victim finds no opportunity for the exercise of self-directing power and will-energy from within.

The drug-evil is the same thing carried to its acme.

The drunkard and the drug-fiend have a body that will not act except under stimulus. The central vitality is gone; the nerve-impulses are no longer actuated from the vital core, or set in motion by the will. But this state of affairs is the outcome of a similar condition bred in the mind and in the moral nature. Hence the cure is in the place where the cause is — in the mind and moral nature.

What is likely to be the outcome of the drug-evil? It seems a sure thing that it will grow worse, until a point is reached when we shall be *compelled* to adopt the severest and most stringent measures — international measures. Thus, by all means, good and seemingly bad, the unification of humanity is eventually brought about.

The treatment is, of course, segregation; the patients being classified, not herded; and, first and foremost, moral influence and wise teaching and persuasion. The patient must be reasoned with and shown the deep-

THE THEOSOPHICAL PATH

seated origin of his condition, and the consequent way out. The reality of his higher nature must be made clear to him; and he must be taught to appeal to this source of power. He must be shown that he has a unique opportunity for learning the greatest lesson of life, self-mastery. And how much better it would be if he could understand the immortal career of the Soul, in its journeyings through life after life; and the undreamed heights of attainment before man! This shows the need of doctors and teachers and helpers who are qualified to speak of such matters, and whose own lives are made bright and strong and pure by knowledge of these great truths about the Soul and Karma and Reincarnation.

Another ordeal and test for humanity: whether it shall continue to muddle along on a gospel of materialism or agnosticism; or whether it will accept the teachings of Theosophy. Experience teaches; the truth will prevail. We may be *compelled* to adopt a faith in Theosophical teachings.

The treatment of the question divides itself under two heads: direct and indirect. Direct treatment devolves upon our national administration, in conjunction (as said) with those of other countries; but it must have the backing of public opinion, which it represents, and without which it cannot act effectually. We find remedial measures failing for want of the necessary financial appropriations; these being diverted by other interests considered more important. Hence it is essential to bring pressure to bear, in order to overcome indifferentism and hostility.

As to indirect measures, they are the proper subject of the present writing. Drug-addiction ranks with many other evils as one of the effects of the prevalent weakness and chaotic condition in our moral fiber and understanding of the essential laws of life. It is undoubtedly connected closely with those other secret habits that weaken the vitality and moral stamina of the young. In the case of these weaknesses, we should remember that prevention is better than cure. They are the result of negligence and wrong treatment on the part of those in charge of the young. By proper care and treatment they are prevented from arising at all.

From the earliest age the struggle begins between the higher and lower nature of the child. Children are in many cases actually born with vicious propensities, which will be instinctively indulged if not watched for and prevented. From this it can be seen that the child may grow up in either of two ways: with his will and self-control continually weakening, and his self-indulgent propensities increasing in strength; or in the continual habit of exercising control over himself in every way, and with a strong, well-balanced physique. In the one case he is all ready to fall victim to evils like drug-addiction; in the other case, such temptations can have no influence over him.

When we see little children taken to soda-fountains and candy-shops;

THE MORAL VALUE OF THE DRAMA

crying for things and receiving them instantly; always chewing peanuts and sweets; reading trash out of rubbishy papers; we can realize how the seeds are sown for future wrecked lives.

Hence all points back to the importance of Râja-Yoga education, and to the necessity for a knowledge of those truths upon which that system of education is based. And we must each and all try to realize the importance of individual action. No man can live to himself; we all shed around us an influence for good or ill; and it rests with us whether we shall remain one of the common herd of ordinary indifferent people, conspirators by our negligence; or whether by our personal conduct we shall rise to the plane of moral dignity whence our influence can be felt.

THE MORAL VALUE OF THE DRAMA

R. MACHELL

WIDE differences of opinion exist as to the moral value of the stage, ranging all the way from a declaration that the drama is totally independent of the moral code, being concerned with artificial creatures and imaginary circumstances, on the one hand, to an equally dogmatic assertion on the other that the real purpose of the stage is to provide a platform for ethical instruction and the display of the moral purposes of life.

At different periods in the evolution of civilization the drama has been treated from different standpoints which are not always recognised and defined, nor are they always distinct. Thus we have seen the triumph of the comedy of manners, in which the characters were purely artificial and the moral purpose was replaced by intellectual diversion. At such a time no one was shocked by a display of immorality on the stage because no one dreamed of looking on the play as other than a play, entailing no moral consequences in actual life, and so immune to criticism on the grounds of offense against public morality which could not be affected by the mimic actions of artificial puppets displayed for the amusement and distraction of a public that considered morality as concerning only real people.

At a more remote period of our civilization, there was a religious drama that thrilled the souls of whole nations imbued with love, or fear, or reverence of the gods. In that age the purpose of the drama appears to have been essentially moral and religious even in comedy. That is to say belief in the actual reality of the gods and of their direct ruling of the world was so general and so unquestioned that of necessity the drama

THE THEOSOPHICAL PATH

was religious and moral, because no other basis of life was conceivable, even to the satirist.

This is not inconsistent with the fact that the morality of one age may seem unmoral in a different stage of social evolution. The word 'morality' means primarily customary, and the custom of one age may seem unethical in another. In the deeper sense, however, the word is generally taken as equivalent to ethical or the perception of fitness. In which sense it would be safe to speak of the artificial comedy of our great-grandfathers as unmoral; but it would not be fair to imagine that the morality of their lives was to be measured by the immorality of their plays, for they regarded the two as separate.

In our age realism has brought in the sentimental drama, the romantic drama, the problem-play, the moral satire, and so on, in all of which the moral purpose dominated, even in the most immoral dramas. The artificial drama disappeared. It was no longer possible to laugh at a display of immorality on the stage without seeming to indorse or tolerate a corresponding laxity in actual life. The stage had become a presentation of real life holding up examples of virtue or vice as models for actual conduct.

Now comes the revolution with all the 'isms,' futurism, cubism, and the rest, to give us a new artificial drama, out of all relation to actualities, except in this — that it expresses the chaos that has broken loose upon our civilization, and which announces its intention to destroy all previously established forms of art and standards of morality.

But the law of cyclic recurrence of all modes of mind brings back the great ideas that ruled the world in ages past. That is perhaps the reason why we call it revolution, the turning of a wheel. Evolution may be conceived as progress in a spiral curve, but revolution merely means returning to what was at some preceding age. So revolutions merely deal with forms, and while destroying those that now exist bring back as novelties the forms that were in use in former times. Revolution is retrogression. Evolution, or the unfolding from within, is progress, or growth, or the gradual manifestation of hidden possibilities.

A deeper knowledge of the past would enable us not only to appreciate the meaning of revolution, but also to predict the forms that will replace the latest novelty in human fashions — mental or social.

Thus we have seen the modern stage passing from artificiality to realism, from unmorality to moral purpose, from utmost realism to wildest fancy, and it is not difficult to see the wheel turning that will bring back from the far past, which to the revolutionist appears as future, the age of a religious drama based on the reawakening of the soul of man and the reassertion of his divinity, of his kinship with the gods.

There is no need for pessimism in this wider view of life. The revolu-

THE MORAL VALUE OF THE DRAMA

tionist sometimes imagines that all will be well if only men will change the form of their government or their social system. But the evolutionist knows the turning of the wheel does not necessarily imply progress. As a matter of fact the wheel is turning all the time and revolution never ceases: but progress, which may be accompanied by change of form, depends upon the awakening of the soul to new activities. Evolution is spiritual awakening, an endless process including countless revolutions, in the course of which innumerable civilizations have been utterly destroyed, while yet the wheel turns on.

Let us not be disturbed at the apparent breakdown of the existing form of our dramatic art, but rather let us steadily maintain our efforts to awaken in the world a yearning for the light of true beauty and for the dawn of a new golden age, in which we may see music and the drama rededicated to the noble work of guiding evolution and of awakening the slumbering human soul.

It may be that the present revolution in dramatic art may bring back the long-forgotten Religious Drama; but it must be conceived in a new way; the old forms may be so modified by the new spirit of evolution as to be new in the best sense, though the Spirit of Art cannot be new or old; only its modes of self-expression vary; and time may reveal forgotten arts fit for the expression of a higher wisdom. So it is in no retrogressive spirit that we look for a rebirth of the undying spirit of the drama even if we use the word 'religion' for lack of a term more nearly fitting the occasion. That word so often has been used for forms and formulas, for rituals and dogmas, that it has almost lost its true significance, and has come to be denounced by men who in truth are naturally and actually religious, that is to say men who perceive the struggle of the human soul to free itself from the fetters of outworn traditions, and who feel, without understanding it, the awakening of their own spiritual nature.

So when I speak of the dawn of the religious drama I do not look for a mere revival of the mysteries, but for a new expression of the very soul of drama in new forms more capable than the old of carrying the current of spiritual energy and of allowing fit expression for a grander, freer, and more spiritual morality than the world yet has known.

Changes must come, for Life is change, and death is but a variation on the theme of life. It rests with man to raise the revolution that disrupts the fixed routine of life, and give it that upward movement that distinguishes evolution from revolution, ethics from morality, spiral motion from circular, progress from repetition, living drama from dead.



"PEACE rules the day where reason rules the mind."— *Collins*

THE GLORY OF LIFE

RALPH LANESDALE



THE temple's steps were strewn with flowers: but the festival was past; the flowers had been trampled by the procession, and were now soaked with rain. The steps needed sweeping; and in a little while a diligent attendant would consign these emblems of joy to the trash-can, and so all traces of the festival would be obliterated. But yesterday, when beautiful children scattered those flowers before the celebrants, they seemed to be sowing the seed of future blessings as well as offering glad thoughts of love and voiceless messages of joy. And is it past? And is it all in vain to offer gifts that will not last beyond the moment, as emblems of enduring blessedness? Is happiness as evanescent as the freshness of the flowers? Why not? All things must change, all things must die. Is that a cause for sorrow? Why should we hunger for the enduring, where change is the law of life? The flowers of yesterday are faded, else there would be no use for those that are yet to be. Leave the blossoms on the plant and they will die, as surely as these trampled by the feet of those in whose honor the fresh flowers were gathered and scattered on the path. There is no permanence in a world where all things live by change, and die to live again.

Unless the flower die there will be no seed for future plants. Without change there can be no life. All is ephemeral on earth, where Time is master. "Time is the illusion produced by the succession of our states of consciousness, as we pass through eternal duration." Time lives by ceaseless change, like all his subjects. Arrest his flight; he disappears, lost in the infinite.

Man struggles against the law of life, which is eternal change; and he seeks to stamp some changing form with permanence, which is but a veil cast over his own mind, blinding it to the unceasing change that still goes on though unperceived.

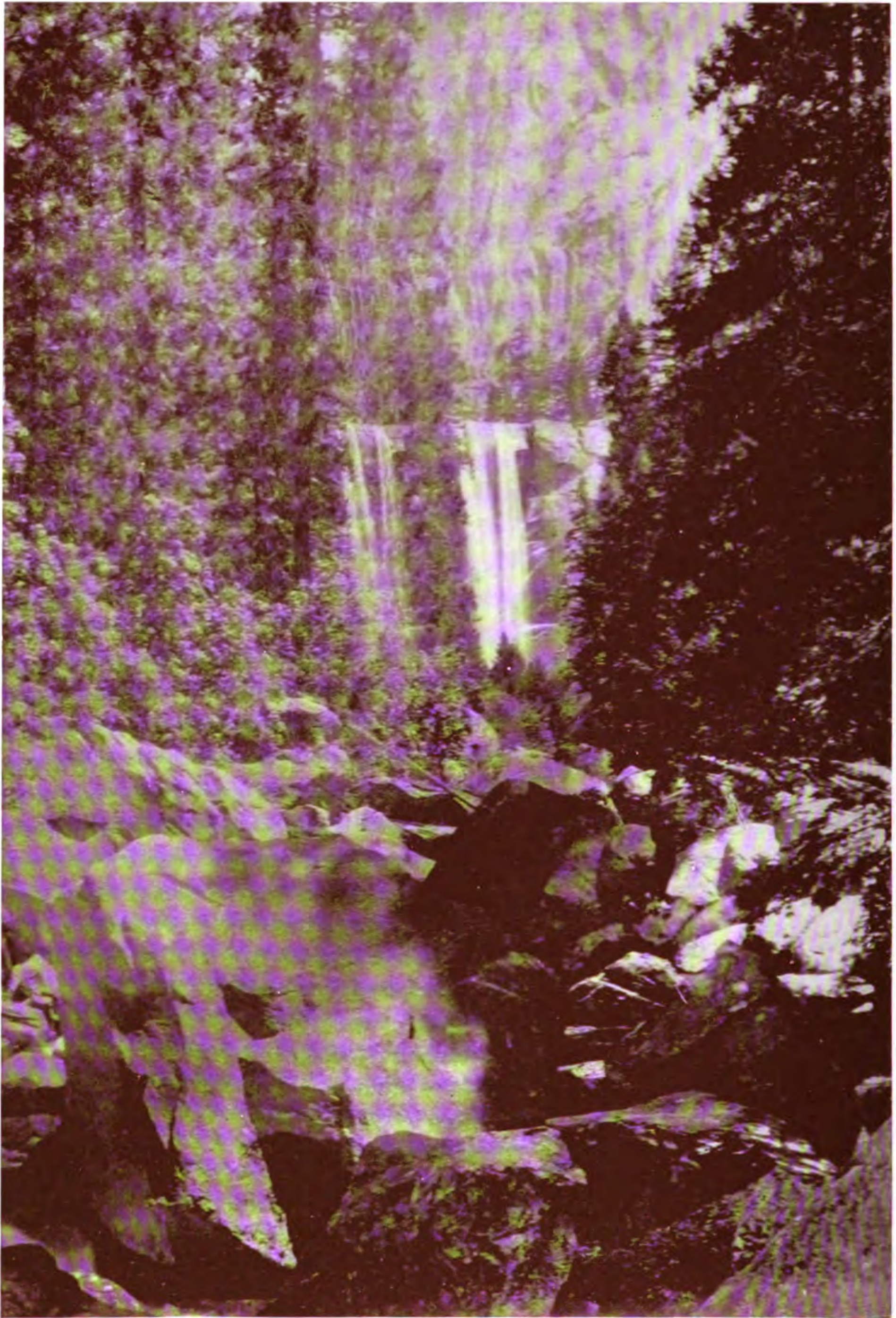
And yet through all the interminable series of the passing moments that together make the span of life, there stands eternally the one reality, the mystery of Time veiled by his magic, the never-changing present moment, the eternal Now.

Wherever and whenever any human being lives and is conscious of his own existence, to him that time is NOW, the place is HERE. He says to himself with absolute assurance "I am here now." That is the one fact certain to him; and that certainty lasts while his consciousness endures. Eternity is but one moment multiplied by time's magic mirror into two long drawn pictures of the past and future, dreams both. The



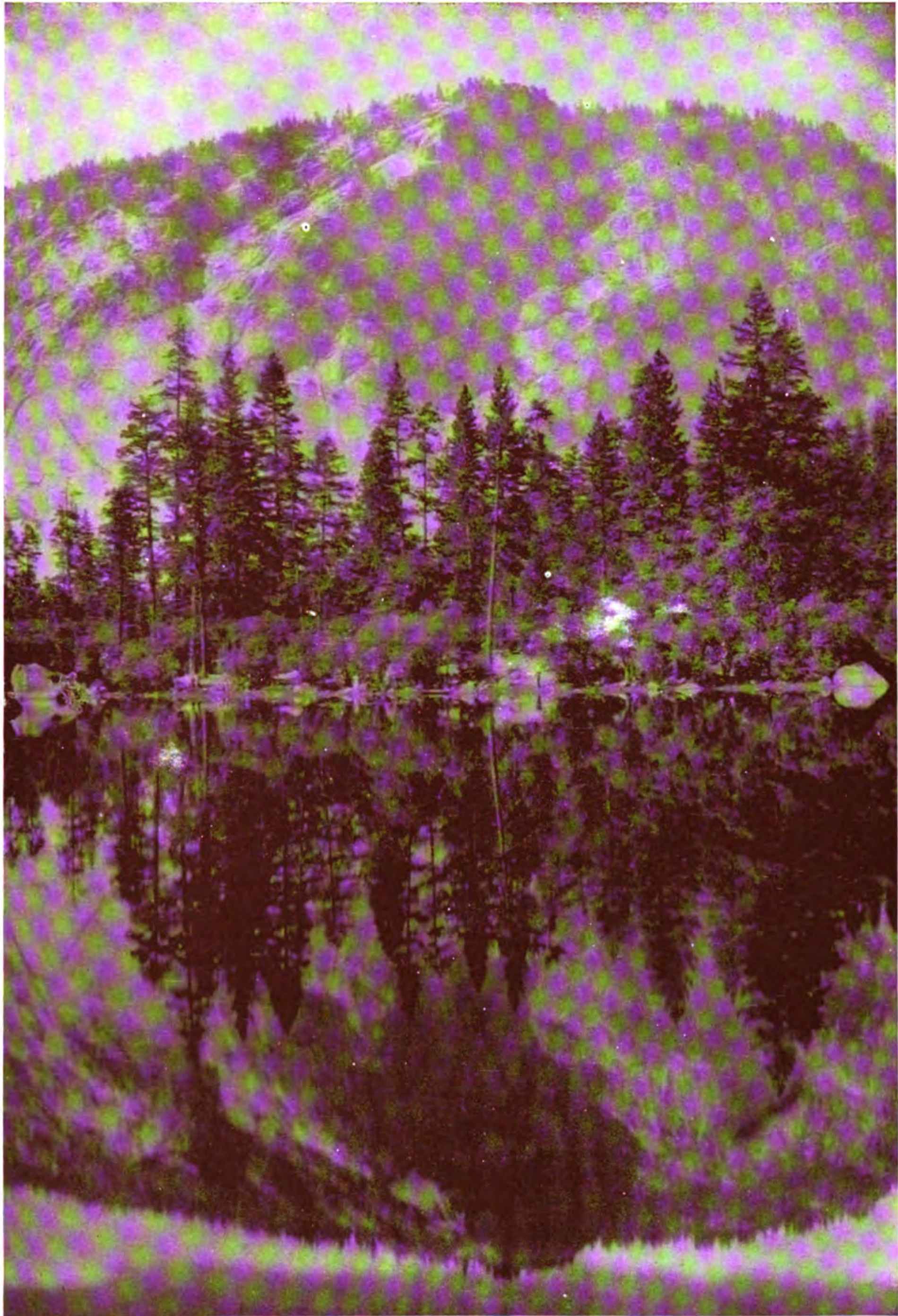
Lomaland Photo & Engraving Dept.

VERNAL FALLS, YOSEMITE NATIONAL PARK, CALIFORNIA



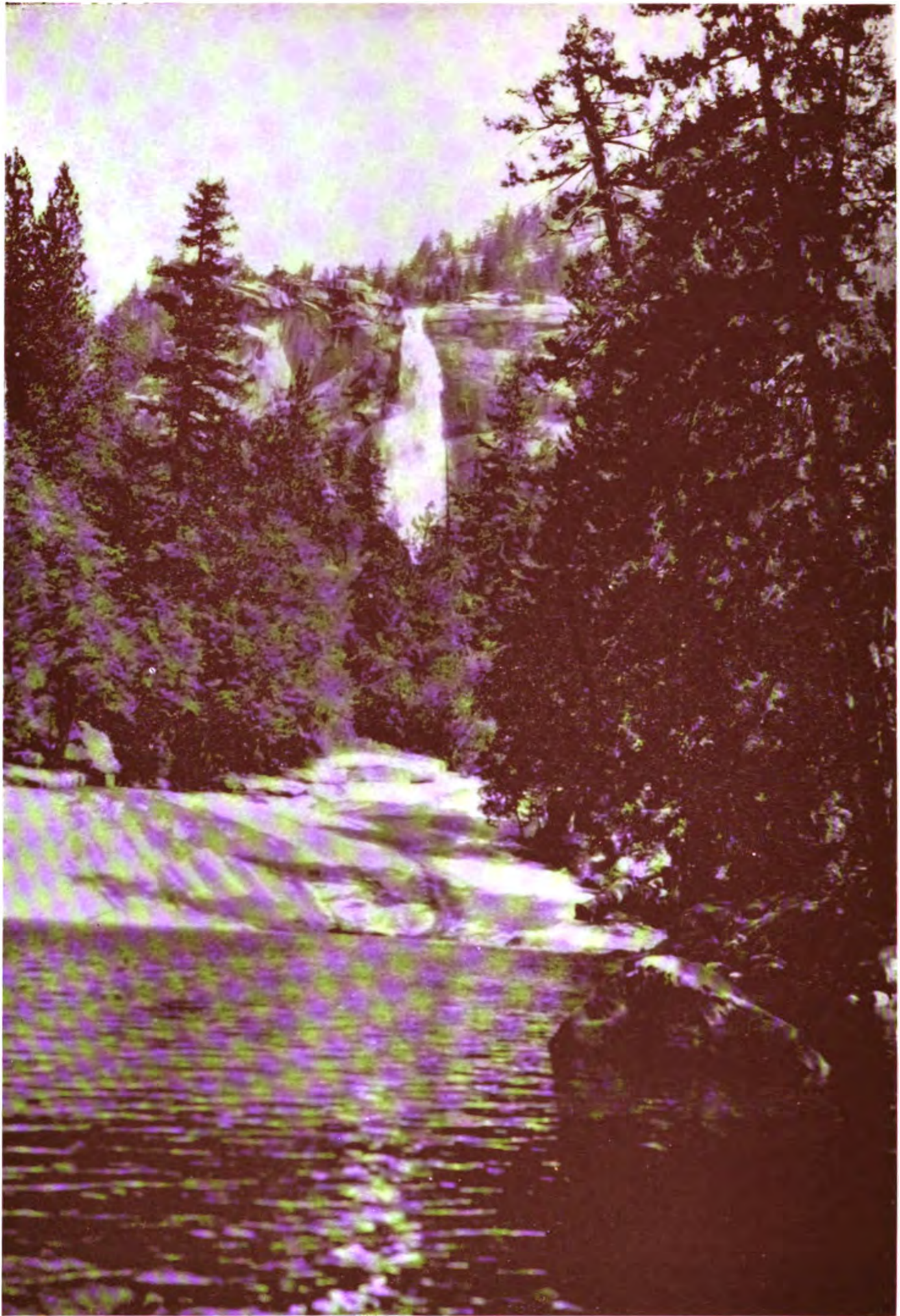
Lomaland Photo & Engraving Dept.

VERNAL FALLS, YOSEMITE NATIONAL PARK, CALIFORNIA



Lomaland Photo & Engraving Dept.

MIRROR LAKE, YOSEMITE NATIONAL PARK, CALIFORNIA



Lomaland Photo & Engraving Dept.

NEVADA FALLS, FROM EMERALD POOL, YOSEMITE
NATIONAL PARK, CALIFORNIA

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE


one *reality* is *now*. The most ephemeral flower that lives, lives now, and the most permanent creation of man's genius can do no more than fill the present moment, whose duration is immeasurable, because it is not a fiction of time's wizardry but is the one reality, and therefore incomensurable by the mechanical devices which man has created for his own deception by the pretense that time is a reality. That which he measures is his own delusion.

To realize the truth, to know the real value of the present moment is to have attained to wisdom. To know that this wisdom is beyond the grasp of reason, and yet within the possible attainment of that deeper consciousness we call the intuition, is to have taken one small step upon the path of liberation from the delusion of the brain-mind, which 'knows it all,' and yet knows nothing beyond supposition and assertion.

So moralizing on the mystery of time I sweep the withered flowers from the temple's steps and place them on the burning pile to be transmuted through the agency of fire into another and even more ephemeral mystery — flame. And so the glory of the blossom mysteriously born, translated into supersensuous significance by a ceremonial ritual, making life beautiful in a new way, finds its apotheosis in the fierce joy of fire; through whose open door it passes, whence it came, to the invisible regions of the universe. "Sic transit gloria mundi" should be chanted as a song of triumph: for the passing of the glory of this world is the attainment here and now of the greater glory of the inner life beyond the reach of Time.

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

E. A. NERESHEIMER

 HE inner life of man represents the philosophical aspect of the sum of assimilated knowledge acquired partly during his present earth-life, and from the epitomized experience of past lives. Man thinks, feels, and views himself and his surroundings by the light that has become focused to a point that is a sort of synthetic understanding of the sum of his aggregate knowledge. This point is not strictly located in the brain, but chiefly in the causal center, supported by the Ego. No general standard for judging one's exact status can be employed that would be effective except for brief periods of time, on account of the varying factors of man's complex mental and psychic make-up, of which no one part is completely in touch with the Ego; and also because of many unexpended Karmic causes whose effects,

THE THEOSOPHICAL PATH

when they are met later, may bring about unforeseen changes. While the inner life should be the guiding power, it is the outer man or personality that mostly does the thinking and the acting, irrespective of the promptings from within; hence the standard of judgment is always a movable quantity in undeveloped man. Nevertheless, in spite of this shifting position, everyone has a certain stability of ideals, faiths, notions, and a particular way of thinking, acting, and feeling, peculiar to himself, that admits of nothing similar to itself.

