

THE THEOSOPHICAL PATH

ILLUSTRATED MONTHLY



Edited by Katherine Tingley



Volume XXV
July---December, 1923



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



ARYAN THEOSOPHICAL PRESS
Point Loma, California

The Theosophical Path

KATHERINE TINGLEY, EDITOR



MEDICAL ROOM
GENERAL LIBRARY
UNIV. OF MICH.

Copyright 1910 by Katherine Tingley

VOL. XXV NO. 1

POINT LOMA, CALIFORNIA, U. S. A.

Digitized by Google JULY 1923

SINGLE COPY Domestic 30c. Foreign 35c. or 1s. 6d. SUBSCRIPTION \$3.00; 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."

INDEX TO THE THEOSOPHICAL PATH

VOLUME XXV

JULY---DECEMBER 1923

A

Abolition of the Death-Penalty in Rumania		511
Apollonius, the Philosopher of Tyana		
— The Wisdom of	P. A. Malpas	63, 173, 276, 385, 474, 575
Apples of Knowledge, The	Kenneth Morris	378
Archaeology, Theosophy and	H. T. Edge, M. A.	567
Are the Planets Inhabited?	C. J. Ryan	114
Art, Modern, in the Light of Ancient Wisdom	L. Lester	266
Attainments, Wisdom vs.	H. Travers, M. A.	348

B

Blavatsky, Helena Petrovna (<i>verse</i>)	Student	432
Blavatsky's, H. P., Message of Brotherhood? —		
Of What Value is	F. J. Dick, M. INST. C. E.	137
Blavatsky's, H. P., "Secret Doctrine"	H. Travers, M. A.	232
Biographical Sketch of Walter Yeeling Evans-Wentz (<i>with portrait</i>)	Student	68
Book Review: <i>Through the Upcast Shaft</i>		306
Brändström, Elsa, Gives an Address in the Isis Theater		93
Brotherhood or League?	Talbot Mundy	343

C

Causes of Being in "The Secret Doctrine," The	H. Coryn, M. R. C. S.	527
Changan in the Sui and Tang Periods (<i>illustrated</i>)	Osvald Sirén, PH. D.	532
Chow, Ch'in and Han Dynasties,		
Western Capitals During the	Osvald Sirén, PH. D.	238, 356, 433
Crime, When to prevent	(Editorial in <i>The San Diego Union</i>)	623

D

Deaf-Mutes are given Hearing and Speech	Dr. M. M. Stapler	74
Dramatic Activities at the International Theosophical Headquarters		78, 283
Dual Life, This (<i>verse</i>)	Kenneth Morris	229

E

Earthly Paradise, An	(From <i>Skånska Aftonbladet</i>)	290
Echoes and Vindications of Theosophy	Grace Knoche	365
<i>Eumenides, The</i> , Classic Greek Play given in Greek Theater, Point Loma		97
Evans-Wentz, Biographical Sketch of Walter Yeeling (<i>with portrait</i>)	Student	68
Evolution and Emanation	H. Travers, M. A.	559

F

Falcon, The (<i>verse</i>)	Kenneth Morris	564
Fear	R. Machell	565
Fountain of Life, The	Percy Leonard	482
From my Travels (<i>reprint</i>)	C. A. Aronson	389

G

Germ-Plasm, The Immortal	T. Henry, M. A.	571
Greater Knowledge, The	H. T. Edge, M. A.	230
Guests Entertained in Lomaland		99, 510, 624
Hedin, Dr. Sven, in Lomaland (<i>illustrated</i>)		398

H

History (<i>verse</i>)	Talbot Mundy	109
Hunter's Prayer, The	Ralph Wythebourne	265

I

Ideal Motherhood	Katherine Tingley	5
Immortal Germ-Plasm, The	T. Henry, M. A.	571
Immortality	George D. Ayers	481
Inaugural Address, Peace Congress	Katherine Tingley	212
Initiation, Trials are an	T. Henry, M. A.	45
In Memoriam — Clark Thurston		406
Insanity of Genius? — What is the	Lydia Ross, M. D.	452
Interblending Waves, The (<i>verse</i>)	E. J. Dadd	376
Inward Searchings, Theosophy Answers	H. Travers, M. A.	472
Isis Theater Sunday Services:		
Katherine Tingley: 'This Life and the Next'		91
'Spiritual Courage'		201
'Love Ye One Another'		204
Mrs. L. L. Wright: 'Theosophy for Inquirers'		90
'Theosophy's Answer to the Needs of the Soul'		305
'Our Best Dreams Made True by Theosophy'		507
Mrs. Grace Knoche: 'Conquest of the Self by the Self'		92
'Reincarnation, the Belief of the Logical Man'		509
Kurt Reineman: 'Theosophical Signposts on the Road to Success'		200
'The Mystic Fire of Mind'		202
'Man, the Temple of Divinity'		621
J. H. Fussell: 'Theosophy and the Readjustment of Human Standards'		203
'Theosophy as Religion'		508
'Theosophy as Science'		622
C. J. Ryan: 'Theosophy, the Open Door to Life's Opportunities'		508
Mrs. M. M. Tyberg: 'Theosophy and Life's True Values'		622

J

Japanese Bronze, Suggestions for the Explanation of the Symbolism of a	E. L. N.	560
Justice and Truth Endure	H. T. Edge, M. A.	107

K

King Can do no Wrong, The	Talbot Mundy	457
Knowledge, The Greater	H. T. Edge, M. A.	230

L

League? — Brotherhood or	Talbot Mundy	343
--------------------------	--------------	-----

M

Magic Mirror, The	R. Machell	187, 299, 395, 500, 608
Man and Monkey	H. T. Edge, M. A.	377
Man's Origin, Constitution, and Place in Nature	E. A. Neresheimer	36, 141, 254, 351
Maoris, Theosophy Among the	T. Henry, M. A.	258
Materialism	T. Henry, M. A.	448
Memory, The Value of	Ralph Lanesdale	466
<i>Midsummer Night's Dream</i> , A, Successfully Repeated by Râja-Yoga Players		205
Milky Way, The (<i>verse</i>)	F. M. P.	275
Mirror and Moonlight	Sors Dilya	263
Mirror of the Movement	90, 200, 305, 398, 507,	616
Miscellaneous Musings	Magister Artium	53
Modern Art in the Light of Ancient Wisdom	L. Lester	266
"More Mind to Save Civilization"		100
Motherhood, Ideal	Katherine Tingley	5
Mystery of Time, The	R. Machell	15

N

Need for Theosophy, The	Herbert Crooke	148
Nemesis, A (<i>verse</i>)	Talbot Mundy	232
Night in the Forest (<i>verse</i> , after Wang Wei)	Kenneth Morris	141

O

Obituary Notice		625
Old Buildings in Sianfu	Osvald Sirén, PH. D.	129

P

Parliament of Peace and Universal Brotherhood	Observer	214
Parliament of Peace and Universal Brotherhood		313
Opening of the Twelfth Session by Clark Thurston		314
Extract from Address by Katherine Tingley		314
"The Secret Doctrine"	Kenneth Morris	415
Peace or War and "The Secret Doctrine"	G. v. Purucker, M.A., D.LIT.	419

"The Secret Doctrine" and Peace or War	F. J. Dick, M. INST. C. E.	521
The Causes of Being in "The Secret Doctrine"	H. Coryn, M. R. C. S.	527
War and Limitations of Armament	W. Ross White	530
Peace	Frank G. Finlayson	236
Peace and War	S. W. Stanley and Student	155
Peace or War and "The Secret Doctrine"	G. v. Purucker, M.A., D.LIT.	419
Peace Congress, Inaugural Address	Katherine Tingley	212
Peace Congress, Proclamation	Katherine Tingley	211
Philosophical Basis for Peace in "The Secret Doctrine"	J. H. Fussell	316
Planets Inhabited? — Are the	C. J. Ryan	114
Plato, The Theosophical Message of	C. J. Ryan	328
Potentialities of the Râja-Yoga System of Education	H. O. Minot and F. Savage	56
Proclamation, Peace Congress	Katherine Tingley	211
Psycho-Analysis (<i>perse</i>)	Kenneth Morris	327

R

Raising the Self by the Self	H. T. E.	484
Râja-Yoga Players, <i>A Midsummer Night's Dream</i> Successfully Repeated by		205
Râja-Yoga System of Education, Potentialities of the	H. O. Minot and F. Savage	56
Readjustment of the Human Race through Theosophy, The	Katherine Tingley	517
Reincarnation, Thoughts on	H. T. Edge, M. A.	463
Religion	H. T. Edge, M. A.	547
Remedy for War is in the Wisdom-Religion — Theosophy, The	H. T. Edge, M. A.	323

S

Schools of Prevention	H. A. Fussell	110
Science catching up with Theosophy	Kate Hanson	169
Scientific Brevities	by the Busy Bee	569
Screen of Time, The	90, 200, 305, 398, 507,	616
"Secret Doctrine, The" — Philosophical Basis for Peace in	J. H. Fussell	316
"Secret Doctrine, The"	Kenneth Morris	415
"Secret Doctrine, The" and Peace or War	F. J. Dick, M. INST. C. E.	521
Sianfu, In (<i>illustrated</i>)	Osvald Sirén, PH. D.	20
Sianfu, Old Buildings in	Osvald Sirén, PH. D.	129
Soul of the Universe, The	H. T. Edge, M. A.	429
Spreckels, John D., and the San Diego and Arizona Railway (<i>illustrated</i>)	I. L. Harris, Jr.	159
Suggestions for the Explanation of the Symbolism of a Japanese Bronze	E. L. N.	560

T

Theosophical Items of Interest	82, 193, 283, 392, 485, 584	
Theosophical Message of Plato, The	C. J. Ryan	328
Theosophical News (from <i>Öresundsposten</i>)		297
Theosophy among the Maoris	T. Henry, M. A.	258
Theosophy and Archaeology	H. T. Edge, M. A.	567
Theosophy Answers Inward Searchings	H. Travers, M. A.	472
Theosophy, Echoes and Vindications of	Grace Knoche	365
Theosophy is, What	T. Henry, M. A.	341
Theosophy reflected in the Mirror of Public Opinion	H. T. Edge, M. A.	12
Theosophy, Science Catching up with	Kate Hanson	169

Theosophy, The Need for	Herbert Crooke	148
Theosophy, The Readjustment of the Human Race through This Dual Life (<i>verse</i>)	Katherine Tingley Kenneth Morris	517 229
Thoughts on Reincarnation	H. T. Edge, M. A.	463
Thurston, Clark, — In Memoriam		406
Time, The Mystery of	R. Machell	15
Tingley, Katherine, Welcomed Home after Long Absence on To a Vase of Zinnias (<i>verse</i>)	Lecture-Tour Kenneth Morris	616 253
Travels, From my (<i>Reprint</i>)	C. A. Aronson	389
Trials are an Initiation	T. Henry, M. A.	45
Turning Tide, The: Two Recent Books — a Review	Talbot Mundy	550

U

Universal Brotherhood	Talbot Mundy	250
Universe, The Soul of the	H. T. Edge, M. A.	429
Unsung as Yet (<i>verse</i>)	Talbot Mundy	451

V

Victory, The	Kenneth Morris	179
Value of Memory, The	Ralph Lanesdale	466
View from the North Tower, The (<i>verse</i> , after Li Po)	Kenneth Morris	351
Voice of Conscience, The	H. Travers, M. A.	127

W

Western Capitals During the Chow, Ch'in, and Han Dynasties, The (<i>illustrated</i>)	Osvald Sirén, PH. D.	238, 356, 433
What is the Insanity of Genius?	Lydia Ross, M. D.	452
What Theosophy is	T. Henry, M. A.	341
What Value is H. P. Blavatsky's Message of Brotherhood? — Of	F. J. Dick, M. INST. C. E.	137
Who is Responsible?	R. E. Coates	51
Wisdom of Apollonius, the Philosopher of Tyana, The	P. A. Malpas	63, 173, 276, 385, 474, 575
Wisdom-Religion — Theosophy, The Remedy for War in the	H. T. Edge, M. A.	323
Wisdom vs. Attainments	H. Travers, M. A.	348
World-Drama, The	Ralph Lanesdale	47

Y

Yuan Chi Water-Tower (<i>verse</i> , after Li Po)	Kenneth Morris	531
--	----------------	-----

Z

Zinnias, To a Vase of (<i>verse</i>)	Kenneth Morris	253
--	----------------	-----

ILLUSTRATIONS

A

Almond Tree in Blossom, International Theosophical Headquarters, Point Loma	497
Activities at Lomaland	106, 123-126, 151-154, 219-226, 591-602
'Ancient Italy,' (Engraving from Painting by J. M. W. Turner)	579
'Ancient Rome,' (Engraving from Painting by J. M. W. Turner)	580
Apollo Belvedere, The	330
Areopagus, Athens, The	476
Athens, — Piraeus, Greece	475-476
Avocados in the Homestead Gardens, Lomaland	495-496

C

Changan, Map of, from the Sianfu Chronicle	358
Chinese Bronze Statuette and Lantern, from a Private Collection in Peking	440-441
Chinese Collection of Bronze Vases in Tientsin, China	359-360
Chinese Mortuary Shrine	442
Corinth, Greece	476-477
Cryptomeria Avenue at Hakone, Japan	562
Czechoslovak Siberian Soldiers	43-44

D

Dome of the Temple of Peace, Lomaland	414
---------------------------------------	-----

E

Elephanta, India, Rock-Cut Temple at	71-72
Ephesus, Asia Minor	279-280
Evans-Wentz, Dr. W. Y. (<i>portrait</i>)	69
Experimentation in Cross-Pollination of the Avocado	495

F

Finland, Scenes in	489-490
Forum, The, Rome (from an old engraving)	581

H

Hedin, Dr. Sven, Noted Swedish Writer and Explorer	401
Hedin, Dr. Sven, with a party of Friends at Point Loma	402-403
Hermes and the Infant Bacchus, by Praxiteles	329

J

Japanese Bronze, A	561
--------------------	-----

K

Karli, India, Rock-Cut Temple of	70
Kodo of Toshodaiji, The	534-535

L

Lomaland, Views and Activities at the International Theosophical Headquarters,
Point Loma, California 4, 106, 123-126, 151-154, 210, 219-226, 312, 403, 414, 495-498, 591-602

M

Main Entrance to the Grounds of the International Theosophical Headquarters 4
Mannerheim, General Baron, the Finnish Patriot (*portrait*) 490
Map of Changan in the Sianfu Chronicle 358

N

Nero, the Roman Emperor 582

O

Opening Session of the Parliament of Peace and
Universal Brotherhood 106, 123-126, 151-154
Opening of Parliament of Peace and Universal Brotherhood 219-226
Orchard at the International Theosophical Headquarters, Point Loma 498

P

Parliament of Peace and Universal Brotherhood 106, 123-126, 151-154, 219-226
Pekin, China, Imperial Palace at 533, 536
Piraeus, The, Athens (from an old engraving) 475
Plato and Socrates, from a Gem 332

R

Râja-Yoga Academy Building, Lomaland 212
Rock-cut Temples of India 70-70

S

Sacrificial Bronze Vases, Chinese Collection, Tientsin 245, 359-360
San Diego and Arizona Railway, Scenes on the 164-168, 516, 619-620
Sculptures, Ancient Greek 329-332
Sianfu, China 21-26, 536
Socrates and Plato, from a Gem 332
Spreckels, John D. (*portrait*) 163
Stoa in the Greek Theater, International Theosophical Headquarters 312

T

T'ai Ho t'ien (The Hall of Supreme Peace), China 536
Temple of Peace, International Theosophical Headquarters 414
Thurston, Clark (*portrait*) 404
Tombs of Chinese Emperors, China 243-246, 439, 442
Tomb of the Emperor Shih Huang Ti, China 357

Z

Zeus, Marble Bust of 331



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly

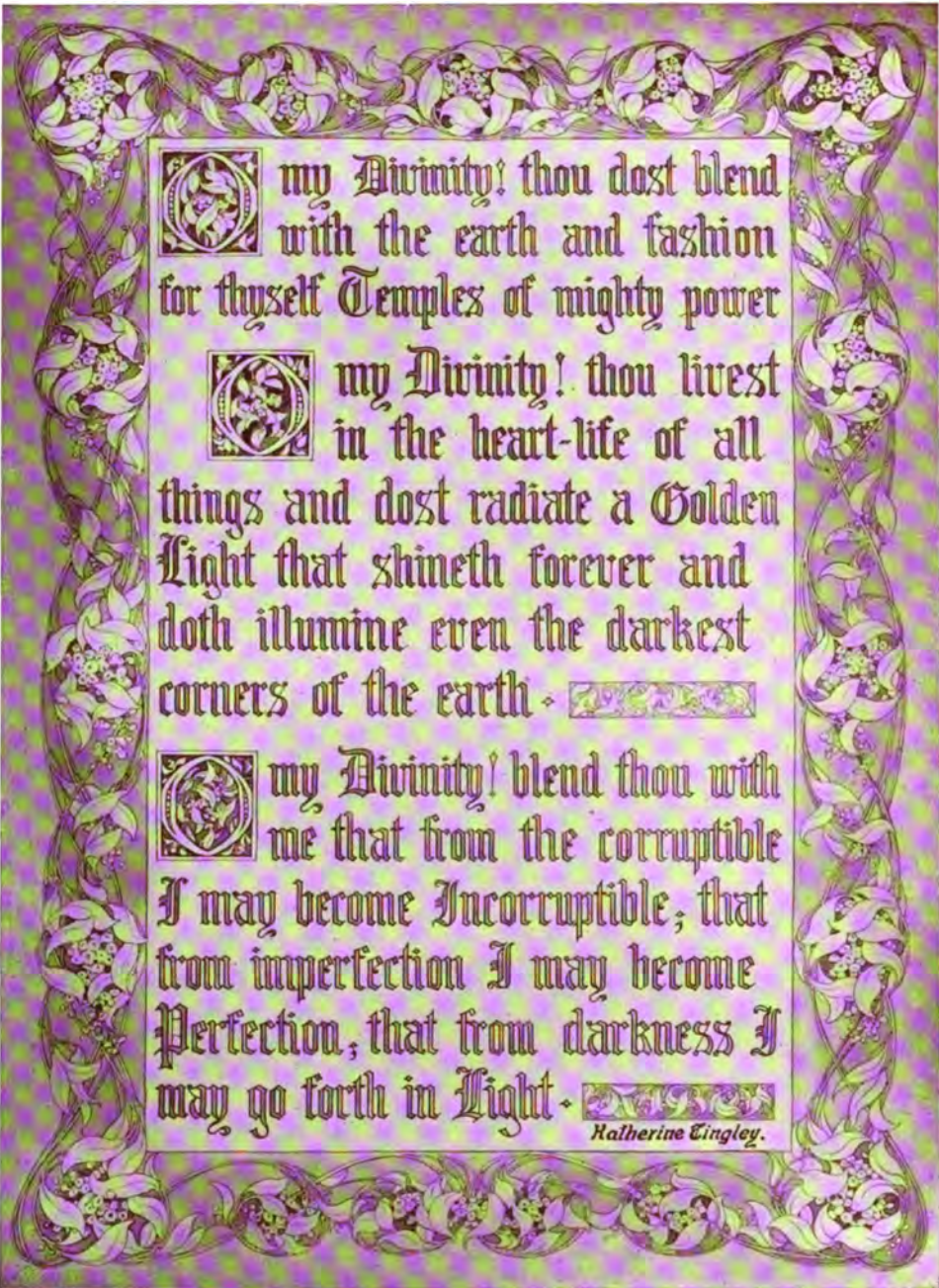
Illustrated




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 Eingley.

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*

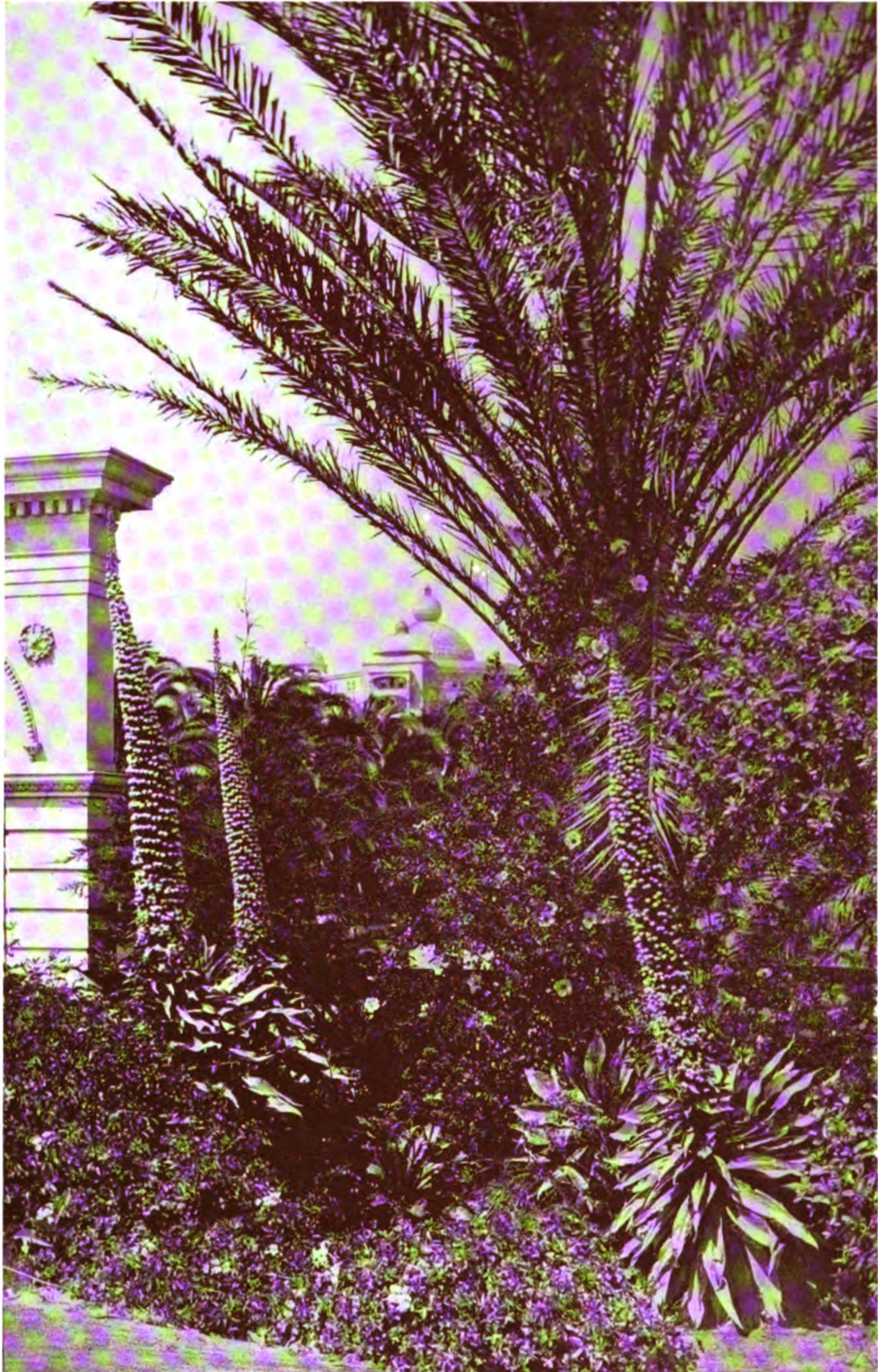
Point Loma, California

VOL. XXV, NO. 1

CONTENTS

JULY 1923

View at the Main Entrance to the grounds of the International Theosophical Headquarters, Point Loma, California	<i>Frontispiece</i>
Ideal Motherhood	Katherine Tingley 5
Theosophy Reflected in the Mirror of Public Opinion	H. T. Edge, M. A. 12
The Mystery of Time	R. Machell 15
In Sianfu: II (<i>illustrated</i>)	Osvald Sirén, PH. D. 20
Man's Origin, Constitution, and Place in Nature	E. A. Neresheimer 36
Czechoslovak Siberian Soldiers (<i>illustrations</i>)	43-44
Trials are an Initiation	T. Henry, M. A. 45
The World-Drama	Ralph Lanesdale 47
Who is Responsible?	R. E. Coates 51
Miscellaneous Musings	Magister Artium 53
The Potentialities of the Rāja-Yoga System of Education	Hazel Oettl Minot and Frances Savage 56
The Wisdom of Apollonius, the Philosopher of Tyana — VII	P. A. Malpas 63
Biographical Sketch of Walter Yeeling Evans-Wentz	Student 68
Dr. W. Y. Evans-Wentz (<i>portrait</i>)	69
Views of the great Rock-cut Temples at Karli and Elephanta, India (<i>illustrations</i>)	70-72
Deaf-Mutes are given Hearing and Speech (<i>Reprint</i>)	Dr. M. M. Stapler 74
Dramatic Activities at the International Theosophical Headquarters	Observer 78
Theosophical Items of Interest	Clark Thurston 82
THE SCREEN OF TIME: Mirror of the Movement	
Sunday Services in Isis Theater, San Diego, California	90
Elsa Brändström gives an Address in the Isis Theater	93
<i>The Eumenides</i> — Classic Greek Play given in Greek Theater, Point Loma, California	97
Guests Entertained in Lomaland — David Edström	99
"More Mind to Save Civilization"	100



Lomaland Photo & Engraving Dept.

AN EXQUISITE VIEW OF THE LUXURIANT NATURE-GROWTH
AT THE MAIN ENTRANCE TO THE GROUNDS OF THE INTER-
NATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIF.

In the middle distance is seen the dome of the Râja-Yoga Academy Building
on the top of the hill.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXV, NO. 1

JULY 1923

"Be free from grief not through insensibility like the irrational animals, nor through want of thought like the foolish, but like a man of virtue by having reason as the consolation of grief."
— *A Fragment of Epictetus*

IDEAL MOTHERHOOD

Extracts from Extemporaneous Public Address delivered at Isis Theater,
San Diego, California, on 'Mothers' Day,' May 13, 1923

FRIENDS: *Today is 'Mothers' Day.' The concentration of so many minds all over the world on the subject of Mother and Motherhood brings forth from our hearts the richest memories. The whole thought-atmosphere of the world must be affected thereby.*

The ancient idea of womanhood and motherhood was quite different from ours. In those early days the sacredness of motherhood evoked such reverence from the children that it was a benediction all the time. But if we read history and look at the present state of affairs in the moral sense, we must realize that mothers have not had their full opportunities for long ages. They have been obliged by the very psychology of the thought-world and of past religious teachings to follow those who preceded them, and thus they had ingrained into their minds dogmas that fostered fear and timidity, and absolutely belittled their position as mothers.

With the greatest respect for those who are doing their best — or nearly their best — I say that most mothers have lost their highest opportunities; not through their own fault entirely, but through the psychology of the age. Mothers do not linger long enough in the chambers of the soul — in the atmosphere of those lofty ideals, in which the real essence of soul-life is to be found. The spiritual laws should be recognised as the governing force in human nature, for they proceed from the soul — they express divinity.

THE THEOSOPHICAL PATH

Children and young people have affection for their mothers — a very big and beautiful affection in some cases, but oh it is so little in comparison with what is due to mother!

What varying degrees of true love there are in different marriages! Some view marriage so lightly and so indifferently: and in a very short time you hear of a divorce. This is often succeeded by another experiment, and perhaps the one who was first in the affection of the man is left alone with her child in her misery and her poverty. And yet the best is not good enough for motherhood. Let us stop and think what the position of the mother is. She is in a special sense, a servant of the Higher Law in opening the way for the coming soul to experience another earth-life. Think of the holy temple of the soul that a woman creates in the wonderful mystery of motherhood!

And yet how she has to cater to the moods of those around her, frequently under the most trying conditions of poverty, disappointment, and unrest! Yet if she is young and her hopes are rich and full, she may expect to find her heaven right here in earth-life as a mother. But she has not the knowledge necessary to guide her life to ideal motherhood. She is not to blame. She has probably not had the chance to know fully the principles and laws that govern human life. It may be that she has never heard of the doctrines of Reincarnation and of Karma. She has taken up her duty as it presented itself to her; and yet, sleeping in her nature are beacon-lights of truth from the chambers of her soul, right from her inmost being, awaiting her recognition.

Let us think of mother in her highest and best aspirations, filled with the pride and privilege of noble motherhood. Her heart is rich and full of gratitude and hope. She is visualizing her own and her child's future. With the knowledge that should be hers, marriage should be so true, so noble, so inspiring, and so united, that out of the fullness of her heart and the hidden recesses of her deeper nature, there would come an unspeakable blessing to her home — to the father, to the mother, to the child — and also to humanity.

You may find my idea of motherhood somewhat different from yours. I hold that one may make very beautiful pictures; one may dream her dreams of motherhood, but few are sure of themselves.

Once accept the basic principle of Theosophy, that woman is divine in essence — as is man — and both mother and father will find their true places. But alas! humanity has lost its way. I cannot conceive that we can ever have a grand, superb ideal of true motherhood, until we have a world-psychology that is teeming with the royal truths that rightfully belong to every mother and father — until we are so filled with knowledge of the essential truths of life that when we touch the soil under our feet or look up at the stars we shall be questioning and wondering

IDEAL MOTHERHOOD

and worshiping in a new way. We shall try with our thoughts to fathom some of the great mysteries of life, in order that we may not fail — but follow the right path of true knowledge — and that knowledge is Theosophy, or Divine Wisdom.

Religion in the truest sense is so sacred that it should be the most important factor in every man's life. But nine-tenths of humanity today absolutely do not consider it essential. This may sound presumptuous but I know it to be true. Of course there is the artificial religion, there is the incidental religious thought, there are religious moods and times when one reads a book that is filled with glorious ideals and profound truths, and one enters into a sort of temporary ecstasy. But ten minutes afterwards that very person may be found out at the back door gossiping, or slandering a neighbor.

Humanity will never find its way until men and women allow their minds to be illumined by the divine urge of their religious natures, the higher nature of each.

My sympathy is very great for mothers — and especially was it so during the war. It seemed to me then that it would not be out of place for me to warn mothers to go slow in bringing children into the world, until the spirit of brotherly love and of genuine religion was so much in the hearts of men, that we could be absolutely sure our children would not be torn from their life-mission.

The moment a mother finds herself looking towards the spiritual side of her nature, she will open the doors of her soul. It will come forth to guide her like a loving friend, and touch her with an affection that cannot be described. She will never feel alone. And oh, how ready she will be to forgive those who err! In order to have a divine, glorious reverence for motherhood, one must try to visualize a great, true, splendid mother, filled with spiritual love and illumined with spiritual fire entering this hall today — a sacred presence, in our midst, a shining beacon-light to the world — truly a divine mother!

A mother is, as I have said, a servant of the Law. She brings forth a child according to her own state of evolution and knowledge. She implants her own thoughts in that child's nature, while it is in gestation — her own moods and aspirations. If there is hatred in her heart and if she is so miserable and unhappy that she wishes she were dead, the child will be affected with pessimism and despondency; and maybe when it grows up it will commit suicide or become insane, or go wrong — and sometimes it may even be strung up on the gallows and hanged. That is the way our modern so-called 'Christian' civilization does with those who destroy human life! And yet Jesus reminded us: "Thou shalt not kill," and "Love ye one another."

In order to understand the real value of 'Mothers' Day' we must all take the first step towards right action in a religious spirit. The psychology of the age is

THE THEOSOPHICAL PATH

absolutely adverse to this true religious spirit. If you only knew how I suffer, when I am standing here, trying to hold back and not attempt to give you the definite keys to progress and advancement in the knowledge of Theosophy. I am merely trying to give you a few hints that will put you on the road to progress and to happiness in the home — to the joy of seeing the children grow up into splendid manhood and womanhood. But I can do no more than point the way. You must be the creators of your own destiny and the guiding forces in the lives of your children. Self-directed evolution is the key to progress.

Our citizenship must be of such a quality that we shall see at least a few men and women rising in the dignity of their manhood and womanhood, and with courage and wisdom making laws so humane, so just, and so generous, as to bespeak the presence of man's divinity at all times.

In a beautiful poem, a great picture, or a wonderful symphony, one sometimes catches a glimpse of the divinity of man in the glory and perfection of the work of art. The soul of the poet, the artist, or the composer, tries, however imperfectly, to express itself. But there are so few who succeed! They have so little opportunity to unveil their inner natures, because the encouragement that is given, to a very large degree depends upon their power to entertain, rather than upon their power to uplift. I often used to sit here in my box when our students and teachers from the Isis Conservatory were giving their fine programs of classical music. And I used to say to myself: "I wonder how many are feeling the grandeur of that music to such a degree that they will never forget it — so that it will be pulsating in their blood, their thoughts, their actions, and their memories and will fashion something new for them — or, on the other hand, how many are simply being entertained?"

I have come to the conclusion that it would do humanity no harm to deify motherhood. — In this connexion we need have little fear of overdoing in our devotion to the ideal mother — she is the woman who holds the destiny of posterity in her keeping.

Have you ever thought of the deadening, deathly stories that mothers could tell? Have you ever thought of what their disappointments and heartaches are? Have you ever thought of how they are held 'to the grind' — those who have not understood and those who have not been understood? There are the children they have borne. They control them to a certain age and then the control ceases. Consider how much control of their children have most mothers today! I know all about it, because mothers come to me time and time again asking for advice and help. Most girls of today before they are eighteen years old think they know more of life than mother. Study, as I have to study, the stories of the girls who go wrong, and you will find that very early most of them began to push mother into

IDEAL MOTHERHOOD

the background. Of course she can provide for their material wants, she can prepare lovely entertainments for them, she might even go so far as to arrange a marriage for her daughter with a wealthy man; but she has not the knowledge nor the moral courage that women should have before they marry or bring children into the world. If the women of the future are to make a better civilization, they must build their homes on the basis of a royal courage that belongs to their divinity — a courage which cannot be set aside. Then you may be sure that we shall have fewer children and better ones.

Each person forms his or her own idea of motherhood. Some dear people recall all those sacred moments of motherhood — all their associations, lovely, beautiful and wonderful,— but the best of mothers only half know the grandeur, the nobility, and the divinity of true motherhood. If they fully knew, their lives and the lives of their children would be different. Not that their lives are wrong now, but then there would be illumination, a broader vision of life and its sacred purposes.

One of the great biblical teachers said "Without vision a people perisheth." This has its application to the subject of motherhood. Women must go through life overcoming the timidity that has been ingrained in their lives by false teachings. They must study themselves. I urge that they study Theosophy and find out what they might be in comparison with what they are. Before they knew it they would find something new coming into their eyes. Their faces would grow more beautiful with the fire of spiritual knowledge; their hearts would expand in their love for humanity, and the very things that are now considered essential, even among well-meaning women — would be tossed aside as obstacles in the path of the real life of the mothers of the nation.

I have for many years clung to this idea — I have not found anything in my reading to correspond with it — it may have been derived from a sort of half-memory of the temples of the Mysteries of Antiquity; but my idea is this, that the home itself should be the temple for the spiritual education of the youth. If every father lived up to the highest knowledge that was within his reach in this life — it would not be full knowledge of course — and if every mother did the same, there would come to the home and to their children, some of those wonderful psychological touches that we rarely see — something that would fasten and hold the children, in the spiritual sense to mother and father, so that they could not go astray. And as the children grew up, while performing the ordinary duties of life, they would pass down to posterity a new knowledge of the laws that govern the inner life of man. And this knowledge would be so natural, so easy, so beautiful, and so inspiring that humanity could not fail to recognise it. This is what humanity needs. We need a new quality of thinking. We need to take the

THE THEOSOPHICAL PATH

most unpleasant, the most trying obstacles in our natures, and stand up and fight them and conquer.

Believe in the impossible! You are much safer there than in your pessimistic moods. Stop limiting yourselves in your vision and your hopes! The highest type of mother, in the spiritual sense, is not yet known. But in the course of time she shall be known!

Think of the mothers who have passed on! The memory of my own mother is very vague, in a sense, and while I do not believe in the return of the dead, or the so-called 'spirit-return,' I do believe, as I have said before, that true love is eternal. One cannot handle it, nor describe it, nor direct it, nor kill it! Those who have been bound together by the ties of relationship are not overlooked by those who pass on. Love is a part of the divine nature of man, and is immortal. Instead of deadness of memory, instead of limitation of love for those they leave behind, their love is purified by past experiences and by the change called by Theosophists rebirth. Such love is so refined, so delicate, so beautiful, and so inspiring, that the human mind cannot grasp it at first. To understand really the love of the absent ones, go by yourself in the morning into the silence of nature; free yourself from old trying memories and from anticipation of troubles ahead. Make yourself at one with nature. It will not hurt you occasionally to look at the stars and study and wonder how they came there and how they are kept in their places. It will not harm you to listen to the song of the birds every day. Nor will it harm you one atom to spend a whole day in silence occasionally, thinking only of the sacred things that are so near you, and yet doing the duty at hand.

My one motive in working and living — and of course H. P. Blavatsky had it even more than I, for she was the greatest woman of the age — is to lift the veil, to enable men and women to find that it is for their own safety to know Theosophy, that they are only half living when they have it not; that whatever their aspirations, they are held down by the iron weight of false psychology and by the feverish state of modern society. We do not know how we are all bound together. But the fact is that we are so united in our inner natures, that it would be impossible for a dozen earnest people to rise in their surety of knowledge, in the anchorage they have found in the truth of Theosophy, without affecting the whole city. The invisible and silent forces of inner knowledge are not yet recognised, yet they are the greatest powers in the world. The child itself is created in the silence. No human mind can fashion a living being. That privilege is left to the sacred silences of motherhood. And yet perhaps at that very time, mother and father are having quite a respectable quarrel over some non-essential trifle in the home — the home that should be sacred. Maybe everything is out of order in their home. And yet there is the soul of that child, coming into incarnation, so to speak, from

IDEAL MOTHERHOOD

the real Kingdom of Heaven, from the realms of knowledge, where it has had its time of rest after the last experience of earth-life, and even before it has incarnated it sometimes finds itself born in a bedlam. The psychology of the home-environment goes to fashion that child for good or for evil.

I do not consider these teachings very hard to believe. I call that the science of life, as did H. P. Blavatsky. These are the things that the world must know. It is not sufficient to praise all that mother has done in this life. We must think also of what she has not been able to do because of her limited knowledge and the discouraging aspects she has to meet. This is why humanity is so imperfect.

My language may be misleading, but it is so easy to acquire the knowledge I speak of, if one really wishes it. If one has a gift for music, he cannot be kept away from it. If one has a gift for art, nothing can kill his love for it. And these very things that stir one on these lines are from the divine side of his nature. So why not apply this principle to the whole of life? Why not fashion all our thoughts in such a way that every act will be correct and true and pure, and all be artists in the building of our own natures, so that every day our lives will be permeated with the divine inspiration of this highest of all the arts — the art of living? Then will come the urge of the soul to attain purity and courage on every line. In the meantime what a new and royal race of humanity we should have! We cannot think a good thought without helping others. So I hope that the few words I have said here will have an effect on motherhood and the home-life.

I travel and I observe a great deal, and how I do study the faces of the young people, because my School of Prevention over at Point Loma has brought me so many experiences that I must be observant. I do not wait for my students to make mistakes — mistakes that as they grow so often wreck the lives of young people and bring upon them sorrow and sometimes the deepest tragedy. No! Mine is a School of Prevention.

Let the thinking minds of the age grasp the basic teachings of Theosophy. One does not have to reason about Theosophy. It is absolutely reasonable and yet it is above reason: it belongs by divine right to every human soul. All should have it. If one cares to find out what he has lost in life, and how — sometimes without intention — he has failed to meet the royal responsibilities of life, let him study Theosophy. And as I have so often said, let him study it, if he wishes, in order to oppose it or abuse it — but let him not lose his chance of finding the key that opens the door to spiritual knowledge.

Everywhere the thought of Mothers' Day should suggest divine motherhood — and let us not leave out divine fatherhood. And then, think of our homes! Think of our public institutions! Think of our legislatures — of those who have to

THE THEOSOPHICAL PATH

make our laws. But above all things — think, think, think! Think first of suffering humanity. And then see what will happen in time.

One thing will be that after a while those who are called upon to arrange the ordinary legal affairs of life will see that a man who has been condemned to be hanged is marked with some hereditary taint. It may be from several generations back. Maybe while that child was still unborn, the mother yielded to a terrible feeling of hatred, and maybe she cherished in her nature evil thoughts that she would not wish anyone to know. Maybe she marked her boy with her own uncontrollable temper. All mothers do not do so, but some certainly do.

Mothers do not yet realize the power of their divinity to direct their own lives and to guide the lives of their children. That is why I am pleading in my sympathy that every home may have a divine touch — that the mother who is discouraged and disappointed may enter into that great, broad field of courage, of interest, and research, where she will find the path is eternally awaiting her recognition.

The home is the great work-shop of motherhood. Make the environment and the atmosphere of the home strong and pure. Let both husband and wife do their full duty there. Let them not dare to build a home until they have found the strength of their higher natures, until they believe in the divinity of their own souls. Then we will find the woman of fifty years as healthy as one of twenty, and the woman of seventy-five or eighty in full vigor as one of forty. So let us work for a superb motherhood — something that we cannot even clearly visualize, but that we can feel in our hearts. We can fashion the thought of the world by our example. The influence of the ideal mother, passing down through the generations to come, will wipe out at least one-half the sins of the world. May the poets place her on a higher pedestal than ever before!

KATHERINE TINGLEY

THEOSOPHY REFLECTED IN THE MIRROR OF PUBLIC OPINION

H. T. EDGE, M. A.



THE spectator of current events always rejoices to observe the way in which ideas, for which Theosophists have long been contending, gain ground in public opinion. For this is evidence of the fact that the leaven is working in the mass.

From a review (in *Public Opinion*, London), of a book called *Seven Ages*, by "A Gentleman with a Duster," we gather that the author "declares that we make our destiny by our thinking, and that the course

THEOSOPHY REFLECTED IN PUBLIC OPINION

of history is the course of thought"; that "evolution is a term signifying the work of mind on matter"; that

"when a man perceives that the motive-power in the affairs of mortality proceeds from the brain, and that the only force of evolution is the invisible energy of ideas, we may logically expect of him the realization that it is among his obligations to think rationally."

We are also told that:

"Vast multitudes of weary or unimaginative men do not bother to know whether their opinions are false or true; intellectually they live like lunatics; politically and morally they constitute a grave peril to the high cause of civilization."

and that:

"Out of this recognition of the supremacy of Law have come all our liberties, civil and religious."

Here we recognise the teachings which have so often been emphasized in these pages: that man is the maker of his own destiny; that he makes his destiny by his thoughts; that evolution is the work of the universal mind, acting through more or less individualized atoms of consciousness, or 'Monads,' and creating organisms for its own physical expression; that the importance of individual conduct is overlooked, both in theory and practice; that the majority of people get their thinking done for them; and that the eternal Laws inherent in the nature of things, and in the nature of Man, are paramount over all temporary and assumed authority.

As to the first of these teachings, we may quote the following:

From H. P. Blavatsky:

- "From birth to death every man is weaving destiny around himself, as a spider does his web."
- "The consequences of a man's deeds, thoughts, etc., must all react on himself."
- "It is we who reward or punish ourselves, as we work with Nature or against her."
- "All good and evil things in humanity have their roots in human character."
- "We have made ourselves what we are by our former actions."

From W. Q. Judge:

- "All our obstructions are of our own making, all our power the storage of the past."
- "Each man is his own creator, creating his future life by his present."
- "Theosophy hails the reign of Law in everything and in every circumstance."

These are of course only samples of very much that might be quoted from Theosophical writings. Theosophy has always insisted on the importance of recognising the Individuality and asserting it. The word Individuality is here used in distinction from personality: we are unfortunately too prone to assert our personality, and this is what makes the friction of life. But we do not assert our Individuality: in other words, we do not permit the Divine in us to shine forth. But the real doctrine of Christ is that we should recognise that we have this Divine nature, and should invoke it as an active power for good in our life.

Man is naturally endowed with a power of choice, freewill, and inde-

THE THEOSOPHICAL PATH

pendent resolve; and he is also endowed with the power of discerning right from wrong, and the true from the false. Hence his doings and his fortunes are not decreed for him by an over-ruling will; for that would not give scope for the exercise of his faculties of freewill and intuition. He makes his own destiny, and is an experimenter and learner. The lessons which he learns during one life on earth are garnered and stored up by that immortal Soul which is the real Man himself; and, fortified with this experience, he enters upon another earth-life in further fulfilment of his destiny.

It is hardly necessary to point out the importance of realizing our power and our responsibility; and it is gratifying that people are coming more and more to rely upon their own spiritual resources, instead of drifting aimlessly, or calling upon various gods, or cursing fate.

The power of thought is also being realized more strongly as time goes on. This takes time to act; and therefore the results of our thinking are apt to be far removed from the cause. This often prevents people from seeing the connexion between the two. A selfish person, who is always planning and scheming for himself, will gradually isolate himself from other people, and lose his adaptability. An angry person will carry around with him an atmosphere of discord, which will affect other people and cause them to quarrel with him. Once let us accept the idea that our thoughts create our fortunes, and we shall begin to investigate and examine more closely; and then we shall quickly find proofs of the intimate connexion between thoughts and their effects. This new knowledge will endow us with a new power of control over our life; and we shall have made notable progress on the path of self-knowledge.

As to evolution being the work of mind on matter, this again is a subject which has been often treated in these pages. The fact of evolution has always been regarded as sufficiently obvious, but differences of opinion have existed as to the process by which the result is accomplished. The process can only be reasonably conceived as the working of an agent in a material, just as a potter works in his clay and molds a representation of the picture in his mind. The living organisms of various kinds which we see around us are therefore physical reproductions of certain designs or models; and we may observe the process of evolution, on a small scale, in the growth of a tree from a seed: the entire tree, with all its manifold parts, is gradually unfolded or built up, out of the materials furnished by soil, air, and light, in accordance with a pre-existing plan, which is not visible, but must exist in some mind. Even so is the process of evolution on the grand scale. The entire universe exists as thoughts in a mind, before it arrives at the physical stage. But these few remarks introduce us to a subject which is vast in its ramifications, and must be


THE MYSTERY OF TIME

left to the studies of the curious student: We merely call attention once more to the statement quoted above, that ideas are the inspirers of affairs, together with its implied obligation that we should learn to think rationally.

Out of Law, and a general recognition of its supremacy, comes liberty. When a community is agreed to recognise the validity of certain laws, and the expediency of observing them, then it can intrust the management of its affairs to a leader, in the confidence that he will exercise the executive power in conformity with those laws. And thus is secured the indispensable advantage of unity and order, without the evils of despotic authority. But when people "do not bother to know whether their opinions are true or false," and live intellectually "like lunatics," the thankless task of running affairs devolves upon a minority, and we have governments which are set up and pulled down. If government is really the expression of the will of the people, and the people are really so pudding-headed, it is a bad look-out for government. There is much food for thought here, but it all resolves itself into the question of the need which devolves upon all for individual responsibility in thinking.

THE MYSTERY OF TIME

R. MACHELL

IME is a strange mystery. The farther we go in evolution the faster we move. Today it is an average one hundred miles an hour across the continent; soon it will be two hundred or more, and already there is a difficulty in reckoning the time actually spent on the journey because of our ideas of time being all based on the relative movements of the earth and the sun, which latter is, for convenience, considered as actually stationary. As to the rate at which time travels, that is all guess-work — or, rather, it is a question if time can be said to have any rate, being itself the measure of motion.

There is a strange perversity in the human mind which externalizes all mental experiences and regards them as independent realities. Thus we regard time as some such independent reality and try to adapt our lives to its supposed requirements. I believe that most people think of Time as something like a self-subsisting measuring-machine of absolute, unvarying regularity, telling out the moments and the centuries, the millenniums and aeons, with infallible exactitude.

Yet nothing is less mechanical than time. There is no universal standard for measuring time. Even our purely mechanical clocks cannot

THE THEOSOPHICAL PATH

be regulated with absolute accuracy. Nobody knows what is the true time. The sun-time varies measurably all round the earth, and nobody can say what is the length of a day, a night, an hour, a waking-day, or a dreaming-night. We have to refer to a clock or a watch to know how long the last period of mental activity has lasted.

Time is produced by the succession of such intervals of mental activity. They are not regulated by the clock; they are long or short according to the state of mind. A dream may be interminable to the dreamer; but to the clock, which has no imagination, it may have been very short. Really, we do not know if the clock itself has any imagination or a sense of punctuality: it has to be regulated by man, and he has to refer to other clocks for a standard which does not exist in his own make-up. The hour of exact noon may be decided by the sun, if it is not clouded; but only for that particular spot on the earth: the hour of noon travels round the earth, and is never still. So it may be said that one revolution of the earth is a full day. But we are not quite sure that the movement of the earth is regular, and none can say whether tomorrow will be long or short — though we all know that there have been days that were too short for all that was to be done in them, and days so long that time seemed falling to decay.

In vain we use the calendar to discipline our wayward, wandering imagination. So many days in a week, so many hours in a day, so far too many minutes in an hour; or it may be there were no hours in all that day, just one bright spasm in eternity, a flash of joy; and then a dreary wilderness of hours that might have been vital with experience, but were no more than bleak unmeasured periods of nothingness.

How many times in a day does one endeavor to co-ordinate the hour of experience with clock-time, so that we may fulfill engagements with other people just as incapable of keeping time or of co-ordinating their own heart-time with that of others.

Clock-time is more or less mechanical, that is to say the mechanism of the clock controls more or less accurately the motive power which is the life-force of the clock. Whether that motive power can be denied some sort of intelligence may be matter of question; the vagaries of clocks are not to be ignored, though we may agree to accept them as 'accidental,' a word that is delightfully noncommittal. Still the clock is a machine and it has pretensions to accuracy: it is a little more reliable (collectively) than man's unaided brain. Yet man made the clock; but neither of them really knows what time is.

The time of day is a mental measure, a reasoned standard based on the rising and the setting of the sun, which neither sets nor rises; and so the year is measured by the seasons and the stars, which in their turn move or remain fixed according to the mind-made rules of man. There is more

THE MYSTERY OF TIME

certainty in these measurements of time: for being based on intellectual theories they are not subject to variations, such as clocks and all other mechanical contrivances are subject to. Machines are, as it were, in-souled with an individual motive power bestowed by their creator — man — and which from time to time shows tendencies to independent action that has to be watched and controlled by man. But man's sciences are soulless: they have no motive power, they show no caprices, they are reliable. Therefore they are fit for dealing only with abstractions like Euclidean geometry which deals with symbols of pure thought.

But Time is neither a science nor a machine, nor is it strictly speaking made by man, though it is undoubtedly a product of consciousness; for it is "the illusion produced by the succession of our states of consciousness, as we pass through eternal duration." It arises automatically with the appearance of consciousness in man. Whether Time can be said to precede the appearance of man, the thinker, I do not attempt to decide; for to pretend to knowledge of that which may precede human thought is worse than the effort of the serpent to swallow itself tail first: he can swallow just about so much and then. . . . Whereas the man who knows that which precedes mind would be quite capable of biting off his own head; which may be possible in some metaphorical sense, but which is hardly within the power of man as we know him.

In making a science man first assumes a basis and materials, such as theories, axioms, etc., with which he builds; and then proceeds to verify his assumptions by reference to his axioms, and to establish his axioms by the application of his theories. This is called reasoning, and is said to be a very useful exercise for the brain. But Time is not a science nor a theory. It may be an illusion, but so is the entire universe: the word 'illusion' meaning simply an appearance. Beyond the appearance there may lie reality; but that must remain unknowable to the thinking mind which deals with the appearance of things only.

The soul of man may know the realities that lie beyond the appearances of things, and the divine self of man may stand illumined with the radiance of the Eternal and know his own divinity. But in that state of Union how can there be any succession of states of consciousness? Can there be Time in pure consciousness? Time is coincident with mind. Eternal duration is beyond thought. And yet being eternal it is now, and all the time. But time, if not a sequence of moments, is the product of the sequence of events. It is not possible to think of time as continuous, for mind is vibratory, and thought oscillates.

Consciousness is like pure duration: it goes on all the time; or perhaps one might say 'in between times.' As consciousness is the foundation of mind so eternal duration is the basis of time: as the ocean is to a wave, as

THE THEOSOPHICAL PATH

the air is to a breeze, as humanity is to a man. As the reality to its appearance, so is eternity to time. How shall we measure it?

Man has created artificial time, and is psychologized by his own invention; but he cannot make himself believe in it. He knows it is a trick and shows his distrust of it by carrying about with him a watch by means of which he can keep in touch with artificial time, which is a kind of public utility. For private use we all have our own individual standards of time and few of us are synchronized. That is why there is no concord in the world.

A great idea, a common purpose, a strong emotion may synchronize great masses of the people. Music and art and oratory can harmonize and synchronize these wandering vibrations into a Rhythm. Rhythm is magic.

The time we measure our own lives by is not clock-time. Clock-time is artificial, it is continuous. The clock has no sleeping-time, the clock has no dreams — or if it has, we send it to be repaired. But we lose count of clock-time every night and spend about half our life in states where time runs wild following our states of consciousness in sleep. In sleep we measure time quite differently from, but just as convincingly as, in the waking state. Man has not yet devised a dreamer's clock by which we could on waking tell how long the dream lasted by its own standard of time.

And then what can we say about time in the after-death states? It was written in an occult work: "a thousand years in thy sight are but as yesterday": and it may be that in passing through the gates of death, the soul knows nothing of the change of time; and it may be that a few moments of our artificial time will suffice for that terrible review of all the doings of the last lifetime that we are told must be experienced by all before the next stage of the long journey of the soul begins.

These differences of measured time and measureless eternity are frequently exploited by the oriental story-tellers. There was one legend that I remember, of a merchant who in crossing the desert with a caravan of camels, found a poor man dying by the wayside and took pity on him, nursing him tenderly but in vain. At his last gasp the dying man asked that his body be walled up in a small cave that he indicated. This was done; and the caravan passed on. But the merchant not trusting his men to do the work properly, went himself to inspect the cave before continuing his journey. His fears were confirmed when he came to the entrance and found the loose stones fallen away, and the cave open to any prowling beast of prey.

The men were gone, but he determined to complete their work with his own hands. Looking in he was unable to see the dead body and feared

THE MYSTERY OF TIME

that it had been already devoured. To assure himself he enlarged the opening and pushed his way in. There was no sign of the dead body nor any trace of marauding creatures. But as his eyes grew accustomed to the darkness he saw that the cave was a passage sloping downwards from the mouth, and in the distance he thought he could distinguish a light. He pressed forward and the light increased until he found himself at the entrance to a beautiful garden where the sun shone and the birds sang as they fluttered among the branches of the flowering acacias. And there beside a running stream sat the dead man smiling and beckoning him to approach.

The merchant realized that he had befriended a holy man and was glad. He was thirsty and accepted the sparkling water offered to him, but feared to drink lest the water should be from the stream of forgetfulness that the dead drink so willingly. He had but tasted a few drops when he bethought him of his caravan, and hastily excusing himself turned to go. The holy man begged him to drink and to be at peace; but the fear of losing his merchandise and his great train of camels weighed upon his mind, so that he scarcely heard the laughing words of the living dead man, who told him that the caravan was long since out of reach.

Impatiently he retraced his steps and threaded the dark passage, emerging at last at the little cave. He looked around him. All was changed; the desert was gone; there were fields and date-palms and in the distance a city with much traffic on the road, but no sign of his caravan. The people were strange to him, and he had difficulty in understanding their dialect. Anxiously he inquired for his caravan.

They laughed at him, saying it was a hundred years or more since such a caravan had passed that way. They told him of the trains and showed him the railway, and he was amazed. A stranger among strangers, he was fain to find his way back to the garden he had left so hastily; but the cave was gone. He had but tasted a few drops of the enchanted water and five hundred years had rolled away.

It is in stories such as this that some of the most profound mysteries of life are handed down among the 'simple-minded' Asiatics. And from these ancient legends come our modern fairy-tales. Though there are still Theosophists who understand these mysteries, and who can perhaps draw water for themselves from the eternal wells of life, and so make new legends for the recording of that truth which is not old nor young, but is eternal.

Time is a bubble blown by mind: the breath that fills it is eternal. Behind mind lies consciousness, and behind time lies infinite duration; and man is the measure of the Universe. Time is the measure of his states of consciousness. A man may seem small, but man is the measure of all.

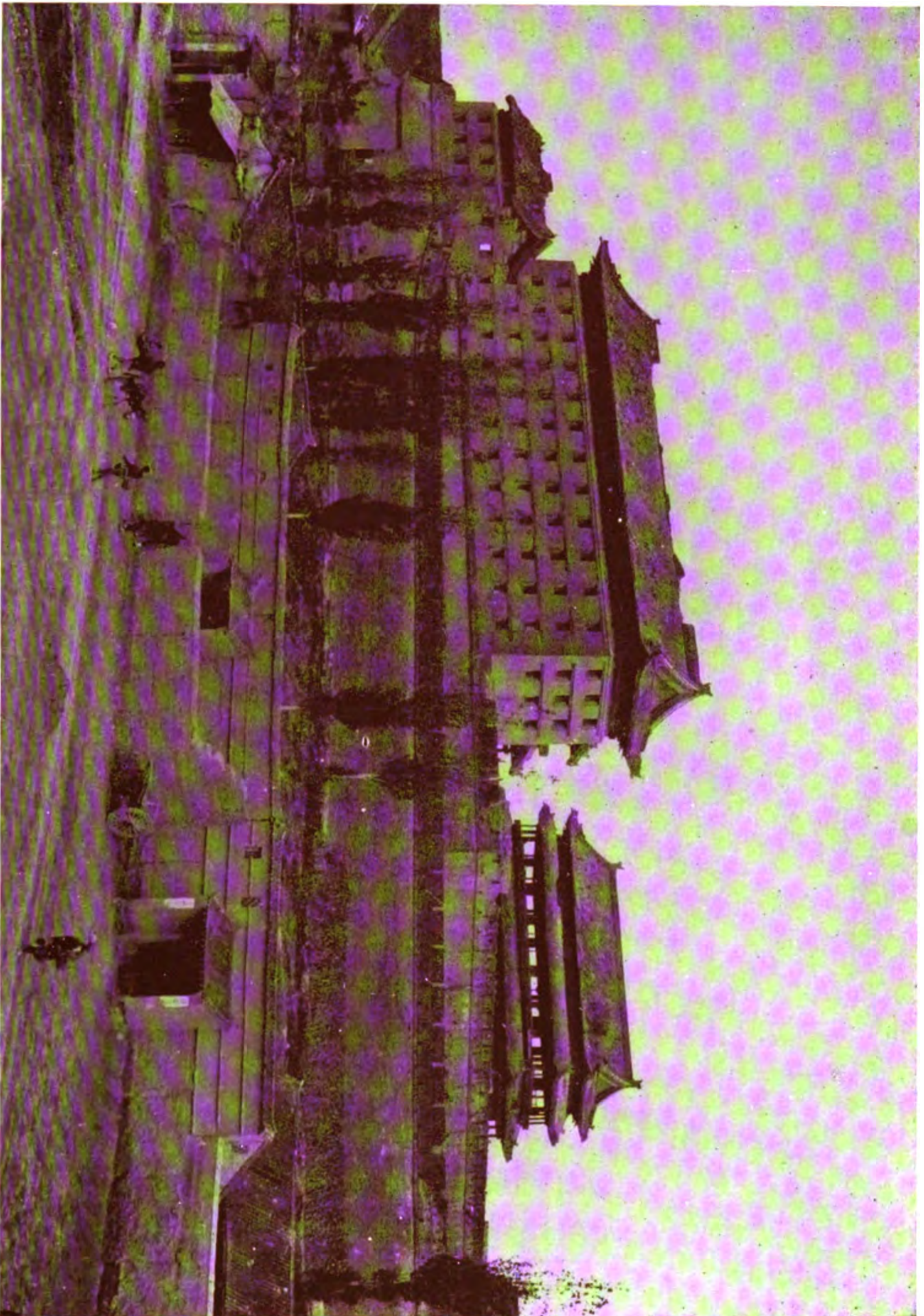
IN SIANFU

OSVALD SIRÉN, PH. D.

II

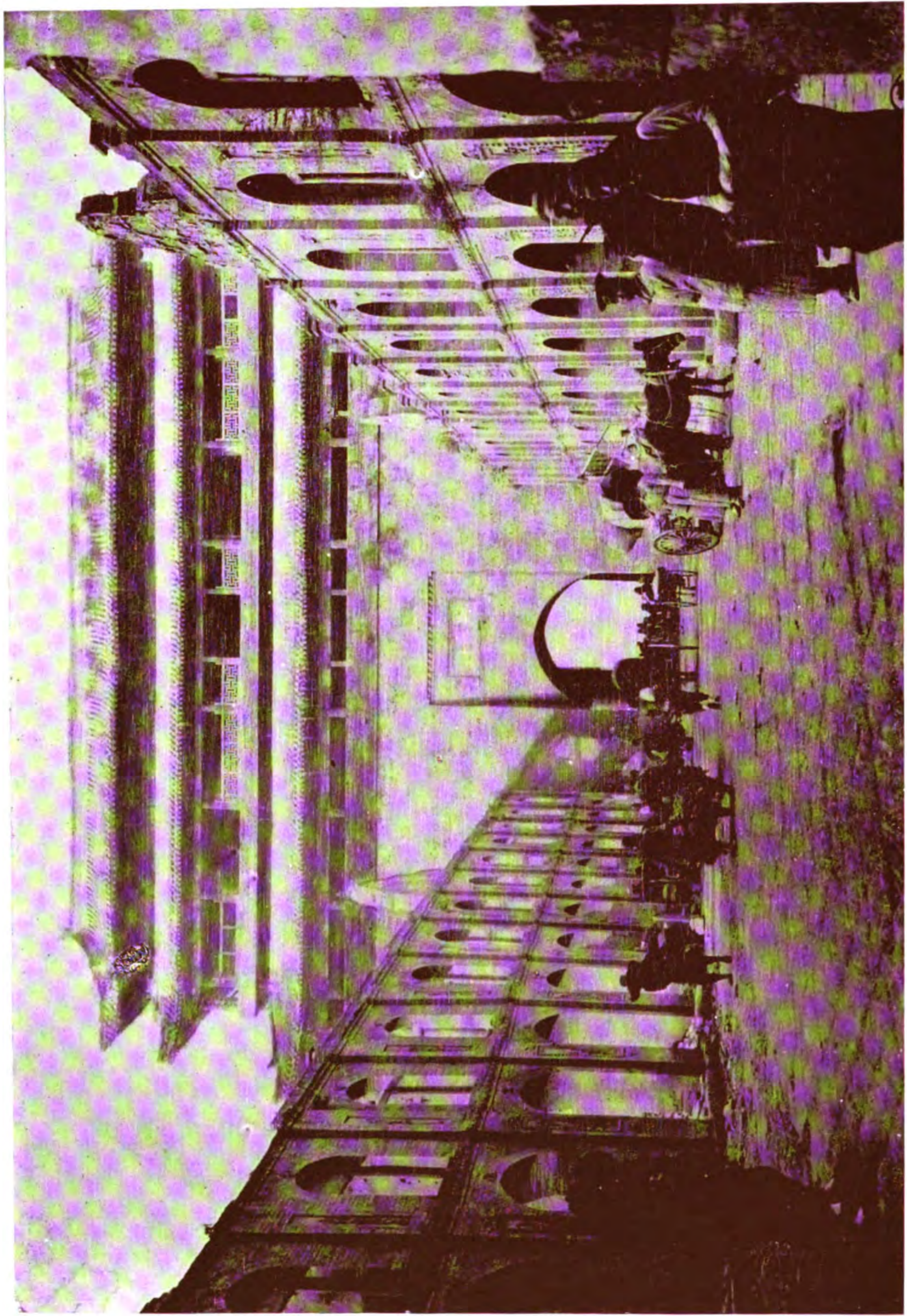
THE approach to Sianfu from the east is by no means particularly interesting or impressive. One has to pass through an extensive suburb before arriving at the gate; and as the road lies rather deep, no satisfactory views of the walls or the gate-towers are obtainable from here. It is only after passing through the low vault of the first and smallest gate-tower that one gets an impression of the monumental scale of the Sianfu gates and walls. At the end of this outer gateway rises a very broad tower with a high curved roof. The walls are quite plain with no divisions or openings except the thin bands which mark the successive stories and the small square portholes. It looks almost threatening, fortresslike; one looks for muzzles of canon in the port-holes and feels that if such were put into action from these high positions, the entrance to the city would be effectively protected. In olden days this outer tower was manned by archers while the inner tower was used by guards and drummers who were supposed to frighten the enemy and encourage the defenders by their noise. This inner tower is not a closed plain brick-structure like the outer one, but consists of a large three-storied hall or broad tower placed on a bastionlike sub-structure which forms part of the main city wall. The crowning hall is constructed in the usual way with open galleries of wooden columns around a central hall, the walls of which consist of brickwork filled into a supporting frame of pillars and beams. The three successive roofs are supported by double rows of composite brackets; their far projecting eaves and curving lines serve to enhance an impression of lightness and elegance rather than of strength and resistance.

The whole gate is thus composed of three towers and double courtyards, the one in front of the other, extending from the city-wall and inclosed by a separate U-shaped rampart. These defensive barbicans are uncommonly large and well developed at all the four gates of Sianfu, but particularly so at the south gate which has a more fortresslike character than the others. The original architectural composition of the east gate has been somewhat impaired by the addition of two-storied arcades in the gateyards lining the main road which leads under the successive towers. They are designed in a sort of semiclassical Italian style, and look quite out of place between the plain old towers of pure Chinese type. Their lifetime has been short; they were erected in 1900, when great efforts



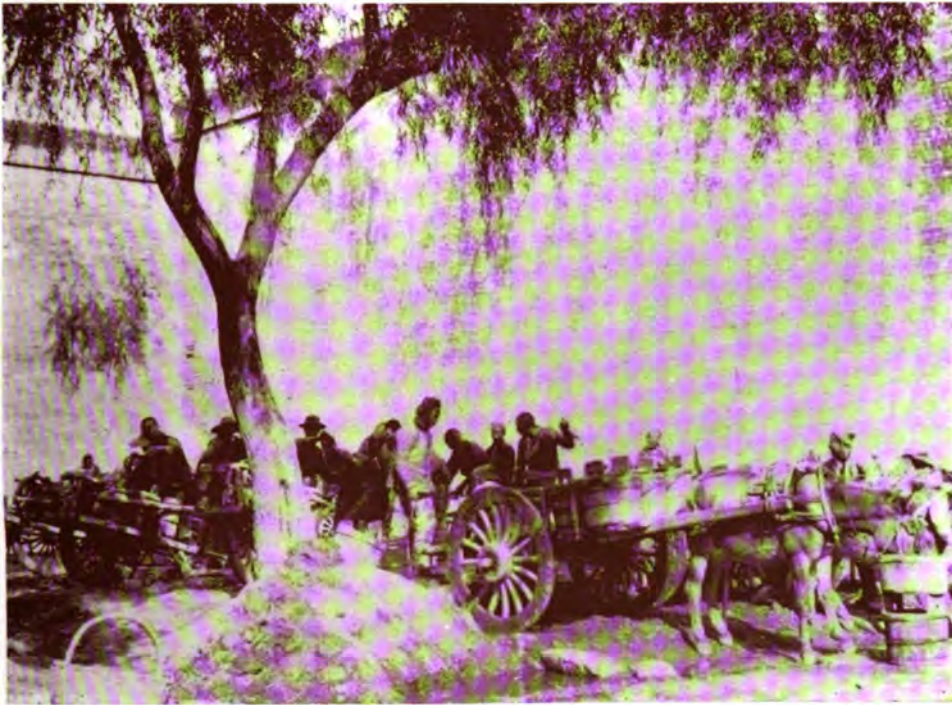
SIANFU: THE WESTERN CITY-GATE WITH ITS THREE TOWERS

Lomaland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

SIANFU: THE GATE-YARD OF THE EASTERN CITY-GATE WITH THE FOREIGN GALLERIES

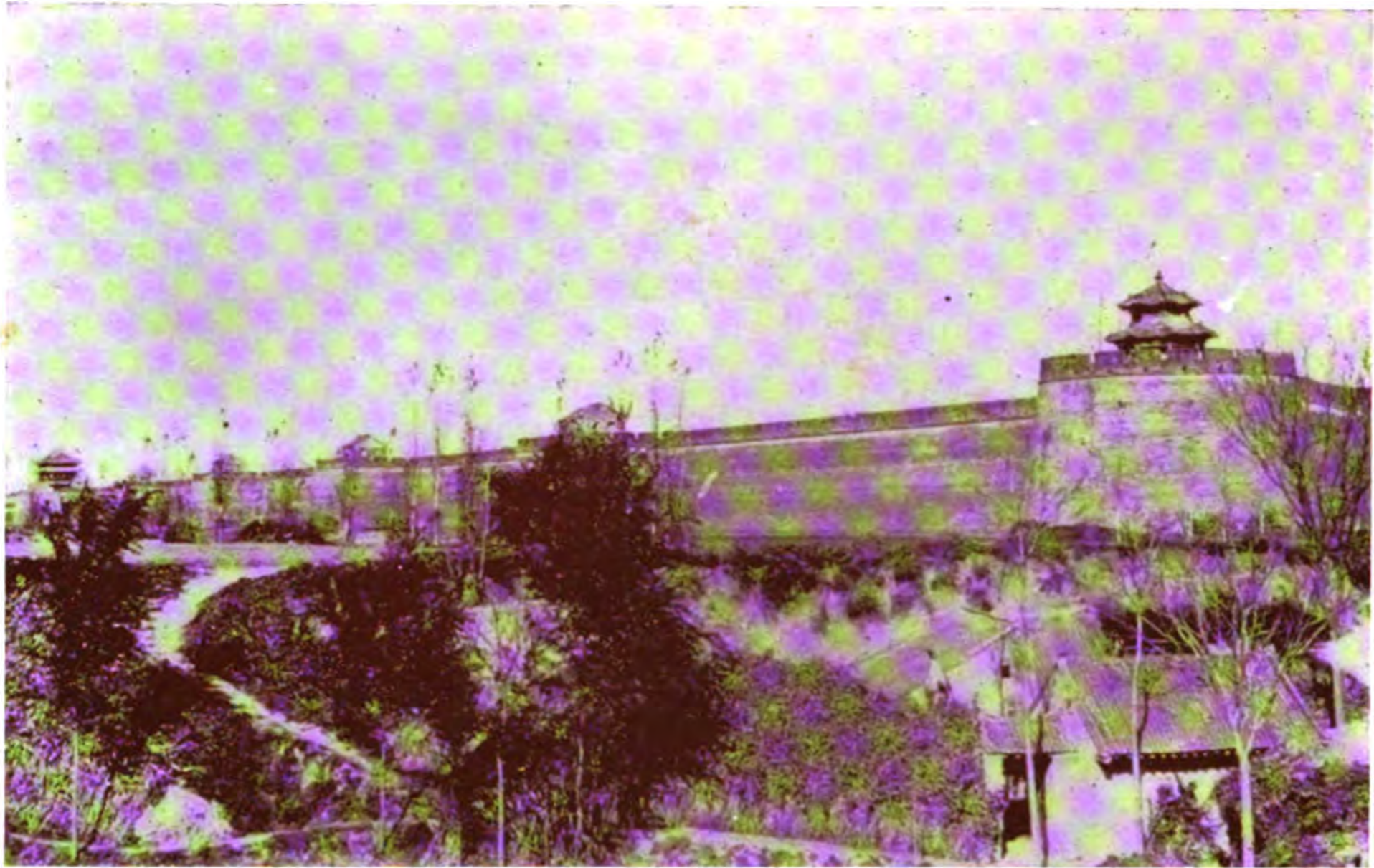


Lomaland Photo & Engraving Dept.

IN SIANFU

(ABOVE) THE INNER TOWER OF THE WEST GATE

(BELOW) THE FRESH-WATER WELL IN THE YARD OF THE WEST GATE



Lomaland Photo & Engraving Dept.

IN SIANFU

(ABOVE) OUTSIDE VIEW OF THE CITY WALL AT THE SOUTH-WEST CORNER

(BELOW) INSIDE VIEW OF THE CITY WALL, WITH ONE OF THE BASTIONS

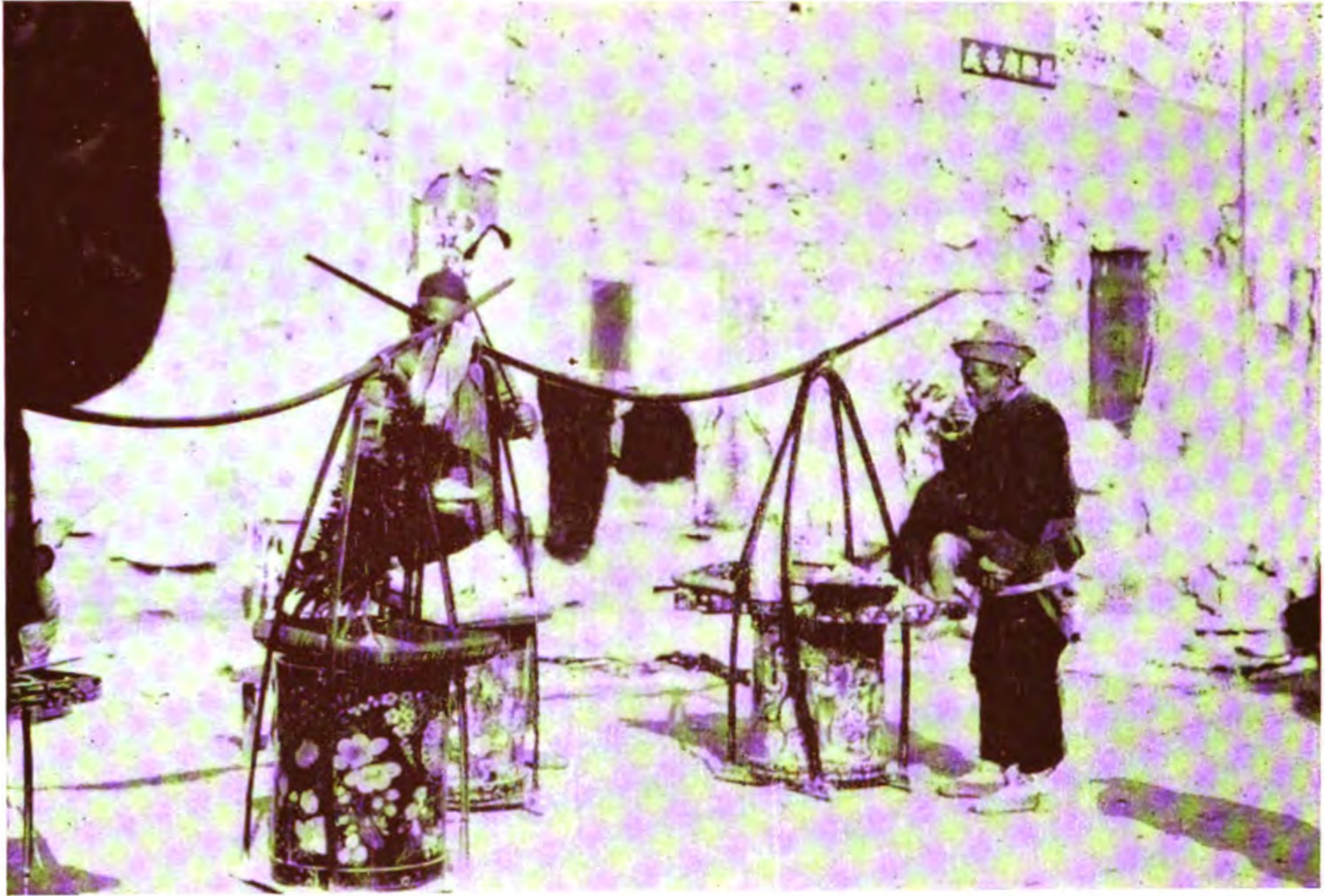


Lomaland Photo & Engraving Dept.

IN SIANFU

(ABOVE) A TYPICAL OLD STREET WITH UNEVEN ROW OF SHOPS

(BELOW) THE GRAIN-MARKET IN THE MAIN WEST STREET



Lomaland Photo & Engraving Dept.

IN SIANFU

(ABOVE) THE BRIGHTLY DECORATED BASKETS OF THE CAKE-PEDDLER

(BELOW) FOOD-VENDORS AT THE MARKET-PLACE

IN SIANFU

were made to put the whole city in a presentable shape for the reception of the imperial court; and now they are being pulled down again to yield building material for soldiers' barracks in the Tuyun's camp. If the gateyards at the same time were restored to their original condition and not left as heaps of ruins, there would be little reason to deplore this demolition; but that is probably too much to expect.

The gate-towers themselves date from the beginning of the Ming period. According to the Sianfu chronicle, they were erected in the reign of the first Ming emperor, Hung Wu, who put the city in a better defensive state by rebuilding its walls and gates. Various later repairs during the Ming and the Ching dynasties have, of course, been necessary, since a great deal of local fighting has taken place here; and time and neglect have done much to impair the condition of the walls and gates. But the original aspect of these constructions has hardly been changed by the later repairs.

It has been claimed by Richthofen and other travelers that the gates of Sianfu are more magnificent than those of Peking, a claim that is justifiable in that the Sianfu gates have three towers each instead of two, which is the usual arrangement in Peking; but the dimensions of the towers are not as large as the main gates of Peking. Yet the effect is as a whole more imposing in Sianfu, because the city is so much lower and smaller and the country around is quite flat.

The finest and strongest of all the Sianfu gates is the one on the south side, because here no vault pierces the bastion of the middle tower. The road winds around its corner and leads through a sidegate into the inner courtyard. Anyone entering by this road is quite exposed to the defenders placed both on the inner and the outer wall and in the towers. The double walls make the gate not only uncommonly safe and strong, but also architecturally more interesting than any of the other gates. It is the principal entrance to the city and, as will be presently shown, most likely situated at the same place as the central gate of the old 'imperial city' of Changan.

The barbicans of the north and the west gate are of approximately the same size, though somewhat differently arranged. The road leads straight through the bastions of the three successive towers, lined at the north gate by buildings on both sides; while the west gate has double barbican-walls. The inner one forms a rectangle ending in the high middle tower; the outer wall which is somewhat lower goes around this in an oblong U-shaped curve, with a small square bastion for the outer tower at the head of the curve. At the east gate the outer barbican is simply formed by a lower wall that projects in a long U-shaped curve from the high straight-lined wall of the main gate-yard. The whole gate com-

THE THEOSOPHICAL PATH

position thus appears more extensive when seen from the side: a point of view which brings out the successive towers and walls more distinctly, though hardly more picturesquely, than at the south and west gates, where one sees the one wall curving behind the other.

The space within the gateway is differently utilized at the various gates. We have already said a word about the two-storied arcades in the barbican of the east gate; it should be added that they were not simply meant for decoration, but also for the practical use of guards and custom-house officials who at the time of my visit were most numerous and zealous at this end of the city. No stranger was allowed to pass here without producing a passport or a name-card; and if he happened to carry arms he was peremptorily stopped. The southern gateway is the only one containing a small temple compound, which is the usual thing at all the main gates of Peking; but it is, of course, in ramshackle condition and occupied by soldiers. The western gate-inclosure is somewhat of a market-place: here are a number of small shops and stalls, eating-places and itinerant food-venders who do a good business with the peasants coming into the city from this side. But more important than these stalls is the deep fresh-water well, situated within the same yard. From this well all the inhabitants who can afford the rather expensive luxury of good potable water are supplied. The well is shaded by beautiful willows, and around it gather a continuous flow of noisy water-carriers, squeaking wheelbarrows, and rickety carts which make the spot highly animated. On warm days, when much water is needed, the throng here is quite embarrassing; and as the carts and wheelbarrows jolt over the much-worn and hollowed pavement, much of the contents of their buckets is squandered.

It is only after passing out through the west gate and up on the mud-ramparts on the other side of the moat that one obtains a good view of the city-walls. A long stretch of the west wall with its square bastions and the heavy round tower at the southwest corner can be seen from here. The country is quite open; there is nothing to break the view or distract the attention from the plain brick walls; hardly a house or a tree outside the narrow suburb at the gate; no railway-line with its dingy sheds — as around most of the Peking walls. The actual scale of the Sianfu wall is not as large as that of the walls of the capital; but they make a no less impressive picture as they stand out against the quite bare and desolate surroundings, visible for miles and miles. The moat which originally surrounded the walls has been left to take care of itself; at certain places it has almost dried out, at other spots, particularly near the southwest corner, it has widened into quite large ponds of stagnant water, where the monumental forms of the bastions and towers are reflected and

IN SIANFU

enhanced. The view becomes very impressive here, particularly towards the evening and on a cloudy day, when the dull gray light emphasizes the desolation and loneliness of the whole neighborhood.

These walls were erected about 1370 by emperor Hung Wu. They are constructed in the same way as so many other city-walls erected by the early Ming emperors. Their inner body is of hard packed mud and gravel; the outer coating is of brickwork which probably consists of several layers. The width at the foot of the wall is about 60 ft., the height 34 ft. (though probably varying somewhat at different sections). There are, according to the local chronicles, 98 bastions and on most of these are small houses for the storing of arms and ammunition — buildings which now have a rather ordinary appearance, but which formerly had a more decorative character (one or two of these towers may still be seen on the south wall). The brickwork is mostly very neat and solid, yet the growth of shrubs and plants is at some places quite abundant along the edge of the wall, and long stretches of the darkened brick face are covered by a soft carpet of grayish-green moss — the patine of nature and time which covers many sores caused by warfare and neglect and harmonizes the work of different periods. At a place like Sianfu where local fighting has been so frequent, the walls have naturally suffered a great deal and repeated repairs have been necessary: such as those recorded in the year 1526, 1568, 1628, 1656, and later on; but it is difficult to say just how much was restored each time, as long as no actual examination of the interior of the wall is allowed. But from the other observations that we have been able to make, it appears that the main body of the walls is still that of the Ming period; the repairs have probably been limited to isolated spots and largely concerned the parapet with its battlements and the pavilions on the bastions. — The defensive value of these walls must perhaps nowadays be estimated lower than their decorative effect (though they do prevent many undesirable elements from getting into the city). They are pre-eminently historical monuments, and as such are of inestimable importance, there being no city-walls in China which as a whole are better preserved or more supremely monumental.

* * *

The present city of Sianfu will undoubtedly furnish serious disappointment to anyone who goes there with the expectation of finding some remains of the ancient glories of Changan. Such traces are no longer to be found above ground within its boundaries; and just how much of it there may be hid under the surface of the soil is still matter of conjecture. It would require extensive excavations to ascertain the exact level of

THE THEOSOPHICAL PATH

the Tang city and the position of its palaces. But such studies must be left to future archaeologists, who may succeed in obtaining the permission for excavations which was denied to us.

It is quite evident that the present city is a minor fragment of the Tang capital comprising the northern part of its central section: that is to say, most of the old 'palace-city' and the 'imperial city,' besides some adjoining quarters on the eastern side of the 'imperial city.' Its approximate situation within the larger Tang city can be ascertained by the location of certain monuments indicated on maps of old Changan. If we calculate the distance for instance, from the two pagodas Hsiao Yen T'a and Ta Yen Ta (which were situated in well known quarters in the southern part of Changan), we arrive at the conclusion that the south wall of the present city must be approximately at the same place as the south wall of the old 'imperial city.' The distance from here to the north wall is about four and a half *li* which means that it is situated about one and a half *li* south of the old city rampart. According to the Changan chronicle, the distance between the present west wall and that of the Tang city would be five *li*, which, however, appears too short when we take into consideration the site of the Ch'ung Sheng ssu (the temple of the Nestorian tablet). It may well be that the western city wall follows the same line as the west wall of the old 'imperial city'; it is remarkably straight, particularly when compared with the east wall which is curved rather arbitrarily. The distance between these two end-walls is seven *li*, which places the east wall a good distance outside the boundary of the 'imperial city', which was only about five *li* long.

The plan of Sianfu is thus, broadly speaking, an oblong, though not quite regular. It broadens a little towards the east, and the wall is somewhat curved at this end, in consequence of which the southeast corner is slightly pointed. In accordance with the general orientation of the city-plan, the main streets run straight, north-south, east-west, following no doubt the tracks of the old streets in the Tang city. The most important thoroughfares are those which lead to the four gates crossing each other under the Bell-tower which marks the main traffic-center of the city. The north and the south gates are practically in the middle of their respective walls; but the east and the west gates are much nearer to the south than to the north wall, evidently because they answer to the gates of the old imperial city. The present west gate is probably identical with the Shun I men of the Huang Ch'êng or imperial city of Changan. By these two principal streets which cross each other under the Bell-tower the city is divided into four unequal quarters, which again are divided by smaller streets into square lots more or less corresponding to the *fangs* of the Tang city. These are most clearly discernible in the southwestern

IN SIANFU

part of the city which, as a whole, has preserved more of the original character than the other parts. Had not the city in later years suffered such devastations, we should probably find a good many more of these regular *fang*-divisions also in the other quarters.

The city's division into four parts is not simply a feature of the plan: it is also accentuated by the character of the various buildings and by the inhabitants of these four quarters. The differences used to be very marked; and it is only in the last ten or twelve years, in consequence of the ruthless destructions of the revolution and still later local wars between competing generals, that they have become partly obliterated. Many of the most distinctive and beautiful features of old Sianfu have disappeared, either in consequence of wanton destruction, or to make room for semiforeign brick- and cement-buildings erected by the government or by various Christian mission-societies. And with the old buildings, most of the gardens and fine trees which were dotted all over the city, particularly in the residential quarters, have also disappeared. Sianfu, as a whole, now makes a rather bleak and drab impression.

The devastation has been most thorough in the northeastern section, which used to be the Manchu or Tatar city, inclosed by a separate wall. Up to the time of the last revolution (1912), this quarter was filled with beautiful residential compounds, including many picturesque gardens; but now it is simply bare ground or pasturing fields for sheep and goats. The buildings and gardens were practically leveled with the soil, and the inhabitants (to the number of 1200) murdered by the brave soldiers of the people's army. Only the walls of the Manchu garrison's camp are still left standing; the inclosure, during my stay in Sianfu, was occupied by the military governor, General Fung and his hard-working soldiers, who erected here temporary mud-barracks. In the Ming period the prince-governor's palace used to stand at the northern end of this inclosure and adjoining it was probably a beautiful garden. A curiously-shaped large stone which may have formed part of this garden still remains; its peculiar marks are traditionally interpreted as the imprint of empress Wu's hand (which if so must have been of gigantic size). As this camp also is situated within the inclosure of the old imperial city of Changan, adjoining the space which used to be occupied by the crown-prince's palace, it may well be that the residence of the Ming governor was identical with some of the earlier buildings at the same spot. In this same quarter, close to the east wall of the city, stands the Tung Yo miao, a Taoist temple with a pailou of the Wan Li period; and further west an abandoned Kuan Ti miao. Within the last few years some Protestant missions have put up buildings in this quarter.

The northwestern section, which is almost as large as the old Manchu

THE THEOSOPHICAL PATH

city, contains also wide stretches of open ground partly occupied by vegetable gardens, or hollowed into ponds of stagnant water, which swarm with different species of ducks and other water-fowl. The Lama temple which is situated in the furthest northwestern corner of the city is isolated by a wide roadless field, where in earlier days military exercises and examinations used to be held. It is only in its southern part, approaching the main west street, that this quarter of the city becomes more densely populated. Here is the Mohammedan settlement which at present is the liveliest and most old-fashioned, but also the dirtiest section of Sianfu. The Mohammedans have lived here around their picturesque mosques ever since the beginning of the eighth century, and they have probably changed less than the rest of the population. Their social and religious habits are still the same as in the Tang dynasty; and some of their mosques date back to the same period, though rebuilt in later times. It is generally quite easy to distinguish one of these people from the ordinary Chinese; their features are distinctly semitic, their stature is more robust, they have altogether a sturdier, more military appearance and seem to be conscious of their superior strength. They hardly ever intermarry with the rest of the population, and they keep to special trades such as of butchers, carters, art-dealers, etc. In the southern part of this northwestern section are situated several of the official *yamens* besides some large temples such as the Cheng Huang miao, the wide courts of which are used much more intensely for the transaction of all kinds of business than for any religious purposes. The street in front of it is lined with ambulant restaurants where a great part of the population swarm at meal-hours, as it is easier and cheaper to get meals in the street than to keep up a kitchen at home.

The southwestern section of Sianfu used to be a particularly fine residential quarter where the rich merchants lived and the guilds and clubs had their houses. Very little of this remains now; all the banks have been closed for fear of being robbed; the guild-houses are more or less dilapidated in consequence of their occupation by soldiers; and the secluded mansions of former mandarins or wealthy merchants have retained very little that is of artistic or historical importance behind their closed doors. The main center of this section is the Nan Yuan men, or South Court, as it is called in distinction to the Pei Yuan men or North Court, situated in the northwestern section. Nan Yuan men was for many years the residence of the viceroy of the three northwestern provinces (before he moved to Lan Chow-fu), but is now used partly by the provincial assembly and partly as a museum and library. The large place in front of this *Yamen* is the principal market of the town. Here one can buy practically everything, from an empty tin to a fine fur; it is the fa-

IN SIANFU

vorite hunting-ground for all the pedlars and gangsters of the city. The food-venders put up their stalls and benches around the place; the money-changers try to sell their coppers for your silver; the quack doctors cry their marvelous remedies; the corn-cutters offer their art for a fraction of a cent; the story-tellers try to attract attention to their corner competing with the Punch-and-Judy-show, or perhaps with some native missionary who is talking about spiritual remedies. But the crowd is not much disturbed by all this; it goes on bargaining for empty bottles and small clay pots just as carefully as for fox-skins or ornaments of jade. The Chinaman is, indeed, a born merchant, and knows how to bargain even for the last decimal part of a cent. — Around this place are a number of semiforeign shops where cheap glittering goods such as enameled household-articles, small lamps, and cotton stuffs from Japan are offered for sale. Here is plenty of opportunity to observe and reflect on how the old Chinese customs and modes of living are being modified. The cheap manufactured goods from central Europe and Japan are, indeed, the most appreciated messengers of western civilization in the interior of China.

The southeastern section of the city contains in its northern part, along the main east street a number of shops, particularly for clothing and furs; while the southern part, closer to the wall, contains the most important temples and educational institutions besides some humble dwellings. Here is to be found, not far from the wall, the Confucian temple, Wun Miao, and behind it the famous Peilin or Forest of tablets; furthermore, the Chung Sun tzu, Wo Lung ssu, Kuei Shou ssu, Hua T'a ssu, Kai Yuan ssu and other Buddhist temples, partly out of use and more or less dilapidated. It is a characteristic fact that most of the Buddhist temples in or around Sianfu have been commandeered as temporary dwelling-places for the armies of various generals, or for other local government purposes, and that these occupations have been carried out without the least resistance on the part of the priests or the population; while an attempt to occupy the Lama temple was frustrated by strong protests (also in Peking), and the mosques and the Confucian temple have been left entirely untouched by the marauding generals.

A closer study of these four quarters would, no doubt, reveal still more definite and detailed characteristics in each of them; but that is hardly necessary in this connexion when we are trying simply to get an idea of the general appearance of the city as a background to some special observations on those buildings which offer the greatest historical interest. And they are rather exceptions in Sianfu: the great majority of the buildings here being of a very ordinary type, *i. e.*, small houses constructed with wooden frames of pillars and beams and fillings of brick or mud. In the

THE THEOSOPHICAL PATH

business-districts they turn their open fronts of pillared patios under far-extending roofs towards the street; while in the residential quarters they are more or less hid behind walls. But they seldom form quite straight lines or uniform rows: one house stands usually a little to the back or a little to the front of its neighbors, and is either a little higher or a little lower than the adjoining ones. The general roof-line of the street is thus continuously broken and the street-facade is a succession of alternate projections and recesses, masses of light and shade — broken surfaces with no regular architectural show-front.

This picturesque irregularity is emphasized by the fact that so many of the shops, in particular those which sell eatables, display their goods outside; in addition to which itinerant venders very often spread themselves along the sidewalks under the shade of the projecting shop-roofs. It may be that they sometimes get their supply of odds and ends from the shop itself, forming thus a kind of open air branch-business of the main store. Besides these hawkers who remain at the same place day out day in, there are others who wander around continually, except when they are performing their work which can be done practically anywhere: as, for instance, the porcelain-menders who can rivet a plate in a few minutes, wherever it is handed to them; the toolgrinders; the shoemakers who sit down to mend a pair of cloth-shoes anywhere in the street; the pipe-sellers; the specialists in ribbons and belts who often display their brightly ornamented goods along some wall; ironmongers who exhibit their supply of nails, scrap-iron, and brass locks on old strawmats on the ground; food- and cake-sellers who stroll along carrying on stringy poles two brightly decorated drumlike barrels, on the top of which are large trays with samples of their delicacies. They form the most attractive pictures, and do probably also the best business of all the pedlars.

The finest shopping-street in Sianfu is the central section of the main west street which is lined with oldfashioned well-arranged dry-goods stores. Here are hardly any sidewalks, as the houses mostly are provided with open galleries on the façade, and no place for pedlars. The street is laid with large stone blocks worn in deep ruts and holes, which make the springless carts and wheelbarrows jolt and rattle in the most abominable way. Walking here after a heavy rain means jumping from one stone to another; yet it is a good deal better than walking along some of the other streets in which hardly anything remains of an ancient paving, and one simply has to wade through deep mud or loess-dust. Only two streets in Sianfu have been repaired within the last decennium, *i. e.*, those bordering the completely destroyed Manchu quarter on the south and the west. These have become broad macadamized roads, the eastern one being lined with a sort of continuous low bazaar, which entirely lacks the picturesque-

IN SIANFU

ness of the jumpy small houses which line the old streets, or the somewhat mysterious atmosphere of those shops which, by their far projecting roofs and deep porches, turn some of the narrow alleys into covered corridors where the light is dim and the air laden with heavy smells.

A very characteristic feature of the street-life in Sianfu is the general absence of lighting: only at some central points like the Bell-tower or at some eating-places, flickering lanterns may disperse a fringe of the deepest darkness; elsewhere no attempts are made to facilitate the street-traffic after sunset. It is supposed to cease completely. The gates are closed and the shop-fronts are bolted up with wooden boards. Only stray wanderers may be seen hurrying along the streets — shadow-like appearances in the faint light of a candle in a paper-lantern which swings from a stick as they walk along. Ordinary good citizens go to sleep, and those who like to keep up night-revels in the restaurants or teahouses have to do it behind closed doors. But as soon as dawn sends its first faint gleam over the horizon the city awakens; big flocks of crows and kites salute the day with raucous cries as they sail out like black clouds over the great gates which are slowly pushed apart.

The soldiers' bugles send out a shrill morning-call, and the slamming of wooden boards is heard from the streets as the shop-fronts are thrown open. Soon the calls of various pedlars resound from different quarters. The food-venders begin to appear with their barrels of noodles and boiling sweet potatoes; the barbers with their wooden stands and brass basin; the water-carriers and the night cleaners, who at this time of the day should carry or wheel their odorous burdens outside the city wall (though they are usually stored at more central places). Within an hour or two certain kinds of business are in full swing: for instance the grain-market which is concentrated in front of some shops in the main west street. Here the congestion becomes overwhelming in the morning-hours, as hundreds of coolies carrying sacks of millet, *kaoling*, wheat, oats, or other cereals either on their back or on wheelbarrows push their way to and from the shops where auctions are carried on in a very loud and boisterous manner. To the Chinese, business-transactions are just as much of an entertainment as a serious work; and a great number of idlers and hangers-on are always gathered wherever any transaction is being carried on (be it inside or outside a shop), attentively watching and listening to the bargaining, even if they do not get anything out of it.

One of the most entertaining market-places in Sianfu (as in many other old towns) is the courtyards of the Cheng Huang miao (the temple of the city-god), and the overbuilt streets which lead up to them. They are full of small stalls where things made of wood, clay, and wicker-work are offered for sale, besides incense-sticks, mystic charms, imitation jewelry

THE THEOSOPHICAL PATH

and all sorts of cheap toilet articles with which the Chinese women seek to heighten their color and scent themselves. The courtyards with their fine old trees and quaint stone lions are also favorite spots for itinerant barbers and for the fortune-tellers, who still hold a most influential position as practical advisers of the common people in their daily life.

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

E. A. NERESHEIMER

ONCE we have succeeded in forming a mental image of the momentous universal Truth that all manifestation has its basis in One Absolute Root-Principle, then it is but a short step to the knowledge of its corollary: that the individual spirit or divine reflexion, which "liveth in the Heart-life" of men and of all things, is in its highest aspect the same, or rather identical with the Godhead. Theosophy supplies the knowledge of *how* the One manifests as the many, though remaining still One and Indivisible. Krishna, speaking as the Logos in the *Bhagavad-Gîtâ*, declares: "The extent of my nature is infinite. By me of unmanifest form, all this is pervaded. I am the Ego seated in the hearts of all creatures."

If we are to obtain a satisfactory perspective of our own existence, as also of the interrelations with our fellow-men and all creatures, and our legitimate place in the world, we must take into serious account both the material and spiritual heredity that lies back of us all. In the light of our awareness of the long journey already behind us, human life has a decidedly new significance, especially when we find that individuality, pretentious and lordly in its own realm, is no longer sustainable in isolation and self-sufficiency. It has then begun to yearn deeply for spiritual communion with other souls; and inwardly longs piteously for the bread of truth concerning its place in the great Economy of the Universe, and its connexion and relation with all the other units proceeding on the same pilgrimage as itself through 'space.' Brotherhood has been taught, more or less, by all the religions of the world; but for the want of an explanation of its real basis it has remained a dead letter in the minds of the people; nor have the corroborative facts that sustain this principle with unequivocal certainty been allowed to see the light of day. Hence we shall add further details to the few fragments that we have heretofore culled from the inexhaustible wellspring of Theosophy — the accumulated Wis-

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

dom of the Ages — on the subject of interrelations in the great Coherence throughout the manifested Cosmos.

Three important truths, pertaining to the history and destiny of Mankind, around whom the purpose of all existence revolves, stand out with singular prominence.

1. The Divine Origin and great antiquity of Man.

2. Nature (involved Spirit and Matter), or Divinity fallen into matter during Its passage on the downward arc through the Great Life-Cycle, producing all phenomena of form and substance, becoming more and more conscious of material conditions, but losing its original Divine Consciousness to such an extent by the time it reaches the middle point of the Grand Cycle that it is unconscious of its divine potentialities, latent in all things and objects. At this period, the human vehicles reached a point where they were ready for further unfoldment of consciousness, but Nature could do no more to evolve a self-conscious being.

3. At this juncture, the Divine Spark in infant humanity, obscured by its fall into Matter, begins to become aware of the limitations of gross matter and of rigidity of form that confine it on all sides, and feels the stir of a new impulse from within. Meanwhile certain entities, of a spiritual Hierarchy called the 'Sons of Mind,' belonging to past cycles of evolution through which they became conscious of their originally pure divine nature and their spiritual unity with all life, come to the assistance of Nature, and quicken into life the latent Mind-principle by reflecting back to man the 'Light of the Logos,' from that plane, on the ascending arc of evolution, that they have attained. It is thenceforth their duty, by reason of the Karmic Law, to assist those on a lower stage of unfoldment than themselves by guiding them in the same way by which they themselves were helped in former cycles. The first glimmerings of rational mentality in infant humanity thus quickened into life, made it possible for man to perceive, by degrees, the relations of all things in the Universe to himself. Henceforth, by means of will and effort, his consciousness expands, tending to reassume its primeval state of Divinity. Entering the ascending arc of the cycle thus equipped, and constrained as he proceeds to experience all phases of conditioned existence, man obtains, by reason of self-effort, the knowledge necessary for the eventual attainment of perfection and immortality, thus to reach his goal through identifying himself with his Father — the Divine Ego.

All things and creatures, from the immetallized energy in the mineral atom to the most complex and personal organism, have a common spiritual basis, and are correlated with forces and degrees of substance that connect them with the highest and the lowest planes of being; covering every phase of existence. But, though man finds himself additionally wedged

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

in between the forces within himself and of the Universe without, yet he stands at all times in the unique position of comparative independence by reason of free will; bounded, of course, by the limits of universal laws, including those that more especially govern the human kingdom. That is to say, the lower kingdoms and all material nature are dependent for their normal progress upon the grand evolutionary wave that sweeps through each successive phase of the downward arc of the cycle. Man, as an embryonic self-conscious being, and relatively free to choose his course, may, and does, go along with the wave, but he can also linger by the wayside or go backward from positions already reached; though he can never again cross the barrier that separates the human from the animal kingdom. "Once a man, always a man." The only fate for him on a backward path would be annihilation, where Nature, in self-defense, "spews him out of her mouth." On the other hand he can outstrip the wave of normal evolution, and forge ahead by anticipating, as a coworker with Nature, the spiritual and higher stages of the upward arc, which is the path of Service and Brotherhood. Furthermore, he may choose to remain where he is and let the evolutionary wave pass him by; and although this may seem easier than the attainment of deliberate 'perfection' in evil, yet neglected privileges are always fraught with disadvantage, and even with grave danger.

Furthermore, at any moment man is privileged to change his lot and condition by an effort of will, to the extent that he complies with the new conditions and states of being that he may desire to enter. Wherever he may find himself, it is certain that the kind of duty that falls to his lot, in his particular station of life, is always the external symbol of his then existing stage of evolution. The incarnating soul will have been unavoidably and justly attracted to its present environment by Karma, the law that determines wherein the natural course of his progress lies, brought about by way of least resistance in a perfectly normal and sequential manner, through the concatenation of causes and effects, whether of the present life, or engendered in previous imbodiments on earth. Hence we may rest assured that circumstances brought about by Karma may be an index to the best opportunity for obtaining needed experience, and the best means also for the conserving of the greatest amount of energy.

UNBROKEN CHAIN OF RELATIONSHIP BETWEEN DIVINITY, UNIVERSE, AND MAN

"There is but One Universal Element, which is infinite, unborn and undying, and all the rest — as in the world of phenomena — are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from Cosmical down to micro-cosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence." — *The Secret Doctrine*, Vol. I, p. 75

THE THEOSOPHICAL PATH

Although the Monad — Spirit and Matter — Nature, in its involution into Matter on the downward arc, has lost its pristine consciousness, to be regained only through the instrumentality of Humankind on the upward path, nevertheless the Monadic Energy binds all things together in one spiritual unity of life. Correlations therefore exist not only on the higher planes but also between the higher and the lower, and between all interim forms of manifestation. Bearing this fundamental doctrine in mind, we proceed to extend our consideration more especially to some of the aspects concerning man's relative condition, in his present state of being, with those forces most closely in touch with him; having in view the effect of his conduct as affecting both himself and his surroundings.

How intricately the powers of the inner man must be connected with his instruments — centers, organs, and senses — and bound up with the development of his personal life, may be estimated by the ease and smoothness that ensues when there is a condition of temporary harmony between his body and mind. That is to say, the faculties and powers that man controls within himself become especially responsive when concord reigns, unimpaired by conflict of any kind. Universal experience amply demonstrates that if waste is suffered in one part of the nature, it suffers, and at the same time affects other parts as well: thus an interaction takes place that prevents either body or mind from acting in a fitting manner. We may see that everything in the human economy evidently has its rightful place, and let us say for the nonce, that the personality, that which we call the 'I'-consciousness, somehow presides over it all. There are atoms, cells, and aggregations of these in the organs of sense, mind, etc., that, at the disposal of the personality, are doing their business automatically, each of these again being connected with its own especial economy of force and substance from which it emanated. There are also certain laws that cause atoms to change and migrate continually, making room again for others, usually similar in kind. It is natural that they too should have affinities and a life, consciousness, and destiny of their own. No doubt, however, they are influenced by our desires, acts, and conduct which must govern their equilibrium, and also their changes and migrations.

According to the teachings of Theosophy, each of these different agencies in man's economy, though functioning unconsciously, has its home, and they are controlled by special hierarchies of intelligences that regulate the building up and maintenance of organisms of every kind and grade. But these Intelligences, or Nature-forces, have no concern at all with what the greater, more complex organism does or omits to do. These smaller lives and aggregations of lives, and the Intelligences in charge of them, simply follow the laws of attraction and repulsion that

THE THEOSOPHICAL PATH

accord with their own natures. Although they have a certain consciousness of their own, they do not participate in the cogitations or mental processes of the personality; and their use for man consists chiefly in helping to make up the necessary aggregate of his physical being, with its many different parts, whose coherence and supervision depends primarily upon the overshadowing Ego and secondarily only upon the personality.

Supposing we commit an indiscretion, as, for instance, overeating, or some other abnormal indulgence, then the whole physical economy is at once thrown out of balance; various functions of the body are interrupted, each of which immediately strives to re-establish the lost equilibrium, partly for their own sake, and partly to stabilize the organism of which they form a part. Should we yield to our desire for further indulgence instead of promoting the re-establishment of natural balance, then we need not wonder if, in consequence, confusion ensues and illness sets in. The recuperative power established in every centralized vehicle of consciousness, and the instinct for self-preservation of the agencies in our charge that regulate the functions of the body, strongly tend to re-establish a balance; but the undisciplined master, the personality, often interferes with this natural process. Disturbances and lack of balance in any part of the human economy cause impairment, or cessation, of the natural functions. On the other hand, when the personality enjoys comparative equilibrium of its natural resources, it receives the benefits that arise from the refreshing influence of the uninterrupted healthful interchange and replacement of outgoing and incoming atoms. These replenishing forces come from the pulsations of the Logioic Life, vivifying all the centers in man, in consequence of which a downpouring of energy from the Ego takes place whenever a harmonious condition exists between the inner forces of the personality and the forces of Nature without.

As has been stated before, man's physical vehicle was developed upon the downward arc of evolution through the various kingdoms of nature, in semi-unconsciousness, until, reaching the Human Kingdom, the personality, with the awakening of self-consciousness, proceeded to develop two other vehicles for the expression of Man's awakening emotional, mental, and spiritual faculties. Henceforth a downpouring of the Logioic Energy or Life comes to him through these three vehicles. Whenever a sense of happiness pervades the personality, it experiences, however faintly and briefly, a semblance of the state of eternal and unalloyed bliss of the Ego, in terms of synchronous communicable vibrations. The greater the harmony between the three vehicles, the more unbroken will the outpouring of the Divine Life be from this exalted source; benefiting thereby all the three centers that form the human organism. This is especially discernible at times of exalted flashes of intuition, that come

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

spasmodically and with uncertainty, by reason of the usual lack of harmony between the three vehicles; each of which has its own especial requirements, and which, more or less, clash with each other in ordinary life. The mind would demand one thing, the feelings another, and the physical nature again something else. This is due to the illusory 'I'-consciousness that inheres at one time in one vehicle and at another time in another, giving each of the centers in turn a false life of its own. It is only when the consciousness of the three vehicles (which *in toto* constitute the personality) becomes harmonized that the outpouring of the impersonal Divine Life can flow unimpeded, and in its fullness, using the purified personality as its vehicle and instrument.

The body is made up of cells and molecules, of little lives of various kinds, all of which contribute to make up bone, blood, lymph, ganglia, nerves, organs, and the rest of its anatomy and physiological life. Every cell and atom is endowed with its own peculiar instinct and discrimination, and relative intelligence. All these accessory agencies are the product of nature-forces that act semiautomatically, directed by certain subhuman intelligences acting on different planes, behind the veil, producing all the physical, chemical, physiological, and mental phenomena. There are many varieties of functions in every organized object; perfect co-ordination between the different kinds of atoms and agencies engaged in the performance of all these functions; and automatism of action between thousands of grades of little lives and their supervising intelligences that govern them, so that we see even in this a part of the sweet harmonious interaction that pervades all departments of Nature from the lowest to the highest.

We have mentioned above that the nature-forces are the outcome of the involution of Spirit into Matter — the Life-wave of the Logos, which contains the seeds of all the potencies of Divine life. Through these, all existing things were successively fashioned into suitable forms that would serve the purposes demanded by the changes of different stages of development, in preparation for the unfoldment of personal and individual consciousness, and finally the realization of self-consciousness. In our gyrations through the lower stages we have grown into the habit of ascribing some of the activities of hosts of nature-forces to the 'I'-consciousness in us, whereas they are really due to the evolutionary reservoir of forces acting for us through matter, that we call Nature. We may safely affirm that the Divine Energy already infolded in Matter, acting on different planes of its own accord, furnishes thereby the very field of contact for our development of personal consciousness, and for the disclosing to us by the Ego, one by one, of all the potencies now locked up in Nature — evolved during its passage through the downward arc.

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

We say that the life of the inner Self, the Ego, longs to mingle with its divine counterpart in Manifested Life, and this is made possible only through 'man,' the personality. Thus it comes that the personality or personal ego with its instruments: the physical, astral, and mental-causal centers, is wedged in between the Divine Center, the Ego, from within, and the Divine Energy of the Logos in Nature, the Cosmos, from without; truly subject to all the laws of the respective planes on which both these Divine Energies proportionately act. Hence facilities and encouragement toward right action, that produces the best possible results for us, are never lacking. There is a substratum of Divinity in every form, and every organized and even unorganized object in Nature that can awaken a spiritual response from within. If we look impersonally at a flower we may sense its soul-life, disclosing to our gaze its divine heredity and being. Nor are we devoid of organs and consciousness that enable us to appreciate instantly, to a degree at least, some of the inner beauty and meaning of any and every object in Nature.

One of the first signs of the awakening of the human soul makes itself felt when a surfeit of the vicissitudes connected with the ceaseless alternation of pleasure and pain reveals to man the transitory nature of conditioned material existence, and an aspiration for freedom is called into being. Then a spiritual stimulus vivifies the Divine Spark within; and, seeing that the Cosmos without is but awaiting recognition of the identity of its Divinity with his own, man may perchance come in touch with it by making the necessary effort by means of which alone this may be achieved.



"IMMENSE have been the preparations for me,
Faithful and friendly the arms that have helped me.
Cycles have ferried my cradle, rowing and rowing like cheerful boatmen,
For room to me stars kept aside in their rings,
They sent influences to look after what was to hold me. . . .
All forces have been steadily employed to complete and delight me,
Now on this spot I stand with my robust soul."— *Walt Whitman*

"THE thought 'that our existence terminates with this life,' doth naturally check the soul in any generous pursuit, contracts her views, and fixes them on temporary and selfish ends. It dethrones the reason, extinguishes all noble and heroic sentiments, and subjects the mind to the slavery of every present passion."— *Bishop Berkeley*



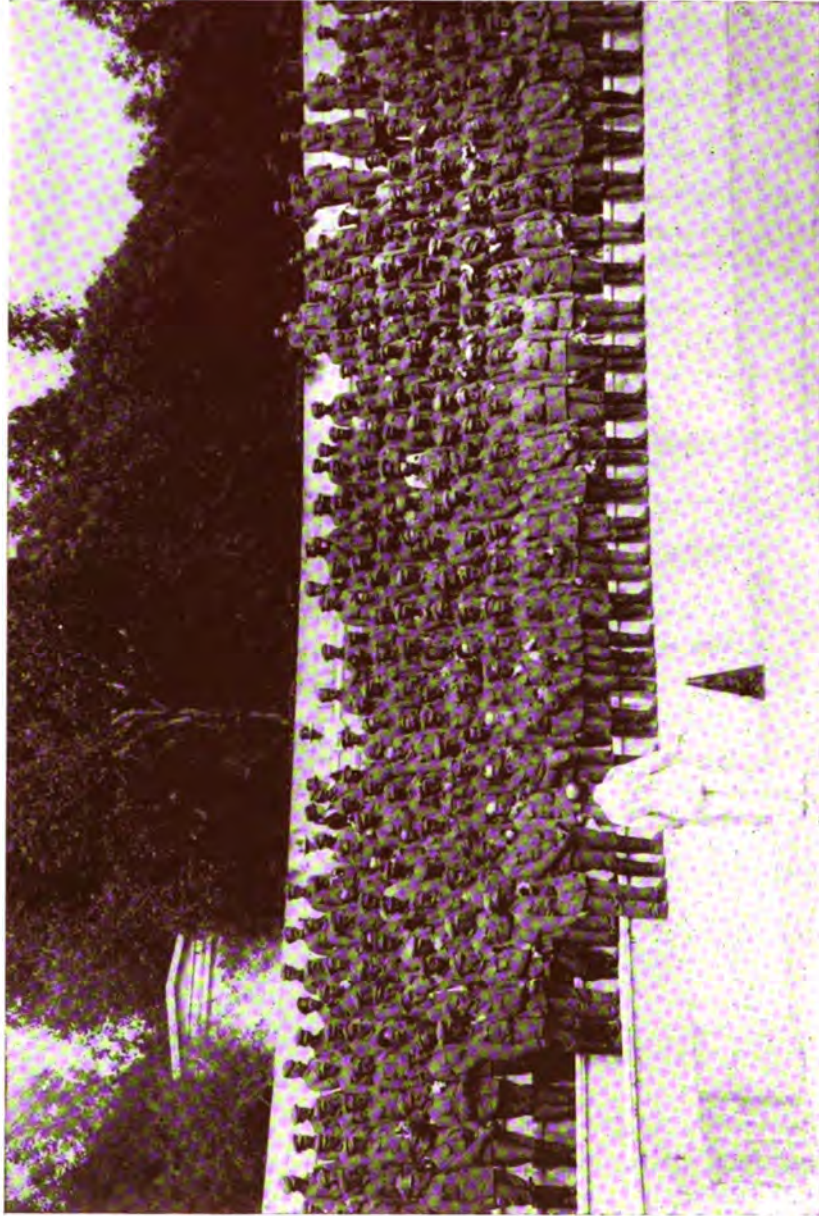
Lomaland Photo & Engraving Dept.

CZECHOSLOVAK SIBERIAN SOLDIERS

(ABOVE) A group of soldiers who were entertained by Katherine Tingley in Lomaland, July, 1919, at their annual reunion, February 8, 1922, in Budějovice, Czechoslovakia. The following message was sent to Katherine Tingley and members of the Universal Brotherhood and Theosophical Society at Point Loma: — "Dear friends: Hearty greetings to all from the Czechoslovak Siberian Legionnaires. While gathered together we are reminded of the beautiful moments we spent among you."

Signed by Jan Ambrož, Siberian Legionnaire.

(BELOW) A group of the second contingent of soldiers returning home through America, entertained by Katherine Tingley in a Lomaland grove on July 24, 1919. As it was impossible to entertain in Lomaland more than a few hundred of the 2000 then camping at Camp Kearny, Katherine Tingley arranged for a special entertainment for all at one of the large auditoriums there on the evening of July 26, 1919.



Lomaland Photo & Engraving Dept.

CZECHOSLOVAK SIBERIAN SOLDIERS IN THE GREEK THEATER, POINT LOMA, CALIFORNIA

A group of the first contingent of the Czechoslovak Siberian soldiers who, while camping at Camp Kearny, California, on their homeward journey through America to Czechoslovakia, were entertained by Katherine Tingley at the Greek Theater, International Theosophical Headquarters, Point Loma, California, on July 8, 1919. They are singing one of their national hymns. Of the Czechoslovak soldiers, over 300,000 were taken prisoners by the Russians. 60,000 returned home.

TRIALS ARE AN INITIATION

T. HENRY, M. A.

IT is coming to be more realized that a materialistic philosophy does not account for the existing facts of life; and one is constantly meeting with statements to this effect from influential writers. One result of regarding a materialistic philosophy as a complete explanation is that we more or less consciously adopt some kind of a supernatural theory to supply the deficiency. Such distinctions as spirit and matter, God and man, may be needful as terms for facilitating thought; but must not be pressed too far or regarded as absolute. When we find that the affairs of our lives are not regulated in accordance with our ideas as to what is logical or desirable, we are apt to question the goodness of Providence, when what we really need is greater knowledge.

A recent writer has spoken of bereavement as one of the greatest initiations in life; and doubtless this thought has often been entertained and not infrequently expressed before. This experience certainly brings us face to face with the insufficiency of that materialistic philosophy which suffices reasonably well for our ordinary purposes; and compels us to seek consolation by faith, hope, and trust, in some higher law. And, though the consolation which we thus draw from an interior source can find no definite expression in the mind, as a reasoned conviction, it does undoubtedly speak through the heart, so that we may feel the warmth of a knowledge whose light we cannot yet see. Thus strong souls convince themselves that, in the realms of truth and reality, all is well, however strange and bitter things may seem from our worldly viewpoint; but the forms in which they clothe this conviction vary according to their habits of thought, as the Christian's faith in the wisdom of Deity, or the Stoic's uncomplaining resignation to inevitable circumstance.

But there have at all times been those who believed that the vision of reality and truth is attainable by man while in the body; and these believers in the mystic revelation were not the idle dreamers they have been called. We have not to look up in the skies or in the dim vistas of postmortem futurity to find the real and the spiritual. It is all around us; but what we know of the world through our physical senses, and through the reasoning processes based on the evidence of those senses, is but a partial and illusive view, and we by no means see all, or even a small part, of what is to be seen there. But, if we are to pierce the veils that obscure our vision, we must refine our nature, so that our inner senses may be brought into communication with their appropriate objects.

THE THEOSOPHICAL PATH

A bird bereaved of its mate, accepts the facts of this physical world; and, instead of putting on mourning feathers, forthwith seeks a new mate. But man, living partly in another world, accepts not the laws of this one, but rebels against them; and, if he be a soul capable of initiation, he receives into his soul the truth that, in the world of spirit, there is no separation, no death, no bereavement. Thus he takes a first step towards his ultimate goal of being able to live consciously in that world of reality. He lays up his treasure in 'heaven' where neither moth nor rust corrupt, and thieves do not break through and steal.

There are other natures, not so strong, who try to drag the spiritual down to earth, and to limit the eternal by the laws of terrestrial time and space; seeking to give validity and nobleness to the dread facts and pitiful delusions of psychic survival. And thus is created that semi-scientific heaven in the lower strata of the astral plane, that teems with vacant masks and empty shells and cast-off thought-molds, temporarily vivified by the loose vitality of mediums and sitters, endowed by thought-transference with a deceptive plausibility, and constituting a veritable snare for the unwary. These psychic phenomena, when genuine, are fraudulent in another way; since they are not what they profess to be — not communications from the deceased *individual*. Beyond the physical plane there is an astral plane, variously peopled; and mediums act as a means of communication therewith. But what has all this to do with the matter under discussion — the existence of a *spiritual* world, where the illusions of time and space prevail not and personalities are dissolved in a sublime unity?

Our very progress in materialistic science compels us to realize the possibility, and the necessity, of an equal progress in our views of life in general. For men of science, in striving to account for what they find in that greater universe beyond our earth, are forced to admit the inadequacy of formulas which have been devised to explain what goes on upon our earth. Going farther back in history, a notable revolution was made when the heliocentric system of astronomy was substituted for the geocentric. The view of human life which has so long prevailed among us may be compared to the geocentric theory. We have tried to explain man's life on the assumption that each man lives but a single life on earth. But now comes the larger theory, competent to embrace a wider area of facts, just as Copernicus's theory in astronomy. It is shown that man lives many successive lives on earth; and, in view of the ampler knowledge, many difficult problems become simplified. To understand the doctrine of Reincarnation, it is needful to assume that the personal ego is not the center of man's system, but is only one of a series, each having a similar relation with the real center of man's system — the Soul.

THE WORLD-DRAMA

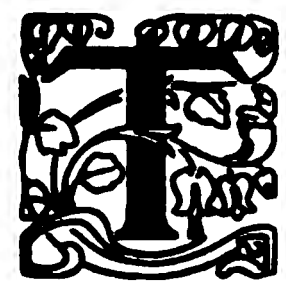
Once recognise the existence in man of a real and sublime Self, of which his personal selves are but faint reflexions, and a totally new light is shed on most of the problems that beset us; and we see how difficult it must be to try and find a reasonable explanation for them on any other basis. Bear in mind that the Soul is not a something that manifests itself only after death, but that the Soul lives all the time, though veiled by the imperfectly developed state of our faculties. Then it may be inferred that the alternating phenomena of life and death make no difference to the Soul and its eternal existence.

One infers from many published utterances that notions regarding immortality are changing. Conventional ideas in this respect are now considered crude: to regard eternity as a sort of postmortem extension of time; the Soul as something entirely separate from the mind and body. Immortality is now looked upon rather as a possible condition in which we may live while in the body, a kind of upper story to our house, into which we may climb. But this is really a return to the more ancient Theosophical views; for we find that initiation into the Mysteries was always regarded as conferring a knowledge of immortality. It must have meant the revealing to man, by an inner vision, of the fact that he is in essence immortal and eternal.

In solving a puzzle or cryptograph, it is the anomalies that give the clue to the solution. And so with the problems of life. Those apparently insoluble enigmas and contradictions, which have caused people to waver in their faith, whether in the goodness of God or in their own capacity, are really the clues. By them we learn that the knowledge that serves us for our daily life is limited and cannot give a true account of reality. If, instead of making violent attempts to find a formula for these problems, or to select one horn of a dilemma, we could simply hold the problem in our mind, we might arrive at an intuitional grasp of the real solution.

THE WORLD-DRAMA

RALPH LANESDALE



o say that 'history repeats itself' is to state a truism. And yet it is a truism that will bear repetition, because few of those who are familiar with the words as a formula have ever thought seriously of the matter, or have tried to understand why it is so. Besides which, it is certain that many who repeat the formula do not at all believe it, if it is to be applied to that part of the world's history in which they are personally concerned. For to most

THE THEOSOPHICAL PATH

(if not to all) people each new event in life is something that never happened before; each experience is a new discovery; each lesson learned is a new fact added to the store of human knowledge; each scientific discovery is a step into the untrodden fields of the unknown; and each invention is a creation of something that never existed before. And all this in despite of the testimony of history and the suggestion of common sense, which should warn us that others have passed through similar experiences in previous ages. Reason points one way and vanity the other. Between the two it is not hard to guess which indication will prove most acceptable to the masses of mankind.

The record of these new discoveries makes what we call history.

The study of history reveals the same story in every part of the world, whether it be in Europe or in Egypt, in China or India. We find always the same phenomena, the same sequence of events accompanying the birth, growth, decay, and death of one power after another. We find empires created by conquest and the forcible subjugation of weaker nations; we read of the glories of civilization that flourished under the rule of some individual sovereign or of a succession of such strong characters; then we find the same story of decay, disintegration, collapse of authority, and consequent anarchy, in which there is found opportunity for ambitious men of less rank to establish themselves as kings. Then comes a strong man again, and by conquest reconstructs a new empire and establishes a new dynasty, and so on without end: for the process is still in progress, and the drama seems as popular as ever, in spite of its startling lack of originality.

There are, of course, variations in the setting of the play, and differences in the working out of details. Sometimes the collapse of an empire leads to an interval of great activity in the establishment of small independent states; while at other times there comes in a long period of slow decay and a relapse into barbarism. But sooner or later the old routine develops a repetition of the former story of invasion, conquest, immigration, reorganization and establishment of civilization as before.

It is almost as if there were but one great drama in the *répertoire* of Nature that serves as model upon which all new plays of empire are fashioned. Sometimes the actors are ambitious enough to try and present the play in its entirety as a world-drama; but none have been big enough for the task, as far as reliable records go; though tradition points to such accomplishments in ages anterior to what we know as the historical period.

Indeed, for the most part the representations of this old drama of empire, that are recorded with any certainty, tell of an endless succession of failures, a chaos of personal ambitions, colored by genius at times, or tainted with vice, coupled with heroic attempts at the establishment of an

THE WORLD-DRAMA

ideal civilization, or associated with weakness and debauchery; but all ending in disintegration, in rivalries, jealousies, conflicts of class, caste, or sect, communities or states, until the student may well begin to wonder if he is not reading the record of a nightmare or of a long delirium.

Who does not shrink with dread from the memory of a long sickness in which the mind continually fluttered on the verge of delirium, and in which an impossible tangle of events repeated itself automatically and uncontrollably; from which there was no escape, and to which there was no solution? And then the relief when the fever passed and the mind came under the control of the thinker once more and no longer repeated the unwelcome experiences of delirium! But in history the fever seems to be recurrent, the delirium intermittent yet unavoidable.

What wonder then that the old philosophers, who seem to have had access to historic records dating back many millenniums beyond the commencement of our traditional epoch, should have plainly taught that this life on earth is indeed no more than a nightmare which lasts as long as man allows it? They said that the real man could shake off the dream which was in itself no more substantial than is an ordinary dream to a waking man.

This theory seems plausible sometimes, but then come the questions: 'Why should we dream?' 'Is there no reason in it all? Is the world mad? And if so, where are reason and sanity?' 'If life is a dream, what then is the waking state?' 'Or is there, after all, an undiscovered method in this madness?' 'Is there a discoverable explanation of the delirium?'

Those who declare that life is a dream and death the awakening, must speak either from imagination or from knowledge. If from the former, how can imagination transcend itself so as to be able to look down upon the imagery of delirium and declare it valueless and unreal? How indeed, unless that which we call imagination is a transcendental thinker, whose mode of thinking is not ratiocinative but rather a direct cognition of realities — in fact, a knowing rather than a thinking; and the transcendental thinker of pure thoughts is that which we call the Ego?

The mind may occupy itself with pessimistic theories and seek relief from them in speculative philosophy; but behind the mind there is a watcher who is not satisfied with any such theories and speculations, but demands the truth. He may not be the Knower, but he believes that the Knower is behind, and that at any moment his own ignorance may be enlightened by pure knowledge from within. So he looks calmly down on the tumult of his thinking mind, and tries to see the thread of reason running through the tangled dream of life. He feels that there is reason in it; he seems to know that the nightmare is but a distorted image of things that are not entirely delusions; just as we know that in ordinary

THE THEOSOPHICAL PATH

life a shadow is a reality in that it is cast by a solid object on a material base, and though not itself solid, is a result of the existence and presence of solids. It has a reason and a cause and serves a purpose; though we may speak of it contemptuously as a 'mere' shadow.

The mind may wrap itself in pessimism and lull itself to sleep with the assurance of its own ignorance; but the Self within is not content. He feels that it is his right to know. He feels that there is a purpose in existence, a reason in things, that there is truth to be discovered and illusions to be understood. He knows that there is ignorance and infers that there is knowledge. He sees that there is folly, and feels that wisdom is the heart of things. He knows that his mind is filled with theories to account for illusive appearances, but he has a deep conviction of the reality of natural Law. He sees the world full of injustice, and yearns for the reign of Truth. Sometimes he gets a ray of light from his own Self, and for a moment knows that these illusions are shadows cast upon the screen of mind by unseen realities — themselves perhaps the expression of the Unknown Law of Nature, mirrored in the wavering ether.

Then the whole fabric of the dream seems like a presentation of a scene from the Eternal Drama of the Soul. The actors come and go, rehearse their parts, perform them, and pass on, to play another part in a later production; others take their place, gain their experience, learn their lesson perhaps after many rehearsals, and pass on in their turn. The parts remain the same until the play has served its purpose and a new Drama is put into rehearsal; and that marks the opening of a new age.

Such a conception of life seems fraught with possibilities, and full of hope as well as reasonableness. Looking at it in this way one may recognise the almost endless repetition of events, without despair or pessimism.

One can revisit one's school and see another generation of youth going through our own experiences, and can smile at their fresh enthusiasm, and enjoy the old jokes that to the youngsters are full of originality, and sympathize with the trials that to us too once seemed unbearable. And yet one is not overcome with pessimism, one does not expect class I to be doing the tasks of class II: one does not say that there is no progress because the lessons are the same as they were when we were young. The school perhaps is unchanged, but the scholars are all new. When that school has outlived its usefulness, it too will pass, and another will take its place, repeating the same history as its predecessor.

So too it may be that national life is a school, and the world itself a college, or a university, in which the nations get their education; just as the individuals that make up the nation get their experience in making nationalities.

It may be that the whole scheme of education that we call Life is a

WHO IS RESPONSIBLE?

nightmare to the one who has caught but a glimpse of the great Drama of the Soul, and who knows nothing of his own nature and the needs of his own Soul. It may be that the understanding of some part of the great mystery of this World-Drama is not unattainable; and it may be that there are those who do understand, and who would teach the world the wisdom that would make the whole mad dream seem like an opportunity for man to learn some necessary lesson of Self-comprehension.

To gain Self-knowledge is to learn to look on life as opportunity. To know one's own place in the scheme of things, to know what it means to be a human being, is to be free from the madness of the world, and to understand the meaning of the great World-Drama. When this is known, it may be that the Great Stage-Manager will put a new play into rehearsal, and will distribute roles to those who are fitted to perform them in the Drama of the New Age.

This knowledge is the Great Secret Science of Antiquity. It is the Wisdom of the Gods, called by the ancients, 'Theosophy.' The teachings of this ancient Wisdom were called The Secret Doctrine; and those that study it are not pessimists, nor do they think that because there is madness in the world there is no sanity in the universe. Nor that because human-kind may temporarily lose its way, therefore the Path is lost. Nor that the old sages spoke in vain when they said: "Man, know thyself!"

WHO IS RESPONSIBLE?

R. E. COATES

EVERYONE will hail the arrival of the day when war with all its horrors will be no longer possible, when nations will settle amicably whatever differences may arise between them by mutual agreement, and when the *fact* of Brotherhood, as it exists in nature, will have become recognised as existing also between the various groups of people forming the nations of the world. Most of us are prepared to make some sacrifices to bring this longed-for day nearer, as we are appalled by the thought of the terrible consequences that would follow another upheaval such as the world has recently experienced; but many are in doubt as to how they can help or as to whether they can give any practical assistance at all. They are confused by the contradictory utterances of the *soi-disant* leaders of religious or scientific thought; they have seen the failure of conferences, of international agreements, of leagues and arbitration-tribunals; and they are looking helplessly on

THE THEOSOPHICAL PATH

while the signs of further conflict are multiplying around them. Some again have even despaired of the possibility of ever establishing a reign of Peace on Earth, believing as they are taught, that war has ever accompanied the development of the Human Race. Therefore, they say, it will be so till the end of the chapter, and there is no use in expecting that any individual effort can change the course of events.

Now the sooner the fact is recognised that the responsibility for war, for its continuance or cessation, lies directly with ourselves, individually and collectively, the better; and if it is ever to be put a stop to, it will only be when our minds and hearts have become firmly imbued with the idea that war *can* and *must* be eliminated from the world's program. If we remain negative, waiting for someone else to move in the matter, reveling in our own powerlessness, we are rendering the task harder for those who *are* making an effort; we are throwing our weight on the side of strife. Let us not deceive ourselves, this is a matter in which all must take sides; there is no evading our responsibility; every one of us who remains supine and effortless when the issue is trembling in the balance will be directly assisting the War-Spirit.

The teaching that man has always been at war with man is untrue; those who promulgate this fiction are those who take a limited view of the few thousand years of history and legend that have come down to us, and who ignore the universal tradition of a Golden Age of Humanity in the far past, when men lived in peace and harmony with one another and with a knowledge of their own divine nature to guide them. The cycles of human life have a way of repeating themselves throughout the ages; what has been in the past will again come to be; and ours is the task to re-establish the Golden Age upon earth, to spread the belief in its possibility and to work for its realization. There is no use in our waiting for some celestial agency to clear up the mess which we ourselves have made; it is our work and God helps those that help themselves.

Much printing-ink has been used up during the last few years by interested parties in order to show that the statesmen of one or another country were to blame for the devastating conflict that Europe has just emerged from; the writers of course sought to exonerate their own country and to show that the onus of blame lay with their opponents; but none of these writers laid stress on the obvious fact that had the peoples of these countries really desired peace, and had they *nationally* — as a people — refused to co-operate with the war-mongers, the tragedy could not have taken place. We must see to it that a repetition of this crime against humanity shall be made impossible in the future.

Let us then fill our minds with this noble ideal of Peace and Universal Brotherhood, brood over it, make it part of our very lives, and pass it on

MISCELLANEOUS MUSINGS

to as many as possible of those with whom we come in contact. We shall thus be making a positive effort in the right direction that will be of incalculable benefit in shaping the future of the human race on right lines, and we shall be helping to lift the thought-atmosphere of the world out of the depths of doubt and despair into which it has fallen. Surely we may all find this in a work that merits the best that is in us to give.

MISCELLANEOUS MUSINGS

MAGISTER ARTIUM

MAN AND HIS MOODS



SOME people have changing moods — they are either 'all up or all down'; and, while they may be pleased to call one of these states weakness, and the other strength, both are really different forms of weakness. They are polar opposites, and together represent an unbalanced condition of the vitality and mentality. When this state of affairs reaches an extreme degree, it comes under the ken of the doctor, and the patient is said to be neurotic. An unstable condition of the mind and emotions can set up the corresponding condition in the body; and, conversely, the body, thus disarranged, can react upon the mind and emotions. The patient may thus rotate in a vicious circle, the mental and physical symptoms, acting and reacting, and intensifying each other.

Excitability of any kind is a great obstacle to progress. Extremes of one kind generate extremes of the opposite kind. The disastrous failure of so many good resolutions may be traced to this cause: they are made in the heat of a reaction, under the drive of disgust and compunction. The law of the pendulum holds good, so far as the vibrations are concerned; but, since progress is made in spite of the vibrations, a better illustration is that of a sailing ship, advancing to its destination by alternate tackings to the right and left of the direct course. Nobody is able to sail a direct course before the wind, in his conduct; for, in addition to his prime motive, aimed straight at the goal, there are numerous lesser motives; and thus he is carried from side to side, though progressing all the time. As he gains experience, these vibrations become smaller.

Our moods change because they come under the dominion of an all-prevalent law of vibration or alternation, which characterizes nature. But there is a something in us which silently accomplishes its purpose despite these distractions. It is the Soul, the real Self, the one who is

THE THEOSOPHICAL PATH

living the life and fulfilling his destiny. A man's desires are at variance with his Spiritual Will; and this Will thwarts those desires and brings them to frustration; and the man, in his ignorance, rebels. He does not yet comprehend the Law that is ruling his life, so he perhaps calls it fate or providence, and regards it as inscrutable. Yet it is really his own Will; not his personal will, which consists of desire attracted by illusion; but the Spiritual Will, guided by Knowledge.

BROTHER PHRYNOSOMA

BEFORE me on the path I see the California Toad or Horned Lizard, whose peaceful life seems to be spent in brief periods of emergence from a state of catalepsy. The temperature having fallen below a certain degree, while he was on his wanderings, he has fallen into the cataleptic state in the middle of the road, and is in danger of being trodden on or driven over. "What are we doing here? We shall get killed if we stay here!" And I gently pick up the piece of dry leather and deposit it in a safe place. *Why?* What does it matter to me if the toad is killed? The toad only regards me as a hostile interferer; he will never know his indebtedness. Is it not because I recognise a law higher than (or at least other than) what is called reason? Ought I to disobey this law, regarding it as a species of folly; or ought I to do what I intend to go on doing?

It is clear that many kindly simple acts of our life are performed in instinctive fulfilment of a Law that is beyond the cold formal logic of what is called 'reason.' To try to reduce our motives, in such cases, to a formula, is an act of desecration. It is possible to analyse conduct too much. It is a fact — so our philosophy assures us — that personal separateness is a delusion, and that life is *one*. The intuitive perception of this fact constitutes *sympathy*. Hence we are prompted to care for the living creature, just as we would care for one of our own bodily members. The same sense of unity is expressed in such expressions as "How are *we* this morning?" addressed by a man to an animal, or by a doctor to his patient.

What then is the case of a person who deliberately suppresses such feelings, declaring that he follows the cold light of reason, and that the said feelings are injurious emotional intrusions? This is really the chief count against vivisection: that it may involve a murderous attack by a man on his own soul.

ALL ALIVE — OH!

It is stated in *The Secret Doctrine* that chemistry and biology are the twin magicians of the future, destined to convince us of the fact that the

MISCELLANEOUS MUSINGS

entire universe is composed of living beings, there being no such thing as dead matter. We quote the following from the *Scientific American*:

“Formerly it was customary to look upon the soil merely as a mass of inert particles; but we know that it is composed of most complex materials; and, in place of being dead and inert, it is pulsing with myriad forms of life.”

Many people however, despite the admission that the soil contains innumerable microbes, will still claim the existence of at least a residue of pure ‘dirt,’ the habitat of those microbes, and consisting of inorganic or dead matter. But, as we understand the statement in *The Secret Doctrine*, there is no dead matter at all, not even the humble quartz-grain or the unambitious particle of feldspar. And this is surely no outrageous claim, in view of the fact that so-called dead matter vanishes away utterly under close examination, whether we scrutinize it externally with our microscopes, or try to visualize it interiorly with our mental faculties. It resolves itself into particles endowed with perpetual motion; and these very particles resolve themselves again into smaller particles; until we arrive at the result that *much of nothing makes something*; or, mathematically, that zero multiplied by infinity makes anything you please. Force and matter are abstractions, but living beings are actualities, found everywhere.

Professor Bose, of India, has done wonders in demonstrating scientifically that plants are sensitive in many ways once thought to be peculiar to animals. He is a most ingenious and skilled deviser of apparatus, and his instruments can show the death-pang of a plant or its reactions to heat, cold, anaesthetics, and various other forms of treatment. And even in the case of so-called inorganic structures he has demonstrated a similar sensibility. Metals are shown to be susceptible of fatigue: a fact which has long been known to users of razors and other sharp instruments. Bose seems to have approached science with a more open mind than usual, and thus to have been led to trying experiments which other people had not dreamt of trying.

All this goes to show that we live in a world of life, and that our *entourage* is responsive to our moods; and gives a clue to the real explanation for the well-known ‘cussedness of so-called inanimate objects.’



“I SHOULD not wonder if Euripides spoke truly in saying: ‘Who knows whether to live is not to die, and to die is not to live?’”—PLATO

THE POTENTIALITIES OF THE RÂJA-YOGA SYSTEM OF EDUCATION

HAZEL OETTL MINOT and FRANCES SAVAGE

(Of the Theosophical University)

IT is not too much to say that the Râja-Yoga System of Education holds within itself the potentialities of world-reconstruction, in the very highest sense of that term — that is, a building of human affairs along right lines, and on a solid foundation. Is there anything that could be needed more at the present time? But why is this particularly possible in the Râja-Yoga system as compared with other systems of education, and with general efforts to right present conditions? There are three principal reasons: it begins at the beginning, and stresses the importance of starting with the children at an early age, the sooner the better; it makes character-building its corner-stone; and it is a solid-rock foundation for true home-life.

Of the cause of its coming into existence, here are the words of its Foundress and originator, Katherine Tingley. She says:

“I realized many years ago that something was vitally wrong with all our scheme of life — with our conventional forms, our reformatory efforts, our charities, our different departments of life. . . . I saw hardship as the result of vice, and vice as the outcome of hardship. I realized that all our systems of helpfulness were totally backhanded. We dealt then, as most people deal now, with effects rather than with causes. *After* the damage is done, we attempt to repair. What I wanted to do was *to prevent* — to prevent the damage being done. The world was already fairly well equipped with havens for the beaten and the fallen. I wanted to evolve an institution that would take humanity in hand *before* it was worsted in the struggle of life.”

The result was the establishment of the Râja-Yoga School, Academy, and College in 1900.

From the very beginning the Râja-Yoga System never was an experiment; it was the result of long years of experience and of certain knowledge regarding the laws governing life. Of course it has grown and expanded as the years have passed; where there is real knowledge and an open mind there are no limitations to growth. Backed as it is by experience, the Râja-Yoga System of Education naturally offers a contrast to the many others that have resulted from theories, and which, lacking the basic principle of *spiritual knowledge*, are powerless to bring about the results which often enough are sincerely *striven after*.

This system, embodying as it does the idea of prevention, begins with the child while it is still in the cradle — it starts the young life in the right direction at a time when the whole being is plastic; there are so many happy things to think of and do, and even a baby can learn the joy

THE RÂJA-YOGA SYSTEM OF EDUCATION

of giving and of helping, of smiling and cooing. The little hands are kept busy, so too, is the growing mind — not overburdened, but led along healthily to see and understand this and that new object around it without eternally wanting to possess or destroy it. Parents and guardians of children too seldom appreciate all that the budding mind is capable of, or the ease with which it may be influenced by surrounding conditions. If there is truth in the saying that “Satan finds work for idle hands to do”, there is still more in his finding work for idle minds, so Râja-Yoga bids us keep the child busy, and it is in possession of one of the *secrets to happiness*.

Spiritual knowledge, as already stated, is a most important factor in the potentialities of an educational system. Do you even guess what this means for the future of a life? There are those, too, whom that life contacts, and in the end it may be a nation — it may be the whole world! Because a child is a spiritual being as well as any grown-up man, it is robbed of half its power in evolution if it is kept in ignorance of its true nature and of the higher law governing it. It must know of its duality, that it is two in one, the ‘higher’ and the ‘lower,’ in order to distinguish between the two, and to strengthen the one while it overcomes the other. It must know of the regenerative power of that divine side of its nature; and how can it so know if those who teach it have not this knowledge? When they do have it, think you not there will be a truer understanding of the real needs of the child, a greater and more unselfish love, and an end to many of the unanswered heart-yearnings both of young and old, and less disappointment for all?

It is the children who hold the key to the future, but it is we who must show them how to use it — it is we who have the shaping of that magical key which unlocks not only one secret door, but all the portals into the vast treasury of life. A simple word for it is *character-building*, but I think there is something more to be discovered in that word, something more than has been added to it even in recent years, and I believe that this is why the Râja-Yoga System of Education is known to be accomplishing more in that respect than other systems, because it does know the broader meaning of the word. Character-building is more than the inculcating of morals, high though they be; it is more than supplying a noble standard of living: character-building is all this, yes, but *more* — it is the making every thought, every act, every duty or pleasure tend in one and the same direction, that of evolving harmony and balance in the life.

In the Râja-Yoga System this effort is made, and what is the result? The various branches of study are not superficial and of merely passing interest, they are a very real part of life. As an example, take our tiny

THE THEOSOPHICAL PATH

tots in one of their classes — Geography, let us say. They can point to a country on the map, tell you its name, and that of its capital — they will show you its flag, and tell you how the people there say 'good-morning' in their own language. There is a picture created in those little minds that means something more than a sheet of paper and printed letters; already an interest has been awakened, and when in addition they see among themselves and those who care for them, different nationalities represented, that interest is in a fair way to grow. This is the beginning of an international spirit, and a love for all peoples; and hand in hand with it the work of harmonizing and balancing is quietly going on.

Take also art and music: here are not subjects to specialize in, to dazzle the eyes and ears of others — here are forces to draw forth the inner harmony and grace, forces to awaken a love of all that is true and beautiful; and there is the training in self-control, so necessary to make eye, ear, and hand respond to the creative power within. The power of creation! It is one of the most beautifully precious of the powers of man, for with it he is able to express the highest aspirations of the soul; and the more truly the education has tended toward the development of the divine nature the loftier will be those aspirations. Katherine Tingley says in *Theosophy: the Path of the Mystic*:

"Let us bring our children, therefore, close to the refining influences of the best in art and music. In doing so, however, let us realize that the power of beautiful expression in these things is not an affair of the intellect alone, nor of custom nor convention. Nor can it be learned from books. It comes from the awakening of the inner powers of the soul, those qualities of the nature which are in sympathy with whatever is high and pure."

— And being thus in sympathy, what more natural than that the soul should be led to an unerring choice of what is best, and an equally unerring aversion for anything detrimental?

With art and music comes the drama, so powerful in its refining influence and in bringing the finer perceptions into play. To quote again from Katherine Tingley:

"True drama points away from unrealities to the real life of the soul. . . . Dramatic study is one of the most important factors in the right education of the child, for true drama is the soul's interpreter. . . . It is the heart that the drama reaches with its message. That is the secret of its power to regenerate."

One interesting result of these combined studies and of this life, often observed at Point Loma, is the effect on the speaking voice. Just take notice and you will see that much of the nervous tension, much of the rush and hustle of life, and much of its shallowness, too, is expressed in the human voice. Time and again have children entered the Rāja-Yoga School with high-pitched, shrill voices, and before many months a marked change has been observed. Not only has the pitch been lowered,

THE RÂJA-YOGA SYSTEM OF EDUCATION

but the quality of the tone has changed, becoming rounded out and mellowed, as the character itself has gone through similar changes. It is all a part of the work of establishing a perfect balance, and an inward and outward harmony in life. Believe me, it will be needed in the reconstruction of the world.

The Râja-Yoga students learn to do many things, and to do them in the best way possible, whether it be work in the executive department, the mastery of a difficult musical composition, or the producing of good vegetables. The same spirit is in each, and this spirit has told, too, for by appealing to the best in the students certain results have followed as a natural law. They may have been modified according to varying stages of development and evolution; indeed, it would be strange if they had not; but the impress of the training is there, and somewhere, sometime, it tells. More than once a student who was not overpromising while in the College, has made a brilliant record in the business-world — a record that was a tribute to the building of character and to the system of education that laid the foundation for it.

Our third great factor in reconstruction is the influence that Râja-Yoga exerts on the home-life. Katherine Tingley says: "Build spiritual altars in the home." Picture to yourselves every home in this land as such an altar — what do you think would be our possibilities as a nation, and where the limit of our influence for the good of all nations? Those who are children growing up under this system of education may one day be home-builders. What they have learned they will pass on to others, and in so far as they govern their lives according to the higher law will they be able to build yet more nobly the lives of those intrusted to *their* care.

Nor is this a dream, but very fact, for (and I quote again from *Theosophy: the Path of the Mystic*):

"To ask, 'Will the Râja-Yoga system change present conditions?' is but to elicit the assurance that it has already changed them. The inertia of custom and convention has been already broken, and the unrest of the world, at which so many look with distrust and apprehension, is but the movement of the ship with the incoming tide of a purer and better thought. Ideals have been thrown out into the world, and because they are spiritual ideals they have entered into the minds of men and have painted entrancing pictures of what the world would be if man were but master of himself and of it. Those ideals will not die away until they have been realized, until they have given birth to other ideals which will illuminate for ever the roadway of all future life, declaring the reality of a reign of peace on earth and of the god in man."

— H. M.

IN founding the Râja-Yoga System of Education, what Katherine Tingley wished to do, according to her own words, was to *prevent* the evils that were and are still eating out the heart-life of our best manhood and womanhood. She said "that the world was already fairly

THE THEOSOPHICAL PATH

well equipped with havens for the beaten and the fallen"; but her purpose was "to evolve an institution that would take humanity in hand before it was worsted in the struggle of life."

Katherine Tingley has declared "that a student's success in life depends primarily upon *physical health*, secondly upon *mental vigor*, and thirdly upon *moral purity*"; and these three factors, coupled with a spiritual aspiration that should illumine the whole life, might be called the four pillars upon which the Râja-Yoga System is founded. Now of course each of these hinges upon the other three, and a perfect balance cannot be obtained unless all four be equally developed. Think for a moment of physical health: our children are hampered, many of them, by hereditary tendencies and conditions brought about by wrong environment and lack of knowledge on the part of those who (to use one of Madame Tingley's expressions) "born" them. From the moment a child enters the Râja-Yoga School all these difficulties begin to be adjusted; as a result of the application of the teachings of Râja-Yoga and the wise care and constant vigilance of the teachers, a new look comes into the face, the cheeks grow rosier, the carriage more erect, and there is a happy light in the eyes that tells of inner growth. And every pupil, even down to the tiniest tots, soon learns that a healthy body depends very much upon his thoughts.

If the mind is constantly running along selfish channels — 'What I want,' 'what someone else has that I have not,' and so forth,— and if secret weaknesses are allowed to sap the vital forces of the child, the sunshine is shut out, the face remains sullen and gloomy, and he is a ready prey to any disease that may come his way. This is explained in simple language to the little ones, and they soon find out the truth of it for themselves. And then comes one of the great Râja-Yoga secrets — the child learns to use his *will*; he discovers he can help himself to keep happy and healthy; he can learn to say 'No,' when the little temptations come; and after a time he becomes conscious that he cannot do even a small act of deceit, no matter whether anyone is watching or not, without the Higher part of his nature calling him to account for it. The little one finds, too, that by keeping busy, and by putting into each duty thoughts for someone else besides himself, half the battle is won. So gradually, as the moments go by, the seeds of a strong pure morality are planted in the nature, which will be the backbone of the character in later years.

Of course with physical well-being and the effort to live unselfishly, much of the mental rubbish that so often impedes clear thinking disappears; the lessons in the school-room are approached with real pleasure; the child learns to concentrate, to be master of his mind, to use it con-

THE RÂJA-YOGA SYSTEM OF EDUCATION

sciously as an instrument; and as the classes are always small, with never more than ten or twelve in a class, much individual attention can be given to this point. Here again self-control is the key, and a vigorous habit of thinking is established which, when the child grows older, will stand him in good stead in whatever profession he may take up. And once the pupils have come to know themselves, and have learned to turn to their Higher Natures for strength, there is a constant urge within them to broaden and sweeten and strengthen their lives, and make them a telling force for good, as far as they can. So, in an atmosphere of refinement and culture, with the beauty of nature on every hand, with all that is conducive to splendid health, clear thinking, and a clean moral life, why should not the Râja-Yoga School prepare its pupils to meet life understandingly? Certainly, this is one of its greatest potentialities, and it rests with each student himself to see that this is realized.

But it is neither just nor reasonable to confuse a system and the ideals of its founder with the *would-be exponents* of the system; the Râja-Yoga students do not in any sense hold themselves up as paragons of perfection; their ideals are high; why should they not be with the examples that have been set before them? But as they, like everyone else, are human, and each has his own heredity and karma to overcome, they of course make their mistakes. But that is not the fault of Râja-Yoga; and those who are honest with themselves attribute what success they may have achieved to their training, which has proved itself the great balancing power in their lives.

That the Râja-Yoga System is fast becoming world-famous, is now an established fact; pupils from all parts of the world have received their education at Point Loma, and on returning home have found themselves adequately equipped to enter the various professions and to 'make good,' whether it be in business, as teachers, in the artistic or musical world, or elsewhere, or simply as home-makers; and they have made a name for themselves wherever they have gone. Letters upon letters have come from these students, filled with expressions of appreciation for what their training has done for them. But why is this? What is the reason that this school is different? And what does it give to its students, young men and women just stepping out into the arena of life, that enables them to meet it so confidently? One writer who has visited the school speaks of the singular repose and dignity and balance in the attitude of the students — surely an asset amid the nervous unrest of today; others speak of their high standards of excellence and their moral character; one says the students seem to be free and self-reliant, yet the discipline maintained is perfect; another speaks of the rarely harmonious and symmetrical type

THE THEOSOPHICAL PATH

of manhood and womanhood developed at Point Loma, and so forth. We could quote *ad infinitum*.

It is true that these are all factors in the work of character-building for which the Râja-Yoga School is famous; but I think what counts more than all is the *absolute sincerity* that is inculcated in the minds of the students. "Personal sincerity," says Katherine Tingley, "is the first requirement; an unreserved owning up to oneself of one's faults, and then a steady fight to conquer them. Thus we are made invulnerable." Surely this is the "armor of God" spoken of in the Bible. Added to this is an infinite compassion for the needs of others, which grows with the years, so that putting others before oneself becomes after a time almost second nature. Then too, a Râja-Yoga student who has made the most of his opportunities has acquired not only an unusually comprehensive general education, so that he can turn his hand successfully to a dozen different lines of work if need be, but he has learned *how to learn*, so that mastery of the technicalities of any profession is a mere detail, easily disposed of with application and enthusiasm. Add to all this the force of a will strengthened by daily acts of self-conquest, and you have a fair idea of the equipment with which the Râja-Yoga College sends out its students to meet the battles of life.

In speaking of the Râja-Yoga System of Education it would not be just to forget to pay tribute to the Foundress and to the teachers who have made the school what it is. I refer, not to those young students who are *learning* to be teachers, but to the older teachers, those who have worked under Katherine Tingley's guidance from the beginning, twenty-two years ago, when there was little to warrant their launching out upon such an undertaking except their unbounded confidence in her; who have worked on, meeting each difficulty with confidence and courage, and who have wrought into their lives a quality of *selflessness* surely seldom equalled in the annals of history; seeking no reward nor remuneration except that their pupils might pass on in some measure what they had received. So, although we Râja-Yoga students love to speak of our school, it is without the slightest feeling of self-pride that we do so, but rather in all honor and gratitude to those who have given their lives to make it what it is — a living, potent force for the regeneration of the race.

— F. S.



"That love for one, from which there doth not spring
Wide love for all, is but a worthless thing."— *Lowell*

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

VII

AMONG THE SAGES

THREE things are said by Apollonius of the Sages: "I have seen the Brachmanes of India dwelling on the earth, and not on the earth; defended without walls; 'possessing nothing, yet having everything.' They sleep on grass spread on the ground; they wear their hair long with white miters or turbans. The only clothing they wear is a short tunic made apparently of asbestos, from which an oil is extracted. By virtue of their ring and wand they are able to discover many secrets."

The sages received Apollonius with hearty greeting and open arms. Iarchas sat on a high throne of black brass adorned with figures of wrought gold; the others sat in seats regularly arranged below the throne, not so high and without the golden figures.

Iarchas immediately asked for the letter that Apollonius had from the King of the Indians, and on the latter expressing surprise at his knowing about it, he declared that inside the letter was a letter D (or *delta*) missing, which was found to be the case when it was opened.

Iarchas remarked that other men are accustomed to ask a new arrival who he is and what he comes for. "But the first proof we give of our knowledge is that we know all this beforehand." He then told Apollonius the whole of his family history both on the father's and mother's side, what happened at Aegae, his first interview with Damis, the conversation they had on the way, and what they learnt from others. This was all related by the Indian sage in a clear distinct order, without any hesitation, as if he had traveled with them.

Apollonius was amazed at what he heard and asked how Iarchas came by this knowledge. Iarchas replied: "Thou Apollonius art come to share in this wisdom, but art not yet in full possession of all." Apollonius asked if he might not be made acquainted with this wisdom, and Iarchas heartily acquiesced.

"Have you been able to form any opinion of my natural disposition?" asked Apollonius.

"Yes, we can discern the different dispositions of the mind by a variety of ways," answered Iarchas. "But noon is approaching and we must prepare for the offerings to the gods, after which we can talk about

THE THEOSOPHICAL PATH

that. You are invited to assist at our religious worship." Apollonius was delighted with the permission.

The ceremony he witnessed was peculiar. First they anointed themselves with a preparation of amber, after which they bathed. Next they went to a temple, crowned with garlands, and singing hymns with all due solemnity. There they formed themselves into the figure of the ancient chorus, with Iarchas at their head as Coryphaeus. Then with staves uplifted they struck the earth all together, which made it heave and swell like the waves of the sea. By this they were elevated almost two cubits above it. Meanwhile they continued singing a hymn not unlike one of Sophocles's paeans sung at Athens in honor of Aesculapius. The religious exercises took much time, and at the end the sages took their seats, with Apollonius seated on the throne of Phraotes ready to debate with them.

Invited to ask any question of "the men who know all things," Apollonius asked whether they knew themselves? He had an idea that, like the Greeks, they would consider this a difficult question.

Iarchas replied: "We know all things because we know ourselves. Not one of us would have been admitted to the study of philosophy, were we without that previous knowledge."

Admiring the reply, Apollonius next asked what they thought of themselves.

"Gods!" said Iarchas.

"Why?" asked the Greek.

"Because we *are good men*" was the answer. So wise did Apollonius consider it that he afterwards used it in his defense before Domitian.

IARCHAS ON REINCARNATION

Apollonius asked Iarchas: "What is your opinion of the soul?"

"The same," said Iarchas, "as was delivered by Pythagoras to you, and by us to the Egyptians."

"Am I to understand," asked Apollonius, "that as Pythagoras said he was Euphorbus, so you were some Trojan or Greek, or other person, before you became possessed of your present body?"

"Troy was destroyed by the Greeks who sailed to its shores, and you are destroyed by the tales told of it," said the Indian. "From an idea that the men who fought at Troy were the only men to be esteemed, you overlook many of a more divine character born in your country, in Egypt, and in India. But since you have asked about my former body, tell me who was the worthiest of those who fought for or against Troy?"

"Achilles, son of Peleus and Thetis," replied Apollonius. "He is celebrated by Homer as the most beautiful and valiant of all the Greeks,

THE WISDOM OF APOLLONIUS

and his deeds are described as being greater than all others. The Ajaxes and Nereuses are also celebrated for their beauty and courage, but only next after Achilles."

"You may compare my progenitor with him, or rather the body of my progenitor, for such was the light in which Pythagoras considered Euphorbus."

"There was a time," he continued, "when this country was inhabited by the Ethiopians, an Indian nation. Ethiopia did not then exist, for Egypt stretched its boundaries beyond Meroe and the cataracts, taking in not only the sources, but the mouths of the Nile. Whilst the Ethiopians lived in the country now possessed by us, and were obedient to the rule of a sovereign named Ganges, they had all the productions of the earth in plenty, and were secure under the protection of heaven. But when they murdered their king, they were no longer regarded as pure by the rest of the Indians, and the land produced not what was sufficient for their subsistence. Their corn was destroyed before it came into ear; the women suffered from frequent miscarriages; and the land could not support their flocks and cattle. Wherever they fixed on for building a city, the ground gave way, and sunk under their feet. The ghost of their King, Ganges, haunted them wherever they went, and struck a terror into the lower orders which never ceased till an atonement was made to the earth, of the perpetrators of the murder and the shedders of the King's blood. This Ganges, whose beauty was above that of other men, was ten cubits high, and was the son of the river Ganges. The deluge which was brought on by the father was turned into the Red Sea by the son, in consequence of which the father again became friendly to the land. When the King lived, the earth brought forth its fruits in abundance; but when he died it took ample vengeance.

"Homer says Achilles sailed to Troy for the sake of Helen, and subdued twelve cities by sea and eleven by land; but adds that when she was forced from him by Agamemnon, he became cruel and ungovernable. Let us compare in these circumstances the Grecian hero with this Indian Prince. He was the founder of sixty cities, the most famous in the country. To build will be admitted better than to destroy. Ganges next drove out the Scythians who marched an army over Caucasus and infested the country. To liberate a country is unquestionably greater than to enslave a city, and that for a woman who was, likely enough, not carried away without her consent. Besides, the Prince of the country now reigned over by Phraotes, contrary to all justice, carried off the wife of Ganges; and her virtue was such that he would not break the alliance entered into between them, saying that in spite of the injury to himself personally, he would not violate a treaty which he had religiously sworn to observe.

THE THEOSOPHICAL PATH

"I could enumerate many more actions of this man," said Iarchas, "were I not afraid of speaking in my own praise, as I was that identical person, which I proved when I was only four years old. Ganges, it is known, buried in the ground seven adamantine swords, which he did for the purpose of freeing the country ever after of all hostile alarm.* The Gods ordered a sacrifice to be offered on the very spot where the swords were hid, but none could point out the place. Though at the time a child, I took the interpreters of the oracle to the place where I commanded them to dig, and said the swords were deposited."†

"Be not surprised," said Iarchas, "at my transformation from Indian to Indian. Here is a youth (and he pointed to one not more than twenty years of age), who is above all men I know best qualified for cultivating philosophy; one who is in good health, of an excellent constitution, capable of enduring any pain of fire or amputation; and yet, in spite of all this, he hates philosophy."

"What kind of disease is he suffering from?" asked Apollonius. "It is extraordinary to think that a man of such qualities, whilst in your society, should neither cultivate nor love philosophy."

"The truth is," said Iarchas, "that he is not of our company, but rather in our keeping: for like a lion taken and confined against his will, he looks upon us with an evil eye, even when we are flattering and caressing him. This youth was Palamedes, who served in the war at Troy, where he had to encounter two most bitter enemies, Ulysses and Homer, one of whom laid an ambush for him, in consequence of which he was stoned to death; and the other deemed him unworthy of a place in his poems. Finding that his wisdom was of no avail and his name unrecorded by Homer (who has noticed many others of less celebrity); and besides that he was outwitted by Ulysses (though innocent), he hates philosophy and deplores his own fate. And this is the Palamedes who wrote without ever having been taught the use of letters."

A FORMER INCARNATION OF APOLLONIUS

While they were talking, a messenger arrived from the King to say he would be with them at noon to discuss some business of his.

"Let him come, since he may go back better than he came, after conversing with this Greek!" said Iarchas in reply to the messenger, as

*Ctesias is quoted as saying that the Indians used to bury iron in the ground to avert the consequences of storms and such disturbances. This is evidently an echo of the Indian use of the principle of the lightning-conductor, known among many ancient nations.

†Compare the same incident with the case of the young French girl, Joan of Arc, in the fifteenth century.

THE WISDOM OF APOLLONIUS

he turned to continue his conversation with Apollonius, asking him what his last incarnation was.

"It was ignoble and I remember little of it," declared Apollonius.

"Do you then consider it ignoble to be the pilot of an Egyptian vessel?" asked Iarchas. "I know that is what you were."

"You are right," said Apollonius. "Yet I consider that condition of life not only ignoble but despicable. It is true that a knowledge of maritime affairs is considered as reputable as governing a city or commanding an army; but it has fallen into contempt on account of the character of those who follow it. The action I pride myself most upon in that profession is not one entitling me to much praise."

Iarchas asked what that action was, and led Apollonius to narrate how he had been approached in a temple by a pirate's secret agent tempting him by great promises of wealth and property to betray to them a richly laden ship in his charge. Afraid to refuse for the sake of the ship and the risk of attack, Apollonius appeared to entertain the proposal with every sign of sincerity; and after making all arrangements, sailed his ship as far away from the pirate's hunting-ground as he could.

"Is this what you look upon as a great act of justice?" asked Iarchas.

"Yes, and of humanity too," was the answer. "I think that many virtues are comprised in the character of a pilot who neither destroys the lives of men nor wastes the substance of his employers; and who, above all, conquers his love for money."

Iarchas smiled. "I think you make justice consist in not doing injustice," he said. The Indian philosopher discoursed of the manner in which the Greeks acted upon this principle, even to the point of the poets making the cruel Minos a judge in Hades; while Tantalus, who gave to men the blessing of immortality, is deprived by them of food and drink; and they even describe him as having a stone suspended over his head. Instead of which, Iarchas said he would like to see him placed in a lake of nectar, of which he made so generous a distribution to others. Saying this, he showed Apollonius a statue of Tantalus which stood at their left hand, about four cubits in height, appearing like a Greek some fifty years of age. In one hand was a goblet of pure sparkling liquid which was always filled but never overflowing, enough to quench a man's thirst.

(To be continued)



"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

BIOGRAPHICAL SKETCH OF WALTER YEELING EVANS-WENTZ

STUDENT

BORN and passed most of boyhood in Trenton, New Jersey. Father, chiefly of Celtic and partly of Germanic ancestry, was born on borders of Alsace and Baden, and came to America with his father (who was a physician) when about eleven years of age, and growing up in the business-world, became one of America's self-made men. Mother, born near Trenton, New Jersey, was chiefly of Celtic (largely Welsh and probably some Irish) ancestry, and in America seems to have come from American colonial stock.

Dr. Wentz received primary education partly in Trenton, New Jersey, and partly in Palatka, Florida, the winter-home of his parents. During boyhood-days he traveled throughout most of the States bordering the Atlantic, from Florida to Canada.

Intense interest awakened in religion and in Theosophy, in Palatka, Florida, when he was twelve years of age. Soon afterwards he resolved to devote his life to religious research. This resolution shaped his whole future, and is still adhered to.

Following re-marriage of his father, some two or three years after his mother's death, his father came to San Diego to retire. The son joined him here in the year 1901. This led to his close association with the work of the Universal Brotherhood and Theosophical Society at Point Loma and intimate acquaintance with Katherine Tingley, the Leader, and to his becoming a member of the Society.

Entered Stanford University in the fall of the year 1902. Gained the B. A. degree and the M. A. degree from Stanford, the former in the year 1906 and the latter in the year 1907. He was an assistant there in the Department of English, during the academic year 1906-07.

Left America in the fall of 1907 and entered the University of Oxford as a research-student, becoming, as he still is, a member of Jesus College. Being the college for the Principality of Wales, Jesus College was the logical center whence he conducted his Celtic researches. The late Rt. Hon. Sir John Rhys, the then head of the college, became his chief preceptor.

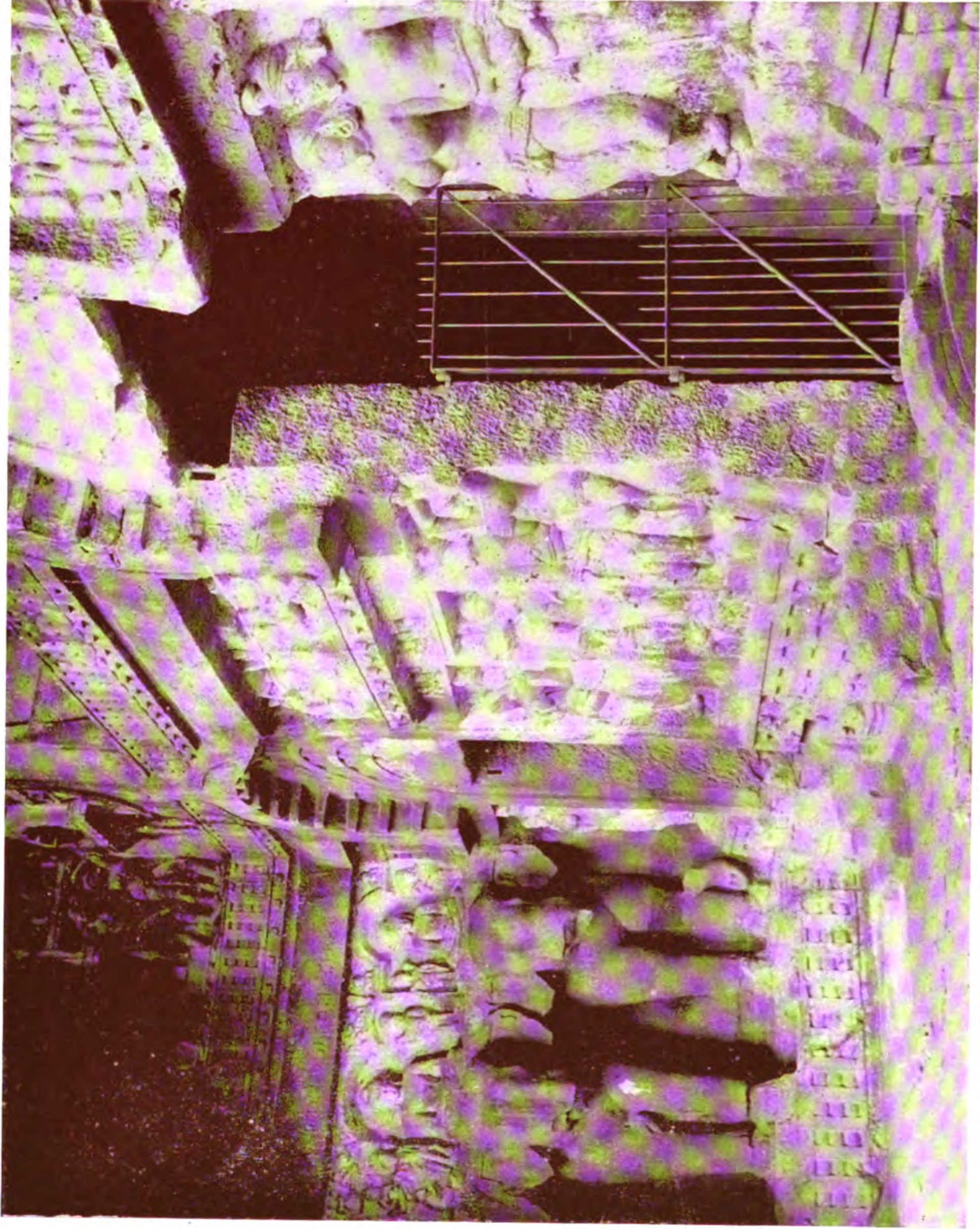
After one year's residence in the University of Rennes, Brittany, being successful in a public examination held there, that University, acting on behalf of the Republic of France (as in all such degree-granting), conferred upon him the Degree of *Docteur-ès-Lettres*, for research in Celtic Religion, during the year 1909.

The following year, after his return to Oxford, having passed there a



Lomaland Photo & Engraving Dept.

DR. W. Y. EVANS-WENTZ



Lomaland Photo & Engraving Dept.

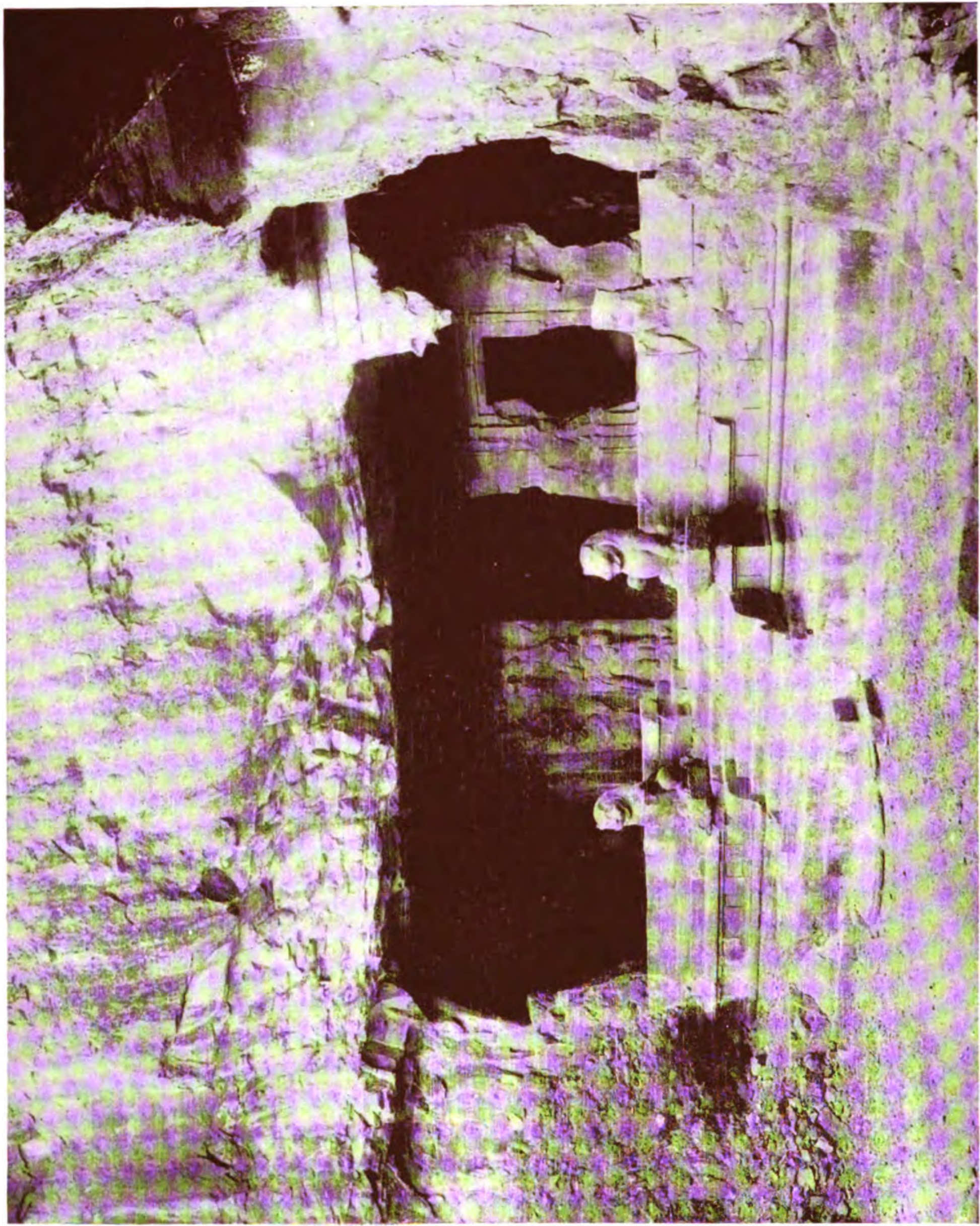
WITHIN THE GATES OF KARLI CAVE-TEMPLE, 45 MILES EAST-SOUTHEAST
OF BOMBAY, INDIA



Lomaland Photo & Engraving Dept.

GREAT ROCK-CUT TEMPLE, ELEPHANTA, INDIA

Garipur, or Elephanta, is a small island between Bombay and the mainland. The rock-cut temple is entered through an entrance sixty feet wide and eighteen feet high. The cushion-shaped capitals of the pillars are characteristic of Hindû architecture.



Lomaland Photo & Engraving Dept.

ROCK-CUT TEMPLE AT ELEPHANTA, INDIA

These Indian cave-temples are very ancient. The hand of time and the hands of men have united in works of destruction. At least one thousand rock-cut temples in India are known, of which one-tenth are attributed to the Brāhmans and Jains, and the rest are Buddhistic.

WALTER YEELING EVANS-WENTZ

public examination of a similar nature, conducted by the late Rt. Hon. Sir John Rhys and the late Dr. Andrew Lang, Oxford University conferred upon him the Research-Degree of Bachelor of Science for work in Celtic Anthropology.

Published on Oxford University Press, in the year 1911, *The Fairy Faith in Celtic Countries*, containing chief results of his Celtic researches. It proved to be quite successful, and is now out of print. A new edition is contemplated. Left Oxford, England, in January, 1914. Traveled in Germany, France, Spain, Italy, Greece, Asia Minor, and Turkey. Was in Greece when the Great War started. Was in Constantinople when the war began with Turkey. Left Constantinople on last train out of city when the war broke out. Through Bulgaria and Greece, reached Egypt. Remained in Egypt conducting researches until autumn of 1917. Then went to Ceylon. After six months work in Ceylon, chiefly collecting manuscripts, entered India. After five years' work in India, chiefly in Kashmir, Sikkim, and Himâlayan provinces, returned to Ceylon via the Malabar and Travancore countries of southwest India.

Conducted for about ten months, from July 1921 to spring of 1922, a religious controversy on Doctrine of Rebirth and Karma with Christian missionaries of Ceylon. Chief lectures were in Colombo and in Jaffna, Ceylon. Had support of Buddhists, Hindûs, Moslems, and many liberal Christians.

Left Colombo, Ceylon, en route for China, on 21st day of May, 1922. Passed most of summer in Peking, China. During August, 1922, was in Japan, making a pilgrimage to top of Mt. Fujiyama.

Reached Seattle, Washington, last of August, 1922. After visit to Stanford University and Los Angeles, arrived in San Diego latter part of September, 1922, after an absence abroad of fifteen years.

Plans to return to Oxford University to publish results of researches.



“WITH pure thoughts and fullness of love I will do towards others what I do for myself.”
— *Lalita-Vistara*, ch. 5

“Is not all I possess, even to my very body, kept for the benefit of others?”
— *Nâgânanda*, Act I

“MY teaching is this, that the slightest act of charity, even in the lowest class of persons, such as saving the life of an insect out of pity, that this act . . . shall bring to the doer of it consequent benefit.”
— *T'sa-ho-hom-king*, sutta 2

DEAF MUTES ARE GIVEN HEARING AND SPEECH

BY DR. M. M. STAPLER, OF MACON, GEORGIA

[Reprinted from the *Volta Review*, Washington, D. C.]



UNDER the auspices of the Macon Medical Society the writer has been for many years proving a theory of deafness.

He has presented to the Macon Medical Society six deaf-mute cases which have been given hearing and speech sufficient for them to carry on a conversation by hearing words addressed to them in a slightly raised voice.

Some of my first cases have kept up with the grades in the public schools; they read, write, speak, and hear.

I believe a very large percentage of the deaf can be made to hear and talk, if they are properly treated and taught. The Macon Medical Society has given me a strong indorsement concurring in that belief.

THE THEORY

I conceived the idea that a large percentage of deaf-mutism and other deaf conditions was due to luxation of the footplate of the stapes, the primary causes being diseased tonsils, adenoids and other lymphoid tissue in the post-nasal space, common colds being the infection. The hypertrophied lymphoid tissue in the post-nasal space closes the Eustachian tubes and air is rarefied in the middle ears, which brings a positive air pressure to bear on the tympanic membranes; and they are retracted and pressure is brought to bear on the labyrinth through the ossicular chains where the footplate of the stapes rests on the oval window.

This continuous pressure finally overcomes the contractile power of the stapedius muscle which holds the stapes in position and should prevent undue pressure on the labyrinth.

Nature seeking to protect the parts being pressed upon throws out a hyperplastic serum which fixes the footplate of the stapes and prevents vibration, causing partial deafness. If this occurs in a child before a vocabulary of words is registered in the brain, we term such a child a congenitally deaf person.

Unless a labyrinthitis ensues, such children retain rudimentary hearing though it may be impossible to demonstrate any hearing whatsoever and the child is pronounced profoundly deaf. Such a luxation may occur after a child begins to talk, and such a one may forget words.

Traumatic labyrinthitis often follows luxation of the footplates of the stapes, but like any other disease tends to recover when the cause is removed.

If nature reduces the primary causes in the post-nasal space and air passes through the tubes to the middle ears and balances the pressure on the tympanic membranes, the slack in the ligament between the malleus and incus

DEAF MUTES ARE GIVEN HEARING AND SPEECH

permits the tympanic membranes to assume the normal, and on inspection the ear appears normal, but the child remains deaf.

Nature may relieve the diseased parts, but the luxated stapes causes deafness to continue.

Pull the stapes back to its position and the deafness will improve, whether it be in the deaf-mute child or adventitious deaf adult.

Should rupture of the tympanic membranes occur always before control of the stapes is lost by the stapedius muscle, we would have very few deaf-mutes. It is an accepted fact that the footplate of the stapes cannot be moved by traction on the tympanic membrane: the ligament between the first and second bones of the ossicular chain prevents; therefore it was necessary for me to improvise some suction apparatus to pull the footplates of the stapes in order to get a clinic and to prove my idea. I have given the name 'Auricator' to that apparatus.

TREATMENT

Before the Auricator may be used and the stapes raised, the obstruction of the Eustachian tubes must be removed and secretions cleaned from the middle ears; and for permanent results the post-nasal space must be gotten free of disease. During the protracted treatment, relapses may occur until the tubes no longer close to the passage of air; and the deaf-mute child will have to be treated until the age of puberty, which is after the cartilages have ossified and the tubes have reached their maximum growth.

To remove all diseased tissue from the post-nasal space, I have had made a modification of Yankeur's post-nasal speculum and certain curettes, punches, and gouges which are operated through the speculum. I have gotten up also a schematic demonstration in glass showing the operation of raising the stapes. This is done by making negative pressure equally and at the same instant through the nose and Eustachian tubes by use of the Auricator.