Nothing could be more practical, more instructive, or more interesting than a study of oneself. If there are so many parts of man's nature that lay claim to the consciousness 'I am myself,' at different times, then it is time to look into the heredity of each of these claimants, their right of title, and their relative position towards each other, with as much exactitude as we can muster. There is the higher Self and the lower self, to be sure, both incessantly alternating, according to varied aspirations and circumstances, moods, digestive disturbances, etc.: during waking or sleeping, whether fighting or at peace, before and at the time of birth, during life and after physical death. In the appointed order and harmony of universal symmetry, wherein everything and every creature has its rightful place, and where all is related and bound together in some inscrutable way and form, Man, the Thinker, with his wonderful faculties of mind and his physical organism, is certainly challenged to use his powers in order to find his proper place.

At present we will confine ourselves to the personality, and the three centers through which it works, and to the Ego, who contacts the outer Cosmos through both the personality and its three centers.

In a previous discourse we have shown that each man, as a personality, has attained a development that enables him to function in varying ways through three centers, or states of mind, *i. e.*, the physical, astral, and causal bodies. These centers are the vehicles of the Ego, for whose purposes they exist, and the Ego is practically also their fashioner, providing itself with this means for experiencing consciousness in matter in all its innumerable forms. It is important to remember that the three centers in themselves are not the personality; they are only the instruments through which the personality works. In every other respect the personality is only a sort of reflected consciousness from the Ego.

The physical center or body, though a decidedly centralized agent as viewed from the standpoint of man, who uses it as his instrument, is in itself no independent factor. Its functions of all kinds, circulation, assimilation, excretion, etc., are entirely conditioned by the conscious creature inhabiting the body, though its harmonious operations are governed by special laws of organized energy and matter that man cannot violate

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

with impunity. Its aspects in connexion with the conscious personality are described elsewhere. The subtil (astral) center is the ethereal model-body, changes in which precede all the visible physical changes of organs and exterior forms that take place before birth and after, and throughout the span of one single embodiment. Organized and acting on its own plane of matter, in man as in corresponding states of the Cosmos, this astral body provides the appropriate vehicle for the functioning of states of mind much finer than those that can be expressed by the physical vehicle. The causal or mental center is still more subtil in its atomic construction than the other two centers, and furnishes wider opportunity for the display of conscious action. The chief characteristic of this center is its dual structure as an instrument of the personality on the one hand and of the Ego on the other. The 'I'-consciousness of the personality inhering in this center can identify itself with the lower propensities of the astral and physical centers; or it can respond to promptings that come from the Ego.

The personality long since started on its career as an independent entity, and now has become the real evolver, the fellow that is good today and bad tomorrow, the metaphorical 'base metal' that is to be 'transmuted into gold.' This one sometimes lives and acts entirely in the physical center, feeling to a degree that it is just that and nothing else; and in that state it exhibits chiefly the characteristics of organized physical matter plus certain human consciousness appropriate to that physical state. It is respectively the same in the subtil and the causal centers or bodies, only in a somewhat different and less material degree. If it is asked why the Ego does not control these vehicles or the personality to such an extent as to cause them to do its bidding, we repeat that the Ego is not so much attached to the lower centers that it should care either one way or the other. The Ego is not in need of attaining perfection in our sense of the word; it lives on another plane of consciousness, and one of its purposes is to have a vehicle, or vehicles, through which it can experience contact with matter. It is the business of the personality to do the transmuting; or rather, we would say, the Ego is the sacrificial victim because of its presence and measure of responsibility so long as its connexion with one personality persists.

In the causal center the closest contiguity with the Ego is formed through a certain link, called in the Teachings the *Antaskarana*, composed of kindred aspirations that establish and permit of such a connexion. Such reciprocal intercourse generally only takes place by flashes of intuition, rather than in a continuous flow of action, at this present time. No doubt every person will remember moments of great lucidity of mind, when certain difficult problems suddenly become very clear, or intuitive acts of heroism are performed by even very ignorant people, who some-

THE THEOSOPHICAL PATH

times instantaneously perform the right act in a dangerous situation. When ethical aspirations are maintained long enough, and supported by a personal life that is consonant with these, there is no lack at any time of the nearness and influence of the Ego being felt; and this attitude can be fostered and sustained to the extent of permanent continuity.

In order to trace the history and the connexion of the Ego with its source, we must go back to fundamental principles and endeavor to put into readable terms some of the very abstruse teachings of the Secret Doctrine, which are indispensable for a comprehension of this profound subject. While the involution of spirit into matter proceeds upon its slow journey through the seven kingdoms of Nature, prior to the human kingdom, certain divine hierarchies emanating from an earlier life-wave of Spiritual Energy send forth messengers whose function it is to help forward the wave of evolving self-consciousness in infant humanity. Upon these messengers, the 'Sons of Mind,' thus devolves the duty of supplying the link of Mind to the upcoming mindless monads, upon entering the human kingdom, inasmuch as Nature alone and unaided could never evolve a Divine Being. It is these 'Mind-born Sons' who incarnate in the physical tabernacles that have become sufficiently perfect to serve them as vehicles, or, rather, from their own divine flame they light up the inherent potential divine spark latent in each of the newly-evolved entities, that thus becomes the Ego or Egos of the human units. In other words, incipient man became human after the mind had been quickened to the first stages of self-consciousness by the 'Sons of Mind.' By this means is established the triple assemblage of

- (a) Spirit and Matter (Cosmos)
- (b) The Sons of Mind,
- (c) Potential divine man, who has to win his immortality henceforth by self-devised efforts.

CO-RELATION OF COSMOS, SONS OF MIND, AND MAN

(a) With each periodical rebirth of the Universe out of the bosom of the Divine, Ísvara, the Logos, passes from Its absolute dimensionless consciousness, which is equivalent to non-existence in our sense, into a state of existence insouling the forms and modifications of matter of the manifested Universe. Simultaneously with this Cosmic birth, Spirit and Matter join in a union (so-called) lighted up throughout by a supreme supervising Intelligence (proceeding also from the Logos) that provides the impulse through which every conceivable combination in the ensuing cosmic drama comes into activity, producing such a Universe as ours,

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

which then unfolds according to an eternal plan termed a 'cycle of necessity.' During the first half of the evolutionary program, Spirit and Matter produce the three successive degrees of the elemental kingdom, thence the mineral kingdom, expanding successively into the vegetable and animal kingdoms up to the human kingdom. In this last-mentioned stage of involution the greatest density of matter and perfection of form was reached, marking the completion of the first half of the grand Life-cycle.

(b) Parallel with the cosmic involution of Spirit into Matter, the Angelic Hierarchies, called the 'Sons of Mind' or guardians of the 'Tree of Knowledge,' the 'fashioners of the inner man,' evolve on a higher and more spiritual plane. These Solar Angels, in their original 'absolute' state, are part of the dimensionless consciousness of, and identical with, the Logos. After descending into the labyrinth of relative existence, they become active in causing the infinite differentiations of the finite Cosmic Mind. When they have reached a certain point concurrent with the entry of the Monadic Energy into the human kingdom, they meet the senseless human units that have just emerged from the 'animal' kingdom incased in the lowest degree of matter, and the blending of the two potencies will finally produce the terrestrial symbol of the 'Heavenly Man in Space,— Perfect Man.'

(c) Simultaneously with the above-mentioned two combinations of causes, *i. e.*, the consummation of the involution of Spirit into Matter and the descent or incarnation in man of the 'Sons of Mind,' comes the entry of the third factor, namely the human monads, just emerged from the 'animal' kingdom, completing the fall of Spirit into Matter. These divine potencies converge at the important juncture when the differentiation of the Monadic Energy into individual units takes place. Man, the personality, becomes the vehicle by means of which the Ego, through the cosmic factors, may gain conscious realization of the purpose of manifested existence; when Man (the personality) succeeds in identifying himself completely with the Ego, then he becomes immortal and at-one with the Deity. The complete man is henceforth a Cosmos within himself. Through the awakening of Mind, the Ego becomes aware of the limitations of Matter and Form by which it is hemmed in on all sides, and *nolens volens* overshadowing Man, begins through him to realize Self-consciousness.

We can now truly say that the Son of God has descended into the human tabernacle. The Logoic Energy, as the basis of Individuality, both in the Cosmos and in man, is quickened in the latter by a ray from the 'Sons of Mind' that is now the overshadowing Ego of the human

THE THEOSOPHICAL PATH

entity. It fans into flame the heretofore latent divine spark of the personality, the spark being derived from Spirit in its downward course, and therefore also has its origin in the Godhead. All that was, all that is, and all that shall be, may now become Man's heritage for the taking. The Ego is now the potential Redeemer, the Christos within individual man (the personality), in whom the transmutation from the Corruptible into the Incorruptible must take place.

By identification of the individual spark with the Ego, the Divine is said to mirror itself in the Universe, on the return upward-arc of the evolution of the whole Cosmos through individual sparks, wherein the true end and purpose of Life is achieved, and every atom is seen to be united in an indissoluble Bond of Union, from beginningless time and without end. This teaching will be found in some form or other to underlie every great system of religion worthy to be so called, the world over.

The unfolding panorama of the manifold combinations of Nature's operations, as it appears to be displayed before the vision of evolving Man, is seen to be in a constant state of flux and change in its transit from one state of centralized energy to another; wherein all things tend towards the same goal of ultimate perfection, which is also the destiny of Man. A continuous 'series of awakenings' of consciousness is in store for the budding soul, increasingly evoking wondrous fresh interest from first to last, as it proceeds on its arduous pilgrimage through constant mutations in the crucible of evolution. Infant humanity is like a babe that at first, in spite of its sublime potentialities, recognises its limitations but slowly, for want of adjustment between its mind and the bodily instrument through which it has to advance, the stimuli of vibrations from without not being very rapidly translated over into terms of consciousness. Both child and infant-humanity respectively live for comparatively long periods of time almost altogether in the Tamasic Nature-quality,— the quality of resistance to consciousness. However, the inner centralized consciousness presses forward towards self-realization, urged by the other Nature-qualities, Rajas and Sattva, developing action, stimulation of the senses, appetites, bodily functions, etc.; for long periods of time, in semi-drowsiness and indifference. In the reactions of sleep, rest, and change, alternating with the forward pressure, it assimilates and learns to adjust itself to natural limits, from without and from within, and in due course the mind expands, becomes acquainted with, and begins to acquire the necessary skill with which to handle its bodily instrument.

IS PEACE A CHIMERA?

LUCIEN B. COPELAND

WHY can't we have peace? War was never welcome to anyone, except to those who waged it — and not always to them. Those who *create* it may feel differently; but the world has always wanted peace; and it is impossible to believe that this should be the one thing we want and cannot have.

And it is so available! In one respect it is quite different from almost everything we crave, and the difference is this: we don't have to *do* anything to have it. It need not cost a moment's effort or a cent of money; it is as free as the air we breathe; it is a universal right; and it is available everywhere by everyone. Yet it must be made avail of everywhere and by everyone, it cannot be an isolated possession.

There surely must be something wrong with our methods, that we do not reach concert of action, or rather, of attitude. If peace were something we could lay physical hold of, everyone long since would have had both hands full. If it came in tabloid form and could be eaten, even if it cost a pretty price, few would feel so poor they could not buy it. If it had as much tangibility as the end of a rainbow, pilgrimages would never cease until it were located.

But peace is none of these things. In itself it can have no physical existence, because, in the main, it is simply a moral attitude and conviction. Isn't it strange that the world should cry — even pray — for peace and keep right on sustaining the thing that takes its place?

Is the reasoning foolish? No more so than the blind mental gropings of centuries to find a way out. Or is the trouble with our hearts instead of with our brains? Perhaps with both, because of their failure to cooperate better.

Still, it isn't fair to discredit the brain's capacity, even when lacking the spur of heart-impulses. Of itself and unaided it can clearly see the economic value of peace; and the fact that it has not solved the problem of establishing peace may be partly accounted for by its attitude toward the problem rather than because of any lack of inherent sufficiency. Isn't it a fair general statement that our habit in thinking — our *keenest* thinking — is mainly in the direction of our own personal affairs? What *I* need, what *I* want, what *I* feel would be desirable for *me* — is the habitual mainspring of incentive and the focal point of most individual thinking. The splendid results that can flow from united *physical* action are fully appreciated; but it does not seem to have occurred to us that there may

THE THEOSOPHICAL PATH

be equal potency in united *mental* action,— in co-operative thinking, if you please. Our habit of thought has been so exclusively personal and of our own affairs, that what should be everybody's business is proved indeed to be nobody's business,— nobody who is capable. . . .

Of all the doctrines that go to make up the 'articles of faith' for the average occidental mind, there are few more deeply implanted or regarded as of broader application than that of Demand-and-Supply. And a well justified doctrine it is, too. If anything be needed or wanted, some agile brain can usually supply it. Necessity or Convenience points to a new desideratum, and human intellect seldom fails to produce it. Ingenuity may even leap ahead to the creation of supply in advance of demand, and then with equal facility creates the demand also. Elijah was no more faithfully served by the ravens than is man by human genius; his chief concern being, not to create — someone is sure to do that for him — but to acquire "the goods that the gods provide."

It is a safe generalization that the one field in which personal ability is counted a primal necessity, a *sine qua non*, is the realm of finance. Given success in this adventure, however, all other things "shall be added unto you." So we address ourselves to the art of making money, knowing well it is the one thing each must do for himself,— legacies being just enough of an exception to prove the rule. But, the barriers of this field safely passed, we feel we can browse at leisure when and where we will, and with very little concern over the herbage of those few fields whose barriers money cannot lower.

Such ready means to an end, whatever end be sought, naturally lend spurs to specialization. Greater skill can be developed in a single line of endeavor than in two, and the greater the skill, the greater the patronage; the greater the patronage, the greater the returns,— the greater the means for obtaining whatever is desired. So we have naturally converted ourselves into human cog-wheels, as it were, each confined to a single orbit; but the gigantic machine that has resulted from their intermeshing and has made possible our wonderful material development has done so at a very considerable loss of individual initiative and self-reliance.

Someone has smartly said that "the unnecessary is the immoral"; but few are guilty of that immorality, if measured by such an unnecessary thing as broad efficiency is deemed to be. Still, there is no legitimate quarrel with singleness of purpose and effort. Success *can* lie in one direction, it is not so often found in two. "Stick to your last" is an excellent adage, and the usual fate of the 'jack of all trades' is equally proverbial. So our habit of life is to rely on ourselves for just one thing, and to rely upon others for everything else. We must be self-dependent in securing the single commodity that has universal acceptance at its

IS PEACE A CHIMERA?

face value; but, with that in hand, we entertain little anxiety about satisfying all our other wants.

In the main, this is a quite excellent system, so far as material things are concerned. For a price I contribute to just one need of others, and for a like consideration others supply all of my requirements. Everybody does the same, from chief-executive to office-boy, from the highly-trained professional to the unskilled laborer. Each sells his single service to the best advantage and buys from others for the multitude of his own wants. Nor does there seem to be any conceivable want which someone does not stand ready to supply. It is the most undeviatingly universal arrangement that we have.

I need to be housed, clothed, fed. Someone will attend to it — for a price.

My children need to be educated. Someone will attend to it — for a price.

Illness occurs in my family. Someone will attend to it — for a price.

Health, comfort, necessity, every need, whim, or desire, from birth to death, from the cradle to the casket, can be supplied by someone — for a price. Even that special preparation for what is expected after death — spiritual counsel, education and other prerequisites, are also supposedly attainable — for a price. And this principle of acquiring by purchase what we cannot or will not do for ourselves goes to the extraordinary length — so we like to believe — of being able to buy, for the great Settlement-Day in the hereafter, a substitute debtor for all the moral obligations we have not canceled.

How natural it is, then, to expect that any and every emergency, however great, is bound to be adequately met by those in whose special province it happens to fall! What a vicarious shift as well seems given to the burden of all personal responsibilities!

But something suddenly happened to this wonderful system, this heretofore readiness of supply, and suppliers, for every demand; and the harrowing years since 1914 have tried the sufficiency of the theory as it had never been tried before. It still remains to be proved whether man's faith in himself is well grounded, whether it really is true that he actually is equal to supplying whatever be demanded of him. Perhaps it is a weakness even to question it. But it would be more of a weakness to ignore the present imperative demand for substantial peace, and the finality of humanity's fate, that can be halted but briefly in the absence of its provision.

The application of the law of Demand and Supply to the critical question of War and Peace may at first seem farcical; but it is not so at all. Never was there a more adequate illustration of the possibility

THE THEOSOPHICAL PATH

of creating an artificial demand than is presented by the world-war; nor of how the demand could be met,—aye, fully met. Whether the demand for Peace — and it is no *artificial* demand — can be equally well met, is now the world's problem.

The man in the street, who is the ninety-nine per cent. majority, is not expected to have much grasp of international affairs and the ways of diplomacy. Under our Demand-and-Supply system he pays others to attend to such things.

In the heyday of things, when every wave in our sea of life is crested with sunshine and only fair winds are blowing, the more serious questions of existence are not apt to trouble us very much. Yet there do come times to everyone, when the great underlying substratum of things claims attention, even commands it; and though we may not be able to fathom its depths, still we know in our inmost consciousness that it *is*, that it exists, that law — divine, undeviating law — is the order of the universe, and that truth, honesty, and due regard for others are fundamental principles. We sense all this, we *know* it; and yet we dare at times to forget it, dare to make compromises with it for the sake of gaining some hoped-for advantage or of avoiding some anticipated ill. But whenever we make such compromises, whenever we venture to override this innate something that can tell us what is right, and therefore wise, we do so, not simply at an ethical and moral expense, but at distinct loss to the inestimable power of discrimination — the extravagant cost of blunting its edge, as it were. Like any delicate instrument, it must lose its efficiency when dull: lack of use dulls all our faculties, by the way; and so it happens, when some great emergency arises, some crisis that calls for our best judgment, fear and cupidity — always prominent at such times — usurp the place of silenced discrimination and with such clamor that its 'still, small voice' cannot be heard. With the atrophy of discrimination our pole-star of guidance is obscured, the confusion of hope and fear does its blind reckoning, and our course is charted for troubled waters.

How amazing it is that the principles and faculties which are accounted of prime importance in shaping our eternal future, should be reckoned of such small value in fashioning the temporary present! What a monstrous delusion to justify seriously, even applaud, the doing of things *en masse* that would horrify and revolt if done individually! How mortifying and humiliating, that we allow unreliable emotions to delude us at such terrific cost!

The last decade of human experience is indeed illuminating. No longer is there need of painting the horrors of war; the canvas of everyone's memory carries too indelible an imprint of all its horrid entirety, its worse than uselessness. Yet, bad as conditions are, an attitude of pessimism is

ARE CHILDREN SPIRITUALLY STARVED?

a distinct menace, except as regards the factors contributing to present conditions. These factors should not be difficult to recognise; and in their recognition should be included the impossibility of longer continuing insensible to the essential solidarity of the human family, its mutual interdependence and inevitable common-sharing, whether of good or ill.

As intelligent beings, therefore, how can we delay the marshaling of our common sense for Peace? War could never have become a fact without acceptance by the mass. The possibility of peace can be assured by no lesser authority. War we can have or not, as we please; and the preparation for war is its own incentive, without which it cannot be. No one can force either upon us, if we will otherwise. No one can disrupt peace, if it abides in our hearts. The decision of technical questions is rightly the province of the specialized few. Moral questions are for our own decision. We have no right, nor need, to allow others to decide them for us.

So why not try to mobilize our souls? For the instruments of the soul are both the heart and mind; and its creations are not chimeras.

ARE CHILDREN SPIRITUALLY STARVED?

MAGISTER ARTIUM



BREAD is spoken of in the Bible and other sacred books as a synonym for the wisdom which maketh man immortal; and a distinction is drawn between the bread which feedeth the body (or the 'shadow') and the bread of wisdom that cometh from heaven. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We are told to ask for this bread, and we shall receive, for there is no man who, if asked by his children for bread, will give them a stone.

But how often do children ask for this bread, and receive in return — a stone? Is it not pitiful to think that a child may go to a loving parent, to whom he has been taught to appeal in satisfaction of his needs, asking for help in some real difficulty; and receive — nothing? He has discovered within himself some fault of temper, which has scared him; he unfolds the trouble, with mute appeal, to the parent; and is met with some trifling platitude. How long is it before he makes another appeal? Does he ever make another? The parent has failed at a test: he or she has proved bankrupt — has had nothing to say.

But, if this can be called a sin of commission, how about the far more numerous sins of omission, which consist in withholding the bread of wisdom at times when there is no outward asking for it? We would not

THE THEOSOPHICAL PATH

starve our children; yet the bread of wisdom is more important than the bread that feedeth the body.

Man is a compound being, with a spiritual soul and an animal soul; and his conscious life is an arena of conflict between these two forces. His destiny is to identify himself ever more and more with the spiritual nature, until the animal nature is finally dominated and put into its right place. Until that is done, the animal nature will be continually trespassing upon the mind and filling it with futile ambitions and destructive passions.

Parents not only feed the body with ordinary bread, but they feed the lower nature of the child by ministering to its desires and yielding to its passions. Yet the child has a spiritual nature, and this also craves for sustenance. The appeal is usually mute. The selfish nature may resist that appeal. Hence the dutiful parent must often deny the pleadings of the lower nature in the interest of the more urgent pleading of the child's higher nature. So curious is the psychology of human nature, that we all, children and grown-ups, often ask for indulgence of some desire, while at the same time cherishing a secret hope that we shall be refused, and being disappointed when we are not refused.

Have you never gone to a friend and unloaded on him some complaint or harsh criticism; and then gone away disgusted because he sympathized with your dark mood, instead of recognising your real mute appeal for help, as a true friend would have done? This illustrates the psychology of a child. The point is that he is indulged *against his will*. He was 'trying it on' — if we may use a colloquial phrase — and was taken too literally.

Parents who are negligent in this duty may suffer from two faults — won't and can't. Their fault may be of omission or of inability. Perhaps they do not give the bread of life because they have not any to give: they find themselves bankrupt. Yet there must be plenty of cases where they would be able to give, if only their mind and will were called to the duty of doing so.

A child is an immortal Soul newly incarnated. The parents are the privileged and responsible guardians of that pilgrim in the early stages of his journey through life. Do they realize this responsibility; do they value their privileges? What use will they make of their glorious opportunity? How will they train the sapling, so as to determine its future growth? Which side of the nature will they feed, the spiritual or the selfish? What kind of love will they bestow — and receive in return? The weak love that pampers and fondles does not usually meet with the desired return; it is notorious that it breeds ingratitude. And the reason is clear: the child has been taught to love, not his parent, but himself. On the other hand the parents who command filial love and respect are

ARE CHILDREN SPIRITUALLY STARVED?

those whose love has been of a truer and purer stamp, refusing to pamper the child's weaknesses, and consulting his real interests.

It is essential that the parent should recognise his own spiritual nature, as well as that of the child; for this recognition is the real source of sympathy and union between parent and child; or, in other words, it is the source of right discipline. The appeal is made to an authority recognised by both parent and child — the spiritual nature; in this there can be no clashing of interests and wills, as there so often is between personalities.

We thus see how necessary it is that the parent should be really sincere and in earnest as to the reality of the spiritual nature. Affectation and insincerity is felt at once by the child; and with equal directness is genuineness recognised and respected.

Recently, among a gathering of children in the Râja-Yoga School at Point Loma, I saw a little tot working hard at buttoning on the coat of another tot: a sort of thing I never was taught to do. A single visible instance is worth any amount of general talk, even when reported; hence it is worth while to record it. The children are allowed to experience the beauty of helpfulness; and, by contrast, the ugliness of selfishness.

It is impossible to dissociate the training of the parent or teacher from the training of the child; for, as said, the child can only be trained properly by one who is earnestly striving himself for self-knowledge and self-mastery. The recognition of man's spiritual nature is the masterkey to all the problems of life; just as all the difficulties arise from ignoring it.

On the cars I see many school-children; and they are usually eating something from paper-bags. Their complexions are often muddy. Perhaps there is no connexion between the two facts; and perhaps there is. In the Râja-Yoga School I have seen such pale children grow rosy in a short time; and I know they do not eat out of a bag between meals, and do not want to. The atmosphere of a Râja-Yoga school-room does not suggest ill-health of any kind.

I speak of bodily and physical matters, not because they are unimportant, but because they are so important. Very often some physical defect is all that is the matter, and the sole cause of defects of temper or understanding. Every part of the nature must be tuned up; all is sacred and nothing profane. And here again it will be essential that the parent or teacher should be able to add to his precepts the force of example.