The Auricator consists of five connecting branches of rubber tubing; four branches are fitted with rubber tips to close the nostrils and ears. The fifth branch is attached to a rubber bag or other appliance for making negative and positive pressure. When in operation the patient holds the tips closing the ears; the tips closing the nostrils are held by the left hand of the operator who also manipulates the bag, making positive or negative pressure in the usual way while the patient is told to swallow or say K K K.

REPORT OF CASES

In June, 1898, A. McBain came to me for relief of congenital deafness. He had hearing for words spoken into the ears in a loud tone; hearing somewhat better in his right ear.

Tympanic membranes were of normal position, color, and reflex. His tonsils and adenoids were not obstructing. He gave a history of having been sick quite often in childhood, was small of stature with curvature of the spine

THE THEOSOPHICAL PATH

(pigeon-breasted). He was sixteen years of age, living on a wage of fifty cents a day from wrapping soap.

After finding the Eustachian tubes patulous and that air passed to the middle ears easily, I decided his was a low grade of labyrinthitis due to luxation of the footplate of the stapes. I improvised what I called an Auricator to raise the footplate from its luxated position which pressed abnormally deep in the oval windows. After having done many other things of an experimental nature without improving the hearing, I was agreeably surprised to hear him respond to words spoken in a slightly raised tone at six feet, with one ear; after having several massages with the Auricator he began to acquire a vocabulary and I presented him to the Macon Medical Society as I have done others since. This man is now about forty years of age and hears a whisper when spoken into his ear. He has an imperfect vocabulary; his wage is five dollars a day. Had he had the services of a teacher he would have had normal speech.

CASE 2 — Gwen Woodard, daughter of Dr. R. C. Woodard of Adel, Georgia, was brought to me by her father when she was three years of age. The doctor gave a history of her as having been born to all appearances a normal child, and he became aware of the fact that she was totally deaf at the age of three and a half years. On inspection her tympanic membranes were inflamed. The adenoids and tonsils did not appear diseased. There was no history of disease, no family history of deafness.

She was shown to several general practitioners of medicine and treatment was begun with a view of opening her Eustachian tubes by removal of adenoids. After the operation she was taken home to recover. In two weeks she was brought back to me with both ears discharging, the tympanic membranes having ruptured and there was a flow of pus from the ears. This yielded to treatment promptly and after the membranes healed the Auricator was applied to raise the stapes. Hearing followed promptly and she was placed under a teacher for the deaf. Hearing was established for words spoken in a conversational tone when by her side.

After two years under my care and being taught by the special teacher she was placed in the public school at her home, where she led her classes, until now at the age of sixteen she is ready to enter college. She speaks correctly in a natural tone and carries on normal conversation. Except for slight deafness she is a normal young lady. Removing her tonsils should benefit her hearing still more. Her father, Dr. R. C. Woodard, has lately moved to Miami, Fla.

CASE 3 — Robert Roberson, Wellston, Georgia, was congenitally deaf but had some hearing and one or two words. He was seven years of age and had been under the care of two local men specializing; and had had tonsils and adenoids removed, but was growing more deaf and came to me.

Under general anesthesia, some broken-down glandular tissue was curetted from the fossa of Rosenmüller. Time was given for healing and the Auricator was applied as in the other cases and his hearing improved. He was

DEAF MUTES ARE GIVEN HEARING AND SPEECH

under special care of a teacher for three months. He began to hear words in a conversational tone and picked up a vocabulary after several lapses in hearing, which improved with treatment with the Auriculator. His hearing was not securely established until he came to the age of puberty, then there was marked improvement. He was placed in the public school at his home and learned to read and write. He is now twenty-two and hears and carries on conversation naturally, though somewhat deaf.

CASE 4 — Miss Ethel Epps came for treatment for O. M. C. C. at the age of five. She gave a history of deafness followed by pain and discharging ears continually up to the fifth year. By cleansing and inflation the discharge from the ears had ceased by the sixth year; but as she was too deaf to acquire a vocabulary, she was put under treatment with the Auriculator twice a week as in the preceding cases.

By the eighth year she could hear spoken words and she was entered in the public school where she gained speech, reading, and writing. She is eighteen years of age, hearing nearly normal and talks naturally except for a lisp.

CASE 5 — Walter Wade came when two years old with a history of congenital deafness. No history of disease. His deafness was profound. On inspection the tympanic membranes were slightly retracted and red. Tonsils and adenoids enlarged. These were removed, and I treated him by the use of the Auriculator: positive and negative air-pressure applied through the Eustachian tubes and external auditory canals to raise the stapes.

CASE 6 — In June, 1922, I was called to Spokane, Washington, to see some deaf-mute children. Operated on one only. He resided at Moscow, Idaho. The child had rudimentary hearing of words spoken in a raised voice, and would repeat one or two words spoken near and loudly. There was no history of serious illness. Throat blocked with tonsils and adenoids; removed them. The Auriculator was used a few times. He is now under a teacher at Macon, Georgia. His hearing has improved and he is beginning to get words. He is not yet three years of age. If he is properly treated and taught at intervals until twelve years of age, he should be approximately normal — if I may judge from what several others have done. I could report half a dozen other cases like this one. These children are liable to lapse hearing, therefore supervision is to be continued.

CASE 7 — Annie Ruth Holly came to me giving a history of congenital deafness when she was five years of age. So far as could be demonstrated her deafness was total. She was given the routine operation, removing adenoids and tonsils. After healing, the Auriculator was used at intervals of two weeks. Hearing came promptly, but there were frequent lapses from which she recovered under treatment. She entered public school, and now at the age of fifteen she hears better than the others reported. She is in the eighth grade, recites, sings, and plays well on the piano. In all respects she is normal except for some deafness, loss about a third of the normal.

THE THEOSOPHICAL PATH

DEMONSTRATES WITH CHILDREN

TWO PATIENTS CURED BY DR. STAPLER SHOW WHAT MEDICAL SKILL
HAS DONE

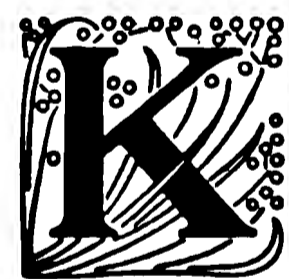
THE feature of the Kiwanis Club luncheon held today at the Dempsey Hotel, was a demonstration made by Dr. M. M. Stapler of this city. Dr. Stapler brought before the club two children, one of whom was about seven years of age, and who has been deaf and dumb since birth. The physicians of Fitzgerald, the home of the boy, had given up his case as hopeless and the Kiwanis Club of that city turned him over to Dr. Stapler, who demonstrated that under his care the boy has now learned to speak and to hear.

Dr. Stapler also introduced to the club a young lady whom he has had under his care ever since she was seven years of age. Dr. Stapler stated that she could neither hear nor speak until she was seven years old, and that now, except being slightly deaf, she has every appearance of a normal child and is in the eighth grade of one of the public schools of the city.

— *The Macon News*, May 2, 1923

DRAMATIC ACTIVITIES AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS POINT LOMA, CALIFORNIA

KATHERINE TINGLEY AGAIN PRESENTS "THE EUMENIDES" OF AESCHYLUS
(JUNE 4TH) AND SHAKESPEARE'S "A MIDSUMMER NIGHT'S DREAM"
(JUNE 18TH) IN THE GREEK THEATER



KATHERINE TINGLEY has said: "Men cannot be preached into compassion, nor sermonized into brotherly love, nor talked into a love of justice. The virtues will not grow in the nature until the heart is touched, and the mystery-drama is the Teacher's magic wand. For all dramas which give us a true picture of the soul's experiences and a true interpretation of the Higher Law and of life's diviner aspects are mystery-dramas, whether written by Aeschylus, Shakespeare, or by some unknown dramatist past or to come. Life is the great Mystery, and in unveiling it, in the light of knowledge, the true drama has ever been, and ever will be, man's greatest instructor."

Hence the importance given to dramatic work in Katherine Tingley's Râja-Yoga System of Education. With the great success attendant upon our Teacher's production of *The Eumenides* last September, readers of THE THEOSOPHICAL PATH are already familiar (see issues of October and November, 1922). The play was again presented by Katherine Tingley on June 4th of this year. An appreciative review of the same appears in 'The Screen of Time.' That the spirit of the Lomaland dramatic work has been caught by

DRAMATIC ACTIVITIES

educators is shown by the following extracts from *The San Diego Union*, June 17th:

““The people of San Diego are fortunate in having at their doors an institution able to give adequate expression to the fine things in music, literature and art,’ wrote President Hardy of the State Teachers’ College a few days ago, to Katherine Tingley, in appreciation of her recent production of *The Eumenides* in the Greek Theater at Point Loma. And at about the same time a letter was received from Superintendent Johnson of the city schools, in which he said to Katherine Tingley: ‘Everything that I have seen at the Greek Theater has had such remarkable educational value and has been presented with so artistic effect, that I want you to know how much I appreciate your fine work in the community.’ ”

And Mr. John B. Osborn, prominent in Masonic circles in San Diego, wrote to Katherine Tingley as follows:

“. . . Once again the generous and the wonderful has been the gift of your splendid creative vision of human heart and spiritual mind for us, the pilgrims, who shared with you last night in all the exquisite wonder and beauty of soul and sense, which thrilled and stilled the very Argive atmosphere of your classic shrine. Whenever it is my privilege to enter the sacred portals of your enrapturing quietude I always sense the greatly pervading graciousness of a peace, which is at once a benediction and a welcoming inspiration filled with harmony. . . .

“And lo, in the darkness of the night we heard it speak and become reincarnated in the marvel of *The Eumenides*. . . . I always come away from Lomaland richer in soul and mind.”

On June 18th, our Teacher again presented Shakespeare’s ever delightful, romantic fairy comedy, *A Midsummer Night’s Dream*. Of this performance, a staff reporter of *The San Diego Union* wrote the following, under the title “*A Midsummer Night’s Dream Done in Brilliant Fashion for Big, Pleased Audience*”:

“Titania, Queen of the Fairies, and Oberon, the king, became visible to mere mortals, and lived, loved and danced for an hour last night in a setting perfectly adapted to their elfin loveliness, as the students of the Theosophical University under the personal direction of Katherine Tingley presented in the Greek Theater the beautiful and ever new *Midsummer Night’s Dream*. The big theater was packed to capacity with an eagerly interested audience that chuckled with the fairies and elves, roared with Nick Bottom, sympathized with the trials of love unrequited, and gave unstintingly of its applause to actors, dancers and musicians.

“Shakespeare’s romantic fairy comedy, so well known and so well loved, was never presented to better advantage than last night. A little new moon shone over the Doric pillars in the center of the stage as a group of joyous children romped out, rolling golden hoops, playing ball, dancing and making

THE THEOSOPHICAL PATH

such a Grecian holiday as created just the proper atmosphere for the appearance of Theseus, Duke of Athens, with Hippolyta, his betrothed.

"From that moment the play moved lightly through its appointed course, its story being told without the artificiality of acts or scenes. The complicated love-affairs of the four young lovers became more complicated and then resolved themselves. Titania and Oberon had their quarrel, Titania her punishment. The Athenian craftsmen slew Pyramus and Thisbe. Nick Bottom roared like a sucking dove, became the ass beloved of the fairy queen. And audacious, dainty, mischievous Puck danced his impudent way in and out of trouble at his king's behest.

"The character of Nick Bottom, the weaver, of course stood out from the rest, its broad and obvious buffoonery evoking hilarious laughter. The part was played, however, with marvelous restraint. The other characters were uniformly good, fitting the setting, the atmosphere, and the part. The outstanding feature of the whole performance was its entity, its co-ordination, its beauty, made audible by the soft Mendelssohn music played by an invisible orchestra.

"Too much praise cannot be given the fairy dancers who spontaneously and joyously romped daintily over the broad stage. Big and little, they were fairies at heart with a natural and unconscious resilience. They were wholly delightful in every way, their charm being enhanced by lovely lighting and brilliant costuming.

"Worthy of special notice were the lovely Titania and the tiny group she placed at the disposal of her beloved ass, Nick Bottom. Helena, Lysander, and Demetrius offered perhaps the best reading of lines; while Egeus, the aged father of Hermia, was remarkable in character.

"As a whole the spectacle was beautifully rounded, brilliantly mounted, and happily conceived, and its setting could not be improved upon by any group of professionals anywhere."

And Fred Cox, the dramatic critic for the San Diego *Evening Tribune*, wrote under the heading "San Diegans Enjoy Rare Evening with Lomaland Players":

"The students of the Theosophical University under the personal direction of Madame Katherine Tingley, through their artistry, assisted by a gem-like setting above the vast ocean over whose great depths hung a crescented moon, made the two thousand or more San Diegans forget the city across the bay as they gamboled with Nick Bottom, the weaver, danced with the elves and fairies, and watched the tangled romances of Athenian youths resolve from tragedy to joy.

"No need to dwell on the incomparable story of Shakespeare's most fanciful light comedy of errors retrieved. The spontaneous air of nature and grace, from the dancing of tiny fairies, the grotesque caperings of zealous but fearful craftsmen of the town, to the gracious acquiescence of the lord of Athens in the happy solution of love by the fairy king and queen, this exposition of a natural atmosphere untainted with any flare of artificiality, indicates

DRAMATIC ACTIVITIES

the rare charm of the work performed last night by the people of Lomaland.

"Nowhere in this world can be found a finer setting for the production of Shakespearean drama, and San Diego can truly be complimented on being the home of the most exquisite setting for such out-door productions. Sheltered in a nook high above the surge of the Pacific, whose subdued murmurs lend the whispering of a mighty forest to the surroundings of the Greek Theater, Lomaland has easily the finest spot for drama-production ever found within easy grasp of the public. And San Diegans have never yet been disappointed in the appearance in public of Madame Tingley's players. Added to the charm of last night's production was the music rendered by an unseen orchestra from the Râja-Yoga school of music, and an unseen chorus of singers who assisted the players on the stage.

"Not easily is it possible to play Shakespeare without the artificiality of acts and scenes, with their attendant breaks in the movement of the play, but this was accomplished by the Lomaland players without awkwardness or lack of adroitness.

"An example of the perfection of adaptation of time and rhythm came to the audience with a swift suddenness as the smooth movement of the play called for the assistance of the moon which lay at that instant directly over the sea and high above the Athenian temple. It was apparent that the direction of the play had noted the most auspicious occasion for the presentation of the comedy. That touch of care was noted throughout the play from beginning to end."

Among the many expressions of appreciation received, the following from Charles M. Tobin, a prominent citizen of San Diego, and a man of letters, is characteristic. Space will not permit the publication of more in this issue.

"A lover of Shakespeare begs the privilege to tell you that in his judgment the presentation of *A Midsummer Night's Dream* was superb. I have seen it many times, offered by the best the world affords, but never before with more genuine pleasure."

When Katherine Tingley returned from her last Crusade to Europe in June, 1922, she brought with her little Margaret Stanley, daughter of Mr. and Mrs. S. W. Stanley, members of the London Center of the Universal Brotherhood and Theosophical Society; and Lucy Goud, daughter of Mr. and Mrs. Jan Goud, members of our Center in Utrecht, Holland. These have become promising Râja-Yoga pupils, and with many of their little comrades from different countries, made up quite an international fairy-court attendant upon Oberon and Titania. Two other recent additions to the Râja-Yoga School — Billy-Boy and Flora Burns—the children of Mrs. Margaret Burns, who has lately arrived from Scotland — also paid homage to the fairy King and Queen; little Flora Burns taking the part of the First Fairy and doing most elfinly conscientious work. Little Margaret Stanley as Cobweb was irresistible in her merry obedience to Titania's behests in waiting upon Bottom afflicted with the ass's head. All the children were for the time being the fairies they represented.

THE THEOSOPHICAL PATH

As every seat in the Greek Theater at the International Theosophical Headquarters, Point Loma, was taken on the night of June 18th, for Katherine Tingley's presentation of *A Midsummer Night's Dream*, and as many who desired to come could not secure reservations, and still others were frightened away by the somewhat threatening weather (in San Diego and Ocean Beach, but not in Lomaland!), numerous requests have already been received for another performance. In response to these requests, Katherine Tingley announces that the same play will be repeated on July 4th.

The free auto-bus service which Mr. Claus Spreckels, Vice-President and General Manager of the San Diego Electric Railway Company, affords patrons of the Ocean Beach car-line from Chatsworth Station to the Greek Theater and return, has met with enthusiastic appreciation from all sides. This, and the fine new paved roads to Point Loma, have brought the Greek Theater well within the reach of everyone. Nearly four hundred private autos were parked outside the South entrance to the Theosophical Headquarters grounds at the last performance.

— OBSERVER

THEOSOPHICAL ITEMS OF INTEREST

Published especially for Members of the Universal Brotherhood
and Theosophical Society

SO many and varied have been the activities inaugurated and inspired by our Teacher, Katherine Tingley, and so enthusiastically and successfully have the members of the Universal Brotherhood and Theosophical Society throughout the world co-operated with her in carrying them out, that the problem which confronts the compiler of these 'Items' is not what to include, but what can be omitted and how can the 'Items' used be boiled down so as to fit into the space allotted to them in THE THEOSOPHICAL PATH.

Foreword

Owing to the limitation of this space, reports of the Theosophical activities in Sweden, Finland, England, Germany, Australia, as well as at our Centers in Boston and Los Angeles, will have to be held over until the next issue.



In an address delivered at the Masonic Temple in San Diego, Wednesday evening, June 20th, Dr. B. R. Baumgardt, noted scientist, mathematician, astronomer, and lecturer, is quoted by *The San Diego Union* as saying:

The Total Eclipse of the Sun, September 10, 1923

"San Diego is indeed fortunate. Men of science from all over the world will visit this city, which is the only one in the United States in which the eclipse will be total. San Diego

THEOSOPHICAL ITEMS OF INTEREST

will be very near the center of the eclipse-path and will enjoy a greater length of totality than any other point on the mainland."

Dr. Baumgardt explained that the eclipse will begin at two minutes and twenty-three seconds before one o'clock, Pacific time, September 10th. It will be total for two minutes and forty-five seconds. The last total eclipse visible here was in 1806 and the next will be on August 12, 2045.



The echoes of the new Peace-Movement inaugurated by our Leader in February of this year, which will reach their climax on July 17th, when

**The Theosophical
Permanent Peace--
Congress: First
Public Session,
July 17th**

Katherine Tingley will call the first public session of the Theosophical Permanent Peace-Congress at the International Headquarters, Point Loma, California, are still being heard. From Washington D.C. to Hawaii, from Finland to Australia, from all over Europe and the United States, have come expressions of hearty approval and congratulations for the splendid 'Peace-Numbers' of THE THEOSOPHICAL PATH,— as well as cablegrams, greetings, and papers to be read at the forthcoming Peace Congress. Only two adverse criticisms have been received at Headquarters. The following are characteristic comments. — Writing of the March 'Peace-Number,' a correspondent in Hawaii says:

"Every word therein contained is the cleanest and 'veriest' truth possible. . . . Whenever I go to the Hilo Library, the first thing I look for is THE THEOSOPHICAL PATH, but none has ever appealed to me as being so majestic and full of sweeping sentiments towards eliminating the ignorant, greedy, and cruel passions of mankind and hateful miserable war, as this issue. I am so utterly with you in this, that I must congratulate you from the bottom of my heart for your courageous effort to bring men at least one step nearer to Brotherhood. . . . Yes, education must and will bring about the fruition of your beautiful hopes, inspired by divine light."

And a correspondent in Washington, D. C., writes:

"Each number of THE THEOSOPHICAL PATH grows greater and greater in love and truth. The May issue, which I have just seen at our Congressional Library, is such 'soul-food' to me that I am mailing a check for a year's subscription. May God bless you and those who work with you and prosper most abundantly your every undertaking."

And coming nearer home, we find a recent editorial in *The San Diego Union* which surely reflects many of the sentiments which our Leader has so often proclaimed from the platform of the Isis Theater. Under the title of 'A Ghastly Thrust,' the editor discusses Sir William Orpen's recent painting 'To an Unknown Soldier in France' in which "Sir William left out the prescribed portraits of the so-called peace-makers of Versailles and painted a

THE THEOSOPHICAL PATH

group of skeletons clothed in rags of British uniforms, sitting in solemn conclave in the Hall of Mirrors around the plain pine coffin of their unidentified buddy." After some very caustic and scathing sarcasm, this brilliant young editorial writer, who has succeeded to the place so long and so well filled by the late lamented 'Yorick,' adds:

"The soldiers who left the ugly wreckage of their bodies in the mud of Flanders had nothing to do with what went on in the Hall of Mirrors at Versailles. They fought and died for the obscure, wistful, and somewhat artificial ideals placed in their hearts during the flaming years of war. They were responsible for the victory, not for the 'Peace.' They fought the war to end war, but took no part in the peace that ended peace. The pitiful forgotten dead were, of all the world, least represented in the cynical conclaves of the diplomats."

A fine new two-manual pipe-organ has been ordered by Katherine Tingley from the Estey Organ Company of Brattleboro, Vermont, for the Temple of Peace at the International Theosophical Headquarters. It is expected that the organ will be installed before the opening public session of the Peace Congress on July 17th. Col. Arthur L. Conger, about whom a more extended note appears below, is known to be an excellent organist, and the members at Headquarters are looking forward to his being the first to play on this splendid addition to the already well-nigh complete musical equipment of Lomaland.



Among the recent arrivals at Point Loma may be mentioned Col. and Mrs. Arthur L. Conger, Mrs. Margaret Sterling Ellis, Mr. and Mrs. H. A. Benedict, Mr. Axel Jorgensen, and Mrs. E. M. Elling — all members of over twenty-five years standing, Colonel and Mrs. Conger having been especially active in the early days, the former as Katherine Tingley's private secretary, and the latter (then Miss Margaret Guild of Boston) as a writer and speaker. Col. Conger is a Harvard man, and nephew to Ex-Minister Conger, United States representative in China. He has seen service in Cuba, the Philippines, and during the recent war, overseas.

Recent Arrivals at Point Loma

Col. Conger accompanied Gen. Pershing to France as Assistant Chief of Staff, and remained with him in that capacity during American participation in the great war. Col. Conger has been decorated with the distinguished service medal, is a C. M. G. (Companion of the Order of St. Michael and St. George) and member of the Legion of Honor. He was formerly co-editor of the *Military Historian and Economist*, and after the war was assigned the duty of writing the history of the American participation in the great war for the *Encyclopedia Britannica* Supplement, to which he contributed five articles of first importance in the military history of the United States.

When the International Theosophical Headquarters were in New York, before Katherine Tingley removed them to Point Loma in 1900, Col. Conger,

THEOSOPHICAL ITEMS OF INTEREST

then just out of college, served her as private secretary until he went to the Spanish-American War. He attributed much of his later success in life to her training. He is known as a splendid disciplinarian. The recent civil suit against him, which has led to much newspaper discussion, has resulted, according to the latest dispatches, in the dismissal of the suit and a request on the part of the plaintiffs that the War Department discontinue the military investigation, which request has been denied.

The evening of May 21st, Col. and Mrs. Conger were guests of honor at a concert in the Lomaland Temple of Peace, followed by a reception and reunion with many old workers whom they had known in the early nineties in Boston and New York. Said Col. Conger: "Point Loma is the dream of H. P. Blavatsky, the dream of William Q. Judge, come true; for the Theosophical Movement for which so many labored and suffered and sacrificed has been preserved and carried on. And I believe that the future is as much beyond our dreams today, as Point Loma was beyond the imaginings of those early workers in New York — Mr. Neresheimer, Mr. Patterson, Mr. Thurston, Mr. Fussell, Mr. Pierce, and the others."

Said Mrs. Conger: "I have never wished so deeply for a voice which could speak to all humanity as within the last few hours. My experiences during the war, both here and in France, and the things that came to my knowledge in connexion with this war, have made me realize more than ever before that the vital need of humanity today is exactly the work that is being carried on by Katherine Tingley. I wish more than ever for a voice that could ring out to the ends of the earth. If you want to settle all the troubles that humanity is agonizing under, get hold of Katherine Tingley's teachings and follow them."

Mr. and Mrs. H. A. Benedict have long been active members of the old Boston Center, and were among those who stood by Mr. Judge at the great convention held there in 1895, when by a vote of one hundred and ninety-one to ten of the assembled delegates, William Quan Judge was elected President of the Theosophical Society in America for life, and all connexion with Mrs. Annie Besant was repudiated.

Mrs. Margaret Sterling Ellis of Oakland, California, has been a member for about thirty years and is truly loved by all who know her. She is making a visit to the International Headquarters.

Mr. Axel Jorgensen also a member of over a quarter of a century's standing, holds a responsible position with the Bibb Manufacturing Company of Macon, Georgia, and enjoyed a pleasant month's visit to Point Loma.

Mrs. E. M. Elling, who many years ago earned her place in Lomaland as one of the most enthusiastic workers of the Headquarters staff, but who for a number of years has been absent on account of family obligations, has now resumed her duties in the same old spirit of devoted service.



A full account of Elsa Brändström's visit to San Diego appears in 'The

THE THEOSOPHICAL PATH

Screen of Time.' She and her companion, Countess Ellen Douglas, were the Leader's guests while here; and in response to a request from Olof Lamm, Swedish Consul-General in New York, Katherine Tingley sponsored the humanitarian labors of 'The Angel of Siberia.' A most appreciative letter of thanks has been received from G. L. Strobeck, President of the John Ericsson League of San Diego, for the services rendered Miss Brändström by our Leader and her associates, especial mention being due to Comrade Axel Fick, who was chairman of the local Elsa Brändström Committee, and worked unceasingly in her behalf.

**Elsa Brändström,
'The Angel of
Siberia,' Spon-
sored by
Katherine Tingley**



Katherine Tingley entertained distinguished guests from Holland on Saturday, April 28th; Hon. P. van der Meulen of Utrecht, President of the Executive of the Dutch Society for the Abolition of Alcoholic Drinks, and N. A. de Vries of the Daily Government of the Province of Groningen, and a member of the Dutch Society mentioned. Both Mr. van der Meulen and Mr. de Vries are in America on a special mission from the Dutch Government in connexion with the Society they represent. Following a concert and reception in the Rotunda of the Râja-Yoga College Mr. de Vries said:

**Other Visitors
to Lomaland**

"I have heard a great deal about this place, and have seen many views of it, but since coming here and seeing it for myself, I can only say that it is beyond all my expectations. The whole atmosphere is one of such sincerity, such fineness of art and culture. It is so wonderful that, speaking as I must in your language, I cannot possibly express myself. In my own language I could do better, and when we return to Holland we shall tell all what we have seen here, and, better still, what we have felt."

Said President van der Meulen: "My own thoughts go back tonight to my country and to my home. I have four children and the only thing I am truly sorry for is that the distance is so great between my own country and yours. What I have seen and felt during the few hours already spent here has been so great that I wish I could bring my children here and give them the benefit of this atmosphere of culture and spiritual life. It may yet be that they will find their way here. I am indeed grateful to be able to go back to my home with something more than I came with."

Madame Tingley also spoke briefly, paying a tribute to Holland, where she has centers of Theosophical work in Amsterdam, Utrecht, Arnheim, Groningen, and other cities, and also to Professor and Mme. de Lange, the first Dutch students to take up residence in Lomaland.

Among the recent visitors to Lomaland, few have received a more hearty welcome, especially from the younger generation, than Mr. George D. Roberts and his bride, formerly Miss Alice Palmer, daughter of the President of the

THEOSOPHICAL ITEMS OF INTEREST

Northwestern Pacific Railway. Mr. Roberts is President of the George D. Roberts and Co., a reputable stock and bond house of San Francisco, which he himself organized. He is a graduate of the Râja-Yoga College and has 'made good' ever since he left Point Loma to carry out his duties as a good citizen and a good Theosophist.



Mr. Kurt Reineman, for many years one of the Directors of the Râja-Yoga School at Pinar del Río, Cuba, and now Director of the Râja-Yoga Orchestra and Band at Point Loma, submits the following modest report about a labor of love in which he is most active:

The exceptional advantages, climatic and other, which San Diego offers, **Helping the Sightless of San Diego** have attracted at all times large numbers of the physically unfortunate, among whom have been many who have lost their eyesight. For some years the State of California, through its Library organization, has provided teachers to visit the blind in their homes and help them; it has provided free reading-matter especially printed for the blind — all this, aside from maintaining vocational schools for both adults and children.

One of their devoted and much-loved workers is Miss Catherine Morrison, who has charge of the work in Southern California with headquarters in Los Angeles. Some months ago Katherine Tingley's attention was drawn to Miss Morrison's work in San Diego by a resident member of the Universal Brotherhood and Theosophical Society, Professor H. M. Ferren, a veteran educator from Pittsburgh, who has retired because of failing eyesight and is greatly interested in the work for the blind. Learning that an adequate meeting-place was needed, the Leader offered the use of the rooms of the San Diego Branch of the Universal Brotherhood and Theosophical Society, centrally located in the Spreckels Building, and the assistance of some of her Lomaland musicians. Her offer was gratefully accepted, and several such meetings have been held. Out of this has grown a permanent organization of the blind residents of the city, for purposes not only of mutual benefit but of reaching out to help all others who suffer from the same disability.

These gatherings are characterized by a spirit of glowing optimism, of sturdy self-reliance and of affectionate comradeship that is inspiring to behold. At each meeting the members and their friends enjoy a talk on some subject of special interest to the sightless. Recently our comrade, Mr. Walter Littlewood, who for many years was prominently identified with work for the blind in England, spoke on teaching blind children, and has been invited to address the body again in the near future. The touch of Lomaland music is always greatly enjoyed. Concerted singing by the members is also being taken up, under the direction of several of the comrades from our International Theosophical Headquarters.

In response to an insistent demand that our Theosophical teachings be

THE THEOSOPHICAL PATH

made directly accessible to blind readers, the Leader has arranged for the immediate printing in the Braille alphabet of *Theosophy, the Path of the Mystic*, to be followed by other books and pamphlets. This will be a boon to many among the sightless, who often, from the very nature of the intense inner life that they lead, seem more prepared than the sighted, to receive the message of Theosophy, which has already brought help and comfort and sunshine into the lives of so many blind people.



Many of the old members of the Universal Brotherhood and Theosophical Society will remember George Russell, the great Irish poet, who joined the Theosophical Society many years ago, whose works generally appear over

**A Word from
George Russell,
the famous Irish
Poet**

the signature 'Æ', and who has made his poetry a living spiritual power throughout the English-speaking world. A recent letter received from him by our own Welsh poet of Lomaland, Kenneth Morris, shows that George Russell is still active in Ireland for the uplift of his country. Some of 'Æ's' reflexions will be of great interest to our readers. He says:

"I do not attach half so much importance to literature as to living. I suppose I am an artist and I love beauty, but I go down on my knees to wisdom and strength above all art, and they are much rarer really. . . ."

"I fancy *The Secret Doctrine* [by H. P. Blavatsky] will be regarded very differently a hundred years from today. It may be a fountain for scientists, psychologists and religious thinkers to draw from. I know I get more out of it than out of any other books except perhaps the 'Gîtâ,' and some Upanishads."



The following are extracts from *A Frenchwoman's Impressions of America* by Comtesse de Bryas and Mlle. de Bryas, published by the Century Company, 1920. In one or two instances, the text has been slightly edited for the sake of accuracy.

**A Frenchwoman's
Impressions of
Lomaland**

"Madame Tingley had kindly put her theater, called 'Isis Theater,' the most beautiful and the largest in San Diego, at my disposal that night, and when the meeting was over, she invited us to visit her school the next morning.

"Never have I seen a more glorious setting for a school than the plot of land selected at Point Loma by Katherine Tingley, who is President of the Universal Brotherhood and Theosophical Society. It is situated on a peninsula eight miles long to from one to three miles wide.

"We were received in the Aryan Memorial Temple, a gorgeous building with a dome of amethyst glass, by two darling little tots of three and four years, who greeted us with bunches of flowers. Then in the Temple we lis-

THEOSOPHICAL ITEMS OF INTEREST

tened to a symposium enacted by the 'youngest teachers in the world,' clad in white and wearing wreaths of flowers on their heads. It was most amusing to watch those twenty or thirty little philosophers, whose ages ranged from three to perhaps sixteen gravely arguing about the immortality of the soul and the necessity of controlling the lower nature through the power of the will.

"One of the most beautiful sights in California is the Greek Theater here, where the Râja-Yoga students play dramas. I imagine nothing can be more picturesque than to watch the actors seated on the steps or erect against the Doric pillars, through which, a little farther away, beyond the cliffs, gleamed the radiant blue Pacific."



Comrade Arie Goud, Director of the general Theosophical Activities in the Netherlands, is constant in his devotion to the Cause of Universal Brotherhood and tireless in his efforts to spread the great teachings of Theosophy throughout his country. His brother, Mr. Jan Goud, is equally devoted and enthusiastic.

Reports from Holland

Wide publicity was given the Leader's presentation of *The Eumenides* here in the Greek Theater, at the International Theosophical Headquarters, by *De Amsterdammer*, the first of the Dutch weeklies, which is read all over Holland and has many subscribers in the Dutch East Indies. This influential periodical published a full-page article, with five beautiful illustrations of the Râja-Yoga Players in *The Eumenides*. One of the editors declared that he had never seen such fine work as these photographs. This is certainly indicative of the good taste of the Dutch editors and their subscribers.

As another illustration of the Theosophical leaven that is being scattered upon the thought-life of the Netherlanders, it may be noted that the *Utrechtsch Provinciaal en Stedlijk Dagblad*, which we are informed reaches about eighty thousand people daily, reproduced *in extenso*, the Leader's 'Appeal for World Peace,' published in THE THEOSOPHICAL PATH for March, 1923.

Mr. R. Barkema, Superintendent of the Boys' Brotherhood Club at Groningen, Holland, sends an enthusiastic report of the work of the Club, which was founded at the Leader's suggestion on her visit to Holland last June. Comrade Barkema relates that the boys have started a magazine, the first issue of which was published by the Utrecht Club, under the supervision of Comrades Peverelli and Busé; the second number, containing the Leader's address to the Boys' Brotherhood Club in Utrecht was published by the newly formed club at The Hague, under the supervision of Comrades Venema and Onnes.

— CLARK THURSTON

Owing to an accumulation of matter awaiting publication in this issue of THE THEOSOPHICAL PATH the July instalment of 'The Magic Mirror' must be held over until the following issue.



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIFORNIA

KATHERINE TINGLEY'S address on 'Ideal Motherhood,' delivered on May 13th, appears elsewhere in this issue.

"There are many inquirers who are searching for the truth, but by far the largest class is composed of those who are unhappy and who search today for a helping hand, to guide them out of turmoil into peace," said Mrs. Leoline Leonard Wright, on May 20th, speaking on the subject, 'Theosophy for Inquirers.' Continuing, she said: "The most urgent question with most inquirers concerns the immortality of the soul. Failing immortality, we know

**Reason and
Experience**

that life is worthless; possessing it, we become as gods to whom all things are possible.

Attest Theosophy

"Theosophy affords abundant evidence that man is an immortal soul. It bases its statements upon the laws of nature and the authority of human reason, but most of all upon the test of personal experience. Through nature and reason it is shown that Reincarnation, or the law of evolution applied to the soul, is the only natural and satisfactory explanation of many of the mysteries and problems of life. And the inquirer who arrives thus far is in a position to go farther and, entering upon the path of self-conquest, arrive finally at that central truth within his own heart that is sure evidence of his own divine, immortal nature.

"But this inner evidence is not to be lightly obtained. All the great achievements of life are the reward only of determined effort. And does any man imagine that without travail and self-dedication he shall achieve the real purpose of life and solve the supreme mystery of being?

"This is where Katherine Tingley's great message is of such moment to inquirers; because only through a knowledge of our dual nature, through strongly directed self-evolution, are we able to overcome the lower by the Higher, Divine Self, and enter upon the realization of immortality.

"The great enemy of man in this grand quest is the sluggish indifference of human nature. This is the great foe born of the lower personal self, the giant which stands in the path of our attainment of knowledge, and which must be conquered before we can win onward to peace and happiness. Katherine Tingley has said: 'Oh that every atom of my being were a thousand-

MIRROR OF THE MOVEMENT

pointed star, to help men see the divine everywhere, to know their limitless power, to feel while in the body the exhaustless joy of real life, to wake and live instead of dreaming the heavy dreams of this living death, to know themselves as at once part of and directors of Universal Law. This is your birthright of Wisdom, and the hour of attainment is *now*, if you will. Tarry no longer in the delusion Hall of Learning. Feel, Know, and Do! ”

At the memorial services conducted at the Isis Theater on May 27th, Katherine Tingley spoke on 'This Life and the Next.' A large audience attended the services. The loges were beautifully decorated with American flags brought by the ladies of the G. A. R. and the Daughters of Veterans, U. S. Grant circle and Col. J. N. Howard circle, who marched to the theater in a body. The full Râja-Yoga international mixed chorus gave a special musical program, including the *Ode to Peace*, written by the Welsh poet of Lomaland, Kenneth Morris, for the International Theosophical Peace Congress convoked and directed by Katherine Tingley at Visingsö, Sweden, in 1913. The following are a few extracts from Katherine Tingley's extemporaneous address:

“The thought of Memorial Day brings us all very close together in sympathy with the whole world, for at all times there are thousands of people everywhere, who have their sorrows and their heartaches, and who are constantly questioning the great subject of 'This Life and the Next.' I cannot see how any really earnest mind can accept the idea of man being limited to but one earth-life. Sometimes when I am discussing the subject of Reincarnation with very dear and well-educated people, they say to me: 'But I don't want to come back to this earth! I have had enough of it!' 'Well,' I answer, 'that does not make any difference. The truth is the truth, whether one believes it or not. The law exists and is immutable. One cannot escape one's duty, nor the necessity for learning one's lessons through different schools of experience in different earth-lives.'

“We should make life so strong, so beautiful, so harmonious and so helpful, that we would be in service all the time — serving humanity, acquiring as much knowledge as possible, selflessly, for the sake of our children and of posterity.

“While Memorial Day brings home to us many very beautiful pictures, I must repeat what I have so often said: I believe in peace and not in war. So I cannot talk of the glory and the grandeur of men sacrificing their lives. I have in my inmost being, a conviction as sure as that I am here on my feet and that the stars shine, that if Theosophy were rightly understood and applied we could always find a way to avoid war, so that our boys who gave up their lives on the battlefield would be here today living for our country instead of dying for it.

“My heart goes out to those who have suffered through the war in the loss

THE THEOSOPHICAL PATH

of dear friends, husbands, brothers, and sons; and there are tears in my eyes when I think of them. If those who have gone could come back and speak, they would say to you: 'If you love your country, if you are looking forward with any hope for your posterity, never encourage war.' That is the message they would send you. Their love would pour out of their hearts from wherever they may be in an eternal mantram that would ring in your ears forever: 'No war! no war!'

"The great difficulty with people today is that they live too much on the material side of life. They are constantly looking for some material proof of the immortality of the soul. They want an audible message from what they call 'the spirit-world' instead of going into the inmost recesses of their hearts and finding there the pulsating thread of eternal life, born of eternal love — placed there by the Infinite Law, awaiting their recognition. We should be like little children sitting at the feet of Truth. And in doing this, let us be grateful for what we have. We must open the doors of our hearts and allow the golden light of our own divinity to shine. Then we shall begin to know what real life is.

"The message of Theosophy is the message which Madame Blavatsky brought — the message of man's divinity, his heritage, his responsibility, his possibilities, and self-directed evolution. Truly, she being dead yet speaketh. With the memories close about us of those who have gone, how we wish they might be back! How differently we would treat them! Then think of the joy that must come, if we can realize the immortality of the soul, the divinity of man, and that brotherly love is the key to the world's redemption.

"Memorial Day in the truest sense can be made a stepping-stone, not only for the advancement of the race, and of our own country especially, but also for a closer communion with those we have loved, who have gone before us.

"The next life is only one of a series of many lives. The soul, though resting in a sense, goes through its processes of spiritual activity, and returns to earth to enter a new school of experience; and so on and on, until 'it goes out no more.'"

'The Conquest of Self by the Self — A Theosophical Interpretation,' was the subject of an address by Mrs. Grace Knoche on June 10th.

"The subject, which was assigned by Katherine Tingley," said the speaker, "is clearly a mystical one, which implies simply that there is some meaning

The Higher and the Lower Self in Man

hidden within or behind the words, for these in themselves would be a puzzle. To find this meaning requires a key, and that key we have in the Theosophical teaching that man is not one, but two. In other words man has two selves, a higher self and a lower. These two are ever struggling one with the other, and one is at some time destined to conquer.

"This is one of the great teachings of Theosophy, for it is fundamental to the makeup of man. Even though obscured today, we find the Bible full of it. The Old Testament teaches it again and again in proverb and allegory,

MIRROR OF THE MOVEMENT

and the historical writings require it as a key if they are to be understood. Whereas Jesus did not teach it, he clearly implies it, and his ministry has no meaning if we leave this great principle out. Paul teaches it clearly as in his reference to 'a natural body' and 'a spiritual body,' and his confession of the fight that is continually going on in his own nature between the two selves, one of which urges him to one course, while the other as continually tries to drag him down away

"Katherine Tingley declares that this teaching is the key to self-directed evolution. She says 'When a man has the courage to analyse himself — his purposes, his motives, his very life — when he dares to compare the wrong things in his life with the right ones, he will find the secret of living. . . . Theosophy ever pleads with man to reach out in recognition to the divinity.' And also: 'Self-analysis, self-study, self-control! These are the divine protective power, the golden keys to an understanding of the self.' "

— *The San Diego Union*, June 11, 1923

ELSA BRÄNDSTRÖM, KNOWN AS 'THE ANGEL OF SIBERIA,' GIVES AN ADDRESS IN THE ISIS THEATER

IN compliance with a suggestion from Olof Lamm, the Swedish Consul-General in New York, Katherine Tingley offered Miss Brändström, now on a lecture-tour through the United States, the use of the Isis Theater, San Diego, on June 3rd. The following account, which appeared in substance in *The San Diego Union* of June 4th, will be read with interest.

SAN DIEGO AUDIENCE, THRILLED BY MODEST NARRATIVE OF WOMAN'S
DEVOTION TO HUMANITY AMID UNBELIEVABLE SCENES, CONTRIBUTES
\$1800 TO HELP STARVING CHILDREN

ELSA BRÄNDSTRÖM, 'The Angel of Siberia,' appeared at the Isis Theater yesterday morning in her simple but elegant gray uniform of a Swedish Red Cross nurse. She is tall, with blond hair, clear blue eyes, with florid Norse complexion, still beautiful and girlish.

"I shall try to give a short outline of my work as a delegate of the Swedish Red Cross among the war prisoners in Russia and Siberia from 1914 to 1920," she said simply, in opening her address. "I had lived a happy, care-free life in my father's home in Petrograd and had given little thought to the darker sides of life.

TELLS HISTORY OF HORROR

"Then came war and its horrors and I, like many others, wanted to do what little I could to try and relieve the suffering. The long, gloomy train-loads of wounded soldiers rumbled in from the front; and the sights I saw in the Russian hospitals left heart-rending impressions. I entered the Russian Red Cross and began to work among the wounded. By the autumn of 1914 I had already come in contact with the war-prisoners, which the Russian army

THE THEOSOPHICAL PATH

took and sent through Petrograd to Siberia. I saw their pitiful condition. Many of them came in shirts and drawers, and were sent like that to Siberia in the middle of winter. Day by day conditions got worse, for the reason that hardly any of the thousands and thousands in money sent them by their friends and by the German, Austrian and Hungarian Red Cross ever reached the prisoners. Month by month the number of war-prisoners increased, and finally amounted to about 2,100,000 men, 10 per cent. Germans, 88 per cent. Austro-Hungarians, and two per cent. Turks. My friends and I then suggested to the government and to the Austro-Hungarian Red Cross that they should gather big stocks of clothing and then turn these over to some neutral Red Cross for distribution. The Swedish Red Cross was asked to undertake this work and to this the chief of that organization in Sweden, Prince Carl, agreed.

SIX YEARS IN SIBERIA

“In company with six other Swedish Red Cross delegates, I left Petrograd for Siberia in 1915, with the first trainload of supplies. In the next six years we distributed 1016 carloads of German, Austro-Hungarian gifts, and the total value of the help which Germany and Austria-Hungary sent to their prisoners of war in Russia and Siberia through the Swedish Red Cross amounted to about \$100,000,000.

“I visited a prison which was called by the prisoners ‘the death-camp.’ It was the grave of 17,000 war-prisoners out of 25,000. In the summer of 1915 this camp became over-crowded. In the autumn an epidemic of famine typhus broke out, which raged all through the winter. With empty hands the few doctors available had to fight it — no medicines, no bedding, no fuel were to be found in the whole camp. In each barracks nearly 800 men were lying on bare wooden benches, undernourished, ill, almost without clothing. The snow-covered windows made it dark day and night. Death reigned here. One heard only the moaning from the sick. The air was damp and heavy. There was no retiring-room, and out into the snow the stricken men could not drag themselves. The unfortunate one who in death-throes tumbled down from an upper bunk was left lying on the stone floor, until someone stumbled over him and pushed him aside. A nurse starts to remove one of the dead bodies and the comrade next to him says, ‘Oh, sister, do not take him away. Let him stay. It is such a comfort to have something to lean against.’ It was sometimes days before the bodies were removed. We had up to 2500 bodies lying unburied in piles.

FOUND FROZEN IN ICE

“I remember also how at one time a number of freight-cars with prisoners came to Moscow. These prisoners had cholera and therefore the authorities were afraid of them and sealed the cars. During the passage, which lasted for more than three weeks, the prisoners had not been allowed to leave these freight-cars. Their food was put through the windows in the corners. When these cars came to Moscow they were side-tracked and forgotten. When

MIRROR OF THE MOVEMENT

finally they were opened all the prisoners were found frozen to death and the bodies had to be removed with pick and axe. The same thing happened in Omsk, Samara and other places."

Miss Brändström then told of thrilling, sometimes amusing, sometimes tragic, but always interesting adventures she had while pursuing her work as a Red Cross nurse. She was several times arrested and put into prison as a spy; was threatened by a high officer with courtmartial and certain death; suffered many terrible hardships; and yet came through it all cheerful, optimistic, and still capable of seeing the divine side of human nature. In concluding this phase of her address, she said:

"I have only been able to give a very brief account of conditions as I found them in the prison-camps of Russia and Siberia. Six hundred thousand war-prisoners died and now rest under the snows of Siberia. But hundreds of thousands of them have returned home to their families, broken in body and spirit. You can understand that I, who during six years have witnessed their suffering, cannot stand still with folded hands and see their suffering continue. To help at least some of these invalids to regain health and forget the nightmare of Siberia, has been the object of my work the last year. I have purchased a health-resort in Saxony and a farm in Brandenburg, and there I have established a labor sanitarium for a few hundred cripples; and in the health-resort I can take in between 400 and 500 invalids each summer; and on the farm a few hundred, and give them wholesome occupation through farming, dairying, gardening, fishing and in the workshops I have established.

MESSAGES TO ORPHANS

"But one of my duties, which with others I tried to fulfil in Siberia, was to receive from each war-prisoner before his death, a final greeting to his wife or mother, and to write down his last words. This brought me into close contact with thousands of widows and orphans. And these poor forsaken ones now turn to me with the touching feeling that I shall be able in some way to help them. You who never felt cold or hunger cannot understand under what conditions those widows and orphans are living over there. Can you imagine what it is to see small babies wrapped up in paper, because the mother cannot buy clothes for them? Or to see the older children sitting all through the winter in these dark cold rooms without any opportunity to go to school, because they have no clothes?

"There are thousands and thousands of children over in central Europe today who grow up to become invalids for life because, as a result of the under-nourishment, their bones are quite softened. These children cannot walk and will never be able to walk. Even if the mothers work for twelve or fourteen hours a day, they cannot possibly earn the money to purchase the necessary food, which those children are crying and begging for. I have been in hundreds and hundreds of homes where I have seen these children growing paler and paler until they finally faded away.

THE THEOSOPHICAL PATH

CHILDREN KILL SELVES

"Have you ever imagined that it was possible for a child to commit suicide? I had never thought that it would be possible. But there are thousands of children who have already committed suicide in the tremendous despair of central Europe. My dearest wish is to be able to help some of these widows and orphans. For the small sum of two dollars I can take care of a fatherless child for a whole month — take it from the big city, let it have milk, meat and butter, which those children have not seen for years, and so help them perhaps to regain health and to become useful human beings."

CROWNED WITH GARLAND

Miss Brändström's plea was followed by long sustained applause. One of the young lady-students from the Râja-Yoga Academy at Point Loma, placed a beautiful garland around her saying, "A tribute of love and gratitude to the great Swedish humanitarian, Elsa Brändström, from the Râja-Yoga students." Many beautiful baskets of flowers were also presented to her. A collection amounting to about \$1800 was taken up on the spot from a representative audience of San Diego citizens and visiting tourists.

Elsa Brändström left for Los Angeles yesterday afternoon to speak in the auditorium of the Ambassador Hotel. She returns to San Diego today to attend the performance of *The Eumenides* in the Greek Theater this evening, as Katherine Tingley's guest.

In compliance with a request from Olof Lamm, Swedish consul-general of New York, Madame Tingley sponsored Miss Brändström's efforts in San Diego and gave the distinguished humanitarian the use of her theater in place of the regular Sunday morning services of the Universal Brotherhood and Theosophical Society. Madame Tingley paid an eloquent tribute to Miss Brändström, as did Judge Frank G. Finlayson, Presiding Justice of the District Court of Appeals at Los Angeles; and David Edström, also of Los Angeles, world-famous sculptor.

MADAME TINGLEY SPEAKS

Madame Tingley said in her introductory speech: "Quite outside the interest that I have in the starving children of Europe, who I absolutely know are suffering more than we can tell, I have a certain amount of pride in seeing San Diego do its full share. In spite of all the heartaches I have had since I have been in San Diego, I do believe that the majority of thinking people are always ready to do justice to a great cause. I am very happy to see such a fine audience here. It shows that you have sensed to a very large degree your duty."

Besides the speakers already named, others who occupied seats on the platform were: Capt. John F. Anderson, Chairman of the San Diego Finance Committee for Elsa Brändström's relief work; Nils Malmberg, Swedish vice-consul; I. I. Irwin, president of the German-Austrian Relief Society of San Diego; Mrs. A. G. Spalding, president of the Woman's International Theo-

MIRROR OF THE MOVEMENT

sophical Humanitarian League; Axel Fick, local representative of the Swedish Chamber of Commerce and chairman of the Elsa Brändström Committee of San Diego; Godfrey Strobeck, president of the John Ericsson League of San Diego, and the following officers and residents from the International Theosophical Headquarters at Point Loma: Joseph H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, who presided; W. Ross White, Secretary and Treasurer of the Point Loma Homestead; Mr. H. T. Patterson, Mr. and Mrs. E. A. Neresheimer, Mrs. E. W. Lambert, Mrs. Osvald Sirén, Mrs. Anna Reuterswärd, Lieut. Alarik Unger-Söderberg, Lars Eek and Sven Eek.

CLASSIC GREEK PLAY, GIVEN IN GREEK THEATER, IS WORK OF ART; ENTHUSIASTICALLY RECEIVED

LAST evening's performance of *The Eumenides*, which was given in the Point Loma Greek Theater under Katherine Tingley's direction as the first of a series for the season, surpassed the presentation last September, both in its excellence and in the response elicited from the audience, which poured in ceaselessly during the half-hour preceding the opening of the play.

A classic play, presented as Madame Tingley presented this one, is an asset of which any city might be proud. The cast, as before, was made up of students of the Theosophical University.

The Greek Theater is ideal for such a play. Screened from view by masses of shrubbery and trees, when one suddenly enters it and is face to face with the lofty temple-like building in the center of the arena — so dazzling white in the rich lighting that it has the effect of pure marble — empty of players and with archaic music floating in from somewhere, the effect is spectacular in the extreme. And the play is more so, for the action is spread out over the hill at the left of the arena and even into the canyon beyond. The gleam of the distant ocean, visible through the columns of the temple, fitted into the spectacular ensemble as though it had been arranged for; and when to this was added the very dramatic entrance of the Goddess Athena, in a glistening chariot drawn by white horses; the flares of red and gold fire rising now and then on distant slope or hill, veiled in incense-like smoke; the bugle-notes which announced the entrance of the Areopagites and various climacteric moments in the scenes; massed Athenian soldiers in juxtaposition with the flower-maidens and the garlanded 'Eumenides' themselves; and last of all the scarlet-clad torchbearers — 'spectacular' is the only word. And yet there was no garishness, no overdoing. If Katherine Tingley knows how to lay rich color on the canvas and weave a wonderful mystery of line, she knows where and when to stop. There was richness, largeness, magnificence, full and ringing splendor — but there was also complete dignity and restraint. The result was art.

The players were trained entirely by her in dramatic art. The result was a fine balance and harmony between the different parts and in the figures and

THE THEOSOPHICAL PATH

evolutions of the soldiers and the torchbearers, who made a highly dramatic background for some of the later scenes. As to the dancing: it was almost more Greek than Greece itself; it was wonderful. There are no 'stars' in these Theosophical plays, though there may be 'leading parts,' but after the dark and baleful 'Furies' had been transformed through the persuasion of Athena into the 'Eumenides' or 'Joy-bringers,' I felt that I was truly looking on a constellation. The least that can be said is that together with the cast as a whole, they worthily pictured, as Aeschylus intended them to do,

"The eye of Greece, a glorious company,
In festive garb appareled."

In spite of the keynote of that fine balance and restraint which the Greeks held to be one of the virtues, the scenes were tensely melodramatic in parts. Notably so was the entrance of Athena, the wild chase and swoop of the 'Furies' upon the distracted and pursued Orestes, the sudden emotion that pours over the latter when he realizes that Athena has come to his aid; and in particular the startling transformation of these dark-garbed, hideous old hags, the 'Furies,' into the lissome, lightsome, dancing, garlanded, beautiful, joyful 'Eumenides,' clad in filmy white, hung with flowers. No sooner had the latter transformation taken place than the whole atmosphere of the drama changed — it was the Greece of creative art at its best, the Athens of optimism and the old creative life. It is intensely mystical, a beautiful, highly spiritual treatment of a richly educative theme. I can believe the historian now, who tells us that after the presentation of this great drama and others of its kind, in the old Dionysian Theater, whose ruins we visit today, Athenian citizens would leave the theater beating their breasts and crying, "Athens! Athens! How am I reminded! How have I forgotten thee!" The effect of such a play is to send the listener out bettered, purified, lifted — with more of civic patriotism, more sense of civic honor, and a deeper love of that beauty which is a civic necessity in any age that aspires or hopes to live.

So that quite apart from the beauty and originality of a presentation upon which Katherine Tingley is to be congratulated, this drama will inevitably take its place as an educative factor in our community life. Teachers, writers, clergymen and army and navy officers were well represented in the audience, which was generally representative of cultured San Diego, and the best of that floating tourist population which the fame and climate of our city brings to us, year after year.

Miss Elsa Brändström, 'The Angel of Siberia,' and her companion, Countess Ellen Douglas, occupied the central box with Madame Katherine Tingley, and David Edström, famous sculptor. Other boxes were taken by Admiral and Mrs. Roger Welles and party; Admiral Guy Burrage and party; Brigadier General Joseph H. Pendleton and wife, who were hosts of Major-General Barnet and party; Colonel and Mrs. Arthur Conger occupied another box with Judge C. N. Andrews and daughter. In others were Hon. Frank G. Finlayson of the District Court of Appeal, Los Angeles, and family; Mrs. A. G. Spalding and friends had two boxes, and Mrs. Erskine Campbell and

MIRROR OF THE MOVEMENT

party occupied another. Mr. Claus Spreckels's party also had a box. Major Leavenworth's party had two boxes.

At the close of the play, Madame Tingley introduced the 'Angel of Siberia,' who was greeted with warm applause. She was escorted to the Doric stoa in the arena and made a brief but telling appeal on behalf of war-orphans and widows in central Europe. A substantial collection was taken up and many expressed their satisfaction at having the opportunity of meeting Miss Brändström.

It was also announced that on Monday evening, June 18, Shakespeare's beautiful fairy-comedy, *A Midsummer Night's Dream* would be revived by Katherine Tingley and her Râja-Yoga Players in the Greek Theater, and that she hoped also to bring out one or two more Greek dramas during the summer.—CHARLES ROLLISON in *The San Diego Union*, June 5, 1923

GUESTS ENTERTAINED IN LOMALAND

DAVID EDSTRÖM, declared by the European critics to be, since the death of Rodin, the greatest of modern sculptors, was the guest of Katherine Tingley in Lomaland over the week-end. An American of Swedish descent, the Swedes claim him as their own, while English critics, who placed him as far back as 1913 above any contemporary American or English sculptor, equally claim him for the English-speaking world.

He has produced some of our best portrait-busts and statues, including portraits of the Swedish crown-prince, the English 'Princess Pat' and others, but his claim to greatness rests upon his inspirational masterpieces. These have given him the place he now holds in the ranks of the great creative artists of the world, including both ancient and modern.

From 'Caliban' and 'Cain,' the apotheosis of the lower nature in mankind, to the 'Man Triumphant,' and the now evolving 'Tomb of the Immortals,' he runs the gamut of dual human nature from the lowest to the highest spiritual notes. One amazing terracotta now on exhibition in Los Angeles is on a purely Theosophical theme — the struggle of the soul to free itself from the imprisoning bondage of matter. The central figure, as a western critic describes it, "is of a man imprisoned on the face of a cliff. The artist has but half released him from the granite of which he is still a part. The face is convulsed and the body writhes with muscles taut as he seeks to free himself from the grosser material."

WORK IS PRAISED

Another, the 'Cry of Misery,' now in the Göteborg National Museum, was heralded when produced as one of the greatest works of modern times, by reason of its dramatic power in portraying the travail of the soul.

This type of work is obviously attributable to his mystical philosophy of life, which is eminently sane and practical as well. A high Mason, he has also been a very earnest reader of Theosophy.

Sunday evening he attended special White Lotus Day services in the

THE THEOSOPHICAL PATH

Lomaland Temple of Peace, held in honor of H. P. Blavatsky, the Foundress of the Theosophical Movement. The program consisted of music and addresses, Katherine Tingley being one of the speakers. Mr. Edström spoke at some length at the conclusion of the program, saying, in part:

SPEAKS AT MEETING

"My dear Madame Tingley and comrades, after listening to the marvelous music here, and this morning, in the Isis Theater, to Madame Tingley's wonderful address, I can only say that the day has been one of the greatest inspirations. I wish that I might speak as with tongues of fire, and say something that would be adequate to the occasion. I have received so much since coming here that I cannot repay you in words. But some day I hope to be able to do so by expressing through my art the wonderful depth of your work and life here, and the things that I see plainly your efforts for the world's benefit must lead to in the future.

"Because of what you are doing here, the children who are to come will not have to pass through the troubles and experiences that came to me in childhood, but will grow and grow just as Blavatsky and Judge and now Katherine Tingley have dreamed. There will come down to earth the wonderful city of which John dreamed in *Revelation* — for this does come down when we make it."

Mr. Edström, who has a temporary studio in southern California, motored back to Los Angeles yesterday with two of the Swedish Theosophical students now at Point Loma, Lieut. Unger-Söderberg, formerly of the Swedish army, and Sven Eek, who entered the Theosophical University recently from the Paris Sorbonne.— *The San Diego Union*, May 15, 1923

"MORE MIND TO SAVE CIVILIZATION"

"If we are courageously to meet and successfully to overcome the dangers with which our civilization is threatened, it is clear that we need more mind than ever before. It is also clear that we can have indefinitely more mind than we already have if we but honestly desire it and avail ourselves of resources already at hand. Mind is our 'conscious knowledge and intelligence, what we know and our attitude toward it, our disposition to increase our information, classify it, criticize it, and apply it.'" — ROBINSON: *The Mind in the Making*

THE above quote, used as a 'filler' in making up a page of the *Journal of the American Medical Association*, presumably had the editor's indorsement. As the book itself — indorsed by H. G. Wells — is not at hand, no attempt is made here to review its outstanding values. However, one may reasonably protest against the above conclusion, which confuses the mind with the real self. Granted, civilization is endangered, but its vital need is to be saved from itself, from its own disorder of *surplus mentality* and *lack of spirituality*.

One might suppose that the late war — the historical acme of efficiency — ought to have shaken the prevailing faith in the cult of the brain-mind intellect. Had one-hundredth part of the thought and energy that made for

MIRROR OF THE MOVEMENT

war been used to promote the common welfare of the engaged nations, the world at large would not only have escaped its present plight but would be on the high road to peace and prosperity.

As Theosophy repeats, the Mind is not the real Self, but is an instrument for the Soul's use. The mind is the middle ground, with a colorless, non-moral force, which can be and is used by either the man's higher or his lower nature. "Behind Will stands Desire," is the old teaching. So it is selfish or unselfish desire,— not Mind but Motive — which directs the course of conduct. The man whose spiritual nature grows in proportion to his mentality, becomes a sage; while mere intellectual attainment arrives at black magic, *i. e.*, selfish cleverness, which is concerned primarily with personal gain rather than with the 'salvation' of others.

It seems paradoxically true that the scientific devotion to intellectualism is the reaction from the old theological blind faith, which has swung equally far beyond the middle line of truth and arrived at dogmatic materialism. Perhaps it is the price we pay for centuries of misleading half-truths concerning reincarnating man,— the Soul. Theology in emphasizing the personal devil of hoof-and-horn crudity, quite overlooked the danger of the specious, cultivated type of "spiritual wickedness in high places." The brain-mind is a dangerous guide.

Fortunately, there is a saving contingent of thinkers and writers today who frankly confess that it is spiritual not intellectual bankruptcy from which the world is suffering. — L. R.

Theosophical University, Meteorological Station, Point Loma, Calif. Summary for March --- May, 1923

TEMPERATURE

	March		April		May
Mean highest	65.00	..	63.00	..	67.70
Mean lowest	48.90	..	52.60	..	55.70
Mean	56.90	..	57.80	..	61.70
Highest	79.00	..	67.00	..	78.00
Lowest	40.00	..	46.00	..	52.00
Greatest daily range	29.00	..	17.00	..	22.00

PRECIPITATION

Inches	0.78	..	0.90	..	0.00
Total from July 1, 1922	5.98	..	6.88	..	6.88

SUNSHINE

Number hours actual sunshine	305.80	..	249.90	..	313.60
Number hours possible	372.00	..	390.00	..	429.00
Percentage of possible	82.00	..	64.00	..	73.00
Average number hours per day	9.86	..	8.33	..	10.10

WIND

Movement in miles	3740.00	..	3980.00	..	3860.00
Average hourly velocity	5.03	..	5.50	..	5.18
Maximum velocity	24.00	..	24.00	..	18.00

The Universal Brotherhood and Theosophical Society

Founded in New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others
Reorganized in 1898 by Katherine Tingley
Central Office, Point Loma, California

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

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either 'at large' or in a local Branch. 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

AUG 14 1923

The Theosophical Path

KATHERINE TINGLEY, EDITOR



Copyright 1910 by Katherine Tingley

Digitized by Google

VOL. XXV NO. 2

POINT LOMA, CALIFORNIA, U. S. A.

AUGUST 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

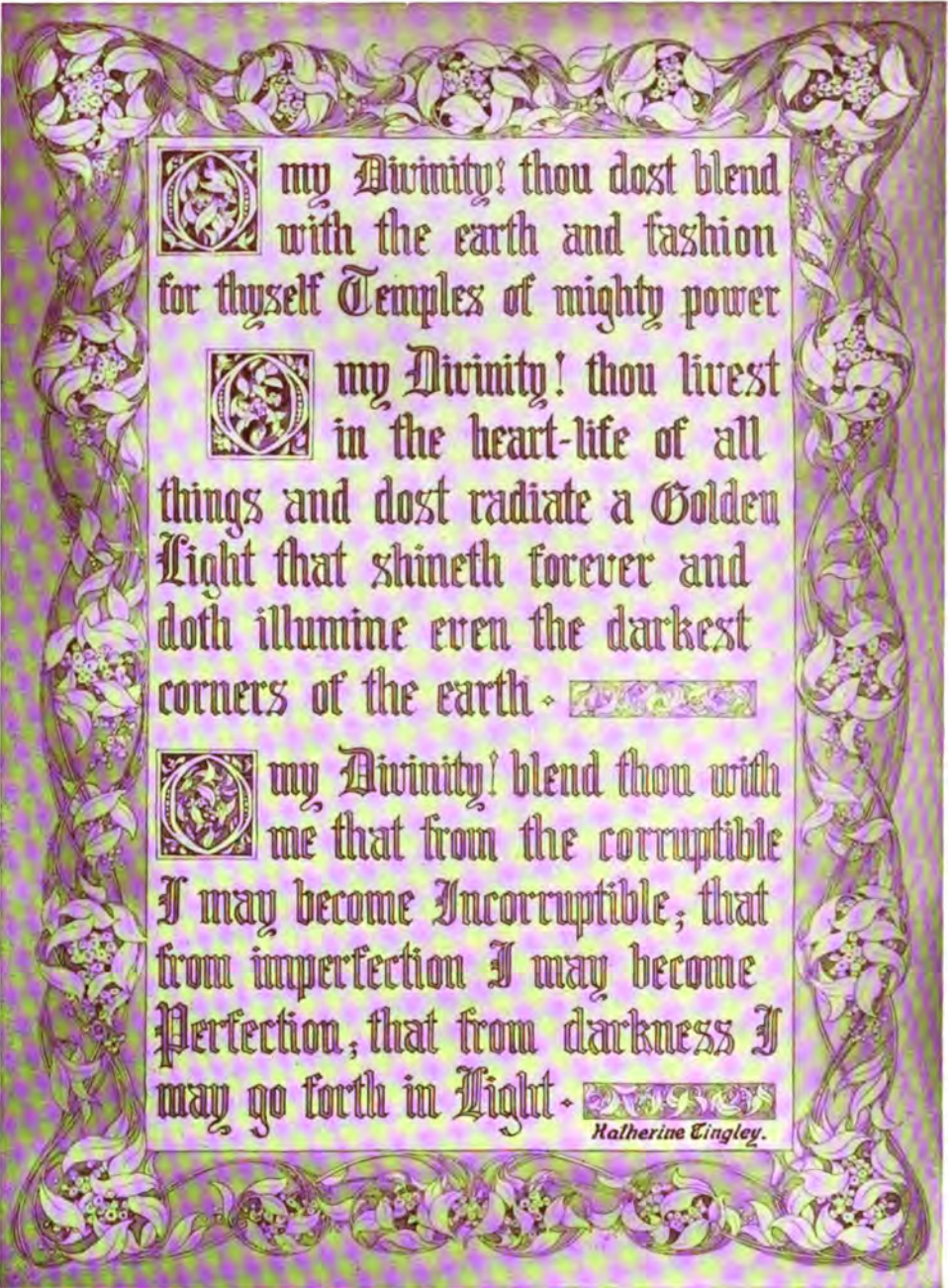


Illustrated

Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern 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*

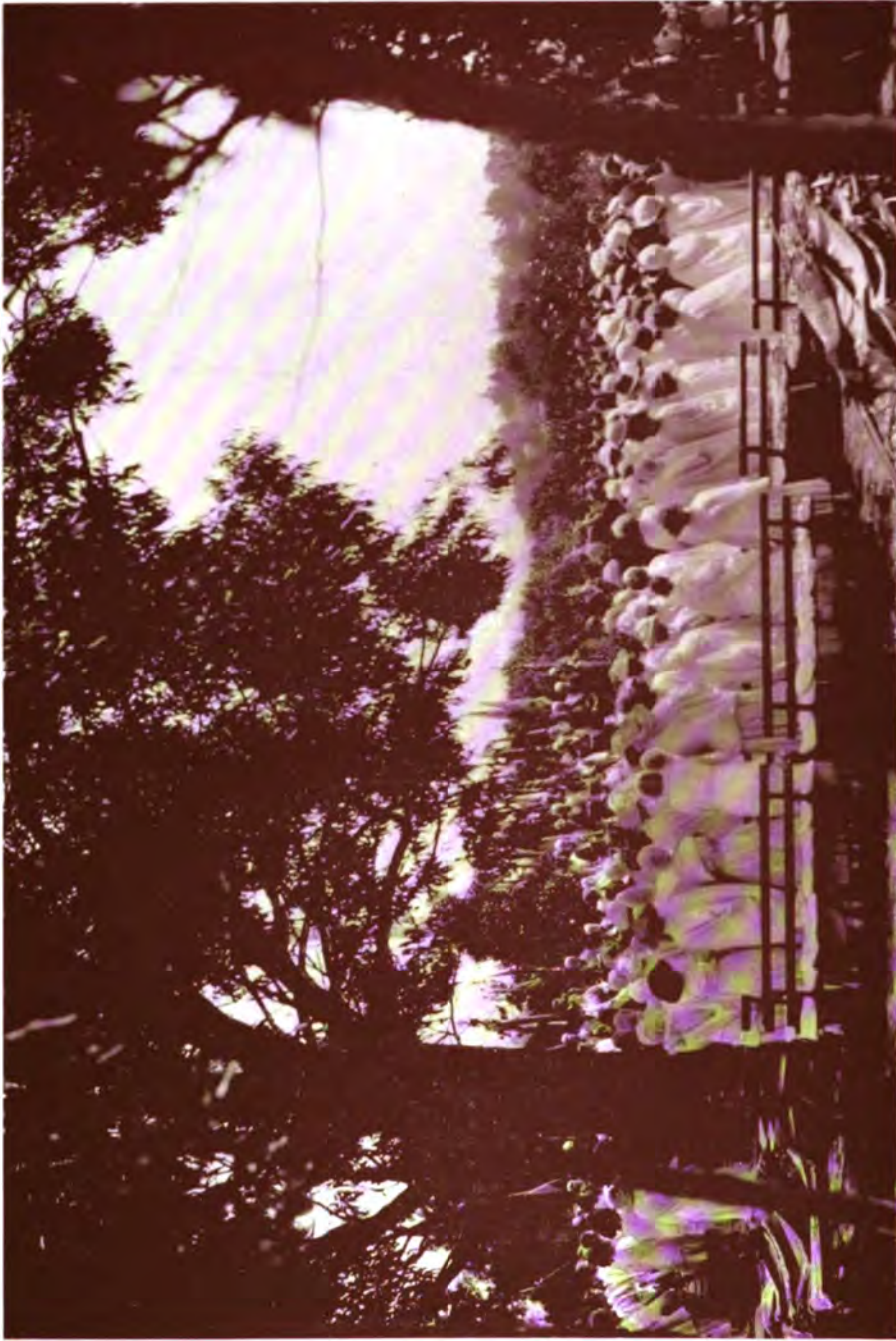
Point Loma, California

VOL. XXV, NO. 2

CONTENTS

AUGUST 1923

Opening Session of the Parliament of Peace and Universal Brotherhood, Monday morning, July 16, 1923		<i>Frontispiece</i>
Justice and Truth Endure	H. T. Edge, M. A.	107
History (<i>verse</i>)	Talbot Mundy	109
Schools of Prevention	H. A. Fussell	110
Are the Planets Inhabited?	C. J. Ryan	114
Convening of the Parliament of Peace and Universal Brotherhood, Monday, July 16, 1923 (<i>illustrations</i>)		123-126
The Voice of Conscience	H. Travers, M. A.	127
Old Buildings in Sianfu: III	Osvald Sirén, PH. D.	129
Of What Value is H. P. Blavatsky's Message of Brotherhood?	F. J. Dick, M. INST. C. E.	137
Night in the Forest (After Wang Wei — <i>verse</i>)	Kenneth Morris	141
Man's Origin, Constitution, and Place in Nature (<i>illustrated</i>)	E. A. Neresheimer	141
The Need for Theosophy	Herbert Crooke	148
Convening of the Parliament of Peace and Universal Brotherhood, July 16 (<i>illustrations</i>)		151-4
Peace and War	S. W. Stanley and Student	155
John D. Spreckels and the San Diego and Arizona Railway	Iverson L. Harris, Jr.	159
John D. Spreckels (<i>portrait</i>)		163
Scenes along the route of the San Diego and Arizona Railway (<i>illustrations</i>)		164-168
Science Catching up with Theosophy	Kate Hanson	169
The Wisdom of Apollonius, the Philosopher of Tyana: VIII	P. A. Malpas	173
The Victory	Kenneth Morris	179
The Magic Mirror (<i>continued from the June issue</i>)	R. Machell	187
Theosophical Items of Interest	Clark Thurston	193
THE SCREEN OF TIME: Mirror of the Movement		
Sunday Services in Isis Theater, San Diego, California		200
A <i>Midsummer Night's Dream</i> Successfully Repeated by Râja-Yoga Players		205



Loma Land Photo & Engraving Dept.

OPENING SESSION OF THE PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD
MONDAY MORNING, JULY 16, 1923, AT THE CORNERSTONE ON THE GROUNDS OF THE SCHOOL OF
ANTIQUITY, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

The members assembled and watching the Pageant arriving. Katherine Tingley, the Leader, the members of her Cabinet, and other officials, representatives of the Theosophical University, Râja-Yoga College and School, in the background

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXV, NO. 2

AUGUST 1923

"Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last; not always by the chief offenders, but paid by someone. Justice and truth alone endure and live."—*Froude*

JUSTICE AND TRUTH ENDURE

H. T. EDGE, M. A.

BALANCE is a fundamental law; and when equilibrium is disturbed in any direction, it must eventually be restored by a reaction in the contrary direction: of which the pendulum is a true symbol. This is one way of stating the great law of Karma. In reality no action is complete until all its consequences have supervened. To throw up a stone is only half an action; the other half is when it comes down. The beginnings of our actions may be separated from their endings by immense lapses of time; this is due to the conditions of the world we live in. We are starting actions whose consequences may be postponed for a very long time. We are experiencing events which are the sequel of actions we started in the far past. On the small scale we are often able to connect a cause with its result. But, since our knowledge is admittedly imperfect, it stands to reason that there must be many cases in which the connexion between cause and effect escapes our discernment. Such cases we are prone to refer to the will of Providence or to dismiss with some meaningless word such as fate or chance; but it were better if we referred them all to the operation of natural law, whose workings we are as yet able only imperfectly to descry.

"Paid by someone," says Froude in the quotation above. The sins of the fathers are visited upon the children.

This does not agree with our notions of justice. An ancient proverb says: "The fathers have eaten sour grapes, and the children's teeth are set on edge." I am actually suffering, perhaps, from physical indiscretions on the part of my ancestry. But it was my own Karma that brought me into this physical environment; and the balance-sheet of my Soul, if examined with the eye of vision, would be found to work out equitably. It may seem unjust that we suffer for doings which we have

THE THEOSOPHICAL PATH

forgotten, and which were perpetrated by another personality; yet such is the fact, even within the limits of a single life. I have done things in this life which I have forgotten; but the fact of my forgetfulness does not prevent me from reaping the consequences. In view of the fact that our personality is so continually changing, it may be argued that the one who reaps the consequences is never the one who did the deed. But we must equally, of course, reap pleasant effects, as the reward of meritorious actions which we have forgotten; and people, for some obscure (?) reason, are not so clamorous on the score of injustice in these cases. They will usually accept any good thing that comes to them, whether it seems to be deserved or not, while protesting vigorously against unpleasant experiences. This seems to indicate that our failures to concur in the divine scheme of things may be due to the fact that our judgment is vitiated by emotional influences.

We are apt to demand from universal law a meticulous precision and a small-minded personalism which we ourselves do not observe in the affairs of daily intercourse. Any member of a human society who should be always insisting on the exact ounce of his own personal deserts, and who should always be balancing favor against favor, would not be in the way of getting himself liked. Reasonable people are willing to follow the plan of give-and-take, without troubling much about the way the account balances up. Justice reigns, we may be confident of that; and if it is a grander justice than we conceive, that too is matter for thankfulness.

The chief penalty to the offender is surely not the retribution he may bring on himself, but the remorse he will suffer when he realizes what he has done.

Again, what is the penalty for vanity or lust? Surely it is that the person, by indulging these qualities, creates for himself an atmosphere of like quality, which attaches to him, determining his destiny in a future incarnation. No sooner has he changed his inner attitude, than these qualities become obstacles, propensities out of harmony with his ideals.

A profound change is produced in a man's outlook when he first begins to entertain the idea that his whole environment is his own creation. This idea may be regarded as a seed of truth, planted in the mind; and, though it may not at once appeal to the reason, it will touch some deeper sense and evoke therefrom a responsive acquiescence. With such an idea in his mind, the man will look at his experiences from a new angle, and will discover evidences of the truth of the idea; until it grows into conviction.

Even within the limits of our present life, we can trace to a considerable extent the operation of this law — that we create our own circumstances; and by an extension of the same principle, we arrive at the inference that there is no circumstance at all which could not be traced back to our own

HISTORY

initiative, could we but see far enough and clearly enough. It becomes necessary to accept the doctrine of Reincarnation; according to which doctrine a man's natal conditions are determined by his Karma — that is, by his balance-sheet of merit and defect, as brought over from the foot of the preceding column — from former lives.

Many people have been weaned from their early religious education to an attitude of scientific skepticism, because in science they recognised the principle of law and order, cause and effect, which had seemed to be wanting in religion as presented to them. But it is needful to extend the reign of law far beyond the limits assigned to it by science, and to realize that the entire life of man, not merely material, but moral and spiritual, must inevitably come under the reign of unerring Law.

HISTORY

TALBOT MUNDY

TIDES in the ocean of stars and the infinite rhythm of space;
Cycles on cycles of aeons adrone on an infinite beach;
Pause and recession and flow, and each atom of dust in its place
In the pulse of eternal becoming; no error, no breach,
But the calm and the sweep and the swing of the leisurely, measureless roll
Of the absolute cause, the unthwarted effect — and no haste,
Neither discord, and nothing untimed in a calculus ruling the whole;
Unfolding, evolving; accretion, attrition; no waste.

Planet on planet a course that it keeps, and each swallow its flight;
Comet's ellipse and grace-note of the sudden fire-fly glow;
Jewels of Perseid splendor sprayed on summer's purple night;
Blossom adrift on the breath of spring; the whirl of snow;
Grit on the grinding beaches; spume of the storm-ridden wave
Cast on the blast of the north wind to blend with the tropic rain;
Hail and the hissing of torrents; song where sapphire ripples lave —
Long lullabies to coral reefs unguessed in a sleepy main.

Silt of the ceaseless rivers from the mountain summits worn,
Rolled amid league-long meadows till the salt, inflowing tide
Heaps it in shoals at harbor-mouth for continents unborn;
Earth where the naked rocks were reared; pine where the birches died;
Season on season proceeding, and birth in the shadow of death;
Dawning of luminous day in the dying of night; and a Plan
In no wit, in no particle changing; each phase of becoming, a breath
Of the infinite karma of all things; its goal, evolution of Man.

SCHOOLS OF PREVENTION

H. A. FUSSELL



ALL reform that is to be effective and lasting must come from *within*, must be educative, and seek to train the mind and will aright, in order to direct the energies of mankind into channels that shall promote the happiness and welfare, not only of the individual, but of nations, of humanity. So a system of education destined for all, and obligatory on all, must be an education to duty, to common ordinary morality and intelligence; for where morality and intelligence do not rule, the passions and instincts of the lower nature will. In the present article, however, we wish more particularly to draw attention to a special and much misunderstood part of educative work, which is perhaps best summarized under the heading, 'Schools of Prevention.'

However much of beauty and joy life may contain, notwithstanding the wonderful creations of the human mind in science, in literature, in art, and the multiplication of the comforts of life, we cannot close our eyes to the pitiful failures we see around us, to the sordidness and misery of many of our fellow-creatures who, humanly speaking, have as much right to happiness and success as we have. A note of sadness is heard even in the paeans we sing to the splendors of modern civilization, and it echoes painfully in the hearts of those who would fain see

"Joy in widest commonalty spread."

We would not exaggerate. In all probability there are, in times of peace, more people in the world today earning a decent livelihood and living in happy homes than in any period of history. Children, on the whole, are better cared for, fewer die in infancy; sanitation is better; in many countries the employment of very young children is illegal; education is general; criminals are treated more humanely. These things, and many more which might be mentioned, belong to the assets of civilization. But the debit side is still heavy. Statistics reveal a considerable number of children attending the public schools who are undersized, ill fed, badly clothed, badly housed, and victims of preventable diseases. There is no decrease in the percentage of crime, and the percentages of insanity and suicide show a marked increase; while the numerous divorce cases reveal the fact that many homes are not what they should be. Evidently, notwithstanding our great material prosperity, and despite the efforts of the humaner portion of mankind, much yet remains to be done before

SCHOOLS OF PREVENTION

we can deserve the name of a *civilized* people. What has been called 'the submerged tenth' is a high price to pay for modern progress. In all large cities there is still a number of homeless people, and of wretched outcasts whose lives have been ruined in the resorts of vice which still exist, despite our laws.

We overrate outward circumstances, and are too prone to measure success in dollars and cents. It is not necessarily a disgrace to be poor, and it may be a disgrace to be rich; but money, like charity, covers a multitude of sins. In a world where all are evolving, some quicker, some slower than others, there are bound to be differences in station, in wealth, in intellectual attainment, and in moral virtue. These differences would exist even in a far more highly developed society than ours, but in such a society the more advanced would feel responsible for those less advanced and would render them all the help possible. The trouble with society today is that the more fortunately situated do not sufficiently realize their responsibilities, and are too apt to lay all the blame on the poor 'down-and-outs.' They forget that the present structure of society is far from perfect, and that many must necessarily 'go under' in the competitive system which is the basis of western civilization. The contrasts are too great between poverty and luxury, between success and failure, between smug respectability with its obligatory hypocrisy and its religion of cant, and those whose social standing causes them to be looked down upon.

And yet, despite the inner and outward estrangement that keeps men apart and is an offense against our common humanity, there does exist a bond of union, making of mankind one indissoluble whole, bidding us treat one another as brothers, as fellow-pilgrims on the Path to Perfection. Notwithstanding an outward show of respectability, most of us are only a little less culpable than those who have *actually* fallen or have strayed *openly*. We have indulged the same passions that have ruined them, but more favorable circumstances, a tender mother's reproach, a good father's care, have arrested us in time. *They* have not had these restraining influences, and have never known what a good home is; they are more to be pitied than condemned, and are at least deserving of our help and sympathy.

One of life's great mysteries which must be taken into account in all practical humanitarian work, is the duality of human nature. Virtue and vice are strangely mingled, and it is rare that we find a man or a woman wholly given up to wrong-doing; there is almost always some redeeming element, however deeply hidden under bad habits and evil propensities. If we can appeal to that, kindle into a living flame the divine spark which is in every being, making him human, even in the greatest criminal, there is hope that he will rebecome a man, exhibiting all the godlike

THE THEOSOPHICAL PATH

qualities of true manhood, with the dross wholly burned away. As H. P. Blavatsky says:

"All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past. Selfishness, indifference, and brutality can never be the normal state of the race; to believe so would be to despair of humanity, and that no Theosophist can do. Progress can be attained, and only attained, by the development of the nobler qualities. Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true in regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life."

H. P. Blavatsky aimed to get Theosophy applied in daily life, especially in education. But occupied, as she was, in presenting its principles to the western world, she did not live to see this done, and it was left to Katherine Tingley to do in her Râja-Yoga System of Education, which may be described as Theosophy in action. Incidentally remarked, all Katherine Tingley's work, since she has become the head of the Theosophical Movement throughout the world, proves that she has been faithful to the principles laid down by H. P. Blavatsky. These principles are rooted in the nature of things, as the above quotation fully shows, and which may be taken as the key to the multifarious humanitarian work organized and directed by Katherine Tingley. This work was begun many years ago in the East Side of New York, where she established a non-sectarian Relief Society, and later a non-sectarian Sunday School for adults as well as for children. About the same time she worked in the prisons, seeking in every way possible to help the poor 'shut-ins,' arousing their self-respect, so that, their term of imprisonment ended, they might start again with better chances of success. The great fault of much philanthropic work, and the reason why it does not produce lasting results, is that it ignores the law of causation — referred to above. It deals with effects rather than with causes; it is palliative not preventive. Realizing this, Katherine Tingley conceived the idea of founding an Institution where young people should grow up amid suitable surroundings and under healthy influences, and which should be really a 'School of Prevention.'

So, in 1900, she established at Point Loma, California, the Râja-Yoga School, which has since grown into the Râja-Yoga College and Theosophical University, comprising several hundred students of more than twenty nationalities. While true to American ideals, it is international in scope, for one of Katherine Tingley's aims is the prevention of future wars. This great object can only be attained through a system of education which shall teach the Brotherhood of Mankind. The Râja-Yoga

SCHOOLS OF PREVENTION

pupils, taught to love their respective countries, recognise the dangers of a narrow patriotism, which is not only unjust to other nations, but breeds jealousy and distrust; and when they go forth into the world to enter upon the duties of active life, they may justly be called 'Ambassadors of Peace.'

The broadening and deepening of the concept of humanity is most necessary at the present time. The recognition by the nations of our *common humanity* with its attendant rights and duties, would soon bring order out of the prevailing chaotic conditions, the effects of which, felt everywhere, prove the fallacy of the idea of separateness. Universal Brotherhood is but the practical expression of our Common Humanity, and is founded on Justice, which is only another name for what is *due* to Humanity. These great truths with the related ones: the Divinity of Man, the Duality of Human Nature, and the necessity of self-evolution, are the *sine qua non* of a Râja-Yoga education.

"Our humanity," says Bacon, "were a poor thing, but for the Divinity that stirs within us." That is pure Theosophy: men *are* divine, not some men, but *all* men. And poor, ordinary humanity is but the material — a pretty hard, recalcitrant material mostly — on which the Divine part of us works unceasingly and with infinite patience, fashioning it into a likeness of itself. One short earth-life is surely not enough; we shall have to return many, many times to earth, "the vale of soul-making," as Keats finely calls it, before the Heavenly Artist is satisfied with his work. Theosophy, with its twin doctrines of Karma and Reincarnation, sheds a flood of light upon this fashioning process. It will never be completed until the lower nature is conquered; the latter often gains the upperhand, and then, well for us, if some crisis reveals to us how far we have wandered away into "the region of unlikeness." The first step on the upward path is always a recognition of our true condition. To all, to the smug and outwardly respectable, as well as to the criminal and the fallen, come these moments of insight, when face to face with our real selves, we resolve in the anguish of our soul, to have done once for all with the life that was no life; and the Higher Self, the God within, gives the strength to tread once more the path of self-mastery and self-evolution. We need never despair, either of ourselves or of others; we have only to allow the Higher Nature to assert itself. As Katherine Tingley, the "prisoners' friend," says: "The very fact that so many really reform is to me a proof of the Divinity of Man."

In conclusion, humanitarian work, whether concerned with children or adults, must be remedial; it must recognise that law reigns alike in morals as in physics; to be effective it must remove causes; palliative measures, however benevolently undertaken, are worse than useless. More than charity, justice is required. Above all, we must remember

THE THEOSOPHICAL PATH

that there is a contagion of goodness as well as of evil. The erring need the heart-touch more perhaps than the punishment that the law metes out to them. As Katherine Tingley says:

"Criminals lose faith in humanity before they lose faith in themselves. Why is this the case? It is because so many declare them to be 'sinners.' They have made the gulf so wide between themselves and the so-called 'criminal classes' that the latter make their own little world of criminality and become psychologized by it."

In the meantime, until public opinion can be aroused to the necessity of these reforms, we should bring up poor children under better conditions, teach them responsibility, and make good citizens of them. All education should be in strict accordance with the laws of physical, intellectual, and moral well-being; it should aim at a healthy, normal, and well-balanced development of all the higher powers and faculties inherent in human nature. This is what the Râja-Yoga System of Education does,— the name means 'Kingly Union,' indicating balance, poise, devotion to the highest ideals of human conduct; without these there can be no real 'Schools of Prevention.'

In a short article like this it is only possible to treat the subject in a very general way; we would end, however, with a concrete illustration of its importance. If young people were taught to study their own natures more, to dominate the emotional and passional part, and to follow in everything only the dictates of their higher nature, the God within, we should have happier homes, and when the time came for choosing a companion for life, an ill-assorted marriage would be practically impossible. And, from homes so constituted, there certainly would go forth a power which would not only regenerate society, but which would ultimately bring about a true 'Society of Nations'.

ARE THE PLANETS INHABITED?

C. J. RYAN



NEVER-ENDING subject of interest among those whose minds are not altogether confined to mundane affairs and who possess a little imagination, is that of the possible habitation of the planets by intelligent beings to whom the name 'men' might be applied without inaccuracy. Astronomers have discussed this problem from a standpoint which appears to a student of Theosophy very limited and to be based upon a narrow view of what the word 'man' really ought to convey.

One school declares, after surveying the extremely limited evidence

ARE THE PLANETS INHABITED?

about the conditions on the visible surface of the planets given by the telescope and spectroscope, that nothing convincing is known which gives the slightest support to the hypothesis that human life exists outside our earth. Another section believes that Mars or Venus may resemble the earth sufficiently to allow of the presence of animals like ours or even of mankind; a few, very daring, astronomers have ventured to suggest in face of ridicule and harsh criticism that the strange markings on Mars, the so-called canals, are far too regular and significantly changeful to be explained by purely natural forces, and that they point directly to the presence of intelligent beings capable of remarkable engineering feats.