Yes, in our age children are spiritually starved, and ourselves too; we cannot give what we have not got. However much animal and biological nature we may have, the spiritual nature thrills through every atom, and is the bottom fact in the universe. This is a fact, whose recognition is urgent upon us, at the cost of retribution if we try to ignore it.

THE THEOSOPHIST'S PERSPECTIVE OF PERMANENT PEACE

M. M. TYBERG

FROM the Theosophical point of view, permanent peace, the condition in which the elements which make for conflict are under control by those which make for harmony and co-operation, can come about only when the permanent principle of human nature, the Soul, becomes the directing power in the life of mankind. Sympathy and tolerance, unselfishness and compassion, the fruit of experience in many lives on earth, are attributes of the Soul. Consciousness of the inner Divinity and of the common origin of Humanity, unfaltering desire to work with all other beings in furtherance of the great purpose of life, intuitive perception of the Higher Law governing all that lives — these dwell in the Soul of man. When this higher principle becomes dominant in groups of human beings in all parts of the world, irrespective of religious belief, of nationality, or of any external difference, there will be moral stability strong enough to prevent the lower desires of mankind from creating the state of discord which can shake the social structure and produce war. How could there be anything permanent until man has found in himself a permanent principle and made it the ruling power in his life? The triumph of the Soul will lead to the awakening of the conscience of Humanity, to the recognition of the true purpose of life, and to a state in which compassionate ideals as contrasted with narrow personal or national demands, will at last find widespread expression in human life. Only so can permanent peace be established.

In the conditions which exist at present the student of Theosophy sees a critical stage in the evolution of the human race. During this period the lower elements of the dual nature of man, selfishness, greed, and hatred, are making a desperate stand against the heart-forces which are stirring everywhere in preparation for the coming of a new age. These lower desires create the barriers between human beings, directed as they are by minds keen enough but unillumined by any light from the Soul. Never was a deeper truth uttered than Katherine Tingley's statement that "Unbrotherliness is the insanity of the age," for the greater part of Humanity is completely under the influence of the delusion of separateness. The Theosophist recognises these qualities which blind men to the fact of Brotherhood and impel them to engage in war, as springing from the illusory, impermanent part of human nature, the part to be finally reduced to submission by a superior spiritual Self existing in every one. The Theosophist has supreme faith in this inner Warrior whom every

THE THEOSOPHIST'S PERSPECTIVE OF PERMANENT PEACE

man can challenge to help him to overcome the lurking foes of peace and harmony. He finds the true field of action in this dual nature of each individual and sees in the Soul's victory the triumph of permanent peace.

Who among us doubts that Humanity's heart is sound? Who does not know in moments of calm insight that there awaits us a great common joy in working out human destiny in accordance with laws inherent in the universe itself? Men and women may be broken with toil and sorrow, may starve and suffer and die in terrible conditions forced upon them by their own evil doings in previous lives on earth; but, even as they perish, the Soul makes fresh effort, a new life springs up for them; and those who have delved deep into themselves and found the Self that lasts through all the storms and conflicts gain an ever clearer and clearer vision of the real heart of joy in life. It has to be recognised first in oneself. It is a force of such surpassing power that it calls into the field as antagonist not only all the lower desires but the lower mind. This combination of mind and desire is the most terrible of human foes. It cannot be defeated by any number of other minds and desires. It waxes strong in contact with its like. If one half the world in an army met the other half in a contest about any object of material desire or advantage, no permanent result would be attained but another war would inevitably follow. An appeal, however, to that in human nature stronger and far superior to mind and desire, namely the Soul, the very kernel of heart-life, the source of spiritual fire and will, must in time call out a moral might before which brute-force and selfish desire will retire vanquished without a drop of blood shed.

Amid the turmoil and despair of the years of war through which we have recently passed a voice was heard challenging this Spiritual Warrior to come to the defense of suffering Humanity. A record that can never perish, for it is engraved upon the screen of time, is that of Katherine Tingley, fortified by her own knowledge of the Divine Self in every man, standing bravely before the world calling to arms the one Warrior who knows the real issue at stake, knows who the real foes are, and alone has the power to overcome them. Great rifts in the psychological shadow which clouds human vision must have been pierced by her heroic utterance of Theosophic truth at a time when the thought of the world was being wrapped about with error by the monster Mind-and-Desire. Who shall say how many have been awakened to a knowledge of their God within? to a feeling of real kinship for their brothers arising from the recognition of that divine ancestry they have in common? Who can tell what strong and sweet currents are already flowing from hidden sources in that so little known heart-life of Humanity to purify and give a new direction to the desires and energies of mankind?

For as Katherine Tingley declares, there is a new life — *a new life*.

THE THEOSOPHICAL PATH

It is now nearly fifty years since H. P. Blavatsky, in restoring the knowledge of Theosophy to the Western world proclaimed the message of Universal Brotherhood and gave men and women a new view of their duty to Humanity. Since 1875 many changes have occurred that enable us to form a conception of Humanity that was impossible in the former state of ignorance. It cannot be said however that more intimate acquaintance between nations and peoples has led to the recognition of a common purpose for which all of them can work in harmony. Interests, material and intellectual and religious, are seen to conflict. Relations between large groups within the great body of Humanity are characterized by the same duality that exists in the individual and leads to inharmony in his own nature and in his associations with his fellows. Improved physical conditions, more intellectual opportunities, intercommunication with widely different peoples, enormously broader theories of human advancement and culture, have no more eliminated strife between the larger groups than they have in the individual himself or in the family. What is the meaning of it all? Shall we be compelled to acknowledge that we believe harmony and co-operation between the members of the human family impossible? The shock and bitter disappointment brought by the world-war were greater because of the expectation of better things that had been growing in men's minds. And despite the shock and the horror and the grief, men have not lost their faith in the coming of a new life on earth. It cannot be destroyed; even the menace of a perishing civilization does not drive it away. It is budding and bursting forth even in the most sorely stricken hearts.

The new and higher order of life that is in its inception is that of the organism Humanity. Just as in a complex physical structure lesser lives that have learned to perform certain functions combine with others, in response to some evolutionary urge, to form a vehicle for some greater intelligence than their own, so, at the present time, there is a call for individual human beings and groups of human beings to co-operate in furnishing an organism for the greater mind and Soul of Humanity. Because he is possessed of mind and is a Soul, man can voluntarily and consciously adjust his life to the higher order. Those who rise to their full responsibility as conscious co-workers with the Divine Intelligence in further unfolding the Great Plan of life, have intuitions and glimpses of the greater things to come for Humanity. For them the promise of a World-consciousness, a recognised World-purpose, an active World-conscience, is a reality. A new inspiration, a deep love for their brothers, a great longing to bring to all the Truth, a living sense of "the best that is to be, the last of life for which the first was made," is their daily portion henceforth.

The heart-life of Humanity is one. The separateness is created by

SCIENTIFIC JOTTINGS

mind-and-desire. Every human being who recognises the duality of his nature and achieves spiritual conquest enters the life of union and of a higher will. As the moral organization of Humanity is strengthened and increased by additions from every nation and every race, ideas of justice and of compassion must prevail in the affairs of the world. The great attributes of the Soul, imprisoned as yet by the barriers created by the sense of separateness, will be free to inspire and bless mankind. A new individualism, a new nationalism, will be nourished by currents from the Divine Self.

The Theosophist's perspective of permanent peace is therefore a prospect made fair by moral striving, a union made strong by a close kinship based upon common divinity, a life enriched by the Soul's compassion and beauty, a further unfolding of the Great Plan in a new organism, born upon earth, the Universal Brotherhood of Humanity.


SCIENTIFIC JOTTINGS

BY THE BUSY PEN

EVOLUTION OF CIVILIZATION

"A primitive culture, said the lecturer, may supersede or be concurrent with a high state of civilization, although it was obvious that civilization as a whole had evolved from barbarism."

— Mr. David MacRitchie at Edinburgh; reported in the *English Mechanic*

 HIS lecturer admits a fact that has sometimes been cited as an argument against the general theory which he enounces. He places the fact in the category of exceptions to a general rule. What the evidence for that general rule may be, is not stated; still, we do not regard it as 'obvious.' Civilization has always been *passed on* from race to race: from Greece to Rome, from Rome to many uncultured peoples in northern Europe and elsewhere; from Asia to Europe; and so on. A particular form of culture is being passed from the West to certain Eastern peoples, who would never have evolved it for themselves. Historical research shows us civilization thus being passed on from people to people until we lose ourselves in antiquity. Wisdom descends on earth from higher spheres, brought by Teachers; and the universal traditions as to Gods, Demigods, and Heroes, are not myths. Archaeological discovery tends ever to confirm this view and to refute the other. What is a 'primitive culture'? Do not the races called primitive show signs of having degenerated, and preserve memories of a greater ancestry?

Organic evolution proceeds upward, from simpler organisms to more

THE THEOSOPHICAL PATH

complex. Man is the meeting-point between two contrary streams of evolution: organic evolution, moving upwards; and the progressive incarnation of self-conscious Mind, a process which has been called involution. The lowly races are the remnants of civilized races, which have reached the close of their cycle. But the individuals composing these races may be on the upward arc of evolution, and may contribute to the formation of new races. We find that individuals from such lowly races are susceptible of culture from more civilized races; but that, in adopting this culture, they cut loose from their own race and become adopted into the customs of the new. Thus it is true in a sense that civilization has evolved from barbarism; but not in the way that theorists usually suppose. This evolution is always due to the imparting of light from some source which is already endowed with it. The history of evolution which is outlined in Theosophical teachings shows that organic evolution alone could not produce anything more than a perfected animal; and that Man was formed by the work of higher intelligences (the *Mânasaputras*), who imparted to this perfected organism their own quality of the self-conscious (or divine) Mind.

“NATURE RED IN TOOTH AND CLAW”

“ ‘Far too much has been made of the old tooth-and-claw theory of nature,’ said Professor Arthur J. Thomson, who lectured in the Manchester Houldsworth Hall last week. No naturalist had yet done anything like justice to the way in which creatures worked for no immediately profitable or pleasurable end, but for the good and safety of their progeny, of their kind and race.”— *English Mechanic*, February 16, 1923

Nature does not drop explosive and incendiary bombs on the huts of ‘savage’ tribesmen. Possibly tigers may be degenerate humans!! The mystical poet and artist Blake depicts a man who was so bloodthirsty that his soul was shut up in the body of a flea, so that he could glut his bloodthirstiness without depopulating the earth. So, if nature is red in tooth and claw, man may be responsible for it. Perhaps the day may come when the lion will once more lie down with the lamb. Nature stands, in regard to man, in the position of a child; from whom he may learn much, but who looks up to him for guidance. How responsive is a dog to your sympathetic look! He feels, though he has not the mind to interpret his feelings. He responds by attachment and fidelity. In Lomaland the birds hop nearer, because they know they are safe. Let us try to understand nature by quietness and sympathy.

One finds in that external world which we call Nature an infinite responsiveness, as though it were a great treasury of riches. It shuts itself up tight to the unsympathetic observer. He who walks through it self-absorbed and unheeding sees nothing. The despoiler of Nature robs

SCIENTIFIC JOTTINGS

himself. But the sympathetic heart confers the seeing eye; and verily we see in proportion to our capacity to see. Unable to find beauty in the world around us, we talk of higher planes; but we must first find beauty in ourselves. And that means that we must cultivate the disposition which sees the good in other beings.

We see many things in nature which seem brutal; but we should remember that these lower beings are not endowed with our own prerogative of self-consciousness; and that what would be deliberate infamy for us is merely the obeying of a natural law for them. But, as said, there is so much in nature that we may gain a wholly false impression by exaggerating a few special circumstances and erecting them into a general law. If there is a general law, it is surely that of harmonious working, yielding results of excellence and beauty. There has flourished among us a gospel of 'individualism,' for which justification was sought in nature. But now that this doctrine has been somewhat blown upon, we may find time to seek and discover something else in nature.

EVOLUTION IS MIND WORKING IN MATTER

Evolution is the gradual coming into manifestation of something that has previously existed in potentiality. The oak-tree exists in potentiality in the acorn, and becomes physically manifest when the tree has grown. To say that the tree exists in potentiality is only a way of speaking, meaning that it does not actually exist on the physical plane, but is going to exist; and meanwhile it exists on another plane. Everything which appears on the physical plane must previously have existed on the astral plane; and, before that again, it must have existed as an idea in the cosmic mind. It is thus that nature so persistently breeds true to type. The intimate investigation of nature, which continually goes on and makes such strides, will inevitably yield results inexplicable on any other hypothesis than the right ones, as indicated by Theosophy. To understand evolution, it is essential to regard organic nature as a collection of conscious living beings or souls. It is these souls ('monads') that evolve, by passing on from one organic form to another. We do not find in nature an infinity of intermediate types, shading off imperceptibly into one another; we find discrete intervals between the different kinds. All the connecting links are not to be found by physical investigation. There can be nothing in evolution to conflict with religion, though science may hold mistaken views. The chief of these is the attempt to derive man from the animal kingdom alone, without reference to his status as a self-conscious individual. Organic evolution is but a subdivision of the whole vast subject of evolution; and, to understand the nature of man, it is


THE THEOSOPHICAL PATH

necessary to take into account other lines of evolution besides the organic.

Man himself is a part of nature, and is obliged to use the same methods in his creative works. He takes a lump of clay and molds it to a work of art. What would be thought of a theorist who, unable to discern anything besides the clay, should try to explain how the clay evolved itself into the work of art? There is always the Mind operating on the material; and in that mind is the thought that is to be expressed. The thought did not evolve from the material; it proceeded from the Mind. We see in organic evolution the work of Mind operating in matter and expressing its Ideas.

TRUSTY'S HILL

JAMES H. GRAHAM

ROUND the foot-hills of Galloway, as the southwest corner of Scotland is called, there are numerous remains of bygone peoples, ranging over a considerable space of time. An interesting record of one period, of unknown date, is to be seen on 'Trusty's Hill,' near the village of Anwoth, which is situated a couple of miles to the north of the town of Gatehouse of Fleet. The hill is in the middle of a region of rugged country and is supposed to have been at one time fortified with vitreous material. Whether or not, there remains at what could have been the gateway on the southern side, a set of remarkable inscriptions. They are now protected from the activity of the initial-carving youth of the district by an iron grille, and it was thus not possible to photograph the stone as a whole. The incised portions are, however, illustrated, with a sketch to show their relative positions. The lower right-hand portion of the stone has had its surface smashed, so that it is now uncertain whether any further markings were present.

There are a number of inscribed stones of this character also in the northeast of Scotland: they are usually detached boulders. The inscription at Trusty's Hill is the only known example south of Edinburgh, and is engraved upon the natural rock-surface.

In the official *Inventory of Ancient and Historical Monuments in Scotland*, issued as a Government publication, it is said that the symbols are usually associated with the early Celtic church.

In his book, *History of Paganism in Caledonia* published in 1884, the author, Mr. Thomas A. Wise, suggests that these inscriptions are relics of a time when Buddhism was taught in that country. He likens the spectacle-ornament as seen on this example to the *dorje* of the East.



Lomaland Photo & Engraving Dept.

TRUSTY'S HILL SYMBOLS. THE 'DORJE' SYMBOL AT THE
UPPER LEFT-HAND CORNER



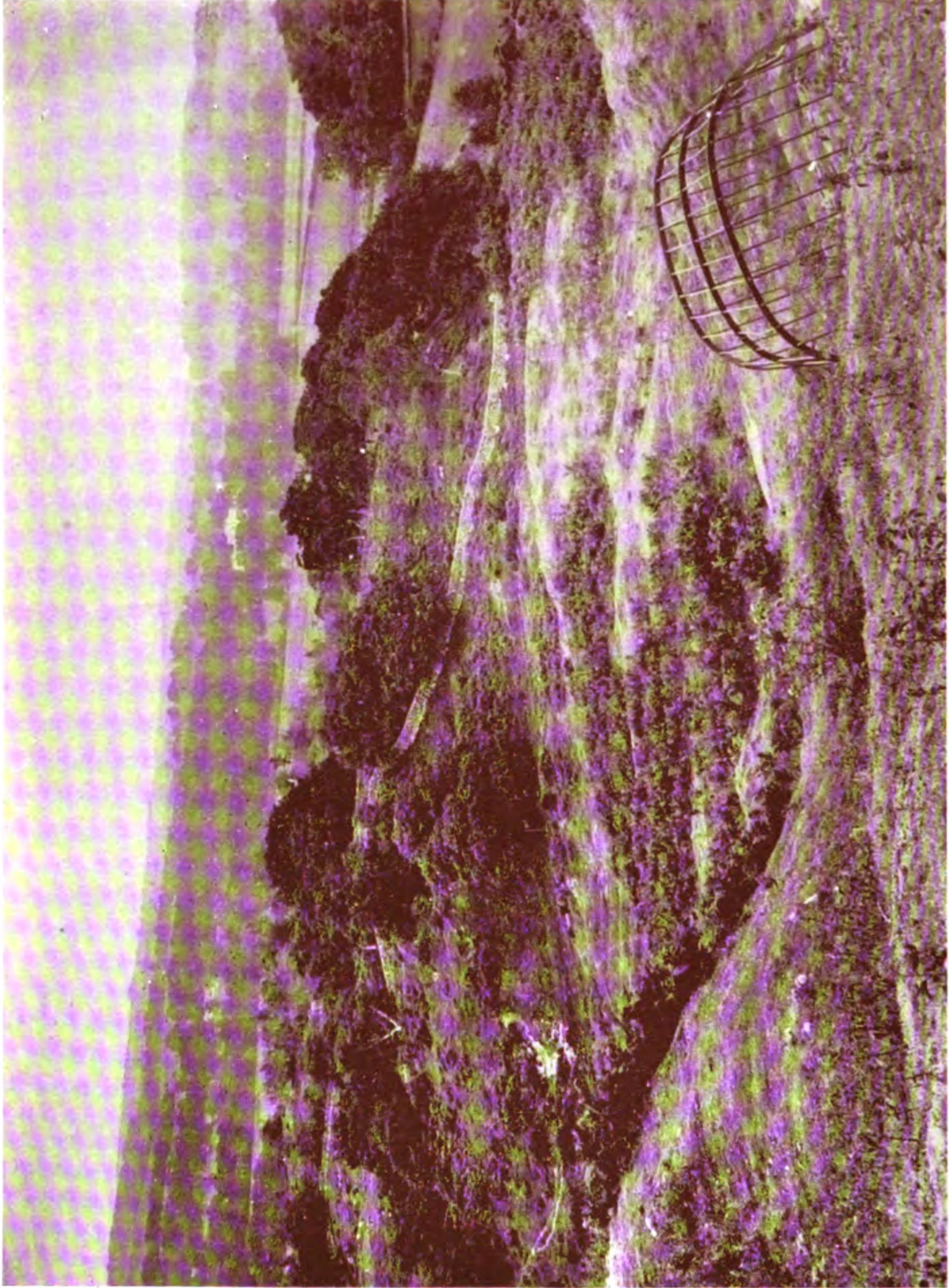
Lomaland Photo & Engraving Dept.

TRUSTY'S HILL SYMBOLS. AT THE UPPER RIGHT-HAND CORNER
THE 'CORNUCOPIA'.



Lomaland Photo & Engraving Dept.

TRUSTY'S HILL SYMBOLS. THE LOWER LEFT-HAND CORNER.

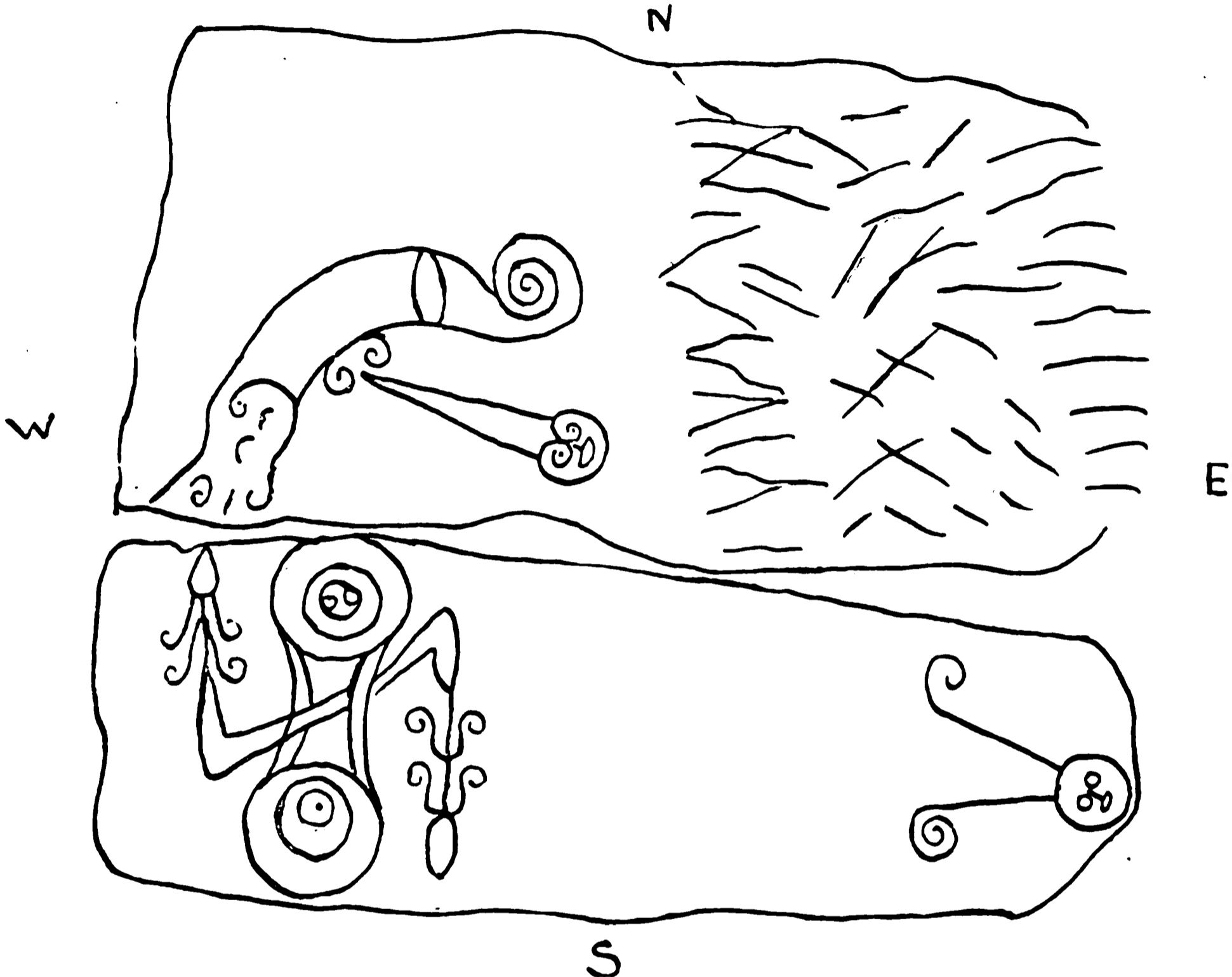


Lomaland Photo & Engraving Dept.
VIEW FROM TRUSTY'S HILL, LOOKING SOUTHWARD. THE GRILLE PROTECTING THE SYMBOLS
IS SEEN IN THE FOREGROUND.

TRUSTY'S HILL

He also suggests that, if Buddhism was not actually taught,

“whoever traced them might only have done so as those companies of priests do at the present day in Tibet, who, supported by rich and zealous Buddhist laymen, travel the country, chisel and mallet in hand, engraving their sacred formulas on the rocks and stones in all quarters.”



SKETCH OF INSCRIBED ROCK, TRUSTY'S HILL

Portion of the surface has been broken.

He also says:

“In the sculptural stones of Pictland, the dorge [dorje] symbol appears in the form of two circles, representing the principles of spirit and matter, united by a belt and crossed by scepters, indicating sovereignty and connected with a third symbol below or above in the form of a segment of a circle, or crescent, an elephant, a serpent, a flower, etc.”

The dimensions of the two circles at Trusty's Hill are given as 'matter' eight inches, 'spirit' seven and three quarter inches.

“The two balls, or the circles, of the dorge [dorje] the one representing the material element of the world, and the other the spiritual element, form, when united, at once the organized universe and the Deity by which it subsists. . . . Stones with these symbols are invariably without reverse, or any symbol of Christianity.

“It was usually objects from organic nature that represented the third member of the

THE THEOSOPHICAL PATH

Buddhist triad. The symbols used, too, such as the segment of a circle, or cornucopia, like that upon the hill of Anwoth in Galloway, were representative of living nature either in some section of it or of the whole."



A TYPICAL GALLOWAY SCENE, SOUTH-WEST SCOTLAND
Trusty's Hill in the middle distance

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

VI

APOLLONIUS IN INDIA (*Contd.*)

IN passing over the Caucasus (Hindû Kush?) Apollonius by a conversation with Damis declares the true road of philosophy. By making his first questions seem absurd and then point by point showing their inner meaning, he makes the lesson more easily remembered. Discoursing on the beauty of the mountain landscape, Apollonius asked Damis whether he thought that the previous day's journey in the valley was really on a lower level than their present lofty path.

"Of course it was, unless I have lost my reason," replied Damis.

THE WISDOM OF APOLLONIUS

"How do the two paths differ, then? In what lies the advantage of today?" asked the Master.

"Today's journey has been made by but few, while yesterday's was through a country frequented by many travelers besides ourselves."

"Yet one may live far from the noise of men and in places frequented by few, even in a city," said Apollonius.

"I meant more than that," said Damis. "Yesterday we passed through populous villages, but today through regions untrodden by human foot; regions esteemed divine and holy. Even the barbarians, says our guide, call them the dwellings of the gods." Saying which he lifted up his eyes to the lofty summit of the mountain above them.

Apollonius asked him: "What knowledge of the divine nature have you acquired by being nearer to heaven?"

"None at all. What I knew yesterday of the divine nature, that I know today, without any addition at all."

"Then you are still *Below* and have learnt nothing by being *Above*, and my question is not so absurd as it looked at first."

"I acknowledge I had some vague idea that I should be wiser than when we ascended, on coming down," said Damis. "I have heard of various philosophers who made their celestial observations on eminences and lofty mountains, but I fear that I shall not know more even if I ascend mountains higher than any of them."

"Nor did they so learn more," said Apollonius, "no more than any goat-keeper or shepherd who sees the heavens from the hill-tops. But in what manner a supreme Being superintends the human race, and how he would be worshiped, the nature of virtue, justice, and temperance, neither will Mount Athos show to those who climb its summit, nor hymned Olympus, if the soul does not make such studies the object of its contemplation. But if it does engage in such topics pure and undefiled, I tell you that it will rise far above Caucasus itself."

So they traveled, Master and Disciple, over the mighty peaks and passes of Caucasus, where the drama of the world and chained Prometheus left so deep an impression on the unlearned dwellers of the plain that they showed the bolts in the mountain-side, where the mighty Titan had been held in bonds that humanity might rise to heights 'Above' all the cloud-capped peaks of earth 'Below,' while yet engaged in daily duty truly done. For that is true philosophy.

Of the use of meat and drinking wine Apollonius told Damis, when they met a tribe of wandering Arabs who received them with pleasure and gave them wine and honey and lion-meat. They rejected the meat, but Damis took the date-spirit and prepared to drink, pouring out the usual libation to God the Savior, Jupiter Salvator.

THE THEOSOPHICAL PATH

Damis was so unversed as yet in the spirit of his master's teachings (he had not known him long), that he offered some of the date-wine to Apollonius himself, saying it was not the product of the vine, therefore need not be refused. Apollonius tried to bring the Assyrian's mind to realize that the material was nothing, but the spirit everything; that the love of money does not cease to be love of money because the thing desired may be coin of another metal or country than the Greek, or money's worth; that the insult to the soul of intoxicating liquor is not lessened because it comes from another tree than the vine.

"Besides, you do in reality look upon it as wine, for you have made the usual libation to Jupiter. But what I say is in my own defense and not a rebuke to you. I do not prohibit you or your companions from drinking it. Even more, so little do I see that you have profited by the abstention from eating meat that I give you permission to eat it. I see the abstention from meat has profited you nothing at all. As to myself, I find it suitable to me in the practice of that philosophy to which I have devoted myself from my youth."

So gently did the great philosopher declare the matter that Damis, who had not seen the grain within the husk, was pleased at the permission given to eat and drink with his companions. He had approached the mountain, but his mind was still Below, far below.

The sight of elephants aroused much interest and discussion. The work in life of Apollonius was to practise philosophy and to teach it to those willing to learn. Therefore he draws moral lessons from the natural history of these wonderful animals, so gently as not to offend by seeming to preach to one who was not strong enough of character to take his wisdom neat, as one may say.

The Master leads Damis to considering the wonder of an animal as powerful as a living fortress being guided by a little Indian child not big enough to bear a spear or shield. Damis confesses it is so wonderful to him that he would buy the boy if he could, for if he could rule an elephant, surely he could rule a large household even better. Yes, he would put him in charge of racehorses, but not a warhorse, because the little fellow could not carry the armor. Not a doubt of it, the boy was one of the most wonderful children in the world!

Not so, declared the Master. It is the elephant that is wonderful, because he possesses such self-control as to govern himself, for love of the boy. "Of all creatures the elephant is the most docile, and when once accustomed to submit to man he bears all things from him; he conforms to his taste, and loves to be fed out of his hand like a favorite dog. When his keeper comes you will see him fawning upon him with his trunk, and letting him put his head into his mouth, which he keeps open as long

THE WISDOM OF APOLLONIUS

as is desired. This we saw practised among the Nomads. Yet at night he is said to bewail his servitude, not with a loud noise, as at other times, but with a low and piteous murmur. And if a man happens to surprise him in this situation, he restrains his sorrow, as if he were ashamed. Therefore it is the elephant which governs himself, and the bent of his own docile nature, which influences his conduct more than the boy on his back who seems to manage him."

Damis records this conversation, and Philostratus publishes it. The discourse of Apollonius is so full of wonderful lessons that it seems a pity that there is no indication whether Damis saw the application or not. However, as the teachings of the Indian school of philosophy which Pythagoras practised are not unknown, we can see the drift of much that may have appeared to many, little more than philosophic chatter. In this simple talk about elephants, which it seems Apollonius knew better than his disciple, though they had both seen them for the first time on this journey, Apollonius is using an exoteric illustration to portray the doctrines of universal brotherhood including all that lives and breathes, and not only mankind; also the life of the philosopher who submits himself to the laws of nature of his own free will, and not as a slave to a master, doing his duty in his present position until he grows out of those circumstances in course of time, the wiser for the experience. So many of these conversations show the method; the situation is put colorlessly before the pupil, and if he is wise, his intuition will show him the application, to be followed or not as he pleases; the Teacher never forces him at all, one way or the other, and often conceals propositions of immense importance beneath a seemingly trivial conversational exterior.

As Philostratus says: "Many philosophical discourses they had together of this kind, most of which were taken from such occurrences of the day as deserved to be noticed."

In other words — the words of the Indian School of Philosophy — "Life is the Great Teacher."

On arrival at the Indus, they asked their Babylonian guide if he knew about the crossing. He said he had never passed over and therefore did not know whether it was fordable or not.

"Then why did you not provide yourself with a guide?" they asked him.

"Because I have one here that will direct you," he said as he produced a letter written by Bardanes. This mark of kindly thoughtfulness on the part of their host was much appreciated. He reminded the Indian Governor of the Indus of former favors which he had never desired should be recompensed; it was not his custom to expect requital for favors done. But if he would treat Apollonius well, and convey him wherever he desired, the debt would not be forgotten. Also the guide had been given

THE THEOSOPHICAL PATH

gold, that there might be no necessity to apply for help to strangers.

On receiving the letter, the Indian Governor expressed himself as valuing it highly, and promised to treat Apollonius as though he had been recommended by no less a person than the king of the Indians himself. The royal barge was placed at his disposal, with ferries for the camels, and guides for the country of the Hydraotes. The Governor provided him in addition with a letter to his own sovereign, entreating him to use this Greek, this divine man, with the same respect as he had been used by Bardanes.

KING PHRAOTES

THE king invited Apollonius to be his guest for three days, as the laws of the country did not allow strangers to remain longer than that time in the city. The Greek philosopher was then conducted to the palace by the messengers and the interpreter sent by the king.

No pomp or pageantry was visible in the palace; no spearmen or life-guards appeared; there were merely a few domestics, such as are usual in any good house, and not more than three or four persons in waiting who had constant access to the king. Apollonius was more pleased with the simplicity that reigned throughout the palace than with all the proud magnificence of Babylon. He judged the king to be a philosopher.

Through the interpreter, Apollonius addressed the king: "I am happy to see you study philosophy!"

"And I," replied the king, "am equally happy that you think so."

"Is the moderation I see established everywhere the effect of the laws, or is it produced by yourself?" asked the Greek.

"The laws," said the king, "prescribe moderation. But I carry my idea of it beyond the letter, and even the spirit of the laws. I am rich, and I want little. Whatever I possess more than is necessary for my own use, is considered as belonging to my friends."

"Happy are you," said Apollonius, "in being possessed of such a treasure, and in preferring friends from whom are derived so many blessings, to gold and silver."

"But it is my enemies," replied the king, "on whom I bestow my riches. By their means I keep the neighboring barbarians in subjection. Formerly these used to infest my kingdom, but now, instead of making raids on my territories, they keep others from doing so."

Apollonius asked, with reference to the great Indian King conquered by Alexander nearly four hundred years before, if Porus was accustomed to send them presents.

"Porus loved war, but I love peace," was the king's answer.

THE WISDOM OF APOLLONIUS

So delighted was Apollonius with this reply that when in later times he rebuked one Euphrates for not behaving like a true philosopher, he said, "Let us reverence Phraotes."

A provincial governor was desirous to crown Phraotes with a rich diadem in token of his great obligations towards his benefactor. The king refused. "Even if I admired such things, I would cast it from me in the presence of Apollonius," he said. "To wear ornaments to which I am not accustomed would show an ignorance of my guest and a forgetfulness of what is due to myself."

As to diet, the king informed Apollonius that he drank no more wine than he used in his libations to the sun. Satisfied with the exercise alone, he gave all the game he killed in hunting to his friends, and was himself well content with vegetables, the pith and fruit of the palm-tree, and the produce of a well-watered garden. In addition, he had many dishes from trees he cultivated with his own hands.

Never forgetful of his duty in preparing Damis for a life of true philosophy, Apollonius cast many a glance at Damis while the king spoke, showing his pleasure at the recital of such moderation of life in eating and drinking, and doubtless hoping that his disciple would appreciate the indirect lesson in the 'science of life,' which is true philosophy.

After settling everything relative to the journey to the 'Brachmanes' (Buddhist philosophers and adepts), seeing the Babylonian guide well looked after, and the guide from the Governor of the Indus on his homeward way, the king, taking Apollonius by the hand, told the interpreter he might depart. Then in Greek he asked Apollonius, "Will you make me your guest?"

"Why did you not speak to me in Greek at first," asked Apollonius, in some astonishment.

"Because I might have appeared too presuming, either from not knowing myself, or from not remembering that it has pleased fortune to make me a non-Greek. But now, overcome by the love I have for you and the pleasure you seem to take in my company, I can no longer conceal myself. I will give you many proofs of my acquaintance with the Greek tongue."

"Then why do you not invite me to be your guest, rather than ask me to make you mine?"

"Because I regard you as my superior in virtue; for of all gifts a prince can possess, I deem wisdom the brightest." When he had said this, the king took Apollonius and his companions to his own bath. This was a garden, about five hundred feet long, in the middle of which was a tank fed by cool and refreshing streams. Running-paths were on both sides

THE THEOSOPHICAL PATH

of the pool, and here the king often exercised with discus and javelin after the Greek fashion. A young man of twenty-seven years, he was of a sound and robust constitution, much given to physical exercise. Afterwards he would plunge into the bath and amuse himself with swimming. After the bath they went to the royal banquet, crowned with flowers, as was the custom whenever the Indians were invited to the feast in the king's palace.

The manner of dining is described: the king reclining with not more than five of his relatives in his company, and the rest of the party seated round the central large table, to which they go and help themselves as they need. Jugglers amuse them, such as the boy who leaps from a height at the moment that a very sharp javelin is thrown upward from below. So well calculated is the aim and the leap that he only misses falling on the point by a somersault which appears to keep him suspended in the air, for a moment almost touching the point of the spear. Then there was the man who would hit a hair with the sling, so accurate was his aim. Also the acrobat who would outline his son with javelins as he stood stiffly against a board, without wounding him.

Damis and his companions were vastly taken with the skill of the acrobats, but Apollonius, who had a seat among the king's relatives at his own table, took little notice of these circus tricks. He asked the king how he had learnt the Greek language and philosophy, as he supposed there would not be any teachers in that part of the world.

The king smiled at the philosopher's persistence in questioning all as to whether they were philosophers, just as his ancestors used to ask every arrival by sea if he were a pirate, so common was the practice of that great crime.

"I know with you Greeks the profession of philosophy is considered a kind of piracy," said the king. "I am informed that there is none like yourself, though there are many who, like common robbers, put on the dress of a philosopher and strut about in loose flowing garments which belong to other men. And as pirates, with the sword of justice hanging over them, give way to all manner of excess, so do these self-appointed philosophers indulge in wine and love, and dress in the most effeminate way. The cause is in the laws, which punish adulteration of the current coin with death, and suitably punish the crime of substituting a spurious child; but if the same man imposes on the world a false philosophy, or adulterates it, no law restrains him, and there is no magistrate appointed to take cognisance of it."

Evidently King Phraotes knew more about Greece and about Apollonius in Greece than might be expected of any ordinary man. His description of the candidature for the philosophical life in India is in vast contrast

THE WISDOM OF APOLLONIUS

to the state of affairs he speaks of in Greece, yet he had, with a twinkle in his eye called himself a 'barbarian.' This is what he says:

"With us there are but few who make philosophy their study; and they who do, are tried and examined in the following manner. A young man, when he has reached his eighteenth year (which, I suppose with you, is the age of puberty) must go beyond the river Hyphasis, and see those men to whom you are going. When he comes into their presence, he must make a public declaration of studying philosophy; and they have it in their power, if they think proper, to refuse admitting him to their society, if he does not come pure. What is meant by his coming pure is 'that there be no blemish on either his father's or mother's side, nor on that of any of his forefathers, even to the third generation; that none of his ancestors be found to have been unjust, or incontinent, or usurers.' And when no stigma or mark of reproach is discovered, the youth's character is then examined into, and inquiry made whether he has a good memory; whether his modesty is natural or assumed; whether he is fond of wine and good living; whether he is given to vain boasting, to idle merriment, to passion or evil speaking; and lastly, whether he be obedient to his father, and mother, and teachers; and above all, whether he makes a proper use of his beauty. What information concerns his parents and ancestors is collected from living testimony, and registered tablets, which are hung up for public inspection. Whenever an Indian dies, the magistrate appointed by the laws goes to the house of the deceased and writes down an account of his life and actions. If the magistrate so appointed is discovered to have acted with duplicity, or suffered himself to have been imposed on, he is punished and forever after prohibited from holding any office, as one who has falsified the life of a man. Such information as relates to the candidates themselves individually is acquired by a minute investigation of their looks. We know that much of the human disposition is learnt from the eyes, and much from examining the eyebrows and cheeks; all which things being well considered, wise men, and such as are deep read in nature, see the temper and disposition of men just as they see objects in a mirror. In this country philosophy is esteemed of such high price, and so honored by the Indians, that it is very necessary to have all examined who approach her. In what manner the teachers are to act, and the pupils be examined, I think has been now sufficiently detailed."

The story of Phraotes himself shows that he had been a pupil of the philosophers. His grandfather was a Râjâ of the same name, Phraotes. His father being left an orphan at an early age and not used to official life, the kingdom was governed according to law by two of his relatives as regents. They were so despotic that they were murdered by the chiefs

THE THEOSOPHICAL PATH

of the country, who seized the kingdom. The young king was sent by his friends to the court of another Râjâ over the river Hyphasis, who had a large and rich kingdom. This Râjâ would have adopted the exiled king, but Phraotes's father declined the honor. He requested that he might be allowed to study philosophy with the wise men. When the friendly Râjâ heard this, he attended the wise men in person and highly recommended the fugitive, Phraotes's father, as a pupil. The physiognomic examination proving satisfactory, as they found something remarkable in his looks, he spent seven years with the sages. Then the Râjâ, his friend, fell sick and sent for him, making him joint heir of the kingdom with his son, besides promising him his daughter in marriage.

This arrangement was short-lived, for the new Râjâ loved to associate with flatterers, and was addicted to wine and other vanities. So, asking only the Râjâ's consent to his marriage with his sister, Phraotes's father left him in sole possession of the kingdom and dwelt in one of the seven villages left by the old Râjâ as a dowry for his daughter, near the dwelling of the sages. Of this marriage Phraotes was born, and his father taught him Greek. There was an object in this, since it was regarded as a useful accomplishment for a candidate for the life of philosophy. Phraotes was accepted by the sages as a pupil, a chela, at the early age of twelve years, being brought up by them as a son.

After seven years his parents died, and the sages, though he was only nineteen, sent him to his mother's seven villages to attend to his estate. But they had been taken by his uncle the reigning Râjâ, and Phraotes had to live as best he could with only four domestics, and a small pittance coming from his mother's freedmen.

One day, while he was reading a Greek play — the *Heraclidae* of Euripides, concerning the restoration of the sons of Hercules to their country — a messenger came from his father's friends to say that if he passed the Hydraotes river without delay, there was hope he might regain the kingdom from the usurpers. Accepting the omen, Phraotes returned to his father's kingdom and found one of the usurpers dead, while the other was besieged in the palace, inactive and helpless. Though, as a pupil of the sages, Phraotes begged for the wretched man's life, he was unsuccessful in saving him.

Apollonius heartily congratulates Phraotes on the omen given by the gods, and later declares in a discussion that the use of wine is antagonistic to any true oracles or visions, for which reason one oracle well known in Greece would not give any information except to those who had abstained at least for the day.

Speaking of Alexander's invasion, Phraotes declared that he had not advanced against the mount of the sages, never having passed the Hy-

THE WISDOM OF APOLLONIUS

phasis. If he had it would have been useless, for ten thousand Achilleses and thirty thousand Ajaxes could not have helped him to master the place. The sages make no war, but if attacked, drive off the enemy with thunders and tempests, while they themselves remain under the protection of the gods. The Egyptian Hercules and Bacchus once attacked them but they remained absorbed in meditation until the actual advance on the hill was made, as though they were unaware of the attack and danger. Then, in a moment, fiery whirlwinds and thunders from above fell on the heads of the attacking army and they fled, Hercules even leaving his golden shield behind in the flight. This, on account of its design and its origin, the philosophers kept among their sacred treasures. The shield represented Hercules fixing the boundaries of the earth at Cadiz and forming two pillars of the corresponding mountains to shut out the ocean. These are the Apes' hill in Africa and Gibraltar of today. The symbolism is obvious.

A curious case was to be tried before Phraotes. A man sold a field to another. The latter found in it a pot of gold. The first claimed the gold, as he had sold only the field. The second claimed that he had bought all that was in the field. The Râjâ would not descend to so cheap a solution as dividing the money, but decided to try the case. He asked what Apollonius would do.

"Without a doubt the man who bought the field ought to have the gold," said Apollonius. "If the seller had deserved it of the gods, he would not have lost the field. If the buyer had not been a good man who deserved well of them they would not have given it to him. Examine their conduct and see if this is not correct."

Next day the men came to plead, and it was found that the seller was neglectful of the sacrifices, while the buyer was devout and a worshiper of the gods. He went away satisfied that the gods had favored him when the case was given in his favor. In this way Apollonius taught his principles.

King Phraotes declared that as Apollonius had arrived in the afternoon, that day did not count, and he was invited to stay until the completion of the third complete day. "If on any account a law should be dispensed with, it should be so in your case," said Phraotes when Apollonius expressed his delight. He insisted on supplying new camels in place of the worn-out Babylonian ones, sending the latter back to Babylon. He provided a guide and a letter of introduction to Iarchas, the eldest of the Sages, requesting him to receive Apollonius as a man not inferior to himself, treating his followers as philosophers and his disciples. In addition, he ordered them gold and precious stones and linen garments. Apollonius declined the gold because Bardanes in Babylon had secretly supplied the guide with sufficient; he accepted the linen; and taking

THE THEOSOPHICAL PATH

one stone in his hand, remarked "O rare stone, how fortunate have I been in finding you, not without the favor of the Gods!" — seeing as I suppose some secret virtue in it — ingenuously adds the recorder Philostratus, as if he did not perceive that Apollonius was really referring to Phraotes himself in that symbolical way. A diamond was ever regarded by the Indian philosophers as the symbol of a true philosopher; some of their pupils have been noted for the 'art of making diamonds.' After all, is not the 'philosopher's stone' the human heart made perfect?

Damis and his companions declined the gold, but took plentifully of the precious stones that they might dedicate them to the gods on their return to Greece.


This is the letter of introduction to Iarchas given by Phraotes:

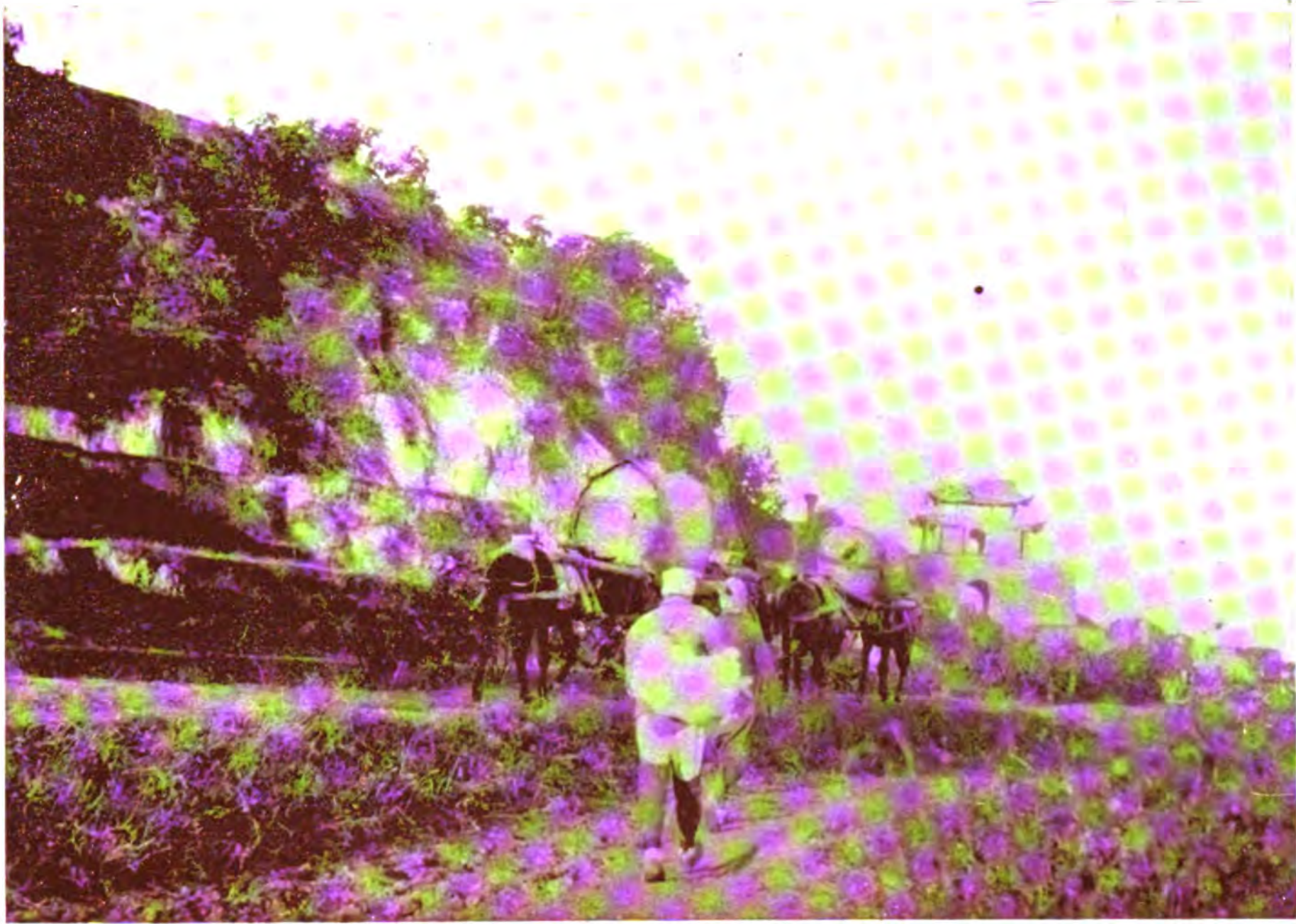
"King Phraotes to Iarchas his master, and to the wise men with him, health!

"Apollonius, a man famed for wisdom, thinks you have more knowledge than himself, and goes to be instructed in it. Send him away learned in all you know, and believe that nothing you teach him will be lost. His power of speaking is above that of mortals, and his memory good. Let him see the throne on which I sat, when your father Iarchas gave me my kingdom. Moreover his followers are deserving of praise on account of their respect for the man. "Farewell and be happy!"