No one claims, however, that the Martian 'canals' are ordinary waterways like the Suez or the Panama Canals — their great width, which is at least fifty miles, precludes that possibility — but it is suggested that they are long narrow tracts of irrigated country through which streams of water flow from the melting snows at the poles, streams directed and caused to flow in the required courses by mechanical means. Mars appears to have very little water, and for purposes of food-production it needs very careful conservation. However this may be, the gradual appearance of the dark lines annually starting from the polar regions in the spring and slowly developing towards the equator, and then fading out as the winter approaches, gives color to this startling suggestion.

Many astronomers are inclined to regard Venus as the planet which offers greater possibilities of human habitation than any other, and while there are great difficulties in the problem of Venus as the abode of human life, they do not seem unsurmountable. The contradictory testimony offered in regard to conditions on Venus is amazing, and shows how little we really know of even the nearest of the planets. Some observers are firmly convinced that Venus rotates on an axis vertical to its orbit and therefore has no seasons; others believe the planet is inclined at least as much as the Earth, Mars, or Saturn; and Professor Pickering has lately assured us that he is satisfied that Venus is inclined at as much as sixty degrees or more. The latter suggestion is very interesting in view of the following statement by H. P. Blavatsky in *The Secret Doctrine*; she is commenting upon Oriental allegories and throwing light upon their underlying significations:

“Another allegory, in *Harivansa*, is that Sukra [the Regent of the planet Venus] went to Siva asking him to protect his pupils, the Daityas and Asuras, from the fighting gods; and to further his object he performed a Yoga rite 'imbibing the *smoke* of chaff with his *head downwards* for 1000 years.' This refers to the great inclination of the axis of Venus (amounting to 50 degrees) and to its being enveloped in eternal clouds.”— II, 32

A recent report from Utah observatory announced that one of Venus's 'snowcaps' had been photographed. If substantiated, this should settle

THE THEOSOPHICAL PATH

the question of the inclination of the axis. But we have also been lately informed that a most crucial spectroscopic test has shown that no trace of oxygen or water vapor can be found in the light reflected from the surface of Venus; and there is a strong difference of opinion as to whether the planet is densely covered with clouds or is swept by perpetual whirling dust-storms! Again, is the day of Venus twenty-three and a half hours in length, or does the planet always turn the same face to the sun so that endless sunshine prevails on one side and perpetual night on the other? All these views have defenders who advance strong arguments, but we are still left guessing.

The habitability of Mercury is another unsettled problem, but the majority of observers are opposed to the possibility that conditions there are fit for life as we understand it. The Moon, also, is not considered to be the abode of highly organized forms of life, and the reasons given are reasonably conclusive. These do not preclude the possibility of some lowly vegetation, or possibly very simple animal forms; in fact at least one eminent astronomer considers that he has demonstrated, by more than twenty years' incessant research, that certain changes of color on the Moon can be explained in no other way than by the seasonal growth of vegetation and the appearance of frost or snow.

Jupiter and Saturn are unsolved enigmas, but everything known about them points to conditions so entirely different from terrestrial ones that it does not seem possible that they can be inhabited by men *like ourselves*; and regarding Neptune and Uranus we can only suppose that they are as different from our globe in structure and state of evolution as they are far removed from us in space.

Dr. W. D. Matthew of the American Museum of Natural History has lately reviewed the possibilities of life on the planets, and some interesting discussion has arisen therefrom. He claims that the appearance of living beings on earth, and especially of civilized man, is the result of a concatenation of circumstances so rare and complex that the chances of such a combination occurring on another planet may be considered almost *nil!* Living beings and civilization and mental life *may* be found in some remote corner of the universe, but he sees very little in favor of it.

It is not necessary to consider the details of the ingenious though unconvincing argument; they have been severely criticized in other quarters; but it may prove of some interest to touch upon the Theosophical position which is of fundamental importance for it concerns the most vital aspects of causation, and, from its implications, is exceedingly practical.

In brief, materialism imagines that 'life' is the result of the organization of 'matter'—whatever that may be—by chemical and physical laws only, while the deeper, spiritual view is that the organization of

ARE THE PLANETS INHABITED?

matter into its complexities and its animated forms is the result of the working of Universal Life within it. Life is the eternal principle which takes form on lines of least resistance, utilizing every opportunity of organizing crude material into conscious beauty, even under the most apparently unfavorable conditions. Carrying this idea to its logical conclusion, there is every reason to believe that living beings are not confined to the kind of atmosphere, density of substance, temperature-range, quantity of sunlight, moisture, etc., necessary for us to thrive in *our present material bodies* at this stage of evolution. It revolts our sense of fitness to be asked to admit that the rest of the planets are and ever will be barren of mind-endowed inhabitants; we are reminded of the Dark Ages when Europe had lost all sense of proportion and fancied the Earth was flat and the sky was an overhanging dome with windows!

Analogy derived from terrestrial experience, which shows that life is not daunted in its effort to populate the most unlikely places on earth, the freezing poles, the eternal darkness of the ocean abysses, cannot be ignored. H. P. Blavatsky devoted many pages of *The Secret Doctrine* to the subject, for it is important in its bearing upon our understanding of the meaning of existence and therefore upon conduct and aspiration. According to our penetration beneath the blinding material veil which conceals the spiritual forces, so shall we find the answer to the eternal question, 'What are we here for?' and learn the only true way to self-directed evolution.

These words from H. P. Blavatsky are taken from the many pages in *The Secret Doctrine* which deserve careful study in relation to the place of man in Nature:

"Did the Ancients know of worlds besides their own? What are the data of the Occultists in affirming that every globe is a septenary chain of worlds — of which only one member is visible — and that these are, were, or will be 'man-bearing,' just as every visible star or planet is? . . .

"We believe it because the first law of nature is uniformity in diversity, and the second — analogy. 'As above, so below.' That time is gone by for ever, when, although our pious ancestors believed that our earth was in the center of the universe, the church and her arrogant servants could insist that we should regard as a blasphemy the supposition that any other planet could be inhabited. . . .

"Unconsciously, perhaps, in thinking of a plurality of inhabited '*Worlds*,' we imagine them to be like the globe we inhabit and peopled by beings more or less resembling ourselves. And in so doing we are only following a natural instinct. . . .

"But when, extending our speculations beyond our planetary chain, we try to cross the limits of the solar system, then indeed we act as do presumptuous fools. For — while accepting the old Hermetic axiom: 'As above, so below' — we may well believe that as Nature on Earth displays the most careful economy, utilizing every vile and waste thing in her marvelous transformations, and withal *never* repeating herself — we may justly conclude that there is no other globe in all her infinite systems so closely resembling this earth that the ordinary powers should be able to imagine and reproduce its semblance and *containment*." — II, 699-700

THE THEOSOPHICAL PATH

After giving the conclusions of several distinguished scientists in which it is shown that animated beings on other worlds must be constituted in correlation with their environments, and that other humanities must be different from us in every way but in *intelligence* or *mind* — a universal Cosmic principle — she points out that other more narrow-minded men of science:

“with a contempt of logic . . . allow those, whom it is their duty to instruct, to labor under the absurd impression that in the whole Kosmos . . . there are no other conscious, intelligent beings save ourselves. Any other humanity (composed of distinct *human* beings) than a mankind with two legs, two arms and a head with man’s features on it, would not be called human; though the etymology of the word would seem to have little to do with the general appearance of a creature. . . .

“Indeed, it is no question of superstition, but simply a result of transcendental science, and of logic still more, to admit the existence of worlds formed of even far more attenuated matter than the tail of a comet. . . .

“But, if we can conceive of a world composed (for *our* senses) of matter still more attenuated than the tail of a comet, hence of inhabitants in it who are as ethereal, in proportion to *their* globe, as we are in comparison with *our* rocky, hard-crueted earth, no wonder if we do not perceive them, nor sense their presence or even existence. Only, in what is the idea contrary to science? Cannot men and animals, plants and rocks, be supposed to be endowed with quite a different set of senses from those we possess? Cannot their organisms be born, developed, and exist, under other laws of being than those that rule our little world? . . . Corporeality, we are told, however, by more than one man of science, ‘may exist under very divergent conditions.’ Do we not know through the discoveries of that very all-denying science that we are surrounded by myriads of invisible lives? . . . microbes and bacteria. . . . We passed them by, during those long centuries of dreary ignorance, after the lamp of knowledge in the heathen and highly philosophical systems had ceased to throw its bright light on the ages of intolerance and bigotry. . . .

“And yet these *lives* surrounded us *then* as they do now. They have worked on, obedient to their own laws, and it is only as they were gradually revealed by Science that we have begun to take cognisance of them, as of the effects produced by them.”— I, 606-7-8

Life and consciousness are not “by-products of material and chemical combinations” thrown into momentary activity like the noise of a machine while working; an “immensely complex concatenation of circumstances” of the particular kind familiar to us is not the essential for conscious life. Life itself is the reality and the forms it takes are the momentary appearances.

Science is greatly occupied today with problems of gravitation, not only with the hotly-disputed Einstein difficulties but with those arising from other sources as well, and it looks as if the whole subject will require much reconsideration before satisfactory conclusions will be reached. The new tendencies of thought are exceedingly interesting to students of Theosophy who have pondered over the many striking passages in H. P. Blavatsky’s works in which she discusses the incompleteness of the current theory of gravitation, in the light of the Ancient Wisdom. One of her main objections is that modern science recognises only the attraction-aspect of gravitation, ignoring its complement, repulsion.

ARE THE PLANETS INHABITED?

Science acknowledges the duality in magnetism and electricity — the positive and negative aspects — and the marvelous discoveries about the structure of matter show the same duality, the atom having a positive central charge with negative electrons revolving round it like planets round the sun. According to the ancient teachings all forces are dual in manifestation though based upon an underlying unity. The following gives a slight idea of the principle extensively discussed by H. P. Blavatsky in *The Secret Doctrine*:

“Occultists are not alone in their beliefs. Nor are they so foolish, after all, in rejecting even the ‘gravity’ of modern Science along with other *physical laws, and in accepting instead attraction and repulsion*. They see, moreover, in these two opposite Forces only the two *aspects* of the universal unit, called ‘MANIFESTING MIND’; in which aspects, Occultism, through its great Seers, perceives an innumerable Host of operative Beings . . . whose essence, in its *dual* nature, is the Cause of all terrestrial phenomena. For that essence is co-substantial with the universal Electric Ocean, which is LIFE; and being dual, as said — positive and negative — it is the emanations of that duality that act now on earth under the name of ‘modes of motion.’

I, 603-604

“But, as Grove prophetically remarked, that day is fast approaching when it will be confessed that the ‘forces’ we know of are but the phenomenal manifestations of realities we know nothing about,— but which *were known to the ancients and — by them worshiped.*”— I, 509

Perhaps the ancients — those who *knew* — did not exactly *worship* the personifications of the divine forces, but only revered them, just as the Japanese today do not, they say, *worship* ancestors but commemorate them. The student of Theosophy regards the ‘realities’ behind the masks of the natural forces as intelligent individualized expressions of the Universal Mind, the Divine Ruling Principle ‘whom no man hath seen at any time,’—a far more reverent attitude than the ordinary mechanistic one which sees nothing but blind forces. The true Theosophist sees the spiritual realities behind the illusory forms in everything, from the highest to the meanest.

In *Isis Unveiled*, H. P. Blavatsky devotes many pages to the law of gravitation and plainly shows that our ideas of gravitation must be changed before we can approach the problem intelligently; it is a form of magnetic attraction and repulsion. She says:

“Plato held that gravitation was not merely a law of the magnetic attraction of lesser bodies to larger ones, but a magnetic repulsion of similars and attraction of dissimilars.”

— *Isis Unveiled*, I, 281

Many indications in recent scientific literature show that the most open-minded investigators are considering gravitation from new points of view. A few impressions from various sources will demonstrate this significant tendency.

Mr. M. Erwin, c. E., in *The Universe and the Atom*, says:

“We have accustomed ourselves to imagining that gravitation acts as if it were a powerful

THE THEOSOPHICAL PATH

cable reaching out from the Sun to the Earth, and exerting an immense pull upon it, which constrains the Earth to its circular or elliptical orbit. On our present view, however, the radiations of 'force-rays' from the Sun, which penetrate each atom of matter of which the Earth is composed, merely exercise a directive influence upon the movements of such atoms. The power which makes the Earth swerve from the tangential path and pursue the circular path is furnished by the *energy in the atoms themselves.*"

The new theory of the electrical constitution of matter conveys the idea that the ultimate particles making up the atom do not manifest any attraction for each other and are not attracted by any other matter. An article in *The Electrical Experimenter* contains this suggestive passage:

"The latest scientific theories contemplate that we may, at some not far distant day, be able to nullify gravity and its many effects. In other words, if we can produce an electric current of sufficient voltage, or other suitable agency with which to split up or disintegrate the electron, gravity can be overcome. The electron is considered by many scientists to be made up of a great many minute ether particles, suitably combined due to external applied forces, and, moreover, these particles are thought to have no weight and to possess no gravitational manifestations, when isolated by themselves. Gravity . . . may be destroyed or created once we thoroughly understand the underlying principle of matter and its formation."

Recent experiments with heavy weights placed in electrically charged fields have given support to this suggestion, but it is hardly likely that we shall soon "thoroughly understand the underlying principles of matter," at least so long as we look upon them from the purely mechanical standpoint. Nature knows how to keep her profounder secrets from all who have not proved their moral fitness to handle them.

Assuming that some change in the polarity of the ultimate particles of the electron which would isolate them and destroy their weight (as suggested by the new theories) is possible, is it not remarkable that Eastern philosophy has always taught, and the Hindûs and others have always claimed to know from observation, that a change of polarity can be made in the human body by the exertion of a trained will? There are innumerable, circumstantial accounts of the phenomenon of 'levitation' which are difficult to explain away — and perhaps may not receive any more hasty denials in view of the new outlook of science upon the general subject. Levitation is not confined to India, but has sporadically appeared at intervals in western lands. It has not been properly studied in the west, but it is highly significant that the alleged change of polarity which, it is claimed, enables a human body to lose weight, sometimes even to the extent of rising a short distance from the ground, was said of old to be connected with the conscious control of the breathing. Yet ignorant meddling with the breathing is well known to be highly prejudicial to both physical health and sanity. In connexion with this important point, however, a recent experiment reported in *The Scientific American* is of real interest. The full details will be found in the January, 1922, number, in an article by Mr. Hereward Carrington, the well-known scientific

ARE THE PLANETS INHABITED?

writer and investigator, but the significant remarks in connexion with the mystery of gravity are these:

"We all know the old lifting game in which four persons lift a fifth, seated in a chair, by placing their fingers under the arms and knees of the seated person. All four persons bend forward several times while doing the lifting, in unison, inhaling and exhaling deeply together. The person seated in the chair also inhales and exhales at the same time. On their fifth count (say) all five persons hold their breath; the fingers of the four lifters are rapidly inserted under the arms and legs of the seated subject, and the lift is made. It is a fact, which practically everyone will attest, that, under these circumstances, the person lifted seems to lose weight. A heavy man, whom it is found impossible to lift at first, will be lifted with apparent ease upon the lifters' four fingers, after the breathing and bending exercises have been taken. . . ."

Mr. Carrington and his assistants decided to attempt a test of the reality of the apparent change of weight so noticeable, and constructed a platform upon which the five persons and the chair could be weighed, before, during, and after the experiment.

"The scale had been specially adjusted with the greatest exactitude. . . . The combined weight of the four lifters and the subject was 712 pounds. . . . Under these circumstances the necessary bendings and breathings were undertaken. On the fifth count, the lift was made — slowly, lasting about five seconds. On the first lift the record stated that the needle on the dial had fallen to 660 lbs. — a loss of 52 lbs! On the second lift there was an apparent loss of 52 lbs. On the third, fourth, and fifth lifts, of 60 lbs. These losses tallied with the subjective feelings of the lifters. . . . In our lifting tests, however, no gain of weight was at any time reported, invariably a loss, which, however, slowly returned to normal, as the subject was held for some considerable time in the air. I have no theory to offer as to these observations, which I cannot fully explain. I merely give the facts as recorded. . . . It is, at all events, most curious that these apparent losses of weight coincided with the subjective feelings of the lifters. . . ."

In that remarkable Indian work, *The Yoga Aphorisms of Patañjali*, the student will find in the third chapter, paragraph 47, a suggestion as to the philosophy or science by which the ancients learned more of the nature of gravitation than we do, so that they could "change at will the polarity of the body," and free it "from control of the law of gravitation."

Professor Mayorana, in Italy, lately announced that a thickness of mercury (the metal) acts as a protecting shield against the attraction of gravity, of course to an extremely minute degree; and the suggestion has been made that some modification of the sun's pull upon the moon occurs at the time of total lunar eclipse, *i. e.*, when the earth's globe stands exactly between the two. These claims may not be valid, but the interesting point about them is that science is beginning to doubt whether the theory of gravitation is, after all, so complete as we have been taught to regard it. Even the great mathematical astronomer, Professor Newcomb, said in regard to certain anomalies in the orbital movements of the planets:

"it may be said that the simplest way of explaining the excess of motion is to assume that gravitation increases at a minutely greater rate than the inverse square."

— *Encyclopaedia Britannica*

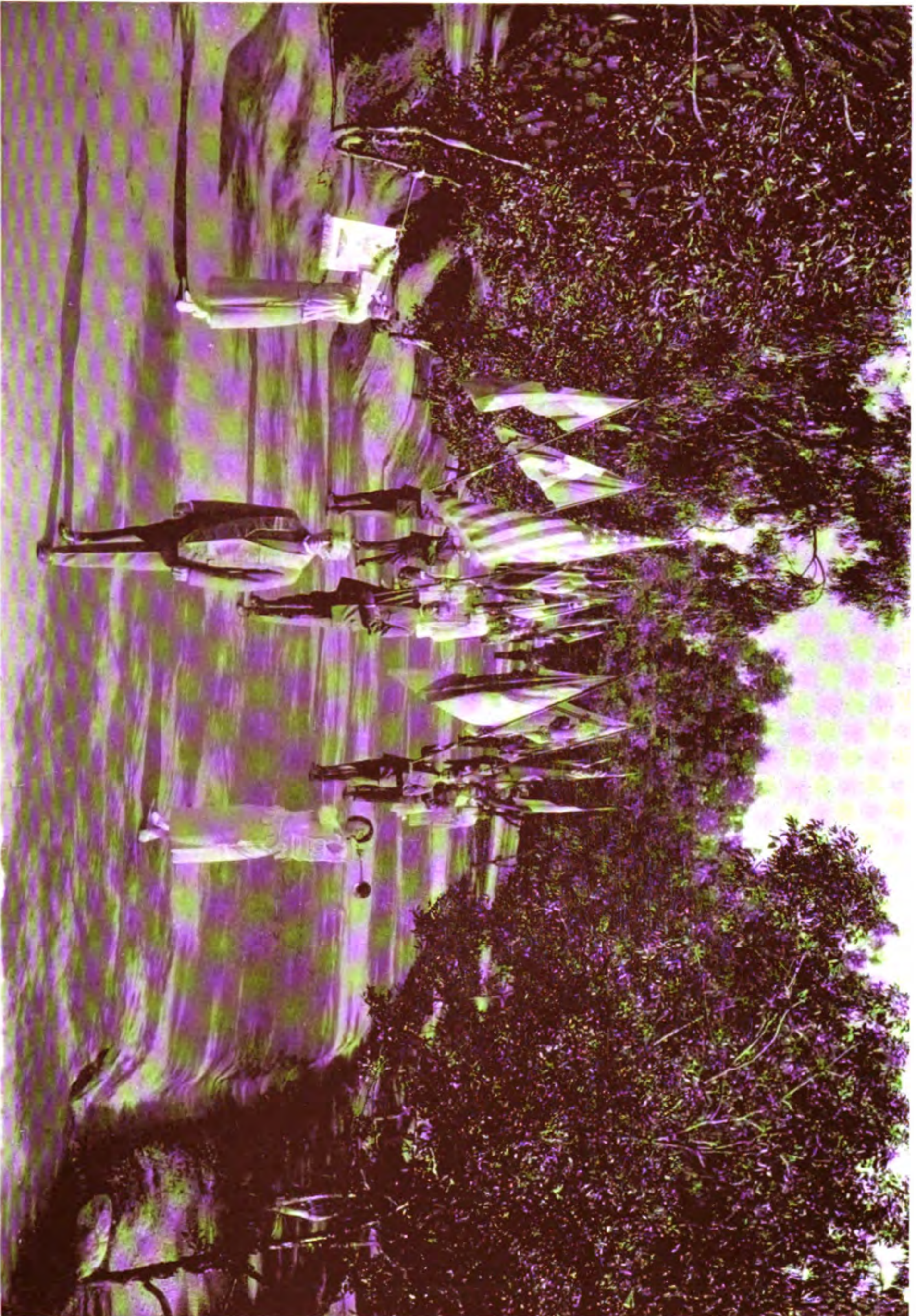
THE THEOSOPHICAL PATH

This means, of course, that Newton's law requires some modification.

New information about the heat emitted by some of the planets strongly suggests that gravitational conditions are very different upon Jupiter and Saturn from these with which we are familiar on earth. The density of these giant planets is very low, and they are obviously covered by tremendous belts of cloudy vapors, perhaps hundreds or even thousands of miles deep. Owing, however, to the immense gravitational attraction of these planets, if conditions were at all like those on earth, any kind of atmosphere would be enormously condensed and free-moving clouds, such as we see, impossible. In fact, it has been calculated that under ordinary temperatures an atmosphere would be condensed to the solid state! To harmonize the effects we see on Jupiter with the gravitational and other difficulties, a condition of tremendous internal heat has been suggested, and it is generally believed that Jupiter is a kind of minor Sun, giving heat, if not light, to his great family of satellites, which may be inhabited worlds. There are many difficulties in accepting this view as the final explanation, reasonable as it seems, and recent experiments by Mr. W. W. Coblentz at the Lowell and Mt. Hamilton observatories with an extremely delicate instrument to measure heat (the thermocouple) have proved that Jupiter *does not send out any appreciable heat-radiation*; therefore the planet cannot be of use as a minor sun to his satellites. But if Jupiter is not hot enough to emit any heat from his visible surface, we are presented with the insuperable problem of his vaporous and thick atmosphere and his extreme low density, which cannot be explained under the ordinary law of gravity without bringing in the factor of intense heat. (Mr. Coblentz's researches showed that Mars gives off a considerable amount of heat and that the planet is warm enough at noontime to melt any snow that may fall during the night.) Everything known in regard to Jupiter suggests that the physical conditions there are an unsolved problem, and it is very unwise to dogmatize about gravitational or other factors — including the possibility of habitability — in other worlds than ours.

“THE Occultist accepts revelation as coming from divine yet still finite Beings . . . from those entities called Primordial Man, Dhyâni-Buddhas, or Dhyân-Chohans, the ‘Rishi-Prajâpatis’ of the Hindûs, the Elohim or ‘Sons of God,’ the Planetary Spirits of all nations, who have become Gods for men.”

— H. P. BLAVATSKY in *The Secret Doctrine*, I, 10



Lomaland Photo & Engraving Dept.

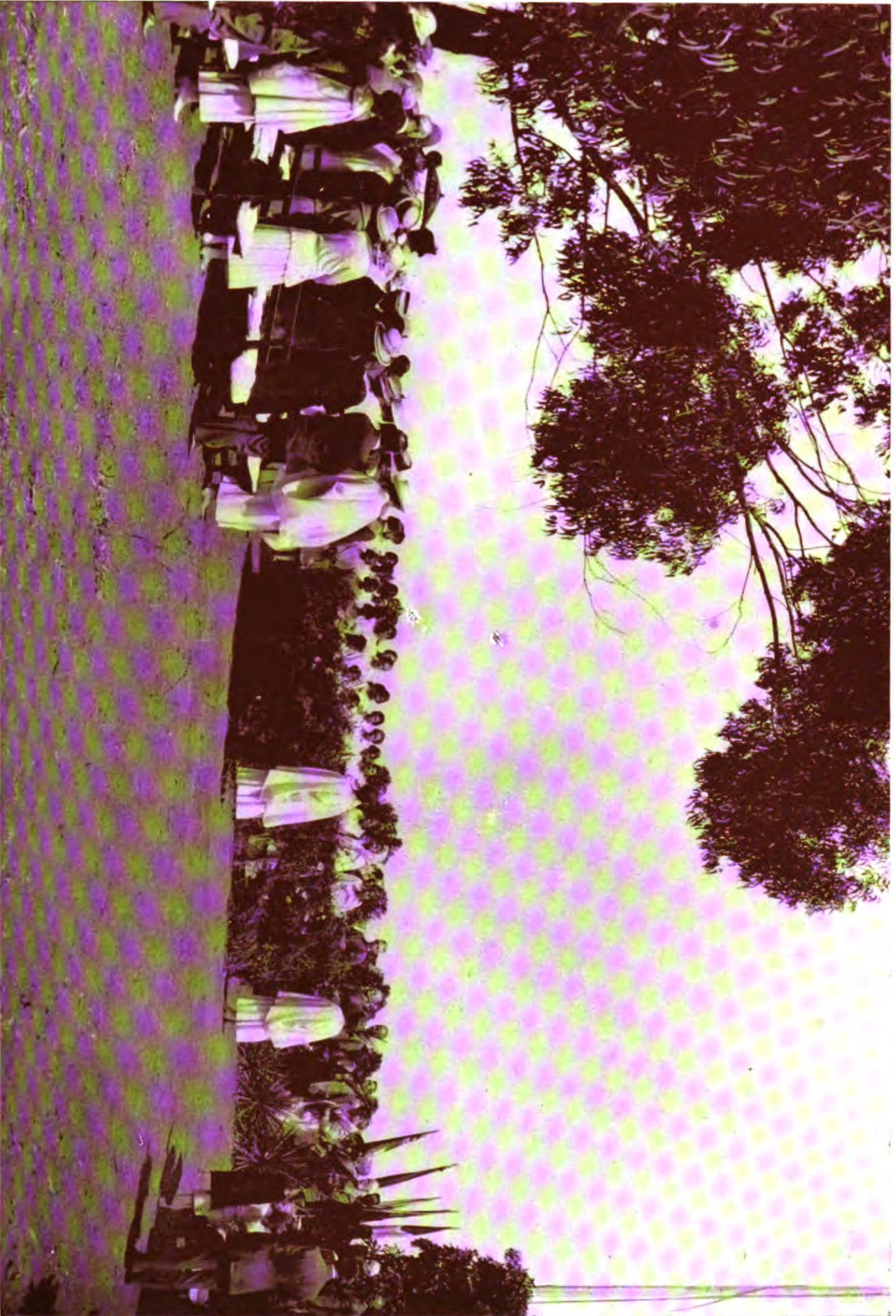
MR. ROSS WHITE, MASTER OF CEREMONIES, HEADING THE PAGEANT OF COLOR-BEARERS AND FLAG-CARRIERS, ON THE WAY TO THE SCHOOL OF ANTIQUITY GROUNDS, WHERE THE OPENING SESSION OF THE PEACE-PARLIAMENT WAS HELD



Lomaland Photo & Engraving Dept.

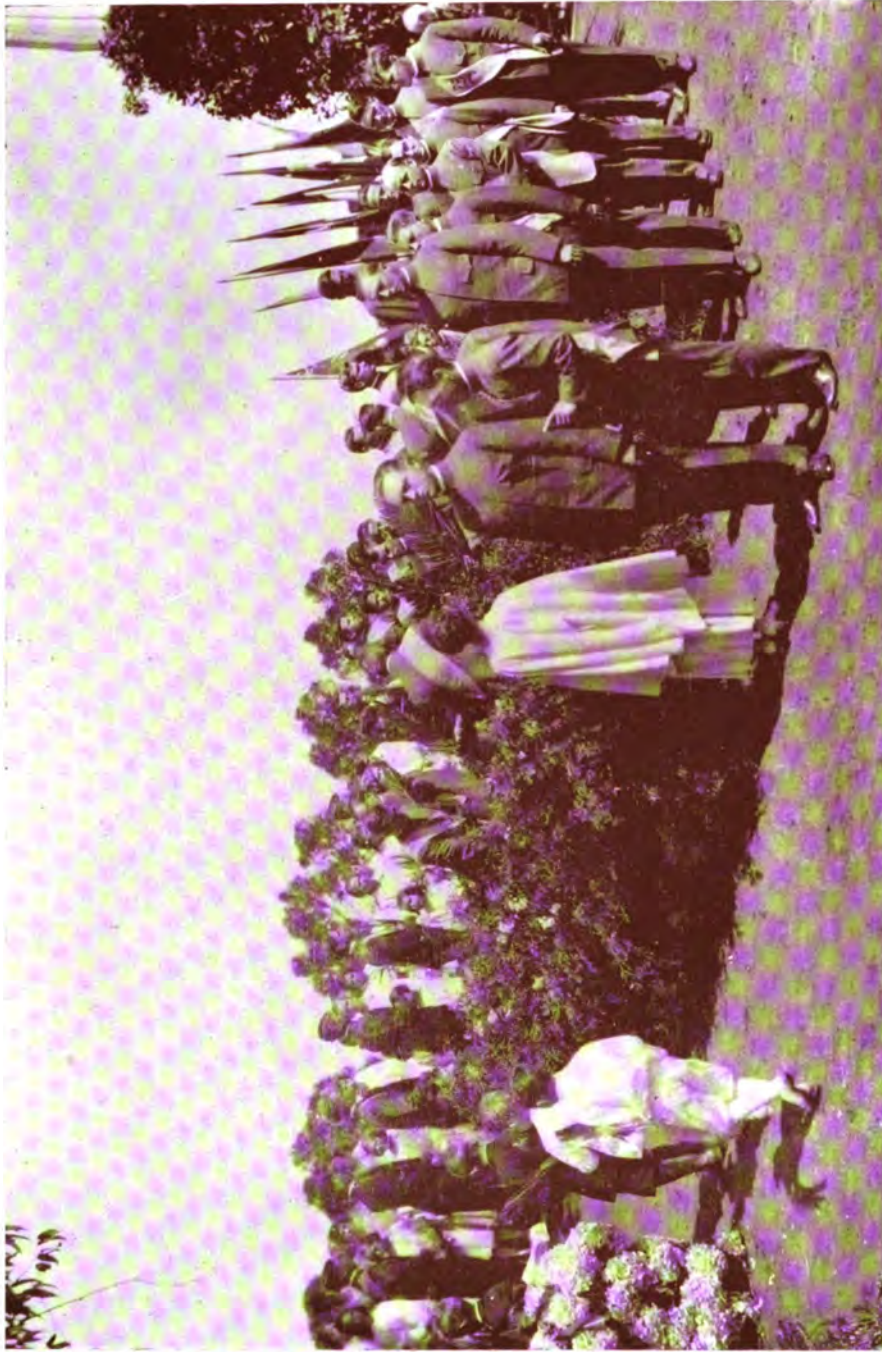
SECOND DIVISION OF THE PAGEANT; BEARERS OF THE PAGEANT-BANNERS

Preceding them are three young lady Râja-Yoga students carrying respectively *The Secret Doctrine* of H. P. Blavatsky, *The Ocean of Theosophy* of William Quan Judge, and *Theosophy: the Path of the Mystic*, Katherine Tingley's book of devotion. Immediately in front is the Râja-Yoga Band.



Lomaland Photo & Engraving Dept.

KATHERINE TINGLEY, THE LEADER, OPENING THE PEACE-PARLIAMENT, JULY 16, 1923,
ASSISTED BY HER OFFICIALS, AND STUDENTS OF THE THEOSOPHICAL UNIVERSITY
AND THE ACADEMY, AND ALSO BY YOUNGER PUPILS OF THE RĀJA-YOGA SCHOOL




Lomaland Photo & Engraving Dept.

ENTRANCE OF THE MEMBERS OF THE WILLIAM QUAN JUDGE THEOSOPHICAL CLUB
OFFERING FLOWER-TRIBUTES TO THE MEMORY OF THE TWO GREAT PEACE-MAKERS,
H. P. BLAVATSKY, THE FIRST LEADER OF THE THEOSOPHICAL MOVEMENT
AND TO WILLIAM QUAN JUDGE, THE SECOND LEADER

THE VOICE OF CONSCIENCE

H. TRAVERS, M. A.

 HERE are some people who seem to think that, so long as they have paid for food, it may therefore be wasted: they have the right to do what they like with what is their own. There are others who have been brought up in the idea that it is always wrong to waste food, no matter how rich one may be. There was a story a while back in the papers, of a man who wanted to buy a curious milk-can, and bought it, and emptied the milk out in the street, so as not to be bothered with its weight. He was with great difficulty rescued by the police from an enraged crowd of bystanders. This illustrates the two points of view.

It could easily be shown that waste, under any circumstances, must work round to the general detriment. Fixed prices for a meal have to be arranged so as to cover the waste of the extravagant people; so that the thrifty suffer. In many other ways it could be proved that the wasteful man is a thief.

The same principle holds good in other matters besides waste. People are fenced about by rules and laws made for the untrustworthy, and bearing hard upon the trustworthy. In the smallest affairs of life people are often penalized and deprived, because it is necessary to take precautions against other people who will try to snatch an unfair advantage. And, in this connexion, let us beware how we condemn the other man, when we ourselves, in some other particular, may be just as guilty.

The only safeguard against the evil is to act by principle. It is wrong to waste food or other things, however rich you may be, however much you may have.

People used to be told that, if they were not seen by men, nevertheless God saw them; which may be called a great truth in a theological guise. For in fact there can be no such thing as secrecy before the Law, or before the ever-present all-seeing silent witness of our own inner consciousness. There are people who are ready to sin in various ways, by deceit, dishonesty, untruthfulness, impurity, sloth, etc., so long as their deeds are not witnessed by men. And there are others who feel that they can never commit any of these transgressions without insulting something whose presence they are aware of. Of course it is possible to indulge a self-righteous spirit, a sort of interior vanity; but there is something better than this — the honest conviction that one is a responsible agent in the universe, anxious to do a good job in whatever one lays one's hand to.

THE THEOSOPHICAL PATH

“Thou God seest me!” may be interpreted as an expression of honesty to one’s self — “To thine own self be true.” Be wholesome, single, sincere. When we practise deceit or unsoundness of any kind, we are poisoning our own life, to say nothing of the common life that surrounds us and wherein others partake. This has ever been the essence of morality, no matter what religion or philosophy may be professed; it is one of the tenets of universal Religion, hence common to all religions and moral philosophies. It is a *fact*. But Theosophy has done much to interpret this fact and to show its reasonableness. It has declared that the moral and spiritual concerns of life are a matter for understanding, not merely for faith. This is a thing which neither science nor religion has done. Science does not concern itself with the matter at all; religion gives us articles of belief rather than explanations. Man has an upper story to his nature; and it comes under the rule of law and order just as much as does the organic nature of man, which science studies. Theosophy interprets the laws pertaining to this higher side of man’s nature. Just as we have within us an organic vital force that makes itself felt and calls for recognition and for the observance of its laws, so we have within us a spiritual nature, which makes similar demands for recognition and obedience. To be untrue to this higher nature is not healthy for the man. A man should be moral because his higher nature urges him to be so; not from fear or pride.

It is the part of Theosophy to make clear to people that the spiritual nature of man is not a question of dogmas and religious formulas, but an actual existing fact. The recognition of this fact constitutes the principal article of a faith that has existed from all antiquity.

The voice of conscience is the voice of the higher nature, making itself felt through the feelings; and when this voice appeals through the mind, it is called intuition.

Most people’s aims and objects are very vague; but the wise man sets before himself the ideal that he must study his life intimately, and try to discover its real nature and purpose, so that he may attain knowledge and certitude. But to do this, it is essential that he should observe those higher rules of conduct which come through conscience and intuition.



“Do your sighing and crying within you. If you cannot receive the small events of life and their meanings without crying them out to all the world, think you that you are fitted to be trusted with the Mysteries?”

— W. Q. JUDGE

OLD BUILDINGS IN SIANFU

OSVALD SIRÉN, PH. D.

III



THE most important monuments of Sianfu, besides the gates, are the Bell-tower and the Drum-tower. Local tradition assigns these buildings to the Sung or to the Yuan period. But according to documentary evidence, they are later; though it may well be that they replace similar buildings of the Sung period and stand on old substructures. The architectural style of these two towers is practically the same as that of the gates, and conforms well with the date given in the Sianfu Chronicle, *i. e.* 1384. They were repaired in 1440 and 1699, and evidently also in later times, when damaged by local fighting.

The Chung-lu, or Bell-tower, is composed of two main parts — a square, bastion-like substructure of mud, coated with bricks, measuring about thirty-six meters on each side; and on this a three-storied *t'ien* or tower-like hall, some ten meters less on each side. The substructure is practically like a part cut out of the city walls. Its sides slope, and around the top is a low parapet rising from a cornice, which is composed of layers of diagonally placed bricks forming a kind of horizontal dog-tooth ornament. It would be quite bare, were it not for the plants and shrubs growing out of the brick-work, which, being much patched, makes a picturesque effect. This supporting bastion is pierced by two barrel-vaults at right angles, ending in simple round arches with rims of gray stones. The crowning building is constructed according to the same principles as most of the older temples and pagodas; that is to say, with a framework of wooden pillars and beams and fillings of plastered brick. Around the two main stories are open galleries. The characteristic parts of this construction, the pillars and brackets (of which there are double rows in the ground-story) bespeak quite clearly the late origin of the building, the form of the bracket being rather thin and slender, such as was hardly in use before the Ming period. The second story has a balcony supported by two rows of composite brackets; while the top story is quite low, without any openings. The roof is hipped with high corner-ribs and a crowning brass cone.

The Drum-tower, which is situated a little further towards the north-west, reminds one still more than the Bell-tower of a *t'ien* or palace-hall on a terrace, because it has not a square, though a rectangular, plan, and only two sides of the building are treated as façades. The supporting

THE THEOSOPHICAL PATH

bastion measures at the base about 52 by 38 meters, and is pierced by only one vault, leading north and south. The east and west sides are hardly visible, because the surrounding houses crowd right up to the tower, making it practically impossible to get a good view of the whole structure. The building itself is constructed exactly in the same style as that of the Bell-tower, yet the plan being oblong, the roof has not four equal sides, but is saddle-formed with the high middle ridge ending at the corners in winged monsters. This building has suffered a great deal less from recent wars than the Bell-tower. The terrace does not show so many patches; the decorative details — such as balustrades, brackets, and clay ornaments — are better preserved. The whole building has a neater appearance, which is not disturbed by the picturesque shrubs growing along its cornice. On the façade is a large tablet with the inscription 'Wen Wu Ch'eng ti' (City famous for learning and military valor).

Private palaces or residential compounds with gardens and pavilions are now extremely rare in Sianfu. The last of these of any importance was destroyed in the revolution of 1912. Those which remain in the southwestern quarter are of little consequence. Even the Pei Yuan *men*, where the military governor of the province used to reside, was being pulled down during my stay in Sianfu, in order to make room for soldiers' barracks and work-shops. (It sounds like a bitter joke in a city with such immense stretches of unutilized ground.) One or two small houses with adjoining remains of old gardens, which were still to be seen at the Pei Yuan *men*, bear witness to the fact that this must have been a very pretty palace, rearranged during the last dynasty, and well worth preserving as a historical monument, if not as a residence for the governor. This was the place occupied by the imperial court during its stay in Sianfu in 1900, when they sought refuge in this far-off city from the powers then occupying Peking. It is said that the imperial family never left this little compound during the nine months' stay at Sianfu, in spite of the fact that the place was commonly regarded as being haunted, this also being one of the fundamental reasons why the military governor has transferred his abode from the Pei Yuan *men* to the Tartar camp in the northwestern part of the city. Yet it is a pity that such a gem of picturesque eighteenth century architecture with an old-fashioned garden is being wiped out.

One wonders whether the old trees and the quaint rockeries will also have to yield their material to the construction of common work-shops. The road that leads from the main street to the outer court of Pei Yuan *men* is framed by pretty little guard-houses, and spanned by a large *pailou*, evidently of the same period as the main buildings. It is not the largest of its kind in Sianfu; but it makes an unusually good effect in being, so to speak, supported by the long rows of small houses on both sides.

OLD BUILDINGS IN SIANFU

The Nan Yuan *men*, or south court, which once served as the residence for the viceroy for the three northwestern provinces, is now mainly utilized by the more numerous democratic leaders of the people, when they gather for the provincial assembly. Consequently it has been partly rebuilt into something suggestive of a country school-house, with plain brick-walls and semi-foreign arched windows. But the front garden with the big pond, its pretty railings, and the pavilions further back are still worth seeing, though of no great age. Alongside of this is a kind of zoölogical garden, where some wild animals and birds are slowly pining to death, and a museum with a few interesting sculptures and lots of bric-à-brac. A later building adjoining the same compound contains a library of local importance.

A much finer garden may still be seen in the Honan Hui-kwan, the only one of the provincial gild-houses which has not been entirely spoiled by occupying soldiers. It is not an old garden, having been created by Yuan Shi Kai's uncle, but is composed according to the best old traditions, and consequently most enjoyable, particularly in a city where such luxuries of olden times have become very rare. One or two of the other gild-houses with beautiful architectural details from Kanghsi's and Kienlung's time, could still be saved and become interesting historical sites, if some wealthy, public-spirited man took care of them; but I am afraid that such men are not to be found in that corner of China, which means that the houses are doomed to destruction.

The most beautiful and best preserved among the religious buildings of Sianfu is the Wun Miao, Confucius's temple, which is a memorial hall rather than a temple. It has large courts, shaded by beautiful old cypresses bending over broken marble balustrades, gateways, and memorial tablets with inscriptions which all bear witness to a deep veneration for the great Sage. His noble spirit still fills the place and is reflected in the reverent attitude of the visitors, who walk around here in silence, trying to read the inscriptions, or to peep into the big hall, which is opened only on festival-days. The entrance from the street to the outer court is now through a side-door; but it must originally have been through the high wooden *pailou*, which stands outside the wall inclosing the court. From here the main road leads over a bridge and straight on through the wall of the inner court up to the central building. The curving basin is filled with shrubs instead of water, the stone balustrades are partly broken, and the pavement of the roads is interspersed with grass. Yet the general arrangement of the grounds is very characteristic and of the same traditional type as in other important Confucian temples all over the country.

The buildings in the second court are hardly earlier than the last dynasty. There are three hexagonal pavilions on both sides of the central road,

THE THEOSOPHICAL PATH

and at the end of it a large hall on a terrace inclosed by stone balustrades. The small pavilions are of a very elegant type. Their gracefully curving roofs and lattice-windows reveal a style which was developed to perfection in the eighteenth century. The main hall must have been renewed at the same time and possibly restored even later, as it is still in a fairly good state of preservation. Some of the memorial tablets placed under the trees in front of the terrace date from the Yuan and the Ming dynasties, while others are later.

At the rear of the Wun Miao is the famous *Pei lin* (forest of tablets) forming a sort of annex to the Confucian temple. It was founded in the Sung period by the Imperial Chancellor, Liu Ta Chung, in 1090, who, according to the Chronicle of Changan, collected a great number of memorial stones and tablets, which then were scattered around the city, and placed them in the *Pei lin*. This collection has been increased at various times, and the pavilions and galleries were renewed during the Ming dynasty, as well as in Kangshi's and Kienlung's time. But they are again in great need of repair; if such steps are not taken soon, the precious historical monuments will hardly be preserved for posterity.

A special study of these memorial tablets would easily make a volume in itself. There are tablets with long inscriptions from the classics; there are others recording historical events; and many of them are also enriched with ornamental frame-works or religious pictorial representations of rare interest. This is particularly true of the stones from the Tang period, which show an ornamentation of powerful and pure design. Among these large memorial stones is nowadays also the famous Nestorian Tablet which was moved to the *Pei lin* in October 1907, and which has become so widely known all over the world from various special publications.

It is hardly necessary to go into a detailed description of that tablet, as special books can be found on the subject; yet a few words of explanation may not be out of place. The tablet is of the usual type, nine feet in height and three feet in width, standing on a tortoise. The front face of the slab is occupied by a Chinese inscription in prose and verse of about 2000 words, followed by a shorter inscription in Syriac characters, the title meaning 'A Monument commemorating the spread of *Ta Chin* (Christian) religion in the Middle Kingdom.' The inscription states that the monument was erected in the year 781 by and in honor of the Country Bishop Izadbuzid of Balkh, or in Chinese, I-ssu of Wang Shê Ch'êng. The text further describes the creation of the world, and gives an outline of the Christian doctrine of the incarnation of God, good and evil, and so on, in which special mention is also made of the Christian baptism and the Scriptures. It furthermore describes the arrival at Changan of Alopen, a Syrian priest, and quotes the imperial decree issued in his favor, giving the

OLD BUILDINGS IN SIANFU

story of the Syrian mission down to the year 781, when it was in charge of Bishop I-ssu. We learn that Christianity was brought to Changan in the year 635 by Alopen and was well received by the emperor. In 638 an imperial decree was issued giving permission to build a monastery and to propagate the new religion.

The Nestorian Christians continued in favor until 781, except during a short intermission of persecution at the beginning of the seventh century. But in 845 their churches were closed in connexion with the suppression of Buddhism and other foreign faiths by the Emperor Wu Tsung; and it is said that at the end of the ninth century there was only one Christian in the whole empire — a statement which is probably exaggerated. Yet no trace of the Christians in China is found from this time down to the Yuan dynasty. This highly interesting monument was moved to its present place from the court of Ch'ung Sheng Ssu temple, situated some four *li* outside the west gate of Sianfu, where it is known to have been at least as early as 1625; but whether it was originally set up at this place or somewhere else in the neighborhood of Sianfu, is still an unsolved problem. The Ch'ung Sheng Ssu temple existed already in the Sui dynasty, then known as the Ch'i Ta Ssu; and, according to Chinese tradition, this would have been the same place, as the "old temple of Persian priest." Evidently the temple was completely rebuilt in the Ming dynasty; and in connexion with this rebuilding the Nestorian Tablet must have been re-erected, together with a number of similar memorial tablets, in the court of the new temple. This was again completely destroyed in the Mohammedan rebellion in the eighteen-sixties. Nowadays only substructures of the old temple and a marble *pailou* together with some tablets are found at the site of Chung Sheng Ssu.

In this old monastery was discovered a large marble font, which now stands in the court of the Lama temple. According to tradition, this would have been the baptismal font of the Nestorian Christians, a supposition which is not supported by the artistic character of the font. It is made of grayish-white marble in the shape of an immense flower-pot, large enough to allow four men to stand in it. The whole surface is covered with boldly curving flower-stems with conventionalized leaves and petals — a kind of freely treated acanthus motif executed in rather high relief, while the rims show an incised meander-pattern. The character of the design, as well as the technical execution, indicate that the font was not made in the Tang dynasty, but at a later epoch, probably not before the Ming period; and I should be inclined to think that it was made in conjunction with the rebuilding of the Ch'ung Sheng Ssu temple, such large fonts or founts being quite common at the Buddhist temples, where they are used for the growing of lotus-flowers or other water-plants. It may be

THE THEOSOPHICAL PATH

added that the inscription on the top of the fount is of Kienlung's time.

The Buddhist temples in and around Sianfu are now in a most deplorable state. Very few of them are still used for religious purposes, the greater number being occupied by soldiers since the worship of martial power has largely obscured the spiritual aspirations of the people. Of the temples in the city, Wo Lung Ssu (Sleeping-dragon temple) is the most important and best preserved, as it was largely restored on the occasion of the imperial visit to Sianfu. The buildings are thus of little historical importance, though picturesquely composed in conjunction with some old trees.

More interesting from an architectural point of view is the Wu Tai Miao (also known as Hsi Wu Tai — West Five Terrace) which stands in the northwestern quarter of the city and originally included five different pavilions on high terraces, of which only three are still to be seen. The temple is mentioned in the Changan Chronicle as a foundation of the Tang dynasty. It was rebuilt in the Sung period and again in the Ming time, and has evidently been restored in the eighteenth century. The buildings are rather small, but placed in a commanding position on high terraces, thus making a fine impression when seen from a distance. No doubt the composition was symbolical of the progressive journey of the pilgrims through different states of spiritual evolution, and here are still performed popular religious ceremonies in the sixth month of every year in conjunction with a pilgrimage to a monastery in the southern mountains.

Another temple worth mentioning is the Kai Yuan Ssu, which stands in a very narrow courtyard inclosed by high walls. The main building is of a remarkably elegant type and is evidently held in great veneration, to judge from the many dedications and memorial inscriptions attached around the outer gallery. It is said to have been dedicated in the Sung period, yet the present structure is evidently not older than the last dynasty. Near the East gate is the Tung Yuan Miao, a Taoist temple which has also escaped military occupation. The courtyard has preserved something of its old character. It is shaded by a number of cypresses and decorated by memorial stelae and a large marble *pailou* from the tenth year of Wan Li. The main building was probably renewed at a later time, replacing an earlier one, which, according to local tradition, was built in the Sung dynasty.

More interesting from a historical standpoint than any of the Buddhist temples are the Mohammedan mosques of Sianfu. They have as a whole been less modified by restorations or neglect than other religious buildings in Sian. It is remarkable how the Mohammedan population has kept itself pure and unmixed for centuries within the Chinese communities, and how persistently they have clung to their religious traditions and the

OLD BUILDINGS IN SIANFU

rules originally laid down by the Prophet. I have heard a Mohammedan citizen of Sianfu claim that there are six mosques in the city, but I have not been able to discover more than three and have some doubts about the present existence of the others. The best known among these is the large mosque, Tsin Ch'in Ssu, which has often been described as the earliest Mohammedan temple in China. This claim is mainly based on a tablet standing in the courtyard of the mosque, bearing the date 742; but the genuineness of the inscription is rather suspicious, and according to the latest investigations, it is more likely that the tablet was erected about 1300, than in 742. It is certainly hazardous to base any dating of the mosque on the inscription of the tablet, as long as this has not been fully explained. The year of its foundation remains uncertain.

But the character of the buildings gives some reason to assume that they are faithful copies of constructions of the Tang period. We know that the mosque was renewed in the Sung dynasty, in the Yuan dynasty, and also twice in the Ming dynasty, the last time in Yung Lo's reign; and the present state of the buildings confirms this. They are arranged around three large courts. The first of these courts is entered by an inconspicuous small side door from the street (which is kept well closed against non-Mohammedan citizens). There are two large *pailous*, one of wood and one of carved marble in this first court, which is separated from the next by a high wall pierced by three gateways. Entering one of these, we have a beautiful view of the second court. In the midst of it stands a pagoda-like, three-storied pavilion built on a hexagonal plan. It is constructed in the usual style, with open galleries around an inner core of brick and wood. The top story consists simply of multiplied rows of composite brackets. The roofs are heavy, deeply curved, and provided with clumsy ornaments on the high corner ribs, which prove that the construction must be of a fairly late date. The third or main courtyard is beautifully arranged with water-basins, pavilions, and pathways inclosed by marble balustrades of a typical Ming design. It also contains a number of large trees bending over the empty ponds and dilapidated balustrades. Time has had a free hand during several generations to lay a soft patine of flowers and grass over the paved pathways and the tiled roofs, and it has performed the work with a wonderful sense of harmony.

The mosque itself is a quite simple long building with a gallery of six wide spans on the façade. There are no decorations except some large tablets with honorific inscriptions. The roof, which is supported by a double row of brackets, is of the usual Chinese type. The interior is just as simple as the exterior, consisting merely of one very large hall with three rows of columns; but its cleanliness and severe simplicity contrasts quite favorably with the usual interior appearance of temples in China.

THE THEOSOPHICAL PATH

Here between the rows of columns one sees the kneeling worshipers offering their daily prayers as they face towards the Mirhab or Wang Yu lo, which is the small sanctuary at the rear of the main building not accessible to the profane.

The smaller mosque, which is also still in use in Sianfu, shows the same general arrangement as the larger one, though on a reduced scale. The main building is raised on a terrace, but is just as simple in shape and style as the larger mosque. The terrace is bordered by marble balustrades, and in front of it stands a *pailou* of the Ming type. The court is well shaded by hoary trees, which no doubt are older than the pavilion over which their branches droop. The growth is so rich that it obstructs the view of the buildings. Fortunately, the three-storied pavilion of the outer court stands in a somewhat freer position. It is a square tower constructed in the usual fashion with brick walls and open galleries in the two main stories, while the top story is made up of double rows of brackets supporting a roof with gables on all four sides, making a rather heavy impression. The architectural details are such that the tower in its present state must be ascribed to the Ming period or later; yet it may well be that an earlier similar tower once stood on the same spot. It is one of the most picturesque buildings in Sianfu.

Related to this architecturally is the large dilapidated Pagoda which stands on a terrace in a very dirty neighborhood on the outskirts of the Mohammedan quarter known as the Yin Shan Kuan. The plan of the tower is quadrangular, measuring about twelve meters on each side, the core being constructed with four powerful corner pillars and between them pairs of more slender supports. A special scaffolding supports the large bell, which has an inscription of the Sui period. The outer galleries around this core are formed by six pillars on each side ending in small square capitals and connected by tie-beams on which the double rows of brackets rest. The second story, which is very high, was no doubt provided with an open balcony, which however, is entirely destroyed. The top story has a single row of brackets and no gallery. The roof-form is the same as on the pagoda at the small mosque. The building is now in a rather ramshackle state, but is nevertheless worth close study, because it shows the characteristic skeleton of a perfect wooden structure as employed in China all through the ages. Local tradition claims that this pagoda was founded by the Empress Wu at the beginning of the eighth century; yet if that was the case, it must have been rebuilt and renewed in later times, as the constructive details reveal a characteristic Ming type.

A smaller tower of the same period of an entirely different type may still be worth mentioning. It stands at the side of the little Chung Shen Tsu, a practically abandoned small temple built near the Wun Miao.

H. P. BLAVATSKY'S MESSAGE OF BROTHERHOOD

The tower, which is of moderate size and square in form, is hardly a real pagoda, but simply a memorial monument possibly covering some tomb. It is built of yellowish bricks. The slightly sloping walls are perfectly plain, except for the double band of zigzag designs which divide them into two stories and form the eaves of the pyramidal roof. Seen in a plain light from the road, it hardly attracts the attention of the passer-by; but framed by a wall, the trunk of an old cypress, and the edge of the ruined temple roof, it acquires an artistic importance and expression which reveals something more than the age and the outer form of the tower. It becomes a living fragment of the great past, a monument which, in conjunction with its surroundings, arouses the imagination and makes us realize that the simplest thing can be great and beautiful when seen from the right point of view. And this is indeed true of many things in Sianfu. They are neglected and ruined, absolutely mute and meaningless to the man who simply passes by; but viewed in the light of history and in relation to other monuments of the past, they acquire a new meaning and become valuable records of the ancient capital of China.

The pagodas of the Tang period still remaining in and near by Sianfu will be treated in the chapter dealing with the capital of the Tang emperors.

OF WHAT VALUE IS H. P. BLAVATSKY'S MESSAGE OF BROTHERHOOD?

F. J. DICK, M. INST. C. E.



THE study of H. P. Blavatsky's writings by anyone who is prepared to throw aside prejudice, must convince him of that which he already knows interiorly, namely, that there are two aspects of his nature — one beneficent, and the other not so. When governed by the better side, his intuitions bring in their train ideals of manliness, beauty, and brotherly feeling toward all. The other ruling, his life becomes darkened, his outlook cynical, and his life in general, however cloaked over by the usages of society, grows selfish and tends inevitably in the direction of indifference and even cruelty in relation to his neighbors.

It would be an error to imagine that during the past century the industrial and business-world has developed its manifold activities under the guidance of characters the reverse of beneficent. On the contrary, thousands of splendid enterprises were initiated and carried to successful issues by men of wide sympathies, men who were adepts in gaining the

THE THEOSOPHICAL PATH

confidence of their fellows by reason of sterling qualities in themselves. Mutual respect and trust is well known to have been a powerful factor in the development of their undertakings, as regards employers and employed. Kindly feeling, united to practical insight, or intuition, and energy, has inspired all great inventions, for these qualities rendered such men amenable to the reception of those currents of thought and higher knowledge which are ever ready to serve, whenever we provide the conditions. Among these richly endowed men were some with a genius for finance, which ultimately led to an astonishing command of the factors underlying currency and commercial relations of magnitude. Glimpses of the possibility of stabilizing international credit have even been outlined, requiring, undoubtedly, international co-operation.

There have been those who were fired with the idea of rescuing the lost beauty in city and civic life. Cities were replanned and attempts made to beautify so far as possible many places whose ugliness was fast becoming a byword. The world is still fortunate in the preservation of a number of beautiful cities and colossal art-works of earlier times, which serve as a continual source of inspiration to all who work along these lines. Let us dwell on the fact that now, as in the past, it is those alone who have been guided by high ideals,— practical, brotherly ideals — who lead onward and give us all we have of permanent value, whether in literature sacred or profane, art, music, drama, ethics, and philosophy, or along other lines. In this connexion, H. P. Blavatsky (who penned a remarkable article upon ‘Civilization — the Death of Art and Beauty’) unrolled before us the existence of an ancient literature whose richness and profundity not only surpass in completeness anything of later times, but bear witness to the true source and inspiration of all Asiatic, Egyptian, Greek, and Central American literature and iconography.

Phases of industrial and scientific activity, however varied and remarkable in their influence on our surroundings, fail to reach the springs of life unless we make a determined effort to appreciate the *brotherly* elements which underlie them. On the surface, the world is now controlled by business, and sometimes by ‘big business.’ But should we not protest against the rather puerile assumption that this business is, *per se*, necessarily an evil? Evil aspects have certainly developed, to an alarming extent, and some powers, unfortunately, have been swayed strongly in that direction. But the point is that what is called high finance could be utilized for the benefit of the whole world, if intelligently applied. So long as the unintelligent idea of the mere grabbing of natural resources in present possession of this or that community rules a too powerful minority, manifold evils will rapidly accrue, as they have done. High finance is one of the real scientific discoveries of the age, and has more-

H. P. BLAVATSKY'S MESSAGE OF BROTHERHOOD

over to a degree long been an instrument in the hands of responsible administrations for the good of the people. The efforts made from time to time to rescue it from unwise and merely selfish control must eventually bear fruit — but why should millions of human lives be sacrificed when a little intelligence and concerted action would effect the same and other brighter and much more important ends?

Surely, if we fail to keep our attention on the nobler elements in life, which is the great goal for which H. P. Blavatsky worked and sacrificed and slaved, we lend our aid to the forces which lead to the utter ruin and loss of all that is best in civilization! Confidence is the basis of business. Confidence comes with mutual respect, and this from due appreciation of the sterling qualities in men. When we lose confidence in our neighbors and treat them in 'peace'-time as actual foes, we injure ourselves and our 'interests,' as we call them, more than we do them. Nor can the right kind of confidence in ourselves arise unless we are prepared, if need be, to sacrifice all, in order that more brotherly relations shall become the rule, rather than the exception.

The most practical policy in all the relations of life, individual, national, or international, is the *genuine* brotherly policy. This H. P. Blavatsky showed, in ways that will endure — whatever be the disasters now impending as the outcome of opposite policies.

In 1889 she pointed out that we do not render what is due to humanity

"when 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. The present system of politics is built on the oblivion of such rights and the most fierce assertion of national selfishness. . . . 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 national policy based on human, social, or political selfishness, will disappear of itself. Foolish is the gardener who tries to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots."

We cannot do better than utilize the remainder of our available space by citing a few extracts from the writings of H. P. Blavatsky with regard to their bearing upon this vital question of the more practical expression of Brotherhood in all our affairs, even though it be now the eleventh hour, so to speak.

"Sickly and deformed child as it now is, the materialism of Today is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmatism. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of *Science* or *Theology*." — *Isis Unveiled*, I, pp. xliv-v

THE THEOSOPHICAL PATH

Is not a hint of the spirit of true civilization afforded in this passage:

“Under the Indian and Buddhist kings, like Chandragupta and Aśoka, people did not wait, as they do now, for a national calamity, to throw the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses*, digging wells and planting fruit-trees along the roads, wherein the weary pilgrim and the penniless traveler could always find rest and shelter, be fed and receive hospitality at the national expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts.”

— *Lucifer*, IV

“If Theosophy prevailing in the struggle, its all-embracing philosophy striking deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, 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.*”— *Ibid.*, p. 188 (Written in 1889)

“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 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; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the ‘Secret Doctrine’; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical, and scientific teachings to spread among the most distant nations.”— *Ibid.*, V, p. 6

“Those who would make this effort would soon find that the ‘strait gate’ and the ‘thorny path’ lead to the broad valleys of the limitless horizons, to that state where there is no more death, because they have regained their divinity. But the truth is that the first conditions necessary to reach it are a disinterestedness, an absolute impersonality, a boundless devotion to the interests of others, and a complete indifference to the world and its opinions. The motive must be absolutely pure in order to make the first steps on that ideal path; — not an unworthy thought must turn the eyes from the end in view, not one doubt must shackle the feet. There do exist men and women thoroughly qualified for this whose only aim is to dwell under the aegis of their divine nature. Let them, at least, take courage to live the life and not conceal it from the eyes of others! The opinion of no other person should be taken as superior to the voice of conscience. Let that conscience, developed to its highest degree, guide us in the control of all the ordinary acts of life. As to the conduct of our inner life, we must concentrate the entire attention on the ideal we have proposed to ourselves, and look straight ahead without paying the slightest attention to the mud upon our feet.”— *La Revue Théosophique* (Paris), 1889



“NO MAN has anything he has not deserved.”— *William Q. Judge*

NIGHT IN THE FOREST

(After Wang Wei)

KENNETH MORRIS

NO water-clock, no solemn bell
From far off fane to boom and sway
Through these vast mountains forest-strewn,
Drips the hours through, or rings their knell.

Clepsydra-like, were it but day,
The cassia blooms would drift and swoon
Their yellow petals down, to tell
How time's fall'n petals drift away.

How soon will the day dawn? how soon
Sleep from the earth's hushed heart up-well? —

Night stirs, as at some warlock's spell
Suddenly elate or in dismay.
The night-birds shriek the rising moon. . . .

*International Theosophical Headquarters
Point Loma, California*

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

E. A. NERESHEIMER

IF there is an unbroken chain of relationship between Divinity, the Universe, and Man, then this fact must manifest itself in an intelligible way throughout visible nature, and embrace the smallest thing up to the largest phenomenal object. Looking around and observing the continual transformations of matter, we find an unerring Law of Reciprocity, operating among all parts, that leaves no particle unused. The inner form sacrifices itself unwittingly for the sake of the evolution of the outer form that is lower, and the outer serves as a vehicle for the externalization or unfoldment of the inner. Hence by natural law there is a constant give and take taking place that

THE THEOSOPHICAL PATH

admits neither of stagnation nor death; only change, in an eternal round of 'creation,' development, and destruction (or regeneration), takes place. Stability and guarantee for the existence of thinking man lie in the fact that there is but One Consciousness, One Life Indestructible, One Eternal Element (substance), all of which are based in the One Root-Principle that is the substratum underlying every modification and transformation of form and being, whether it be a universe, man, or thing.

Occultism starts with this premiss of Absolute Unity and Coherence in which there is no creation in the ordinary sense of the word, and no destruction either, but only mutations of the One Substance, manifesting periodically in an eternal flux and reflux of Being and Non-being on a grand alternating scale within the three phases of Emanation, Development, and Disappearance. All things that have a beginning must have an end; the Principle that brought them into being will again cause their reassemblage in form and substance, in perfect continuity commensurate with their previous relationships. The Root-Principle alone is beginningless and endless. Theosophy teaches that Law is eternal, that Deity is Law, and that the One Eternal Law unfolds everything in the Universe.

"The Kosmos is eternal in its unconditioned collectivity, and finite but in its conditioned manifestations."— *The Secret Doctrine*, I, 151

". . . the spiritual prototypes of all things exist in the immaterial world before those things become materialized on Earth."— *The Secret Doctrine*, I, 58

"Every creature, of whatever description, was, is, or will become a human being in one or another Life-cycle."

"Our 'Universe' is only one of an infinite number of Universes, all of them 'Sons of Necessity,' because links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor."

— *The Secret Doctrine*, I, 43

"The Worlds are built 'in the likeness of other Wheels' — *i. e.*, those that existed in preceding Manvantaras and went into Pralaya [rest], because the LAW for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE. It is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same."— *The Secret Doctrine*, I, 144-5

"There is an eternal concatenation of causes and effects, and a perfect analogy which runs through, and links together, all the lines of evolution. One begets the other — globes as personalities."— *The Secret Doctrine*, I, 171

Analogy then is a safe guide for ascertaining the relationship that exists between all manifested things, as it gives us a formula that can be applied to the whole of evolution, in which the unbroken continuity of life, intelligence, and form unfold themselves to our view. This unbroken continuity may most nearly be apprehended by the interaction of mutual correspondences. The wisdom of the ancient axiom, "As above so below," is born out in consistent parallelism in the actualities of nature as well as

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

in ourselves. Color, sound, and form, for instance, are so remarkably allied that the phenomena of each can be perceived interchangeably in all, and their reciprocal relations and actions ascertained by means of mathematical and geometrical calculations as well as by the technically precise scientific systems. Innumerable cosmic, stellar, planetary, as also physical, chemical, and especially phenomenal incidents of life in every form, disclose the same marvelous relationship of correspondences.

The well-known experience of the interchange and interblending of the senses in all creatures furnishes testimony so simple and convincing that we often marvel at the real simplicity of so great a truth. One or more organs of sense may be damaged or altogether absent from birth, and we can hardly fail to observe how calmly and surely nature provides compensation for such deficiency in substituting and accelerating, as far as possible, the remaining sense-avenues. The Hindû sages also perceived the true relations of earthly beauty to eternal truth ages ago, although no such exalted notion has as yet even dawned upon the 'savants' of the twentieth century.

It must be evident that no manifested thing or creature can be thought of except as a part of a larger whole. Everything is conditioned by something else for its very life, form and substance, and is never entirely independent. And what of man? He has a sense of harmony and beauty within himself, with which to perceive the harmony and beauty that is without himself. Indeed, all things within the Universe exist for him certainly, in so far as he is able to perceive them; the rest is *nil* until he develops the requisite instruments of perception for its apprehension through knowledge. This of course comes only step by step, every sincere effort producing results exactly commensurate with the amount of effort put forth, and no more. If it were really possible to get something for nothing, it is quite certain that it could be of no real and lasting benefit.

With all this exacting law of compensation that narrows the limits of acquirement to downright hard effort, it is very encouraging to know that the results of righteous efforts by far outstrip our most sanguine expectations, because every new accomplishment is like a new sun on the mental horizon, that lights up all previous accomplishment with unexpected brilliancy. To get the real inner worth of anything it is necessary first to bring to it something of ourselves.

THE SPARK AND THE FLAME

WHAT is that 'I'-consciousness that strings together our varying thoughts ideas and experiences, into a harmonious whole, even while rambling for many a lifetime from one thing to another, identifying itself now with this and now with that, and yet seemingly remaining the one

THE THEOSOPHICAL PATH

'I'-consciousness that does not admit of anything similar to itself? It runs through dream and through the apparent oblivion of deep sleep, emerging each time afresh, invigorated and continuous from infancy to old age, in spite of repeated change of body and of mind; alternating pleasure and pain until death; the same 'I' ever and always. Accidental change or tranquillity, ignorance or wisdom, joy or misery, affect it not; mind, will, memory, knowledge, feeling, are but like its vassals; this real changelessness is of an almost tangible stability, defying the three divisions of time: past, present, and future. Should we not then revel in an exuberance of delight at having accomplished so much, and stand in reverent awe before the prospect of future triumphs that are to unveil themselves before our consciousness?

We know that the inner 'I'-consciousness, the Divine Spark or Ego in us, is a reflexion of the Logos, containing potentially all the possibilities of the source from which it sprang. We also know that this Spark, though overshadowing the personality, does not and cannot externalize Its god-like presence on the physical plane, or make Itself visible to the organs of material perception. For outwardly perceptible cognition, the Ego would require a special kind of material vehicle or form and various kinds of substance such as are not at all congenial to Its nature.

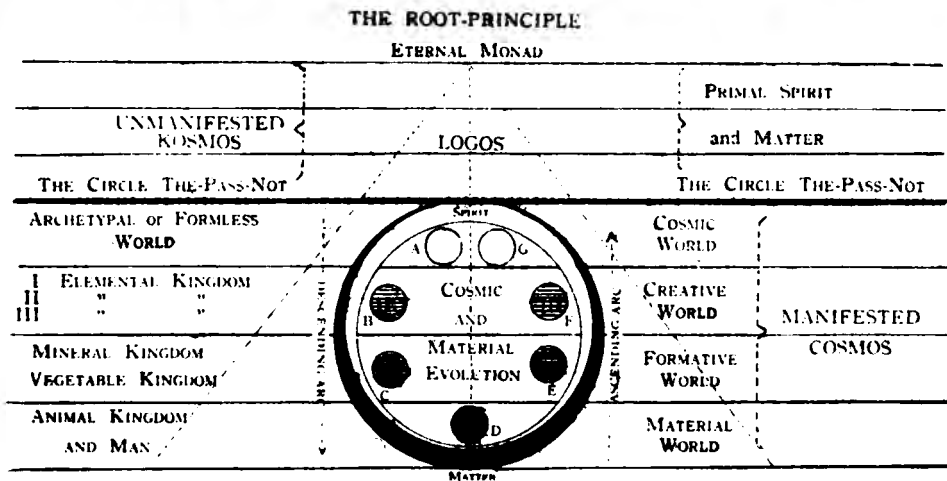
Divinity, broadly speaking, is the source and the cause of all material manifestations; and the purpose of evolution provides that the Eternal Monad, individualized in 'Perfect Man,' shall reach the plane in which Divinity shall finally become revealed on its own plane and in its own province. The two eternal elements, Spirit and Matter, being One, do not manifest in the same way on the material as they do on the higher planes of being. Spirit can therefore only be cognisable on its own plane of perception, or from above. Logos, Monad, Spirit, Matter, in their primeval state are but different aspects of the One Deity, and are symbolized for us as the Inextinguishable Flame, from which all the individual Sparks that compose mankind were derived, and who, at the present time, are said to have entered upon the Quest — ascending the upward arc towards identification with their mutual parent-source, the Logos.

At this stage of the subject we must pause to make earnest inquiry before the veil that hides human destiny. It becomes indispensable to know the why and wherefore of both the downward and the upward or return-arc of evolution, asking whence and how 'Man' came into being, and whither he is going.

As will be seen, even the extremities of the cycle of macrocosmic evolution are at the beginning and at the end actually on the same plane of spirituality (see diagram: Globe A and Globe G); the difference, however, as to man is that, at the end of the ascending arc, all knowledge of

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

the manifested universe, gained by man through individual experience, will be added to the spiritual Unity of the Monad in whom man shall then have become identified. It must be remembered that there is a perfect parallelism of correspondences between the Macrocosm and Microcosm.



The white and black graduated circular spaces in the large outer ring signify the involution of Spirit into Matter, showing the descent on the left side, and the ascent or return of Spirit to its original state on the right side. Globe D is our Earth in the present Round in which Spirit is almost completely obscured. The smaller circles signify Globes of different grades of tenuity of substance, perfection of form, degrees of intelligence and of spirituality, from the beginning of a periodical cycle to the end, when 'Perfected Man' will appear on Globe G.

In the religious instruction we received in our youth, we heard much of 'spirit' and of the 'grace of God,' of which we gathered no real understanding and received no explanation in the smallest degree. Subsequent humble inquiry on these subjects from theologians elicited no better results. When at last through Karmic 'fortune' the light of Theosophy began to break in upon us, and we perceived the wondrous connexion that exists between all things on earth and in the heavens, wherein even the meanest object has its proper place and function, we surmised that some rational truth must underlie this venerable pre-Christian concept. In due order some of the mystery of this 'Divine Goodness' proved to be much nearer and easier of comprehension than we had dared to hope.

Universal Guidance is one of the most benign as well as substantial principles in the cosmic economy that vouchsafes a protective influence to every natural object that again overshadows some other form of being

THE THEOSOPHICAL PATH

yet lower in the scale of evolution than itself. Hence nothing however small is unprotected or left unaccounted for while it serves its own especial intelligent purpose in the great harmony of the universal symphony. From the earliest dawn of manifesting consciousness in the lower kingdoms of nature, Life assembled and convoked from out of the cosmic storehouse its appropriate kinds, qualities, and measures of substance suitable for its needs. Under the most exquisite foresight and supervision, specialized intelligences and sub-intelligences conduct every minute change of design and purpose through each and every stage of development, in obedience to an inviolable law of reciprocity. The lower lives and substances are in a line of service to higher lives, and conversely there is a line of assistance and guidance by the higher, that sacrifices something in compensation for the service rendered them by the lower elements and beings. And so an unerring regulation of all things runs through every phase of involution and evolution from first to last up to the very highest Divinity.

The Monadic Energy immetallized in the mineral kingdom, quickens to life successively the vegetable, animal, and human kingdoms, the substance of each in turn being needed for the growth and sustenance of the higher kingdoms. By this service the lower classes of atoms do not change their nature concurrently or absolutely, but participate in new 'layers' of consciousness by their association with higher elements, thus gaining valuable experience. On the other hand, the sacrifices of the atoms and cells and creatures of the higher kingdoms lie in the resistance to consciousness of a lower order that has to be overcome on account of the tamasic quality of the lower atoms. This has to be endured reciprocally for the sake of the mutual service rendered. Thus these operations continue through each successively rising kingdom, which always sacrifices something of its finer elements in return for the services received from the next lower stages, and this has gone on throughout the progression of the involution of Spirit into Matter that finally produced the perfection of natural physical development on the descending arc of the Great Cycle. When the lowest point had been passed and the human kingdom had set forth on the ascending arc towards the regaining of its involved spirituality by evolution, the course of procedure though similar became in many respects different. It must be remembered that, from this stage forward, all conditions begin to change towards the rarefication of substance, in the same ratio on its ascent as group-consciousnesses had heretofore experienced on their descent into grosser stages of being during the involution of Spirit into Matter on the downward arc.

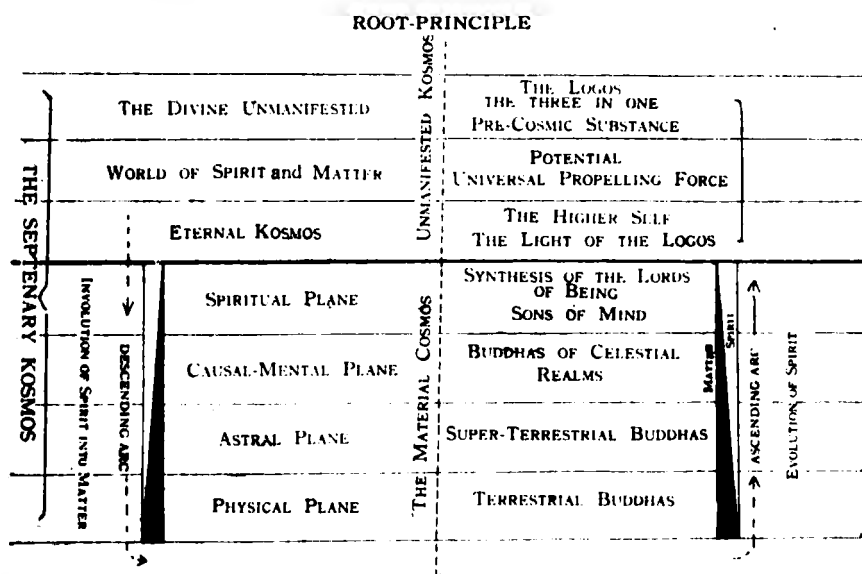
What now happens to the individualized human monads, that have to hew out their own line and paths of redemption or liberation by self-devised efforts, is perhaps one of the most important of the Theosophic

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

teachings, as an aid whereby we may perceive and understand the great purpose of the whole of evolution. Its consideration involves man's higher principles of mind (Manas), the intuitive faculty of discrimination (Buddhi), and the all-embracing highest universal Divine Principle (Ātman) which must in the end be attained and realized by the aid of Divine Hierarchies that stand ready, awaiting the 'transparency' that each human unit must develop by aspiration and effort in order to entitle it to their assistance.

Through successive grades of divine intelligence the 'Light of the Logos' is now reflected back from 'the other shore' in varying degrees of effulgence to the individual pilgrims coming up on the ascending arc of the cycle from the material earth-plane. The hosts of perfected human entities that have gone before, and whose Karma it is to kindle the spark of mind, become agents for transmitting the Logoic Light of help and guidance to aspiring humanity. This transmission has been designated by the ambiguous term 'the grace of God,' signifying an actual operative reality, not only in the celestial spheres, but also down to every creature and all things throughout the material world.


The following diagram shows some of the grades of cosmic Beings and Intelligences on the ascending arc, that are the agencies who sacrifice themselves for the benefit of the up-coming pilgrims on their path of self-directed evolution.



The three upper planes represent dimensionless Space. The four lower planes represent the various planes of the manifested Cosmos.

THE NEED FOR THEOSOPHY

HERBERT CROOKE

HE need for Universal Brotherhood, or Theosophy, as a realized factor in the life of humanity, has never been greater than it is today. Wherever we look in Europe we see the evidence of discord and the jarring of contending sects, parties, and purposes. The old places of anchorage have been submerged by the tides of desire and hate, and the peoples are all adrift for lack of a steadying uplifting ideal to which they may fasten their cable.

Let us for a moment examine the causes of this distressful state of things. In the past it has been thought that wealth would bring the needed general happiness, and that culture and leisure would lift men to a nobler state of existence. But have not these things proved to be false gods, for what has been the outcome of their worship? Is it not shown in the experience of the nations that with the accumulation of wealth there has been a steady and baffling increase of poverty?

What is the type of the leaders of men who stand head and shoulders above their fellows today and who are, as we may say, the expression of the mind and conscience of their age? In religion, is there an Elijah, a Martin Luther, a Savonarola, a John Wesley, who can touch the hearts of his fellows and compel them to cast away those slothful indifferent habits which obscure all the better nature and hide the real godlike man? In literature, is there a Shakespeare, a Milton, a Thomas Carlyle, or a John Ruskin, who, looking out on life, is able to detect the false, and emphasize and uplift, like a banner, the true? Where are the founders of those great industries which ought to be the means of suitably employing the thousands, while at the same time contributing to their highest welfare in establishing happy contented communities in which there should be respect and care for the aged, opportunity and consideration for the young, and a beneficent brotherhood for all?

If there is a dearth of such leaders of men, can it be because there is no longing in the hearts of men for a better condition of life — no chance for a right response to the cry of the prophet as he stands on Mount Carmel once more and calls in thunder-tones to the crowds gathered about him, "Choose ye this day whom ye will serve — God or Baal — the True or the False!"

Katherine Tingley in viewing this state of things says:

"In our selfish indifference as a people we are unconsciously taking part in the crimes of the world; we are absolutely factors in these crimes. Only because we have lost the power of spiritual discrimination are we able to view present conditions with equanimity."

THE NEED FOR THEOSOPHY

And she adds with terrible significance:

"We are arrant cowards if we do not begin to think and work along new lines, when the whole world is crying out for help!"

What is the 'Spiritual Discrimination' that we have lost? Is it not the power to see with something like a spiritual eye past all the false allurements of life, to know first of all who we are, what we are, and how we are truly related to our fellow-men — our welfare bound up in theirs, their welfare bound up in ours? It was the Hebrew psalmist who cried out in his wonderment: "What is man that thou art mindful of him, and the son of man that thou visitest him?" And then, answering his own question, as he contemplated the unreality of mundane life, he says: "Man is like to vanity, his days are as a shadow that passeth away!" The modern preachers and teachers among us — the scientist, the psychologist, the practical demonstrator — seem able to give us little more than such a limited picture of man. They have elaborated a theory that man is the product of material evolution. For them Matter and Energy, which they consider are both indestructible, are the two basic conditions from which the universe, including man, springs. These two in their endless combinations produce the plant, the animal, and man. Man, they say, is the ultimate product of a system of so-called natural selection, whereby under stress of circumstances about him, he acquires habits and develops powers which have brought him to the state in which we find him today. From being arboreal in his early habits, he came to walk on his hind legs and thus had his fore-limbs free for use for handling, grasping, and throwing. This, it is thought, became the *making of the man*. From this condition, so these scientists say, gradually the mental faculties developed as the struggle for existence grew more fierce; and thus, as a creature 'of outward and inward circumstance,' we finally behold man — the builder, the organizer, the superior brute that he is now thought to be,— with many tendencies to a reversion to his earlier types and with unmistakable marks in his anatomy of tracks along the path of life that he has come.

Whether man was made "a little lower than the angels," as one old scripture has it, our scientists will not venture to say; for what an angel is and how he may rank superior to man they can get no tangible evidence of. The highest product of natural development they see in the universe about us is Man as he is met with today. All the activity of scientific investigation seems to concern itself with what man has been in the past, and to trace out the supposed steps of his advancement from the condition of lowly savage intelligence up to the highest types of intellectual ability. But what the future may have in store for man, what the great purpose

THE THEOSOPHICAL PATH

of his life may be, these scientific investigators fail to tell us. Whether he shall develop on the lines of a soaring eagle, or attain the great age of a Methuselah, or the wisdom of a Solomon,— science has nothing to say.

Some records of a mighty past have been unrolled by our antiquarians, and at the present time the world is simply gasping in amazement at the marvels of a past culture which are being brought forth from the latest discovered tomb of an Egyptian Pharaoh (Tutankhamen). The slow process of intellectual growth from the supposed savage state of mankind as a whole seems never to be clearly traceable; and the hypothesis of the evolutionist is in continual danger of destruction by every new discovery of the antiquarian which pushes back the origins of things farther and farther into those prehistoric times which cannot be measured in terms of years or centuries, but must be given the vague denomination of 'periods' or 'ages.'

Now, Theosophy has come to the western world with the declaration that man is the product or outcome of evolution on several different lines. It grants that his physical body is the result of a gradual development through incalculable ages of evolution in various forms of existence. But the important traits in man that distinguish him from the lower animals are not the products of physical evolution. The animal soul does not develop the sense or attribute of self-consciousness or the power of discriminating between right and wrong. The animal soul cannot develop these. Theosophy declares that man is dual in his nature, and that the real man, the Thinker, is a descendant of another line of evolution than the physical, that he is the Son of Mind, or a Mind-born Son. This means that he is a spiritual being temporarily clothed with the form of an animal for the purpose of his further education and development. Or, as H. P. Blavatsky says, he is "a thinking entity imprisoned in a case of flesh and bones," and he has the power of functioning apart from his body and is thus superior to the body and to all the lower forms of animal or other life where self-consciousness does not operate.

Man is not his body. Each one of us gathers his body about him according to the tendencies of his own mind. The body is a vesture, an instrument, and it becomes molded to the form of the man within. As the body is used diligently and well, so does it respond to the requirements of its mental tenant, until in the course of nature it is worn out. When that happens the tenant seeks another dwelling. This is a very old teaching, for do we not find Paul the Christian Apostle saying in his writings: "Though our outward man perish — become worn-out, exhausted — yet the inward man is renewed day by day."

When this fact is realized new vistas of possibilities for man open out, and the mind becomes prepared to receive and appreciate other important



Lomaland Photo & Engraving Dept.

MEMBERS OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY
PARTICIPATING IN THE INVOCATION



Lomaland Photo & Engraving Dept.

MEMBERS OF THE PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD ON EITHER SIDE OF KATHERINE TINGLEY, LISTENING TO THE GRAND MUSIC OF THE RÁJA-YOGA CHORUS

In the center is Katherine Tingley, the Leader and Head of the Parliament, sitting. To her right is one of the earliest pioneers of the Universal Brotherhood and Theosophical Society, Mr. Clark Thurston, present Treasurer of the Universal Brotherhood and Theosophical Society; at his right Mrs. A. G. Spalding, Superintendent of the Lotus Groups for children, throughout the world.



Lomaland Photo & Engraving Dept.

THE LITTLE PEACE-MAKERS. THE TINY TOTS IN THE PAGEANT.



Lomaland Photo & Engraving Dept.

MR. LUCIEN B. COPELAND READING KATHERINE TINGLEY'S
PROCLAMATION OF PEACE AND UNIVERSAL BROTHERHOOD
AT THE PARLIAMENT OF PEACE

PEACE AND WAR


teachings of Theosophy, as to the Law of Harmony that operates in the universe, and that the whole universe exists only for the purposes of the soul — until man shall know himself and his own spiritual powers in all the realms of nature.

I will conclude by quoting from a speech made by Katherine Tingley in the Isis Theater, San Diego, California, very shortly after her return to America from her European lecture-tour last summer. She said:

“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 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.”

PEACE AND WAR

WO thousand years ago a carpenter’s son, burning with a great urge to aid humanity and lift some of the suffering of the world, enjoined all men to love one another. He must have had some vision of a world ruled by love, the divine love of man for man, with man’s tremendous creative and intuitive powers directed to his mutual upliftment and advancement.

Today, in the twentieth century, we have a picture of humanity swept by a poison-wave of hatred and fear; and after the latest and greatest convulsive effort at mutual destruction, after five years of pseudo-peace, staggering on the very brink of annihilation — drunk with war, drunk with hatred, seething with selfishness, jealousy, and greed for power.

THE THEOSOPHICAL PATH

Are we beyond learning the lesson, so untiringly put before us by a just yet merciful Providence, that hate breeds hate, vengeance, vengeance? That lust for power and greed of possession entail nothing but their own bitter fruits, poisoning and blinding humanity, goading it down the inevitable path that ends, as it must always end, in war?

An eye for an eye! a tooth for a tooth! Yes, so why not a hatred for a hatred, a cruelty for a cruelty; follow this line of thought logically, and it leads whither? to war, death, destruction — the thrusting back of the clock of progress until a breaking-point is reached, the clock smashed beyond repair, and civilization sinking helplessly back into barbarism, with snapped vertebra, hopeless, dead to all that is worth living for.

It is a fact in nature that human progress and war cannot ride hand in hand. Progress demands peace as its environment, and mutually constructive thought and effort for its growth. War, on the other hand, deadens higher perception, and destroys; the one or the other must prevail utterly, there can be no compromise. "Admittedly so," it may be argued. "How then would you prevent war?"

We would prevent war by inculcating a world-wide atmosphere in which ideas that bring about war could not possibly live.

Seek the heart of the nation, the spiritual heart, we would say, the divine radiant Soul; find and serve this. The greatest poets breathe it in their verse; it is the inspiration of the true reformer.

In this service human selfishness has no place; and all thus working for the highest good of the nation achieve the highest good of the individual. This is *real* patriotism.

But this change could not come about in a day; we pretend to no miracles; we only urge the beginning of the effort of harmonious and right thinking, the conscious effort to live in a way worthy of man, the divine inner man — realizing the distinction between this and the lower or animal nature.

Like the disciples and students of those 'Elder Brothers' who in the past brought the truth to men, so do we as students of Theosophy make this appeal today, and we make it to the heart. Can we not rise above this fog of indifference and misunderstanding through which we habitually regard our fellow human beings, and perceive that they are, like ourselves, divine in essence, and dual in nature?

Let us go back to first principles. We love peace; we hate war, as all sane men do; as the noblest effort of creation, we are master of nature and the maker of our own destiny. The future, then, is in our *own hands*.

Individual, national, and race-antagonisms will not pass in a day, but pass they must, if we so will it and back our desire with soul-energy and courage. But long ere this can take place, the idea of war must be

PEACE AND WAR

relegated to the limbo of the barbaric past, and reason and tolerance shed their cool and sane light over our individual and national existence. That is the first step.

“This is too Utopian an ideal,” it may be suggested—

.

Visualize with me for one moment the mount in Galilee; the Teacher, surrounded by his small band of disciples, pledged like himself to lifelong devotion to the service of humanity; hear the injunctions floating down to the multitude below:

“Love your enemies!” “Love ye one another!”

.

Still Utopian? After two thousand years! — S. W. STANLEY

—

IN these days of the aftermath of war, when on all sides we see the far-reaching and saddening effects of the disharmony and discouragement caused by the great war, it is well for us to turn our attention to Peace. Peace! Peace! the desire of all nations, the desire of all sane men! How shall that desire be realized?

First let us consider what sort of Peace is desired. Is it the peace that lifted the patriarch Joseph out of the dungeon and made him first man in the kingdom of Pharaoh, with control of the wealth of that kingdom and the power to bless his fellows or condemn them to misery and poverty? Or perhaps it is that peace which comes to a man who has accepted the judgments of his past Karma, “the correction of the Most High,” and with wide-opened eye has learned the lessons of his human life? — So that now in his silence, in the sheltered place of his inmost heart, with the firm conviction of his divine knowledge, he has no fear of destruction or famine — for “at them he shall laugh”; and “he is hid from the scourge of the tongue,” and is not moved by revilings or other modes of condemnation, whether of friends or of foes.

Or is it that peace which enables a man to understand the harmonies of all nature and how to attune himself to them, so that Nature recognises in him a Master and makes obeisance, as it is written: “He shall be in league with the stones of the field and the beasts of the field shall be at peace with him”?

Surely the Peace that we should desire is that which results from the

THE THEOSOPHICAL PATH

understanding of our dual — our divine and lower — nature, which is the fruit of wisdom and the result of righteous acts.

It may be said that the ordinary life of man is one great continuous struggle to attain to wisdom. While still in ignorance, he rushes hither and thither, seeking wealth, happiness, contentment; he worships at many shrines and makes constant sacrifice, but apparently all to no real purpose. He fails to realize how he may reach his desired goal, until, suffering from constant rebuffs, footsore and weary on the long way he has traveled, he is compelled to cry out in very bitterness of soul: "Is there no help for the Widow's Son?" Then perhaps in his extremity, he may turn to ancient writ and seek some guidance from the records of those earlier pilgrims who have gone before. He may get some hints along the way. He may give ear to the ancient warning: "Let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace and ensue it." "Happy the man that findeth wisdom and the man that getteth understanding. Her ways are ways of pleasantness and *all* her paths are peace." These are familiar words, heard constantly from childhood maybe, and yet how little have they been appreciated. The seeker feels like the Ethiopian of old time who, when asked by Philip if he understood what he read, said: "How can I, except some man should guide me?"

In these latter days, ancient writ receives its full illustration and exposition in Theosophy. In the ranks of the Universal Brotherhood and Theosophical Society there are at the present time unusual opportunities for those who are seeking help in the understanding of themselves and in meeting the problems of life. There is ample scope to practise the seven glorious virtues which lead the student into the fuller knowledge of his Divine Self.

As it is with individuals, so it is with the nations. The Law of Harmony is the same for all alike. In forbearance, in the exercise of the great universal duties, "not killing, veracity, not stealing, continence, and not coveting," the purpose of life may come to be known, and Peace — Perfect Peace — may be attained. — STUDENT



"WORDS do sometimes fly from the tongue that the heart did neither hatch nor harbor. While we think to revenge an injury, we many times begin one; and, after that, repent our misconceptions. In things that may have a double sense, it is good to think the better was intended; so shall we still both keep our friends and quietness." — *Owen Feltham*

JOHN D. SPRECKELS AND THE SAN DIEGO AND ARIZONA RAILWAY

IVERSON L. HARRIS, Jr.



THE following is written in response to a request from Katherine Tingley, Editor of THE THEOSOPHICAL PATH, for an article about the San Diego and Arizona Railroad, and the efforts of its President, Mr. J. D. Spreckels, the most prominent figure in accomplishing this splendid work, which has proved and will increasingly prove to be of enormous benefit to the general prosperity of San Diego and Imperial Valley.

While THE THEOSOPHICAL PATH is unsectarian, non-political, and devoted to the promulgation of the ethical, philosophical, religious, artistic, and scientific aspects of Theosophy, it is always ready to give encouragement and due credit to constructive efforts along any line. It is so easy to destroy; so very difficult to build things worth while! And while it is true that so far the office performed by the three great Theosophical Leaders and Teachers — H. P. Blavatsky, William Quan Judge, and Katherine Tingley — has been first “to break the molds of mind,” secondly, to preserve and simplify the eternal truths of the “Wisdom-Religion,” and thirdly, to make these “a living power in the life of Humanity,” it is nevertheless also true that they have been ever ready to give the meed of their indorsement to the achievements of men along material lines as well, whether in ancient times or now, when these achievements have been conducive to human welfare and progress.

Theosophy offers no specific economic system that will guarantee a cure for all the injustices and inequalities of life today. To the earnest Theosophist selfishness and ignorance are at the bottom of all the conflicts, discord, and lack of co-operation in the world, whether between individuals, classes, communities, or nations. And selfishness is ugly wherever it may be found — ugliest of all when wedded to ignorance. The Theosophical panacea — if it may be called such — is that which all the World-Teachers have taught, which some of their disciples have attempted to follow, but which has not been universally followed in western nations at any time: it is the elimination of selfishness and ignorance, and their replacement by altruism and knowledge. This of course can never be accomplished in a day, or even in a lifetime; it is a matter of evolution; and the better directed this evolution is, the more quickly are its purposes achieved.

So, while the builders of the San Diego and Arizona Railroad have never posed as anything more than honest business-men, with a certain amount of vision along material lines, they — and especially their protagonist,

THE THEOSOPHICAL PATH

Mr. John D. Spreckels — have demonstrated qualities that are worthy of emulation — qualities that are much better than those often manifested by the mere dealer in platitudes, whose head may be in the clouds, but who forgets to keep his feet upon the earth.

In an account of the history of the San Diego and Arizona Railway — not without brilliant paragraphs and an enthusiasm that will ever be aroused by really great achievements — Mr. Ed. Davidson wrote in the *El Centro Progress* special edition of December 5, 1919, published to commemorate the completion of this new railroad:

“The trials and tribulations of building the most wonderful piece of railway construction in the United States (for such the San Diego and Arizona is considered by experts) did not cease with the acquisition of Mr. Spreckels as a verifier of dreams.

“The many setbacks and well-nigh insuperable obstacles encountered would have made almost any other man pocket his losses and quit long ago; but fortunately for San Diego and Imperial Valley it is not the money-lust but unselfish idealism that ‘puts over’ the big things of life, and Mr. Spreckels is not only a dreamer of dreams but the type that sticks to the task in hand. And the road might never have been completed but for the marvelous optimism of John D. Spreckels.”

This seems a good place to paint a picture of Mr. Spreckels. And how better do it than with his own words? Mr. Spreckels came to San Diego in 1887 at the age of thirty-four years; so he has about reached his “three score and ten.” In a remarkable address delivered to a group of 135 prominent San Diegans who were his guests at the Hotel del Coronado, Saturday evening, May 19, 1923, Mr. Spreckels is quoted by his own newspaper, *The San Diego Union*, as saying:

“You are familiar with the heart-breaking story of San Diego’s early efforts to become the Pacific terminus of a transcontinental railroad. It is a story of disappointment after disappointment, which dashed San Diego’s perfectly justified hopes of becoming the great seaport and railway terminus of the southwest, and finally left it stranded — a little station in a pocket at the end of a branch line.

“I realized from the very first that San Diego would never come to its own till we had got direct communication with the east. So, when Mr. E. H. Harriman of the Southern Pacific asked me to act as his agent in building the San Diego and Arizona road, I eagerly agreed to do so, and I gave San Diego my word that now — at last — the ‘way out’ had been found! I began at once to build the road. Then Mr. Harriman died, and the Southern Pacific announced its inability or its unwillingness to go on with the work. What was I to do? I had given San Diego my word. I must complete the road. But this would require millions — four millions just for the section through the Carriso Gorge alone — and the money-markets of the world were utterly demoralized by the war. No money was to be had, on any terms, for my purpose. And all railroad-development was stopped by the government.

“Gentlemen, if you think that there was any fun in the ‘one-man’ job just about that time, you are welcome to tackle the next one that turns up, for I beg to be excused. It was up to me to bring into San Diego a direct train from the east — or go back on my promise. Well, in spite of hell (and it was hell, believe me), a direct train from the east slid into our Union Station, on December 1, 1919 — and San Diego got what I promised.”

In the above paragraphs we are given some idea of the inside history of the San Diego and Arizona Railway. The following language, used by

THE SAN DIEGO AND ARIZONA RAILWAY

Mr. John D. Spreckels as a result of his own experience as a builder of the material interests of San Diego, might be equally well employed by Katherine Tingley as the result of her experience in the building of San Diego's intellectual, moral, and spiritual life as well as in other ways:

"I had faith in San Diego. I still have. That is why I am still here. Faith! It may be able to move mountains, but, gentlemen, no amount of mere faith ever built a city. Only one thing can build a city — co-operation. It is team-play alone that can put a city on the map — and keep it there. Big cities require big men — men big enough to forget petty personal differences, and pull together without jealousies or suspicions or factional bickering. In other words, before you can turn a small town into a real city, you have got to shed the small-town skin.

"Now, gentlemen, between ourselves, what is the matter with San Diego? Why is it not the metropolis and seaport that its geographical and other unique advantages entitle it to be? Why does San Diego always just miss the train, somehow? I will tell you. In three words: LACK OF CO-OPERATION. We have no team-play. The moment anybody appears with any proposition of a big constructive nature, the small-town undertakers get busy digging its grave. Jealousy and suspicion line up the antis and knockers against any man or measure bigger than their two-by-four standards. And if any man dares to invest too heavily, he is promptly warned that San Diego objects to being 'a one-man town!' Well, gentlemen, if being a one-man town is bad for the town, take it from me: it's hell for the 'one man.' . . .

"Right here I want to disclaim any idea that some of my critics accuse me of cherishing. It is insinuated that because I undertook those basic developments [the supplying of water and transportation], I have set myself up as a sort of 'special providence' or 'savior' of San Diego. Nonsense! I made those larger investments to protect the investments I had already made. I am a business man, and not a Santa Claus — nor a fool. Any man who claims to invest millions for the fun of being looked up to as a little local tin god is either a lunatic or a liar. I, gentlemen, am neither . . .

"I build for the future, not for immediate returns. And, gentlemen, what bigger dividends does life ever pay to any man than the zest of creating and developing the one big constructive aim of his life? Well, the aim of my life has been the building up of San Diego. Men like me get our reward in the very activity of doing, or of trying to do, big things. It is my life."

It has been said that every institution is the lengthened shadow of a man. Hence our word-portrait of Mr. John D. Spreckels, painted by himself — because the San Diego and Arizona Railway is, in large measure, his creation. There you have, so to speak, the soul of the San Diego and Arizona Railway. As for its wonderful scenic attractions, the accompanying photographs are the best evidence. The courtesy of its officials and employes is too well known to need comment. The following facts are copied from the company's own circular:

"The San Diego and Arizona Railway, completed December 1st, 1919, forms in connexion with the Southern Pacific and its eastern connexions, a new transcontinental route between San Diego and the East. Through Pullman cars are operated between San Diego and Chicago on Golden State Limited in connexion with the Southern Pacific, El Paso and Southwestern and Rock Island Lines and between San Diego and New Orleans on Sunset Limited in connexion with Southern Pacific. It is the terminal railroad of the shortest line between Kansas City and the Pacific Tidewater and between New Orleans and the Pacific Tidewater.

"Distance between San Diego and El Centro, 148 miles; (Between San Diego and Yuma, 220 miles).

"Elevation at Hipass, highest point on line, 3,660 feet; at El Centro, lowest point on line 49 feet below sea-level.

THE THEOSOPHICAL PATH

"Cost of San Diego and Arizona Railway approximately \$18,000,000, and is owned one-half by J. D. and A. B. Spreckels and one-half by the Southern Pacific Company.

"Railroad crosses United States-Mexico International Boundary Line at Tijuana and Lindero. Boundary at Lindero is crossed in Tunnel No. 4, 26 feet from the west end. Runs 44 miles through that peaceful portion of Mexico, Lower California. Ten miles is the greatest distance into Mexico from the International Boundary line.

"There are 21 tunnels on the San Diego and Arizona Railway — 3 in Mexico, one partly in Mexico and partly in the United States, and 17 in Carriso Gorge. Cost of tunnels, \$1,760,200. The longest tunnel is 2604 feet, and the shortest tunnel is 287 feet. The total length of all tunnels is 2.98 miles.

"When passing through the tunnels, notice that you are not bothered with objectionable fumes and smoke from locomotive as is usual when trains are operated through tunnels. This is due to the large bore of tunnels, exceptionally light atmosphere and a slight draft continually passing through Carriso Gorge.

"Distance through Carriso Gorge is 11 miles and cost for construction \$3,939,000.00. Depth of Gorge from railroad, 900 feet.

"CARRISO GORGE take its name from the grass in its depths which is used by Indians in basket work. Mountains are southerly extension of the Sierra Nevada Range.

"The San Diego and Arizona Railway is the only railroad that continued construction during the entire period of the late war.

"One feature of importance, from the viewpoint of our Government, is that the completion of the San Diego and Arizona forms, in connexion with the Southern Pacific, a railroad directly along the Mexican Boundary from the Pacific Coast to the Gulf of Mexico.

"IMPERIAL VALLEY: A desert waste in 1900. Today is an agricultural empire of 531,674 acres under irrigation on the American side, with more than 200,000 acres on the Mexican side; population 50,000 in 1922. Shipped in 1922 about 50,000 carloads of products by freight of a value of nearly \$50,000,000, including 13,000 carloads of cantaloupes and melons, 6,000 carloads of lettuce and vegetables, 85,000 bales of cotton, and 6,000,000 pounds of dairy products. The valley is irrigated from Colorado River, and is perhaps the richest producing farm area in the world.

"Between San Diego and Yuma the Inter-California Railway, a part of the Southern Pacific System, is used between Mexicali and Algodones, operating a distance of 52 miles through Mexico.

"YUMA, on Southern Pacific: Near Yuma is located the Laguna Dam for diverting water from the Colorado River for irrigating purposes. There are 50,000 acres in Arizona irrigated from the Laguna Diversion Dam at this time. Project under way to irrigate 6,400 additional acres of Mesa land within the next year and eventually there will be 120,000 acres of land under irrigation in the vicinity of Yuma. Climatic conditions provide for the growing of some of the most delicious fruits that are grown anywhere in America."

In closing this article, the following letter addressed to the Vice-President and General Manager of the Spreckels Companies — the son of Mr. John D. Spreckels,— may be of interest to the readers of THE THEOSOPHICAL PATH.

"INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA
KATHERINE TINGLEY, PRIVATE OFFICE

"April 6, 1923.

"Mr. Claus Spreckels,
Union Building, San Diego, California.

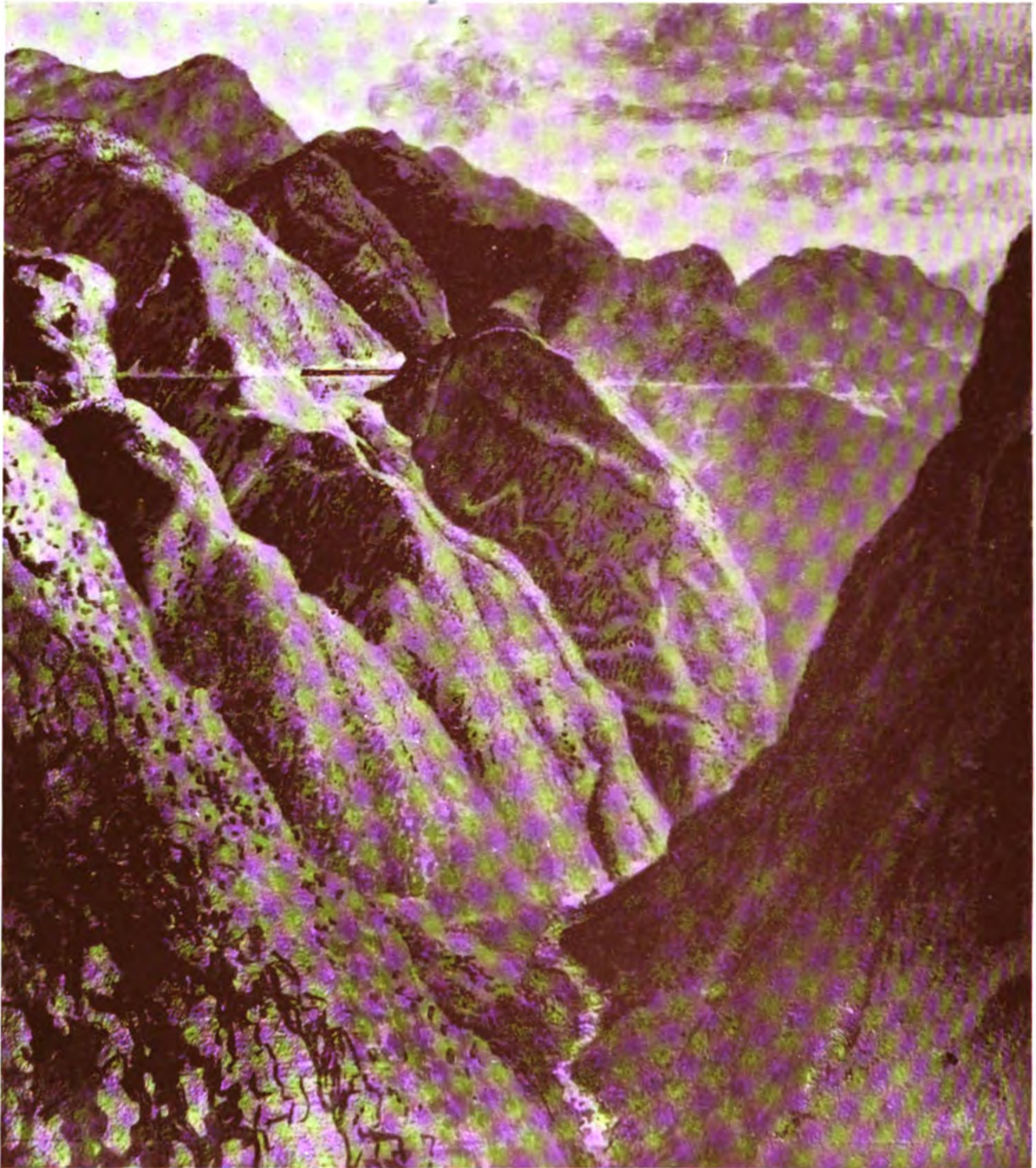
"Dear Mr. Spreckels: Traveling yesterday over the San Diego and Arizona Railroad — her fifth journey over 'the Short Line'— Madame Tingley was more impressed than ever before with the greatness of the achievement — the vision that conceived the project, the



Lomaland Photo & Engraving Dept.

JOHN D. SPRECKELS

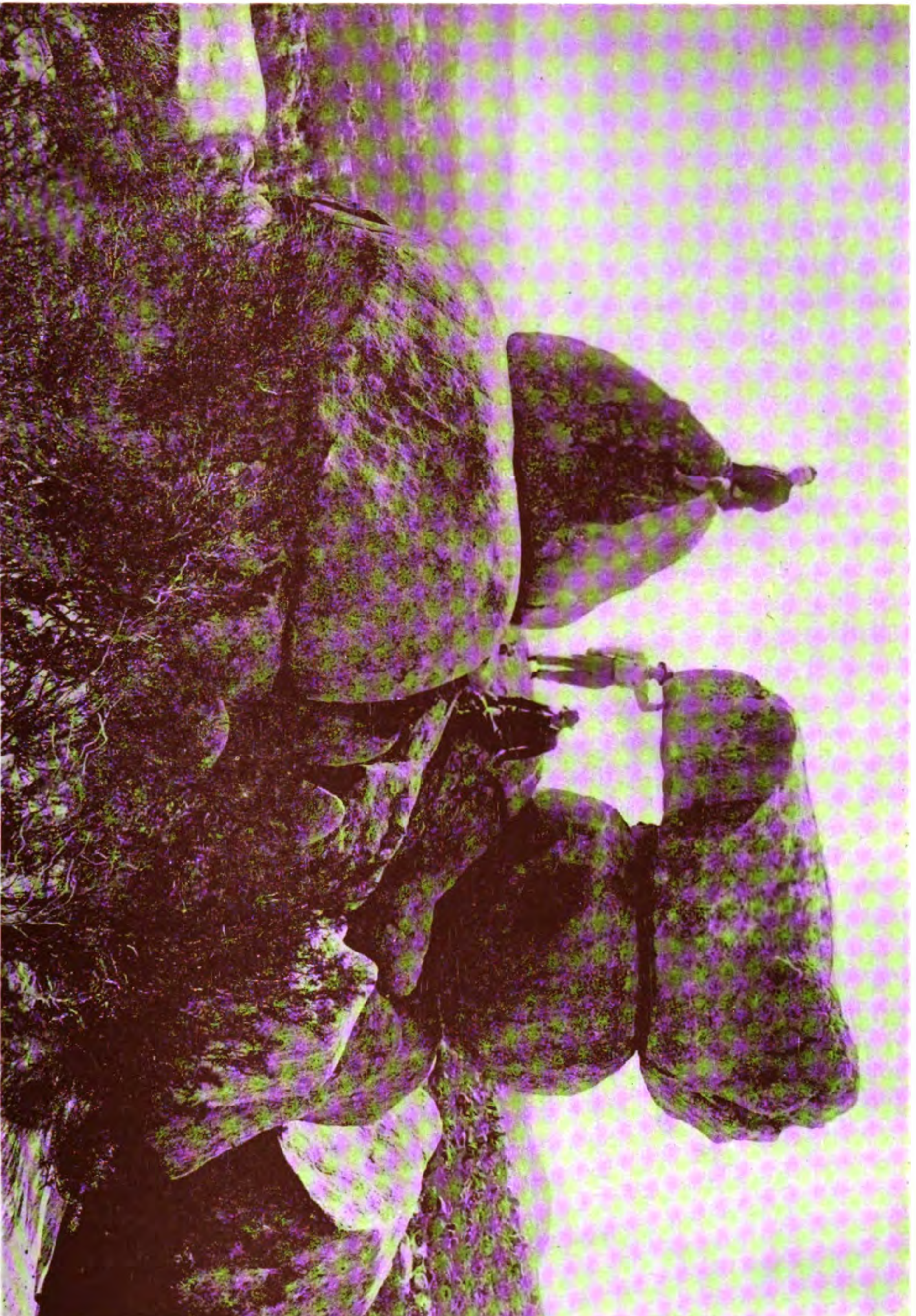
FATHER AND BUILDER OF THE SAN DIEGO AND ARIZONA RAILWAY



Lomaland Photo & Engraving Dept.

**CARRISO GORGE, ALONG THE SAN DIEGO AND ARIZONA RAILWAY
THE NEW SCENIC ROUTE TO CALIFORNIA**

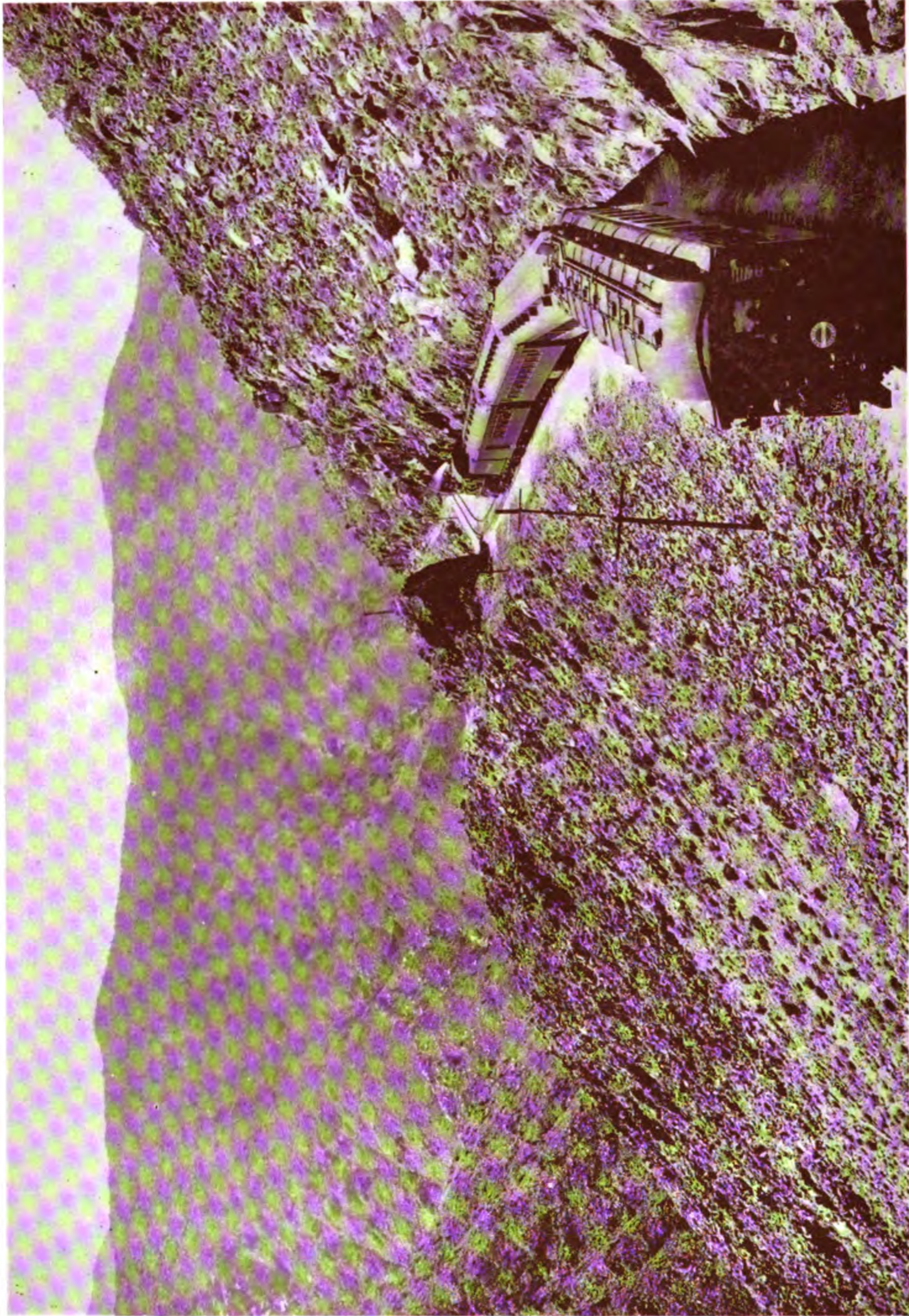
The distance through the Gorge is eleven miles and the construction cost was \$3,939,000. The depth of the Gorge from the railroad is 900 feet.



Lomaland Photo & Engraving Dept.

IN 'BALANCED ROCK PARK,' AT HIPASS, ALONG THE SAN DIEGO AND ARIZONA RAILWAY

This is the highest point on the line, 3,660 feet above sea-level. Sixty-three miles further east, at El Centro, in Imperial Valley, the line descends to 49 feet below sea-level; and thirty-four miles beyond El Centro, on the Southern Pacific Line at Calipatria, it further descends to 183 feet below sea-level.



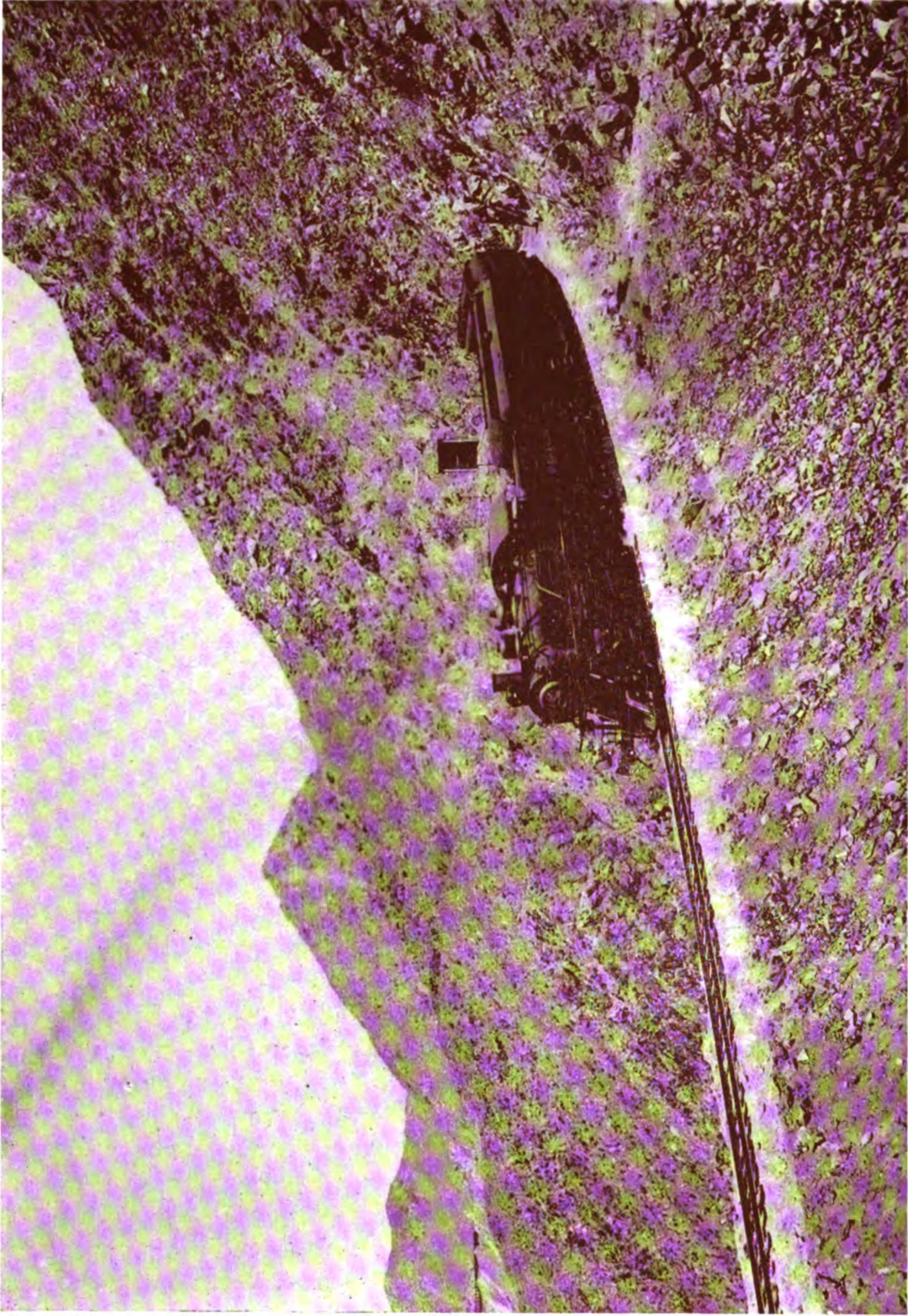
Lomaland Photo & Engraving Dept.

ENTERING CARRISO GORGE: ANOTHER VIEW ALONG 'THE SHORT LINE' —
THE SAN DIEGO AND ARIZONA RAILWAY



Lomaland Photo & Engraving Dept.

SOME OF THE FAN-LEAF PALMS AND THE SPRING AT THE
BOTTOM OF CARRISO GORGE BETWEEN TUNNELS 20 AND 21,
ALONG THE SAN DIEGO AND ARIZONA RAILWAY



Lomaland Photo & Engraving Dept.

LEAVING ONE OF THE TWENTY-ONE TUNNELS ALONG THE SAN DIEGO AND ARIZONA RAILWAY

Three of these tunnels are in Mexico and partly in the United States, and seventeen in the Carriso Gorge

SCIENCE CATCHING WITH THEOSOPHY

courage shown in carrying it out, the marvelous engineering skill demonstrated in its construction, the magnificent scenery of the Carriso Gorge — in fact, she regards the whole undertaking as a splendid tribute to the genius and intelligence of its promoters and executives.

"Madame Tingley has therefore instructed me to prepare an article about this new scenic route for her monthly magazine, *The Theosophical Path*, which has an international circulation; and she has authorized me to ask the Spreckels Companies, in her name, for any photographs, statistics, and other data that might help in preparing an appreciative and accurate article for publication. Thanking you in advance for your courteous attention to this matter, I beg to remain,

"Very sincerely,

"IVERSON L. HARRIS,

"Assistant Secretary to Katherine Tingley."

Mr. Claus Spreckels referred the matter to the office of Mr. A. T. Mercier, General Manager of the San Diego and Arizona Railway Company. Mr. F. B. Dorsey, Traffic Manager, supplied the photographs and data requested. To all these gentlemen the Editor desires publicly to express her thanks.

Readers of THE THEOSOPHICAL PATH are also referred to the issue of January, 1923, page 80, concerning the San Diego and Arizona Railway.

SCIENCE CATCHING UP WITH THEOSOPHY

KATE HANSON

IMPOSSIBLE!" This is a remark present-day scientists can ill afford to make, whether about mythical dragons, tertiary man, or perhaps even chimeras. Let a scientist state firmly that *Atlantis* is a myth, giants legendary fictions, and man a recent nouveau-riche (?) — of some two, three, or slightly more thousand years standing — and a dozen proofs come instantly to light to knock the ground from under him. It is skittish work to say what Nature has or has not done, or set a limit to her *where's* and *when's*. That canny Dame must laugh in her sleeve when some of her human children look wise, and write books and say *yea* and *nay* very violently. Like all young things they have a horror of age; and like some oldish persons we know of, insist they are still young. So the Mighty Mother gently pushes some of them out into field and valley, or mountain, and shows them some pages of *her* book. She has kept her own records, safe in vaults of rock, pitch, and ocean-slime, for she needs a deal of room to store her specimens. A chamber of her museum of antiquities is in probably every country above or below the seas. Occasionally some one of her first-born, having acquired more wisdom than the younger generations — some one, say,

THE THEOSOPHICAL PATH

like H. P. Blavatsky, who can read the Mother's writing — will transcribe notes from the marvels she has seen, and leave them for the educating of little brothers and sisters.

Like all children, they love to dig in the earth. One of the best places for "sport of this color" is the collection of asphaltum pits, known as Rancho La Brea, West Los Angeles, California, U. S. A.

Much of the work of populating and shaping our earth and furnishing it with inhabitants human, animal, and vegetable, began on fragments of land which later coalesced to form the American continents. Mountains were shoved up from under ocean, and various plains and valleys were drowned from time to time, until the results more or less satisfied our Mother-Nature — her real name we do not know, merely lisp what comes easiest to childish tongues. She is a patient worker, never hurrying, very fastidious. She snipped here and there at the continents, set various kinds of men and monsters to walking over them; and in order to keep track of what she had been doing, after she had tired of them and swept them off the face of her earth, she buried numbers of them in these asphaltum pits. They are not her most ancient types, for they belong to the glacial epoch, having been there a mere 500,000, or a million years. At that time, lakes and tropical jungles provided the huge herbivore with sustenance; and they in their turn provided meat for the saber-toothed tigers, the lions, the great wolves and bears which roamed the western states. Indian legends refer to the time when there was such abundant water-supply and vegetation. Beneath this surface was an uptilted fold of shales, covering an extensive deposit of oil. Blow-outs of gas from this oil formed funnel-shaped craters, into which the oil flowed from below, rising to the surface. In time they crusted over thinly; or if slightly depressed, became filled with water. In the general business of the day, constitutionals, searching for food and water, fleeing from foes, animals of various types fell into these pits and the bones were preserved, the flesh disintegrating or attracting enormous birds of prey, vultures, eagles, owls; even a peacock, among other types, has been found indigenous to North America.

It is a curious fact that practically all remains of each species are found close together. The caste system, rigid 'sets,' were evidently the proper etiquette of the age. Two hundred and sixty-eight saber-tooth tigers were found together, sharing, perhaps rather gingerly, the other edge of the pit with wolves, of which one hundred and eighty-five skulls were exhumed. Perhaps there was a pitched battle in which both armies were annihilated. Seventeen elephants, each some fifteen feet high, found a grave in one pit, fifteen by twenty-five feet, and thirty-five feet deep; while nearby pits, not one hundred feet away, have no elephant remains

SCIENCE CATCHING UP WITH THEOSOPHY

whatever. The giant skeleton, mounted in Exposition Park Museum, takes away the breath of the visitor for a moment. Its sweeping horns seem to be advancing upon the spectator, as it towers above lesser remains of giant sloths, camels, mastodons, oxen, and horses of prehistoric times. An outstanding feature of the animal-remains is their great number, testifying to abundant means for supporting life. Altogether, some two thousand saber-teeth have been represented, these with the wolves forming the most extensive deposits! The area covered by excavations reveals similar types from these pits, comparatively near the coast: to the Berkeley hills, to the Mojave desert and Grand Canyon.

The discoveries in the Mojave desert, which Katherine Tingley predicted to the writer in 1913 when at Barstow, are certainly three million years old, the age of La Brea deposits being uncertain. The former include all varieties of the more well-known field, besides rhinoceros, hippopotamus, and various types of deer. They are deposited in perfectly stratified and regular beds, this aiding in determining their age,— three million years. It seems that three successive periods of jungle-growth, separated by thousands of years, flourished here, covering an area extending for one hundred miles through the desert. This is in exact keeping with the findings of geologists, that from the gulf of Mexico to Canada there was once an inland sea, whose bottom rose more than once. The petrified forest of Arizona is a memento of this. In notes not now accessible I recall a statement that the Andes have been under water three times, more than seventy-two thousand years having elapsed since their last upheaval. It is a significant date, recalling the founding of the great pyramid, seventy-five thousand years ago, recorded in the three precessional cycles of the zodiacs of Denderah, Egypt.

Those who cannot remember dates should study geology. It is the most delightfully vague subject as to time that one could wish — always changing, always fluidic — and extensive too, and roomy. Fifteen million years before the anthropoid apes, upright dinosaurs stalked through Patagonia, rearing their monstrous heads one hundred and thirty feet in the air! Patagonia is acquiring much importance now. It was one end of a bridge of land connecting the American and Asiatic hemispheres — four million to six million years ago. Over this bridge there was interchange and traffic of these monsters between the two continents. Types found in the Desert of Gobi and Wyoming and Connecticut river valley are identical in many respects, but attention should be called again to this point: the age of Patagonian dinosaurs is given as fifteen million years before anthropoid apes. To date of writing, no notice has come to us of Asian remains over eight million years old. (Dr. W. H. Ballou gives the Patagonian date.) Also from Patagonia comes a skull three million

THE THEOSOPHICAL PATH

years old, whose origin is bitterly disputed by scientists, Professor H. F. Osborne claiming it is human, his opponents denying it. It is similar to existing types, and is referred to triassic times — a period lasting from three million to fifty million years ago! This upsets all theories respecting the age of America, but is one more proof that Theosophy contains accurate scientific information in its time-scale.

Turning now to purely human remains: in Nevada, that wonder-house of Dame Nature's relics, John T. Reid has discovered a human footprint and well-made shoe-sole, which he claims to be five million years old, from his geological knowledge of the rocks in which it was imbedded. Microphotographers and analytical chemists of the Rockefeller Institute have shown the stitches, the twist of the thread, holes for sewing, and size of the thread — finer than we use today for shoes, and stronger. This shoe-sole was accompanied by footprints of dinosaurs, and their bones. Professor Reid and his associates are to be congratulated on their careful scientific analysis and their generous recognition of the age and excellence of the work, "the product of as high a skill as is exhibited at Lynn, or Brockton, Massachusetts."

H. P. Blavatsky gives much definite information about giants, and within two weeks Mr. Samuel Hubbard is reported to have unearthed skeletons twelve to fifteen feet high in the Colorado Canyon, estimated at one million years old. H. P. Blavatsky wrote interestingly on gigantic footprints in Nevada many years ago, but was not believed; and the skeleton fifteen feet high has been declared to be that of an ape. Mr. Hubbard announces that wall-writings — contemporaneous with ibex, dinosaur, mastodon, three-toed horse, and others — were found far from human habitation. They are about eleven inches high, of good workmanship, showing careful study of the models. The sign of the ibis, and the similarity of drawings and hieroglyphs to those of Spain, not only, as Mr. Hubbard says, prove the theory of Atlantis connecting Mexico and Spain, but recall what H. P. Blavatsky says about the relation of the Basques and the North American Indians. The Colorado giants were buried in a cave on the brink of the river, which has now cut its way through hard sandstone to four thousand feet below. The lime-laden water impregnated the bodies, whose hair is still preserved, and gives them the appearance of great statues with one arm upraised in a commanding attitude.

From the Colorado Rockies comes another recent discovery, a figure, claimed to be of preglacial man, represented as seated, with a tablet on which are drawn characters and figures, which Mr. Jeacon, Curator of the Colorado Historical and Natural History Society, declares are the most remarkable likenesses of dinosaurs he has ever seen. The signs and face resemble those of the Aztecs. Professor van Tuyl believes the statue

THE WISDOM OF APOLLONIUS

and the rocks near which it was found date back to archaic times.


Red-headed skeletons in Arizona and beautifully wrought golden images recently found in the Ohio Valley, the American 'Valley of the Kings,' where King Tut's western contemporary is being sought, cause archaeologists to echo the words of Katherine Tingley, that America is older than Egypt, and of increasing numbers who claim its civilization was once superior.

All of these discoveries point to the widening and liberating influence of Theosophy, for it has broken many bonds, and made the path much easier for advancing thought than when H. P. Blavatsky was ridiculed for the light she threw on these questions. The very earth is opening up its treasures to justify her, and to prove that the Wisdom-Religion — science and religion in one — is the only system of thought which can meet these problems. New discoveries reinforce its teachings, and never unsettle them.

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

VIII — THE RÂJÂ VISITS IARCHAS

ONVERSATION was interrupted by a noise from the village, caused by the arrival of the King, who came with more than Median pomp and parade. Iarchas declared that had it been Phraotes, everything would have been as still as in the mysteries. Seeing no preparations, Apollonius asked where he was to be received.

"Here in this very place," said Iarchas. "We live frugally, for we are content with little, though we have much. But the King will have a separate table richly supplied with all we have, except meat, which is not lawful, since it has life. His table will therefore be supplied with such things as are used in second courses, various vegetables and fruits and the like."

The Râjâ arrived accompanied by his brother and son, blazing with gold and gems. Apollonius was not allowed to rise to receive him, but the newcomer approached the philosophers like a suppliant approaching an oracle. The Râjâ's brother and son were treated as though they were mere domestics. The son was a very handsome youth.

After the reception of the Râjâ he was bidden to take some refreshment. At which, exactly in the manner described by Homer, four tripods approached, as if they were alive, and offered wine, hot water and cold.

THE THEOSOPHICAL PATH

Bread and fruits and vegetables came apparently of themselves in due order and prepared as though by the best cooks, and even better. Cup-bearers of black bronze advanced, mixed wine and water for the company in goblets made of the richest gems, and acted as though they were living servants. The guests sat down wherever convenient, and no special respect was shown to the Râjâ.

This Râjâ was somewhat of a pompous boor, acting without any sign of good manners. He treated Apollonius rudely, sneering at Phraotes as his friend in such a way that Iarchas was obliged to rebuke him, telling him that when he was a youth they made allowances for his extravagant manner, but now he should speak more modestly of philosophy and of Phraotes.

Apollonius by the interpreter asked him what advantage he derived from not studying philosophy?

"Only that of possessing every virtue and being one and the same with the sun!" was the conceited reply. Apollonius gently rebuked this vanity.

"Well, what do you think of yourself, you who are so good a philosopher?" asked the Râjâ.

"I think that I am only good whilst I apply myself to philosophy," said Apollonius.

"You are full of Phraotes!" exclaimed the Râjâ, sneeringly.

"Then I have not traveled in vain," said Apollonius, as if he could not have received a greater compliment. "And if you ever meet him, you will say he is full of me. He said he would give me a letter of introduction to you; but when he told me you are a good man, I declined to trouble him, when I recollected that no one had written to him in my favor."

The effect of this little trap crowned all the philosophers' studied courtesy and mildness of temper. The Râjâ, unexpectedly pleased, remarked in a low and quiet tone. "Welcome, excellent stranger!"

"Welcome to you also, O King," said Apollonius. "Now only can we say you have arrived!"

"Who brought you here?" asked the Râjâ.

"These Gods, or these sages," answered Apollonius.

"Do the Greeks say much of me?" asked the Râjâ again.

"As much as you say of them," replied Apollonius.

"I don't think there is any action of theirs worth speaking of," said the Indian, loftily.

"I will tell them so, and then they can honor you with a crown at the next Olympic games," said Apollonius.

Apollonius turned to Iarchas and said: "Let us leave this unwise man to his folly." They spoke of various things. Iarchas told Apollonius that the King's brother and son were treated so entirely without respect that

THE WISDOM OF APOLLONIUS

they might learn not to neglect others, if they came to the throne. The number of the sages had no particular significance, as preference among them rested upon wisdom and virtue. The grandfather of Iarchas was elected a member of the college of the sages when they were eighty-seven in number, and he was the youngest of them. He outlived them all, being one hundred and thirty years old. Speaking of the election of the ten who preside at the Olympic games, Iarchas declared that the principle was not sound. First they were chosen by chance, and then, even if that chance should fall on suitable men, they were limited to ten, no more and no less — thereby either including some unsuitable men or omitting some who ought to be chosen. For this reason it would be better to consider virtue rather than number.

Meanwhile the Râjâ kept on trying to interrupt and asking what they were talking about. Apollonius declared that they were talking of matters very important to the Greeks, but not to him, since he despised the Greeks so much.

“That is true,” said the Râjâ. “But I wish to learn, because I think you are talking of those Greeks who were formerly the slaves of Xerxes.”

Apollonius gained an admission from him that slaves and only the lowest of them are runaways, not masters. Then he told how Xerxes had run away from the Greeks in a small boat. If he had fought and fallen he would have been highly honored by the Greeks, but as it was, his memory was despised. Apollonius gave a splendid account of the Greeks.

The King burst into tears on hearing of this wonderful nobility of character of the Greeks. He had met only the Egyptians who had come to India from time to time; and they never lost an opportunity of describing the Greeks as a low mean race, saying that all that was good among them came from the Egyptians. Henceforth he would be careful of the Egyptians, and would favor the Greeks and help them whenever opportunity offered.

The sages lay down on the couches the earth afforded, of grass and soft herbs. At midnight they rose and celebrated the solar ray with hymns, in the same position as they assumed at noon. Then they attended to the King's business, probably some affairs of state at which Damis was not present.

After the morning sacrifices the King gave way to a last indiscretion through going to the opposite extreme of the previous day's rudeness. He pressed Apollonius to visit his court that he might extend his hospitality to him, and send him away an object of envy to the other Greeks. Apollonius declined politely, saying he was pleased with his courtesy and thanked him for his kindness, but they were so different one from the other that he hesitated to form any kind of bond with the King; and

THE THEOSOPHICAL PATH

besides his friends in Greece would be expecting his return. The King was so persistent in his invitation, however, that Iarchas intervened, saying that he treated their holy asylum with disrespect in seeking to withdraw a person from it in spite of himself.

"As he is conversant with the secrets of futurity, he knows any further intercourse with you will not benefit him and perhaps not you," declared Iarchas. When the King heard this he returned to his village, as the rules of the sages did not permit him to remain more than one day with them.

DAMIS IS INITIATED

"THEN Iarchas desired a messenger to go and invite Damis to attend, a man esteemed every way fit to be initiated into the arcana of our mysteries; and let the messenger see that proper attention be paid to his friends who remain at the village."

This is about all that Damis says of his own initiation, thereby showing that he had at least learned to maintain silence on private matters. But he tells some of the points of the Indian philosophy, brought out, as is their fashion, by question and answer. As soon as Damis had arrived and the sages had taken their seats as usual, they gave Apollonius permission to ask any question he pleased.

"Of what is the world made?" he asked.

"Of elements."

"What!" said Apollonius, "of four elements?"

"Not four but five," said Iarchas.

"What then is the fifth after earth, air, fire, and water?"

"Ether," said the Indian, "from which the Gods are said to have their origin. For whatever things breathe air are mortal, but whatever breathe ether are immortal and divine." *

"What element first existed?"

"They all existed together and were coeval; for an animal is not produced by parts," replied Iarchas.

"What!" said Apollonius, "am I to consider the world as an animal?"

"Yes, if you consider it rightly, for it produces all living things."

"Shall we then say it is of the female sex, or of both, female and male together?"

"Both," said Iarchas, "for by an act of self-coalescence it performs the functions of both father and mother in the generation of animals, and is more ardently fond of itself than other animals are of each other, inasmuch as it unites to, and coalesces with itself, which coalescing self-

*"He who would be free from the law of action and reaction must look to the air, and after that to the ether for a home."— *Book of Precepts*

THE WISDOM OF APOLLONIUS

union implies no absurdity. And as it is the part of the animal to move itself by hands and feet, and as it possesses a mind capable of exciting it to action, in the same manner we are to suppose the parts of the world, with the assistance of the mind, capable of accommodating themselves to all its different productions. Even the calamities which arise from the sun's excessive heat are all under the influence of the directing soul of the world, and never take place except when justice is banished from among men. But this animal is directed not by one hand, but many, which are not to be expressed; and though from its magnitude it cannot be managed by means of a bridle, yet it is easily ruled and made obedient."

To illustrate the system Iarchas takes the figure of a ship, such as the one merchant-ship allowed to the Egyptians in the Indian Sea by King Erythras when he had command of these waters, a law still extant in the time of Iarchas.

To make the best of the prohibition, the Egyptians built a large ship equal to many ordinary ships, divided into many compartments. Several pilots were on board, all being under the control of a senior navigator of much experience. There were many subordinate officers and hands to work the sails. Part of the crew were armed against pirates.

"Now such is the world under the figure of a ship," said Iarchas. "The chief, and most conspicuous place, is to be assigned to God, the creator of the animal, and the next under him to the Deities who govern in its several parts.* And herein we give full assent to what the poets say, when they tell us that there are many gods in heaven, and in the sea, and in the springs, and rivers, and likewise in the earth and under the earth. But that place under the earth, if such a place exists, which is described as dreary and gloomy, let us separate from our idea of the world."

Damis was delighted beyond measure as he listened, and could hardly keep silent. He could not understand how an Indian, even if he had learned it, could speak Greek so fluently and correctly. He remarks upon the cheerful dignified air with which Iarchas uttered doctrines as though under a divine influence; and adds that Apollonius, who spoke with such mildness and modesty, acquired so much the manner of Iarchas, that whenever he spoke sitting (as was his usual custom), he greatly resembled that master of philosophy.

Damis notes that all the sages spoke in Greek, and not only Iarchas, while he was present.

The sages by no means confined themselves to religious ceremonies and philosophical discussions. As we have seen, they assisted the King in the affairs of his kingdom when he sought their advice, and now Damis

*Iarchas speaks of the creative god or gods as the highest capable of discussion, next the minor gods of nature.

THE THEOSOPHICAL PATH

was witness of another of their activities on humanitarian lines. For, one after another, people in distress came to the philosophers and were helped by their superior knowledge of nature, men, and things, as they performed many actions which the more ignorant of all nations are accustomed to call miracles. Pre-eminently, it seems, their help was sought in nervous and psychic troubles, which the ordinary physicians were unable to deal with satisfactorily, exactly as is the case in Europe today.

But physical injuries were also healed, as that case of a valiant lion-hunter with a dislocated hip-bone. A touch from the hand of the sage healed him and he walked upright. A blind man was given his sight. A man with a withered hand was healed. Advice was given in many cases, including the curious suggestion, probably in great part symbolical, that to cure a hereditary desire for wine, in a family where all the children had died from tasting it, the father should search for the eggs of the owl and give them to his next child soft boiled; as a consequence of which he would loathe the fatal liquor which was so disastrous in its consequences to a family thus nervously constituted.

Damis was permitted to be present only at dialectical conferences. The more practical religious sciences and mysteries were reserved for Apollonius alone. These included astrology and divination, futurity and sacrifices, evocations and such things as please the gods. From this course of study Apollonius afterwards wrote four books on astrology, quoted by Meragenes. He also wrote a treatise on the proper conduct of the sacrifices in regard to the rites of each god.

The wise Damis is writing the life of Apollonius and not his own attainments. Therefore we may appreciate his remarks on astrology and divination, remembering that he had passed through some degree of initiation.

“For my part I think the science of astrology and the art of divination are above human capacity, and I am doubtful whether they are possessed by anyone,” says the Assyrian disciple. “His treatise on sacrifices I have met with in many temples, cities, and houses of the learned. But who can explain with becoming eloquence and truth a work composed by such a man.”

According to Damis, Iarchas gave Apollonius seven rings, each bearing the name of one of the seven stars, which he wore alternately according to the particular name of the day.* “To this time the Arabians continue to call Apollonius *Thelesmatiki*, on account of his knowledge of the *talismanic art*.”

(To be continued)

*The seven terrestrial metals are quoted as corresponding to the seven stars or planets whose signs are identical to this day. Gold — Sunday; Silver — Monday; Iron — Tuesday; Quick-silver — Wednesday; Tin — Thursday; Brass — Friday; Lead — Saturday.

THE VICTORY

KENNETH MORRIS

I

EVENING in the Pass of Bnah; sunset, that had been an anthem or an agony of color over the capital, waning now; though the far snow-peaks eastward still shone roseate and ambered in the anti-glow, and on the hillside above and to north of the pass, where the king stood, some mellowness of the dying splendor remained. Below, on the grim battle site, all was gloom and obscurity. The silver fifes of Arthrobaun — music sad or gay as the ear should hear it — cried through the dusk; and at their weird shrillness the grave plumed warriors came up the slope and gathered about their lord. This was to be called the day of all days in history; what had happened, it was to be supposed, was that the Gods had broken miraculously through the veil of things and made their might known, and made what we should call inevitability ridiculous; the empire, art, science, ancient wisdom — all human achievement — were saved; though to say that a few hours since they had been despaired of is to say the very least that can be said. There would be no realization of it yet: the king Pha Hedro and his warriors were battle-weary, and the marvel of the event too great to understand.

You are to think what narrow straits the world had traversed that day in the Pass of Bnah. History shows. Here was an empire, Arthrobaun, with quite universal dominion: the king's writ running from the Sea of Sunrise to the Waste Waters of the Sunset, and from the Desert of Ghosts northward to the very foothills of those Mountains of Calamity

*“where no man came,
Nor had come since the making of the world.”*

Some part of that great territory Pha Hedro himself had gathered in; none of his ancestors but had won something. They had been a line of strong conquerors and judicious rulers since the dawn of time, you may say; since the mythological ages; fifty generations of kings deriving from that Pha Arthro-with-the-Spear who, emerging from the mountain and from the God-world, went forth world-shaking and world-redeeming in the beginning. He was divine, and his forebears not human; and truly his descendants the Phas of Arthrobaun had had something of divinity in them, and were not to be reckoned with common men. Back to their immortal place of origin, the prophecy was, that royal line should return

THE THEOSOPHICAL PATH

at last: their work and their cycle completed, the gates of the hills would open for them, and they would ride again in triumph to their shining kin; the last of his race to be a memory and perpetual inspiration in this world, and an undying sovereign in that.

So religion declared; but in these latter days religion itself had stood confounded before the terror of events. The White Infliction had come: invaders out of the eastern sea without ruth, truth, or human nobility; priest-led, and their priests grim sorcerers before whose cruel magic everything until today had gone down. No valor had availed, nor the strong walls of cities; it was not known that even a single one of the strangers had fallen in all the many battles that had been. So that morning, religion or no religion, prophecies or none, the king had ridden out with his clan, and no least doubt in his own or any other mind that he himself would be the last of his line and yet would die like a common mortal before evening. Nothing else was to be imagined, nothing better to be hoped; none that rode out to the Pass of Bnah were men to be taken captive. And meanwhile,— so it was well arranged,— the queen and her ladies in Cararthro would be seeing to it that no prize there should await the invaders. They were to worship the Gods with all ceremony during the morning, and then apply the torches and make of the burning capital their own funeral pyre.

But now, in the face of all possibility, the Gods had shown their power, and not one planned or expected thing had come to pass.

It was a very noble company that gathered now on the slope: the king's cousins, of the divine race of Arthro; all tall, well-made and blemishless; an ancient firm-chinned aristocracy, aquiline and clear-cut featured, men accustomed to rule. All, too, splendid with rainbow-colored plumes and jewels,— so bravely had they arrayed themselves in the morning for the sacrifice that, in the event, had not been and was not to be made. And a change and accession of dignity had come upon all of them that day. Since they had come forth upon a forlorn hope, to vindicate hereditary glories by dying: as men who had done with fate and the world, they had come forth singing and not without gaiety; now, as men to whom the might of the God-world was made known, they had put their gaiety by, and were silent. The doom they had looked for had given place to a prospect wherein was no shadow of apprehension nor any imaginable thing to fear; for that day not one but all the armies of the invaders had come against them, and now there was utter stillness in the gloom of the valley, where the noise of the invaders had been.

And as for themselves — here was the arch-incomprehensibility — it became clear as they gathered that they had not even a single loss to mourn. What winged chariots, what flaming coursers unseen, must have

THE VICTORY

ridden through the gray air on their side with them: what shafts and spears invincible, from immortal squadrons there drawn up or charging, must have flown! They formed their ranks now, and there was no gap anywhere; it was only the enemy had disappeared. As if no battle had been, no wound received; as if the last months had been a nightmare from which now they were dazedly awaking. And yet heaven knew they had fought. . .

They had fought; and, surely, as men never had fought before since the beginning of time. Not more bravely, they meant; in courage there is doubtless an absolute which men perhaps in every generation attain. But this fight had been wholly mysterious. . . . Well; one had to consider the magic of those sorcerer-priests: a very great deal to consider indeed. For in no mind or memory of all those warriors would *ends meet*. They remembered things that simply had not happened. Obviously not; — were they not all there in the dusk on the hillside; all there, and all scatheless? But what hideous power had been with those dead sorcerers (dead of course, the Gods be thanked!) to produce such illusions! For even now one could not rid one's mind of the impression —

Of the hopeless beginning of the battle, and the physical nausea produced by the first sight of the white men — hideous, long-toothed, pig-eyed, little-headed mighty masses of brawn and disgusting ignobility; — of the five hundred there were of themselves in the midst of the narrow pass, and in front a great tide of this human (if so to be called) beastliness swinging up against them, and overflowing and pouring down on them from above on either side; and shifting and changing deliriously; and withdrawn again and again while the white storm of their arrows drove in among the proud plumes and jewels; — and of the gay death-hymn the Arthroanion went into battle singing — the haughty war-song of Arthro-with-the-Spear — growing fainter and fainter with the silencing of voice after voice; — and of seeing the men one loved (who yet now were standing unharmed on the evening hillside beside one) pierced and falling; — and of a sharp shock and sudden bitter keenness sometime during the furious day, and a momentary drifting of all things into indistinct confusion, — whereafter straight came the knowledge that in some miraculous manner the victory was won. And there were a few great lords who, they thought, would carry with them until death or beyond it memory of the agony of a certain moment — strange that what was looked for and well foreknown should be, when it came, an agony! — but they had hoped, and this was all they had hoped, not to survive their king. . . .

Well, but the victory was won. God! how mighty the Gods were!

Who, too, had caused the torches in Cararthro to be withheld; they knew that. News of the victory, somehow, had been taken to the city; and news of the city's well-being had returned. There was no concern

THE THEOSOPHICAL PATH

about that. But they were spent with battle a good deal, and would not march the three leagues back that night. Food . . . had been brought in somehow; what they needed of it; — their need was more for rest. But not there in the open, lest there should be straggling bands or even only single fugitives of the white men prowling, capable of a murder or two of the sleepers unless many sentinels were set. Above, some hundred yards up the hillside, was the great Cave of Bnah; where with one at watch in the entry, they might sleep secure. They had, of course, no plan made in advance; the dead need none. But this now seemed best to Pha Hedro.

How the white roses on the slope — the wild white roses,— and how the moon-blooms of the magnolias shone! There was peace. . . . What perfume was loosed on the sweetness of the mountain-night air. . . there was peace, and there never would be anything but peace! And now, from beyond the valley, and peopling it with melody, with heart-beats and throbbings, with trills of harpstrings and gushes of laughter, a bird broke into song. The world was indeed saved, and the dear beauty of the world perishless. Ah, how mighty were the Gods!

At the mouth of the cave a sudden thought struck Pha Hedro, and he smiled — for the first time, surely, since the trouble began. —“You see,” he said, the prophecy is fulfilled.” —“The prophecy, Sire?” —“Here is the last of the House of Arthro returning into the mountain,” said he.

The word was passed back, and what with the reaction from all they had been through and the realization of peace that the bird-song and the bloom-breath brought them, they all laughed very heartily at the king's joke.

II

Now I am to tell you of the end of Pha Hedro's reign, and of the coming of a new king.

The Hall of Council in Cararthro shone like some very stately crown high over the city. A great rock, quite precipitous, rose some four hundred feet above the level of the streets and squares; on the summit was this hall, four-square, with its lofty delicate pillars, its opal dome, its four gigantic carved lions at the corners: a sacred place for the Arthroanion, and as it were the inmost high altar of the empire. One broad flight of steps carved and built out on the northern side of the hill, and flanked with great marble gryphons and wyverns and sphinxes, was the one means of approach. It was a place only entered by the king and his council. No guard kept the stairway; and for that matter the rock itself was not beyond the power of man to climb: an athlete, for a wager, might have done it at more places than one. None did, nor ever had done. Of old, fear of the law and its efficient ministrants no doubt had been the deter-

THE VICTORY

rent; but now, in this golden age that dawned on the Day of the Great Victory — the Battle of the Pass of Bnah — no law was needed beyond men's natural good will to keep them joyously to their own duties and business. In the Hall of Council only the king and his Five Hundred had business; so none else came there, nor desired to come.

That guardless inviolability was characteristic of the age. Compulsion and all its symbols had vanished. Since the Great Day they had grown into desuetude; for many centuries now they had been unknown altogether. The impulses towards disordered doing had gone; men were quite unlike what they had been. Philosophers thought those White Invaders that had so nearly wrecked the world had been but the manifestation and phenomenal embodiment of the evil in man; and one was forced to think there was much in the idea. They had not seemed human; had inspired unnatural terror and disgust; then the magic interwoven with every circumstance connected with them — their own unclean sorceries, and the white miracle of their destruction — was well known. Beyond all, there was the change that had come on human nature since. Passion had died extinct; peace had come in; now disease and fear were forgotten; death itself —

Well; this is not to say that men were immortal, exactly. But one wondered how it was that of old one had counted seventy years a longish lifetime, and feared the end of it, and mourned the dead. Death now was so rare; few accepted it before ten or fifteen centuries of bliss had been their portion. And then always after becoming possessed by a strange restlessness and impatience of serene things: a kind of new boyhood, in which the spirit heard a far call and incitements to stirring action. To die was called, to take the Gallant Road, or the Path of Splendid Adventure. Men went forth and were no more seen; they left no ruined casket behind to be given to the earth or fire. There was little speculation as to after-death states, but the whole matter was understood to be something brave and gay; the dead to be held in honor, and death to be taken joyously when the call came.

For example, when Pha Ferbaun, the king's son, died, Pha Hedro wore it as a new dignity, and glowed thenceforth with an increment of spiritual uplift akin to pride. It was characteristic of the age. Men felt like that about their dead. None knew why; it was simply the natural reaction.

Pha Hedro by the grace of the Gods still reigned in Arthrobaun; and since Pha Ferbaun was gone, and there was none else of the royal line to succeed him, it was to be hoped, and indeed thought, that he would ever continue to reign. For he was a man — you could not think or speak of him unmoved. Life, a grand poetry, chimed from golden season to season;

THE THEOSOPHICAL PATH

and he, for all mankind, stood at the center and heart of life, the whole graciousness of existence seeming to flow from him. Pha Arthro-with-the-Spear, Pha Hedro-with-the-Wand-of-Peace — Pha Hedro of Bnah, the God-loved, the Victor: these two, the Beginning and the End, were the heroes the Arthroanion loved: the Opener of the Age of Iron, and the Opener of the Age of Gold. . . .

By whose virtue, men said, the purple anemone bloomed on the hill-side; the daffodil's grace in the dale; the tulip and the narcissus under the olive-trees. And in the pine-woods on the mountain, by the sun-steeped crags up-jutting, wandered often visible, night-dark tressed and gold-fire bodied, the Princes of Ether, the Gods of the Sun. The shepherds of the uplands saw them in the cool dew-glistening mornings; the huntsman held converse with them in the dreaming noon; the plowman in the fields sang for a worshipful Companionship that went with him the length of his furrows. Presences strange and beautiful glimmered at any time through the veil of things. In the city Cararthro — that white rose of alabaster petals, that pillared crystal and wonder of time — there was none so ungifted with vision but often, looking afar, on the blue horizons of afternoon, or trailing among the intense stars at midnight, might see the marvel of marvels, the vision the wise desire: might see the glint and silvern fire of the Dragon's wings. It was wonderful to think of the days of old, before Bnah and the Golden Victory, when we only *believed in* the Gods.

And all this beatitude, men knew, was in some sort dependent on what went forward in the Hall of Council,— twice daily, at sunrise and at sunset, when the king and the Five Hundred met there; these last being of course his fellow-heroes of Bnah.

What did go forward was, quite simply, the chanting of poems; nothing more mysterious than that. The hall, within, was a vast place open to the winds; a floor of many-colored polished porphyry; a roof of jade and onyx quaintly carved and chased resting on slender pillars, upwards of a thousand of them, that radiated out from the central space beneath the dome. In that circular central space they used to gather; the king's throne was on the north — so he sat with his back to the great stairway and the entrance; five hundred low seats of ivory, like broad benches, arranged in a single circle, were for his companions. Thus every approach was well in view whilst they were there, and none could have entered the hall at any point and come within hearing unnoticed.

It was there that affairs of state had been discussed in the old times; but since the Day of Bnah all that was done with. There were no affairs of state now; and this of poem-chanting, it was known, was a better method of government than any discussion could be. There was no

THE VICTORY

secret about it; but all the Arthroanion were concerned to keep it aloof and private, knowing that that harmony, in that unbroken atmosphere, was the real maintenance of the harmony of all their lives. They too, as far as was possible, kept an attitude of alert silence, as listening, during those daily hours; which indeed many throughout the empire would themselves give to poetry, and purge their own being and unite themselves with the Council by chanting the poems that were being chanted in the hall. Especially on the anniversaries of the Great Day; then, the custom was almost universal.

So on golden wings the untroubled cycles flew and fled: there never would be change in this golden beautiful world. . . . Dropping from the sunbright wings of Time, down-soft, radiant centuries fell. And then — an anniversary came when the momentous happened, and change came. . . .

It was evening, and the council was in session; the richness of the setting sun mellow on the white pillars and glorious on the opulent tints of the floor. The poem they were chanting was, of course, the Song of the Battle of Bnah. I shall not attempt to transcribe it: the grand vowels of the Arthroaeg and its rolling gutturals and liquids are not to be reproduced in English, and without them the magic is gone. All the battle is there told: the minor key and despair at the opening; the solemnity of the dedication of heroic lives changing through moments of keen pain, acute tragedy, into the grandeur of the sound of invisible chariots, into the sweep of dragon wings, the onslaught of august victorious God-squadrons; — into the serenity of an evening beyond all evenings, the outpouring of a bird's song prophetic of peace that might only slowly grow to be understood.

They had come to the acme of the tragic part, where the poem tells how the last-left elders saw the arrow strike and cried *The King is down!* — when, quite suddenly, they saw that on Pha Hedro's face which arrested them. It was a light of wonderment, a glow of strange pride, a fixed gaze upon a point just beyond the circle, and immediately opposite to himself. Thither all eyes followed his; to see standing there a stranger. Tall, noble-seeming, haggard, well on in years; the garb scanty and tattered, and of a fashion quite unknown; the face drawn as in pain; the eyes glazed somewhat, and without speculation. The very ghost of a man; and yet obviously real, of flesh and blood like themselves — though at first they were not sure of that. And, obviously, familiar; and yet, not to be recognised . . . at once; — though one could be positive that the king recognised him.

He was speaking, and in the Arthroaeg — but with a difference; as of some dialect from the far provinces hard to catch at first — but from what province? But there was something in the whole apparition that com-

THE THEOSOPHICAL PATH

pelled silence, even mental: a surprise and apprehension not to be explained by the mere presence of a stranger. They began to make out what he was saying in that somniloquistic voice of his: —

“It was the Song of Bnah; my poem, that I made for my broken people. I heard it in the midst of . . . that” — this word long delayed, and spoken curiously, with horror, with pitying contempt — “and came. . . . And came. For I know that that poem cannot be killed. They have it by heart; they sing it in secret, in the mountains. Their rising may be crushed this time; but the song will keep the people from sleep. White men, you may kill me; ah, what if I am already. . . .”

Pha Hedro's tears were falling, though a glow of immense joy was on his face. It chanced that some two or three saw it, and looked from the king to the stranger, and back . . . and then they saw through the puzzling familiar unfamiliarity of those haggard features, and a whisper went round, “Pha Ferbaun, the king's son!”

As if it had reached him, the stranger lifted his head, advanced a little, into the circle, some faintest quickening perhaps fleeting over his eyes. “Ferbaun,” said he; and then, doubtfully, “Frebahn . . . Phaw Frebahn. . . .” He seemed to meditate over the name, uttering it many times with that strange dialectic pronunciation, or sometimes, brightening, in the right Arthroaeg of the court and capital. Then, shuddering, and lapsing into the glazed look: “Yes, I am Frebahn the slave, the son of Hadro the slave; Frebahn the Arthro, whose forebears were kings! Three thousand years since; but the spirit of the kings is alive again and my people are awaking. They have heard the Song of Bnah that I made for them, and the years of your tyranny are numbered!”

The ripples from that moving a certain confusion in the minds of the Five Hundred. —“Hush!” whispered the king; “let my son awake slowly. . . .”

He moved forward sleep-walking and stood with bowed head as if listening intently, under the center of the dome; they, standing all around, but leaving some little space clear about him, silent, and their thought poised in suspense, and not yet falling to a conclusion. Then he slowly raised his head, and his eyes were caught by the king's, and all the glazing and the far look and shadow went from them, and light of recognition came; and he lifted his arms in invocation, and with face beatified cried:

“Thou appearest to me in dying! Thou Slain in the Pass of Bnah, and reigning now among the Immortals; Father of the fathers of my fathers, grant the slave who sang that he may die and make no sign, that my death may seal the redemption of my people!”

The king had his arms about his son's neck. “Ferbaun,” said he;

THE MAGIC MIRROR

"Ferbaun, my dear son!" Then he turned to his companions the Men of Bnah. —"Yes," said he; "that is what it means!" The laughter in his eyes communicated itself to them; and while Pha Ferbaun was waking from his 'terrible dream' they were fain to laugh a little to themselves; it was so strange to think that they were . . . what once they would have called the Dead; that they had been — as the saying was — *slain* . . . that Great Day . . . in the Pass of Bnah. . . . The whole meaning of it was not yet to be recognised, even by the king. But something glowed in his and their consciousness that had not been there before: a strange restlessness and impatience of serene things: as it were a new boyhood, and a far call audible in the spirit, with incitement to stirring action. . . .

THE MAGIC MIRROR

R. MACHELL

(Continued from the June issue)



HE afternoon was closing in and Mary still sat dreaming on the divan, while Jessie was making tea, when there came a knock at the outer door. Jessie looked up for orders, and her mistress said: "See who it is." The girl went to the side-window and laughed as she reported:

"Why it's Mr. Gonzales with his fiddle. May I let him in? Perhaps he'll play. He likes to play for you Miss, and I like to listen."

Mary smiled tolerantly and answered: "Oh yes! Let him in; and we will have tea."

The violinist came in smiling a little nervously as if not quite sure of his welcome. But the goddess beamed upon him and he was very grateful. Soon he was at his ease again, and noticed the white rose as if it were a friend. Looking at it with evident affection he said: "I always associate white roses with you, Miss Sinclair, because of an old legend that I set to music, and which seems to belong to you. There was a princess in it, and she was very beautiful."

Mary laughed demurely and asked: "Was she like me? I should like to hear that legend."

"Yes!" answered the violinist earnestly. "She was very beautiful"; and somehow Mary could not laugh. He was so like a child. He went on dreamily:

"There was a minstrel in the story, and he — he was I. I mean that I was he; and I sang to her a story of the white rose of the west, a magic flower, that only can be worn by those who are pure in heart. . . ."

He paused as if afraid to go too far; and Mary thought to turn the current

THE THEOSOPHICAL PATH

of his emotion on to music by asking him if he would play for her some part of what he had written for the legend.

He became even more serious as he slowly opened his violin-case and said: "I have never played that song to any one yet. But you are different . . . and the white rose is here."

Mary looked at the flower, and thought she could detect a fragrance more ethereal than before evoked by the mystic passion of the young musician, whose whole attention now was centered on his violin. She watched his preparations with a new interest. He seemed to be awaking some sleeping creature rather than to be tuning an instrument. And when he drew his bow across the strings the tone was amplified by her imagination, or by his magic, so that it seemed to be supported by an invisible orchestra that responded to the call of the solitary violin. Gradually a melody emerged, as a memory from a dream, and held her spellbound.

She was facing the cheval-glass, but saw no picture there; only her memory grew vividly alert, as if the nerves in her body were strings in a harp that vibrated in answer to the violin. She heard a singer singing in the twilight, and could not see his face; but the song had a background, as it were, of murmuring trees and the subdued whisper of a great forest near at hand. She could not hear the words, but knew that she was listening to a song of parting, with a promise in the refrain that seemed to come from far away, from some old home among the mountains, a fairyland where she had gathered roses long ago. And then the setting changed, but still the melody came floating through a cloud of memories that melted one into another, as if they all were variations on one theme, one deep unquenchable desire for self-expression, baffled eternally by all the trivial accidents of life, yet linking them into a chain of purpose defying time and circumstance, causing old memories to blossom like new flowers of hope, confusing past and future in the glamor of the undying Now.

The yearning of the melody found echo in her heart, and woke a keen desire strangely unlike the throbbing passion in the player's soul; a yearning towards some unknown goal, tinged with a craving for companionship upon the lonely journey, a longing for the sight of some familiar face, or for that rare flash of recognition that reveals a fellow-traveler upon the road that seems so lonely, the long, long, journey of the soul towards perfection.

The personality of the player dropped from her mind and there remained a soul, a mystery, that revealed itself in song and yet remained unknown, unknowable perhaps to any finite mind: for that which knows the mystery of being must be itself impersonal.

The heart that throbbed so passionately was like a singer standing outside the gate of paradise, seeking admission to a state of bliss where passion is unknown, yet by the magic of his art transmuting all his yearning into song; even as the lotus rooted in the mud raising its head above the water offers its blossom to the sun, uttering its beauty as a tribute to the Lord of Light. So the song rose upon the wings of love and breathed its fragrance

THE MAGIC MIRROR

in the enchanted palace of the listener's soul, and then was silent, while the perfume of the flower lingered as a haunting memory; and the player marveled at the peace that fell upon his passionate heart.

Then there was silence in the studio; and the girl, Jessie, in the anteroom was weeping copiously, instead of making tea as she was told to do. Music transformed the world for her, and raised her to such heights of ecstasy that she was useless as a servant. So Mary had to call the ecstatic back to earth; and in due course the tea and cake arrived, and the magician deigned to drink a few cups of very strong tea, the stimulating effect of which was balanced by large slices of rich cake alternating with buttered tea-cakes, calculated to act as earthly ballast to a soaring soul.

Jessie was most attentive in her ministrations to the wants of the musician, whom she worshiped from afar, and who hardly was aware of her existence. Her mistress saw this sentimental adoration and understood the tribute paid to genius by an elemental soul unspoiled by false education and self-consciousness. Indeed, she rather envied the unsophisticated worship lavished on the humble personality of the young musician. She felt ungrateful in that her highest tribute to the player, if plainly spoken, would have been a confession that his music enabled her to forget him altogether, and to soar to a region of impersonal bliss.

The miniature-painter in the adjoining studio heard the music, and recognised the player, whom she regarded as quite harmless, and so did not consider herself called upon to make one of her impromptu visits in the interests of propriety. The violinist was grateful to her for this forbearance, and went away wearing a white rose in his button-hole, and a glamor in his heart that made the muddy pavement of the street seem sparkling with fairy gold that might be his for the picking up if he were sordid enough to care for such base metal while a woman's smile still lingered in his heart.

But Mary felt remorse that she could do so little to make life easier for the struggling artist, and registered a vow to make some one or other of her friends take lessons from the little Spaniard.

While he was playing, there were moments when she passed into a mystical condition that resolved itself into a scheme of colored light shot through with threads of purpose, that she could not grasp. And then the song of parting throbbed through the twilight of her dream and melted again into the melody that Gonzalez played, as she sat there in her studio, wondering why the music seemed so far away, and who it was that played so passionately. The player stood indeed outside the gates of paradise, but his music entered where he could not tread; and from within there thrilled a little gleam of joy that seemed an echo of the bliss for which he yearned so hopelessly.

And Mary wondered what old bond of fellowship there was that bound the little violinist to her, so that she counted as surely on his devotion as one does on the affection of a dog. It was hers by some inexplicable right which she would not have stopped to question if it were not that she had found herself forced in self-defense to protest mentally against the assertion of such

THE THEOSOPHICAL PATH

a right against herself. She was unwilling to admit the claim of a forgotten past to dominate her present life: and yet she could not get free from a suspicion that the present might be no more than the repetition of a drama endlessly renewed by fate. Yet she was not a fatalist. Her own life was too vigorous. It seemed to come bubbling up fresh from the sources of original existence, untainted with the poison of decay, making a channel for itself unhampered by associations.

Then the web of destiny seemed to close in upon her; and the eternal problem of free will rose up, as the desire for life rebelled against the obstacles that it evoked, and the soul chafed at the invisible chain, forged in past lives that once were present. Reason might argue that conditioned existence, such as human beings may endure, cannot be free: but against reason life itself protested, urging its own spontaneous will to live as proof of freedom, and pointing to the visible universe as proof of the reality of life.

Yet what a dream is life! How can we measure its reality? Is it not after all, as some philosophers maintain, as real as are the changing patterns shown by a kaleidoscope? What place is there in such a whirligig for will or purpose? The past cannot be altered, and the future is unknown until the ephemeral present sets the seal of permanency on it, making it thus a fact accomplished and unchangeable; at one stroke converting the formless future into the changeless past.

And yet for all its permanence the past is as unfathomable as the future: only the present is intelligible. And what is the measure of its reality? How long does it last? It does not last. That which was future will be past as soon as born. And yet the present moment never dies, nor is it born. It has no existence, no endurance; yet it is real. The interminable future is unreal, and the immeasurable past is but a memory: the present is the one reality; and it has no duration. It is eternally non-existent.

Such is life, for those who are the slaves of time. Time is the great magician, the deluder; and his magic mirror is the screen on which we contemplate the moving picture of our material universe.

Like everyone who sees the unreality of things, and who yet feels that beneath the great illusion there must be reality, Mary refused to accept as final the limitation laid on thought by those who accept appearances as ultimate realities, or by those others who wrongfully and cynically hold that, as all is illusion, all is permissible, morality being as illusive as the rest. Her intuition told her that there is a fitness of things, which is the basis of all law and the foundation of all ethics: and in all her personal difficulties and perplexities she tried to feel this deeper law of the fitness of things, which, she felt sure, must find its natural expression in right conduct on every plane of this complex universe. This was her measure of individual independence; and she looked with wonder at the vagaries of 'new women,' whose ideas of freedom and emancipation made them ridiculous, or led them into vice and vulgarity.

Naturally her friends were few, although she had a large circle of ac-

THE MAGIC MIRROR

quaintances, most of whom judged her by their own standards and thought her affected. There was one exception, but that one was generally considered mad by those who were charitable enough to spare her a severer judgment. She certainly was eccentric. Mary thought a great deal of her, valued her opinion, and consulted her on many subjects, thinking her a good judge of any kind of artistic work, old furniture, jewelry, dress, and men in general; but with regard to her own sex Mary would not accept her scathing criticisms as anything but sarcasm.

In the course of a single visit her conversation would range over the whole field of feminine experience, and her opinions were always clear, her anecdotes illuminating, and her cynicism intensely humorous. Beneath it all Mary could never lose sight of a great generous heart that tempered the keenness of her mind with pity, and made her most caustic criticism harmless. There was no malice in her nature. Emily Macmillan was herself an artist, so far at least as living in a studio made her one; and so far as dabbling in all the arts went. Talent she had in various directions and natural ability to 'do things.'

In one way she was unlike the majority of artists: she had inherited an income which was sufficient for all reasonable needs; but Miss Macmillan was not reasonable and her income was lamentably insufficient for her wants, which she called needs. She had been born in India, and had stayed there too long, acquiring an exaggerated idea of her importance and of the attention that was to be expected from servants. From a kind of princely luxury in India to a lodging in London with a 'general-servant' was too great a change for one of her autocratic temperament. But her bohemianism was equal to her arrogance and no one made such fun of her pretensions as she did herself.

She had been present at the 'at-home' at Mary's studio, and as she was in the neighborhood one day at tea-time, decided to call and unbosom herself of a weight of grievances accumulated to the charge of her latest 'general.' The one before the last ended badly, carrying off some of her employer's linen and jewelry, and leaving the kitchen in a disgraceful condition; and the present one seemed no better.

Mary had just been wondering what Emily would have to say about Ronald Erskine, and greeted her with more than usual pleasure as a possible light-bringer. But her visitor began at once lamenting the state of her own nerves and the degeneracy of modern institutions, which made it impossible to punish servants except by a dismissal more inconvenient to the mistress than to the offender, who was only to be called a servant by a wild stretch of language.

Mary was glad that her own girl, Jessie, was out on one of her endless errands; and she resigned herself to listening to the really amusing tale of delinquency and impertinence that Miss Macmillan poured forth, and which revealed the usual peculiarity of this good lady's bitterness, which was a keen appreciation of the humor of the situation; for all the scandalous irregularities of the 'general,' who was not a servant, but a tyrant, were

THE THEOSOPHICAL PATH

excused and attributed to natural perversion and the emancipation of the lower classes: so that in the end it was hard to know what the grievance was; while it was easy to see how such a mistress would inevitably demoralize a servant by her own open defiance of all customs and conventional propriety, as well as by her openhanded extravagance and carelessness in money matters.

Suddenly her story came to an end with a question as to the origin of the magic mirror, which had caught her eye as soon as she came into the room and which had been occupying some part of her attention all the time. Her eye was as keen as a hawk's for anything in the way of bric-a-brac and nothing in a room escaped the first sweep of her glance as she entered. All the time, as she talked, she had been trying to remember where she had seen such a thing, and fancied it was in a shop-window in Wardour Street some time ago: her memory was like her mind — comprehensive but erratic.

Mary made no secret of having bought it from Abdurrahman.

Emily exclaimed: "Oh! that old rascal! I suppose you let him rob you. My dear, you are too good-natured. I know where he got it. I could have had it myself for a couple of pounds, but I was 'broke' at the time. You have no idea how those wretched tradesmen swindle me! They keep me all the time without a penny. I have to waste my income just paying bills. I wish I had a home like you. You are fortunate. Stay as you are! Don't let your aunt marry you off to some nincompoop, who will bore you to death with his egotism and make you a mere housekeeper. A man is only interesting as long as you keep him in his place: once you let him think he is master, he becomes unbearable. In that they're all alike.

"Of course your aunt means well in wishing you to marry Ronald Erskine, but she is not a judge of character, and that man would tyrannize over a wife however diffident he may appear: besides he has lived too long in India; he has a liver — they all have; it's the climate. My father was like that. They all get it. Never marry an Anglo-Indian. Has he tried to hypnotize you? He will. I could see it in his manner. Women are such fools. They run after a man like that because he plays indifference. I know you are not going to be fooled: but he's a hypnotist. Of course all that sort of thing is a lot of superstitious nonsense. Why, I can do it myself! I often make people in the street turn round to look at me: it's quite easy. Why, when I was in court the other day about that case of mine, I made the magistrate, who was quite rude to my lawyer, smile quite amiably and listen to me for an hour while I explained the case. My lawyer was making a mess of it and I took it in hand and got it settled in one morning. I had a new hat for the occasion, and I talked about the kind of dinner that one has a right to expect and got the magistrate interested. I saw he was fond of good cooking."

"But," gasped Mary, "what had that to do with the rent?"

"Everything," answered the litigious lady. "I told him that the kitchen was so badly fitted that it was not possible to cook a dinner in it. I just gave him an idea of the kind of dinner that could be produced with such a cooking-stove and he decided that I was right to refuse the rent. Of course the hat

THEOSOPHICAL ITEMS OF INTEREST

helped. Men are no use in court: my lawyer told me I had no case; but I got the judgment. I simply put it to the magistrate as a man, if he thought a lady could possibly invite a guest to dine with her with such a kitchen, and then I looked at him, and he agreed with me. There was no hypnotism about it. There is no such thing. Hypnotists are all humbugs. I hate humbug.

"I think Ronald Erskine is a bit of a prig; he's rather nice otherwise, but he tries to be a hypnotist and would want to use you as a subject. I went to a séance last week. It was funny. I know how most of the tricks are done.

"There was a woman who did the thought-reading, and I made her say just what I wanted. She got all mixed up, and never knew that I was making her say things. She was no good. It's rather fun. People are so easy to fool. I think they prefer to be fooled. It is so easy that it would be tedious to do it all the time, I should think. But what I don't understand is how anyone can take it seriously. Still, I would not like to see you married to a man of that kind. You are too easy-going; he would make you miserable."

Mary laughed uncomfortably as she asked: "Whom are you talking about? What put it into your head that I would think of marrying him? He is rather nice as you say, in some ways: but I love my liberty; besides, an artist never ought to marry. That is why there are so many bad painters. I wonder why domestic life should disagree with art! It does: unless it is the other way about. It seems to me that our ideas of life are all wrong, somehow, and no one can see the remedy. Seeing the wrong is not the same as knowing what would be right."

(To be continued)

THEOSOPHICAL ITEMS OF INTEREST

**Published especially for Members of the Universal Brotherhood
and Theosophical Society**

AS THE THEOSOPHICAL PATH goes to press, announcement is made from Katherine Tingley's Office that she will leave the International Theosophical Headquarters at Point Loma on July 28th, for an extended lecture-tour in Europe. The Theosophical Leader will be accompanied by her traveling companion, Mrs. Iverson L. Harris, Jr., and the latter's husband, the Leader's assistant secretary at Point Loma, and private secretary on her travels; Mrs. Sidney Hamilton, an accomplished harpist and pianist; Mr. Charles Savage, another of Katherine Tingley's secretaries and a violinist; Mr. Montague Machell, who has accompanied the Theosophical Leader on former lecture-tours as 'cellist,

**Theosophical Leader
Conducts another
Lecture-Tour in
Europe**

THE THEOSOPHICAL PATH

speaker, and special correspondent for THE THEOSOPHICAL PATH; Mr. Lars Eek, President of the William Quan Judge Theosophical Club, and a teacher in the Râja-Yoga School; Mr. Frederic McAlpin, as a flutist and a member of the Leader's party on this tour. All of these students have been educated at the Râja-Yoga School and Theosophical University from childhood.

The party will sail from New York on the steamship *Drottningholm* of the Swedish-American line, Saturday, August 4th, directly to Göteborg, where the Tercentennial Jubilee Exposition will be in progress until September 30th. Katherine Tingley has arranged to give three lectures at the great Congress-Hall at the Exposition (the seating capacity is 1700), on September 4th, 5th, and 6th, on the subjects 'Higher Education,' 'A New Order of Ages,' and 'Jesus, the Initiate.' The Exposition is being held in commemoration of the three hundredth anniversary of the founding of the city of Göteborg by Gustavus Adolphus. A Swedish correspondent writes that the Exposition gives a splendid review of the history, development, and present high achievements of Sweden in the arts and sciences, education and music, manufactures and commerce. Thousands of people from all over Europe and America are visiting the Exposition. Quite a number of special features of interest to Swedish-Americans have been introduced with great success, such as the history of Swedish immigration to America, the life of contemporary Swedish-Americans, and modern Swedish-American art. It might be mentioned here, too, that the head offices of the Swedish-American line in New York have shown unusual courtesies to Katherine Tingley and her party — concessions which their general passenger-agent in San Francisco wrote "have never been made to anybody that I have heard of."

After finishing her work in Göteborg, Katherine Tingley will visit Stockholm, Hälsingborg, Malmö, and other cities in Sweden, and then go to Helsingfors, Finland, where the members have been especially active ever since her last successful public work there in the spring of 1922. From Finland the Leader and her party will go directly to Germany and lecture in Berlin, Nürnberg, and other cities. As readers of THE THEOSOPHICAL PATH will remember, the Leader's visit to that country last year was attended with phenomenal success. Czechoslovakia and Switzerland, Italy, Spain, France, and Belgium may be later included in the itinerary of the Leader's present lecture-tour. Holland and England are already arranged for. It is hoped that it may be possible to lecture in a number of the provincial towns of England, and the Welsh and Irish members are urging that their countries be included also in the present tour.

On the return journey Katherine Tingley will probably speak in Boston and in some of the smaller towns throughout New England, and also in Quebec, Montreal, Winnepeg, Vancouver, Seattle, Tacoma, Portland, San Francisco, and Los Angeles.



The fourth session of the International Parliament of Peace and Universal Brotherhood, of which Katherine Tingley is the Foundress and President,

THEOSOPHICAL ITEMS OF INTEREST

was opened with impressive ceremonies on the School of Antiquity site, Monday morning, July 16, at which there were present, besides all the resident students at the International Theosophical Headquarters, many members and interested friends of Peace from San Diego, and other parts of the country. Full reports of the Peace-Congress, which is still in session as these 'Items' are being prepared, will be given in

**Katherine Tingley
opens Fourth Session
of the International
Parliament of Peace
and Universal
Brotherhood, July 16**

the September issue. The photographs, and the outline of the opening session given below, will be of interest to all lovers of peace. The addresses by Katherine Tingley, Kenneth Morris, G. de Purucker, and Dr. Herbert Coryn were received with unusual enthusiasm. Greetings and papers from foreign members will be published in the September issue. All who attended the opening session, but who did not take an active part in it, assembled at 9 o'clock around the cornerstone for the great School of Antiquity temple, which was laid by Katherine Tingley on February 23, 1897, upon her return from the first Theosophical lecture-tour around the world. The cornerstone and its inclosure were beautifully decorated for the occasion. A magnificent procession was formed outside Katherine Tingley's official residence, headed by Heralds of Peace, and resident members of the International Theosophical Headquarters carrying flags of all nations. Then followed the Râja-Yoga College Band, and various groups of students carrying banners inscribed with inspiring peace-legends — the same that were used at former sessions of the Peace-Congress. Various groups of peace-workers and students followed.