THE JOURNEY TO SIANFU

OSVALD SIRÉN, PH. D.

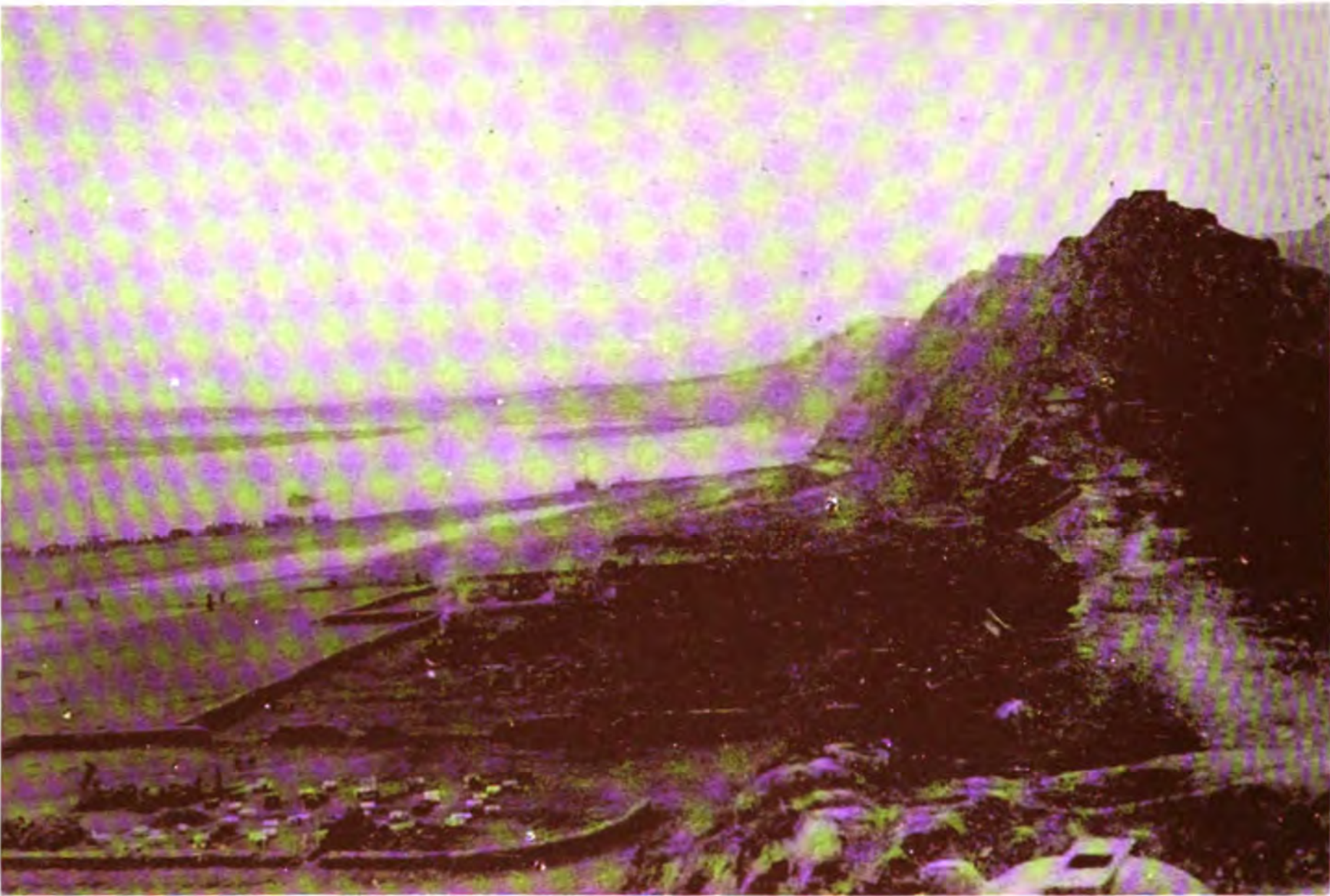
 HE journey to Sianfu, the capital of Shensi province, still has to be made in the old-fashioned traditional way with springless carts or in mule-litters, if one does not prefer to walk or to ride on a donkey (as a good many of the poorer natives do). The so-called Pien Lo railway which is intended to become the connecting-link between western China and the coast-lines at present ends at a small place in western Honan, called Kwanyintang. This in consequence of its temporary importance as the railway-head and a stopping-place for all travelers to and from the western provinces (Shensi and Kansu) has developed into a busy market-town, dirty, crowded, and confused to a degree that hardly has been attained by a back-country town in any other part of the world. Republican China, or Ch'ung Hua Ming Kuo (the People's Flowery Middle Country) as it is officially called, has accomplished wonders in the way of dreary small towns, if



Lomaland Photo & Engraving Dept.

(ABOVE) THE MULE-LITTERS APPROACHING AN OLD TOWN

(BELOW) CAMEL CARAVAN IN A VILLAGE



Lomaland Photo & Engraving Dept.

(ABOVE) THE TUNG KUAN GATE

(BELOW) VIEW OVER THE YELLOW RIVER AT THE FOOT OF THE
TUNG KUAN GATE (WITH CAMEL CAMPS IN THE FOREGROUND)



Lomaland Photo & Engraving Dept.

(ABOVE) THE WALL OF THE DESOLATE CITY OF WEINAN HSIEN

(BELOW) THE SHENSI ROAD (WITH A PERSIMMON-TREE
IN THE FOREGROUND)



Lomaland Photo & Engraving Dept.

(ABOVE) VIEW OF THE LI MOUNTAIN WITH THE OLD IMPERIAL BATHS AND SILVER POPLARS IN THE FOREGROUND

(BELOW) VIEW FROM THE HOT SPRINGS AT LIN TUNG

THE JOURNEY TO SIANFU

these commercial settlements with deep mud-roads and a few semi-foreign cement-buildings scattered amongst mud-huts and rickety sheds may be called towns.

But we are not out to study the architectural glories of Kwanyintang; we are glad if we can move on without losing a shoe in the ankle-deep sticky mud and find a room in one of the many hotels with flowery names which usually are crowded with the most care-free type of commercial travelers, soldiers, and singing girls who keep up their chattering for the greater part of the night. It is practically impossible to proceed the same day that the train arrives, because the hiring of cars and litters involves a great deal of bargaining; and the start must be made in the morning, so as to reach the stopping-place by evening. The experiences of a night in the Grand Hotel of Kwanyintang may vary a good deal according to circumstances; but if you are provided with your own camp-bed and your own food and some odoriferous stuffs like camphenol; and if you can keep your peace of mind in face of all uninvited guests who come to watch your preparations and the soldiers who come to examine your passports (which they may or may not be able to read), you may get some sound sleep which is desirable in view of the long journey ahead.

The distance from Kwanyintang to Sianfu is not much more than 180 miles, but the condition of the roads and the traditional mode of traveling make it almost impossible to accomplish the journey in less than six or seven days. Heavier carts with great loads or many people usually take several days longer on the road, particularly in the rainy season, when the high cart-wheels sink down to the hub in the soft mud. At such times the journey becomes absolutely exhausting to the animals, whether mules, donkeys, oxen, or cows; one may see them lying down in the mud unable to move a step further until they are unharnessed from the carts. The easiest manner of traveling is in mule-litters, such vehicles being less influenced by the condition of the roads than carts, but it requires, of course, a certain amount of dexterity to get up into these swinging cages. The safety and comfort that one may find in a litter depend largely on the nature of the mules and the driver; if the animals are jerky in their gait or given to kicking, one gets well shaken up; and if the driver is careless, the poles of the litter may slide over the back of one or other of the mules with the result that the whole cage turns over (as happened to me once); but otherwise one may find more comfort in reclining in a litter than in sitting on the bottom of a springless cart. On the whole I found, however, that the easiest and most comfortable way of traveling over the mud-roads of northern China was to walk at the side of the road, on the edge of the fields which usually form terraces high above the level of the road. A narrow path is here kept up by pedes-

THE THEOSOPHICAL PATH

trains and wheelbarrows. It gives also the best opportunity of studying the country and contemplating the wide views over the almost continuous high plateau which spreads from the Yellow River on the north to the mountain ridges on the south.

This is a characteristic section of what is called the loess country, a geological formation which covers most of northern China. It has been variously explained by different geologists, most thoroughly by the German geographer Baron Richthofen.

"The loess is among the various substances which would commonly be called 'loam,' because it is earthy and has a brownish yellow color. It can be rubbed between the fingers to an impalpable powder, which disappears in the pores of the skin, some grains of very fine sand only remaining. By mechanical destruction such as caused by cart-wheels on the road, it is converted into true loam. . . . It is not stratified but has a strong tendency to cleave along vertical planes. Therefore, wherever a river cuts into it, the loess abuts against it or against its alluvial bottom-land, in vertical cliffs, which are in places five hundred feet high; above them the slopes recede gradually, in a series of terraces with perpendicular frontfaces. Where the river washes the foot of such a wall, the progress of destruction is rapid; the cliff is undermined and the loess breaks off in vertical sheets which tumble into the stream, to be carried down by the water. Such is the case along the southern bank of the Yellow river near Kung Hsien (in Honan) and in many other portions of its course."

And not only rivers and streams of various size cut deep and narrow gulches into the loess-soil: the roads do the same, as they are gradually hollowed out into deep ruts by the carts and the rain. They become like narrow corridors between steep walls of hard loess-soil where it sometimes is absolutely impossible for one cart to pass another. It is consequently necessary to stop at the entrance of such a narrow pass, while the driver shouts loudly in order to find out if anybody is coming from the opposite direction; and if the approaching party consists of a long and slowly-moving row of heavy loads, one may have to wait for hours. Worse than the long rows of slowly-moving carts pulled by mules or oxen are the camel-caravans, consisting of hundreds of animals, coming down from Kansu and Tibet, loaded with skins and medicinal herbs; they not only block the road but scare the mules. As these are quite frequent, it would be almost impossible to make headway along the roads of the loess-country, if not for the rule that the caravans are allowed to travel only at night. But this rule, like so many other laws and rules in China, is modified by various considerations and consequently one meets many caravans particularly towards evening or in the early morning. Such a meeting is quite impressive to a new traveler — the long string of tall and stately animals moves slowly, steadily, absolutely noiselessly, and with an undulating rhythm. They seem to glide out of the morning mist like a row of huge shadows; not a sound is heard, except the tinkling of a small bell on the leading camel. Their pace is never altered, their

THE JOURNEY TO SIANFU

heads never lowered until they lie down for the day's rest. Their whole nature seems to be an expression of silent perseverance.

The loess-country presents many peculiar features; one of them being that it seems quite devoid of human dwellings. You may travel for miles and miles without seeing a single house, but as you approach the steep terraces which rise precipitously near some river, you may find them full of holes, the entrances to caves which are arranged in rows at the different terraces. A great part of the population lives in these excavations, which, besides being very cheap, are quite satisfactory as they keep fairly warm in the winter and cool in the summer. They are made more or less according to the same principles as the cliff-dwellings in New Mexico and Arizona, where some corresponding formation of hard, packed loam and sand probably exists.

The vertical cleavage in the loess reminded me also sometimes of the canyons in California and Colorado, but the vegetation was, as a whole, very scanty; trees were seen practically only along the river-beds, or at isolated spots around some old temples; the main table-land was used for raising cotton, millet, wheat, and barley, the harvests being entirely dependent on the amount of rain falling at the proper time. Richthofen points out the important fact that this soil is very easily percolated by water; it needs more frequent and prolonged rains than most other kinds of soil, but if rain falls at the time of sowing, then the tilled ground will be carried away by the winds and the seeds exposed to the sun will not germinate at all. And as the rains tend to become more and more uneven and insufficient in these sadly deforested regions of northern China, it is easy to understand why famines quite often occur in a country which is very fertile when properly irrigated.

"If it were not for the loess, northern China would already be a desert, with some fertile valleys inclosed. Even this beneficial formation, which is the principal seat of agriculture and more than other kinds of soil capable of storing up moisture, is undergoing a rapid destruction, this being the result of the deterioration of the climate which is probably due to the extermination of the forests."

There is not very much variation in the landscape in western Honan, except when you pass some river, which usually can be forded by the mules without the aid of ferries, or some old city inclosed by monumental walls. These cities are always most beautiful from the outside: the walls endow them with an aspect of dignity and greatness which soon vanishes after one has passed through the gates into the dirty streets. The most important river-crossing is at Lingpao, where a tributary to the Yellow River has to be forded; the western river-bank rises very steep to the height of 400 or 500 feet, and the road cuts through in a very narrow pass which is fortified by a gate-tower. It is called *Han Ku-kuan*, and said to

THE THEOSOPHICAL PATH

be the pass where Lao-Tse disappeared on his journey to the mysterious West, after which he was never seen again. This was also the border of the Ch'in kingdom, up to the time of the great emperor Shih Huang Ti. The Yellow River is quite close by on the northern side and there is no possibility of climbing the steep mountains which inclose the gate. This is the only road by which an army can be marched through from the east to the west, or vice versa, and is consequently a point of great strategic importance. The mountains on both sides offer excellent vantage-ground for defenders of the pass and also for robbers who nowadays have taken upon themselves to supervise the traffic along this road and to stop it once in a while. when they are in need of silver, clothing, or other useful articles. An old missionary-lady who went a little ahead of me from Sian-fu was stopped here and relieved of what cash she had in the litter, but was not further molested.

Ling-pao is usually the second night stop, being at a distance of about 180 *li* (60 miles) from Kwanyintang. The first night was passed at Tzu-chung where I had the experience, by no means disagreeable, of sleeping in a loess-cave, made in the back wall of a dirty inn-yard. There was a door to the cave but no window or other means of letting in fresh air, so it had to be left open in spite of the coolness of the weather, which gave me the additional pleasure of watching the beautiful starlit sky of the clear autumn night, in which no sound was heard except the champing of the mules at the entrance to the cave. — At Ling-pao it was still harder to find night-quarters than at Tzu-chung. All the inns in this busy market-town were crowded with travelers and soldiers. The mules walked, of course, straight to the inn where they had been before (as they always do) and the drivers followed, but as there was no shelter available where one could put up a camp-bed, I went with my company in search of some other place where we might pass the night. After some vain attempts at different mule-inns we came to a grain-shop of rather decent appearance, and as the owner stood outside the shop, we made polite inquiry if he possibly could help us out in view of the crowded condition of the inns. He at once responded in a most friendly manner, asking us to be his guests for the night. We brought in our camp-beds and it was agreed that I should sleep in an inner room where there was a large *kan* (brick bed with channels for hot air) usually occupied by the owner and his sons. It seemed to me quite a princely apartment compared with the mud-huts of the common inns, and I arranged my bed there, deciding to sleep in spite of the closeness of the air. But this had hardly been done, before I found that the worthy man and his sons, one of whom was covered with scrofula, were arranging themselves for the night on the *kan*, which made the air a good deal closer. With the least possible

THE JOURNEY TO SIANFU

noise, so as to arouse no polite remonstrance, I moved my bed into the outer shop where I found a place between sacks of rice and millet and finally fell asleep, somewhat troubled about the offense I probably had given to the good man by not completely accepting his offer of hospitality. But the start next morning was marked by renewed assurances of high esteem and admiration and absolute refusal of any monetary remuneration. The incident seems to me worth recording as an illustration of the kind and hospitable nature of many Chinamen, who with all their disregard for soap and water and similar essentials of western life, are intensely human creatures.

The mornings always were the busiest times because we had to accomplish all such preparations as eating and packing before sunrise, so as to allow sufficient time for the stage of the day. Traveling after dark was considered unsafe on account of robbers, of whom everybody was talking but whom very few actually had contacted. Of all the peculiar characters I met along the roads of northern China none ever approached me with evil intentions, as far as I could see, but there were some fellows who clung to me as companions for hours, trying to awake my sympathy in order that they might be taken along as servants. The ordinary Chinaman still believes in the power of sympathy which he sometimes is quite anxious to show towards foreigners from whom some return may be expected.

After passing the Han Ku-kuan gate the road winds up to the high tableland which rises to a height that seemed to me 700 or 800 feet above the Yellow River. There were no deep canyons; the view became grandiose and imposing. To the north lay the broad, muddy river which at places attains a width of half a *li* or more. It is quite majestic when seen from a distance, though the view becomes somewhat monotonous, as it is practically the same for two days; there are no trees and seldom any buildings on the low northern shore, which in the rainy season is more or less flooded, only wide fields of loess which abut on the high mountains of Shansi province further north. Small flat-bottomed sailing-craft glide slowly over the dirty water, while the heavily-loaded barges which are pulled with ropes by men on the shore hardly seem to move. But no larger boats or steamers ply on this river, the bed of which is continually changing as it becomes choked by the loess-soil washed down from the shores. It is, indeed, 'China's sorrow'; shallow and slow yet extremely dangerous, as it sometimes rises quite suddenly and washes away not only the crops but whole villages with all that live in them. No wonder that the people dread it and avoid settling along its shores!

The next night was passed at Pen Tow-chin in a barn with mud-floor and wonderfully large cobweb draperies in the corners. It was one

THE THEOSOPHICAL PATH

of the best quarters I had during that journey, spacious and well aired, and it cost only about ten cents for the night, including hot water and all other comforts. The journey from here to Tung-kuan takes another half day, the distance being about 50 *li*. The road for the most part lies across wide stretches of open tableland, lonely fields of cotton and millet,— a land where one may travel for hours without seeing a human dwelling or any living creature except occasional flocks of wild geese sailing through the clear autumn air. But the further one proceeds towards the west, the more distinct become the mountains on the southern side — high violet ridges sharply silhouetted against white clouds. It is the Fung Tiao-shan range which continues as far as the Tung-kuan gate. Here the road slopes downward again into deep loess-ravines where the view is closed by steep walls. If the wind is blowing, one is choked with the fine loess-dust which fills every pore, penetrating one's clothing and finding its way even into well-closed boxes and suitcases; no protection is sufficient against this airy substance. The road is so soft and deep that the carts often are stuck; and one carter may have to borrow animals from another further ahead in order to get his load pulled out of the depths of loose sand. The lowest point is reached just before the Tung-kuan gate which rises imposingly on the high terrace above the river.

This ancient fortress lies at the point where the three provinces Shensi, Shansi, and Honan meet and the Wei river joins the Huang ho. The historical importance of this place can hardly be exaggerated. It is the eastern gate of Shensi and Kansu, the key to the whole classical territory of the west. Nobody could control that part of the country without possession of Tungkuan. Today it is hardly in condition to serve as a fortress, but its gigantic gates and walls still give the impression of impenetrable strength, as they stand on the steep hill above the river. It is only after passing through the gate that one finds that the city has lost its former importance; it contains no buildings of any consequence, only the usual small shops and huts. But the situation and the outer aspect are just as commanding as ever. And it is particularly from the eastern side that the view is so monumental and the approach so difficult. Richt-hofen, who had traveled over many different parts of China, characterizes the Honan road as a

“series of the most difficult crossings of loess-ridges and loess-ravines, one of the most trying pieces of cart-road in China. The Huangho washes alternately the steep banks of loess on either side and leaves no room for a footpath along its banks. Some circuitous trails may exist which allow one to go from the Wei basin to Honan-fu without passing the Tung-kuan gate, but they are certainly too difficult for commercial traffic and too unsafe for military purposes because a garrison at Tung-kuan can easily defend the narrow passage which the gorges in the loess may allow between it and the Hua shan”

— that is, the mountain-ridge to the south. There is still a good deal of

THE JOURNEY TO SIANFU

truth in the old saying: Tung-kuan is the lock, Sian the key, and Peking the treasure (though the treasure-house may be rather empty). In ordinary times, when at least officially peace prevails, the Tung-kuan gate has its main importance as a customs-frontier between Shensi and Honan. When you pass it, you know, indeed, that you come from one country into another; your passports are examined and your luggage searched, particularly when you come from the west, when everybody is supposed to carry opium which is prohibited.

The opium-cultivation has been the main source of income in Shensi for several generations, and though it is now officially very much restricted, it is still kept up on a large scale, because the trade is most lucrative. The last governor of Shensi used all his influence to stop it but the financial situation was such that it could not be done thoroughly, yet the supervision became stricter and the duties on opium very much higher than they used to be.

The general aspect of the country changes entirely after one has passed the Tung-kuan gate: instead of the wide tableland formed of loess-terraces divided by steep gulches we find low meadows and soggy fields on both sides of the broad river. The road is lined with willows and white-stemmed silver poplars; it is the old imperial road which no doubt has followed the same straight course for centuries, nay, millenniums. The very low level of the land and frequent inundations of the Wei river which lies quite close by to the north have, of course, necessitated repairs and repairs, but none of them seems to have been very thorough. This is also true of the very extensive repairs which were being made when I traveled over the road. The people from the surrounding villages were occupied in rebuilding one side of the old road to what was supposed to represent an automobile road; but this was simply done by shoveling up mud from the field around and digging narrow ditches at both sides. No proper foundation, road-terrace, or drainage was made. Along higher stretches where the soil was hard, this kind of road might serve all right; but at the lower spots where the water accumulated, the road became like a quagmire so that not even a Ford car could pass. It will hardly survive a period of heavy rains.

The autumn colors over the landscape were beautiful, the sky clear, pale blue, the fields covered with the light green of the wheat and millet just beginning to sprout, the deeper green and yellow on the trees, the persimmon-trees spotted with red fruits, and the silver trunks of the tall poplars. And the farther one moves towards the west, the nearer draw the mountains on the southern side. These form the Hua-shan ridge, one of the sacred ranges of China, veiled in a light mist that gives a violet, almost transparent tone to the high peaks. — This is certainly a country

THE THEOSOPHICAL PATH

blessed by nature, and it would be hard to understand why the people here live in such destitution, if one did not know something about the frequent rebellions, internal warfare, and more or less complete state of lawlessness which have prevailed in Shensi during the last two or three generations. During the Mohammedan rebellion in the eighteen-sixties large portions of the population were simply exterminated, whole districts devastated, cities completely burnt and leveled to the earth, nothing remaining of them except the walls. Thus, for instance, when one passes through the gate of Hua chow, one does not enter a thronged city but a large empty inclosure where no human being lives. The people who still cling to the place have settled in a suburb before the western gate.

But in olden times, ever since the beginning of the Chow dynasty, (about 1100 B. c.) this was one of the most thickly-populated and most productive districts of China. And it was more than a source of material wealth; it was the real home of the Chinese civilization in the great epochs of the early Chow, the former Han, and the greatest Tang emperors. Richthofen has given an excellent characterization of this district in one of his letters of 1872:

“The Wei basin is the greatest agricultural country of the northwest. To this circumstance, next to its geographical position, it owes the prominent part which it has played in the history of China, and chiefly in its early epochs. Immediately on entering the Wei basin from the east the impression of its peculiar position is vividly conveyed. In the provinces of Honan, Chili, and Shantung the interest and the relations tending in the direction of the seaports and the marts on the lower Yangtze are largely prevailing. In vain the traveler attempts to get any but the most superficial information as regards the regions of the far west. In northern Shansi he looks, following the lines of practical interest, towards Mongolia, while on the Han river they are turned to Central China. On the Wei river he finds himself suddenly at a point of view from which he believes to see spread out before him, like a map, an immense portion of Central Asia, with its roads of commerce to Turkestan and Ili, its peculiar and quite exceptional political conditions and its turbulent history, marked by the periodical fluctuation and displacement of nationalities, and spasmodic events, many of which resulted in an unparalleled destruction of human life. Most of these gigantic movements reacted powerfully upon the region of which the Wei basin forms the central and most important portion, and some of them actually extended with all their terrors to the Tung-kuan gate.”

The evolution of history follows as a rule the geographical conditions of the country, and it was considered since olden times that the Wei basin formed one of the safest districts in China. It used to be called ‘within the passes,’ because it is bordered on the east, south, and west by high mountains or loess-ravines, while the northern side opens towards the Mongolian plains. And here the Great Wall was built to protect this coveted spot from the intrusions of barbaric tribes. Nowhere can the pulse-beat of the Chinese history be felt more distinctly than in the chronicles of this region. And when this soil has yielded more of its hidden memories, Old China will certainly be brought much nearer to us.

But at present no province of China is in a more dilapidated condition

THE JOURNEY TO SIANFU

than Shensi, the country of empty cities, broken bridges, and doorless houses; the great country of the past and of the dead. Nowhere are the dwellings of the living more inconspicuous in comparison with those of the dead than in the province of Shensi, seldom are human beings forced to live closer to the state of animals than at the inns along the Shensi road.

It was at Chus-way, where we stopped for the fifth night — the fourth had been passed in tolerable comfort at Hua yuan-hsien near the sacred mountain — that I came to a realization of how infinitesimal the difference between a man and an ass may become when they are forced to live under the same conditions. There we slept actually in the same shed with the mules, which was the only available space in the whole inn-yard. The small mud-rooms around the yard were all occupied by native travelers, if not filled with too much dirt even for them; and the outside space was literally packed with donkeys and mules and the heavily-loaded saddles which had been lifted from the animals. The drivers slept on the bare ground (wrapped in their padded cloths) between the animals which to them seemed to be just as satisfactory as sleeping on a spring bed. Their continuous association with the mules seemed to have molded their nature into something similar to that of the animals. It struck me quite often that there was a peculiar correspondence between the individualities of the men and the mules: a quick and humorous driver always had frisky and frolicsome mules; while the animals of a slow and dull man were apt to have a very slow gait and phlegmatic nature which could not be changed either by coaxing or whipping. These correspondences were not only of a general nature but could be observed in many details, as, for instance, the position of the heads, the movement of the legs, etc. Most people will, of course, say that the men trained the animals to comply with their individual ways and habits, but I could not help feeling that a continuous association with the asses and mules during nights and days exercised a powerful influence on human nature. The peculiarities of these animals seem to be very firmly set and hard to modify. And I was quite satisfied that the close association with the mules in my case did not last for more than a week at a time; because, if it had been kept up as intimately for many weeks or months, I might have become only too well fitted to play Bottom's part in the forest outside of Athens!

After all that has been said, it may be easily realized that the hardships or discomforts of a journey to Sianfu do not result so much from the bad condition of the roads or the primitive nature of the vehicles, but from the dirty and crowded inns where you are forced to pass the nights: as sleeping outside somewhere along the road would be too much of an invitation to the robbers, besides being practically impossible from the mules' point of view, which really is decisive during the whole journey.

THE THEOSOPHICAL PATH

The road from Chus-way to Lin-tung is nearly 100 li long and it leads mostly over a rather arid-looking tableland, bordered on the south side by high mountains and on the north by the Wei river. The most important place along this road is Wei Nan-hsien which looks like a very fine city from the outside, but within the walls consists simply of empty fields. It was here that the Mohammedan rebellion started; the dead city standing thus as a fitting memorial of one of the most thorough devastations that lately have swept over the country. At Lin Kao the southern mountains draw quite near the road; the whole neighborhood is very stony and covered with big boulders. The people here tell a story about a magnificent castle which in ancient times was situated at Lin Kao and which in consequence of the extreme cruelty and avarice of the owner was destroyed by the gods, all the treasures of the palace being turned into stones. Between Lin-kao and Lin-tung is a small village called Sin-fung and close to this is the magnificent mound of the great emperor Shih Huang Ti — which will be described later on. It belongs to the district of Liu-tung-hsien, the place famous for its hot springs. The view is here magnificent; the steep mountain rises quite abruptly from the flat tableland, and at its foot lies the walled city with the famous imperial baths framed by tall silver poplars.

The water which issues from a cave in the Li-shan is too hot for use at its mouth, but baths have been made a little further down, consisting of various canals and basins, through which the water flows, the temperature gradually decreasing as it descends. Yet it was all steaming when I visited the baths one fresh autumn morning and was thoroughly enjoyed by the soldiers who occupied this beautiful establishment. The old imperial buildings, elegant pavilions, bridges, and balustrades, private bathrooms and large basins, high terraces with hanging gardens etc., were all still in situ though much broken and ruined. Outwardly the establishment had a rather curious aspect: the main entrance-gate had been rebuilt in a kind of semi-gothic style, reminding one of a church-façade, and it seemed as if there had been an intention of vying with the tall poplars and the mountain-peaks in the background. This strange innovation must have been introduced in the nineties when the imperial court fled to Sianfu from Peking and stopped for some days at Lin-tung. This was the last time that the hot springs of Lin-tung were honored by an imperial bather, but in olden times it happened quite often. It is told that Shih Huang Ti, the great Ch'in emperor, enjoyed these baths. The emperor Wu Ti of Han who appreciated comfort and beauty more than any of his predecessors, extended the buildings and decorated them lavishly. The Tang emperors also frequented the baths, but after the capital was moved from Changan to Loyang it was more seldom that an

THEOSOPHICAL ITEMS OF INTEREST

imperial visitor came to this beautiful spot. But it was always a favorite resort for rich merchants and officials, as the waters were supposed to cure many bad results of a luxurious life.

A few miles west of Lin-tung the road passes over a long stone-bridge across a river, and after traveling for another hour or two one arrives at the eastern suburb of Sianfu — the city of western peace.

THEOSOPHICAL ITEMS OF INTEREST

**Published especially for members of the Universal Brotherhood
and Theosophical Society**

AS promised in these columns last month, below are published extracts from letters giving information concerning the progress of the work of the Universal Brotherhood and Theosophical Society in Finland. The following is quoted from a letter written by Comrade **News from Finland** A. N. Winell, a highly respected scholar of Kyrkslätt, Finland.

“Universal Brotherhood and Theosophical Society,

“Norra Esplanadgatan 5, Helsingfors, Finland.

“To the Cabinet Officers of the Universal Brotherhood and Theosophical Society, c/o E. A. Neresheimer, Chairman, Point Loma, California.

“Dear Comrades: At a private meeting today, our President handed over, with great solemnity, the pictures of our dear Leader, together with your kindly letter.

“It was to us a wonderful silent moment of unspeakable gratitude and jubilant joy in our hearts. One had a feeling that everyone grasped more firmly than ever before the golden cord that unites us with our Leader and Teacher and her faithful co-workers, and all of us with the whole of humanity.

“I am also convinced that this deep feeling will be the means of giving us strength and success in our effort to spread the Light of Theosophy among our sorely afflicted people.

“Tomorrow we have a public meeting here in the capital, and next Monday at Borga, the city of the poet Johan Ludvig Runeberg, where we have been invited to lecture.

“We can also gladden our dear Leader and the Comrades at Point Loma with the news that the number of people who seek information in our library is increasing every day.

“With my most sincere greetings and thanks to the Leader and the Comrades at Point Loma, I remain,

“Fraternally yours,

“A. N. WINELL.”

THE THEOSOPHICAL PATH

The following are extracts from a letter written to Katherine Tingley by Mrs. Sofia Westling, whom the Leader, the members in Finland, and the Râja-Yoga Crusaders who met her there last year, feel is one of the most lovable pioneer-workers in the Theosophical Movement:

**Letter from
Borga, Finland**

“We are happy to inform you that we have had a public meeting here in Borga at the concert-hall of the ‘Boys’ Lyceum.’ It is my duty to write you at this time, and describe the meeting. I send you by the same mail *Borga-tidningen*. We were most delighted that the newspaper gave such a full report of the meeting.

“Now the seed has been sown in the soil of Borga; and we hope it will grow and blossom and bear fruit by and by.

“Mrs. Edith Olsson delivered the lecture after my reading the announcements, and Mr. Winell’s introducing the three Leaders to the public and reciting some quotations from them.

“Mrs. Olsson was in her best condition. She talked out of her own heart and *into* the hearts of the audience. She began with giving a general survey of Theosophy, its teachings and purposes, the necessity of thinking pure and noble thoughts, and their influence on our life. At the end of the lecture she touched upon the danger of psychical researches, and after the lecture she recited Katherine Tingley’s invocation ‘O My Divinity’! In repeating this glorious invocation she was so inspired herself, that we, and I am sure the whole audience, felt its great power. After the meeting we were invited ‘to come again soon.’

“February 18th we had a public meeting at the headquarters of the ‘Swedish Women’s Society of Helsingfors.’

“Miss Wilén writes that the comrades in Helsingfors were together at the Lodge-rooms both before and after the meeting, thinking and speaking of the Universal Brotherhood’s ‘Silver Wedding’ with humanity, and rejoicing over your wire of the same day.

“Many hearty greetings to all comrades at our International Theosophical Headquarters at Point Loma.”

The following is from the translation of a letter written to the Leader by Mrs. Edith Olsson, dated Fiskars, Finland, March 20, 1923. Mrs. Olsson, **From Edith Olsson** another faithful Finnish member, has done considerable public lecturing on Theosophy since Katherine **Fiskars, Finland** Tingley’s visit to her country last year. Although herself a grandmother, she too has preserved the most beautiful of all beauty — that of seasoned age, when, instead of searing or souring, time has only enriched and ennobled:

“With deep gratitude and joy we have just received the information that we may expect our beloved Teacher again in Finland this year.

“Oh, that we might then have the corner-stone laid for a Râja-Yoga

THEOSOPHICAL ITEMS OF INTEREST

School here! I believe that it might be of great benefit to our country.

"What a beautiful vision I have of Finland's future, if only our educational systems might be ordered according to Theosophical principles.

"Through the few speeches I have made at the Leader's suggestion, I know that the interest in Theosophy and its great teachings are awakening greater and greater response in the hearts of our people.

"Surely there are many beautiful places in this country, 'the land of a thousand lakes,' as the poet Runeberg calls it, that would be suitable for a Râja-Yoga School. How lovely it would be, if, with the Leader's permission, we might look up such a place!

"Just suppose that all our many grandchildren, for example, might have the inestimable privilege of receiving their education according to the Râja-Yoga system! Oh, I cannot tell you what a joy it would be to my old heart!

"Pardon that I should take up so much of your precious time with my suppositions, but — when the heart is full, etc.— as the saying goes.

"But I just want to send a warm greeting to all the Comrades in beautiful Point Loma, and my sincere thanks to you, our honored and beloved Teacher, for having remembered us again, and out of the fulness of my heart I wish you *Welcome back!*"

To this letter her husband adds:

"My heartiest and deepest greetings to our dear Leader, and to all the Comrades at Point Loma."



Brother Herbert Crooke, Director of the Universal Brotherhood and Theosophical Society in England, writes the Leader from London, on March 16th:

The Work in England

Our fifth public meeting on the new lines indicated by you was held on Tuesday last in the Lindsey Hall, Notting Hill Gate, London, W. and was a great success, quite on the high level of the previous meetings. The interest and attention could not have been deeper or more sympathetic. The tone of the meeting was most harmonious and the unity of purpose in the music, the Theosophical addresses, and the singing was everything that could be desired.

"The amount of Theosophical literature that we are selling this year is more than double that we sold last year."



The following is quoted from a recent letter written to Katherine Tingley by Comrade J. H. Venema, Professor of English at one of the government high-schools at The Hague, Holland. He has had great success in carrying out the Leader's suggestion to inaugurate a Boys' Brotherhood Club at the Dutch capital:

"In pursuance of my last letter to you, I have great pleasure in informing

THE THEOSOPHICAL PATH

you that *The Hague Boys' Brotherhood Club* has met twice, and will meet every Saturday evening in future. So, great things have happened here, and the interest is increasing. Through the courtesy of one of the city officials, I secured a satisfactory hall for the Club meetings, in appropriate environment. The boys are most enthusiastic.

"I have had ever so much help from Comrade Goud and the Utrecht members in the way of literature, etc., and also from Mr. Onnes here, and I am now also sending Theosophical literature to my colleagues at school and to other people at The Hague. I feel, somehow, that more *must* and *can* be done. . . .

"My best of wishes to you and the other Comrades."

In a recent letter received by the Leader from Mr. F. P. C. de Hen, Secretary of the Rotterdam Center of the Universal Brotherhood and Theosophical Society, he says:

Holland "All the members have expressed their hope that on your next crusade you can pay a visit to Rotterdam.

"I think you will be very glad to learn that on September 25th our center hopes to celebrate its 25th anniversary. After many vicissitudes, the banner of Universal Brotherhood yet waves unstained and untouched at Rotterdam."

Recently members of the Groningen Center of the Universal Brotherhood and Theosophical Society, headed by Mr. W. F. Reedeker, Director, wrote individual greetings of a most inspiring character to Katherine Tingley and all the members in Lomaland.

Each member expressed his or her devotion to the Work, and appreciation for the help and inspiration received from the Leader's visit to Holland last year. When all these greetings were read at the regular Sunday evening members' meeting at the International Theosophical Headquarters, much enthusiasm was aroused. Space will not permit printing these greetings. The first one, written by the director, Mr. Reedeker, is typical:

"Greetings to Madame Katherine Tingley, and to all Comrades in Lomaland.

"To Madame Katherine Tingley,
"Point Loma, California.

"On last year, blessed with your visit and with the exercises in devotion for morning and evening, we will look back as on a mile-stone along our way. A new path they have opened up for us. Balance, the lost cord, the missing link in the Hermetic chain of Eternal Endeavor — that which prevents falling back — they certainly will bring us a natural growth in spiritual things, as children and flowers grow. Then shall all this embody itself and crystallize in noble service and in outer work in the years to come!

"We are eternally your debtors."

THEOSOPHICAL ITEMS OF INTEREST

The following is quoted from a recent letter written to the Leader by
News from Stock- Konsulinnan Fru Anna Wicander, Corresponding
holm, Sweden Secretary for the Universal Brotherhood and Theo-
sophical Society in Sweden and Directress of the
Stockholm Center:

“The members here and myself have been rejoicing at the splendid results of your public lectures in New England and the South. All the comrades express their admiration and gratitude to our Leader for her unremitting exertions. How happy and satisfied you must feel now, back in your home in beautiful Lomaland and surrounded by all who love you.

“Time is running fast and in a few months you will be in Sweden again, as you have mentioned in letters, and we look forward to your coming with great joy. In the meantime it will please you to hear, that our work at the Stockholm Center is getting on well. It has grown into a perfect regularity and steadiness, and the best spirit of harmony and comradeship prevails among the members.

“We have two meetings every week, and the attendance and enthusiasm are most encouraging. Those who attend the public meetings are of a most thoughtful class. There are many young people coming, who show great interest. We comrades always feel enthusiastic over this branch of the work.

“Thanks to all the good articles we receive from you, we have most valuable things to give our audience and also to our members.

“More than happy I was at the addresses delivered in the Temple of Peace, which you sent me to be read. When I read your glorious address I felt that the members were united as never before in a pure and strong spirit of brotherly love and good-will to all that lives. They seem to understand our beautiful philosophy better than ever.

“Your book, *Theosophy: the Path of the Mystic*, is now ready for distribution. I love this book, so do the members, who have received it, and I hope the public will be wise enough to appreciate its practical as well as its moral and spiritual worth.

“I know the comrades feel that all our work has now been lifted up to a higher plane of spirituality, and we feel more and more able to grasp and to carry out the new directions you will give us when you come here again.”



The latest news from Göteborg, Sweden, is contained in a letter to
News from Gote- Katherine Tingley written by Mrs. Edith Kahlson,
borg, Sweden wife of Ingeniör Gustav Kahlson, one of the directors
of the Göteborg Center of the Universal Brotherhood
and Theosophical Society. The following are extracts from the same:

“Our public meetings which are now held every other Sunday, have always been well attended by interested and attentive audiences. The following subjects have been discussed: ‘What is Theosophy?’ ‘The Higher

THE THEOSOPHICAL PATH

and Lower Nature in Man'; 'Theosophy and the Home-Life'; 'Education, etc.'

"Students from the Girls' Club have assisted in reading quotations and we also always have music. All the Comrades here are delighted that we have the opportunity of working in such a way that the public gets in touch with the teachings of Theosophy. For many years we have not had as many visitors to our library as we have now.

"After each public meeting we have literature for sale, and *Theosophy: the Path of the Mystic* is the book by far the most in demand. I take this opportunity to express my own, and all the Comrades' great joy over having received this book,— from the bottom of our hearts we want to thank our dear Leader for the help we have received from it — it is a true guide for our lives.

"We have now a new hope and a greater courage; when we meet at our private meetings, the Comrades are filled with the spirit of giving, they all want to help. Everyone tries to do his or her part. They are beginning to have confidence in themselves.

"It was a hard ordeal we had to pass through in 1922, but we now understand how necessary it was. It has given us the feeling of responsibility and confidence which is so necessary in order to carry on successfully the work for Theosophy.

"We had a visit from Mr. Aronson, who brought greetings from Lomaland and he told us about his impressions while there. He expressed his delight and admiration for everything which he had an opportunity to see and take part in. He only longed to go back again. 'This everyone must do, who has once had the privilege of being there'— these were his last words.

"Now we are impatiently waiting for the spring and the visit we are expecting from our Leader and all her dear helpers. And — oh! — how a breath from Point Loma carries with it a power to lift us above all everyday little personal affairs! And now I will close with most hearty greetings from all the Comrades."



The Leader's contemplated Lecture-Tour to Europe has been postponed until autumn. Her intentions had been to leave not later than the first week in May, to do public work in the East and in Europe; but it was afterwards decided that she could better serve the Work by beginning her lecture-tour early in the Fall, touring first the principal cities of California, visiting the prisons, possibly stopping two or three days in each place, then going East, where she hopes to do considerable public work in New England within a limited time, with the possibility of putting on dramatic presentations at her open-air theater at Laurel Crest. Then she will start for Europe, probably going to Sweden and Finland first, then to Germany, Czechoslovakia, Holland, England, and possibly other countries.

THEOSOPHICAL ITEMS OF INTEREST

In transmitting to the Leader extracts from the minutes of the meetings conducted by the members of the Nürnberg Center for Theosophical prop-

**Activities in
Germany**

aganda, Comrade Willy Blödern, the Secretary, writes:
"We have a very fine atmosphere of unity and love in the members' meetings; everyone does his best to exemplify Theosophy. Also the Sunday services show an interested, ever increasing audience; much literature is sold and the spirit of Theosophy is extending over our city.

"Dear Brother Heller is indefatigable in action for our grand Cause and we others endeavor to follow his example and to become strong in working for our beloved and holy Theosophy.

"We trust in the truth and purity of the Theosophical teachings and in view of the monumental work you have shown us, we have our hope for the future. We will do our best to make Theosophy a living power in our lives. And if there is the possibility of a greater work of education, we will be the bearer of your intentions for the betterment of the conditions of humanity and of our people."

In a letter to the Leader, Brother Heller writes:

"It seems that we have to enter now into the culmination of the most critical times in Germany. The French invasion of the Ruhr district is a severe trial for our people. May we come out all right! I try to inspire all the members with the spirit of perseverance that comes from the consciousness of our mission to help — and the power which the practical teachings of Theosophy give us to fulfil that mission. We must do something to counter-balance the feelings of revenge and hatred that are arising in the minds of the ignorant, and we must do all we can to propagate the pure teachings of Theosophy by word and example in order to prevent another bloody war. Rest assured, we shall do our full duty in this way. We have to suffer much. Famine is at the door. Prices are on the advance, and there is no more money available to pay. Nevertheless what blessings are in store for our fatherland — what possibilities are now developing as the German virtues awaken! I am longing to see this time, and am working to that end day and night.

"Our comrade, Emilie Fersch, is my great co-worker. She is the embodied 'Germania' and her words and appearance inspire the audience at our public meetings. After all, adversity is our best helper. Many souls are waiting and many earnest people are becoming interested. When distress has reached its highest point, help seems often to be nearest."



The following is an extract from a recent letter written by Enrique Columbié, one of the Cuban Râja-Yoga Students who received a free education at Point Loma, made the most of that education, and has done credit to himself and his education, in Cuba:

Letter from a loyal Cuban Râja-Yoga Student
"I have been reading with much interest everything in connexion with

THE THEOSOPHICAL PATH

the great doings at Point Loma, etc. It is simply wonderful! I certainly regret that I cannot be there to do my part, which is my only wish; but, you see, conditions make it impossible for me to leave Cuba at present, otherwise I would have long ago folded up my tent, gathered my 'lares et penates,' and like the Arab have stolen silently away to Point Loma, the most beloved place of the whole world. It is there where I would really feel happy — in the real sense of the word — serving."



Comrade Peverelli writes an enthusiastic letter from Holland to one of the Leader's Secretaries, from which the following are extracts:

"I am glad to report that since the memorable morning, when our Leader and her Crusaders quickened it into new life, our Boys' Brotherhood Club has made noticeable progress. Many of the members do their part with great devotion and understand better than before the meaning of Râja-Yoga.

**More Good News
from Holland**

"At a recent public meeting, views of Point Loma and the pictures from *The Eumenides* were shown. The large audience was highly appreciative and the grateful thoughts of those in closer contact with the Work must have traveled to Point Loma, to the Comrades and to the Leader, whose loving heart created all this beauty.

"The announcement that Madame Tingley will be with us again in no long time fills us all with great joy and we look forward to another period of helpful instruction.

"The beautiful New Year's Greetings with the inspiring messages from Headquarters came as a delightful surprise. . . . Best wishes from all for the Work at Point Loma."



On April 16th, after a six months' stay at the International Theosophical Headquarters, Direktör E. A. Gyllenberg, for many years President of the

**Direktör
E. A. Gyllenberg
returns to Sweden**

Malmö Center of the Universal Brotherhood and Theosophical Society, and now Business Manager of all the affairs of this organization in Sweden and Finland, started out on his return voyage. He went laden with greetings and good wishes from the Leader and all the members of the Headquarters Staff to comrades, old and young, in Sweden. At the Leader's request he will stop in Göteborg long enough to meet the members of the Göteborg Center privately and at a public meeting. He will also visit the Center at Helsingborg, which has been directed for so many years by Dr. Erik Bogren, now the President of the Universal Brotherhood and Theosophical Society in Sweden and Finland. Mr. Gyllenberg will also visit Visingsö to take care of the property and belongings of the future Râja-Yoga School there. He will also visit Stockholm and report to the members there

THEOSOPHICAL ITEMS OF INTEREST

about his interesting visit to Point Loma. A copy of his 'Impression of Point Loma' will be published in the *Theosophical Search-Light*.*

Direktör Gyllenberg's visit to the International Theosophical Headquarters was not only of benefit to him, but also to the members of the Headquarters Staff. It enabled us to come closer to the heart of Sweden through his devotion and good-will, and it is to be hoped that he may find it possible to visit us again.

In a recent letter of instructions to Mr. Walter Forbes, Director of the Boys' Department of the Râja-Yoga College, Point Loma, California, the Leader said:

"I have been for some time considering reviving the activities of the **William Quan Judge Theosophical Club** Reorganized by **Katherine Tingley** William Quan Judge Theosophical Club and giving it the privilege of assuming the responsibility of doing propaganda-work in the form of a printed circular entitled *The Theosophical Search-Light*. It will be in charge of the *Search-Light* William Quan Judge Theosophical Club. In this *Search-Light* will be published certain Theosophical Items of Interest, and other matters pertaining to our work here and abroad, reports of meetings, etc., that are of a more intimate character than can properly find place in the body of THE THEOSOPHICAL PATH. *The Theosophical Search-Light* will be a strong medium of Theosophical propaganda, which all loyal members throughout the world will greatly appreciate. They receive the philosophy and general reports of the Work through the magazines and announcements that we already distribute; but to have detailed reports of all our activities will be doubly appreciated."

The reorganized William Quan Judge Theosophical Club was permitted by the Leader to hold its inaugural meeting in the Temple of Peace, International Theosophical Headquarters, Sunday evening, May 6, 1923. Of this meeting one of the guests who attended it wrote afterwards to the Club:

"It was an occasion never to be forgotten, and I feel sure that all present received from the beautiful and dignified service a heart-touch that is in every way uplifting in its influence.

"In your efforts, one sees appearing a well-founded conviction and sincerity, a manly frankness and directness, and a fine co-ordination among the members which, being of a spiritual nature, will make all of your efforts so much more effective and helpful."



The following report concerning Theosophical activities in Los Angeles has just been received from Mrs. E. C. Hanson, who, in collaboration with Mrs. E. M. S. Fite, is in charge of the work there:

*See paragraph below:— 'William Quan Judge Theosophical Club, Reorganized by Katherine Tingley.'

THE THEOSOPHICAL PATH

“Los Angeles is the home of the youngest and nearest Branch of Theosophical activities established by the Leader in America, although it has younger brothers and sisters in several of the European countries visited by Madame

Activities in Los Angeles

Tingley and some of her students during her lecture tour a year ago.

“Owing to the present condition in Europe, it is not to be expected that they will be able to have the increasing book-sales that are made at our Studio here. Each month of this year shows larger sales than the same month of last year, and in place of the smaller books or pamphlets, there is a growing demand for Madame Blavatsky's books, *The Key to Theosophy*, *The Secret Doctrine*, and *Isis Unveiled*.

“This indicates the wants of the real students, not curiosity-seekers, and is the surest propaganda of the real teachings of Theosophy.

“The two weekly classes in Theosophy were increased to three during the winter months and many earnest students are members. One of these classes is the first that was opened by Madame Tingley in October, 1921, and has continued without a break.

“Meetings are held each week at Ebell Club Auditorium — and last Sunday, after quite a long absence, Madame Tingley delighted a large and appreciative audience with an address on ‘Higher and Lower Psychology.’

“Los Angeles is pre-eminently cosmopolitan, and so among those seeking information, there are men and women from all over the world, many of whom have been students of different philosophies for over twenty years.