Assembled at the School of Antiquity site, the full Râja-Yoga International Mixed Chorus sang Kenneth Morris's 'Ode to Peace,' written especially for the International Theosophical Peace-Congress at Visingsö, Sweden, in 1913, and set to music by Rex Dunn, a Râja-Yoga student, for the Râja-Yoga Choir to sing at the Twentieth World-Peace Congress at The Hague on August 22, 1913. Then followed the formal opening of the Congress by Katherine Tingley; floral tributes by all the little children of the Râja-Yoga School and by the young ladies of the Râja-Yoga Academy; tributes by the William Quan Judge Theosophical Club, which Katherine Tingley has recently re-organized and infused with new spirit. A song, 'Dear Light of Our Leaders,' followed, by the Lomaland 'Family Chorus,' in which all the resident students at the International Theosophical Headquarters joined. The next item on the program was the reading of appropriate quotations from the Theosophical Leaders by four of the pioneer students of the Râja-Yoga School at Point Loma, who were given posts of honor around the School of Antiquity cornerstone; also inspiring words from writers of different countries, read by Theosophical students carrying banners of different nations. The following speakers delivered short addresses on Peace: Mr. Clark Thurston, Mr. E. A. Neresheimer, Mr. H. T. Patterson, Col. Arthur Conger, Prof. Kenneth Morris, Mr. Joseph H. Fussell, Mrs. A. G. Spalding, Dr. Gertrude W. van Pelt, Professor G. de Purucker, Dr. Herbert Coryn, Professor F. J. Dick, Prof.

THE THEOSOPHICAL PATH

H. T. Edge and Mr. R. W. Machell. The morning-session closed with the reading by Mr. Lucien B. Copeland of Katherine Tingley's announcement of the convening of the Parliament of Peace in 1915, the text of which may be found in THE THEOSOPHICAL PATH, volume VII, No. 1, July 1914.



Among the fine things that have recently appeared in the Swedish press concerning Theosophy and the work at our international center, special mention should be made of the following: a full-page illustrated article,

**Splendid
Theosophical
Propaganda-
Work in Sweden**

entitled 'An Earthly Paradise. Some Impressions of the Theosophical Headquarters at Point Loma,' written by E. A. Gyllenberg, published on June 9, 1923, in *Skånska Aftonbladet* (Malmö), one of the leading daily papers of south Sweden. The article was translated into English especially for *The San Diego Union*, which reproduced it in full on July 17th. It will appear in the September issue of THE THEOSOPHICAL PATH and will be of interest to all our readers.*

Nya Wermlandstidningen (Kristinehamn), another Swedish daily, has published a long article by C. A. Aronson, entitled 'From My Travels: In Lomaland with Madame Katherine Tingley.' And still more recently (June 13, 1923) *Öresunds Posten* (Hälsingborg, Sweden), published a fine article signed by 'Litos,' one of their staff, entitled 'Theosophical News.' Both these articles will also be republished in later issues of THE THEOSOPHICAL PATH.

Mrs. Lydia Hedberg, who toured the United States recently in Swedish song-recitals, and who visited the International Theosophical Headquarters last spring, has written a letter to the resident members in Lomaland, from the translation of which the following is quoted:

"When thinking over the bright and sunny days spent in Lomaland by the shores of the Pacific, I feel certain that of all the recollections of my extended tour, those days will never leave my thoughts. The splendor of the memories connected with my stay in beautiful Lomaland among so many kind friends will always remain foremost in my mind.

"I wish to inform you that my manager made use of the fact that I had been at Point Loma, for the purposes of advertising my tour; and while I did not like it in the beginning I found that I derived many advantages from this circumstance, in many different ways.

"You are sowing the seeds of much goodness around you, all the time, and so much that is beautiful issues forth from you to all the world. Your splendid and inspiring heart-doctrine has almost reflected itself into my own life, although I am unable to express it in word or act."

*Members desiring to obtain extra copies of the same for propaganda-purposes may address the Secretary, International Theosophical Headquarters, Point Loma, California. The price is 5c. apiece.

THEOSOPHICAL ITEMS OF INTEREST

Miss Alma Norrsell, a faithful member of the Stockholm Center, recently wrote to the Leader:

“Our dear Chief, Dr. Bogren, brought with him a mighty touch of Point Loma when he visited Stockholm last week. I hope we will get more and more of ‘real Point Loma,’ so that you will find us in more unity and better prepared to help in your great Work when we have the great happiness to see you here in Sweden next time. We all feel what a great help our Directress, Mrs. Wicander, is in the work, and I am sure you will be glad to see her. Her soul shines through her eyes and she seems really inspired.”

**Correspondence
from Stockholm,
Hälsingborg, Mal-
mö, and Göteborg,
Sweden**

Then in a long letter from Mrs. Wicander, she speaks of the great appreciation of the members of the Stockholm Center for Dr. Osvald Sirén, who has recently returned to Sweden, and who is now temporarily in England arranging about the publication of a new work of his on Chinese Art and Antiquities. Mrs. Wicander also speaks of the visit to Stockholm of Dr. Erik Bogren, shortly after his return from Point Loma. She writes to Katherine Tingley:

“Spiritually and bodily stronger and younger he stood among us — this old fighter, who never failed or faltered, and who always in you saw the Leader and Teacher, sent to help and guide poor humanity, that had lost its path.

“Now he told us how he had found the Work greatly expanded since his last visit in 1915, and he found the members at Point Loma even more united with the Leader’s efforts and plans. He gave us such a lovely view of the life in Lomaland that we all felt ourselves nearer to this real heart of the Movement.

“When Bogren had finished his speech, I read your *Appeal for World-Peace*, that I had just translated, and we were all amazed at your unflinching courage. But as you wrote me that ‘Theosophy is prospering here,’ I am sure you keep your saddle very well. And it is really high time that the world should listen even more to the wise and practical teachings of Theosophy, as there is no other way of saving humanity from destruction.

“Ljungström is a good and kind comrade, who tries to be helpful wherever he can. He has still much work in connexion with the case against the delinquent members of the Boys’ Club, but he is in hopes that it will soon be settled.

“The Lotus-work is carried on in a most satisfactory way by Miss Soneson and her young helpers. Last Sunday I was invited to be present at the performance of the ‘Râja-Yoga Torch-Bearers,’ in which thirty-four children took part and did splendidly. The room was crowded with the parents of the children and others, and one could see that they were deeply impressed with the appearance of the children. I and many with me could not keep back our tears.”

Dr. Bogren writes of conducting public meetings in Hälsingborg, Malmö, and Höganäs, where the members have secured a larger hall. At the public meeting in Malmö, Dr. Bogren exhibited lantern-slide views of Katherine

THE THEOSOPHICAL PATH

Tingley's production of *The Eumenides*; the meeting was attended by a very large and appreciative audience. At his all public meetings, collections were taken in aid of the poor children in Austria and Germany, and sent in the name of the Universal Brotherhood and Theosophical Society. Dr. Bogren also says that May 18th has been set aside as 'Peace Day' to be celebrated in all the schools in Sweden. Miss Ruth Bogren writes of the success of the Lotus-group and Girls' Club in Hälsingborg, which are conducted by herself, Miss Edith Persson, and Miss Alma Ringdahl. Miss Maria Jönsson acts as hostess at the Hälsingborg Center, where she lives. Miss Bogren expresses the hope that a Boys' Brotherhood Club can be started in Hälsingborg soon under the direction of our new comrade, Mr. N. J. Björk.

In another letter, Ingeniör Gustaf Kahlson, director of the Göteborg Center, writes to the Leader:

"Our members' meetings are regularly attended and all the members are inspired by a great devotion to our Sacred Cause and to you, its Leader. Our public meetings have been attended by a most interested audience, which has filled every seat in our hall at all our public meetings so far. The pictures of *The Eumenides* sent us from Point Loma have aroused much interest and admiration on account of their beauty.

"We have received your wonderful book, *Theosophy: the Path of the Mystic* in Swedish translation. We hold this book to be of the greatest importance to everyone who obtains it, for it is a gem of great spiritual value. . . . This book has a colossal importance to the work here in Sweden and we make use of it in every possible way."

He also tells of the splendid help the Göteborg Center has received from Comrade Arvid Dahlgren, away off in Calcutta, India.

Comrade Gyllenberg writes from Visingsö: "Having now three automobiles, 'civilization' seems to have at last reached the islanders; so before long their picturesque *remmalags* may be only a memory." Accompanying Mr. Gyllenberg to Sweden was young Sven Palm, whom Katherine Tingley brought with her to Point Loma from Visingsö in 1913, to give him the benefit of a free Râja-Yoga education. Mr. Gyllenberg writes to the Leader:

"Words cannot convey the gratitude to you expressed by Sven's father, mother, and relatives, for all that you have done for him. Many warm prayers and blessings will go forth to you in the silence from this family. . . . They say that the islanders are longing for the day when you will establish a Râja-Yoga School at Visingsö. Not only will it give their boys and girls an excellent education, but it will also lift the island commercially and in other ways."

The following message from the members in the Malmö Center, was recently received by Katherine Tingley:

"We, members of the Malmö Center salute you on the 25th anniversary of the foundation of your Theosophical center here. In gratitude to our three great Leaders, Helena Petrovna Blavatsky, W. Q. Judge, Katherine Tingley, and in full Harmony with each other. . . ."

THEOSOPHICAL ITEMS OF INTEREST

A greeting similar in spirit was received from the members of the Girls' Club of Malmö. The directress of the Club, Miss Annie Holmquist, says: "The work in the Club is proceeding very nicely; but I do wish I had some of our Leader's sacred enthusiasm and fire with which to inspire these young women. . . . The work in the Lotus-Group is going splendidly and the activities in the Center here progress harmoniously and well."



Brother Herbert Crooke, director of the Universal Brotherhood and Theosophical Society in England, writes interesting accounts of the public meetings being conducted at Lindsey Hall, the Mahl, Notting Hill Gate, London, W.

The Work in London

He writes that the meeting held on White Lotus Day "was perhaps the most beautiful and impressive of all our meetings up-to-date. The theme was 'Madame Blavatsky and Present-Day Problems.'" The speakers were Comrades Crooke, E. E. Synge, and H. P. Blavatsky's loyal old warrior-disciple, J. T. Campbell. Mr. Crooke has also wired to the Theosophical Publishing Company at Point Loma for a new supply of Kenneth Morris's book, *The Fates of the Princes of Dyfed*, to meet the sudden demand for the same. He writes that the Royal Academy has again accepted one of the works of our sculptor-comrade, Eric Bradbury, for their exhibition. Mention is also made of the fact that Miss M. E. Nicholson, whom we all remember as very active in the early days, is still greatly interested and doing her part in a most enthusiastic and beneficial way to serve our great Cause.



Comrade J. Th. Heller writes enthusiastic reports of Theosophical activities in Nürnberg, Fürth, and the University-town of Erlangen. In a recent letter to the Leader he says:

German Members Active

"At our public and private meetings everything is going along in the best possible manner. In spite of the dark clouds hanging over Germany, we know that the sun is always in the sky, and we endeavor to render that noble service that it is our privilege to render under your wise direction. Day by day the conditions here grow worse and it is feared that Germany will fall into financial ruin and dissolution. It is a very heavy karma that we have to endure in consequence of the unbrotherliness and lack of unity which is a hereditary fault of our Fatherland. But the Higher Law is working to arouse the old mighty genius and the many virtues of Germany — as it does Its work in every country, 'moving towards righteousness'; and the heart of It is 'Love, the end of It is Peace, consummation sweet.' But It requires obedience; and then only will It bring about Universal Brotherhood. . . . Your coming visit to Germany will be a new milestone in our Work. Many seeds sown in the past will grow; new ones will be planted, and a new era of hope, trust, courage, and brotherly activity will begin for the benefit of our Fatherland and for all Humanity."

— CLARK THURSTON



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIF.

THEOSOPHICAL Signposts on the Road to Success — Why Does Man Lose His Way? was the subject of an address on June 17th by Professor Kurt E. Reineman of the Theosophical University.

“Walking by the side of every man and woman that comes into the world,” said the speaker, “goes the Divine Companion. Now the warrior, now the guide, now the wise counselor, it leads ever to true success in life. At each moment it has the knowledge needed for the successful doing of the duty of that moment, and there is no problem too difficult to be solved by its help.”

**The Choice between
the Higher and
the Lower Self**

“But man is a creature possessing free-will, so that from hour to hour he is making his choice, either to walk at one with this Divine Self or to follow the lure of other, lower voices. So we see him ever losing his way, continually straying from the path of his success; a rational being, driven by his lower impulses to the most irrational courses, yet with the power to overcome and to regain the path; a fallen god, truly, but with all the potentialities of his divine origin ready to spring into action whenever he shall once for all dare to be his Higher Self.

“To the one who goes willingly and joyfully by the side of this guide, the Theosophical teachings stand as so many signposts to lead him onward and upward towards the goal of his success. For him there is no real failure, for although he may stumble and fall, time and again, his eyes are ever fixed on the light ahead and there is no stopping because of vain regrets. There is always ‘another chance.’

“This then, is the great secret of success that Theosophy offers to every man: Recognise your true Self as divine and therefore all-wise and ever-enduring. Throw aside everything that binds you to the wheel of your lower self; find the guiding hand of the Higher, and cling to it as a child clings to the hand of its mother, and move fearlessly and confidently to your goal.”

— *The San Diego Union*, June 18, 1923

MIRROR OF THE MOVEMENT

'Spiritual Courage' was Katherine Tingley's theme on June 24th. She was listened to with the utmost attention by the large assembly. The following are a few striking paragraphs from her extemporaneous address, delivered with unusual force and intensity.

"Real courage is the expression of the highest note in human life. Such courage must keep time with man's aspirations, must work in harmony with his ideals. And until he has drawn the line between his lower and his higher nature and has become well acquainted with the inner laws governing his being, he can have no conception of true courage. Spiritual courage is so much a part of man's immortal self, that when it is expressed, we have a revelation of divinity.

**Theosophy stands
a Beacon-Light
to the World**

"I know of no better example of spiritual courage than that shown by Helena Petrovna Blavatsky, the Foundress of the modern Theosophical Movement. She was the most courageous messenger of the nineteenth century. She dared to face the opinions, the criticism, and the persecutions of a humanity iron-clad in its shell of dogma. She stepped out from a home of the nobility in Russia — a home of culture, of wealth, and luxury, and dared to face the whole world with the sublime teachings of Theosophy, the Wisdom-Religion. Quite aside from her vast erudition, her knowledge of ancient and modern religions, sciences, philosophies, and languages, she had a most wonderful innate knowledge of the laws governing human life, and was determined from childhood to sow the seeds of brotherly love among all people. She declared that her teachings were not originated by her, but that they were as old as the ages. And oh! the terrific persecution that was thrust upon her! But broad-minded, thinking people, who had had their unrest even from childhood and were not satisfied with creeds and dogmas, welcomed her as a light-bringer.

"Then there were the extremists who were so carried away with what they called free-thinking, that they got off the common-sense line of thought and became fanatics. That is why we have so many 'isms' and objectionable systems that instead of benefiting humanity are really leading men and women astray. But even in the face of the most bitter persecution, Madame Blavatsky had the courage to trust that the Higher Law would justify her philosophy of life. She knew that there were thousands in this country and throughout the world who would ultimately feel the earnestness and truth of her mission and her love for humanity; and it has turned out just this way. So that the Theosophical Movement today is a beacon-light to the world. Perhaps it is so recognised even more in Europe than it is here, because the people in Europe have suffered more than we have and yet it is being recognised more and more everywhere as the years go by. H. P. Blavatsky had eternal truth to offer humanity and she knew it and was ready to die for it. It is spiritual courage of that kind that each one of us needs.

"I think it was Voltaire who said somewhere in his writings that it was mighty tedious and unpleasant to find so many good people such cowards.

THE THEOSOPHICAL PATH

I will modify that. I think there are very many good and splendid people who have courage — but on the other hand we meet every day people who are good, who are above doing a deliberate wrong, but they are so shut up in their little mental houses and limited conceptions of life, that they have no faith in themselves. Free the mind and bring it out into the sunshine of life! I declare, and I hope without egotism, that to me the Theosophists are the most courageous people in the world — although we have individuals and groups of people everywhere of royal splendid courage. But I am very much of the belief that those who do not now declare themselves Theosophists and yet who have this spiritual courage, were Theosophists in some former life and will be again — and indeed are now, though they themselves may not know it.

“What we as human beings need today is the spiritual conviction that we are divine, that we are capable of doing right royal things in a spiritual sense; but until we become masters of ourselves, until we know the difference between our desires and our aspirations we cannot climb to heights of spiritual knowledge. It is not the duration of a man’s life that counts so much as it is the quality of the life. A man may find himself and do a noble act and go out of this body in a few minutes and he may have done more in that short time than if he had lived for ages preaching the gospel. Let us broaden our vision and step into a courageous position and declare ourselves conquerors of our own weaknesses. A man or a woman who will do this need not go about preaching spiritual things. Such a one will by the very atmosphere of his or her presence inspire others with genuine spiritual courage.”

Professor K. E. Reineman spoke on July 1st upon ‘The Mystic Fire of Mind.’ He said in part:

“Within a generation, a wonderful change has taken place in the state of man’s knowledge of the earth and its peoples. But there remains one vast

**The Dual Nature
of Human
Thought**

region that to the great majority is still a *terra incognita*: the limitless expanses covered by the vague term MIND. Yet there can be no self-knowledge, which is the basis of all true wisdom, so long as this is the case. The young science of psychology aims to fill this gap in human knowledge. It builds up complex systems; it observes, labels, and tabulates endless facts and relationships; it has collected a vast museum of dead items of knowledge, so to speak. Applied psychology is that branch of the science which makes use of the knowledge thus gained for practical purposes.

“But among psychologists one sometimes notices a curious attitude of mind. It is as if a student of the heavenly bodies refused to acknowledge the existence of the sun, but devoted his whole attention to the moon; working in the darkness of night, in her cold polarized light, he would be missing the warmth and the glow of natural human life. So when a student of the science of mind refuses to see the dual nature of human thought, he throws away the key that alone is able to unlock its greatest mysteries. But let him

MIRROR OF THE MOVEMENT

read and understand H. P. Blavatsky's 'Psychic and Noetic Action,' 'The Dual Aspect of Wisdom,' 'Cosmic Mind,' and the countless similar teachings scattered throughout her books, and his science will take on a new significance to him: he will discover countless practical bearings he had never dreamed of, and vast horizons will open before him, out into infinity. For the Higher Mind, says Madame Blavatsky, is 'practically omniscient. It is a ray shot down into human consciousness from the Divine.' "

— *The San Diego Union*, July 2, 1923

Secretary J. H. Fussell of the International Theosophical Headquarters spoke on July 8th upon 'Theosophy and the Readjustment of Human Standards.' Declaring that if we are to understand life we must consider it from at least two aspects: the inner life of energy and consciousness, and

**Reincarnation
gives to Life
a New Meaning**

the outer expression or embodiment, he said:

"Progress is possible only when the outer is adjusted and readjusted to conform to the inner. We must distinguish between merely human standards

and those which are eternal, divine, for many if not most of our human standards have been devised to fit the outer circumstance, the things of the passing moment — such as standards of success, happiness, and so on.

"Human standards are based on incomplete knowledge, imperfect experience, and are more or less concrete and inflexible. But divine standards, for a knowledge of which we are indebted to the great Spiritual Teachers of the world, are flexible, applicable to every circumstance or demand, and are ideals to which man may aspire. One of these divine standards is that of the Golden Rule, and it is to be found in the religion, the philosophy, or the sacred literature of every people in the world. There is also the standard of the divine stature which Jesus had before him when he said, 'Be ye therefore perfect even as your Father which is in heaven is perfect.'

"All human standards and also our interpretation of the divine standards are related to and depend upon our conception of 'I', the and meaning and importance which we attach to 'self.' Theosophy has brought about great changes in man's conception of this, and once a student seriously takes up the study of Theosophy he finds, inevitably, a readjustment in his own mind, and consequently in his relations to human standards. Self henceforth becomes immeasurably greater and also immeasurably less — greater in respect to the higher Divine Self, and less in respect to the comparatively insignificant personal self. The Theosophical teaching of Reincarnation alone so widens man's horizon that life takes on a new meaning. For it shows him that man is not only heir of the ages through his ancestry, but that he has been a participator in all the great civilizations of the past, and is today preparing for the civilization or the barbarism of the future — all depending upon his willingness or his refusal to adjust his human standards to those higher divine standards that are ever in accord with the Laws of the Universe."

— *The San Diego Union*, July 9, 1923

THE THEOSOPHICAL PATH

A large audience assembled on Sunday, July 15th, to hear Katherine Tingley's extemporaneous address. Her subject was the biblical text, 'Love Ye One Another.'

"This is an auspicious time when we may think even more seriously than ever before of the need of that spirit of brotherly love which Jesus accentuated

True Love is in his teachings and in his life. There are so many
a Divine Love ways of interpreting the word 'Love' that one has to try to reach the attitude of mind that Jesus, the Teacher, had when he said 'Love ye one another.' Jesus was a soul of great foresight; he understood the divinity of man; his whole spiritual nature was so aroused to the needs of humanity and his vision was so broad and deep that he anticipated the absolute necessity of impressing into the very atmosphere of life the deeper meaning of those words 'Love ye one another.'

"The great trouble with the human mind is that it limits itself very largely to its environment, to its wishes, its desires and its plans. I see no way of getting to the real foundation of human life, of bringing home to man his possibilities, without dwelling on the subject, 'The Divinity of Man.' No person who is not conscious of his divinity and of the great and superb future of man can fully interpret the meaning of those words, 'Love ye one another.'

"It is the lack of love for one another; it is the absolute disregard of this teaching that makes the world what it is today. Love, true love, the love of the soul, is a divine love; it is so overwhelmingly grand, it is so inspiring in its aspects of unselfish service that it enters into the lives of those who begin to understand it and sustains them.

"We see justice defeated, misinterpreted along all lines. With no condemnation for any one country in particular, let us take conditions as they are in Europe: we see that the world is so psychologized with material interests that many people who inflict injustice, feel that they are justified in doing it.

"So it is important for us to find out what really was the meaning of the Christ when he said 'Love ye one another.' According to my conviction, Christ was a student of the Higher Law, and not only had in his nature all those splendid qualities of a great soul, but he was well-informed on all lines for the betterment of humanity. If you will read the history of Christ very carefully, you will find that he spent much time in Egypt, and the Egyptians, in spite of some outward aspects to the contrary, had the ancient truths, the truths of the Wisdom-Religion and of the great past. And you will see that with the knowledge that he had and the knowledge that came to him through his experience while he was living this last life on earth, his conception of his duty to humanity and of man's duty to humanity was superb.

"I do not think it is possible for one who is really interested, to hear anything about the Theosophical interpretation of the laws governing life, without finding himself thrilled with the need of more knowledge and more justice. We must get down to the basis of things and find out how to interpret the teachings of Christ from a Theosophical standpoint, because those teachings

MIRROR OF THE MOVEMENT

are as old as the ages and were taught and written far back of the history of Egypt.

“Theosophy has a message for humanity today. Study Theosophy. Study it, if you will, to destroy it; study it to see if there is anything in it; study it to ridicule it, if you want to, but study it; and you will find something in it that will appeal to your better natures and free your minds from their obscurations.

“If real love existed among many of those who marry, I presume with hopes of a bright future life, of building a home, if they could only know the real Theosophical interpretation of love, then we should not have so many divorces, nor so many unhealthy children. Why? Because Theosophy teaches them the laws of life clearly and distinctly, and gives them absolutely the basis of life, because it teaches that the body is sacred.

“It is not the time to present scholarly speeches, not the time to try to impress people with our personality; but it is the time for us to awaken, to get more closely in touch with the trend of the uplifting forces of Theosophy, which if accepted and lived, will bring us greater joys than we have ever known.”— *The San Diego Union*, July 16, 1923

“A MIDSUMMER NIGHT’S DREAM” SUCCESSFULLY REPEATED BY RÂJA-YOGA PLAYERS

A CAPACITY audience again crowded the Point Loma Greek Theater last evening to hear the Râja-Yoga Players in *A Midsummer Night’s Dream*. Some fine work was done in the scenes with the four lovers, the old father, Egeus, and the Duke and his Amazon bride. What more can be said of those Râja-Yoga tots who took fairy rôles, and the older ones who carried off with finesse and grace the more difficult rôles of Oberon and Titania and Puck? With the framing of the wonderful Mendelssohn ‘fairy music’ the illusion was complete.

Fifty and maybe more, gossamer-gowned and silken-winged fairies, with a sprinkling of the goblin and kobold kind, and the ‘hooting owl’ of Shakespeare’s fancy, too, fluttering and gleaming and tumbling and sailing and darting and all but flying, and echoing and trilling out their fairy call-notes beside that bank “whereon the wild thyme grows.”

No clumsy curtains slid up and down with their disillusioning clicks and thumps and waits; Katherine Tingley presented it in truly Elizabethan style, without any artificial breaks; with the surrounding groves brilliantly illuminated and the bright glass dome of the Temple of Peace shining like a beacon in the night, visible for miles around.

— *The San Diego Union*, July 5, 1923

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

VOL. XXV NO. 3

POINT LOMA, CALIFORNIA, U. S. A.

SEPTEMBER 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

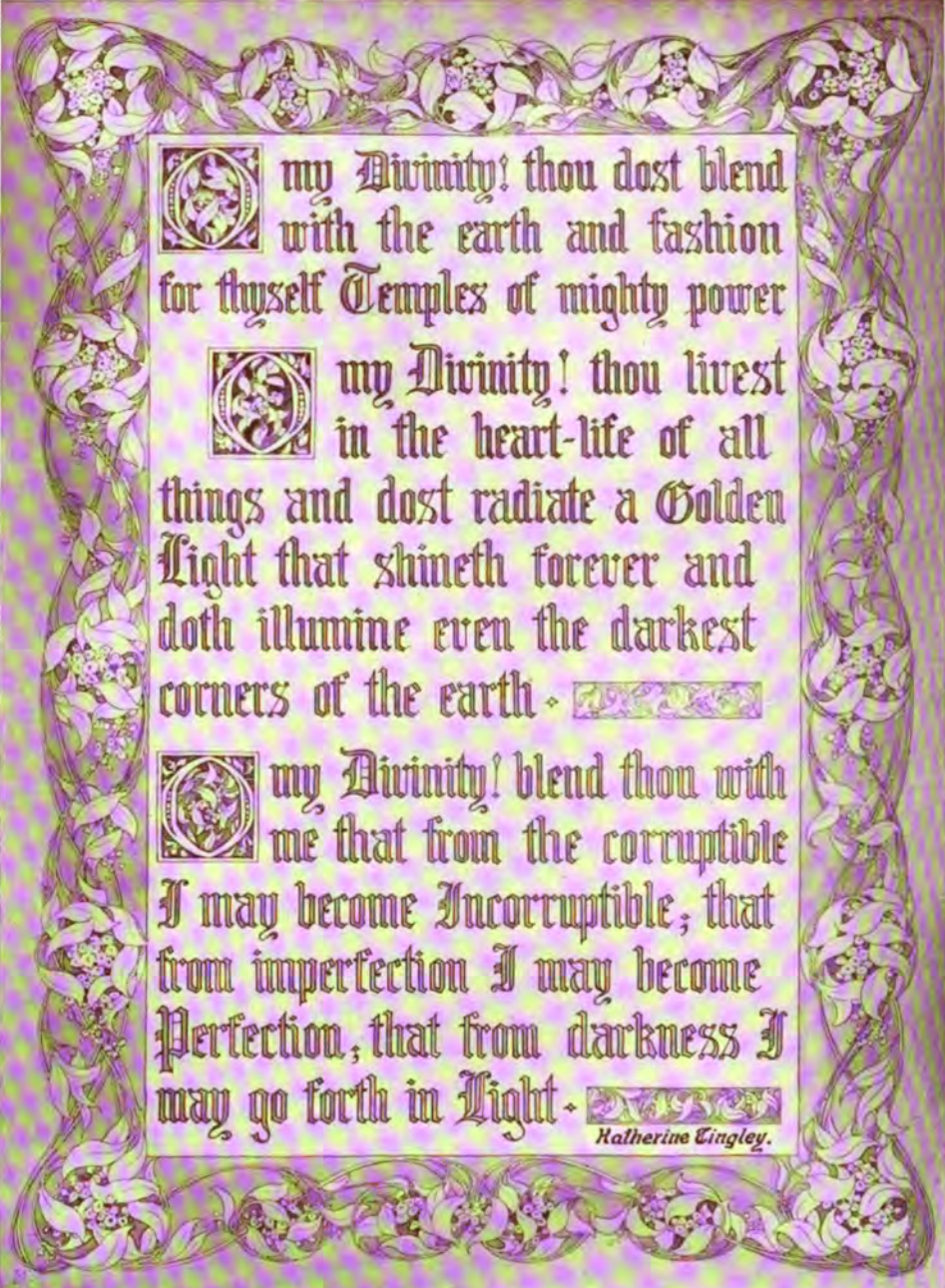


Illustrated


Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern 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*

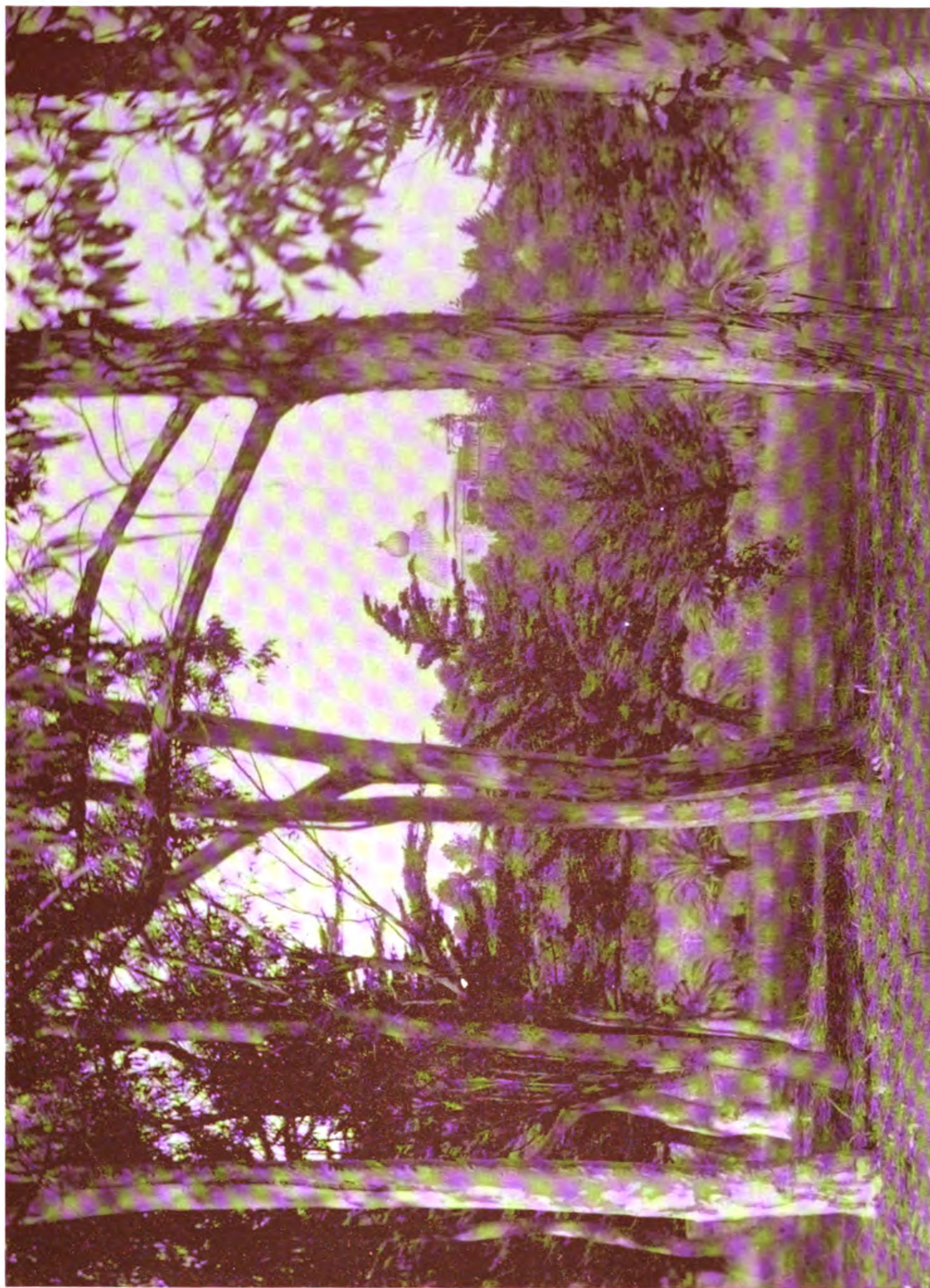
Point Loma, California

VOL. XXV, NO. 3

CONTENTS

SEPTEMBER 1923

The Râja-Yoga Academy Building seen in the distance through Eucalyptus-trees	<i>Frontispiece</i>	
Proclamation	Katherine Tingley	211
Inaugural Address	Katherine Tingley	212
The Parliament of Peace and Universal Brotherhood	Observer	214
Scenes at the Opening Session of the Parliament of Peace and Universal Brotherhood, Monday morning, July 16, 1923 (<i>illustrations</i>)		219-226
This Dual Life (<i>verse</i>)	Kenneth Morris	229
The Greater Knowledge	H. T. Edge, M. A.	230
A Nemesis (<i>verse</i>)	Talbot Mundy	232
H. P. Blavatsky's "Secret Doctrine"	H. Travers, M. A.	232
Peace	Frank G. Finlayson	236
The Western Capitals during the Chow, Ch'in, and Han Dynasties: IV (<i>illustrated</i>)	Osvald Sirén, PH. D.	238
Views of Tombs near Hsien-Yang-Hsien, China (<i>illustrations</i>)		243-246
Universal Brotherhood	Talbot Mundy	250
To a Vase of Zinnias (<i>verse</i>)	Kenneth Morris	253
Man's Origin, Constitution, and Place in Nature	E. A. Neresheimer	254
Theosophy Among the Maoris	T. Henry, M. A.	258
Mirror and Moonlight	Sors Dilya	263
The Hunter's Prayer	Ralph Wythebourne	265
Modern Art in the Light of Ancient Wisdom	L. Lester	266
The Milky Way (<i>verse</i>)	F. M. P.	275
The Wisdom of Apollonius, the Philosopher of Tyana: IX (<i>ill.</i>)	P. A. Malpas	276
Theosophical Items of Interest	Observer	289
An Earthly Paradise	(From <i>Skånska Aftonbladet</i>)	290
The Magic Mirror (<i>continued</i>)	R. Machell	299
THE SCREEN OF TIME: Mirror of the Movement		
Sunday Services in Isis Theater, San Diego, California		305
Book Review: 'Through the Upcast Shaft': Huw Menai		305



Lomaland Photo & Engraving Dept.

THE RÂJA-YOGA ACADEMY BUILDING SEEN IN THE DISTANCE THROUGH EUCALYPTUS-TREES

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXV, NO. 3

SEPTEMBER 1923

"OUR philosophy of life is one grand whole, every part necessary and fitting into every other part. . . . The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. . . . This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are dead."— *William Q. Judge*

PROCLAMATION

By KATHERINE TINGLEY, President of the Parliament of Peace and Universal Brotherhood, held in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, July 16th to 27th, 1923



S members of the Universal Brotherhood and Theosophical Society throughout the world, we should be losing sight of our mission if we overlooked the importance of this Congress, which has been called to meet the disturbed conditions existing in the different countries.

The hour is fraught with unlimited danger to Humanity. Confusion, unbrotherliness, hatred, and intolerance are apparent everywhere. The world's children must demand permanent peace, otherwise the race must follow the downward path of disintegration and spiritual and mental decay.

We as Theosophists must prevent this calamity. We cannot permit bitterness and strife to be the ruling factors in life. We must and do demand of the representatives of the different nations throughout the world, a cessation of unbrotherliness, through an accentuation of the spiritual nature of all peoples.

Let the world visualize Eternal Peace, and ere long we shall have it. It is man's spiritual will that must be evoked to meet the perplexing problems before us. Theosophy declaring that man is divine in his inmost nature, opens the door to new possibilities for the human race by arousing him to a recognition of his divine potentialities.

I declare H. P. Blavatsky's Secret Doctrine to be the Bible of the Ages,

THE THEOSOPHICAL PATH

written by the world's great Messenger of the present age. In it we can find the panacea for the world's woes — the revelation of the infinite laws governing Man. By knowledge of these and reliance on them, the remedy can be found for humanity's ills.

Those in control of international affairs must choose whether to follow the old, futile, intellectual efforts for Peace, as heretofore, which at best means but a temporary cessation of strife: or to arise in the dignity of their calling and bring forth a new and nobler spirit among all men; that they may love one another and forever live in Peace.

Justice must be tempered with Mercy. Hatred and Retaliation must die a natural death, and the Spirit of Brotherly Love must herald a New Order of Ages. Let Humanity rejoice that the teachings of Christ, though inoperative in the World's affairs and in international relations, are not forgotten; and that the great Book of the Ages, The Secret Doctrine, once again brings to man the knowledge of his heritage and his sacred responsibility towards his fellows.


Let Humanity seek the path of Eternal Peace through noble service to all that lives.

PEACE! PEACE! PEACE!

INAUGURAL ADDRESS BY KATHERINE TINGLEY

PRESIDENT OF THE
PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

Delivered at the First Meeting of the Fourth Public Session, held on July 16th, 1923, on the site of the School of Antiquity, International Theosophical Headquarters, Point Loma, California

EAR COMRADES: *This glorious morning is full of promise for those whom we are seeking to help — the sufferers from the war, and those who have since the war been hoping against hope, and endeavoring to see the mercy of the Higher Law demonstrated in the conduct of the different nations towards one another. They are demanding Peace, permanent Peace; and this, we all know, cannot be obtained until those who are most active in attempting to adjust international affairs recognise that there is a quality in man that has not yet been sufficiently brought into action. I refer to the spiritual will which is dominant in every human being, but not yet recognised. It is the spiritual will working in humanity that can reveal to all men, first, the needs of humanity, and then give answer as to how to meet these needs. Lo! ere long all things would change. No nation would be permitted*

INAUGURAL ADDRESS BY KATHERINE TINGLEY

to impose on another; the rights of each nation would be protected; and co-operation — the great factor in holding individuals together — would unite all men and all nations in one superb effort for eternal Peace.

Most people can be excused if they err or are misled, because they have not had the teachings of Theosophy ingrained into their natures, and they know not their responsibility; but we Theosophists cannot be so excused, for we have the light: we know the divinity of man, and we also know the duality of human nature. We know that on the one hand there is the lower nature with its weaknesses and idiosyncracies and contradictions that carry man in the wrong direction through his egotism, ambition, and greed, which often become so powerful that they provoke wars and untold death and disaster. On the other hand, there is the Spiritual Man, a Ray from the great creative Center of Life,—from Deity. Latent in the Spiritual Man are the powers of the gods, if he but knew it, and it is these powers that we, as Theosophists, have invoked through our aspirations to live a true, noble, clean, and unselfish life, and thus, through our example and endeavor, to bless the world. In these thoughts we can feel that every bit of our work is sacred, and that we are devoting our time and energy to a sublime Cause — the cause of Eternal Peace. Under the influence of such noble and inspiring sentiments we can evoke the best in human nature everywhere, and send it forth as a new note for the benefit of Mankind.

Away with war! Earnestly and with determined will must we work for the elimination of all conditions that would obscure or obstruct the Path to Peace. Let us lead the way, becoming champions of this Great Cause. Let us sing out to the world a grand symphony that shall swell into a chorus of human voices in all lands that shall make for the establishment of Brotherly Love and the happiness of humanity. We have the remedy that will destroy in the minds of the people any desire for revenge, retaliation, punishment, or cruelty. The sweet note that the ancients sang in their daily mantrams of service to humanity must be taken into our hearts and minds and put forth for the world's good in the spirit of love. What a deep and profound meaning these words have with us today, that "Ye shall love one another."

The Sessions of our Parliament of Peace will be conducted with great dignity and conscientiousness, and when it is over, the world must know of our efforts. The disheartened and the despairing must feel the power of our undertaking; and, as they grasp the meaning of our labors, may they build for future Peace on the solid rock of Truth, Brotherhood, and Trust — Trust in themselves: Trust in the divinity of Man: and Trust in the great, invisible, but Supreme Power of the Higher Law!

KATHERINE TINGLEY

THE PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

FOURTH SESSION HELD AT THE INTERNATIONAL HEADQUARTERS
OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY,
POINT LOMA, CALIFORNIA, JULY 16 TO 26, 1923

FOR several months the students at the International Theosophical Headquarters, and the members of the Universal Brotherhood and Theosophical Society throughout the world, have been looking forward with keen anticipation to the Fourth Session of the International Parliament of Peace and Universal Brotherhood to be called by Katherine Tingley, the Foundress and President, in 1923, and when the date, July 16, was finally announced by her, preparations were rapidly and enthusiastically made to render it the most significant and effective of these important Peace-Congresses.

Special committees were appointed to make the necessary arrangements, consisting of the Cabinet Officers and others of the older resident members, and also including representatives of the students of the Theosophical University, the Râja-Yoga College and Academy; and, as is always the case when some new inspiration is inaugurated by Katherine Tingley, the offices and workshops of Lomaland quickly became the scene of great activity.

THE OPENING OF THE PARLIAMENT

Early on Monday morning, July 16, a large audience assembled on the highest part of the grounds, near the corner-stone of the School of Antiquity, on the level campus which overlooks the Pacific Ocean on one side and the mountains and harbor of San Diego on the other. At 9 a.m. the long procession of resident students escorting Katherine Tingley started from the International Headquarters building, her official residence, to the meeting-place on the School of Antiquity grounds. Heralds of Peace, bearing trumpets, were followed by the Master of Ceremonies, Mr. Ross White, and the other Cabinet Officers of the Universal Brotherhood and Theosophical Society with Katherine Tingley. Then came a large number of other students representing the various departments and other activities of the Lomaland center and the Society in general, carrying beautifully embroidered silken banners bearing appropriate inscriptions and decorations, and also the flags of all nations, conspicuously marking the international character of the work of the Society and especially of that then in hand. Many of the banners and flags have done

THE PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

good service at former sessions of the Parliament of Peace, here and in Europe, but it was interesting to observe the various national ensigns now representing the new self-governed countries which have come into existence since the last session of the Congress, such as Czechoslovakia, Ireland, etc. Stirring marching-music was provided by the Râja Yoga College Band. The warm, brilliant sunshine was tempered by the daily cooling sea-breeze which gives Southern California its ideal summer climate, and the effect of the stately procession winding through the leafy avenues flashing with the bright colors of the regalia and sashes of the Cabinet Officers and others, and the rows of gorgeous banners and bright flags fluttering in the breeze, was striking, beautiful, and picturesque.

The formal opening of this session of the Parliament of Peace — founded by Katherine Tingley on March 3, 1913 — at the School of Antiquity grounds was preceded by a musical number, the 'Ode to Peace,' sung by the Râja-Yoga International Mixed Chorus. This was written for the first International Theosophical Peace-Congress in Sweden, in 1913, by Kenneth Morris and set to music by Rex Dunn, a student of the Râja-Yoga College. It was also sung by the Râja-Yoga International Choir at the Twentieth Universal World Peace-Congress at The Hague, Holland, on August 22, 1913, with great success.

THE LEADER SPEAKS

Katherine Tingley, President-Foundress of the Parliament of Peace, then opened the proceedings with a profoundly earnest and impressive appeal to all who love humanity to do their utmost to prevent the conditions that permit such an outrage upon our civilization as brutal war. She pointed out that this can only be done through the spread of the universal principles of Theosophy, and she paid eloquent tribute to the self-sacrificing work of her predecessors, H. P. Blavatsky and William Q. Judge, who had established the Theosophical Society and made possible its further development into the Universal Brotherhood and Theosophical Society. She announced that during the sessions of this Parliament of Peace she would bring forward new and more effective plans of activity for the promotion of the great work now in hand.

A simple and touching ceremony followed, consisting of the paying of floral tributes by the younger Râja-Yoga children, the young ladies of the H. P. Blavatsky Club of the Râja-Yoga Academy, and also by the lately reorganized William Quan Judge Theosophical Club of the Râja-Yoga College. Kenneth Morris's inspiring brotherhood song 'Dear Light of our Leaders' — the Lomaland 'national anthem' — was then sung by all the resident members present, and by the large audience there assembled;

THE THEOSOPHICAL PATH

and then four of the students of the Theosophical University, who were among the pioneer pupils of the earliest class of the Râja-Yoga School at its inception, read appropriate extracts from the writings of H. P. Blavatsky, William Q. Judge, and Katherine Tingley from posts of honor at the corners of the decorated enclosure surrounding the corner-stone of the School of Antiquity:

“Let us, by playing our part well, evoke the God of Peace; that it may brood over our fair land and breathe into the hearts of all a larger tolerance and a greater love for each other, for all nations, for all people.”— *Katherine Tingley*

“The spiritual unity of mankind is the basis of our moral life.”

“At this present stage of discontent and the fruitless search for peace, the Theosophical Society appeared with truly altruistic motives, reminding the perplexed age of the mistaken course it had taken in its illusion of separateness and in its denial of man’s better nature.”

—*William Quan Judge*

“In our love for poor humanity let us salute the Law in a Warrior-like spirit; and let us call forth from our hearts a new breath, breathing itself into a new tone of silent, calm effort for peace and light everywhere. Let it be a radiation of the diviner life in ourselves, a link binding us to the New Order of Ages which we have chosen to build.”— *Katherine Tingley*

“On the day when Theosophy will have accomplished its most holy and most important mission — namely, *to unite firmly a body of men of all nations in brotherly love and bent on a pure, altruistic work, not on a labor with selfish motives* — on that day will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and miracle, truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish.”— *H. P. Blavatsky*

ADDRESSES BY CABINET OFFICERS AND OTHERS

Short quotations were then read by many of the flag-bearers, and these were followed by five-minute addresses, brief but comprehensive, by members of Katherine Tingley’s Cabinet and other well-qualified speakers. Included in the number of these speakers were Mr. Clark Thurston, Mr. E. A. Neresheimer, Mr. H. T. Patterson, Col. Arthur Conger, Mr. J. H. Fussell, Mrs. A. G. Spalding, Dr. Gertrude W. van Pelt, Professor Kenneth Morris, Professor G. de Purucker, Dr. Herbert Coryn, Professor F. J. Dick, Professor H. T. Edge, and Mr. R. W. Machell. These addresses were from varied standpoints, each being individual in treatment, and they were noted for clear thinking and wide grasp of the subject of Peace or War in all its bearings. They aroused great interest and warm appreciation: it is hoped to reproduce them in full in the complete record of the proceedings.

THE CLOSE OF THE FIRST SESSION

The first session of the Parliament closed with the reading by Mr. Lucien B. Copeland of Katherine Tingley’s Preliminary Announcement

THE PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

for the Parliament of Peace held in 1915. It will be found in full in *THE THEOSOPHICAL PATH* for July 1914, Volume VII, No. 1. Its declarations are as significant today as when they were written, and the following extracts will be read with interest:

“While immediate appeals on behalf of Peace must necessarily be addressed to the men and women of our time, the results that follow will at best be only temporary unless the children of today and of succeeding generations are educated rightly on lines that shall make war and strife impossible both between nations and individuals. It is upon the children of today that will depend the Peace of the world tomorrow. . . .

“To assert that war is the normal state of mankind, and that Peace is as it were a breathing-time in which to gather new energy for fratricidal conflict, is to go in the face of all the nobler aspirations of the heart and mind. Human Solidarity, another name for Universal Brotherhood, cannot be held merely as a fiction of the imagination, or as a sentiment. On the contrary, it is the law of our being and the natural condition of an enlightened humanity. In the deeper sense Universal Brotherhood is a fact in Nature; humanity is fundamentally one; and all nations are indissolubly linked together. A truer spiritual insight and greater moral courage would lead nations as well as individuals, to realize that their best interests are served by the application of this great principle in international as well as in private concerns.

“The Parliament of Peace and Universal Brotherhood presents therefore the following as its main purposes:

“(a) To accentuate the basic principles upon which alone a true and lasting Peace-alliance can be made between the nations of the Earth.

“(b) To present for consideration the means by which such principles may be made operative.

“(c) To inaugurate such practical measures as shall make those principles effective.

“(d) And in general to show the basic causes of war, and to proclaim and apply the remedy.”

After the reading of this Proclamation of 1914, the procession reformed and, in step with the music of the Râja-Yoga College Band, returned to the International Headquarters building. All who were present at this memorable and inspiring meeting felt that the Congress had been opened very auspiciously, that something new and splendid had been aroused in their hearts, and that a strong, deep tone had been struck, which would reverberate throughout all the succeeding sessions and go out for the helping of the world in a way never possible before, for, as the Leader said, the Theosophical Movement had never been so strong and united as it is today and its influence never so far-reaching. No description can give an adequate idea of the impression produced by this glorious open-air meeting, during which Nature and Man were working in perfect harmony “for the betterment of all creatures,” but its effects were felt throughout the whole succeeding sessions of the Parliament of Peace and Universal Brotherhood.

As at first outlined, the sessions of the Parliament were planned to last for a few days only, but it was soon apparent that even a week would not be long enough to hear and discuss all the suggestions that were brought forward when the Congress settled down to a more detailed

THE THEOSOPHICAL PATH

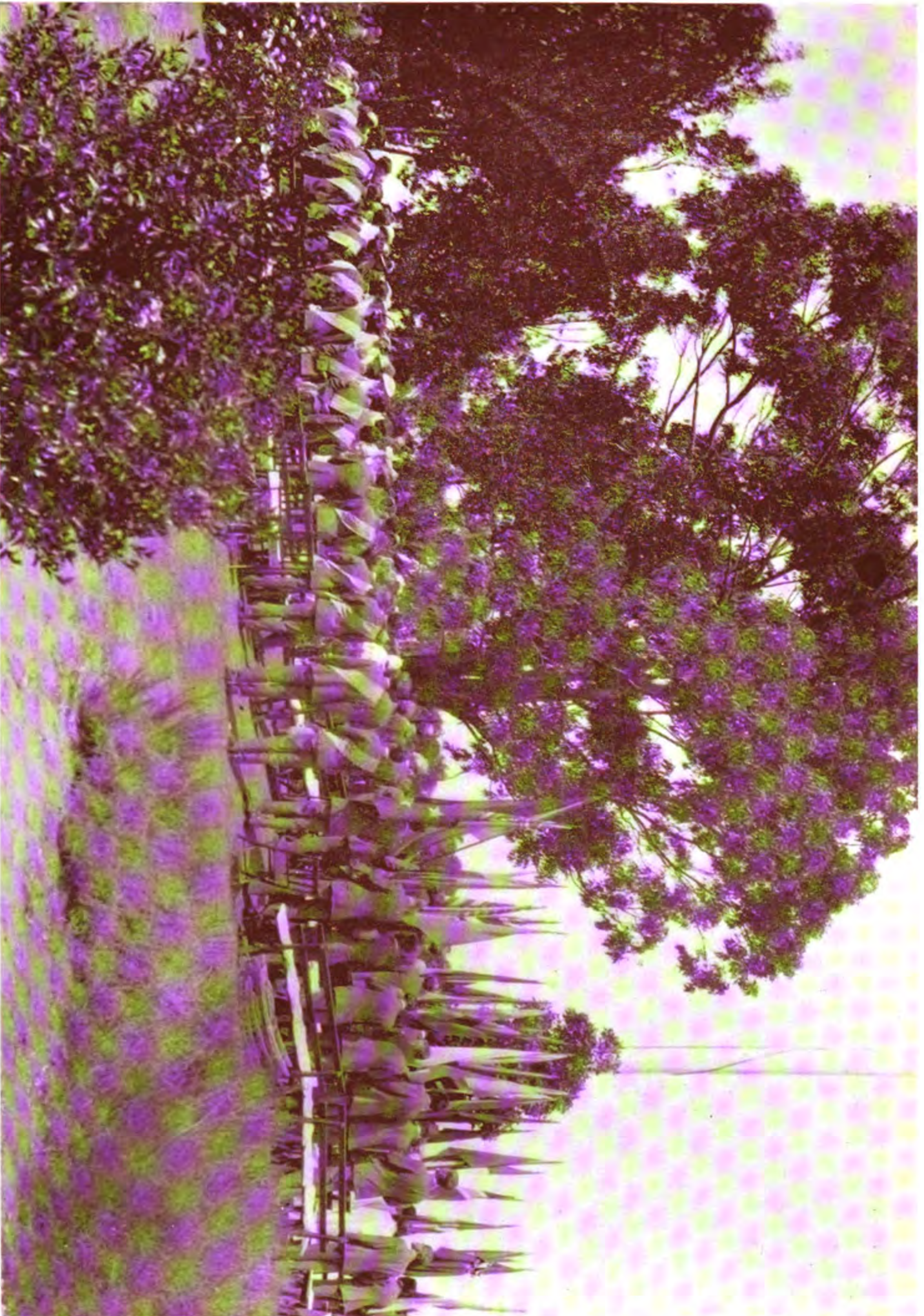
treatment of principles and methods, especially the eminently important work of placing the teachings of H. P. Blavatsky in *The Secret Doctrine* before the world in a new way as the true solution of the unrest of the age — a task which was assigned to the Cabinet Officers in special session — and, as it turned out, the Parliament did not close until Thursday, July 26, although on many days, afternoon as well as evening sessions were held.

THE MEETINGS WHICH FOLLOWED

All the meetings which followed the first one were held under the dome of the beautiful Temple of Peace. Katherine Tingley was present on nearly every occasion, and of course was the source of the most practical as well as the most spiritual suggestions. Mr. E. A. Neresheimer was appointed as chairman and presided in a dignified and efficient manner. Each session of the Congress was opened and closed with music played on the fine new pipe-organ recently installed in the Temple of Peace — a long-desired addition to the attractions of Lomaland — and instrumental and vocal numbers were given from time to time by the Râja-Yoga International Choruses and members of the Isis Conservatory of Music. The Leader and her Cabinet Officers sat in front of the long council-table, the rest of the available space being occupied by the Lomaland students, old and young, and the invited guests.

A SYNOPSIS OF THE FUNDAMENTAL THEMES DISCUSSED

It is impossible in the short space at our disposal to give more than an outline of the remarkable work accomplished at the twelve sessions of this Parliament of Peace — merely a list of the speakers would fill more than a page — but a general idea of the results attained must be recorded here; more detailed reports will be published separately. In brief, the ultimate conviction of all present was that nothing can solve the great problem before the world except the fundamental principle behind the Theosophical Movement, *i. e.*, that Brotherhood is a fact in Nature. The realization of this essential must be evoked in the hearts and minds of all peoples, and Theosophy only can do it by virtue of its majestic philosophy. Positive recognition of the fact that humanity is one brotherhood, that what hurts one hurts all, full recognition of the duality of man's nature — 'the angel and the demon' — self-discipline, self-control, self-directed evolution on spiritual lines, must be established. Until the principle of universal brotherhood is firmly grasped by the mass of mankind, all the ordinary palliatives will be merely of temporary avail, and the first insistent demand of personal or national 'self-interest' will brush them aside like



Lomaland Photo & Engraving Dept.

KATHERINE TINGLEY, LEADER AND OFFICIAL HEAD OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, DELIVERING HER INAUGURAL ADDRESS AT THE OPENING SESSION OF THE PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD, CONVOKED BY HER TO OPEN ON JULY 16, 1923, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA

The Leader is seen in the center in white; the Cabinet and other officers and students surrounding her.
The main gathering is beyond, under the trees.



Lomaland Photo & Engraving Dept.

(*At Left*) MR. E. A. NERESHEIMER, CHAIRMAN OF THE CABINET OF THE UNIVERSAL BROTHERHOOD
AND THEOSOPHICAL SOCIETY, SPEAKING AT THE OPENING SESSION OF THE PARLIAMENT
OF PEACE AND UNIVERSAL BROTHERHOOD

(*At Right*) MR. CLARK THURSTON, MEMBER OF THE CABINET, ADDRESSING THE GATHERING



(At Left) PROFESSOR FRED. J. DICK, MEMBER OF THE CABINET, SPEAKING ON THE SUBJECT OF PEACE FROM A THEOSOPHICAL STANDPOINT

(At Right) DR. HERBERT CORYN, MEMBER OF THE CABINET, IN THE MIDDLE OF HIS ADDRESS ON THE SAME THEME



Lomaland Photo & Engraving Dept.

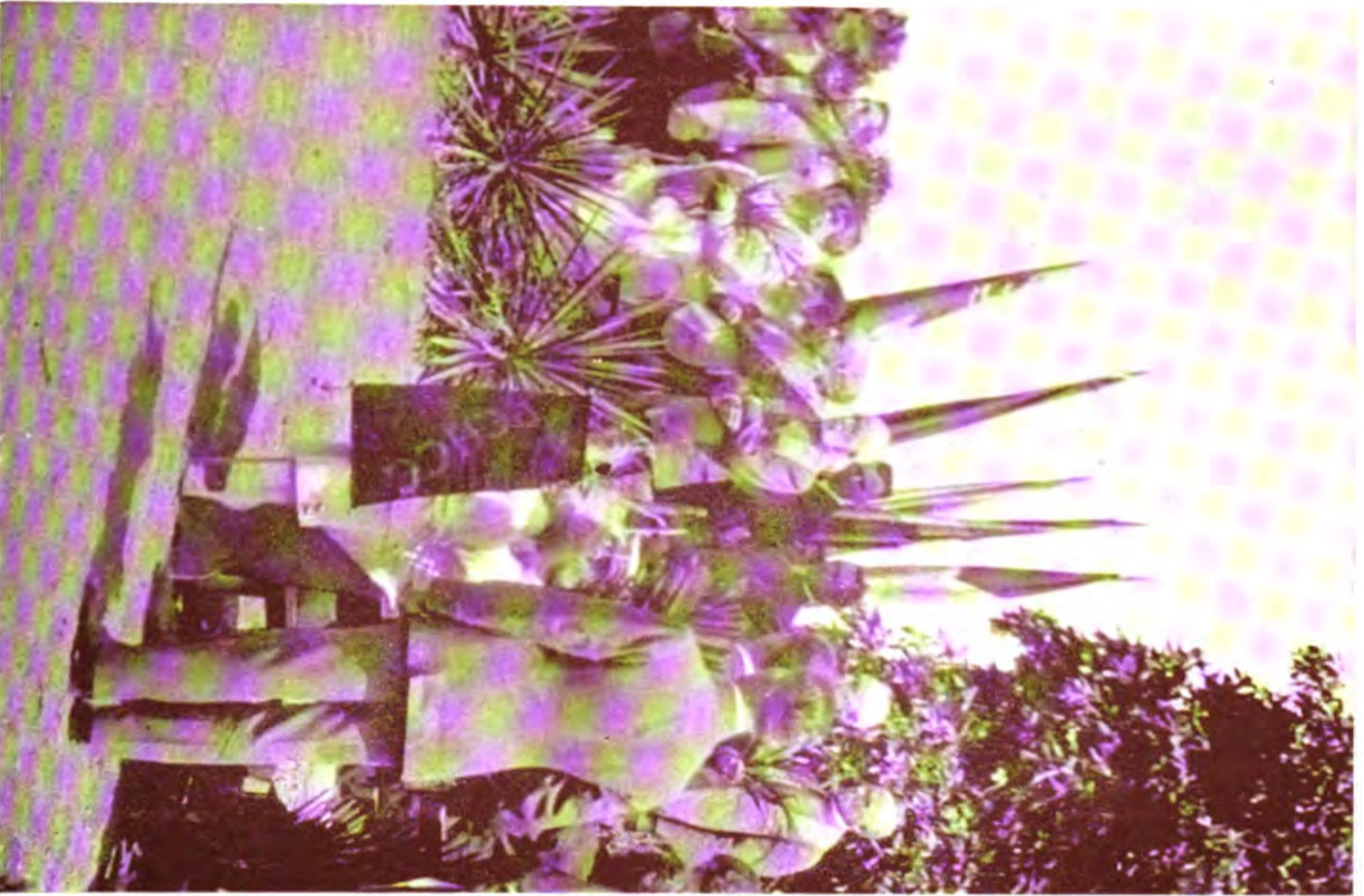


(At Left) MR. REGINALD MACHELL, MEMBER OF THE CABINET, IN A CHARACTERISTIC ATTITUDE DURING HIS ADDRESS ON PEACE



Lomaland Photo & Engraving Dept.

(At Right) PROFESSOR H. T. EDGE, MEMBER OF THE CABINET, AT THE OPENING OF HIS ADDRESS ON PEACE

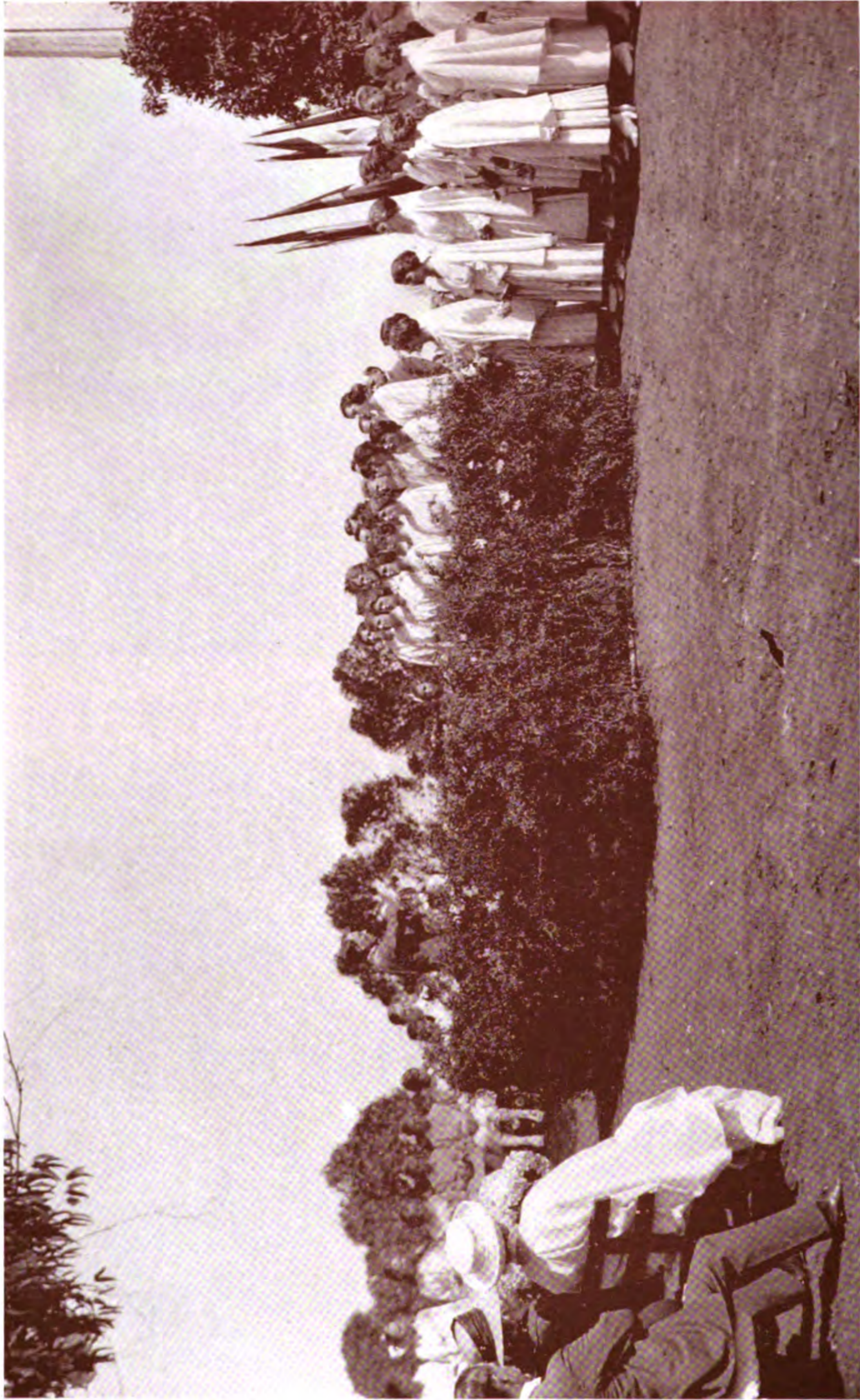


(At Left) AN INTERESTING SNAPSHOT SHOWING MEMBERS OF THE CABINET OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, AND OTHER OFFICIALS AND STUDENTS, TAKEN DURING THE OPENING SESSION OF THE PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

(At Right) PROFESSOR G. DE PURUCKER, MEMBER OF THE CABINET, CONCLUDING HIS ADDRESS ON PEACE

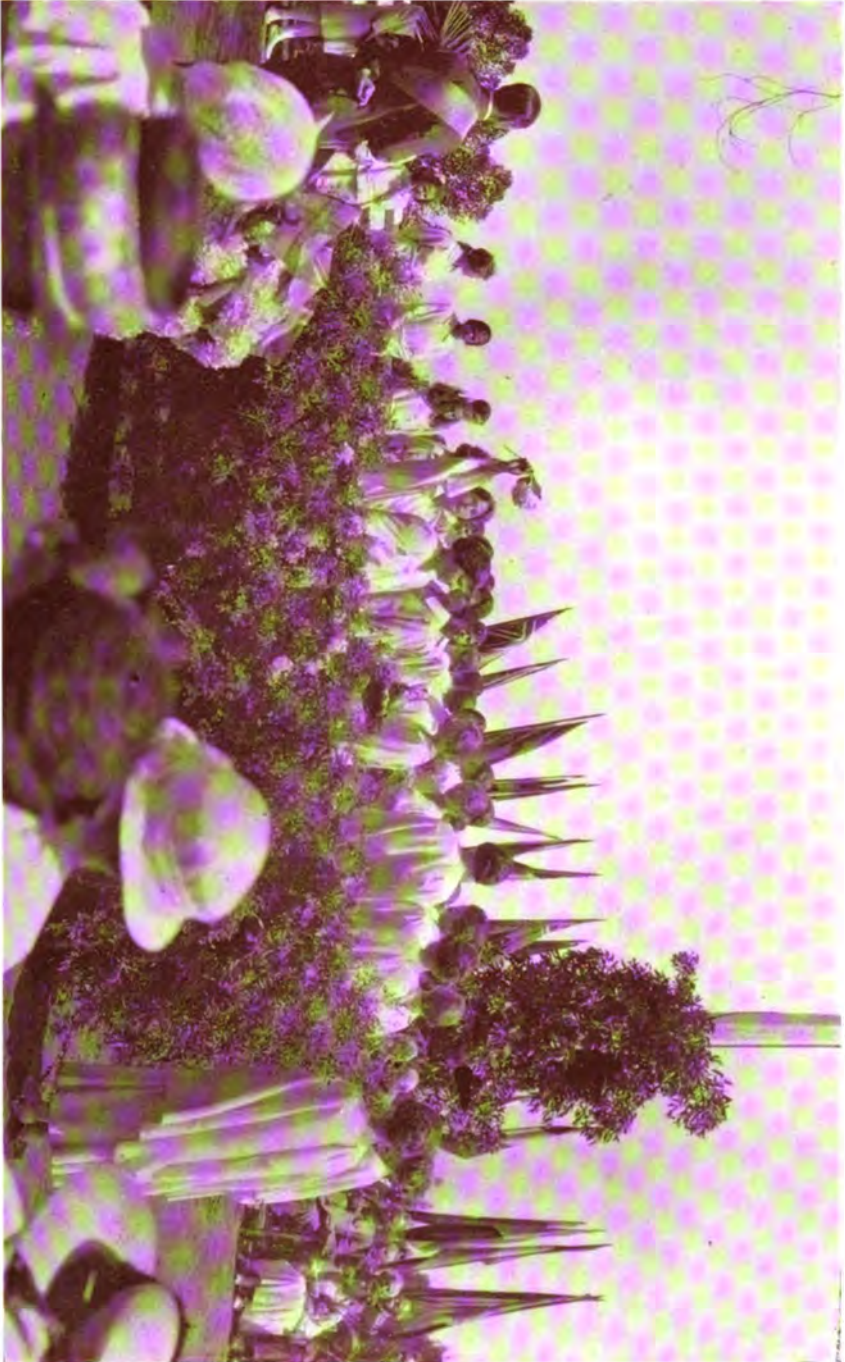


Lomaland Photo & Engraving Dept.



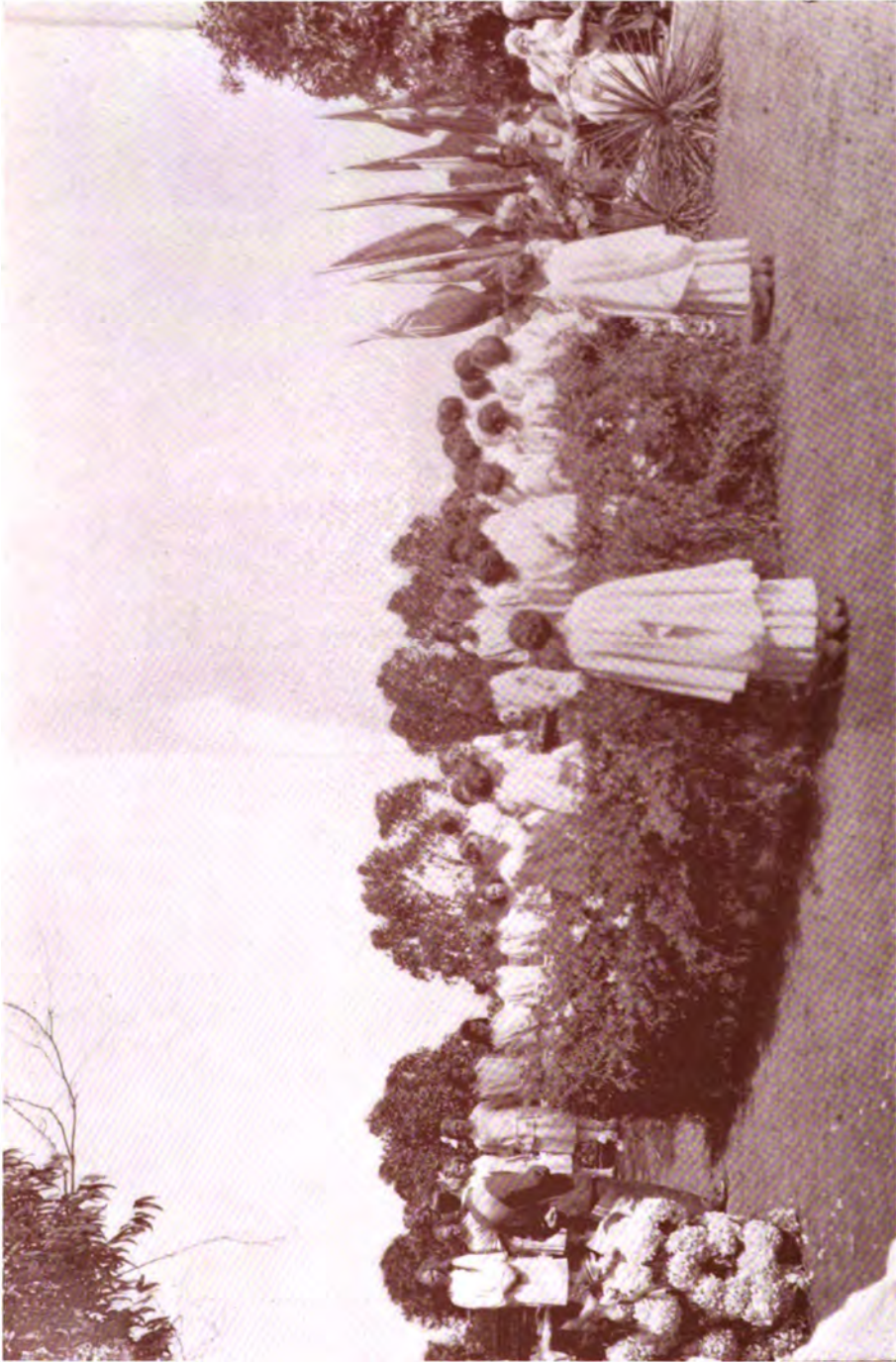
Lomaland Photo & Engraving Dept.

MEMBERS OF THE RÂJA-YOGA INTERNATIONAL CHORUS SINGING THE 'ODE TO PEACE', DURING
THE PROCEEDINGS OF THE FIRST SESSION OF THE PARLIAMENT OF PEACE, JULY 16, 1923



London Photo & Engraving Dept.

MEMBERS OF THE HELENA PETROVNA BLAVATSKY CLUB PAYING A SILENT TRIBUTE OF LOVE
TO THE WORK AND LIFE OF H. P. BLAVATSKY AND WILLIAM QUAN JUDGE, THE FIRST
TWO LEADERS OF THE THEOSOPHICAL MOVEMENT, DURING THE FIRST SESSION
OF THE PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD



Lomaland Photo & Engraving Dept.

ANOTHER VIEW OF THE PRECEDING SUBJECT, SHOWING THE THEOSOPHICAL LEADER
KATHERINE TINGLEY, SITTING AT THE EXTREME RIGHT, IN WHITE, WITH MEMBERS
OF HER CABINET AND OTHER OFFICIALS AT HER RIGHT AND LEFT

The main gathering was sitting at the extreme left and is not shown in this picture.

THE PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

cobwebs. Economic, merely prudential considerations, have failed and always will fail; treaties of amity, of commerce, agreement in religious dogmas, everything but the one thing needful, are little more than expedients. The knowledge of man's essentially divine nature — the greatest fact in life, yet the one which has been sedulously ignored — or worse, hidden — by ignorance or stupidity, or both — is that which the Theosophical Movement has the high mission to bring once more to the will and thought of the world. It is this knowledge only which can save mankind from the abyss of materialism in thought, in social life, in industrialism, with its inevitable ultimate concomitant, war.

In *The Secret Doctrine*, H. P. Blavatsky presents the life-giving teachings of Theosophy most completely, the time-honored doctrines of the Ancient Wisdom which are found in part in the greater world-religions, but veiled and mingled with superstitions and forms of later growth which are rapidly becoming unacceptable to the spirit of the age. Nothing but the effective presentation of the magnificent old simple truths of man's essential divinity, of the educational pilgrimage of the soul through ages of evolution by means of the natural and universal process of reincarnation, of the fact of Universal Law and Justice which inevitably adjusts all things so that what we sow will ultimately have to be reaped — nothing but this, the sublime message of Theosophy, can solve the harassing problems which face all men today. Even in regard to the most everyday questions, such as the social or political, while the spiritual ideas of Theosophy may not be always immediately applicable, nevertheless, in their light these questions become transformed and the way is seen to their practical solution. Theosophy turns the light of eternity upon the problems of time, and stands for the higher principle of impersonality, disinterestedness, of charity, in a world of self-interest.

The question of how to present the teachings of Theosophy in the most effective manner was also considered, and the unanimous decision reached that the surest and quickest way to do is to trust to and energetically work under the long-proved leadership of Katherine Tingley, who knows the right times to strike, and where and how. The duty of the members of the Universal Brotherhood and Theosophical Society is simple; it is to be ready to carry out our duty at all times and in all places, loyally and faithfully, for experience has shown that all will then go well.

Many of the speakers aroused warm appreciation by the reiterated declaration in various forms that Peace is not a negative concept, a mere absence of war, but a most positive state of being, the only condition when true creative work is possible. Nature cannot build her marvelous structures while struggling in storms or floods, but constructs her most durable

THE THEOSOPHICAL PATH

and finest life-forms in peace, through the intensely active and upbuilding forces then at work, and only then.

THE FINAL SESSION

The final session of the Parliament of Peace and Universal Brotherhood was, perhaps, next to the wonderful opening-meeting with its glorious feeling of hope and promise for the days to come, the most inspiring of all. Katherine Tingley opened it with a magnificent address on the right attitude of those who had the grand opportunity of devoting their lives to the deliverance of the world from its overshadowing selfishness and consequent misery. The keynote of her appeal was the importance of absolute sincerity in the lives of those who present the teachings of Theosophy. She then called upon the Cabinet Officers to read abstracts (epitomes) of the studies, in connection with the question of Peace or War, that they had prepared for publication on the essential teachings of H. P. Blavatsky as given in *The Secret Doctrine*. These proved of great interest; each writer had taken up a different aspect or division of the teachings, such as the origin and nature of man, etc., etc. When published in book form, as it is hoped to do, these articles will provide a valuable series of introductory studies to the monumental work of H. P. Blavatsky.

WORK OF THE YOUNGER MEMBERS

Before closing this brief summary of a most important event of universal interest, as likewise in the history of the Universal Brotherhood and Theosophical Society, mention must be made of the specially interesting sessions conducted entirely by the students of the William Quan Judge Theosophical Club and the H. P. Blavatsky Club on the evenings of July 20 and 22 respectively. Both meetings were conducted in regular parliamentary fashion and with the special forms, music, etc., customary at the Club meetings, as arranged by Katherine Tingley. The addresses given by the Club-members were of a high order and not only showed that great attention and thought had been devoted to the subject of Peace, but that there was quite as fine a spirit of enthusiasm among them as had been displayed by the older members of the Parliament. Katherine Tingley expressed great pleasure at the splendid feeling of co-operation and loyalty to Theosophical principles shown by the young men and women of the two Clubs, and declared that her hands were strengthened in no small degree by their attitude and the noble example they upheld.

THIS DUAL LIFE

KENNETH MORRIS

E'EN now, beyond the turquoise-pillared West,
Thy purple sails careen o'er the dim seas
That glimmer round the Green Isles of the Blest.

O harassed soul,— o'er-scribbled palimpsest
Of angel lore,— with kindred majesties
E'en now, beyond the turquoise-pillared West,

Thy Sum of Being, scatheless, unoppressed,
Shineth irradiant in the eternities
That glimmer round the Green Isles of the Blest;

And the Sun, Horus-winged, poised o'er the crest
Of timeless noon, whispers thee mysteries
E'en now, beyond the turquoise-pillared West;

And from noon-silvered shoals there, wave-caressed,
Sing azure-winged and silvern hierarchies
That glimmer round the Green Isles of the Blest,

To bid thee endure these shadows,— mute,— possessed
Of that secure assurance which is peace,
God's peace — beyond the turquoise-pillared West
In the Green Shining Islands of the Blest.

*International Theosophical Headquarters,
Point Loma, California*



“MUSIC is the expression of the union of Earth and Heaven. With music and ceremonies, nothing in the empire is difficult. Music acts upon the interior of Man, and brings it into connexion with the Spirit. Its principal aim is to regulate the passions. It teaches fathers and children, princes and subjects, husbands and wives, their reciprocal duties. The sage finds in music *the rules of his conduct*. . . .”— *Lao-Tse*

THE GREATER KNOWLEDGE

H. T. EDGE, M. A.

IN connexion with the tercentenary of the birth of Pascal, it has been recalled how his vast thirst for knowledge found itself baffled by a sense of the limitation of our faculties. He depicted the world, as revealed by those faculties, as a sea of wavy lines without order or certainty; and declared that to nothing can we attain, unless grace come upon us from on high and reveal to us a new state of consciousness, transcending the world of our senses and thoughts.

Have we then a mind which can desire knowledge, and yet not attain it? If our mind has limitations, it has also the power to perceive them. It seems evident that such a mind must consist of at least two faculties, the one able to review the work of the other. Pascal, like so many others, was trying to make one side of his mind understand what the other side understood. One side of his mind gives him a picture of the world, which picture the other side rejects. He cannot make sense out of what his faculties and thoughts tell him; which implies that somewhere in his consciousness there sat a judge competent to determine what is sense and what is not.

Have we then to await a sudden dropping of the veil after death, conferring on us knowledge when we no longer have the power of enjoying it and using it on earth? This would seem but a sorry jest on the part of the Powers-That-Be; and moreover does not satisfactorily answer the question why, while on earth, we should have the thirst but not the ability to quench it. Or should we anticipate a sudden transfiguration or illumination while in life? From what people have said, such illuminations do occur, but they are evanescent and not attended by the power to preserve any effective recollection of the knowledge glimpsed during the transfiguration.

Such sudden, occasional, and evanescent illuminations are but a fore-taste of what awaits man in the gradual and orderly processes of his evolution. The attainment, while in earth-life, of higher states of consciousness, has always been an object of belief and of endeavor by the mystics of all ages; and man possesses within himself at all times the power of conscious evolution along the Path of Wisdom. The attainment of knowledge is not the sudden dropping of a veil, but the gradual dropping of many veils. All natural transformations are accomplished partly by slow and gradual steps, and partly by more sudden leaps, as is seen in geological changes and in organic growth. The growth of our experience

THE GREATER KNOWLEDGE

is usually gradual, but we can point to times when great steps have been taken.

In the Yoga philosophy of Patañjali the 'Soul' is represented as a faculty able to discern the truth, but prevented from revealing it to the mind or thinking principle owing to the imperfections of the latter. The attainment of knowledge therefore consists in a removal of these imperfections, which can be accomplished by the exercise of the will and by assiduous practice. In the Theosophical teachings as to the seven principles of man, the mind (Manas) is shown as standing midway between Buddhi (the spiritual soul) and Kâma (the principle of sensual life). The goal of evolution for man is to accomplish the perfect union between Buddhi and Manas; but in man's present state, Manas is more united to Kâma, although rays of wisdom from Buddhi descend into the mind, giving rise to conscience, love of truth, and high aspirations. The process of attaining this union (or At-One-ment) is called the Path of Wisdom or Initiation.

It is necessary here to bear in mind that the view of history, on which we have been brought up, and on which our ideas of human nature are based, is the view of a comparatively brief period included in the Dark Age or Iron Age of humanity. The characteristics of this age are strife, personal ambition, desire for material power and wealth, and a forgetfulness of things spiritual. History is therefore a drama of empires and wars; but even so it has been misinterpreted, the materialistic aspect having been dwelt upon, and the spiritual aspect lost sight of.

As stated by H. P. Blavatsky in her works, her mission and that of Theosophy was to reinterpret for modern times and peoples the ancient Wisdom-Religion or Secret Doctrine, which is the common root and parent of all religions and philosophies, which is universally recognised in cycles of spiritual enlightenment, but known only to the few and preserved under the guardianship of secrecy in dark ages. She traces the history of this Secret Doctrine throughout historical times, enumerating its various exponents and disciples, and showing the identity of their tenets. The essential tenet is that the path of wisdom is open to all who are willing and able to undertake what is necessary to attainment — that the conscious blending of mind and Soul is an attainable goal for the disciple. The mind is held prisoner in a state of illusion by its subordination to the senses and passions; and therefore these have to be mastered and subordinated. It is the teaching of the Christ — that wisdom and the celestial vision is to be pure in heart.

Such then is Theosophy's answer to Pascal's question. Ignorance is not an inevitable condition; and the bare recognition of the fact that knowledge is attainable is the first step on the road to attainment.

A NEMESIS

TALBOT MUNDY

THAT little wrong we do, and bury, lies
No deeper than the wire-grass spaded o'er
That under the smooth surface multiplies
And, ten times thriftier than before,
Crowds upward in the fertilizing rain.
No virtue lies in long forgetfulness.
The deed ill-done lives to be done again
Or undone, or to rise anew and dress
New difficulties in the graveyard hues
Of habit and accusing dread —
A nemesis — a phantom that pursues —
A foe to fight again, and courage dead.

H. P. BLAVATSKY'S "SECRET DOCTRINE"

H. TRAVERS, M. A.

PEOPLE whose privilege it was to know Helena Petrovna Blavatsky have recorded that they received the novel impression of a perfectly sincere person, of one who spoke that which she really knew, not merely believed. A great soul, genuine, actually endowed with superior force of character and extraordinary attributes of knowledge, cannot fail thus to impress anyone who has within himself the capacity to respond, and the ability to recognise. For people who have not known the great Teacher, there remain her works, from which can be received a similar impression of the genuineness of the author and the reality of her message. In this place we speak particularly of *The Secret Doctrine*.

Since this book is divided into two volumes, entitled respectively *Cosmogogenesis* and *Anthropogenesis*, its burden may be said to be evolution — evolution on a far grander scale than is contemplated in ordinary speculation and research — evolution in the widest possible sense. If we use the word 'evolution' in this wider sense, we must make it include what is ordinarily called 'evolution,' or unfolding, plus something else which science has not recognised, but which cannot be disregarded. This something else the author calls 'emanation.'

Modern science, she points out, in its study of evolution, begins with

H. P. BLAVATSKY'S "SECRET DOCTRINE"

physical matter, in the form of the smallest and (apparently) simplest rudiment which scientific people are able to apprehend — an atom or a germ. But, if this physical rudiment is to be made the beginning of all things, it stands to reason that we must endow that atom or germ with the potentiality of everything which is supposed to proceed from it; and herein lies the difficulty.

"What gave the first impulse to those molecules and endowed them with that mysterious faculty of life?"

asks H. P. Blavatsky in *Isis Unveiled*, I, 420. On page 466 she quotes a man of science as to the immense difference between living and dead matter and the impossibility of finding any physical or chemical explanation of that difference. And the explanation is, that spirit and conscious intelligent life are the primal fact in the universe, everything being an *emanation* therefrom; so that science begins at a midway point, tracing the evolution of physical matter, but ignorant of the invisible intelligent 'forces' that promote that evolution and guide it.

This principle applies to all nature and to every grade of organic life. In regard to Man particularly, it implies that Man is primarily a spiritual being; and that, whatever may have been his biological heredity, the really important question is that of his spiritual and mental history. Thus we have, for one of the fundamental principles of *The Secret Doctrine*, that man is a spiritual being, inhabiting and using, while on earth, a physical vessel or instrument. And this is connected with the ancient truth of Reincarnation, according to which the immortal Soul (the real Man) inhabits many successive physical tenements in the course of its evolution.

Another fundamental teaching is that of the great antiquity of civilization. While science has for the most part contemplated a single upward progress for humanity, starting with a supposed 'primitive barbarism' and proceeding by degrees to the present level of intelligence, *The Secret Doctrine* enunciates the doctrine of *cycles*, declaring that there have been many rises and falls of civilization. Races, like individuals, are born, come to maturity, grow old, and disappear, to be succeeded by other races; and this process has gone on for long ages, according to a scheme the outlines of which are given in the pages of *The Secret Doctrine*. The corollary to this teaching is that in past ages the human race has often attained to heights of knowledge which it does not now possess, and that consequently we are the inheritors of a great heirloom of knowledge. Such a view is confirmed by archaeological discoveries, and the trend of these discoveries is in the direction of stronger confirmation as time goes on; while on the other hand archaeology gives no support to the theory

THE THEOSOPHICAL PATH

of human history and evolution favored by scientific orthodoxy.

But the most important topic in H. P. Blavatsky's work is that which is indicated by its title — that there has existed from the remotest times a body of knowledge known as the Secret Doctrine or Wisdom-Religion, which is the masterkey to all branches of knowledge and the common source and parent of all religions, philosophies, and sciences. The author gives proofs of the existence of the Secret Doctrine and outlines its chief tenets. During most of the period commonly called historical, the Secret Doctrine has not been openly known and recognised, owing to the roughness of the times and the concentration of man's thoughts and endeavors upon ideas of material power and possession. It was taught to the few in schools of the Mysteries and veiled under the forms of symbolism and allegory, whereby its teachings were preserved from profanation. Meanwhile in the world at large dogmatic religions and speculative philosophical systems took the place of the one universal Wisdom-Religion. But the cycles move on, and the time has come for a revival of ancient forgotten truths.

It is an obvious fact that civilization has developed itself unevenly to a danger-point, as knowledge has advanced greatly in certain directions without an adequate corresponding moral improvement; and therefore our attainments lend increase to the forces of destruction and disintegration. This fact is better understood today than it was when H. P. Blavatsky wrote; but she was a pioneer, working for the future. It is in her teachings that we see that light which people are everywhere searching for today, now that we have come to a pass where no existing religious or scientific force seems able to help us. We realize that our civilization will disintegrate unless we can stem the forces that threaten it whether in war or in so-called peace. We know that this can only be done by re-awakening a faith in the eternal moral values; but we do not see how to bring it about. The sanctions of morality are to be found in right knowledge as to the nature of man and the purpose of his life. So far we have had wrong ideas: that man is an improved animal; that he is a miserable sinner; that this life is the only one he lives on earth.

Timely therefore was the reintroduction of this great and ancient synthesis of all knowledge; and even a cursory study of *The Secret Doctrine* must convince an open mind that there really is such a system, and that its Teachers and Initiates are no myth. And here we touch a point which is at the same time most important and most delicate — the fact that there have always been men who have progressed to a level of attainment beyond the majority of their contemporaries, and who are spoken of as Masters of Wisdom, Adepts, or Initiates. Though it is impossible adequately to treat our subject without mentioning them, it has to be with

H. P. BLAVATSKY'S "SECRET DOCTRINE"

great reserve that we do so; for it need scarcely be said that the subject lends itself readily to charlatanism and self-deception. It is these Teachers who, as H. P. Blavatsky herself states, were the source of her own knowledge; their influence is always exerted in the cause of truth and human amelioration; and the conditions prevalent at the present time render it desirable, for the accomplishment of their purpose, that they remain unknown to humanity at large. It is evident how much force is gained for the teachings as to the perfectibility of man, when we can point to the actual existence of such perfected men.

This again connects with the subject of the Path — the road which the aspirant to knowledge has to travel in order to attain to the Wisdom and power to serve which is the goal he sets before himself. On this point, another of H. P. Blavatsky's works, *The Voice of the Silence*, may be referred to.

As is now well known, the work of the 'Universal Brotherhood and Theosophical Society' is of an eminently practical nature; and the members do not engage in the attempt to acquire knowledge as a personal possession, but guide themselves by the belief that unselfish service in the cause of human weal is the indispensable condition of all true progress for the individual. Yet it is clear that all the undertakings of this society, having behind them the esoteric teachings, must acquire thereby an influence lacking in all other enterprises of the same nature but not thus supported.

In the Preface to *The Secret Doctrine* the author says:

"It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets. . . .

"But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindû, the Zoroastrian, the Chaldaean, nor the Egyptian religion, neither to Buddhism, Islâm, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized."

And she states the aim of her work as follows:

"To show that Nature is not 'a fortuitous concurrence of atoms,' and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization."

An introductory chapter is chiefly occupied with adducing proofs of the existence of buried civilizations, awaiting the spade of the archaeologist; and of secret libraries, wherein are preserved copies of books that were in bulk destroyed by various potentates or ravaging hordes. As be-

THE THEOSOPHICAL PATH

fore stated, the work is divided into two volumes, treating of cosmogenesis and anthropogenesis respectively. Each of these volumes is subdivided into three parts, dealing respectively with evolution, symbology, and science. It would be impossible here to attempt a summary: the table of contents even would occupy too much space. But enough has been said to convince many of the importance of the work, and to invite to further study.

PEACE

FRANK G. FINLAYSON

WITHIN the past few months a surprisingly large number of statesmen and practical men of affairs have publicly expressed the opinion that it is only by a spiritual regeneration of the individual that permanent peace can be assured to mankind. This is indeed a hopeful sign. The devices of statecraft for bringing peace to this sorely stricken earth of ours, such as the agreement for the limitation of navies and the international court of justice, doubtless have their merits. They are good, but not sufficient. Unless the spirit of peace reigns in the human heart, wars with all their horrors and carnage will recur as inevitably as night follows day. The devices of diplomacy are doomed to failure when the great crises come. For they are of the nature of mere mechanical contrivances which possibly may act as barriers between a rash desire for war and the actual accomplishment of the hostile purpose. But so long as animosities, hates, misunderstandings, and injustices find lodgment in the hearts and minds of men, wars are as inevitable as the ebb and flow of the tides.

Governments may scrap battleships, disband their armies, destroy their air-armadas and spike their cannons, but if, through misunderstandings and acquired or inherited racial antipathies, two or more nations shall be roused to fever-heat by the hot breath of the demons of hate and ill-will, they will surely fight — fight with clubs, stones, and fists, if more lethal weapons be not available. The greatest value possessed by statecraft's inventions of war preventives is to be found in their possible reactions upon the world's psychology. Because their very purpose is to make more difficult the declaration of war and the waging of successful hostilities, a contemplation of their *raison d'être* by the peoples of the earth may tend to breed a hate of war and love of peace. But however this may be, it is a fact, demonstrated by daily experience, that unless brotherliness and good-will be inshrined in the human heart and the demon of hate expelled, wars are ever menacing possibilities.

PEACE

If grim-visaged armies are not now facing each other in the trenches of some European Armageddon it is not because the war-spirit has been laid, but because a deep-seated fear of the consequences of another great war and a dread of the horrors that still are living memories in the minds of this generation, palsy the arm that would strike, if it but dared. In short, not brotherliness and a love of peace born of good-will, but selfish personal considerations are today holding the dogs of war in leash. But some future generation, unmindful of the horrors of which it has had no personal taste, will not be thus stayed from rushing into armed conflict, if national hates and racial antipathies shall continue to sway the masses of humanity.

Is it not clear, then, that the only real remedy is the spiritual re-generation of mankind? Humanity has reached the crossroads. Another great war, and civilization as we know it will crumble into dust and its supporting columns come tumbling down upon our heads. But if peace, enduring peace, shall be the path upon which Man shall choose to set his feet, then the heights to which he may climb are almost inconceivable. Along that path lie his only real happiness and the only possible means for achieving his highest destiny. But permanent peace is possible only if and when Man is reborn spiritually — only when the spirit of brotherliness shall completely crowd out of the human heart the spirit of ill-will. Such a regenerated humanity implies, as a necessary postulate, that an abiding conviction that men of all races and all climes are brothers, shall burn as a living flame in the hearts of all mankind. How often the phrase “the Fatherhood of God and the Brotherhood of Man” trips lightly from the tongue! But how seldom do we have a full, realizing sense of that brotherhood! So long as the doctrine of the brotherhood of Man is held as a mere theory, so long as we give it lip-service and refuse to open our hearts to it, so long will wars devastate the earth and hold Man in the bottomless pit of hell. Not until Man knows that brotherhood is a fact in Nature, and not a mere theory spoken of falteringly, will the earth cease to tremble to the tread of war’s embattled hosts. When a man knows, with all the conviction of knowledge, that he and all mankind are one — that what injures his neighbor injures himself and all the rest of his fellows — then, and not until then, will the spirit of peace reign on earth.

How shall Man acquire this knowledge? How shall he attain to a realization that there are invisible but indissoluble chains which link him to all of God’s creatures? How shall he escape the illusion of separateness? The sincere exponents of conventional theology may help him to a realization of his oneness with his fellow-man, and like Paul he may learn to be one with God in Christ. But to attain to the fullness of this realization


THE THEOSOPHICAL PATH

he must first learn to know himself and his relation to the universe without. He must first know who and what he is. He must possess a knowledge of Man's constitution. That knowledge, long held by the Wise Men of the East and imbedded in the age-old Wisdom-Religion that is the root and germ of each of the world's great religions, was brought again to the western world less than four decades ago by that mysteriously wonderful woman H. P. Blavatsky, whose great work, *The Secret Doctrine*, unlocks the arcana of that ancient wisdom commonly known as Theosophy. Let Man once acquire even a partial knowledge of the truths inshrined in the 'Secret Doctrine,' and he will commence to climb to heights from which he will look down with dismay upon the utter futility of all the wars that ever were waged by past generations of Man in the darkness of his ignorance.

THE WESTERN CAPITALS DURING THE CHOW, CH'IN, AND HAN DYNASTIES

OSVALD SIRÉN, PH. D.

IV

 HE earliest Chinese rulers who settled in the Wei basin were the Dukes of Chow from whom later on the emperors of the same dynasty arose. Their successive homes in this region are mentioned several times in *Shih Ching*, the Book of Poetry; the earliest seems to have been at Pin (in western Shensi), where they resided from B. C. 1796 to B. C. 1325. The life here is quite extensively described in one of the old ballads attributed to Duke Tan of Chow (about 1075 B. C.); it seems to have been that of a well-settled agricultural tribe who in the warm season lived mostly in the fields, while they had snug and warm houses for the winter. In another poem, attributed to the same famous man, it is said that they "made kiln-shaped hovels and holes in the side of the hills." But it is told that one day "the duke with his duchess rode away" and found a more suitable place for a capital on "the plains of Chow." The duke consulted the marks on the branded tortoise-shell, and as the answer was encouraging, the capital was moved to this new place, known as Fung and situated on the small river with the same name. This happened in 1325 B. C. The ancestral temple of the Chow clan was rebuilt here and here resided all the famous dukes of Chow including Wen Wang, the father of Emperor Wu and nominal founder of the imperial dynasty.

According to the Odes, he repaired the walls and the moat. "His making Fung was according to the pattern of his forefathers; in no haste

THE WESTERN CAPITALS

to gratify his wishes, he repeated the filial duty which had come to him." The Changan Chronicle (Changan hsien Chih) contains certain traditions about buildings which Wen Wang erected at this place, to which also allusions are made in some of the old songs. Most famous among these was the Ling T'ai, a tower or hall on a high terrace built in the fifteenth year of Chow, *i. e.*, 1139 B. C. It stood in a park called Ling Yo. When the foundations for the Ling T'ai were made, some human bones were found in the soil; Wen Wang ordered that they should be properly buried. But the official in charge of the work remarked that it would be needless to go to the trouble of burying them, because the dead man was entirely unknown and had no 'head of a clan' (who could perform the proper ritual), to which Wen Wang replied: "How can that be; am I not 'the head of the clan' of all the men under Heaven? How can you say that he has no family head? He shall have a proper grave and a suitable coffin!" From this incident Wen Wang's nature can be realized, adds the Chronicle. He was indeed a true father or head of the whole clan, much praised in the Odes for his wisdom and justice.

In these poetic transcriptions of the old traditions we are also told that Wen Wang took the city of Ts'ung which he made "his home, and his kingdom's center." Some commentators have identified this with Fung; others take it as being a separate place. The name Ts'ung Ch'u means simply 'the great capital' and it is applied in the chronicles to the second Chow capital, situated at Hao, a place about 25 *li* eastward from Fung. It is possible that the place was conquered already by King Wen, but the capital was not moved here until the time of Emperor Wu. It became later known as Hsi Tu (western capital) to distinguish it from the Tung Tu (eastern capital) which was built at Loyang in Honan. It is also told in the Odes that Wu Wang divined by means of the marks on the tortoise-shell the proper place for his capital; and as he had removed it to Hao in 1133 B. C., he raised there a hall encircled by water. This building is spoken of in the Chronicle as a school, called P'i Yung, because it was round like a *p'i* (a badge of rank) and surrounded by water, the lake Ling Chao. Its peculiar form and situation were considered symbolic of the evolution or transformation caused by education:

"To the east of the city a river rolled;
'Twas banked by Yu in the days of old.
Where the people flock and allegiance bring
To Wu, their monarch, their mighty king.

By the river the millet was shining white,
To choose such a country was wise and right,
That his sons might enjoy the advantage too,
And bless their father the good King Wu."

THE THEOSOPHICAL PATH

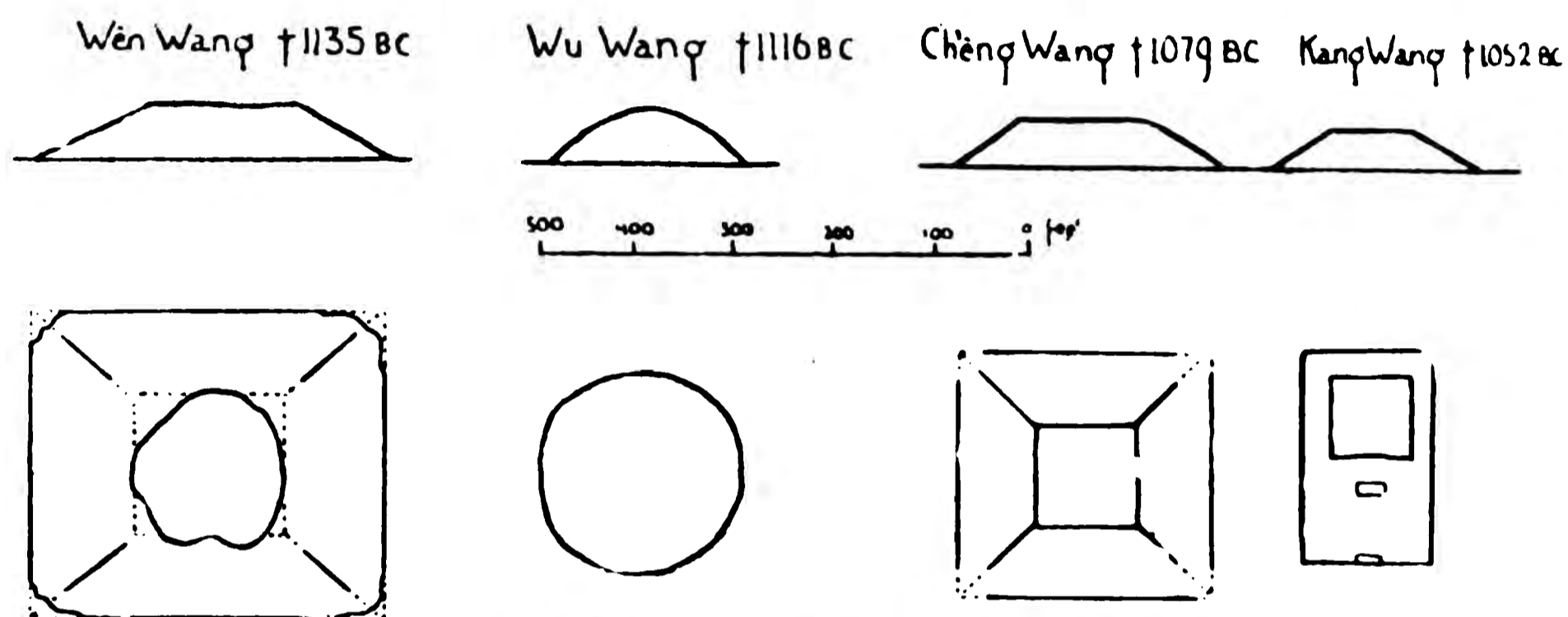
The information about these early Chow capitals is very vague, and we know only their approximate situations on the Fung river, which is a tributary to the Wei; but from the little we know, we have reason to assume that they were regular well-ordered cities — probably reflecting also in their plans something of that cosmic symbolism which is so characteristic of all the Chow creations. Besides the imperial palace-inclosure, with its halls and towers, there were altars dedicated to the sun and the moon and other nature-divinities; but hardly any temples of the kind that were introduced later on by the Buddhist religion. The religion was then essentially astronomical and cosmological, and its main concepts were expressed by geometrical symbols and numerical systems. Anthropomorphic or natural shapes were not in use for religious purposes; the ideas were altogether too abstract, too cosmic for such symbols. No proper representations of human figures appear on the sacrificial vessels or other objects which may be assigned to the Chow period, only highly conventionalized designs in which animal motifs have been translated into symbolic ornaments with ritualistic meaning. And just as these have remained the classic models for later creations of a similar nature, so probably also the city-plans and palace-buildings of the Chow period were arranged according to principles which we may study in the later capitals and imperial palaces of China. The strict geometrical arrangement according to the constellations of Heaven is something the Chinese have never lost sight of.

The only monuments of this early period that are now visible above the soil are some big mounds which, according to local chronicles and inscriptions engraved on stone tablets during the last dynasty, mark the tombs of the four first rulers of the Chow dynasty. They are all situated at a good distance from the sites of the ancient Chow capitals, on the northern side of the Wei river, ten to fifteen *li* from Hsien Yang hsien. The place is known as Kung Ling (the duke's mound) and is, so to say, only a section of a large area which is entirely dominated by the tombs of great men of past ages. They form a separate group among the great number of monumental mounds which are dotted over the high plateau along the river-bank. This is indeed the classical burial-ground of China.

There are tombs not only from the beginning of the Chow period — but also from the former Han dynasty, from the Tang period, and from later times. We shall have a word to say later on about the Han tombs. The mounds may be counted by hundreds, and there is a great deal of variation in their size and preservation. Some of the earlier ones are much battered by rain and worn by time; some have been reduced in size by the cultivation of the soil around them; some have been used as ramparts during recent wars and for this purpose have been provided

THE WESTERN CAPITALS

with trenches, steps, and parapets. But wherever the old shape of the mound is preserved it is, at least in the case of all the larger and more important tombs, that of a truncated pyramid. The plan of the pyramid may sometimes be slightly oblong instead of a perfect square; but the four sides have an equal inclination and are correctly oriented north and south. All these mounds are covered by the same loess-soil as the surrounding country, and are largely overgrown with grass and shrubs. Considering the fact that the oldest of these mounds mark the tombs of emperors who lived some three thousand years ago, and that they are no less well preserved than those which are one or two thousand years younger, one can hardly avoid the assumption that they have been



TOMBS OF EMPERORS OF THE CHOW DYNASTY

restored in later times — possibly in the Han period, when the great majority of these tombs, north of Hsien Yang, were erected. But we have no reason to doubt that they stand on the sites of the original tombs.

The oldest of the tombs on the Kung Ling plateau is that of Wen Wang, who died in 1135 B. C. He never reigned as an emperor but was honored by his famous son, Wu Wang, as the founder of the dynasty and endowed with posthumous titles. The mound is not one of the largest, measuring about 400 by 450 feet; but it is quite well preserved and shows the characteristic pyramidal shape with truncated top. It is inclosed by a wall, and in front of it is a small temple-compound where some thirty memorial stelae have been erected. On the altar in the temple is a tablet bearing the following inscription: "Seat of the Spirit of King Wen of Chow." This tomb has evidently been particularly honored and well cared for, which probably also involved some restorations of the mound.

At a short distance to the northeast of the founder's tomb is that of his great son Wu Wang, the first emperor of the Chow dynasty, who reigned from 1122 to 1116 B. C. The mound is somewhat smaller and less well

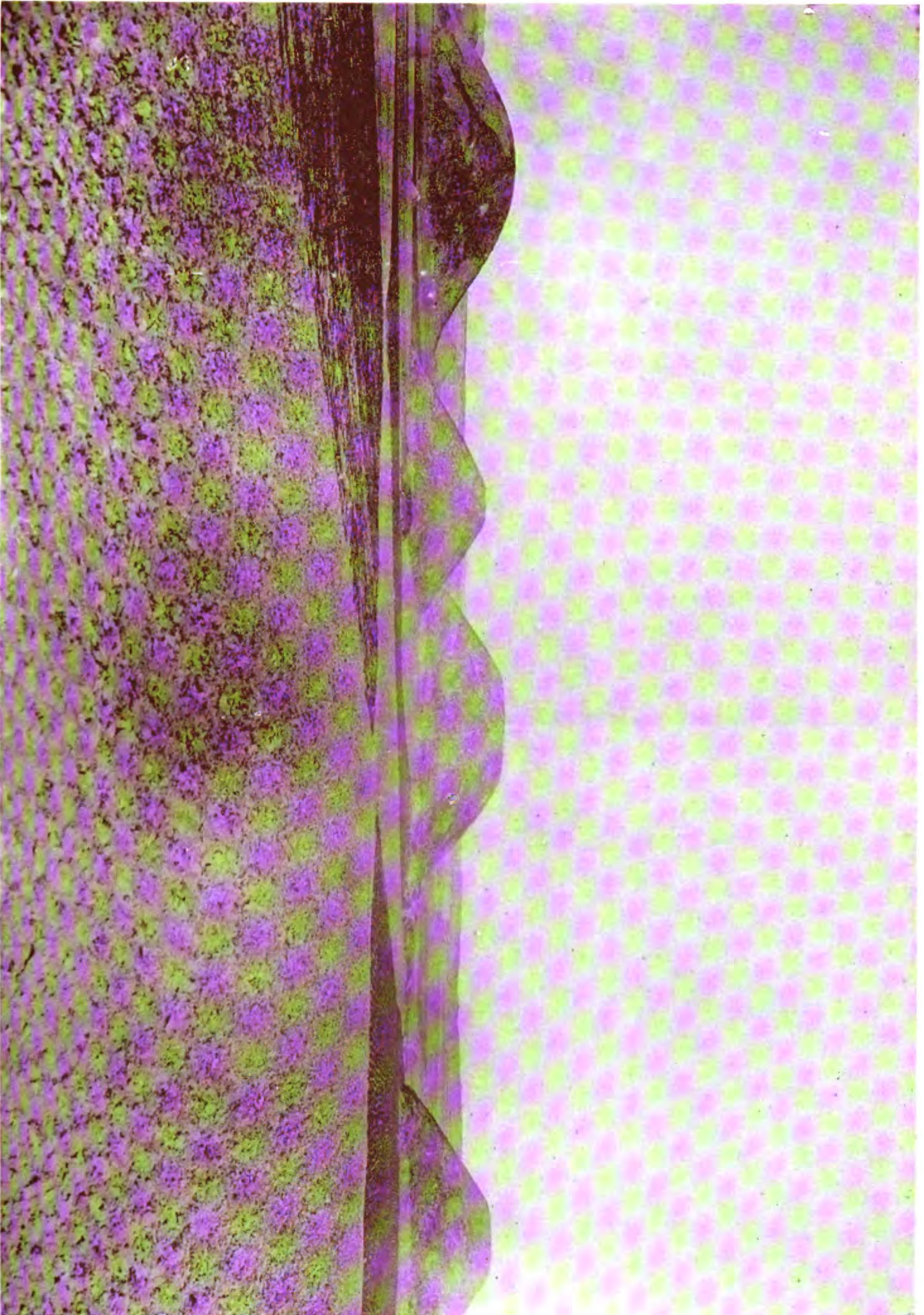
THE THEOSOPHICAL PATH

preserved; its shape is now more like a cut-off cone than like a pyramid; but it is difficult to decide about its original shape since it has deteriorated very much.

To the southwest of Wen Wang's tomb stands a very large pyramidal mound, measuring about 750 feet on each side. In front of it is a ruined temple, and there is a memorial stela (from the Ching dynasty) on which it is marked as the tomb of Cheng Wang, the second emperor of the Chow dynasty, who died in B. C. 1079. Further towards the southwest is another very large mound, marked as the tomb of Duke Tan, the emperor's uncle, tutor, and prime minister. He died in 1105 B. C. A fifth mound at some distance to the east from Wen Wang's tomb is marked by a stela as the tomb of Emperor K'ang Wang, who was the third of the Chow emperors and died in 1053. None of the later Chow emperors seems to have been buried here. It is recorded about the fifth, the famous Mu Wang, (who went to meet Hsi Wang Mu, the Queen Mother of the West), that he was buried somewhere in the neighborhood of the Chow capital, Hao, but the tomb has not been identified.

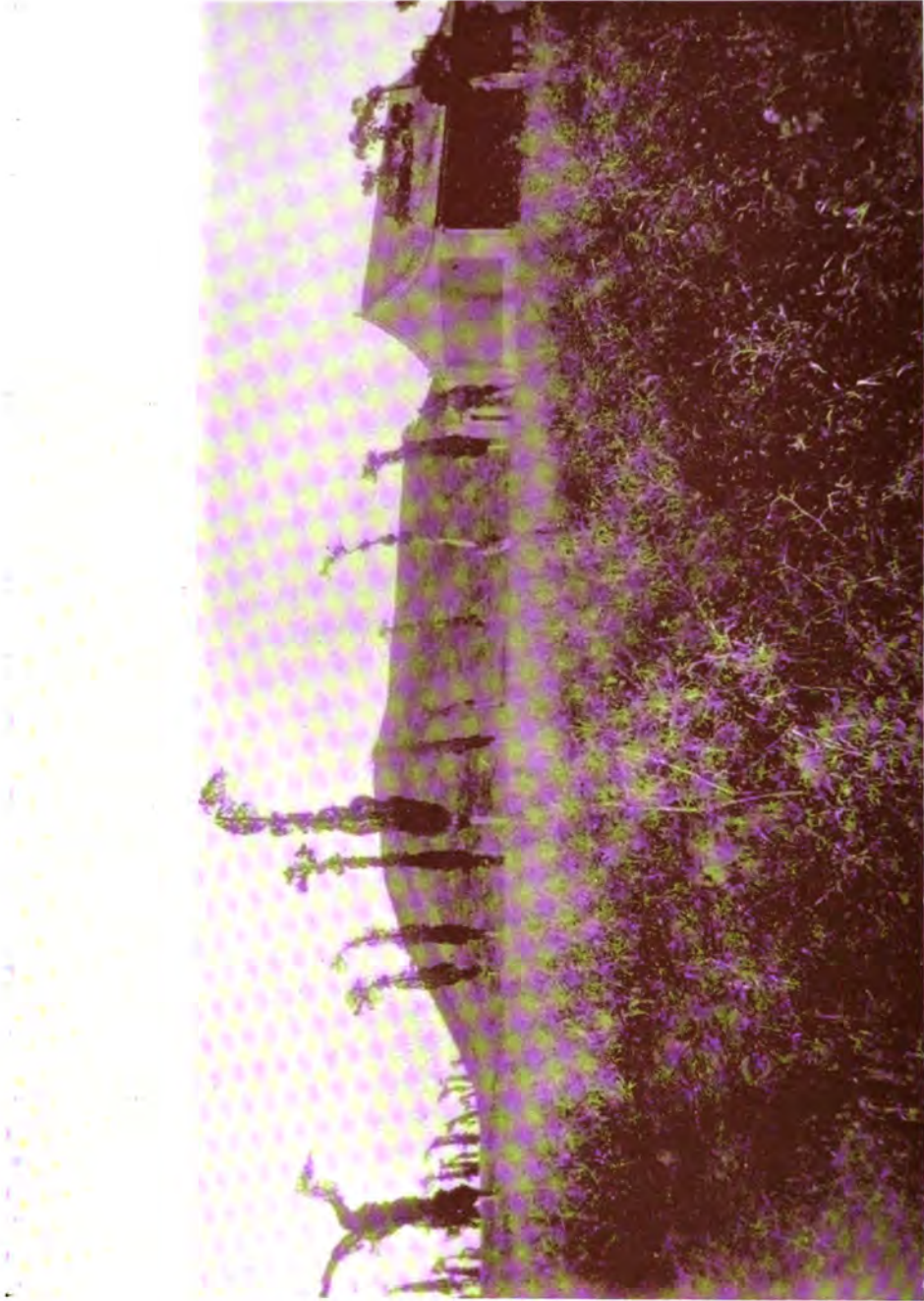
The interior arrangement of the Chow tombs is still practically unknown. None of them has been opened in modern times, and if excavations were made here in the Sung dynasty, when a number of old tombs were robbed of their treasures in order to enrich the imperial collections, no proper records as to their construction and contents have been handed down. Are these mounds huge solid piles of mud, or do they contain any interior rooms? Are they simply thrown up to mark the sepulchers of emperors and statesmen, or were they intended for any other purpose? The theories about them vary a good deal, as may be found in speaking with people who have seen them. The well-known American traveler, Nichols, reflects in his account of the tombs straight north of Sianfu some of these traditions. He speaks first about the pyramidal form and the orientation of the mounds and then adds:

"They have always been held in great veneration by the people of the surrounding country. . . . They are regarded as mysteries, and consequently it would be bad luck for anyone to attempt to dig into them. The Sianese explain them by saying that they mark the burial places either of some of the emperors or of the great characters in Chinese history . . . but to my mind this theory does not satisfactorily explain the mounds of the plain of Sian. If each of the Shensi mounds covered the tomb of an emperor, the fact would be generally known, and a tablet recording the fact would be placed near it. But such is not the case. . . . The shape of the mounds, too, is another objection to the idea that they are burial-places of emperors . . . but the pyramid or anything like it was never attempted (*i. e.*, with later tombs). . . . A member of our party on the Han river was a scholar and teacher from Sian who was exceptionally well informed on the history and monuments of Shensi . . . he said that they might have been the altars of the primitive religion that once prevailed all over China. I am not an archaeologist . . . but I confess that this explanation is the most reasonable I have heard. . . . As the oldest province, Shensi would naturally contain more evidence of the former faith than any other part of the Empire. Can it be that the nameless pyramids which for centuries



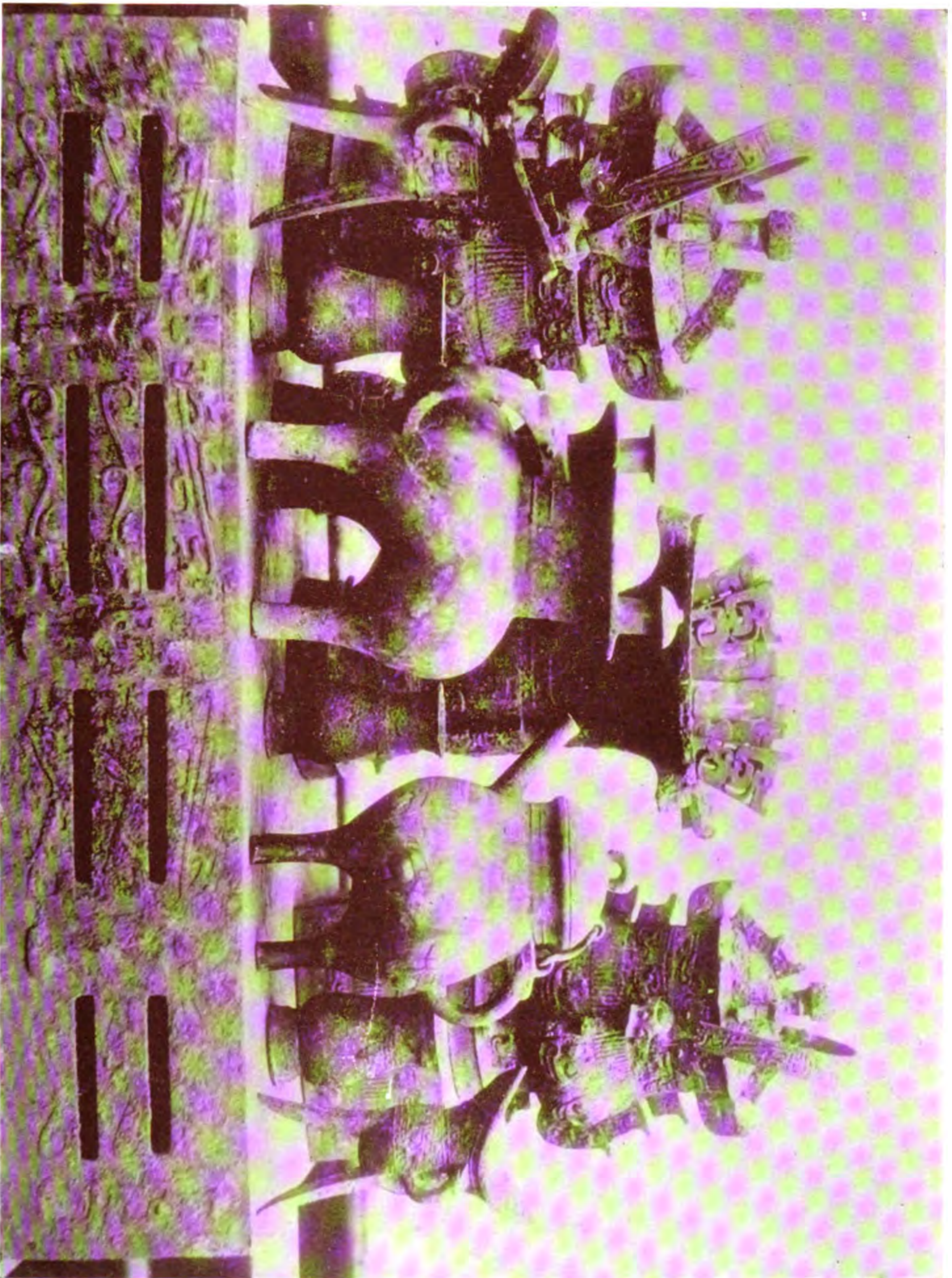
VIEW OF SOME TOMBS, PROBABLY OF THE HAN PERIOD, ON THE RIVER-BANK
NORTH OF HSIEN-YANG-HSIEN

Lomaland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

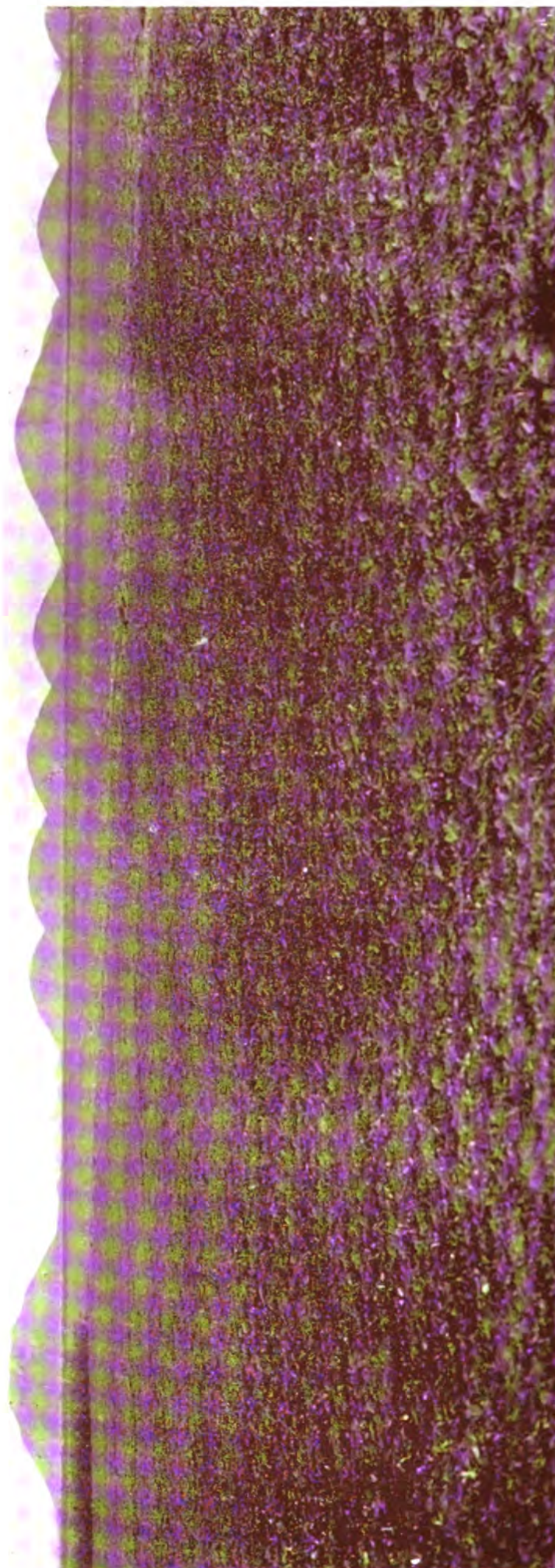
THE TOMB OF WEN WANG, FOUNDER OF THE CHOW DYNASTY
AT KUNGLING, NEAR HSIEN-YANG-HSIEN



Lomaland Photo & Engraving Dept.

SACRIFICIAL BRONZE VESSELS FORMERLY IN THE COLLECTION OF VICEROY TUAN FANG

They were found in the tomb at Pao-chi-hsien, and show the ornamentation characteristic of the Chow period.



Lomaland Photo & Engraving Dept.

A GENERAL VIEW OF MOUNDS ON THE NORTHERN BANK OF THE WEI RIVER
NEAR HSIEN-YANG-HSIEN

THE WESTERN CAPITALS

have pointed upward from the Sian plain are a survival of the ancient universal faith that began with the race in Central Asia and found a manifestation in the pyramids of Egypt?"

To admit that would be to carry the whole matter too far back; yet Nichols's lofty thoughts are quite natural reflexions of the wonderful impressions one receives in traveling over these vast and lonely tracts, where nothing but huge mounds breaks the horizontal plane, where men and dwellings are rare, and the spirit of bygone ages is much nearer than any sense of modern times. But Nichols was not well informed when he says, for instance, that there are no tablets recording the mounds as sepulchers of emperors. We have already pointed out some of those tablets and there are more tablets on later tombs; other written testimonies are found in the old Shensi and Sianfu chronicles. Only the largest ones are known as tombs of emperors and empresses; the great majority of the mounds mark the burial-places of military and civil officials in more or less prominent positions. We have no reason to doubt that the mounds have a sepulchral character, but this by no means excludes the possibility that they may have been used for religious worship as well, particularly in a country where the worship is largely directed to the spirits of the dead.

It may be that their terraced tops originally were intended for the performance of sacrifices. Such large earthen terraces erected for sacrificial ceremonies are by no means uncommon in China, as is proved for instance by the various large 'altars' around Peking, such as the Altar of Heaven, the Altar of Agriculture, the Altar of the Sun, the Altar of the Moon, and so on. Similar sacrificial terraces of various sizes were no doubt quite common among a nature and spirit-worshiping people. The mounds are, indeed, higher than these earthen platforms; but the larger of them have terraces of 60 to 80 ft. square on the top. Their height, which rarely exceeds 80 ft., seems to us to indicate that they were not simply piled up as solid mud-heaps; but erected over some interior rooms (except the quite small mounds in which there is no room for interior chambers). This assumption is borne out by what we know about the tombs of the Han period in China and particularly in Korea where excavations have been made to which we will return later. Yet there is a certain amount of evidence to prove that the actual tombs or sepulchral chambers were not situated beneath the mounds.

Some twenty years ago a large tomb of the Chow period at Pao Chi hsien (coast of Feng Hsiang-fu) was opened by order of the well-known Chinese collector, Viceroy Tuan Fang, who obtained from this tomb a most famous set of bronze vessels. These sacrificial vessels of which there were three very large and nine or ten smaller ones, are sufficient proof that the tomb was not later than the middle part of the Chow dynasty; though its situation so far to the north-west seems to indicate

THE THEOSOPHICAL PATH

that it did not belong to any member of the Chow clan, but rather to some prince of the Ch'in tribe which at this time occupied the western part of Shensi. The room in which these vessels were found in their original position was not situated under the mound but at a considerable distance from it.

My informant, Mr. E. A. Newman, the postmaster of Sianfu, who visited the place, estimated the distance between the mound and the sepulchral chamber to be nearly one quarter of a mile. From the mound a subterranean tunnel or vaulted gangway sloped and wound gradually down to the burial chamber. This was round, measuring about 60 ft. in diameter, and was vaulted with bricks. The floor of the room was



Sketch of the general plan of a tomb at Pao Chi hsian (western Shensi) probably dating from the sixth or fifth century B. C. and erected for a prince of the Ch'in tribe

monarch, Shih Huang Ti,

also sloping, being at its deepest point at least 20 feet below the surface of the soil. Here stood the coffin which was about 7 feet long and made of hard wood. At each side of the coffin were placed five large bronze vessels, and in front of it (at the south end, towards which the dead was facing) stood the bronze table with the famous set of sacrificial vessels. An outer ring, close to the walls of the room, was marked by human bones. Perhaps a number of servants and wives had been buried alive with the man, a habit which seems to have survived longest among the people of the Ch'in tribe. To what extent it may have been practised all over the country in the early days of the Chow period, it is hard to tell. We notice however that it is mentioned not without a tone of disgust and regret in an Ode from the country of the Ch'in, referring to the interment of Duke Mou in 620 B. C.:

"Who followed the Duke to the other world
Through the gloomy gates of the grave?
'Twas the warriors three of the Tzu Chu clan,
Yen Hsi and his brethren brave.

"As they passed to the tomb, each face grew pale,
And a terror wrung each breast.
We felt that Heaven grew deaf to our prayers,
Was slaying our noblest and best."

The fact that some workmen and secondary wives were buried alive with the great Ch'in

THE WESTERN CAPITALS

prise to the Chinese; the way in which Ssu Ma Ch'ien refers to it, indicates that it was something rather extraordinary, an act which appeared cruel to the real Chinese people.

But to return to the Ch'in tomb at Pao Chi hsien, I should add here that my informant had nothing to say about the construction of the mound, which he took to be a solid mud-pile raised in commemoration of the dead. The long distance between the tomb and the mound was said to be a contrivance for leading astray eventual grave-plunderers, an idea which is not so very far-fetched when we remember how anxious the Chinese are to protect their dead from any disturbance. Just how far this particular instance may serve as an illustration of the general mode of entombment in the Chow period is still a matter of conjecture. It may well be that the sepulchral chamber as a rule was not situated under the mound in those early times; but that the main reason for such an arrangement was to lead astray people with evil intentions seems less plausible. I should rather think that the placing of the mound at some distance in front of the actual site of the coffin was due to ideas similar to those governing the erection of temples and altars in front of later tombs. If so, the mounds may indeed be characterized as spirit-altars rather than as tumuli, and their flat tops would be most naturally explained as places for sacrifice. But if such an arrangement existed, it was certainly modified in the Han time (or before), because the tombs of that period are as a rule covered by mounds which may be either pyramidal or conical. Only properly conducted archaeological excavations can lead to a solution of these problems and to more exact knowledge about the burial customs and construction of tombs in the early part of the Chow dynasty.

(To be continued)



"PEACE To All Beings!

WE have worked too long in the shadows,

We have lain too long in the dark —

Let the light shine!

The nations have battled for glory,

The people have fought for food,

The strong have grasped at power,

Each against each has struggled, seeking his own salvation.

Let the strife cease!


The heart of the world is PEACE, and its light is LOVE.

A new year dawns, a new age opens;

It is a new order of the Ages!"— *Theosophical Teachings*

UNIVERSAL BROTHERHOOD

TALBOT MUNDY

HE theme of Universal Brotherhood is one that seems to grow as we consider it; since, being universal, there is nowhere, no circumstance, in which its essence is not evident. As a teaspoonful of earth may be shown to contain forty millions of demonstrably living and intelligent organisms, every one of which suggests from the mere fact of its existence undiscoverable hordes of even smaller ones, so every human action is alive with countless and immeasurable causes and results. A finger's gesture throbs with undying, if forgotten, history; its movement is a consequence, again productive of results, however insignificant to us; and we may safely depend on it that nothing — not one thought or thing or action — can be without an absolutely infinite relation to the universe.

But generalities, however accurate, are too vast for human comprehension. The imagination reels, or else the mind's inert unwillingness to think, fogs, as it were, the picture. As precept must be taught by parable, the measureless and omnipresent fact of Brotherhood can only be brought home to us by concrete illustration, and then only provided we remember that, in the words of Job, "these are [but] parts of His ways."

The smallest instances suffice. The rarest are least useful. It is from the point at which we are that we begin to grasp realities, and only as the theme grows real to us can we hope to understand it. *Experientia docet* is a proverb that was old incalculable centuries before the Romans gave it currency and, being absolutely true, is just as true today as then. In day-by-day experience, and nohow else, we learn. Unless in day-by-day experience we practise that which we have learned, we have no part as yet in self-directed evolution, which, as Katherine Tingley has told us, is "the way."

I remember a dying Chinaman, in the swamps of the Umbuluzi River near Lourenço Marquez,— an unlicensed dealer in illegal drink — who crawled from his sick-bed to help me because he had heard I had fever. We had never met until he staggered into my tent, and he died that evening without having accomplished anything — except to change one individual's whole concept of the Chinese race. Since that day it is impossible for me to think of Chinamen without remembering that one man's kindness; I remember it in spite of all the accusations of a hostile press, in spite of all-too-authentic fact, and in the face of frenzied prejudice. It is not in me to believe that the act of that unmoral, unrepentant

UNIVERSAL BROTHERHOOD

'Chink' (for he died quite proud of his disgraceful traffic) was, as Shakespeare hints, interréd with his bones. I know the kindness multiplied and has more than once borne fruit.

Another man comes to memory — a coal-black, fuzzy-headed Sudanese, who had been a slave under the Mahdi and whose back was a mass of scars where his owners had flogged him. He understood Brotherhood better than most of us, although he was not a Christian and used to grow offended at the mention of the word. He found his way down to Uganda, where he was enlisted in the local troops. I remember his grin when he was patted on the back and told to be a credit to the company. He straightened himself, and went on straightening himself until he could hardly get his heels down on the floor; but it was weeks before he realized he was not dreaming. When it dawned on him at last that his white-skinned officer actually did regard him as a fellow human being he wakened to a new sense of responsibility. It happened quite suddenly; he fell lame on a long march, and his officer, dismounting from the only mule, ordered him gruffly and without a trace of sentiment to mount and ride. It was funny to watch the awakening consciousness of something he had never understood before.

Within twelve months of that he was a sergeant. Very shortly after his promotion, during a crisis, he was left with twenty-five men, all as black as himself and with almost equally humble origins, in a dangerous post about six days' march from the nearest possible support. It was at a time of almost general uprising, when premonitory symptoms of the great war were beginning to be felt from end to end of Africa. He was without ammunition, and his orders were to "keep the peace."

There was naturally some anxiety among the handful of white officers, whose task it was to scatter themselves at strategic points over an enormous breadth of country, but it was three weeks before the chance came to visit his outpost, and in view of the fact that it was almost the first time he had been trusted out of sight, not too much was expected of him. Rumors spread in Africa like smoke in the wind, and there was a story that he and all his men had been massacred.

But the flag was flying over the tree-tops when the relieving patrol arrived close on sunset. As the sun went down the flag descended with it to the music of a bugle, and the first the relief saw of the detachment they were standing at the salute with arms presented to the tree that did for flag-pole, "all present and correct." He had done what few white men could have accomplished; not one man of all the twenty-five had any charge against him; without bloodshed, and with no more force than that prodigious one of strict example, he had 'held down' a district notorious for its savagery, and unquestionably saved the lives of hundreds.

THE THEOSOPHICAL PATH

It was not thought wise to compliment him in the presence of his men; that might have led to the inference that they had done more than their duty. But he was led aside and complimented by an officer whom he had never seen before, and who expressed surprise that he should have behaved so splendidly. The man's answer told the whole story in ten words: "Am I a dog? Nay, I am one of you!"

It is easy to say that he was no Theosophist, and I am quite sure he had never heard the word; but as a man who proved his claim to be part and parcel of a universal brotherhood he stands out as a landmark in my memory.

Life is crowded with similar instances, and there is no need to wander far for them. We can even read of them in books. It is the thrill that counts — that warning from within that we have touched the sacred, splendid chord that unifies all being. If the heart is touched, the intellect responds not too long afterwards; and no one who has thrilled to an ideal, however vague, can ever quite relapse into unrecognition of it, nor can fail to pass the regenerating thrill along, in some way, even if he does not know it.

How much unselfishness and willingness to sacrifice for the benefit of others has been poured into the world through the pages of what is called profane history? The very color of my school-days — the whole flavor of my later life — was brightened by the story of the Plataeans at Marathon. There must be thousands who have felt the same thrill, generation after generation. When the hosts of the King, the great King Xerxes, lay between Athens and the sea, the Plataeans repaid a debt. The Athenians had helped them once, and now that the Athenians faced what seemed inevitable ruin the Plataeans marched to their aid with all they had. They left their old men and the women to guard Plataea's walls and came eight hundred strong — a handful — hardly a battalion. But no quarrels of historians, nor all the sins of Athens, nor the mists of time, can drown the echo of the roar that went up on the heights of Marathon when dawn rose on the spears of those eight hundred marching down to die beside their friends. No matter whether Persians or Athenians had the right of it; the Higher Law takes care of that. The Plataeans let some light into the world by proving what they understood of brotherhood. If they had known more and done less, there are nations today that would be poorer for it — poorer, that is, in the elements that count. For in the long run nothing counts but Brotherhood. Its highest unselfish expression from day to day, by each individual in his degree, is the only Path by which we may ascend the ever-rising rounds of evolution. There are more degrees of brotherhood, more phases of it, than there are living organisms in that spoonful of earth under the magnifying-glass.

TO A VASE OF ZINNIAS

KENNETH MORRIS

SINCE clouds and gems and blooms, I guess, with all their hues and
loveliness,

Were first conceived of joy or stress in deeds and dreams devised by man;

I think your sultry splendors were so mind-distilled and minted where
The glow of rose and ruby flows through all the lore of Farsistan;

And that, or e'er you bloomed as flowers, you thrilled through nard and
musk-rich hours

To bring down pearls and golden showers on Iran bard from Turan khan:—

Gemmed and enameled armor-scales of djinns that swim the perfumed gales
Which only blow through olden tales told in the groves of Ispahan;—

The gorgeous-plumed and sworded brood Firdausi wrought in wizard mood
To calm the pulse of dark Mahmud, hot with the gore of Hindustan;—

Some afreet's blood that Rustem shed to drip down sunsets glooming red
O'er mountains sard and turquoise-starred in demon-held Mazinderan;—

Some dragon, flaked with mail, that Zal saw fiery-winged arise to enthrall
The grim Khorassan dawn — and all his rose and cypress-sweet Iran;—

Or that weird silk and bangle-gleam Buhkaran witchcraft made to stream
Through the enchanted Caliph's dream, with spells and tincts mandragoran;—


Or some God-Fish that swam the skies where dizzy Median sunset dyes
Flamed Ormazd ere Zerdusht was wise, or the Achaemenian line began:—

It was from these you caught, I trow, your burning, deep, exotic glow,
Where rose and ruby heartfires flow, kindling the lore of Farsistan!

*International Theosophical Headquarters,
Point Loma, California*

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

E. A. NERESHEIMER

N origin or a first appearance of the Absolute Supreme Principle cannot be postulated philosophically, nor can it be deduced from or compared with any known state of existence. The teachings of Theosophy on the subject are that the Eternal Unmanifested Kosmos is one with this Supreme Source, and that from these divine potencies the Universe manifests periodically, evolves, and returns into its bosom, to reissue again after an equal period of rest, since beginningless time and without end.

Brief surveys of how the One manifests as the many have been sketched in these studies in various ways; also it has been shown that the origin of 'Man' is confirmed in the Kosmic Self, the Divine Flame, from which have issued forth the countless individual Sparks, now on their journey towards liberation, whose privilege it is to win immortality during their pilgrimage through the crucible of evolution. The Spark or Ego in 'Man' truly is the divine and reflected image of the One Self, the Flame.

Having been cast into the physical body of man, the Spark finds itself in a condition of blank negation concerning its spiritual estate; a veritable stranger in an unfamiliar land, almost without a point of contact. At first there is but little relationship between its native sublimity and the region composed of divers combinations of matter, force, and unindividualized consciousness called Non-Ego, which is the field for its future development. Unable to realize self-consciousness on this plane through its unresponsive bodily vehicle, it seeks, consciously or unconsciously, to identify itself with the divinity of its parent Flame, intrinsically present everywhere in the outer Cosmos. Within Nature's workshop of ceaseless action, there arises in each newly-centralized personality, termed man, a certain strong I-notion, moved to constant action by the mere presence of the Ego, that lustily takes hold of the situation in the belief that it is the sole master 'in the premisses.' Growing stronger in this belief, through an increasing appreciation of its power, it loses touch, more and more, with its divine companion, and plunges recklessly into a sea of new sensations. Desire, willfulness, vanity, and egotism rule supreme, and we have a sturdy, guileless personality, completely submerged in an ocean of material attractions, defying the law of Karma regardless of consequences.

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

THE UTILITY OF PLEASURE AND PAIN

Although his journey has already been long through the field of experience and evolution in the various kingdoms of Nature, wherein considerable automatism of bodily functions was attained, yet man is still prone to fall again and again to the seductions of the grossest of sensations. Lured by the excitement and newness that he now finds in conscious physical enjoyments, he lives on, life after life, showing but little progress. While it is perfectly natural that the process of 'successive awakenings of the soul' to the realities of existence should be slow in view of the complete mastery over phenomenal desires which is demanded of a fully rounded-out human being, yet it is surprising that the great majority should remain so long and so firmly fixed in a desire for a repetition of the gross sensations of the material vehicle. And indeed there is little prospect of a change of mind until we have learned to observe more closely than is our present habit, the destructive effects that come from the repetition of experiences that have to be constantly intensified in order to afford satisfaction. It is plain that there are rigid laws of Nature that set limitations to an all-too-free exercise of our every desire.

Pleasure and pain, the two agencies for sense-experience, are inseparable twins. Every pleasure is pain-wombed from its inception, and pain also must in time give way to its opposite — pleasure. They are of the nature of the realms in which humanity is at the present time a component part; and, be it remembered, this realm or type of existence as such remains always the same, although it is man's privilege to gain his experience from it, and then to rise above it. There is no fixed point of time for this to take place; but whoever wishes strongly enough to change his relation to that realm can do so, by taking hold of himself and moving on to other conditions.

Now pleasure and pain, it will be granted, come solely from identification with objects and forms; they are admittedly indispensable for the experience of life on earth. Like air and food, they stimulate the body and the senses. Desire causes the mind to vivify images with divers feelings, giving rise to pleasure under one set of circumstances, and pain under different circumstances. The personality with its three centers of the body, the lower mind, and the senses, has a tendency to move outward towards objects and to scatter its forces; whereas the Ego and the discriminating part of the mind indraw, with the aroma of experiences gained from its contact with the outer world, thereby conserving energy and storing it away as knowledge.

The personality and the lower mind, after repeated experiences, should come ere long to the point of recognition of that second law of its relation-

THE THEOSOPHICAL PATH

ship to objects and forms; *i. e.*, that these things are not in themselves pleasurable or painful, but that they are only effects produced on our consciousness. When the vibrations of our body are in harmony with the things we perceive, then we have pleasurable sensations, and when the vibrations are incongruous to us in any way, then we feel pain. Happiness and its opposite, although felt within, are nevertheless also objects of the mind; but they always spring up from the impact with external things and conditions.

However necessary pleasure and pain may seem for the expression of life, they are not essential to the I-consciousness of the Higher Mind that remains constantly the same 'I,' unchangeable through all conflicting emotions — showing that pleasure and pain are not essential to the 'I,' and that it is possible to rise above them. By analysing the details of this experience, we cultivate and develop the germs of knowledge.

The true source of happiness is Bliss; a state of being that is reached only in the highest moments of exaltation and in the contemplation of subjects of an entirely impersonal nature; it is in the domain of the Ego, that lies back of the flickering moments of delightful sensation that we call happiness, but which belong solely to the realm of the phenomenal world. The short-lived flashes of happiness that we occasionally feel at times of harmonious interaction between our outgoing tendencies and the vibrations of the outer world, are the mere reflexions of that transcendent state of being that is the permanent condition of the Ego. At such times, 'outpourings' from the Ego occur, that transfuse the whole personality with delight.

Pain and distress are merely the reverse process. If it were not for pain that drives us inward, the personality would finally exhaust itself in low desires. Being checked by hard knocks, we learn to forbear, and to balance up our mental assets and liabilities, incidentally gaining knowledge through the necessity for self-adjustment. By pain we are thrown back upon ourselves and again indraw sufficiently to re-establish equilibrium from the excessive outgoing tendencies produced by pleasure; for neither happiness nor pain are states of being from which the Ego can extract real knowledge of the laws it seeks to fathom, and for which it more or less consciously puts forth its powers. Looked at from this standpoint, pleasure and pain are not nearly as important as they seem to be. They are merely incidental; they come and go, and even personal man himself soon forgets all the exhilarating or depressing sensations he has experienced while they were present.

The inner Self goes much deeper within these forms of pleasure and pain, drawing from them their essence, the real values thereof, translated into knowledge, which otherwise would remain hidden from the per-

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

sonality who is submerged in the torrent of conflicting momentary emotions and thoughts. It is only long after the mental agitations have passed from the mind of the person concerned, and if and when, the actually assimilated experience has become a part of his nature, that the substratum of knowledge contained in the temporary incidents of pleasure and pain becomes a permanent asset of character.

Thus we can see how Karma constantly goads man onward by visiting upon him the just effects from the causes he has engendered. He may not be aware of it at the time, but who knows that he is not unconsciously sensing some connexion between the effect and the cause when he is suddenly confronted with combinations of circumstances, making it obligatory for him to fulfil certain duties that have fallen to his portion as it were 'out of a clear sky'? The duties that fall to our lot are always the expression of Karma; they may be regarded as an index of the experiences we most need. If a duty is perfectly performed, some part or all of the cause that brought it into being is thereby neutralized; but if not thus fulfilled, this duty will reappear to be performed in one form or another again and again until Karma has been satisfied.

Various duties lie before each man. Besides the duty of making his body eventually a fitting instrument for use under all circumstances for the realization of his highest ideals, he also has responsibilities to his closest associates, his community, country, the human family, and, above all, to his Highest Self. Duties are the wombs from which are born the materials for growth. The smaller personal duties may engender small results, but well-performed duties to humanity open up avenues for the operation of cosmic forces that bring with them larger views, good judgment, knowledge for the solution of world-problems, and ideal possibilities without limit. It would be difficult to suggest the extent of the precious inner developments that would follow upon a habitual pursuance of so high an ideal. Nor are the duties falling to a man alone the expression of his Karma; this good and just law has also brought about the states of mind with which he approaches his duties and the disposition he brings to bear toward their performance.

Personal tendencies arise from the unification of assimilated experiences which formed the keynote in previous lives, and cause the person to take a certain position in making such decisions as conform most closely with his character, in which all his peculiarities have become concentrated. This constitutes what we call his 'nature,' that draws him firstly to his present birth and secondly to the surroundings in which he drifts or into which he grows at any given time. Should he earnestly desire a decided moral improvement of his condition, then he may be sure of attaining practical results by practising self-directed evolution. The fact is that

THE THEOSOPHICAL PATH

each time one consciously yields to stimuli from without, they set up vibrations having a tendency to repeat themselves, as can be readily observed. Thus it becomes clear how important it is to be able to discriminate with regard to the kind of thoughts and desires we entertain, and that stimulate the mind to action.

Knowing in a general way what is right and wrong, we should decide firmly upon the kind of impressions that deserve the hospitality of our minds, and those that should be rejected. Being once assured that an impulse is the right one, and serious effort made to hold and cultivate it, then with the same tendency for repetition asserting itself, we attune ourselves imperceptibly and with little effort to an atmosphere of vibrations in which we shall find helpful associations. It would not be long before conquest became much easier, opening out to us untold new ways for further progress. Sooner than expected we shall have built up a new and finer body, wherein vibrations of deleterious tendencies can affect us no longer.

Owing to the powers born of Nature, the whole human economy is incessantly; active the mind is goaded by the Rajas quality, the driving power, forcing man involuntarily to embark on the surging sea of sensations. While he is on this plane of, and of a necessity still in the throes caused by, the lower propensities, he is somewhat handicapped. Yet the Rajas quality serves him here also as a means to rise to the finer layers of the material plane, if through conscious effort he takes himself in hand. Indolence is a defect under whose influence man becomes impotent to cope with the powers of Nature; but Nature is not responsible.

THEOSOPHY AMONG THE MAORIS

T. HENRY, M. A.



THE Secret Doctrine was the universally diffused religion of the ancient and prehistoric world," says H. P. Blavatsky (*The Secret Doctrine*, I, xxxiv). And, in establishing this proposition, she adduces evidence drawn from the mythology, folk-lore, and symbolism of many lands, and demonstrates their derivation from a common source. Interwoven with this proposition is another — that the scheme of human evolution and past history contemplated by the run of modern anthropologists is conceived on far too narrow a scale, and will ere long prove to be inconsistent alike with the facts discovered by research and with the conclusions reached by other lines of inquiry.

THEOSOPHY AMONG THE MAORIS

Especially is this the case as regards the races called aboriginal. There is naturally a wish, on the part of anthropologists, to represent such races as an early stage in their scheme of human evolution. On the other hand, Theosophy regards them as the last surviving remnants of very ancient races, which in ages long gone by were widely spread and highly cultured, but have now reached the old age of their cycle. Which of these views is supported by the evidence is a question which students may decide for themselves. A New Zealand publication which has reached our hands affords much interesting material for the formation of such a decision. It is *Spiritual and Mental Concepts of the Maori*, by Elsdon Best, Dominion Museum Monograph No. 2, Wellington.

From this pamphlet it is evident that the Maoris possess an analysis of the human constitution which is almost infinitely more subtil and complex than any with which we modern occidentals are familiar. Viewed from the standpoint of our own notions of culture, these people may seem very lowly and backward; but change the viewpoint, and consider the question of these 'spiritual and mental concepts,' and the relation between the two races is reversed. The writer is evidently much hampered by the meager outfit of ideas, and correspondingly meager vocabulary, with which our modern attainments furnish us; and also by a want of familiarity with the Theosophical teachings as to the Seven Principles of man, and with the exemplification of these teachings to be found in the various systems, classical, oriental, etc., which H. P. Blavatsky interprets. He is further hampered by the inadequate theories of human evolution just alluded to.

Of this last we find instance on the first page, where he says that

"The mental concepts of a barbaric race must ever possess an element of interest to the ethnographer, and in studying those of the Maori folk we encounter much evidence to show that they had evolved a belief in many singular abstractions."

But *we* say they had derived these ideas from remembrances of the great knowledge once possessed by the great race of which they are the remnant. It is also questionable how far the word 'barbaric' is of suitable application to a people capable of such a complexity of abstract ideas.

With regard to the feebleness of our modern assortment of ideas, and modern vocabulary, on the subjects dealt with, we may refer to the author's citation of definitions from the *New Oxford Dictionary*, which work he describes as 'the last word in definition,' It defines such words as 'spirit' and 'soul' with a vagueness which may easily be imagined. Spirit is "the animating or vital principle in man (and animals) — the breath of life, the soul of a person that leaves the body at death, the disembodied soul of a deceased person, etc." In short, spirit is everything and anything you please; and soul is "the principle of life in man and animals, the principle of thought and action in man, the spiritual part of man, the

THE THEOSOPHICAL PATH

seat of the emotions, intellectual power, spiritual power; the vital, sensitive, or rational principle in plants, animals, or human beings; the spiritual part of man considered in its moral aspect; the spiritual part of man as surviving after death; the disembodied spirit of a deceased person, etc.”!!! Thus spirit and soul are indistinguishable, and it is more difficult to mention anything which they are not than anything which they are.

Contrast this loose and vague classification with that given in the Theosophical teachings:

- LOWER QUATERNARY: 1. Physical Body (*Sthûla-śarîra*)
2. Astral Double (*Linga-śarîra*)
3. Vital Principle (*Prâna*)
4. Animal Soul (*Kâma-rûpa*)
- HIGHER TRIAD: 5. Human Soul (*Manas*)
6. Spiritual Soul (*Buddhi*)
7. Spirit (*Âtman*)

According to the definitions in the Oxford Dictionary, the words ‘spirit’ and ‘soul’ cover all these principles except the first. This is an example of confusion and poverty of thought in a non-barbaric people. The book we are noticing is an example of clarity and comprehensiveness among a barbaric people. The author says that such races “often assigned a greater number of spiritual potentiae to man than do more highly civilized people”; and that we are confined to three: spirit, soul, and mind. He gives a list of twenty-five Maori terms denoting spiritual and mental agents and activities, physical organs, and abstract conceptions; and proceeds to deal with them seriatim. The book is too ample and detailed to lend itself readily to an abstract; but we may give some illustrative quotations:

“The *wairua* of the Maoris is a sentient spirit, the soul of precise anthropological nomenclature. It leaves the body at death, but it can also do the same during the life of its physical basis. Thus it leaves the body during its dreaming hours to wander abroad, apparently with the object of detecting any apparent danger to the body. It will hasten back to the body to warn it of any such impending danger.”

It can be seen by the eyes of seers. All things possess a *wairua*; and a native once said: “If all things did not possess a *wairua*, then they would all be lifeless, and so decay.” Even stones possess one, otherwise they would not be entities and could not be seen.

“The *mauri* is the activity that moves within us, and, like the *wairua*, is not located in any organ of the body. It is a vital principle. . . . Some have defined it as the spark of life.”

Everything possesses a *mauri* — sky, sun, moon, stars, wind, rain, trees, stones, animals, etc. The word also applies to certain talismanic objects, used to protect crops and other properties. Either this life-

THEOSOPHY AMONG THE MAORIS

principle or the talisman loses its virtue if defiled; hence the necessity for preserving the *tapu* or sanctity of one's *mauri ora*. The *moa* became extinct because its life-principle was defiled by early Maori settlers. The abandonment of *tapu* was the cause of the misfortunes of the natives. The adoption of Christianity involved the voluntary sacrifice of *tapu*, by a ceremony which the natives performed with the greatest fear and reluctance.

The *hau* is another important principle, which the author also defines as a vital principle, again showing the poverty of modern terms. In order to discriminate between these various principles, careful study of the information given is required. The *hau* seems to be a sort of aura; a man leaves it in his footprints, whence it can be scooped up, so to say, and used by a sorcerer to the detriment of the person.

But we cannot go through the multiplicity of principles recognised by the eminently practical Maori philosophy and considered in much detail in this valuable brochure; and, referring the curious thereto, we must content ourselves with a few general remarks. Like ourselves, the Maoris use many of the terms in a double sense, as applying to a bodily organ and also to some property or function of the mind or soul; and thus they recognise the universal *correspondences* that play so important a part in occultism. They recognise the sentience of all nature, and the omnipresence of genii or elementals; which modern scholars have summed up in the word 'animism.' Modern scholars first deprive nature of its sentience, and then accuse the 'barbarians' of *adding* nature-spirits thereto; whereas it is probable that the notion of dead matter never occurred to the native mind at all. One cannot read of these ancient folk, with their marvelous philosophy, their practical applications of it in daily life, their numerous rites, without feeling great respect for them. The conviction that they are the inheritors and preservers of an ancient wisdom, which we have not yet acquired, grows upon the reader. The author speaks sympathetically of the Maori's powers "of introspective thought, his long developed faculty of abstraction," which "have resulted in some of the most interesting concepts known to man"; but he speaks of these powers as having been 'evolved.'

"In his endeavors to conceive the marvels of life, the Maori, as we have seen, evolved the belief in several spiritual and intellectual potentiae. He not only endowed man with these principles, but also assigned them to animals and to inanimate objects. His belief in the ever-present and ever-active powers of evil led him to protect such life-principles by means of material and immaterial symbols or talismans. The vitality of land and forest were protected in a similar manner. In infancy our Maori was dedicated to the Supreme Being, or to departmental gods; in the serious crises of life he placed himself unreservedly in the hands of his gods, with such a simple remark as 'To thee, O Rehua!' And in face of all this evidence cultured writers have told us that the Maori has no power of abstract thought!"

THE THEOSOPHICAL PATH

One does not necessarily indorse all the views expressed by these Maoris. For instance:

"A Tuhoc woman once said to me: 'O friend! I went to spirit-land last night and saw Kiriwai. . . . She no longer looked old, but young, as we were long ago. So now I believe that we regain our youth in the spirit-world.' "

Surely this seer passed during sleep to the astral plane of consciousness, there seeing, as real objects, the thought-forms in her own mind. In dreams we see people as they were when we knew them long ago. A medium describes my father, not as he was when he died, but as he was when I last knew him.

The following will interest students of the ancient teachings as to the twofold nature of man — divine and terrestrial. In reference to a principle called *toiora*, we are told:

"It expresses the spark of the Divine in man, inherited from the god-sent soul implanted in the Earth-formed Maid. . . .

"Perhaps the most interesting spiritual concept of the Maori folk is that of the *awe* of the *wairua*, or refined essence or spirit of the human soul. Presumably the exponents of the higher cultus saw that the commonplace conception of the soul was much too materialistic. A spirit that appeared to possess a material body in the spirit-world, and that could be destroyed, did not satisfy the higher minds, hence they evolved the concept of the *awe*. After the lapse of a certain time after the death of the body, the released soul gradually sloughs off its gross elements, and this process leaves a refined, immaterial, and immortal essential spirit called the *awe*."

Here we have the teachings familiar to students of H. P. Blavatsky's *Key to Theosophy*; wherein we are told that the astral remains persist for a while after the decease of the body, undergoing a sort of second death, which releases the Ego for its Devachanic rest. Light is thus thrown on the nature of certain alleged communications with the deceased.

It is sad that, in quoting the final words of the author, we must bewail that

"The life-weary Maori will never again break out the trails of new realms, never again turn his mythopoetic mind to seek the secrets of the universe. For his sacred life-principle is befouled of man; he has lost caste, and there is no health in mind or body."

Yet there is promise, for —

"Even so his *wairua* will desert his 'tapuless' body and fare out in search of the Daughter of the Sun, who ever stands between it and misfortune."

The race may die, but the souls that tenanted it pass on, and may be the means of bringing to more matter-sodden races a glimpse of real life.

MIRROR AND MOONLIGHT

SORS DILYA

HIGH up in the midnight sky, the big feathery cloud that hid the Moon suddenly sailed away, and the full, round lamp shone out among the stars. The flood of moonlight swept over houses and fields and highways and byways, and fell in little soft splashes through the swaying tree-tops on to the shadowy ground beneath. It poured out over everything in city and country, on the rippling lakes and flowing rivers and far, far out to sea.

Now it happened that on the corner of Observatory Street, in Homeopolis, the moonlight poured through a high window and came up against a fine, tall Mirror.

"What is this I see?" it cried out, startled.

"Keep calm, my friend," said the Mirror. "I am only showing you yourself. I am the Mirror, you know, a distant relative of yours in the Reflector-Family."

"Yes, yes," said the Moonlight, brightly. "How fortunate to find you. Don't mind my paleness — it's not fright,— only my complexion. I never thought of seeing myself, always being so busy helping people to see."

"Glad to have your company anyway," murmured the Mirror. "I'm a bit lonesome this evening. It is rather jolly of you to drop in, so that I can reflect the Reflector."

"The jolly joy is all mine," returned the Moonlight politely.

"I see you make light of more things than the night-hours, Madame Luna. Let me congratulate you on the good use you make of the Sunlight. Some globes would wear dark frowns if they had no personal bank-account of brilliancy, and had to do business on a capital of borrowed gleams. It is a pity that the Shiners' Union limits your working hours. It is awkward on earth when you are off duty. And the way the Almanac blacks your eye then must be bad for you too. I wonder some one does not get out a patent for canning moonlight. It is about the only thing down here that has not been put up. But tinned stuff is never as satisfactory; so if you *could* keep going right through the month, it would be such a convenience, and still give you lots of time for rest and day-dreams."

"Excuse me, Miss Mirror, but that shows your one-sided view of things. You ought to go up in a balloon or an airship, and then look around and up and down and over and across, to develop your perspective muscles. I supposed you had learned in the Moonology Primer, when you were a mere midget of a Hand-glass, how I stay on duty every minute. It is

THE THEOSOPHICAL PATH

the stupid Earth that gets in its own light — though I hate to admit it. It is so dense that even the Sun cannot shine through it, and it is not happy enough to give any light of its own. It is no petty Union but Universal Law that regulates the industries in Skyland. As to Time — well, now, you Earthlings make me smile. Why, bless your bright face, the Moon is the old Earth's Primitive Progenitor in the cosmic genealogy. The Earth was my baby, some few aeons ago. It wasn't a tar-baby, either, as you might think from the black shadow it casts on me; it was a soft, floating, fuzzy-wuzzy mass of beginning stuff, at first, with no solid bone or firm skin to it, at all. But for all that, it had to live its own life and learn how to grow up, just like any baby must do. But being my only child, I have always followed it up, and do now, though I am so old and used up. Little by little, all my live interest was centered in my child; and though it has rocky ribs of mountain-chains and a thick skin now, yet its responsive emotional ocean-nature still thrills twice daily to the tie of kinship."

"Dear me!" said the Mirror, "I had no idea you were so old. You are not credited with all your years in any heavenly 'Who's Who' in the scientific library."

"That's the trouble. Now in the very beginning — the time that Earthlings vaguely refer to as the Ancient Days,— they knew about the baby and its mother. But the child seems to have inherited periods of darkness, when it forgets and blunders along through dark ages, before it moves on out of its own light and begins again to see more of the forgotten light of Truth. It is hard to see your own child so afflicted. Why, the dark of the Moon is not even a sample of the periods the Earthlings spend standing in their own light, where they can't see where they are, or where they came from, or where they are going. Then they make up all kinds of stories about themselves, and invent all sorts of ideas and isms and dogmas and delusions, to peddle around and pretend to believe. None of these really satisfies anyone, because there is a live spark of heavenly light hid in each heart that only feels satisfied and at home when blended with the great Sunlight of Truth, which always shines and always will."

"Ah, now I begin to understand from these reflexions you cast on mere brain-brightness, how learned ignorance comes from knowing too many things that are not so. That's a new idea for me to reflect on. You know, it seems to me as if the more people talk, the more mixed they grow, and they act as if they could settle things by proving them to someone else. Personally, I am helpless to change all this, or to start any new way of finding out things. I have to stay where I am put, and can only show what is brought before me."

"You are right about the Brain and the Tongue; and when the World

THE HUNTER'S PRAYER

was young, infant Humanity knew that even the "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," they learned. You see the Mind can only reflect what knowledge comes before it, just as you report the appearance of things, whether they are right or wrong, and as I only reflect the light that falls on me. But that spark of Wisdom hid in the human Heart is Knowledge itself. Heart-Light actually is the Sun-light of Truth, being a child-ray from the universal parent that knows everything intuitively, without having to reason things out. All of my Life and Light have been put into my one offspring to help it find its way; but I must admit the Earth-child is backward, and is not aware of all that is within its nature. Still, sometime, I hope —"

"Please do not go yet."

"I must go, much as I would like to stay. My time here is up. If all goes well, though, and it is clear tomorrow night, I'll see you just an hour later," and Madame Luna slowly withdrew, softly trailing "the garments of the night" across the room and over the window-ledge.

THE HUNTER'S PRAYER

RALPH WYTHEBOURNE

IF those who kill the wild creatures of the field and forest for 'sport' could once comprehend the estimation in which they are held by the real woodsman, they would never put gun to shoulder again, unless compelled by hunger. There is a law, as old as the hills, that those who need flesh to eat, whether they be beasts or men, have the right to kill for food, but no more. A race of guides has arisen who, feeling that a man has a right to hunt, and not realizing how utterly needless the game really is to the wealthy hunters who employ them, will, to some extent, betray the forest-folk to death. But even they will not tolerate wanton slaughter, when no pretense of use is made of the game; while the true denizen of the wilds is strictly careful not to permit any needless killing.


It is said that Indians, and some white men, will ask pardon of a deer before killing it, and tell it that only need of food would lead them to such an act. Whether this is actually true or not (we believe that it is true), there certainly is a feeling of reverent awe and responsibility which grows upon one who lives in the wilds. He may never be able to name it nor explain it, but he will not cut a tree needlessly, will step aside to avoid crushing a worm; he feels that all Nature is a Temple and that its furnish-

THE THEOSOPHICAL PATH

ings must not be profaned by careless or irreverent handling. Yet he has no soft sentimentality about it. If he finds an animal badly injured he promptly kills it, and he puts down with grim determination any reckless hunting by beasts of prey. Small wonder then that he regards hunters' 'sport' as merely cold-blooded murder, and has small use for folk who indulge in such amusement.

MODERN ART IN THE LIGHT OF ANCIENT WISDOM

L. LESTER

 HE soul of Art has been long submerged by a deluge of materialism, and its true power and beauty are still obscured by the slough which clings to it and hampers its free expression. Not until our life regains its greatness, its harmony and inspiration will our arts express these qualities in joyous freedom and power.

There are those who assert that Art has nothing to do with morals, and others who condemn certain of its manifestations as lacking in moral restraint. Both viewpoints incline to regard art as an embellishment or relaxation but without vital importance in life. But from a Theosophical standpoint, true Art, far from being a mere ornamental addition to life, far from needing the patronage and support of conventional morality or to become the ward of official censorship, is inherently a messenger of human enlightenment, and mankind's great ally in the cause of constructive education and character-building.

As we conceive of Man, his nature, destiny, and the laws governing his being, so do we conceive of Art. The ideals and motives which we permit to control our lives find corresponding expression in our arts. For the Art of Living is the great Art, all lesser shoots are nourished at its fountain. Man's dual nature and essential divinity must be fundamentally recognised: for both Life and Art are witnesses to their presence everywhere.

The creation of a work of art is a putting into practice the structural laws of the universe; the expression of a presiding harmony shaping plastic material according to an ideal plan.

In the light of a true philosophy of life, man recognises his body as a 'temple of the Holy Spirit.' His inner, higher consciousness, his true Self, uses this body as an instrument. In life it is for the gaining of experience. In art he summons and trains its capacities to express and image forth in some form a fragment of the vision of Beauty which illumines his inner life. The true artist is one in whom this inner vision is a living

MODERN ART

inspiration; he can rise to its sphere, there renew the mind with its radiance, and endow with this inner quality all his creations.

The love of Beauty is inborn in all men. True Beauty is forever aglow with a living flame of inspiration. We cannot define it any more than we can define Life, nor fathom its heights and depths; but we recognise it, to use Michelangelo's words, as something essentially "godlike, divine." The man of aspiration and the man of desire are alike moved by Beauty, but their widely differing perception and interpretation of it mark the contrast between the higher and lower tendencies of their nature.

As "the proper study of mankind is Man," so his physical body, harmoniously developed and self-controlled, whether used as the medium in the dance, the play, in sculpture, painting, or in other fields of representation, has always been regarded as the most powerful instrument of human appeal in the whole range of visual art-expression. In the dance, the play,— in all forms of representation, rhythmic, dramatic, plastic or pictorial, in action or repose,— it stands as a living symbol of universal harmony, and speaks a universal language with a power and range of expression reaching from the depths to the heights of the soul's experience. Generations of men of all nations have thrilled to Shakespeare's glowing tribute to this physical embodiment of the soul's character and beauty, which one may be pardoned for quoting here:

"What a piece of work is a man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"

and in Miranda's enamored vision:

"O wonder!
How many goodly creatures are there here!
How beauteous mankind is! O brave new world,
That has such people in't!"

The current art of today reflects the tendencies of the age in the emphasis it gives to physical personality and its corresponding psychological range of interests and emotions. Its power of personal characterization is particularly rich and varied and the realism of its representation has probably never been equaled.

But real greatness of life and character is in proportion as the personal and physical are able to embody and interpret the impersonal and universal; and the higher powers of imagination in actor or artist, which alone can voice the greater language of art, demand for their interpreter a mind and heart possessing broad and universal sympathies.

With this impersonality and breadth of sympathetic imagination in the heart of an artist equipped with the necessary physical attributes and powers of expression, what great things may not be possible? With all

THE THEOSOPHICAL PATH

the trained resources of the artist at command,— voice, bearing, gesture, stateliness, poise, ordered rhythm of movement, balance, self-control,— how, through all these endowments of beauty, talent, and training, a higher significance may instantaneously shine forth through a word, look, or gesture, when personal charm and prowess, playing their part, not for themselves, but inspired by some high impulse, become insouled with a heroic significance,— transformed as by an invisible splendor made visible! Here, accomplished artistry, based upon simple truth and inspired by pure motive, is crowned by the unconscious grace of a little child. Art, so inspired, has its place in the higher service of humanity, and carries an authentic message which is absolutely convincing, insuring for itself a response in the great heart of mankind.

To the great mass of humanity the effective appeal of art is through the heart. The co-operation and judgment of the higher intellect is essential in all true art both in its creation and interpretation, but its *vital* appeal is to the heart. “Out of the fullness of the heart the mouth speaketh.” Of one truly cultured we use the term ‘a man of feeling’; of a work of art we say that it shows ‘feeling’; we speak of ‘receptivity’ of ‘right attitude,’ and so on. Do not these and similar phrases give a hint, a clue, to the mystery of man’s inner life and its responses of awakened chords of feeling? Is not the heart of man as a resonant sounding-board, vibrant with the voices of contending hosts of harmony and discord? For in no department of his nature is its duality more clearly shown than in the higher and lower responses of the emotions. It is the kind of appeal made to these that determines the character and influence of a work of art.

A true work of art is such because it is insouled. It is pervaded throughout with the character of the creative urge that inspired it. The subtil underlying intention which shaped it cannot be disguised, and its quality and power for good or evil will reveal itself in the kind of responses it evokes in the beholder. The spirit in which it was conceived consciously or unconsciously will be distilled into the psychic atmosphere which it creates, bearing the germs of health or disease. A play inspired by honest, high-minded purpose, and wrought with forceful art, although marred by crudities, or by an over-frankness of expression which may shock or scandalize the little judges, will override these defects by the strong tide of its appeal to the higher manhood, its clear note of courageous optimism, or its incentive to generosity and self-sacrifice. On the other hand, in a play infected at its source by a cynical pessimism, a lack of faith in humanity, a morbid imagination, or by a desire to exploit or pander to the animal instincts, no exhibition of artificial virtue or veneer of respectability can disguise its real nature. In spite of its display of intellectual brilliance, of flippant or cynical humor, its barrenness of true

MODERN ART

inspiration is felt, and it remains a degrading or disruptive force, thrown out broadcast to poison the already overburdened atmosphere of the world.

The current art of our day naturally reflects the mixed motives and average of its ideals. Rarely today does an art-work strike a clear note of power and inspiration that can be heard above the clamor of our generation, with its restlessness, its smothered aspirations, and nervous onrush for new sensations. Handicapped as it is by the coils of compromise, of commercial interests, of personal ambitions, the greater part of the world's creative talent, so far as inspiration is concerned, is commercially molded at its source. No wonder that degeneracy infects the art of the stage and the moving-picture; and that instead of leading and educating the public they follow and pander to its caprices.

The intense realism of the moving-picture lends itself to a class of productions the main appeal of which is the lower psychology of sex. The grosser specimens of these are a direct appeal to the lower mind, and are duly shorn by the censor. But there are others more subtil which manage to avoid the scalpel of official censorship, yet are entirely empty of wholesome character and pervaded with an atmosphere teeming with morbid or vitiated suggestion. Others again, invest with the glamor of romanticism and spectacular heroism ideals which are trivial or outworn and incapable of supporting the tests of real life.

Such productions, unworthy of being classed as art, dissipating or degrading in effect, yet equipped with technical resources unknown to periods of greater art, are dealt out to a wearied public starving for a message of real power and inspiration. But when the producing talent is as barren in principle as it is greedy of profit, is it surprising that its productions should issue, not only commercially tainted, but morally poisoned at their source? As the tree so will be the fruit. It is at this post, here at the source, that the higher, inward censorship of conscience should stand on guard.

The criterion of this enlightened censorship applied to works of art in general and the picture-play in particular, would be, not their freedom from evil, but their positive power for good. For creative art is positive, it clothes some vital idea of growth or healing in forms of beauty. Its only true claim to a sphere of public influence lies in its power to recreate and contribute to the harmonious upbuilding of character. In bright contrast with the prevailing tendency are the few magnificently produced picture-plays dedicated to a noble purpose. The great success and telling effect of these proves how powerful is this agency for public enlightenment and reform.

Not until a higher sense of man's responsibility as a creator is aroused will efforts at outward restraint be anything but a tinkering with effects —

THE THEOSOPHICAL PATH

mere cosmetics concealing the bad complexion but leaving the blood polluted at its source. The exercise of this higher vigilance is, in fact, an interior act of reform, it is causative, preventive, and makes outward reforms unnecessary.

All reform begins from within. The greater ideals of art which are seeking expression demand agents who can rise to the larger conception of the meaning of Life and Art. And in the true artist this larger conception includes this sense of creative responsibility.

What a marvelous instrument is this — the moving-picture, with its vast resources! Does it not call for a corresponding greatness, a higher dedication in the talent and creative genius which uses it? For the unworthiness, the triviality of the ends to which it is frequently devoted, are in glaring contrast to the extent of its power. Here we have a gigantic organism with a giant's might for good or ill. Nobly inspired and guided, who can measure the tremendous power it may wield for the regeneration of society and of mankind?

For indeed, a magical loom is this, weaving its graphic imagery of intensest realism with rapid-moving shuttle upon the walls of the mind! — a visualization of the great drama of human life, with the power to summon the pageant of past ages, to banish in a moment time and space, to transcend the limitations of the material, to arouse into living action slumbering realities, to place in telling contrast or bring out in vivid relief the tragedy, the comedy, the inner significance of the great drama of the soul's experience! It can impress with unerring precision some vital fact — some inner state — inexpressible by other means: as through the instantaneous appeal of a vast, living sea of up-turned faces; the dark silhouette of some significant group; the revelation of some bright, expanding vista, glimpsed with the rapidity of thought. It can make even the power of silence and darkness visible; or make beauty live in flowing rhythms of grace and motion; or blossom in harmonies of life, light, and color. And in the field of practical instruction or information, how constructively helpful and impressive is its power of impersonal suggestion and advice! It is a majestic visual orchestra awaiting the conductor's bâton. An altar-beacon for humanity awaiting the kindling flame; a shining weapon in man's spiritual armory — one of the most formidable ever forged for human liberation.

Is it decreed that this splendid organism shall remain but a ministrant to the thrills of sense, a goad to worldly strife and ambition, deifying the images of desire and power, — entrancing, entertaining, diverting, yes, — but without a soul? Or is it decreed that, with the advent of greater Art, — and, following the law of evolutionary progress, as taught by Theosophy — that the soul of Art (an aspect of the Soul of Man and subject to the same

MODERN ART

laws) waits like a vast overshadowing Presence, urged by the tide of spiritual *involution*, to insoul the vehicle which long processes of *evolution* have created for its use? For whom does it wait? Does it not sound an alarm to the slumbering art-genius of the world to awake to a consciousness of its divine power and responsibility? Is not the condition of the world today a challenge to that higher chivalry which lives in the true artist to seize this living opportunity of the hour?

But why should this inslaved condition of art exist? The soul of art may be still submerged, but the outline of its bright form can be divined through the subsiding waters. It is not that we can forcibly bring back living art: if we provide the conditions it will come of itself, for it is native to the heart of mankind.

Standing above all discouraging signs and argument is the great truth that man is a spiritual being. He is hungry for light, for guidance, for true peace. This hunger for harmony, for truth, for beauty, for brotherhood, is beneath all the restless urge for the life of sensation.

How much of man's energy is dissipated and wasted in fruitless effort! Unconscious of its true powers, the mind of man, that noble instrument for interior enlightenment, is constantly distracted, overcharged with the outer things, and diverted from its higher uses. Outwardly nourished instead of inwardly controlled and purified, it becomes like a shallow rushing stream of sensation turbid with the desires which engross its personal or intellectual life, rather than like a well, in whose calm depths is mirrored the fathomless light of the blue canopy of Truth shining within and above it. But with self-knowledge, born of right thought and right action, based upon a true philosophy of life, it gains the power of true reflexion, of discrimination, and can live above the sway of emotional or intellectual unrest, no longer carried away by every changing psychological current of thought.

We have come to realize, today, that the thought-life of humanity is constantly interchanging and renewing itself. Each individual is contributing to this mental atmosphere the impress of his inner life of heart and mind, being in turn influenced by its states. It is being renewed by the ideals, the thought-pictures, we weave into it; the plastic minds of the rising generations are affected by it, taking its impress.

This condition of mind with its natural desire for recreation and mental relaxation is keenly sensitive to all forms of entertainment affording imaginative stimulus and suggestion. To escape for an hour or two from the prosaic life of the actual into an illusory world of romance or idealism — this longing in all its forms is testimony to man's inward thirst for a deeper, more lasting reality. For man is a soul; behind all the disguises and illusions of sense-life it is this higher reality that he is seeking.

THE THEOSOPHICAL PATH

One of the closest analogies of the art and the life of man is found in the drama. In the drama or the moving-picture, he builds up an illusion whereby to give living form and presence to some idea or concept of life's meaning. His mind knows it to be an illusion but is gripped by the reality of the idea that animates it. So too is man's physical life and also his personal mind-life an illusion; its reality lies in the permanent essence or wisdom he wins through its experiences. In each case it is a reality beyond the material he is seeking. Herein lies the true purpose of the drama, so clearly voiced in Katherine Tingley's words: "True drama points away from unrealities to the real life of the soul. As such, the drama should lead and guide the public taste, providing it with ideals towards which it can aspire."

Let a man glimpse but for a moment of time some larger vision of Truth, something better, some hope, something worth living for, and that moment becomes for him a center of illumination. In the mystery-dramas of ancient Greece there were certain great background ideas figuring the eternal things: the evolutionary progress of the soul, the battle of the higher and lower natures in man, the path of self-conquest,—masked it might be in the garb of myth or history, but in which the vital idea was spiritual enlightenment. They interpreted in one aspect or another those fundamental truths of the Wisdom-Religion of the ages, around which all our specialized branches of knowledge center. All the undertones vibrate to those dominant keynotes. These teachings, unfolded in the form of majestic tragedies or spectacular performances adapted to the life of the people, appear to have been a powerful molding influence in the education and character-development of the nation. They presented living truths as grandly simple ideals, clothed in forms of beauty and animated by a spirit which could be inbreathed in the atmosphere of daily life.

But the spiritual background out of which they came invited to further exploration. Beyond the surface-teachings lay a world of profounder meaning. Unlike most of our modern plays which cease to interest when their novelty is exhausted, these ancient dramas were endowed with the vitality of all great art. They fascinated with the foreshadowings of hidden meaning, awakening in the spectator latent powers of intuition and the higher discrimination necessary to the apprehension of the deeper secrets of Nature. With deeper acquaintance, new aspects, new lightings were suggested to the consciousness through the sublimity of an art whose reserve reveals its richest treasures only as the maturing insight, self-directed, and self-convinced, is prepared to fathom their significance; deep answering unto deep. Surely art of this high order shall not for much longer remain banished by that which merely satiates the emotional

MODERN ART

or intellectual appetite or tickles the artistic palate. The revival of its spirit in the dramatic presentations by Katherine Tingley and the Râja-Yoga students in the Greek Theater at Lomaland is an event of far-reaching import, and signalizes a new era for dramatic art and the art-life of the whole world.

Together with an awakening of the greater responsibilities of the drama will come the awakening of a higher receptivity and a new attitude on the part of the public. It is in the nature of creative art to recreate in the spectator something of its spirit — a new understanding and interpretation — and this, in the deeper sense, is nothing less than the kindling of light from light. This may seem like anticipating a higher standard of appreciation than can be expected of the average present-day audience, but the experience of those who witnessed the presentation of *The Eumenides* of Aeschylus, by Katherine Tingley and her Râja-Yoga Players, proves that the public is at least eager to respond to an art-work of the highest order. The fact that an audience of 2500 people came from long distances and sat in silent, absorbed attention for nearly three hours witnessing the performance of a classic Greek drama, generally supposed to be of interest only to the scholarly and elect, showed how impressive is the appeal of great ideas when shaped by an art which has the vision to understand and the power to interpret the secrets of the human heart. It gave convincing proof of the truth of Katherine Tingley's words: "We are within sight of the day which will restore the drama to its rightful position as one of the great redemptive forces of the age."