“As in all her work, one of the Leader's first thoughts was for the children; so with the establishment of the Center for the grown folk, there was the beginning of the Lotus Group for the younger generation. This little group is of the international character that marks all our activities. In its ranks, ranging from tots of three and four to capable high-school boys, are represented Russia, Sweden, Scotland, Germany, Canada, and America.

“One of their first lessons is to recognise and honor not only their own flag but the flags of all other nations. In the mutual interest and sympathy thus fostered is created the nucleus of ‘a children's Peace Convention.’

“It has been impressed upon them that each country has had its Great Teacher and they have heard the Golden Rule in the words of Confucius, Buddha, Zoroaster, Pythagoras, and the Nazarene.

“A love of nature and the faculty of observation is being cultivated by lessons on the cunning of the trap-door spider, the skill of the silk-worm, the beauty and diversity of marine life in shells, plants, and brilliant fishes.

“Character-building is begun by pointing out to these eager minds the importance of youth as seed-time, illustrating the lesson with the natural facts of sowing, plowing, and harvesting.

“Each child has some little duty in order to encourage order and the sense of responsibility — and with the final song and silent moments a touch of repose and self-control is given which in time will bring a fair fruitage.”

— CLARK THURSTON

THE PEACE-CONGRESS AT POINT LOMA POSTPONED

Since I am not going on my lecture-tour to Europe until the Fall, it has been found more advantageous to the general Theosophical activities throughout the world to postpone the Peace-Congress, which was set for May 15, until July. — *Editor*



GOVERNOR JOHN PARKER of Louisiana: — “I believe that humanity and progress are the watchwords of this generation. I believe in remaking prisoners into real men, and I am heart and soul against capital punishment. I believe that a businesslike institution can be evolved out of any prison. Today Angelo penitentiary of Louisiana is fast becoming one of the show-prisons of the country. It is run efficiently, but kindly. We trust our men, just as though they were coming to us to recuperate after some severe illness. We don't baby them. We don't believe in making things easy for them. We give them the hardest kind of work. We treat them fairly, squarely, and humanely. Why can't this whole country realize such is the way to deal with prisons and prisoners?”

— From *The San Francisco Examiner*, Monday, May 7, 1923

THE SERPENT OF KARNAK

KATE HANSON



HOREMHEB was tired of play. Over the sands and through the gardens, up and down the steps that led to the waterside where his gaily painted boat was moored to a tall palm,— all the morning his small brown feet had pattered back and forth. Now everything was hot and drowsy beneath the noonday sun. The tamarisks drooped their pink plumes down to the waters of the lily-pond, where tall lotus-flowers hung their rose and lilac cups, their heavy perfume drifting out on the quivering air. The little boy wished that Father Amen would shut his eyes, which clothed him with such brightness that it dazzled one to look at his sun-boat. The child tried often to see it, but its radiance was too great for mortal eyes. It was reflected from scores of obelisks and burnished columns, from the glancing waters of river and canal, and its warmth made the earth-creatures glad. It also made little boys sleepy, and when the stone corridors grew too hot for his bare feet, Horemheb slipped through the

THE THEOSOPHICAL PATH

temple-court, and lifting the curtain that hung before the sanctuary, ventured in alone.

It was a beautiful curtain, woven and embroidered by the slim hands of Horemheb's own mother, the Lady Mentua. She had spent many happy hours at her task, setting in the thousand stitches of red and blue and gold, cherishing in her heart of hearts the memory of a happy vision. She had prayed to the good Osiris that she might be the mother of a valiant son, who should serve Egypt in her greatest need. Once, as she sprinkled incense on the altar, and offered fresh lotus-blossoms before him, the Eternal Ruler opened the paths of the future before her, and she saw her son, stalwart grown and strong, holding back the foes of Egypt from the sacred land. Mentua knew her prayer was answered, and while waiting for the days to pass, she dreamed and prayed and sang, sitting by the lotus-pool, and wrought this thing of beauty as her thank-offering to Osiris.

The child knew he was the answer to his mother's prayer, sent by the dearest of the gods. He hoped that Osiris would notice him some day; and now, as he lifted the heavy gold fringe of the curtain, he thought he would stand very reverently and quietly before the statue — perhaps he would call him, but very softly — as his father did on high feast-days when the kneeling multitudes waited for the blessing of the lord of bounty and abundance. He would ask nothing for himself, but would pray the Prince of the Gods to accept him as his servant forever.

A tall blue Nile-lily had opened that morning, so tall it reached above his head. He gathered it where it stood in the shadow by a white column, and took it in with him. It was cool and dim in the temple, the air was sweet and fresh. The lofty columns seemed as high as the sky seen through the open roof. They were all richly painted and carved with wonderful magic signs, which his father had promised to teach him when he grew up. Treasures and offerings were in abundance; before every statue was its altar overflowing with the tribute of the worshipers. All was spotlessly clean, with harmony and silence filling the vast spaces.

In the inner sanctuary the floor was of silver, the walls of lapis-lazuli: and there, raised on a dais, sat the White God on his throne, looking calmly down upon the little stranger in the doorway. Horemheb looked gravely back, with satisfaction, at the benign face above him. He thought he had never seen anything so beautiful. He wondered at the flail and crook Osiris carried, just as he had seen them so many times on the columns and temple-walls. The statue seemed alive, as if it would speak to him. He stood before it, and called aloud the sacred name three times. Reaching up as far as he could, he laid the blue lily on the knees of the statue, and raising his hands as suppliants do, he repeated an ancient invocation to Osiris, saying: "Take me, O thrice living one, to be thy servant forever": then waited confidently, in the manner of children, for an answer.

A slow radiance began to glow around the Chief of the Gods, quickening and deepening till the sanctuary was filled with light. The Divine One ap-

THE SERPENT OF KARNAK

pointed his son Horus as guardian and watcher over the childish suppliant, while out from the stillness trembled his voice, like the softest sighing of a twilight breeze: "Seek the Serpent of Karnak'."

.

Horemheb the elder, passing, wondered at the light in the holy of holies, and hurried to inquire what was amiss. The radiance faded as he lifted the curtain, and all he saw was the sleeping form of his son, lying at the foot of the statue, one chubby hand stretched out with the blue lily, that exhaled a sweet, unwonted fragrance.

Awed at the honor the God had paid his family, the priest took up the child in his arms, and from that hour he and his wife began to train the boy to fit him for some great fate. He himself instructed him in the curious hieroglyphic writing, guiding the little fingers carefully over the quaint outlines, while his trusted slave, old wrinkled Menruah, stood by with brush and paint-pots, approving and marveling at his skill. Writing was like making a gay picture-book, and the child laughed with delight as the quaint birds and dogs and serpents took recognisable shape beneath his hand. When they went abroad, he learned to read the same signs from the temple-walls, and from the old, old scrolls which his father sometimes let him see, but never touch, wherein was guarded the sacred wisdom of the land of Khem. He soon saw that the alphabet of Egypt was a living, breathing thing, that every sign flew or crept or ran. "Look! my son, there the letter M, the owl, goes hooting past. A, the eagle yonder, circles overhead. Behold Ur, the wagtail, flying at the roadside chirping at *rekh* the peewit. Under thy feet crawls Khepera, the scarab. Step not on him, for he is the emblem of life itself, not to be crushed out. Horus himself, with dark hawk-wings, hovers near us. See, my son, how the wisdom of Egypt is preserved in the signs to which the country herself has given birth!" (Weigall)

In this wisdom Horemheb was slowly initiated, for, finding him brave, silent, and strong, his father told him meanings to the ceremonies that even older priests were ignorant of. In time he had to study the profession of arms as became him, for his far-sighted father saw that troublous times loomed on the horizon, and he thought that his son, the serious, thoughtful youth, had enough of royal blood in his veins even to fill the throne, if heirs should fail.

Strange changes were taking place in temple- and court-life, and Egypt, at the height of her dizzy power, was rent within herself by religious differences. "Heresy," a new word, was heard for the first time. Horemheb's mother, who had filled his mind and heart with the old stories and prayers, sent him to see for himself at the court of Amenhotep the Magnificent, Egypt's splendid king. There he saw gathered the learning and splendor of the Eastern world, presided over by the beauteous Queen Thiy, beloved consort of the mighty monarch.

He saw the festivities and ceremonies; the ambassadors and representatives of foreign lands bowing before the Mistress of the Lands, pouring out

THE THEOSOPHICAL PATH

their tribute of gold, turquoise, jewels, and chariots; he saw the king on New Year's day reward his officers and friends with costly gifts. He was there when the princesses of Babylonia in their dark beauty entered the household of the king and his son. He watched palaces and temples rise, and at Karnak, as he traversed the long row of sphinxes set up by the king, a memory treasured through the years swept back upon him: "Seek the Serpent of Karnak." He saw the two colossi raised upon the plain of Thebes to keep their everlasting vigil. At dawn he heard the vocal Memnon summon the sun to rise, and laughed at the ignorant who thought the king was merely honoring himself, in raising gigantic statues to his own memory. He became chief of scribes, and wrote for the king letters that went to and fro between Egypt and the kings of the Orient.

But always he was filled with a nameless longing, a feeling of uncertainty and dread. The young monarch, Khuenaten, had raised a storm he could not quell. The priests were divided; enemies were raising their war-banners in the southeast; the provinces were rebellious and contumacious. The peace-loving king, not seeing that his dream of universal peace was beyond his time, dreamed on, confusing the minds of the ignorant by changing the old order of worship. Horemheb's well-trained legions groaned and strained at the leash, his sword quivered in its sheath, but he could stir neither hand nor foot. The court was filled with buzzing voices, seditious and mocking voices drowned the words of those who could understand the king's message, and who saw that his new philosophy was but a return to the old, primeval worship, creedless, and without dogma. Words and sophistry took the place of reverence, and frowning looks were seen openly in the daytime.

Horemheb took counsel with his father. The old man had buried deep within his breast his dream that Horemheb should wear the triple crown of the Thebaid, and hold the reins of government in his strong hand. Not one disloyal or ambitious thought would he breathe into those eager ears, but the sight of the tall figure, so graceful and handsome in helmet and greaves, filled him with tender pride, for the revolt of the tributary cities made him long for the day of action. "My son," he said, "our times are all in the hollow of His hand who listened to thy prayer in childhood. Thou hast tried all human counsel and it has failed. Turn now to the gods, remember the divine favor that was shown thee, and seek the Serpent of Karnak. Osiris will guide thee, and show thee the meaning of his command."

Horemheb journeyed to Karnak. He paused but little at the splendid erections of the king, he knew them well. At nightfall, with only the stars for light, he wandered among the old, archaic halls, deserted and dark. Worn with watching he prayed for a sign. As he stood silent, every thought burning strong and pure in his mind, a garment rustled beside him, and an old priest questioned gently, "What would my son?" The young man told his story, and when he had done, the elder said: "Long has the quest been delayed, but the gods are patient, and wait till mortals remember to give ear to their commands. Follow, and thou shalt have the answer to thy prayer."

THE SERPENT OF KARNAK

He led Horemheb through unfrequented ways to an underground chamber. He found himself in darkness as of midnight. Around him thronged unseen, beautiful presences, and the young man waited for his guide to instruct him further. "Look inward, into thine own heart. With its light alone can this chamber be illumined." As he spoke, Horemheb again consecrated his life to the gods. A star began to shine on the darkness, brighter and brighter growing, till for one instant the chamber was illumined as by a flash. Around the walls stood the oldest statues of the gods, each one on his pedestal, twelve divine, imperishable forms. All equally beautiful, all equally powerful. Light blazed from their eyes, and together they raised their arms in homage to one central figure, too divine for Horemheb to see, but which he felt was an invisible white flame, glowing in the heart of the world. In that moment, each of the upraised faces of the gods on their pedestals changed into one countenance, and they chanted with voices that swelled and vibrated up to the stars on their thrones:

*"God is the Eternal One, the Father of Beginnings.
He is infinite and eternal and endureth forever and aye.
He is hidden and no man knoweth His form. No man
Hath been able to seek out His likeness,
He is hidden to gods and men, and is a mystery unto His creatures.
No man knoweth how to name Him, His name remaineth hidden,
His name is a mystery unto His children.
We are his servants forever."*

Horemheb was at once exalted and bowed down; adoration filled his being. The light faded, but in the last gleam he saw the serpent-crown on the brow of the old priest gleam and glow with living fire, its ruby eyes searching deep into his heart. He turned and in the darkness sought the hand of his guide once more. They retraced their steps up to the sweet morning, and the old priest smiled and asked: "Has my son understood?"

"Yea, a little. I see that the names of the gods are as naught, their forms and attributes diverse. All are but aspects of that One they cannot name. Amen and Aten are there and know no difference between them. Ra and Osiris serve equally with the others. Men only have invented rank and distinction between them."

"True, my son. But that is not now to be made known. Egypt is not now ready to remember. Khuenaten has failed. Only half the work has he accomplished. Go back to the king and serve him well. Egypt, alas, must lift the sword again. Not yet is the day of Universal Peace. It has been set back by the mistakes of crowned heads as well as by the ignorance and pride of priests. Knock at the door of Egypt's heart, bind up her wounds, call forth her ancient spirit! Horus be with thee!"

"But what of the Serpent of Karnak?"

The old man smiled, like sunrise breaking over the dark hills of morning.

"That is the most ancient order of priests, who listen to the words of

THE THEOSOPHICAL PATH

the gods and seek to keep them ever sounding in the ears of men, lest the light grow dim in their hearts. The serpent is the sign of our order, the oldest symbol of Wisdom. Be faithful and prosper!"

Horemheb returned. He aroused Egypt to her danger, and on the battlefield was the Companion of his Lord, in that day of the slaying of the Asiatics. Victory made him the most powerful man in the kingdom. The people loved and revered him, and opened to him the highest offices in the country. They called him to be Privy Councilor, King's Secretary, Great Lord of the People, Hereditary Chief of the Land, administering the laws, in whose name all things were done. The Father of the Two Lands, his name was greeted with praise and prayers for prosperity and health. With just, stern hands, he restored dignity and power to his distressed country. He gave equal honor to all the gods, and with secret understanding chose the best from both systems. The priests desired to do him honor, the people clamored to crown him. At the festival of Amen, among the blue columns of Luxor, with clouds of incense around him, and flowers heaped high, the white crown was placed upon his head. The sister of Aknaton's queen, sole heiress of the royal line, gave him her hand in marriage.

Mindful of the gods, he journeyed through the land, restoring "their dwellings from the shallows of the marshland of Athu to the confines of Nubia. He had all their images sculptured and set up, each in his temple, out of all manner of costly stones. He visited the cities of the gods, which lay as heaps of rubbish in the land, restoring them just as they had stood from the beginning of all things." Sacrifice and worship he appointed for them with vessels of gold and silver, singers, and daily offerings. His audience-chamber was open to all, where he righted wrongs, lifting the burdens of the poor, reforming laws and civil service. The whole land was filled with his praise, and when at last Osiris called him, he went forth joyously to his Judgment Halls in the West. A grateful nation gave him a resting-place near the tomb of Amenhotep. They laid him in a sarcophagus of rose granite, piled it high with flowers, and laid it away in a chamber of pillared white marble. They built him a window, where his spirit could look out to the entrance-hall painted and carved with their finest skill. Here they cut into the stone the thoughts echoing from the length and breadth of happy Mizraim: "The sun of him who knew thee not, has set, but he who knows thee shines. The sanctuary of him who assailed thee is overwhelmed, but the whole earth is now in light."



"STUDY history. I cannot tell you what secrets wait to be revealed to those who study along these new lines. With the new light that is now dawning, with the awakening knowledge of man's Divinity, the day is not far distant when the glory of the past shall again become known and the glory of the future be assured."

— KATHERINE TINGLEY, in *Introduction to Egypt and the Egyptian Dynasties*

THE MAGIC MIRROR

R. MACHELL

(Continued from the May issue)



APPARENTLY absorbed in her occupation Mary saw Ronald tilt and turn the mirror till he seemed to find its focus. Then he gazed earnestly into it in silence. Mary held her breath, watching him in the cheval-glass. His back was towards her, and he held the metal mirror in both hands, so that the face of it was inclined but visible to her sight. It seemed cloudy, and a mist came from it filling the room with an opalescent haze that changed its whole appearance.

She forgot what it was that she was watching, but became interested in a voice that seemed to be calling to her from beyond the courtyard, where the fountain plashed and the white roses blossomed. Gathering a flower as she passed she crossed the little garden towards an open doorway. An oriole flew up into the branches of a rustling palm.

Standing a moment at the entrance she looked into the room which was adorned with oriental tapestries. On one wall was hung a metal mirror, before which stood a man with a black beard and piercing eyes. He turned as she entered and looked at her severely. She felt resentful, and asked indifferently: "You called me?"

He answered with a question: "Why did you not come before, since my call reached you?"

His assumption of authority aroused her indignation. She had answered his call, though even that was done protestingly. She was still a pupil, but one who had outgrown her tutelage. She resented his authority, even while admitting it by answering his call. He appeared anxious to test his power by a protest against her insubordination; and said in a reproachful tone:

"You heard my call, and yet you did not come at once, nor willingly. Have you forgotten the respect you owe your master? Is that conduct worthy of a disciple?"

She threw up her head and laughed defiantly as she retorted scornfully: "Disciple? No! not so! Pupil perhaps, but not disciple. You were my teacher, certainly, appointed by the hierarchy; and I have listened to your teaching; but master and disciple, that is another story. I am not your disciple, and you know it. One day perhaps I will be able to convince you that your science is no more than mere scholasticism."

As he watched her his eyes gleamed with an admiration he could not conceal, but he answered haughtily: "When that day comes I will perhaps ask leave to share your higher wisdom. Then I will be your disciple, to come at your call. Meanwhile there are still some things that I can teach you, if you will listen and obey."

His voice was soft and winning and the girl felt its charm. She seemed affected by his influence, and for a moment wavered, as if with difficulty resisting a constraining will. But she answered firmly:

THE THEOSOPHICAL PATH

"Listen I must, while I remain your pupil, but obey I will not, till you have won the right to issue orders. I do not recognise you as my master in such a sense."

She spoke calmly and scornfully, facing him steadily, and his eyes wavered as he tried to hide the anger that flashed out in answer to her scorn.

He felt that his authority was gone. In yielding to his passion he had lost dignity in his own sight; and now he made effort to regain his hold, relying on his personal magnetism. Speaking more gently, as if pained and misunderstood, he said:

"My child, you are too rash defying the authority of your teacher. But let that pass. You know that I would serve you, and could do so, if you would listen to me. You have the seeing eye, and are devoid of fear. Trust me, and I will raise you to honor and authority in the temple. I must assume some semblance of authority at present: my office requires it; but between us two there should be such a bond as makes the word authority unnecessary. Come! sit you here and let me hold the mirror up, for you to read the answers to my questions. You shall be teacher, I the disciple. Come!"

The music of the voice almost obliterated her resistance: but the magic of the spell was marred by insincerity; and she heard the warning jangle of discordant notes. She did not stir, but coldly faced the teacher, who had forfeited his right to her respect.

He waited for some token of submission, but none came from the proud and graceful woman with the white rose in her hand; and suddenly the passion of the man flamed up, as if it would consume the flimsy barrier of his self-control and scorch his soul with its unholy fire. He moved as if to grasp her; but she saw his purpose, and with one swift gesture swept the white rose across his eyes to blind him. . . .

She heard the mirror crash upon the floor, and found herself standing by the color-stand in her studio, turning to see the reason of the noise, and why her sitter should appear so agitated.

She was the first to speak. Still holding the white rose in her hand she asked what was the matter; and her visitor could only apologize for his clumsiness in letting fall the mirror. Then he caught sight of the rose and could not remember what had happened before the shock that brought him to his senses. He knew that he had looked into the magic mirror, and that it had fallen from his hand in a moment of dizziness. He thought he had been struck violently, but there was no sign of anything unusual, nothing except the mirror on the floor and the white rose in the artist's hand. His heart was beating most unpleasantly, as if he had experienced some strong emotion; but his memory was paralysed, and before he could regain his balance the door opened and the miniature-painter, Mrs. Cadogan, entered with voluble apologies for her absence, and with the miniature in her hand to report progress. Ronald was grateful for the diversion; he needed time to recover his composure. Mary was watching him curiously, having stuck the rose in her dress while Mrs. Cadogan was showing the miniature to the bewildered

THE MAGIC MIRROR

man, who seemed to have forgotten that he had ever asked to have it painted.

Mary wondered if he had seen the picture that had presented itself to her as an actual experience. She took it to be a memory from some past incarnation that the magic mirror had made visible to her imagination. But it concerned them both equally, and she thought it probable that the one who held the mirror would have seen at least some part if only a distorted version of the picture he had evoked, although he might not understand it or be able to remember that which he had seen.

So it is with dreams, which are mostly attempts to visualize subconscious emotions or impressions associated with some act or incident, but which may be fantastically distorted by a failure to visualize correctly what has been experienced. Just as an event may be most variously reported by truthful witnesses reporting their own impressions of the incident in what must seem to the hearer to be a mere perversion of the facts.

Mrs. Cadogan was hardly flattered by Mr. Erskine's lack of interest in her work but attributed it to personal preoccupation, and remembered her neglected duties as chaperon. She looked at the two young people, and noticed a certain coldness of manner between them that suggested a quarrel, and implied an intimacy which it would be her duty to report to Mary's aunt.

As she showed signs of having come to stay, the young man excused himself, and said good-bye to the artist, who made no suggestion as to future sittings.

When he was gone Mrs. Cadogan complimented Mary on the progress she had made with the portrait, and was congratulated in turn on the success of the miniature; and if there was not much enthusiasm in the praise of the younger woman the lack was not discovered by the egotistical chaperon.

Mary was distinctly preoccupied and was not in the habit of confiding her more intimate thoughts and feelings to her neighbor. So it was not long before she was alone and free to reflect upon the strange experience that had seemed so real while it lasted, and that still lingered like the memory of an actual occurrence, with none of the evanescence that belongs to some very vivid dreams, that scarcely survive the return of waking-consciousness.

What she had seen was a picture perhaps, but what she had felt was an actual experience, a memory, or a mental dramatization of an emotion. The result was a conviction that Ronald Erskine was an old acquaintance of former lives, who had attempted to assert an authority over her which he could not justify or maintain. At some time perhaps he had stood to her as a teacher; but not now. She had outgrown his influence, or he had lost his authority. She was anxious to know what he had seen. It must have been sufficiently startling to make him let fall the mirror. The warning of the Arab came back to her, and she smiled at the memory of his serious tone, strong as she felt in the assurance of her ability to protect herself.

But Ronald Erskine was at least equally assured of his superiority in point of will to any woman, no matter how brilliant might be her mind. He was quietly convinced of the moral weakness of women, which makes them natur-

THE MAGIC MIRROR

ally subservient to men. In Mary Sinclair, however, he had met an opposition that surprised and puzzled him. Her friendly interest in him was obvious, but it was not the kind of interest that he naturally expected as his right. She did not seem to recognise him as her appointed master nor as her natural superior.

What he had seen on looking in the mirror was a whirling mist, and in the mist were eyes that mocked, and laughing lips, and an austere commanding presence, indefinable and invisible, that rebuked him; and then a blinding light that made him fancy he was struck by lightning; and he heard the mirror fall. Recovering himself his first impression was that the girl had struck him in the face, repelling his advances; but he had not left the place in which he stood, and she was on the other side of the room and seemingly unmoved. Try as he would to recall that momentary experience, he failed, and had an uncomfortable conviction that something had happened while he was unconscious, and that Miss Sinclair knew what it was, while he was in the dark.

(To be continued)

THE THEOSOPHICAL PATH TO PEACE

[Translation from *Het Vaderland*, April 7, 1923 — an important liberal paper of The Hague, Holland]

WE have received the March issue of THE THEOSOPHICAL PATH, the periodical edited by Katherine Tingley, Foundress and Directress of the Râja-Yoga College at Point Loma, California. Like the educational institution, this magazine is unsectarian and non-political, devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient and modern Ethics, Philosophy, Science, and Art, and to the uplifting and purification of Home and National Life.

The present issue has been devoted entirely to the great cause of Peace. For over twenty-five years, Katherine Tingley has spoken and written in behalf of permanent peace. Before the beginning of the twentieth century, she made an appeal to the men and women of every nation to come to a realization of the needs of the time and ever since she has been active in that direction. She tried to encourage all those who listened to her by declaring that in themselves there was the spiritual energy to invoke the higher forces in human life to such a degree that instead of the sanguinary confusion of war, "a wonderful, overwhelming, inspiring power of unity" could come. The International Theosophical Peace Congress which was held in June, 1913, at Visingsö in Sweden was convoked and directed by her. This issue contains a letter from Israel Zangwill in which he saluted this Peace Congress "as a ray of hope in the darkness of our era of blood and iron." In June, 1922, on her lecture-tour through Europe, she was also in Holland, accompanied by

THE THEOSOPHICAL PATH TO PEACE

a group of her Râja-Yoga Students. And she is now preparing a second Peace Congress, this time at the International Theosophical Headquarters at Point Loma. A Permanent Peace Committee has already been appointed for this purpose of which Katherine Tingley is President and the date for the holding of the Congress will be announced in the April issue of the periodical.

The Peace Number opens with a short article by Katherine Tingley about 'The World's Conscience,' to which, as she says, every human mind must now appeal. War is a symptom — the effect of an inner cause that began ages ago among those who were yet the creatures of inborn savagery — having its sole origin in human selfishness or fear, or both. Hence its cure and abolishment lie not in conferences more or less sincere or insincere, but in a radical regeneration of the human heart — "a change of spirit" — as the Vice-President of the United States has recently said, echoing what the Theosophical Leaders have always taught. This cure is not difficult or far away, or impracticable, but actually the most real and most ardent wish of every normal man and woman. Nothing so stirs the masses as does an unselfish appeal directed equally to the heart and to the intelligence. . . .

During the war, like all others, she of course read about the horrible things that were being done. Last year she was also in Germany on her tour: "Nobody really knew," she says, "what I was after at all. But there I heard dear generous people speaking of our country with sympathy. More than that, strong men and splendid women said with tears in their eyes: 'without America our children must starve.' In thinking of the needs of those persecuted people, while we must avoid war, that does not prevent us from protesting publicly . . . and from sacrificing in order that we may feed those starving children. . . ."

At the close of her article in the magazine, Katherine Tingley repeats that everyone who is a lover of justice is making an appeal to the conscience of the world, because war is a deathly curse to civilization. "Is it ordained," she asks, "that children must be born to be sacrificed in blood as tributes to greed and fear? Take warning; ere it is too late!"

The Peace Number further contains several short articles written in the same spirit by members of the permanent Peace Committee, members of the Cabinet, and professors of the Râja-Yoga College and the Theosophical University, and personal pupils of the late H. P. Blavatsky. Professor C. J. Ryan writes, for instance, about 'Making the World Safe for Humanity.' According to him this must in the first place happen by broadening the ideas about the meaning of brotherhood and also by educating the children with the definite object of bringing into activity the higher and more spiritual side of their being. Professor F. J. Dick closes an article about war and peace with the observation that the words: "I came not to bring peace on earth but a sword," should be taken in the sense that we must draw this sword against domination by the lower part of our own being, in order to win peace. Professor H. T. Edge, another of the pupils of H. P. Blavatsky, writes on 'The Higher and Lower Psychology.' Lydia Ross, writes on 'War and Race

THE THEOSOPHICAL PATH

Suicide,' in connexion with the following words from General Pershing: "As we contemplate the causes of the World-War and realize its horrors, every right-thinking man and woman must feel like demanding that some steps be taken to prevent its recurrence. We may well ask ourselves whether civilization does really reach a point where it begins to destroy itself." R. W. Machell argues that universal brotherhood means universal peace and discusses in this respect the work of H. P. Blavatsky and Katherine Tingley. An extract is also given from an address which Dr. Henri La Fontaine, President of the International Peace Bureau at Berne and winner of the Nobel Peace Prize in 1913, delivered at San Diego, California in 1916. A splendid protest is thus added by this authority on International Law. Among the illustrations of this important issue there is a photograph of the Theosophical Permanent Peace Committee, and beautiful pictures of Chinese temples, dedicated to Confucius and his pupil Yen Tzû, in connexion with an article about China by Osvald Sirén, formerly Professor of the History of Art at the University of Stockholm.



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIFORNIA

KATHERINE TINGLEY addressed a large and most appreciative audience on April 15th upon 'Man: a Religious Being,' the subject being introduced with a short dissertation, in answer to a question proposed as to the best method of studying Theosophy, and the simplest way to begin. The following is a short synopsis of the Theosophical Leader's address:

"In the first place, many imagine Theosophy to be very difficult because, instead of beginning with elementary works such as *The Key to Theosophy* by H. P. Blavatsky, or the *Theosophical Manuals* — the preparation of which I had the pleasure of directing,— they take up *The Secret Doctrine* or *Isis Unveiled*, very advanced works which should not be read until one has the principles of Theosophy well ingrained in the mind. You did not, in school, begin with the most difficult studies, nor do you do so in studying music. It is necessary to begin with the fundamentals. These

**Study first the
Fundamentals
of Theosophy**

MIRROR OF THE MOVEMENT

alone give a basis for the deeper study by which one can become acquainted with Madame Blavatsky's life and purposes, and so doing one can feel her companionship in all her writings.

"Coming now to my subject: 'Man: a Religious Being,' there can be no question but that all men are born with the religious tendency; for man is not merely mortal, he belongs not simply to the material life, but to spiritual life. We are spiritual beings, a part of the Infinite Law. We find in the most savage races this religious tendency, this love of worship. They have their ceremonies as we have ours, and according to my belief every religious ceremony is holy to the degree that it contains the essence of spiritual aspiration. If one studies the subject impartially and as a true Theosophist should, one finds that even those who worship crudely, imperfectly, even to all appearances uselessly, may yet cherish beneath all the crude forms the basis of true worship.

"Think of how much more our missionaries could accomplish if they would take this view. I found this very marked in my first journey around the world. Wherever I went, especially in India, yes, even in the 'monkey temples,' there were ceremonies, and certain ideals connected with them; and I found the thread of religious aspiration very marked among the Maoris, when I visited them, and also among the Samoans. No matter how simple or how crude the ceremonial forms may be, I can never laugh at them as some do, for behind them I recognise the longing of man to express his ideas of religion. The very fact that he does this, however imperfectly, marks him as of divine nature; and if one will trace this tendency down through the ages, from pre-historic days up to the present time, he will meet revelation upon revelation.

"What we as Theosophists are trying to do is to lift the veil. Our aim is to make Brotherhood a power in life, to lift the burdens of the world; to make manifest that the infinite laws are the controlling factors in life, and to accentuate the Divinity of man. That is why, back of Theosophy and overshadowing it is the spirit of optimism — just what the race most needs."

'The Power of Psychology' was the subject of Katherine Tingley's address on April 22nd, which was listened to by a large and sympathetic audience. Defining psychology as "the study of the phenomena of mind and thought," the Theosophical Leader divided the science into "the higher and lower psychology." She said in part: "There is a high and lofty psychology, which is at work whenever a man's thoughts and actions spring from a noble and

Children easily respond to the Touch of the Divine in Life unselfish motive, from a soul-urge. This is spiritual psychology. Then there is the lower psychology which springs from ignorance, from a materialistic conception of life, and from the vicious environments and states of mind in which humanity lives. All men are victims of this lower psychology. The worst and most universal expression of the power of the lower psychology, is the psychology of war, the psychology

THE THEOSOPHICAL PATH

of hatred, which expresses itself in one nation's desire to conquer another. The psychology of war is not true patriotism. Real patriotism must be based on truth, on honor, and an accentuation of the spiritual life which means true Brotherhood — 'Love ye one another.' No true reformation can come through cultivating the spirit of hatred. If we are to build our nations on a basis of absolute righteousness, we must teach our children what real patriotism is."

Turning to the study of psychology as it relates to marriage and the home, the Theosophical Leader said: "Even the greatest scientist has never yet been able to explain the mystery of the great life-forces active in gestation.

"After a few years of married life, why are so many people questioning how they ever happened to be married? Why are there so many divorces? The novelty of the romance is over and all the outward things that seemed to make it attractive have gone. The truth is that the reason why many marriages are impermanent is because they were based only on impermanent considerations in the beginning. Young people are attracted to one another too often merely by outward, material illusions, passions, etc. There is the beautiful face of the woman and there are magnetic currents that are mistaken for love. So many marriages are consummated merely on the basis of the weakness and ignorance of both the man and the woman. I do not say that the unions are based on evil — but merely on weakness and ignorance. Are the young people to blame? No. What have they lacked? They have lacked the influence of spiritual psychology in their lives from infancy. They have lacked high ideals from the time they could speak. They have not been taught their own divinity and their own responsibility. Even little children should be taught the reality of their spiritual natures, as they are taught their A-B-C's. Most parents encourage their children to look in the glass and see their pretty little faces, their dainty dresses and bright ribbons. It is all so natural! These things may be all right in their places, for we must not deprive children of what rightfully belongs to them in their evolution. But a child can also begin to understand when it is five years old, just as well as it can understand its little books or its fairy-stories, that out beyond the sight and hearing, there is a spiritual life and a spiritual force everywhere — it is the Infinite — Deity. It is in the fragrance of the flowers and the song of the birds; it is in the wonderful undertones and overtones of music that stir us in an inexplicable way; it is in science, and art, and literature. In everything there is a touch of the divine — if we would but believe it. And that divine force is seeking recognition through our children.

"What do our children know of the possibilities and the glory of human life, when self-conquest and self-control are manifest, through the recognition of the higher self, the divinity of man? I am working very hard to teach these things to our children. I believe there should be a chair of Theosophy in every school and college in the world; for Theosophy is not *a* religion: it is Religion itself, the essence of truth that is found in every sincere expression of religion. There you have the breadth and scope and vision of Theo-

MIRROR OF THE MOVEMENT

sophy. My aim is not to convert you. So-called 'conversions' are generally merely emotional and temporary — a sudden change of the state of mind, perhaps, but not a permanent change of heart. My effort is to have you absorb our philosophy of life, so that you may do something besides arguing and discussing and reading and praying: — you will do more thinking. You will have more confidence in yourselves and the infinite laws which await your recognition. You will appeal to your own higher natures. It is the courage of the soul and a new vision of life that must be developed in men and women, and above all in the children, in this present age. There are no limitations to the power of the human soul over matter."

"How can we expect to imbue our children with the spirit of compassion, of 'love ye one another' and 'thou shalt not kill,' which Jesus and the seers who preceded him taught, when we permit the death-penalty to remain on our statute-books?" said Katherine Tingley on April 29th to a large audience. She continued: "By permitting such a law to exist, we as a people are absolutely feeding the spirit of brutality. A mother looking forward with a joy that cannot be described to the coming of her child, may affect the unborn with the psychological taint of fierceness and brutality that is set loose in the thought-world, whenever a man is hanged. Let us see facts as they are, and not become participants in adding to the vulgarity, the cruelty, and the barbarity of the age. Capital punishment is a travesty on religion.

"I hold that the moment a man feels murder in his heart and a disposition to kill, he has stepped over the borders of sanity. When his lower nature is fired with the feeling of resentment, or hatred, or fear, to such an extent that he is ready to kill, his higher nature has lost all control of his mind. The higher and lower natures are then as far apart as China and the North Pole, and there is a species of insanity. Every man in prison today, in the deed which brought him there, was unbalanced, was in a certain degree insane. I do not say that all men are safe to be at large; but instead of being behind the bars, they should be in hospitals, under gentle restraint. If they could feel the touch of human hearts as I feel it here now, we would have another world. We must deal firmly, yet mercifully, with those who make mistakes.

"I cannot help feeling very earnest, very intense in my plea for better conditions, better laws, more humanity, more compassion, and less of the spirit of condemnation. We cannot stand aside and do nothing, when we know that the poorest creature is condemned. Somewhere in the nature of the most wretched, there is the pulsation of spiritual life, a ray from the great Eternal. But it receives little attention. It waits and it pleads for recognition, while the lower nature is so wrapt up in its desires and its passions, that insanity is the result.

"All these years we have been preaching religion, religion, religion; but

THE THEOSOPHICAL PATH

please tell me where it is manifest. Why haven't we a higher type of manhood and 'womanhood'? Why cannot our boys and girls be taught the true basis of right living, which Theosophy offers, so that they may grow up and face the world, face humanity, and face their own weaknesses in the knowledge that the part of them that is weak, is not their real self, but only the lower nature. But there is something in every man that is bigger than the lower nature. There is the higher nature, which is a part of the Divine Law. It is the power within us that sets us on our feet and makes us love right action, and the sunshine and the flowers and all the beautiful things in life. When the soul is allowed to rule, then we shall have a humanity that we can be proud of.

"From the time I was a child and first visited the jail in my home-town on a mission of mercy with my mother, my heart has been bleeding for forgotten humanity — for those of our fellow-men whom the world sets aside.

"You mothers and fathers who are praying in the silence of your souls for better things will indorse me in this effort, and will do your part in circulating a petition throughout the city that may assist in abolishing the death-penalty in California. Let us say that San Diego did it. I believe it can do it. It does so many fine things. This is not a far-off duty. It is an immediate duty. Put yourselves in the places of the mothers and fathers whose sons have been condemned to hang. Would any of you be in favor of capital punishment then? Follow the law of compassion, and the soul will spring into life, and bring forth a glorious spirit of helpfulness that expresses genuine brotherhood."

Secretary J. H. Fussell, of the International Theosophical Headquarters spoke on May 6th upon 'Theosophy: the Balance-wheel of Human Life.' Declaring that Theosophy was the needed balance-wheel in life because it is the philosophy of Brotherhood, he quoted the following — one of the ancient

**The real
Meaning of
Sacrifice**

Scriptures of the East: 'The wheel of sacrifice has Love for its nave, Action for its tire, and Brotherhood for its spokes.' "But the Theosophical idea of sacrifice" he declared, "is quite different from the one of simply a giving-up of something. To the Theosophist sacrifice means 'to make sacred,' and that was the ancient meaning. In this light the great wheel of life, or 'sacrifice' is well defined in the old books; for we know that at its center is divine love, while faithful performance of duty and active work for others are its tire, and Brotherhood holds all together.

"There can be no gainsaying that the world today is out of balance, out of joint, although not many individuals might be ready to say with Hamlet:

'The time is out of joint: O cursed spite,
That ever I was born to set it right!'

And yet ultimately we must all come to realize that since we have helped to make conditions what they are, we must share the great task of making them better. We should feel a keen individual responsibility in this great effort.

MIRROR OF THE MOVEMENT

Not that anyone could be vain enough to assume the whole task, but that everyone should see to it that his efforts are turned towards bringing a balance into life. And that means, first of all, that balance must be brought into the individual life. There must be purification, and a spiritual rounding out of the character and the life. When that is attained, then one is fitted to help humanity and help wisely.

“If balance is to be brought back into human life, there is much that everyone can do, for the future depends upon the children. Much depends upon what we do for the children, upon what we give them, upon how we fashion their lives. It is along this line that Katherine Tingley is working for the future through her Râja-Yoga system of education; for Râja-Yoga, according to her, is Theosophy, or Divine Wisdom, practically applied to education and to life. Further, defining, Râja-Yoga education, she says that it is “the perfect balance of all the faculties, physical, mental, moral, and spiritual.”

VISITORS ENTERTAINED IN LOMALAND

THREE hundred members of the Order of Amaranth, a Masonic auxiliary organization holding Grand Court this week in the city, were received by Katherine Tingley in Lomaland Thursday evening. They were entertained in the Temple of Peace with a musical program arranged and conducted by the Theosophical Leader and rendered by students of the Râja-Yoga College. The address of welcome by Mrs. Marjorie Tyberg was followed by songs and a symposium by the little children and a short account of the Râja-Yoga system by Montague Machell. The musical program included orchestral and choral numbers, vocal duets with harp accompaniment, and solos for violin, piano and 'cello. Katherine Tingley made an interesting and appropriate address of greeting which elicited continuous applause. Mrs. A. G. Spalding, President of the Woman's League, spoke briefly, and called upon Mrs. Sara Bell Piepers, of Santa Cruz, Grand Royal Matron of the Order of Amaranth, who responded delightfully. Mrs. Henry W. Merkley of San Diego, Chairman of the Ways and Means Committee, spoke enthusiastically, following Mrs. Piepers, expressing great appreciation, on behalf of all the members of the Order, for the opportunity of seeing so beautiful a presentation of Theosophical activities.

At the close of the program the guests were escorted by members of the Men's and Women's Leagues to the Greek Theater, which was specially lighted for the occasion, thence through Headquarters grounds and past 'Wachere Crest,' the home and headquarters of the Theosophical Leader, then down Pepper Avenue past the Râja-Yoga Academy to the long files of waiting automobiles, which soon mingled their lights with those of San Diego in the distance.— *The San Diego Union*, April 14, 1923

ABBREVIATED

**STANDARD
THEOSOPHICAL
LITERATURE**

BOOK-LIST

BHAGAVAD-GITĀ, THE		\$1.00	per copy
BLAVATSKY, HELENA PETROVNA,	cloth, .90,	paper .75	" "
ECHOES FROM THE ORIENT,		cloth .50	" "
" " " "		paper .25	" "
EPITOME OF THEOSOPHICAL TEACHINGS AN		.15	" "
FATES OF THE PRINCES OF DYFED THE		2.00	" "
HYPNOTISM, EVILS OF		.15	" "
INCIDENTS IN THE HISTORY OF THE THEOSOPHICAL MOVEMENT		.25	" "
ISIS UNVEILED (4 volumes) <i>See Announcement on following page</i>		12.00	" set
KATHERINE TINGLEY AND HER RĀJA-YOGA SYSTEM OF EDUCATION		.15	" copy
KATHERINE TINGLEY THEOSOPHIST AND HUMANITARIAN		.15	" "
KATHERINE TINGLEY ON MARRIAGE AND THE HOME		.25	" "
KEY TO THEOSOPHY, THE		2.25	" "
LOMALAND ALBUM		.50	" "
MISLAID MYSTERIES		.05	" "
MYSTICAL CHRIST, THE		.15	" "
NOSEGAY OF EVERLASTINGS A, cloth		.75	" "
" " " " paper		.50	" "
PLOUGH AND THE CROSS THE		1.00	" "
PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, THE		.05	" "
SECRET DOCTRINE, THE (4 volumes) <i>See Announcement on following page</i>		12.00	" set
SOME OF THE ERRORS OF CHRISTIAN SCIENCE		.15	" copy
SOME PERVERTED PRESENTATIONS OF THEOSOPHY		.05	" "
THEOSOPHY AND ITS COUNTERFEITS		.05	" "
THEOSOPHY GENERALLY STATED		.05	" "
THEOSOPHY, THE PATH OF THE MYSTIC	gift 2.50, fabrikoid	1.25	" "
" " " " "	paper	.75	" "
VOICE OF THE SILENCE, THE		.75	" "
WHAT IS THEOSOPHY?		.05	" "
YOGA APHORISMS OF PATAÑJALI, THE		.75	" "

THEOSOPHICAL MANUALS

Price each, paper .25; cloth .35. Per set (19 vols.) paper, \$4.00; cloth \$5.50

No. 1. Elementary Theosophy	No. 12. The Angel and the Demon
No. 2. The Seven Principles of Man	(2 vols., 35c. each)
No. 3. Karma	No. 13. The Flame and the Clay
No. 4. Reincarnation	No. 14. On God and Prayer
No. 5. Man after Death	No. 15. Theosophy: the Mother of Religions
No. 6. Kāmaloka and Devachan	No. 16. From Crypt to Pronaos: An Essay on the Rise and Fall of Dogma
No. 7. Teachers and Their Disciples	No. 17. Earth: Its Parentage, its Rounds and its Races
No. 8. The Doctrine of Cycles	No. 18. Sons of the Firemist: A Study of Man
No. 9. Psychism, Ghostology, and the Astral Plane	
No. 10. The Astral Light	
No. 11. Psychometry, Clairvoyance, and Thought-Transference	

LOTUS LIBRARY FOR CHILDREN

COMING OF THE KING THE	.35	LUZ STAR-EYE'S DREAM-JOURNEY	.75
LITTLE BUILDERS, THE	.50	STRANGE LITTLE GIRL, THE	.75
LOTUS SONG BOOK, THE	.50		

PAPERS OF THE SCHOOL OF ANTIQUITY

No. 1. THE SPIRIT OF THE HOUR IN ARCHAEOLOGY; No. 2. THE RELATION OF RELIGION TO ART IN ANTIQUITY AND THE MIDDLE AGES; No. 3. NOTES ON PERUVIAN ANTIQUITIES (*illus.*); No. 6. MEDICAL PSYCHOLOGY; No. 7. ANCIENT ASTRONOMY IN EGYPT AND ITS SIGNIFICANCE (*illus.*); No. 8. STUDIES IN EVOLUTION; No. 9. THE SCHOOL OF ANTIQUITY: ITS MEANING PURPOSE AND SCOPE; No. 10. PROBLEMS IN ETHNOLOGY; No. 11. NEGLECTED FUNDAMENTALS OF GEOMETRY; No. 12. MAYA CHRONOLOGY; No. 13. PREHISTORIC MAN AND DARWINISM. *Price per copy. 20c*

TRANSPORTATION CHARGES PREPAID

THEOSOPHICAL PUBLISHING CO., POINT LOMA, CALIFORNIA

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

NEW EDITION

ISIS UNVEILED

A Master-Key to the Mysteries of
Ancient and Modern Science and Theology

By H. P. BLAVATSKY

THIRD AND REVISED POINT LOMA EDITION IN FOUR VOLUMES

Royal 8vo, approximately 350 pages in each volume. With a new amplified Index. Handsomely and substantially bound in full Fabrikoid.

Per Set, transportation charges prepaid, \$12.00

THE THEOSOPHICAL PUBLISHING COMPANY, POINT LOMA, CALIFORNIA

THE SECRET DOCTRINE

THE SYNTHESIS OF SCIENCE, RELIGION AND PHILOSOPHY

By H. P. BLAVATSKY

SECOND POINT LOMA EDITION IN FOUR VOLUMES

Virtually a verbatim reprint of the Original Edition published in 1888 by H. P. Blavatsky, but with a new and amplified Index. Royal 8vo, handsomely and substantially bound in full Fabrikoid.

Per Set, transportation charges prepaid, \$12.00

THE THEOSOPHICAL PUBLISHING COMPANY
POINT LOMA, CALIFORNIA

The San Diego Union

ESTABLISHED 1868

THE PIONEER NEWSPAPER of Southern California



A tribute from the late John P. Young, dean of the California State Press and for over forty years managing editor of the San Francisco Chronicle — to the pioneer newspaper of the great Southwest — the San Diego Union:

"I do not think there is another paper in the country which can as fairly as the San Diego Union claim that it has always been the leading factor in promoting the interests in the community in which it is published. The Union 'has been on the job' from the beginning, and the present prosperity of the city is much due to its energetic, consistent and continuous efforts to acquaint the outside world with the advantages of the fine harbor on which it is situated. I am proud that I was once connected with a journal that can make such a boast."

DAILY, 95c. per Month

SUNDAY, \$4.20 per Year

WEEKLY, \$1.50 per Year

New England Center

of the

Universal Brotherhood & Theosophical Society

Public Meetings held every Sunday Evening at 8 o'clock
Meetings for inquirers Thursday afternoons at 4 o'clock
Reading Room and Free Loan Library open daily
1.30 to 4.30 p. m. Standard Theosophical Literature,
Point Loma Editions, on sale

246 HUNTINGTON AVENUE, BOSTON, MASSACHUSETTS
OPPOSITE SYMPHONY HALL

THE RĀJA-YOGA COLLEGE

Point Loma, California

Unsectarian-Humanitarian

KATHERINE TINGLEY, Foundress-Directress

The Building of Character

The Rāja-Yoga system of education was originated by the Foundress as a result of her own experience and knowledge. Rāja-Yoga is an ancient term: etymologically it means the 'Royal Union.' This term was selected as best expressing in its real meaning the purpose of true education, viz.: the balance of all the faculties, physical, mental and moral.

One of the most important features of this system is the development of character, the upbuilding of pure-minded and self-reliant manhood and womanhood, that each pupil may become prepared to take an honorable, self-reliant position in life.

In the younger as in the older pupils, the sense of individual responsibility and personal honor is aroused.

The Pupils

The Rāja-Yoga College comprises two general departments of instruction: (1) The Rāja-Yoga Preparatory School and Academy, for boys and girls respectively (separate buildings). (2) The College proper, for students following the collegiate courses.

The Studies

The Studies range from the elementary to those of a university course, with special emphasis laid on the following: Literature, Ancient and Modern Languages, Mathematics, Philosophy, Law, the Fine Arts, Music, Industrial Arts, Practical Forestry and Horticulture, and Domestic Economy. Degrees are conferred at the completion of the requisite studies in the courses of Arts, Literature, etc.

The Teachers

The staff of teachers is formed of men and women specially trained for their duties by long experience in scholastic work, and is composed of graduates of European and American Universities, and of specialists in other lines.

DIRECTRESS

KATHERINE TINGLEY

ASSISTANT DIRECTORS

GERTRUDE W. VAN PELT, M. D.

MRS. E. W. LAMBERT

Headmaster of the Boys' Dept.

Head Teacher of the Girls' Dept.

H. T. EDGE, B. A. (Cantab.), M. A.

MRS. E. W. LAMBERT

For information address

THE SECRETARY

The Rāja-Yoga College, Point Loma, California