Today our theater-audiences gather preoccupied with their various affairs, not particularly imbued with any idea except the common one of being entertained. But what might not be possible, in the light of this deeper, wisdom-guided appeal of influences — of their power of suggestion, of awakening — when a vast assembly is gathered in a spirit of receptivity attuned to some great uplifting idea? Are not the gates of a new world opened in the presence of such an attitude? Conceive of the subtil influences at work in this united, silent solicitude of a great assembly witnessing some powerful dramatic creation. Conceive of it not merely in its outer pageantry of action, words, music, scenery, but rather of the vibratory influences pulsating in the mental atmosphere which thrills in unison under the powerful spell. We touch here the mystery of man's inner life; some veil falls; for a second of time — perhaps at some climax of the play, in the breathless harmonious attitude — a mystic communion may take place, a momentary revelation through which a spiritual event has befallen, to a greater or less degree, in the lives of all present.

Particularly must this be so in such works as call into play the intuitive vision of the audience — the awakening touch of a cleansing, consuming

THE THEOSOPHICAL PATH

element, foreshadowing a new and unrealized life; a spiritual transmutation with a power to transform the outer world because the inner has caught a glimpse of higher vision. Thus a certain baptismal spirit may insoul a great play in its creation and presentation, and in the case of a dramatic production in which an impersonal spirit animates players whose actual lives are in harmony with the ideals set forth. And if this is supported by a right attitude in the audience, what magic pentecostal benediction might it not bestow? Hardly anything seems too great to prophesy of those whose art is an expression of ideals which have become a living power in their lives.

The spirit which inspired the great dramatists of old is accessible today. It is to be found through a study of and living of the teachings of Theosophy, for these are "the basic principles for the betterment of human life." These basic principles, once grasped, have as H. P. Blavatsky declared, the power to shed light on all the problems of life.

The material power of our civilization is enormous; it is a soulless monster that threatens to destroy its maker, man, if not speedily controlled and used by a spiritual greatness proportionate to such giant endowments of brain and brawn.

Similarly, the material for great art-dramas, moving-pictures, lies about us everywhere; great mechanical agencies are developing out of all proportion with our wisdom to use them greatly and with the responsibility which such power imposes.

What is needed is an influx of new light,— a broadening and deepening of the inner life. The path is shown by Theosophy, but not as commonly understood — studied out of a book only. Nobody ever became an artist by reading about art or merely enjoying works of art. It is the same with Theosophy: it must be known vitally, by *use*. The power of Theosophy is constructive, awakening and setting free the creative energies of the higher mind; unfolding the character; practically changing the mind's outlook; opening new and ampler horizons; relating old established landmarks to a larger scale of proportion; leading away from narrow conceptions of life and nature into regions which the miserly brain-mind, guarding its personal treasure-chest of cherished opinions, fears to enter — for all its hoarded coins are counterfeits in that higher sphere of truth!

It is the power to grasp the blended harmonies of these great principles and make them vital in forms of constructive thought and action that we need to invoke. True Wisdom enamors the heart with the inward spiritual glow of Beauty; and all the living art that has graced the crest-waves of civilization was brought from this treasure-house of the Soul.

THE MILKY WAY

F. M. P.

TREADING in thought the dome-flung Milky-Way,
Its starry curds for worlds in arched display
Across the abysmal heavens, I did behold
Wreckage of stars and planets, dead and cold.
And from that starry stuff and latent powers
New worlds in making, seen as fiery bowers
Of swirling nebulae in darkened space;
While others formed, sailed off to take the place
Allotted each to course the heaven's span.
Creations wrecked and building to the plan
Of space-immensity — wherein the Man,
The Son of God, to mastery should rise,
Evolving all in his space-wide emprise.

In awful wonder, pausing there a while
To see spent worlds on other ruins pile;
And from these, mighty Builders fabricate
New planets, stars, and worlds for heaven's estate
When these as nebulae should cease to swirl —
Terrific Flame! — and on their courses whirl
Sedate and passionless on ordered run
Through space while circling round their central sun.
Then, weary seeing near, I looked afar —
As one from earth peers past the farthest star.
And then a blindness barred my sight to show
The mysteries I was not yet to know.
For, curious, great truths not safe with me —
The infinite Beyond I might not see.
But first to learn and know the truths below;
How things I reach and feel by law do grow.

So then withdrawing sight from far to roam,
I saw come hurtling to their natal home
Far trains of tired worlds, like weary souls,
Paying with changeful death their entrance tolls:
Their bodies dropt to Nature's useful keep,
Their lights absorbed in Light's unchanging sweep.

THE THEOSOPHICAL PATH

The life of change, a rest, and then re-birth.
All Being one — as man shall find on earth.
Eternal change in the abiding life:
The peace in this to win — risen from strife.

Returned instructed to this earthy plot,
And more contented with the nether lot:
Now seeing oneness in the spacious Whole,
And one the ordered process to the goal.
That lowly being and unfathomed high
Is all about us here as in the sky.
Spirit in Matter in Life's ceaseless stream,
Building superbly, serving Love, supreme.


*International Theosophical Headquarters
Point Loma, California*

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

IX

IARCHAS ON FOREKNOWLEDGE

 HE discourse between Iarchas and Apollonius sometimes fell upon foreknowledge, a subject which, as the latter was greatly addicted to it, often gave rise to much conversation. Iarchas praised him for it, and said: "They who take pleasure in the art of divination, most excellent Apollonius, become by it divine and useful to mankind. He who possesses within himself the power of foreknowledge, and is capable by it of instructing the ignorant in what can only be acquired by having recourse to the oracle itself, I consider to be most happy, and equal to the Delphic God. You know the art of divination enjoins all who consult the oracle to approach it with pure hearts, otherwise to depart from it.

"For my part, I think that he who wishes to learn the secrets of futurity, should keep himself pure, and free from all mental stain and turpitude whatever. And it is my opinion that a man of this character will utter predictions which he himself and the tripod within his own breast will clearly understand; and that the oracles which he delivers will, on

THE WISDOM OF APOLLONIUS

account of the purity of his life, be the more to be relied upon. Hence it is not surprising you, whose soul is filled with such a portion of the divine ether, should possess this kind of knowledge."

They were no dull sophists, these divine philosophers, but had a lively sense of humor, as all true philosophers have, for use in its right place. To relieve the conversation, they asked Damis what knowledge he had of futurity after having been so long a disciple of Apollonius, and there was some quiet fun over his claim that he knew about as much as the old women fortune-tellers who uttered predictions as to stray cattle and the like; enough for himself, though not enough to help others. They all laughed heartily at the quaint manner in which he said this, which need not have prevented him from seeing that there was also a concealed hint in the question that he might learn a good deal from Apollonius if he chose.

Divination is not a science to be despised, though it is utterly misunderstood and degraded in so-called learned circles and universities. Iarchas goes on to show that it is responsible for the whole science of our medicine. Nor does this refer alone to ancient times, for much of our most efficacious modern medicine has been so discovered, as history shows. Divination, declared Iarchas, had rendered great benefit to mankind, of which the greatest was the knowledge of medicine.

"For the learned sons of Esculapius could never have known their profession so well, had not Esculapius, who was the son of Apollo, in obedience to his father's sayings and predictions, prepared the medicines most proper for curing each disease. These remedies he showed to his children, and taught his scholars what simples were best to be applied to every species of ulcer, whether new or old. Who will deprive divination of the discovery of the exact proportions of medical potions for every kind of disease and the fittest medicines to be applied in the case of persons poisoned, and the manner of converting poisons themselves into remedies? I do not think that mortals without some knowledge of futurity would have had courage enough to use the most dangerous poisons in the curing of disease.*"

Discussing the strange mysteries of nature and of science with Iarchas, Apollonius had many erroneous notions of the Greeks corrected, and others deemed fabulous confirmed. Philostratus considers that of such accounts "full credit is not to be given to, nor withheld from them." A wise con-

*Much importance lies in number and proportion in medicine, such as Iarchas speaks of. The precise hours of changes and doses are calculated to a nicety. They are not so well known in Europe today, though crises are recognised to some extent and partly brought into calculation by physicians.

THE THEOSOPHICAL PATH

clusion, seeing that though many absurdities are held in the popular mind as to the wonders of strange countries, not a few of the most absurd are symbols covering in an unforgettable way most important and far-reaching truths of science.

The fountain of golden water to which such wonderful properties are ascribed is declared by Iarchas to have been unheard of in his country. Possibly he used other symbolism for the same thing. The magnet he possessed, and showed its properties; but the pantarba (mentioned by Roger Bacon in later years) does not appear to be popularly identifiable. It seems to be a combination of the magnet and the diamond, with properties superior to those of both. Described as a small stone, the largest of which is about the size of a man's thumbnail, it is generated in the cavities of the earth about four paces below the surface. It possesses the hidden virtue of causing the ground to swell, and sometimes to open, in the place where it is produced. But search for it is not permitted, because it is acquired only by art, the performance of certain rites, and the utterance of certain words. By night it gives a light like that of fire of a radiant shining quality, but when seen by day it dazzles the eyes with a thousand glittering rays. This light contains within it 'a subtile spirit of ineffable power,' which attracts whatever is near it, or even at some little distance. If many stones are cast into the sea or any running stream haphazard, this stone or gem, if immersed where they lie, will draw them all to itself by the influence of this spirit, and make them form a cluster like a swarm of bees. When Iarchas said this, he showed the stone and demonstrated its powers. It appears to have been either electrical or alchemical, or both.

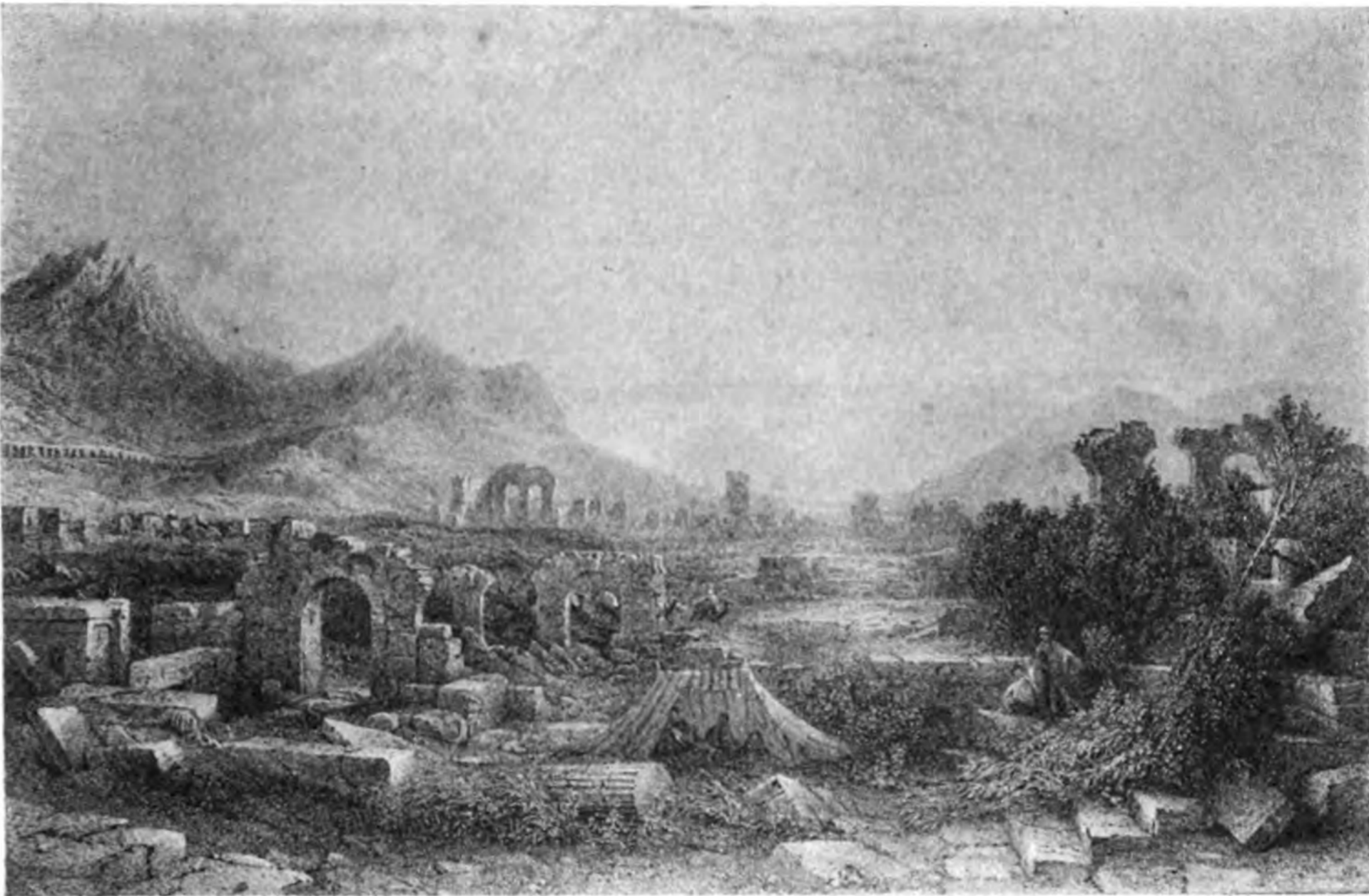
Griffons are described as actual beasts with membranous wings, slow of flight, but formidable. The account is detailed, but appears to be as symbolical as that of the phoenix, which is just as detailed and yet is all symbolical. The latter visits Egypt every five hundred years and during that time is said to fly all over India. There is never more than one. It emits rays of the color of gold and resembles the eagle in shape and size. It sits on its nest, which it makes for itself with spices, near the fountains of the Nile. What the Egyptians say of its coming into their country, is said also by the Indians, with the addition that while burning itself in its nest, it sings a farewell dirge, as swans are said to do.

The symbolism is very beautiful and ingenious, and the mention of the Swan has the significance that that bird is employed in Indian symbolism to express much the same thing on a larger or smaller scale. Possibly the real old Rosicrucian pelican is the same, and the duck of the Kalevala may be related.

THE WISDOM OF APOLLONIUS

JOURNEYINGS IN ASIA MINOR, GREECE, AND ITALY

ON coming into Ionia, Apollonius visited Ephesus, where the artisans and tradesmen immediately left their work and followed him; some admiring his wisdom, others his beauty; some his way of living, others his singular dress; and many admiring him in every way. Prophecies of the Oracle at Colophon were quoted, announcing him as a man possessing some of Apollo's wisdom, being a man truly wise, and the like. The



RUINS OF THE TEMPLE OF DIANA AT EPHESUS

(From an old engraving — painting by Thomas Allom)

oracles in the temples of Didyme and Pergamus said the same, and all who needed assistance were commanded by Apollo to go to Apollonius, for such was his will and the decree of the Fates. Ambassadors came from several cities offering him hospitality, since they considered him the best guide of their lives and the fittest person to advise them in erecting altars and statues. These things he attended to by letters and by word of mouth, saying he would visit them. Smyrna sent ambassadors urging his presence, but without giving a reason. He asked them their business, and they replied, "To see you and to be seen by you!"

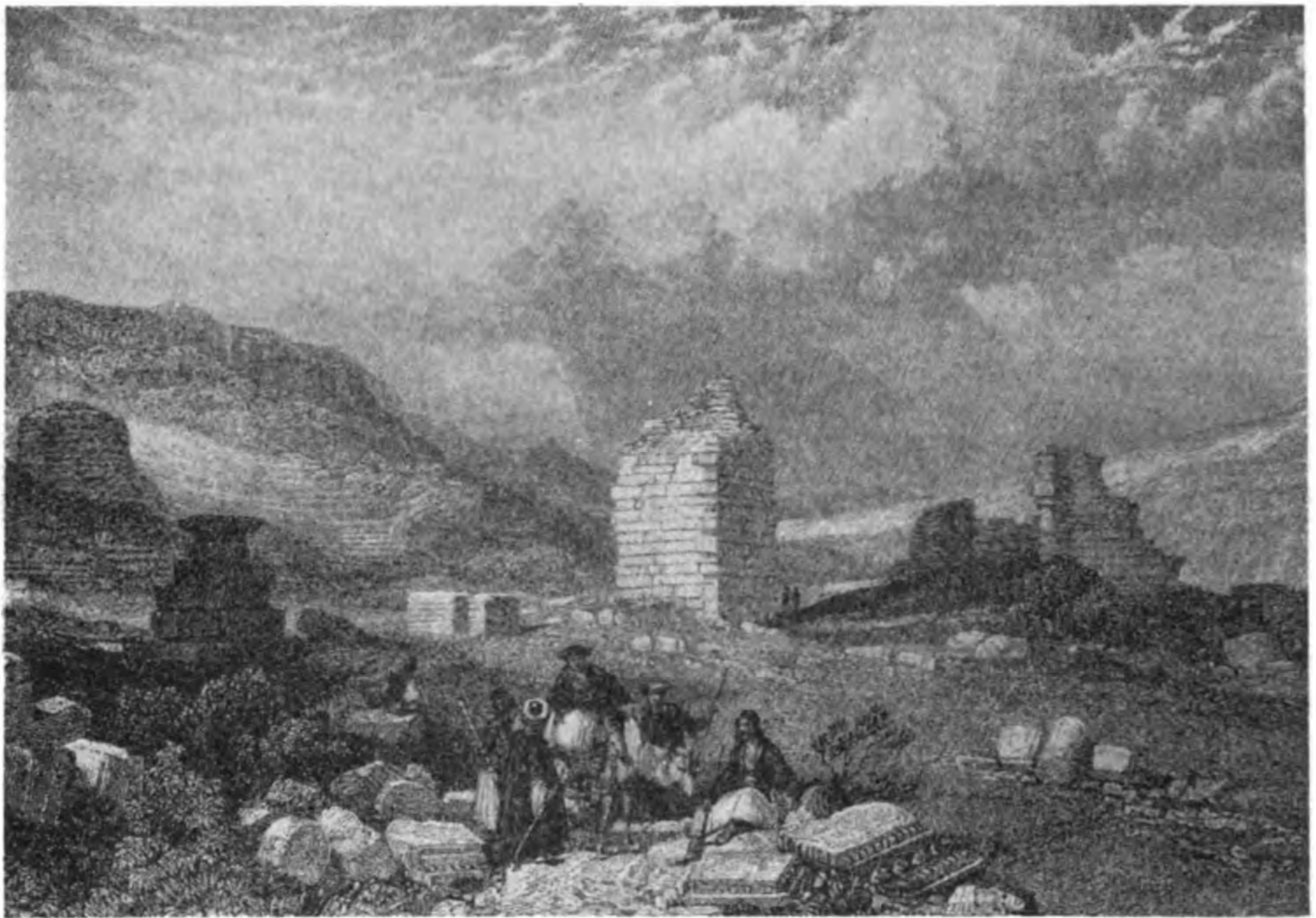
"I will come," said the Sage, "and may the Muses grant a mutual affection between us!"

His first speech to the Ephesians was from the porch of the temple;

THE THEOSOPHICAL PATH

not in the argumentative manner of Socrates, but as one having authority. He advised them earnestly to study philosophy and to turn away from their present manner of living in dissipation, occupied with cruel sports, extravagant shows, pantomimes, dances, noise, and debauchery. "Though by these remonstrances he alienated from him the minds of the Ephesians, yet he would not wink at their depravity, which he tore up by the roots, and made odious to the people."

He utilized the love of omens and prodigies in an effective way to illus-



EPHESUS

(From the collection of G. Virtue, Esq.— from an old engraving)

trate a speech on the community of goods. While he was talking, a flock of sparrows sat silently on a tree near by. Suddenly one sparrow seemed to be telling the rest of something and they all flew away in the same direction. Apollonius noted that many of his audience watched them to see the cause of the prodigy. Without pausing, he went on to tell how there was once a sparrow which saw a boy let fall some corn in a lane. The bird immediately went off to tell its companions, and they all went together to share the banquet. The Ephesian crowd saw the drift of his tale and many ran to see if what he had said was really the case. Meanwhile he went on with his speech about community of goods, as he had begun. When the men who had gone to verify the tale had returned,

THE WISDOM OF APOLLONIUS

shouting with joy and amazement because they had found it correct, Apollonius proceeded to emphasize the lesson of his talk.

“You see,” said he, “what care these sparrows take of each other, and with what satisfaction they divide their goods — a doctrine which is despised by you: for if you see a man who relieves the wants of others, you consider him idle and extravagant; and those who are fed by his bounty as little better than flatterers and parasites. What else, then, have you to do but shut yourselves up at home, like birds to be fattened for the table, and indulge your appetites in darkness till you burst with fat!”

That was the way with Apollonius. His work was to teach, and teach he did — even though the lessons might be unpopular or alienate people of selfish and idle habits. The little homely incidents of daily life were text enough for his discourses.

Soon came the confirmation of his urgency in preaching against the worldly ways and idle dissipation of the Ephesians. They had not liked the rebuke; they liked less the result of their manner of living. For that is precisely what he was trying to demonstrate: that the law of cause and effect is immutable; and the plague was upon them. Apollonius saw it coming, and again and again spoke as though forbidding some monster to enter the land or to pass.

The Ephesians, probably much the same as any ‘modern’ crowd, treated lightly these exclamations in his discourses, as though they were the effect of fear and supersition. When they saw him visiting the temples and attempting to avert or deprecate the evil, they were confirmed in their careless idea. Apollonius saw that there was no change in their conduct, and thought he was no longer of any use among such a people. Therefore he resumed his travels through Ionia, redressing what was wrong, and always speaking on topics most useful to his hearers.

At Smyrna he took the cup of the city council and made a libation of part of the contents, making a supplication to the gods that Aegeon, the shaker of the earth, might not destroy the cities of the Ionians. In after days it was supposed that he foresaw the calamity that was going to befall Smyrna, Miletus, Chios, Samos, and many other Ionian cities.

The Smyrniotes took much pride in the magnificence of their city, its wealth and buildings, its art-treasures and natural beauty of landscape. All this Apollonius compared to a statue of Jupiter by Phidias, very beautiful but merely an immovable statue; while a city of good and great men may be compared to Jupiter himself who is not on earth in one place like a statue, but everywhere in the heavens.

Understanding that the people in Smyrna were given to idle disputes, Apollonius declared that a well constituted state should have a ‘discordant concord.’ The phrase aroused curiosity and discussion which he

THE THEOSOPHICAL PATH

satisfied by saying that there should not be rivalry but emulation for the common good; not a striving for excellence in one thing alone like the militarism of the Lacedemonians, but the variety of effort to make all professions honored and all share in their contribution to the general good of the state. Using a homely simile, he pointed to a ship getting under weigh in the harbor: as each of the crew did his work in his place to the best of his ability, so the ship prospered.

The plague now raged at Ephesus, and at last the people saw what Apollonius had tried to do. They sent an ambassador to him and he agreed to go to Ephesus, which he did instantly by one of those methods of personal transport he sometimes used. He gathered the Ephesians together and assured them: "Be not dejected, for I will this day put a stop to the disease." Leading the way to the theater he pointed out an old beggar, with a wallet in his hand begging for crusts. This object was in a filthy state and constantly blinked his eyes.

Apollonius called upon the Ephesians to stone him, as being the enemy of the Gods. This amazing order shocked them, especially as the old man was then doing all he could to excite pity and seeking alms. Apollonius demanded instant compliance with his order, and when it was carried out he bade them remove the stones. The old man had seemingly turned into a furious maniac immediately he saw they were going to attack him. But under the heap of stones they found no man at all, but a huge mad dog, foaming at the mouth. With the disappearance of this foul monster the plague was stayed, and the city erected a statue on the spot to Hercules, as being the god who had wrought through their deliverer.

(To be continued)



"THE one terrible and only cause of disturbance of harmony is selfishness."
— *H. P. Blavatsky*

"WE think that when we are driven out of the usual path everything is over for us; but it is just here that the new and the good begins."— *Tolstoi*

"WHEN we do not find peace within ourselves, it is vain to seek for it elsewhere."— *Anon.*


"YOU serve humanity best by living, not by dying for it."— *Anon.*

THEOSOPHICAL ITEMS OF INTEREST

Published especially for Members of the Universal Brotherhood
and Theosophical Society

DRAMATIC ACTIVITIES

KATHERINE TINGLEY AGAIN PRESENTED "A MIDSUMMER NIGHT'S DREAM"
IN THE GREEK THEATER, JULY 4, 1923

S was stated by the 'Observer' in the July issue of THE THEOSOPHICAL PATH, every seat in the Greek Theater at the International Theosophical Headquarters, Point Loma, California, was taken on the night of June 18th for Katherine Tingley's presentation of *A Midsummer Night's Dream*; and so many requests came in from those who had been disappointed in not being able to secure reservations, that the same play was repeated on July 4th. The August 'dummy' of THE THEOSOPHICAL PATH was entirely made up before the reports of the success of the last performance of the play were handed in; hence the following accounts have been held over until this issue.

The Ocean Beach News of July 6th — Katherine Tingley's birthday — published the following appreciative account:

PEERLESS PERFORMANCE: "A MIDSUMMER NIGHT'S DREAM" UNDER
GUIDING GENIUS OF MME. KATHERINE TINGLEY

By Grace Thornton

ONE lives to learn in Southern California, but among the various surprises that await the Easterner in this new western Italy of ours, those to be met with on the occasion of a play presented by Katherine Tingley and her students in the Greek Theater at the International Theosophical Headquarters, Point Loma, are not only unique but most delightful. I had heard of this big open-air theater, and I was prepared for something a bit unusual when I motored over on Wednesday evening, July 4, to see *A Midsummer Night's Dream*. But I was wholly unprepared for what I saw. There is an indefinable something about this wonderful center of international culture and effort for the betterment of humankind that I felt and feel still, though I cannot describe it, and the workaday, cash-down world appears to be so totally shut out, that I find it quite impossible to write about the play itself in anything like the ordinary way. From the moment I entered the gate and went on up the hill, past beautiful rose-beds and semi-tropical gardens, with the lighted domes of the Temple of Peace and the Râja-Yoga Academy rising up a little further on in the midst of dense shrubbery, to the School of Anti-

THE THEOSOPHICAL PATH

quity hill, with a light set upon the very top of its high flag-pole, I felt as though I were in another and finer world. When seated in the richly lighted theater itself, the illusion was complete.

This beautiful open-air Greek Theater is said to be the first of its kind in America, having been built by Katherine Tingley in 1901. Outside of that one gemlike but now ruined theater in Fiesole, which has no rival for sheer beauty even in Greece itself, I have never seen its equal. It is concealed by masses of shrubbery and young trees, in which the artistically arranged lights shine out like suspended jewels; and when one comes upon it set in a sheltered canyon, the surprise is as complete as though night had lifted a veil upon a new world of wonder.

In the center of the tessellated stage or arena, is a high white-columned temple of Doric design, similar to the stoa in which Plato, Zeno, and other great Athenians studied and taught. On either side and at the rear is another tangle of shrubbery and trees, which edge the serrated canyon that winds down to the sea, half a mile or so, apparently, to the west. Whichever way one looks, it is impossible to find a jarring note or the trivial modern touch. And as the scene of the play is laid in Athens and the 'palace wood' hard by, such a setting serves ideally.

The effect of it was rendered little less than magical by the sense of freedom felt in the open air. Instead of painted stars on worn-out theatrical canvas, there were whole constellations dotting nature's proscenium arch and dome, with the great Pacific stretching for miles away in the background. The opening scenes, too, were as purely Athenian as one could wish. The games of the children, which Katherine Tingley introduced before the first scene in order to create the proper 'atmosphere' for the marriage-festival of Duke Theseus and his Amazon queen, were wholly, wonderfully Greek; and yet this phase of Greek life has so far been overlooked by the few producers who have done anything with Greek drama.

The cast was made up of students of the Theosophical University, of which Katherine Tingley, the genius of this marvelous presentation, is the President. The fairy parts were taken by the Râja-Yoga tots, pupils of the school, which she founded in 1900. All the players have been trained personally in dramatic art by the Foundress-Directress of the school, Katherine Tingley, who maintains:

"The drama, like music, is regarded by the world as merely one of the relaxations of life. True drama points away from the unrealities to the real life of the soul. As such, the drama should lead and guide the public taste, providing it with ideals towards which it can aspire.

"Nowhere in the social life of the day is the need for reform more manifest than in the drama. In too many directions it has been made to serve the sensationalism and sensualism of the day, and to stimulate the vicious propensities which it might be so wonderful to suppress.

"The facilities for dramatic work at the International Theosophical Headquarters at Point Loma are unsurpassed anywhere in the world. We are

THEOSOPHICAL ITEMS OF INTEREST

within sight of the day which will once more restore the drama to its rightful position as one of the great redemptive forces of the age. . . .”

I have sat before the genius of Bayreuth, and although fascinated by its intellectualism and its art, I have been repelled by its atmosphere of commercialism; I have seen the Stratford Players in their own Memorial Theater on the banks of the Avon, where art is the final word and stars are lost in the constellation. At the World's Exposition held in Chicago, I saw the most elaborate open-air production of the 'Dream' ever given in America — under the great willows in the magnificent French Court at midsummer — but in the humble opinion of a traveler with whom Shakespeare is a hobby and who believes that the Master-mind has not yet been fully interpreted, these Râja-Yoga Players show a *finesse* and a quality of undertaking that is something new in dramatic art. Technically their work is above criticism, and San Diegans should be proud to have such a valuable cultural asset so near at hand. And yet quite beyond mere technique or culture, there is an indefinable touch about the work of these Theosophical students and their teacher, that is essentially spiritual in its effect.

I wish the Bard himself could have seen Wednesday night's production, and renewed acquaintance, across three centuries and more, with this enchanting child of his fancy. There was a scholarly tone throughout, yet with fantasy, spontaneity, and charm alive and glowing as it might glow in fairyland itself. Katherine Tingley presents the play, too, as Shakespeare wrote it — one unbroken whole, without the arbitrary cutting up into acts and scenes for which kindly editors who came much later, are to be — thanked! It was given as in Elizabethan days, and right in a piece of Athens, out of doors!

One modern addition, however, we may be profoundly thankful for, and that is the incidental music, written by Mendelssohn at his best. The setting of the fairy-song, 'I know a Bank whereon the Wild Thyme Grows,' was of special beauty. Upon inquiry I learned that this song was composed by a Râja-Yoga student, for Katherine Tingley's first presentation of this fairy masterpiece in 1907. The work of the orchestra could hardly be too highly praised, and the sympathetic rendering of the different motifs — the clown motif, the Puck motif, the duel motif, the entering march, and the familiar 'Wedding-March' at the close, all so characteristic, so intimate to the meaning of the roles — it was refreshing to hear. Especially was this true of the recurrent motif in the fairy music, which was gossamer-like in its delicacy. No lovelier fairy music was ever written, I believe — which brings me back to the fairies, though to describe them is impossible. I am told they are flesh-and-blood children, but they were real fairies and goblins and sprites, will-o'-the-wisps and pixies and fays, blown straight out of the world invisible into our own, with lovely Titania their queen, who supported her part with such admirable delicacy and coyness, and Oberon their king, and merry, mischievous, irrepressible Puck. Some of the tiniest of them all had speaking parts, and yet these were so delivered that even in that big theater not a

THE THEOSOPHICAL PATH

syllable was lost. The acoustics of the theater are pronounced the finest in the world, and there was the delightfully clear, cultured, and perfect enunciation of Shakespeare's wonderful lines by those with speaking parts, all of which were distinguished by excellent reading and the highest of art — true simplicity, earnestness, and naturalness — with not a touch of ranting anywhere.

The singing voices of these — fairies, or children, as you please! — were tuneful, rhythmic, and altogether lovely to hear. They frolicked and gambled, tripped and danced, frisked and fluttered and sang, and might have flown away on their gauzy, butterfly wings at any moment for aught I saw to the contrary.

And as if to heighten the contrast, in and out of the fairy roles were woven those of the four lovers — splendid, highly dramatic presentations these, noteworthy on any stage — and those of Duke Theseus and his Amazon bride, finely interpreted and giving the whole play a framing of semi-royal splendor. The archaic dance of the Greek flower maidens at the wedding-feast of the Duke and the Duchess was an exquisite exhibition of all that is refined, graceful, and lofty in the beautiful art of rhythmic motion.

Most effective of all, in some respects, were Bottom and his "rude mechanicals," who honor the Duke with their screaming farce of "Pyramus and Thisby" at the close. Dull-pated, well-meaning clowns! I have never seen anything funnier than their by-play, nor any part better carried off than that of Bottom the Weaver. Jocular, witty, over-reaching and egotistic, anxious to do everything and be everything in sight, playing the courtier to Titania with his whole mind fixed on hay and oats and the comfort of his hairy face — there is but one Bottom in literature, and he is Shakespeare's own. The young actor who took the part is a rare comedian, and all of his colleagues handled these roles, which are so commonly overdone, with unusual skill, an art that worked a fine concealment of art.

And as the fairies fluttered in to close the play, and the lights were lowered and the music hushed, while Puck swept out the last light cobweb with his tiny broom, I wondered — oh, I wondered — whether this is not the Reality, after all, and our frightened, money-mad, quarreling world, the Dream.

Extracts from other press reports are appended:

BENEFIT PLAY WILL BE GIVEN

[From *The San Diego Union*, June 28, 1923]

SAN DIEGANS, old and young, are promised a rare opportunity for spending the evening of July 4th in a truly enjoyable, profitable, and helpful manner by witnessing the Râja-Yoga Benefit-performance of Shakespeare's romantic fairy-comedy, *A Midsummer Night's Dream* in the Greek Theater at Point Loma, under Katherine Tingley's personal direction.

Of all the enthusiastic appreciations of the last performance on June 18th

THEOSOPHICAL ITEMS OF INTEREST

from well-known musical and dramatic critics, educators, lovers of Shakespeare, and persons high in civil and military life, none was more unreserved in praise than Mayor Bacon's. The following letter speaks for itself:

"Dear Madame Tingley: I want to thank you for your kindness and courtesy in inviting me to attend the performance of *A Midsummer Night's Dream* at your open-air theater, Monday night.

"Without any exaggeration it was the most harmoniously beautiful performance of any production I have ever seen; it was just one succession of delights from start to finish. My two daughters attended with me and I believe it will give them a standard by which they will measure other performances for a long time to come.

"The play was wonderfully staged, the costumes an example of what harmonious blending of beautiful colors may produce, and the result was an artistic triumph. I thank you sincerely for your kindness in inviting me to attend.

"Very truly yours,
(Signed) JOHN L. BACON, *Mayor.*"

HIGH PRAISE GIVEN RÂJA-YOGA PRESENTATION OF "A MIDSUMMER NIGHT'S DREAM" IN GREEK THEATER

[From *The San Diego Union*, June 26, 1923]

THE expressions of appreciation for the perfection and beauty of the performance on June 18th continue to pour into Katherine Tingley's office. Among those recently received may be mentioned the following words from Edwin B. Tilton, Principal of the San Diego Memorial Junior High School: "It was a most wonderful production that we enjoyed in the fullest measure. In every respect the classic character of the play itself, the finished work of the actors, the wonderful environment in which it was produced — all contributed to make it an event we shall not soon forget."

And Mrs. Charles H. Schellbach, whose husband is principal of the Franklin School, wrote to Katherine Tingley: "Because of the beautiful setting, artistic interpretation, appropriate music, and wonderful lighting effects, the splendid presentation of *A Midsummer Night's Dream* in the amphitheater last evening was an occasion that never can be forgotten. Mr. Schellbach and I wish to thank you for the pleasure that was ours in witnessing it."

GIVES RÂJA-YOGA PRESENTATION OF "A MIDSUMMER NIGHT'S DREAM" AT GREEK THEATER HIGH PRAISE

[From *The San Diego Union*, Sunday Morning, July 1, 1923]

By Christine Hinsdale

LESS than an hour's ride from San Diego brought me to the gates of the Theosophical Headquarters. A very few minutes' walk and the great and marvelous fairyland scene burst upon our entranced sight.

A brilliantly lighted open-air Greek Theater, with thousands of seats

THE THEOSOPHICAL PATH

arranged in a semicircle, tier above tier, surrounded by trees and shrubbery, the great ocean beyond, the silver moon above, the well-trained orchestra playing Mendelssohn's Overture to *A Midsummer Night's Dream*, then suddenly a group of beautiful children came through the shrubbery in wonderful costumes of dainty yet brilliant colors, gold embroidered, airy, graceful. They played many interesting games of Grecian childhood to appropriate music. When these disappeared into the woods, the play began. Of the principals, whose carriage, acting, and costumes were superb, I can only say — never in my varied experience have I seen better, not even among professionals of renown. Here, too, were graceful classical costumes of rare beauty and fitness.

Then came the fairies, oh so wondrous! with their many-colored dresses of light airy gossamer, and their beautiful innocent faces and merry laughter, singing and dancing, forming a kaleidoscope of varying enchantments. Puck, Oberon, and Titania were so marvelous, so graceful, so charming, that words fail me. It was a fairyland never to be forgotten.

The delightful and amusing comedy played by the six clowns in *Pyramus and Thisbe* was carefully and understandingly carried out. Well-known professionals who have played the same roles before critical New York audiences could not have done better. It was all so perfect as to leave no room for criticism.

The excellent enunciation of the players, the costumes, lovely fairies, beautiful music (most especially the minor interlude played for one of the charming dances), airy and dainty robes, gold embroidered and jeweled, all created for me such a wonderful vision of fairyland, that though my feet are still on earth, my head is in the clouds; and my dreams and thoughts ever recur to that charming evening when for two mortal hours I shared Shakespeare's wonderful dream of a midsummer night,— yet realized that the great and best fairy of them all, was their Fairy God-mother — Katherine Tingley.

PLAYERS GIVEN HIGHEST PRAISE

[From *The San Diego Union*, July 2, 1923]

AUSTIN ADAMS, San Diego's famous playwright, philosopher, and critic, in sending his regrets at not being able to attend the last performance of *A Midsummer Night's Dream* on June 18th, on account of having to join Margaret Anglin in San Francisco, wrote to Katherine Tingley: "The inspiration — spiritual and intellectual — which we always get at dear Lomaland is so rare and lasting, that it is a costly loss to have to forego any opportunity you offer us to come to you."

Other San Diegans, however, need not forego this opportunity, as *A Midsummer Night's Dream* will be repeated in the Greek Theater next Wednesday evening, July 4th, at 8.15 o'clock. Katherine Tingley's presentation of this play, according to Hannah P. Davison, Librarian Emeritus of San Diego, "is not only different, but always more and more beautiful."

THEOSOPHICAL ITEMS OF INTEREST

'Yorick' wrote of these young Shakespeareans a few years ago:

"For the most part an exquisite art concealed the art of acting; but above all was the meaning of the speeches conveyed distinctly, with an enunciation clear and penetrating — not a word was lost in hesitancy and mumbling, not an inflexion misplaced." And of the famous Greek Theater itself, where the classics are now revived, he wrote: "And if you will think it over disinterestedly perhaps you will agree with me that it is not such a far cry from the Lyceum of Athens to the gardens of Point Loma; nor from the theaters where Sophocles thundered and Aristophanes scoffed, to the stage where the students of the Isis League of Music and Drama are inspired to re-enact the humor and philosophy of him on whose ample shoulders has fallen the mighty mantle of Greek drama."

Special mention should be made of the music, for in lending his genius to the interpretation of this play, Mendelssohn gave of his richest and best. The 'fairy-music' in particular is conceded to be unequalled of its class, while that of the 'Bergomask Dance' suggests the very riot and innocent, well-meaning egotism of Bottom the Weaver and his dull-pated crew — rare comedians are these Râja-Yoga Players, too; while the gorgeous 'Wedding-March' played at the close is a classic that thousands who know it never dream was written 'just for a play.' From the student who personates white-haired old Egeus to the tiny tot who plays the 'hooting owl' or a gossamer-winged fairy, all the players have been personally trained by Katherine Tingley. The fairy parts alone require over fifty little children.

GREEK THEATER TO BE SCENE OF FINE PLAY

[From *The San Diego Evening Tribune*, July 2, 1923]

SAN DIEGANS will remember the visit of the famous Benson Players of Stratford-on-Avon, a few years ago, the most famous Shakespeareans in the world. On that occasion, when visiting Lomaland as the guest of Katherine Tingley and the Râja-Yoga Players, Benson said:

"I must thank you very much for having allowed me just to light my little wax taper in the presence of so many torch-bearers, in the presence of so many beacon-fires on the mountains of — you may call it the mountains of Greece or the mountains of America — but on the mountains of the world! And I shall go back and perhaps be able to light a bigger torch because I have stood in the presence, and received the warmth of a friendly welcome from the Theosophical torch-bearers. . . . I realize that I too come here as one of the humblest students in the school of life; and I thank you for the light that my visit to your school of life has given me.

"I think there is a very strong link between Shakespearean drama and the school of life, such as this. But today I feel I ought to apologize for talking to you at all, because the answer to it all is just here. You seem to be *living* those things which we are merely *studying*." — OBSERVER

THE THEOSOPHICAL PATH

AN EARTHLY PARADISE

SOME IMPRESSIONS OF THE THEOSOPHICAL HEADQUARTERS AT POINT LOMA

[From *Skånska Aftonbladet*, one of the leading dailies of South Sweden, issue of June 9, 1923. By E. A. Gyllenberg, a prominent business man of Malmö, Sweden, who spent several months at Point Loma during the winter of 1922-23. Translated especially for *The San Diego Union*, where it was published in full, July 17, 1923.]

Point Loma, in April, 1923.

IF you should take the auto drive from the heart of the city of San Diego and go some eight miles around the bay called the Silver Gate harbor (which by the way is one of the largest in all the world, being some twenty-two square miles in extent), and continue on the way through the winding canyon-roads up towards the Theosophical Headquarters, and further on out to the point itself, to the old lighthouse, then you will have traveled the most picturesque drive in the whole of Southern California.

It was in the year 1900 that Madame Tingley moved the headquarters of the original Theosophical Society out here to Point Loma; and since that time this place has been transformed under her direction from a barren desert to a veritable Garden of Eden. The view from almost any point on the grounds, situated as they are some 400 feet above sea-level, is unequalled. The unlimited horizon of the Pacific Ocean, the ever-changing shadows and lights on the hillsides, mountain-slopes, and canyons, with San Diego Bay and the city, offer a wonderful variety of color and beauty.

The now famous Point Loma Boulevard runs south past the Theosophical University through the government reservation, out to the very end of the peninsula. Immediately after one has passed the Federal Government wireless-station, the peninsula narrows. From here one has a view of Coronado, a peninsula many miles in length, which forms the southern boundary of the harbor of San Diego towards the ocean, and on it is situated the famous Hotel del Coronado, to which come thousands of tourists from the States and from other parts of the world, on account of the wonderful and healthy climatic conditions, especially during the months from December to March, when the winter storms ravage the Northern and Eastern States.

On the very end of Point Loma there stands the old lighthouse, which is no longer in use. The new lighthouse stands down by the ocean, and on the harbor-side is the strongly fortified Fort Rosecrans with its hidden guns defending the entrance to the bay.

Two magnificent portals form the entrance from the Point Loma Boulevard to the International Theosophical Headquarters, one in Roman archi-

AN EARTHLY PARADISE

ecture and the other in Egyptian. The main entrance is through the Roman Gate. The avenue of magnificent palm-trees on either side of the roadway leading up to the crest of the hill is suggestive of dignity and majesty and repose — the silent guardians of the inner life of our Theosophical Center — as the Leader calls them. From the moment one passes through the gate, one is conscious of being in a well-directed, efficiently organized institution where everyone, beginning with the watchman who opens the gate for you, and ending with the Leader herself, is courteous, intelligent, and high-minded.

The symmetrical lines of the Roman gateway are somewhat softened by the Boston Ivy, *Ampelopsis tricuspidata*, which covers it. When I arrived in October, the leaves had fallen and there was just the tracery of the vein on the gate; on leaving in the middle of April, the gate was overgrown with a profusion of shimmering green leaves. I afterwards learned that this vine, which covers a large portion not only of the gateways, but of the Temple of Peace and numerous other structures in Lomaland, was grown from a cutting brought all the way from H. P. Blavatsky's old headquarters at 19 Avenue Road, London.

I have often thought what a fine impression this approach to the grounds must make on the many visitors who daily pass through the gate to enjoy the scenery and to learn more of the activities of Lomaland and the philosophy of Theosophy which lies behind them. Even if I were not a member myself, I could not fail to marvel at what has been done in twenty-three years in turning the large acreage of the International Theosophical Headquarters from a barren wilderness into a magnificent, semi-tropical garden! Then when I realized that this had been done, for the most part, by volunteer workers whose devotion and unselfish love had entered into the planting and growing of every single tree and shrub, the outward beauty was enhanced by an inner spirit of holiness.

One barely enters the gates before one is reminded of the international spirit which pervades our great Center; for on either side of the road — under the palm-trees and beyond them, stretches a beautiful garden of smaller shrubs and flowers, known as 'the International Garden.' Here are blossoming flowers grown from seed sent by members from all over the world. For years this international garden was under the efficient care of Mrs. Amy Lester Reineman — known to most of our members for her many years of devoted labor as directress of the Leader's educational work in Cuba, and later as superintendant of the Juvenile Home for little girls at the International Center.

At the top of the hill one comes instantly upon a glorious view of the Pacific, which can be seen for miles and miles in a huge arc extending from the northwest to the southwest. Distant San Clemente and Santa Catalina islands can often be seen in the clear California sunlight.

Facing about one sees the beautiful Temple of Peace — designed and erected by Madame Tingley in 1900 as a memorial to her two predecessors, H. P. Blavatsky and William Quan Judge. It is entered by two heavy

THE THEOSOPHICAL PATH

oak doors carved by Mr. Reginald Machell, the English artist, formerly a Theosophical pupil of H. P. Blavatsky's in London, and for many years an active and devoted member of the International Headquarters Staff. Mr. Machell is also responsible for the exquisite interior decorations of the Temple of Peace — which are in Egyptian design. With the soft light from the great purple-glass dome, the interior is suggestive of joy and beauty and light — a strong contrast to the gloomy interiors of so many places of worship. The Temple of Peace is used for private meetings, when the Leader conveys the inner teachings of Theosophy to members only. It is also used as a temple of art and music — where the students of the Isis Conservatory receive their instructions. Programs of classical music, for which the Râja-Yoga students have become famous, are also given there on occasions of unusual dignity and solemnity. Thus in every sense is it devoted to the Good, the True, and the Beautiful.

To the east of the Temple is the Râja-Yoga Academy. Here, on the main floor are the classrooms for the boys and girls, as well as the great rotunda under the pale-green dome, where miscellaneous public assemblies and musicales are held. The girls and young ladies of the Râja-Yoga Academy have their dormitories on the second and third floors.

The refreshing appearance of the young students at Point Loma, the general work they do along many lines of intellectual and other activities, and the very high moral standard which prevails among them, bespeak a brighter future for the race. The educational work at Point Loma alone is a challenge to all — especially to the indifferent, to the careless and to those who should be active in the promulgation of the teachings of the Wisdom-Religion, in order to lift the sorrows of the world.

As to the success of the Râja-Yoga System and the high principles underlying the same, so much has already been written and said that I need only add that what I have observed with my own eyes has satisfied me that Katherine Tingley's detractors should be ashamed of themselves for trying to destroy the most beneficent effort in behalf of right education that I know of in the world today. We need more of Katherine Tingley and her Râja-Yoga System in Sweden. There is an abundant literature on the subject for the asking, obtainable by writing to the International Theosophical Headquarters. No man with an honest purpose should presume to criticize this work until he has made a thorough investigation of the same. That I have done and I am more than satisfied; I am enthusiastic.

The educational institution is divided into the Râja-Yoga School proper, the Râja-Yoga College and the University. Some thirty professors and specialists in various subjects are in charge of the instruction. No one of the officials or the members, nor the teachers accept any kind of salary or monetary remuneration; they are all volunteer workers.

Walking south along the main road towards the Greek Theater, one

AN EARTHLY PARADISE

passes through the most beautiful gardens — gardens everywhere. Certainly the students and residents of Lomaland are blessed with a wonderful environment. The humblest among them lives amidst gardens that the richest people in the world might envy. And yet at Point Loma all live very simply. There is no servant problem, because nearly everyone does his own work in the homes — the younger people assisting the older, and the work is so divided that the greatest economy of time, money and energy is secured. The departments are so organized that there need be no strain on any one.

The preparation of all the food in the central kitchen, presided over by Mrs. Iverson L. Harris, Sr., reduces the individual domestic duties to a minimum. The large vegetable garden under the supervision of Mr. M. G. Gowsell, an expert of the U. S. Forest Service, greatly reduces the expense of living — which economy is furthered by the products of the fine fruit-orchard, under the supervision of two California fruit-growers of many years' experience and much scientific knowledge of their subject — Mr. Abbott Clark and his brother, Mr. Orange Clark — both old members of the Universal Brotherhood and Theosophical Society, and of many years' faithful service.

The first building to the left after leaving the Temple of Peace is called the 'Executive Building.' Here is situated the Purchasing and Supply Department, presided over by our Swedish comrade, Mr. Axel Fick; also the office of the General Manager of the Point Loma Homestead, which carries on the business activities connected with the International Theosophical Headquarters. The immediate work of this office is conducted by Mr. J. Frank Knoche, under the Leader's personal supervision. In this building are also located the offices of the Accounting Department and of the New Century Corporation, whose business activities are under the direction of Mr. Samuel Shepard of Macon, Georgia.

In this building there is also a fully equipped up-to-date telephone exchange, connecting all departments of the Headquarters activities with several main lines to the central office in San Diego. Beyond the Executive Building is the office of Dr. N. B. Acheson, a skillful dentist, who looks after the dental work of all the residents and students.

On the other side of the road is the office and residence of Dr. L. F. Wood, the dean of the Medical Department at the International Center. Dr. Wood's more than forty years of practice and the remarkable record he has had in caring for the health of all the resident members, especially of the students of the Râja-Yoga School and College, make his department one of unusual efficiency.

Not a single case of influenza proved fatal among all the resident students at Point Loma; while in San Diego, seven miles away, the fatalities assumed alarming proportions. Of course while much credit is due to the Medical Department for the remarkable health of the students at Point Loma, credit is also due to the climate, the environment, the temperate habits of the residents, and the splendid co-operation of the refectory in supplying just the right

THE THEOSOPHICAL PATH

kind of fresh food, properly prepared under the most sanitary conditions.

To the north there is a large well-equipped play-ground where the students can spend many hours almost every day in the year, with their tennis, baseball, foot-ball, basket-ball, and gymnasium equipment. This too is conducive to good health.

Between the Temple of Peace and the playground there is the attractive villa occupied by Mrs. A. G. Spalding, the President of the Woman's International Theosophical League, and for many years Superintendent of the Children's Lotus Groups throughout the world; also the residence of Mme. de Lange, widow of Professor Daniel de Lange, whom many will remember through the Peace Congress at Visingsö in 1913. He was founder and director of the Amsterdam Conservatory of Music in Holland, as well as one of the foremost musical critics of Europe, until he resigned his position in 1914 and took up his residence at Lomaland, where he gave his services as Director of the Isis Conservatory up to the time of his death in 1918. Beyond are the 'Guest House,' and other smaller bungalows occupied by devoted, loyal members. The whole western side of the hill is also covered with little residential bungalows.

On the eastern side of the main road, and opposite the refectory and dining-rooms, is the Lomaland Department Store — another feature which adds greatly to the economic conduct of the Theosophical activities at Point Loma.

Beyond the Lomaland Department Store are the boys' bungalows, where the different groups of boys are segregated according to age, conduct, and mutual fitness. Each group is under the supervision of a teacher or older student, and all are under the general direction of Mr. Walter Forbes — a splendid disciplinarian who is most enthusiastic over his work and always eager to carry out the Leader's suggestions. It is Katherine Tingley herself who decides in what group a student shall be placed, and her knowledge of human nature and her experience in the proper education and upbringing of the young folk are great factors in the making of her Râja-Yoga School a "school of prevention," that enables its students to avoid many of the pitfalls that young people so often fall into.

Each group of students looks after its own home, the duties being assigned by the one in charge. Habits of personal cleanliness, and a sense of individual responsibility are inculcated from babyhood. There are no helpless, pampered children at Point Loma.

North of the boys' bungalows is the Juvenile Home for little girls — an endowed home for orphan children — who certainly live in an environment and receive a loving care that are an inspiration and solace to the heart. They are not labelled with 'charity,' but have every opportunity to become well-educated, accomplished, and helpful girls.

To the south of the boys' bungalows is the villa occupied by Mr. and Mrs. E. A. Neresheimer, whose names are known and loved by members of the Universal Brotherhood and Theosophical Society the world over. It was

AN EARTHLY PARADISE

Mr. Neresheimer who came to Mr. Judge's assistance in New York with generous financial support, at a time when there was no money in the treasury and Mr. Judge faced the danger of not even being able to publish his monthly magazine, *The Path*. Mr. Neresheimer has ever since that time remained a loyal and devoted member; he is Chairman of the Leader's cabinet, and director of the Point Loma Orchestra. Mrs. Neresheimer — formerly Mrs. Emily Lemke of London — came to Point Loma to give her daughter the advantages of a Râja-Yoga education.

And this brings us naturally to the Leader's Headquarters, which lies between the Neresheimer villa and the Greek Theater. But just before reaching the Headquarters building, we come to 'Pioneer Cottage,' the first residence built at the International Theosophical Headquarters; just now occupied by the three pioneer members of the Aryan Theosophical Society of New York, and members of the Leader's cabinet — Mr. Clark Thurston, Mr. H. T. Patterson, Mr. F. M. Pierce, and also by Mr. Reginald Machell, the artist.

It was in the Headquarters annex that Dr. Bogren and I had a beautiful sunny room, overlooking a fine rose-garden. This room had been occupied by Mr. Anders de Wahl during his visit to Lomaland last summer.

Near the Headquarters is the office of the sub-editor of THE THEOSOPHICAL PATH, Professor G. de Purucker, whom many in Sweden will remember through his visit with the Leader to our country in the fall of 1912.

The Leader's Headquarters itself is a bee-hive of activity. From early morning until evening, there is an uninterrupted stream of business going on, with her as the center of it all. The seven telephones are in continuous use and the heads of various departments are in constant consultation with her. This is interspersed with numerous personal interviews. Several secretaries are kept busy all the time carrying out her instructions. And in the evening whenever there is no meeting or concert, there is generally a gathering of the senior members of her cabinet in her office. At many of these meetings I was privileged to be present, and I always rejoiced at the spirit of harmony and devotion and enthusiasm manifest.

The main floor of the Leader's headquarters is a veritable art-gallery and museum. There are beautiful paintings, some brought from her former home in New York and some the mystical works of Reginald Machell, the colorful landscapes of Maurice Braun and Leonard Lester, and the flower-paintings of Edith White — all members of the Universal Brotherhood and Theosophical Society and famous in their special lines of art. There are hand-colored, illuminated albums — the gifts of friends and admirers from all over the world, besides rare collections from Japan, China, India, and Egypt. Fine specimens of the handiwork of the Lomaland Arts and Crafts Department and of individual students are also in evidence.

There is always an atmosphere of refinement in the Leader's home, and it is indeed a privilege to sit at table with her on some of the numerous occasions when she entertains distinguished company. As many observers

THE THEOSOPHICAL PATH

have noted, the Leader's conversational powers are unusual, and she is never more at ease than when hostess at the table or entertaining a drawing-room full of sympathetic listeners.

As a European visitor I was also interested in examining the De Westcote coat-of-arms, which shows Madame Tingley's paternal ancestors to have been among the leading pioneers of religious freedom in America, as well as scions of distinguished families in England and France.

Continuing our walk we now come to the Greek Theater which is built in the upper part of a canyon with the great ocean as background. It is the first open-air Greek Theater in America and was designed and built by Madame Tingley. When one sits on any one of the lower rows one can see through the open columns out over the ocean, listen to the distant rolling of the waves, and now and then get a glimpse of the white-capped breakers.

One does not need to make too great an effort of the imagination to feel himself transported back to ancient Greece away from the terrific rush and noise of modern America and back to the days of old, by the blue Egean Sea. Tourists from all over the world who have been at every place worth seeing on the face of the earth, declare emphatically that there is nothing in the world to compare with this open-air theater in classical beauty and perfection; it is unique, perfect.

Some ten minutes' walk further south a number of buildings for various purposes of the Society are situated, such as the office for the distribution of literature and magazines, the printing press, the bookbinding department, the Photo and Engraving Department, the large Construction Department, including offices for designing, and carpenter shops, stables as well as buildings for agriculture, forestry, and horticulture. The whole property of the institution comprises some 500 Swedish acres.

There are many other things of interest in Lomaland, but we will have to save them for some other occasion. As a fitting conclusion I am going to quote from a recently published pamphlet called *A Nosegay of 'Yorick's' Editorials*, compiled by a student at the Theosophical University in memory of Edwin H. Clough, "America's great journalist and critic."

In the beginning of a review that this "the sanest critic in America" wrote on the Leader's book *Theosophy: the Path of the Mystic*, he says the following:

"A PHILOSOPHY OF TRUTH IN BEAUTY

"When Madame Katherine Tingley waves her wand in Lomaland things of beauty bloom in those groves and gardens, things worth while stand forth to greet the spectator in an environment where life wears a lovelier aspect than we will find along the broad highway of the outer world's sordid traffic. Perhaps some of you, in ignorance, I hope, will accuse me of exaggeration, or even adulation, in this personal estimate of what Katherine Tingley has accomplished over there on that sky line of our Ultima Thule. I assure you that I speak in honest verity, rather underestimating the truth than emphasizing it with fulsome hyperbole. Lomaland is a creation; the incarnation


THEOSOPHICAL NEWS

of a vision that once was only that in the consciousness of a woman whose love of the beautiful and knowledge of its essential elements was tempered by a practical purpose competent to carry an altruistic motive to successful achievement. The poet Keats defined beauty as truth, truth beauty, and declared 'that is all ye know on earth, and all ye need to know.' It is because I find beauty in the lives, the work, the aspirations and the faces of those who dwell in Lomaland, that I know it is all good; that it is truth. I love sincerity; and I find it here; I love the generous spirit that believes in the ultimate regeneration of man out of the intrinsic worth of the best that abides in human nature; and that is the ruling spirit of Lomaland. . . .

"Massed action is seldom unselfish, nor is it a wise or beneficent action until it is organized under a wise and beneficent leadership. There is little of humanity in humanity; but there is a vast resource of humanity in every individual. It is the individual that will leaven the lump — when there are enough of him. I believe that Madame Tingley and the devoted teachers and pupils of Lomaland are doing their full part in the work of making men and women realize how by their individualism they can make the world better. I am sure that it would be a lovelier world if there were more men and women like those who live in Lomaland."

THEOSOPHICAL NEWS

[Translated from *Öresundsposten* (Hälsingborg, Sweden), June 13, 1923]

 HE old idea that Theosophy is some sort of heretical paganism is becoming more and more antiquated out in the world. On the contrary, one has begun to recognise it as a religious belief like other beliefs, whether one considers it from its philosophical, religious, or pedagogic side, and one finds it as justified as any other faith. That this actually is the case, and not only the opinion of the Theosophists themselves may be seen from the fact that so many among the most prominent writers of international fame, from time to time give expression to Theosophical ideas without saying anything about whence they have taken them. And whether this is always an expression which comes directly and consciously from the Theosophical teachings, or whether it is unconscious or spontaneous with the writer, so to speak, it is a sign that the way people are looking on the world and on life nowadays has undergone a considerable change during the last decades.

When the prominent American journalist, Edwin Clough ('Yorick') died, in the beginning of this year, the Theosophists culled from his writings a number of his statements about them, and therein 'Yorick' shows that he had learnt to understand the new philosophy and perhaps had adopted it himself. The little pamphlet contains a great deal that is of interest for us

THE THEOSOPHICAL PATH

too, because in it we find a very living picture of the life and activities of the residents of Point Loma. The personal influence of these activities has done much to attract numbers of new adherents and admirers to the new movement.

That which strikes one first as one comes into touch with the Theosophical teachings, is that devotion to the Beautiful occupies a very prominent place therein. It is the belief of these Theosophists that through this devotion goes the easiest and best way to the ideal end. Goodness and Truth follow of themselves and come to him who has penetrated into the very heart of the Beautiful. This is the reason why the study of Art in all its phases is so emphasized in the Theosophical education. To outsiders this is particularly evident in the drama,—in the plays that are performed for the public. 'Yorick' has repeatedly given expression to his admiration for the Râja-Yoga Players and especially their way of presenting the Shakespearean dramas, such as *A Midsummer Night's Dream*, *As You Like It*, *Twelfth Night*, and others, which are given in the Greek Theater at Point Loma, with the Pacific Ocean as the background.

Life in Lomaland is, according to 'Yorick,' organized happiness. It seems to his mind so ideal and harmonious. The evident cause of this is that quality of healthy joyousness which is expressed in the words: "Life is joy!" and which is lived up to at Point Loma.

But the influence of this new movement in the cultural life of our age stretches vastly wider than merely to the city of San Diego and the immediate vicinity thereof. The new system of thought may be found expounded in numerous books, most of which may be had in Swedish translation. I will here only mention *Theosophy: the Path of the Mystic*, which has before received special consideration in a review in *Våra Hem*.

Those who desire to know something about the Theosophical ideas on education are advised to study a lecture by Katherine Tingley held at Malmö last year and which may now be had in Swedish translation. The fundamental principle may be said to lie in the idea of developing the divine spark in each human being. The children are taught self-control and to master the lower tendencies that would go to prevent their spiritual progress. The method means neither sentimental pampering of the children nor great severity. There is no corporal punishment. Beautiful surroundings and good examples cause the children instinctively to assimilate the Theosophical teachings. Plenty of exercise out of doors, and study of the arts, strengthen the body and develop appreciation of the Beautiful — so vital to the joy of life.— LITOS



"WE live only for the future. If no good may come to others from our living, then it is all vanity and vexation of spirit; but if from the threads of life one strand may bind a soul to good purposes, or lift a heart from despair, then it has accomplished a noble work, and its mission is not a failure."

— *Emily Selinger*

THE MAGIC MIRROR

R. MACHELL

(Continued from the August issue)

MY dear Mary, there is no right," replied Emily Macmillan; "life is a farce; and the world a lunatic asylum. The best thing to do is to take it as it comes and not try to understand it, any more than you would try to understand the schemes of a lunatic. And, after all, it is really very amusing, or at least it would be if one had enough money to be able to live without being continually reminded that one's bank-account is overdrawn. And then rents are so high.

"But I am going to build a studio for myself and be my own landlord: in fact I shall put up a whole block of studios and keep the best myself, and let the others, so as to live rent free. I've got the land and found a builder who will carry out my plans. I shall do without an architect and that will be a great economy. That is what brought me here today. I want to build a studio for you. I know just what you want. Come and see the plans. I am working at them night and day. Come to tea. I can't ask you to dinner; if I want to dine decently I have to go to a restaurant. That girl of mine is the worst apology for a cook I have had yet, and you know what I have gone through with the others. Well, I must be going. Give my love to your aunt. I am really sorry she disapproves of me. She thinks I shall corrupt your morals. People never seem to understand me. Perhaps they are right, after all. The truth is terribly demoralizing to respectability. Good-bye, dear. If you want to part with that old mirror I will give you what it cost you. I know what to do with it. I could easily persuade people that it was a real magic mirror, and then make them see in it just what I like. They are such fools. It would be fun anyhow. What did you pay for it? Look here, I'll give you that old fire-screen you admired so much in exchange; it would look well here; and that mirror is wasted on you, my dear Mary. You are too good for this wicked world: it suits me pretty well, I think, on the whole. I'll tell you what I mean to do. I shall invite young Erskine to meet some people at my studio for tea and forget to invite them, then I will get him interested in the mirror and make him see things. Will you come? Do! It would be a virtuous deed to show him what a fool he is with his occultism. Not that I could not do it just as well with an ordinary looking-glass, but he would refuse to try that. Those kind of occultists are nothing without a lot of paraphernalia. They have to fool themselves first."

But Mary was not inclined to part with her treasure. She was a little curious to know how much of her friend's talk about her own psychologic powers was based on fact; and laughingly asked her to look in the old mirror and test its magical character. Emily Macmillan was willing to test any

THE THEOSOPHICAL PATH

new experience; and taking the mirror in her hands sat down to gaze into the metal surface, while Mary stood watching her from a little distance.

She saw the laughing face of her friend gradually darken with a look of deep concentration, that signified an intense desire to see. Mary herself was caught in the force of that desire, and felt as if she were being drawn into a vortex by the swirl of some etheric current. She saw the picture of her friend sitting there, but knew that what she saw was an illusion: the woman she was watching was not Emily Macmillan. She was old and haggard, and was dressed in some oriental robe that Mary could not classify, and that yet seemed quite familiar. The old woman was her nurse, and Mary was a child again. The nurse spoke:

“There is danger to the child — an enemy — a man — an evil man. I see him putting spells upon an image he has made — her image.”

Then there was silence, and the figure of the old woman changed; but still held the mirror and gazed into it intently, saying nothing. Mary stepped quietly up behind and looked over her shoulder into the cloudy surface of the metal, which seemed veiled. Gradually the veil grew luminous, and two centers of force appeared resembling two deep-set eyes which had no flash of light in them, but were like vortices with power of attraction and absorption, as if they could suck out the life of one who was not strong enough to resist them. Emily Macmillan was fascinated by what she believed to be the reflexion of her own eyes magnified in some strange way and transformed. She wanted to see more; but Mary felt that this was some delusion and would have wiped it out if she had held the mirror; but she hesitated to interfere, and waited curiously to learn what was revealing itself to her friend's sight.

She had not long to wait. An exclamation convinced her that something was happening that escaped her vision. She felt that a struggle was going on in which she had a vital interest, but from which she was shut out so far as sight or hearing were concerned. She had no fear for Emily Macmillan, who would have welcomed a fight of any kind at any time; and she had no doubt of her friend's power to defend herself. Indeed, she still felt as if she herself were but a child, and Emily was her Indian Ayah, who was consulting an oracle of some kind or practising some magic rite for the propitiation of the evil powers that haunt the earth. There was a strange oriental atmosphere in the room and a low hum as of a muttered incantation which seemed to come from behind the metal. Again the eyes appeared, this time more recognisable as human eyes, but lighted with an expression that was repulsive; and then the one who held the mirror raised her hand and struck the metal violently. Some one cried out in pain and anger, and Mary thought she knew the voice. But Miss Macmillan tossed the mirror on the divan scornfully, exclaiming:

“The man's a fool! But you have no business to keep a thing like that here. He can't hurt me, and he won't try; but you are a child. Sometimes I think I must have been your mother, and I don't want any harm to come to you. I'll take that foolish thing along with me. There's nothing in it;

THE MAGIC MIRROR

but you might imagine things, and get yourself involved in matters that are better left alone. You tell old Abdurrahman that I have the thing, and if he comes my way I'll tell him what I think of him for trying to teach you sorcery. If I were really your mother I would take better care of you. You are a child still."

Mary was about to protest when the other, recovering her usual tone, said:

"I'm going to have some fun with that thing. I'll teach that young man a lesson in magic that he won't forget. If I send for you, mind you come and I will show you what kind of a charlatan he is — I mean young Erskine. If your aunt were less prejudiced against me I would have a talk with her; but it is useless. She thinks me utterly abandoned. If she does not take care of you, I will."

And so she went, and the magic mirror went with her, though she much disliked carrying a parcel. And Mary kissed her affectionately as if indeed she was a child bidding good-bye to her mother. Nor was she altogether sorry to be rid of the mysterious talisman.

The doors between the seen and the unseen, that remain closed perpetually to ordinary people, had opened voluntarily to her so often that the mere change of vision from the familiar world to some less usually visible state of matter was not a subject of any great surprise, though she would often wonder at the uncertainty of the occurrence, which certainly was not controlled by her will or desire alone. Hitherto she had imagined these experiences to be like dreams, attributable to unknown laws of nature rather than to the interference of any personal will or magical operation.

The pretensions of spiritualistic 'mediums' had to her appeared foolish or fraudulent; and yet she saw nothing extraordinary in the phenomena, even if genuine. They would result naturally enough from the interpenetration of different states of matter, some of which are normally visible to the human eye, others only occasionally so, and others still more rarely perceptible to the normal individual. This theory of matter was developed out of her own experiences, illuminated by some study of the teachings of Theosophy, still very little known to the general public. Her own inclination was to regard nature as vastly complicated, and human nature as extremely limited in its understanding of life. So the most unusual phenomena only appeared to her as evidence of the general dullness of the human senses and the human intelligence. As to the existence of other worlds within possible reach and contact she had no doubt, and needed no evidence to confirm her conviction that the limits of the world we live in are to be measured alone by the limitations of our own senses, which normally reveal but a very small part of the 'great illusion.'

Emily Macmillan had no interest in philosophy of any kind; and professed a superb scorn for religion in all its forms. She had no taste for study, and decided all problems by intuitive perception, or by a simple negation; sometimes the two were combined with amusing ingenuity and delightful disregard of logic and reason, but also at times with a startling lucidity that

THE THEOSOPHICAL PATH

was akin to genius, for which, however, she expressed an utter contempt.

Mary was not therefore altogether unprepared for the scathing criticism of Ronald Erskine, or for her friend's immediate perception of the relations that had sprung up between the two. It was not the first time that this eccentric bohemian had read her inmost thought like an open book and spoken her mind with uncompromising directness: and Mary recognised the wisdom of her friend's advice, as well as its futility.

There was no denying the fact that, in spite of this confirmation of old Abdurrahman's warning, her interest in Ronald Erskine grew rather than diminished, and became more tolerant and sympathetic. She excused his attempts to influence her, the more readily that she believed herself quite able to protect her mind from thought-suggestion. The more she thought about him the stronger grew the impression that there was some old tie that linked their lives and had brought them together again to work out their destiny: she was convinced that this idea was a product of her own imagination and reason, and not at all due to any outside suggestion.

But this same idea had been constantly present in the mind of the man who most ardently desired her to think herself bound to him as a disciple, if nothing more. He saw in her a means to accomplish one great desire: knowledge. For she could be used if only she would accept him as her teacher; and by her aid he hoped to lift the 'veil of Isis,' and see through her eyes the beings that were invisible to his own, and which he was ambitious to control. The craving for power, which prompted his search for knowledge, blinded him to his own weaknesses and deceived him as to the nature of the tie that drew his imagination to the girl with the seeing eye, and made him long to bring her under his influence.

Emily Macmillan had called him a prig, and her criticism of men's characters was seldom far from the truth in so far as their weaknesses were concerned. She had known Ronald Erskine long ago, and did not take his austerity very seriously, for reasons that she did not think it necessary to mention to her friend Mary, for whom she had a kind of mother-love. No man of her acquaintance was good enough in her eyes to mate with Mary; least of all one whom she regarded as more than half charlatan, and hypocrite, though dangerously plausible and generally attractive. He irritated her unaccountably: she felt as if she had some old grudge against him brought over from the past. Not that she would admit the theory of reincarnation, if presented under that name; but she fully believed in pre-existence, and in fact in all that the term Reincarnation usually implies, merely reserving to herself the right to criticize and denounce the doctrine as a degrading superstition imported by the Theosophists from India.

When she learned that the young engineer had been sitting to Mary Sinclair for the portrait of his father, and at the suggestion of Mrs. Fairfax, she understood the situation in a flash; and as promptly decided to take a hand in the game. As she thought about the position, her impulse to save Mary from some rather indefinite danger took form as a purpose, and in-

THE MAGIC MIRROR

tensified her vague mistrust of Ronald Erskine which from a mere instinctive suspicion thus grew into a positive aversion.

Feeling the need for action she wrote an invitation to Mary to come to tea, and, taking her acceptance for granted, invited Mrs. Erskine and her son to meet Miss Sinclair and some other mutual acquaintances at her studio. These other invitations were not sent, because she wanted to have Ronald and Mary alone, and felt sure that his mother would excuse herself and send him to represent her, which she did.

Miss Macmillan made a pretense of expecting the uninvited guests, and meanwhile started an animated discussion on the subject of astral visions, clairvoyance, thought-transference, and such superstitions, as she called them, doing her best to stir up her visitors to a defense of their own views.

Ronald Erskine fell into the trap headlong, vigorously protesting against the materialistic skepticism of his hostess: he quoted authorities and mentioned incidents that might be considered authentic, but avoided allusion to his own experiences.

She made fun of his authorities and ridiculed his incidents, forcing him to defend the study of the unseen universe, which to his great disgust she called spook-hunting, and astral body-snatching. Mary said nothing, but listened attentively. The young man was conscious of her interest, and was anxious to show to advantage. It was a moment when he felt that he would be justified in performing some feat of magic to demonstrate the reality of the astral world. But his studies had not gone far enough for him to venture on an attempt to open the eyes of such a hardened skeptic as his hostess; for though he pitied her intellectual aberrations he suspected that her will was unusually strong.

Just as he was searching for some crushing argument, there came a ring at the door-bell, and Mary expected the belated guests to enter, when the servant announced the old model Abdurrahman.

Emily Macmillan laughed at the girl for her mistake, and was about to say, "Not at home," when Mary jumped up and said:

"Oh! Do let him in! He knows more about these things than any of us."

"All right!" agreed the lady of the house; then to the servant: "Send him up, and bring some fresh tea!"

Abdurrahman entered, carrying his pack as usual, courteous and dignified, apologizing for calling, explaining that he had just got some of the oriental embroidery that Miss Macmillan so much admired. But he was told to take a seat and have tea before opening the pack; and as soon as the girl had brought the tea and departed, Mary turned to him and said:

"We were talking about the spirit-world. Miss Macmillan thinks that we can never see those who live there. What do you say?"

As it was certain that the uninvited guests would not come now, Miss Macmillan considered it safe to produce cigarettes for the old man, as a help to the discussion of such a subject; and Mary, watching the old Arab, thought

THE THEOSOPHICAL PATH

that perhaps the true use of tobacco was not as an indulgence of the senses, but rather as a mystic rite which might perhaps open a door between the seen and the unseen.

For a few moments there was silence, and then the old man laid down his cigarette and said with a humility that was not affected but was still obviously meant rather as a polite form adopted to soften any appearance of authority: "there are people who see more than others at times; and some of them think that what they see is all true. I don't know. It may be so. There are things that we can talk about, but there are others that must not be told. It is so. There are different kinds of dreams: some are true. And there are dreams that may be seen without going to sleep."

"Have you ever seen a spirit?" asked Miss Macmillan bluntly. The old man laughed gently as he parried the question:

"What is a spirit? I don't know. There are jinn, that some people can see: at least they say so. I don't know. Have you ever seen such things, m'am?"

But Miss Macmillan was not to be caught in her own trap and asked: "What are jinn?"

Abdurrahman was pensive, and answered cautiously: "there are jinn, and peris, and other things; the peris are bad. I think you might call them spirits. I don't know. There are so many stories told."

"Yes! But we want to know if any of us can see them," answered Miss Macmillan, hoping to draw the younger man into her snare; but he seemed to sense danger and kept silence. It was one thing to speak authoritatively to two women, but to do so to this old Arab was risky: he might have real knowledge of the subject. So he spoke cautiously:

"The Arabs generally believe that the spirits may be controlled by men who have knowledge, I believe?"

The old man agreed deprecatingly, as if rather admitting that his people were given to some such superstition, but not committing himself to any definite opinion. Seeing that he was on guard and wishing to draw him out, Miss Macmillan told a highly colored ghost-story, largely invented for the occasion, and which did not deceive the old man who merely smiled politely. But it irritated the younger man, who launched into an explanation of the difference between ghosts and elementals, drawing his information from various authors, but not venturing on any personal statement. Miss Macmillan listened attentively and treated the speaker quite respectfully, so that he was gently drawn into a false position by his desire to display a knowledge that was really only borrowed from books. He spoke of certain experiments that he had made, with rather definite success, in inducing vision in his subjects; and went further than he intended in his wish to pose as a teacher.

(To be continued)



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIF.

THEOSOPHY'S Answer to the Needs of the Soul,' was the subject of an address on July 29th by Mrs. Leoline Leonard Wright, of the International Theosophical Headquarters. Declaring that "the highest value of any life is in its relation to other lives and to the truth," the speaker continued: "The ultimate test of any religion or philosophy of life lies in its power to solve the daily difficulties of the individual, its power to mold his

**Brotherhood ---
a Law in Inner
Nature**

character, and to provide him with a motive, both ideal and practical, by which he can dare to live, and in the light of which he will not be afraid to die. Out of the depths of my own experience of life and of the world — my own search for truth and peace — I do not hesitate to proclaim that there is no philosophy, no explanation of life, nothing in the world today that meets the needs of the human mind and heart and soul like Theosophy.

"Theosophy teaches us that there are two sides to our natures. In every one of us the real self is a ray of that great universal heart of life and love that beats at the center of the universe. But that divine ray is incarnated in a personality of flesh and blood, of limited mental and emotional vision, of erring, blinded egotism and vanity and self-seeking. There is no one of us that is not daily conscious of these two natures. There is forever within us the urge and yearning towards love and service; and also the constant whisper of personal desires and sloth and carelessness, to hold us back from surrendering to this divine urge.

"In the first place, Theosophy is a living truth. It contains that spiritual nourishment for which the human race is starving today. It is literally the bread of life. Consider just its one presentation of Brotherhood as a law in nature. It does not offer this as a mere intellectual statement. For Brotherhood is not primarily a mental belief, it is a state or condition of our being. The soul of man is a ray of that central heart of life from which the universe has sprung. And as the eye of man, if it had the power, could trace each sunbeam back to its starting-point in the heart of our physical universe, the sun;

THE THEOSOPHICAL PATH

so the eye of the soul, if it dares to undertake the quest, can literally follow its own divine pathway of light back to the central source from which we all sprang. The higher self in each man, so Theosophy tells us, is a pathway to the heart of the Divine."



THE Sunday morning services in Isis Theater will be resumed on September 16th. Those in Los Angeles, California, hitherto held on Sunday evenings in the Ebell Club Auditorium, will be resumed in the ball-room of Jinniston Grotto Building, 1500 South Figueroa Street, on September 16th, at 8 p.m.

BOOK REVIEW

"THROUGH THE UPCAST SHAFT": HUW MENAI.

(London; Hodder and Stoughton)

THE Welsh that write poetry have written it almost always in Welsh; or else, like William Morris, George Meredith, and George Eliot, they have become so Anglicized as to pass for English. We know the color of goods to expect from Scotland and Ireland, but not from Wales; so that this little book, the first fruits of the mind of a young Welsh miner, and perhaps the swallow that prophesies a summer there, is interesting for more reasons than one.

Huw Menai is of northern peasant origin, and is or has been a miner in the coal district of Glamorgan. Almost certainly therefore his home-language would be Welsh, and English an acquired tongue. The struggle for existence began for him in childhood: he owes his education rather to his own efforts than to schooling. We should expect under these circumstances — we do expect in a first book anyhow — occasional unfelicities in diction, a lack of facility in technique that time and practice will remedy. These are to be found here; but there are also things that we do not expect in a first book. There is highly original and robust thinking; there are also some perfect lyrical gems. Anthologists, one suspects, will not be content to omit the little poem 'She Bent her Head':

"She bent her head to see the planet
Rolling to the west,
The vast amaze of worlds and worlds —
I plucked at her behest
Forget-me-nots from the pools of night
To place upon her breast.

.

The child but barely understood,
She was but seven that day."

BOOK REVIEW

Huw Menai has more than a little of the mystic in him, and has obviously read and been influenced by Theosophy. He hears spiritual things in the skylark's song, and calls upon the bird to tell him about Karma and the Soul (Manas); — he uses the Theosophic terms.

“The Spirit is supreme —
The lark that serenades the sun,
The blackbird on the bough, are one;
Diversity a dream,
And matter but a mode. . . .

“For those with eyes to see,
And behind the eyes a soul to sense,
And behind the soul true reverence,
There'd be no misery;
The soul would have no load,
But live each moment of life intense
In the Rhythm of the Road.”

If one feels that great things should come from this source, it is because one finds constantly, even where the technique is least perfect, that sense, or that knowledge, which is the very essence, fount and origin of true poetry: the vision, or the will to see, behind all circumstance, behind the beauty or the agony of things, the Divine Light, the One, the Spirit (or God) shining.

— KENNETH MORRIS

Theosophical University Meteorological Station Point Loma, California Summary for June 1923

TEMPERATURE		SUNSHINE	
Mean highest	67.30	Number hours actual sunshine	217.90
Mean lowest	56.10	Number hours possible	428.00
Mean	61.70	Percentage of possible	51.00
Highest	71.00	Average number hours per day	7.26
Lowest	52.00		
Greatest daily range	15.00	WIND	
PRECIPITATION		Movement in miles	3780.00
Inches	0.17	Average hourly velocity	5.25
Total from July 1, 1922	7.05	Maximum velocity	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

OCT 1923

The Theosophical Path

KATHERINE TINGLEY, EDITOR



PERIODICAL ROOM
GENERAL LIBRARY
UNIV. OF MICH.

Copyright 1910 by Katherine Tingley

VOL. XXV NO. 4

POINT LOMA, CALIFORNIA, U. S. A.

Digitized by Google
OCTOBER 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

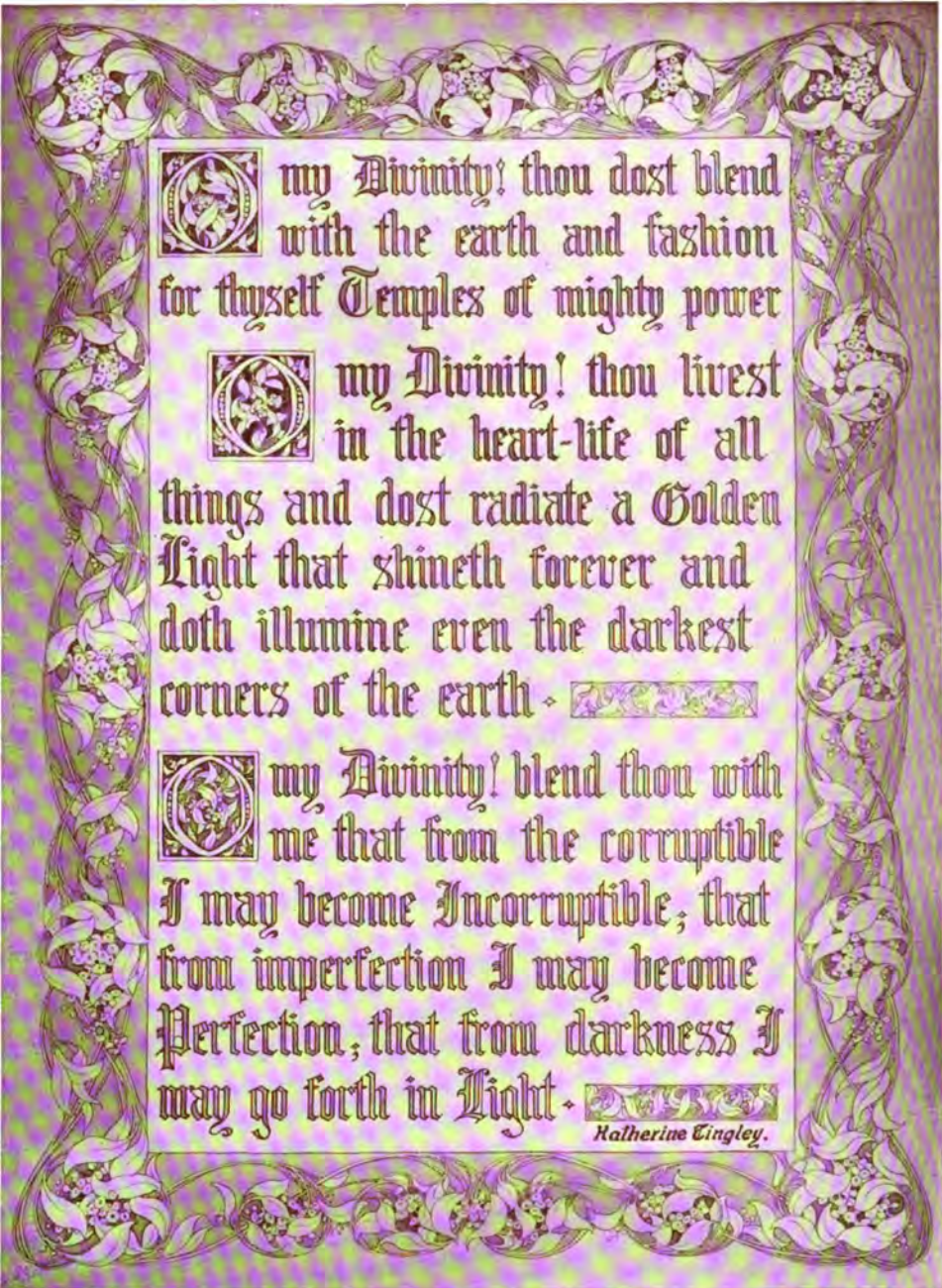


Illustrated

Devoted to the Brotherhood of Humanity, the promulgation of Theosophy, the study of ancient & modern 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*

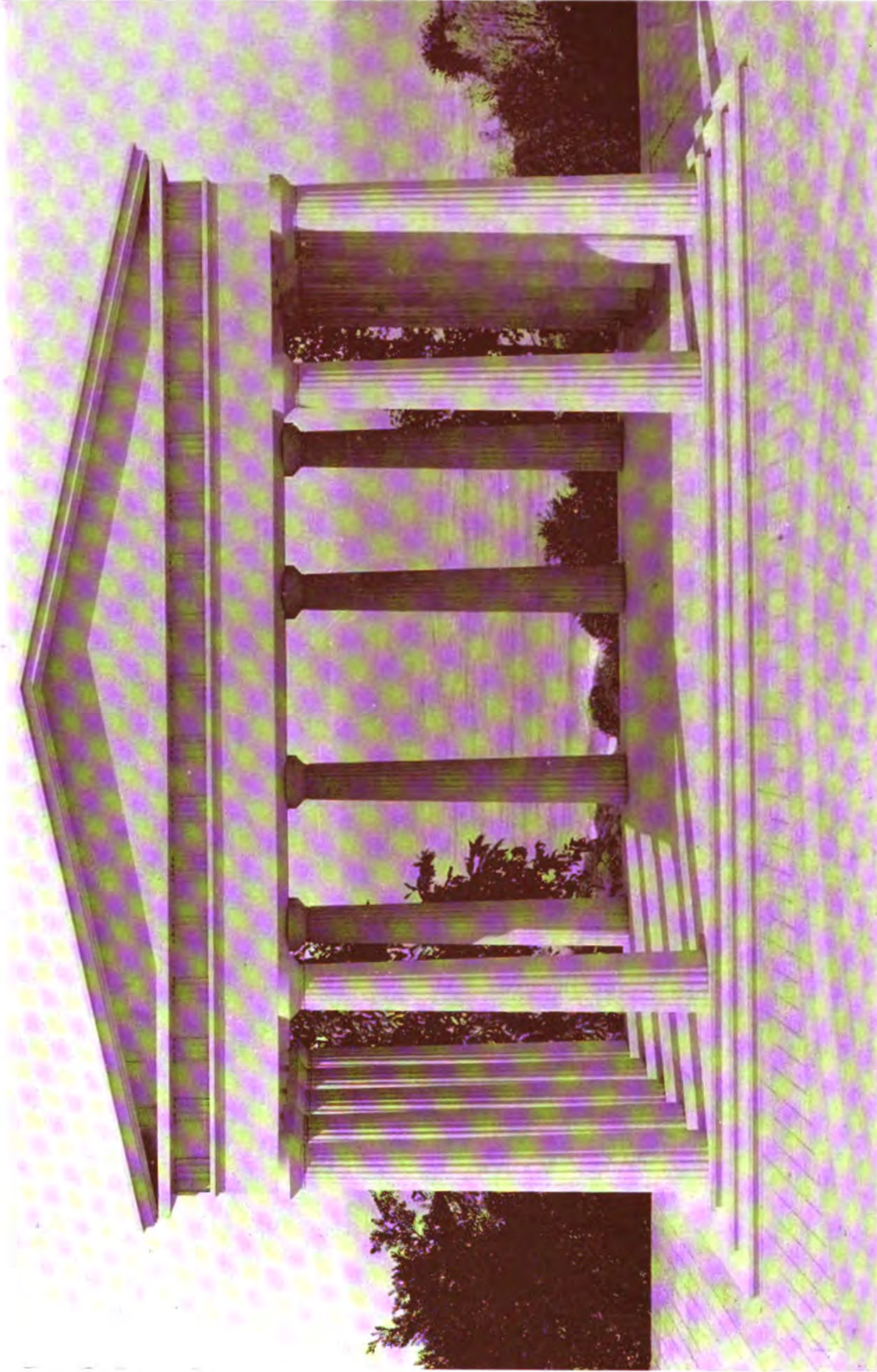
Point Loma, California

VOL. XXV, NO. 4

CONTENTS

OCTOBER 1923

The Stoa in the Greek Theater, International Theosophical Headquarters, Point Loma, California		<i>Frontispiece</i>
Parliament of Peace and Universal Brotherhood		313
Opening of the Twelfth Session by Clark Thurston, Chairman		314
Extract from Address by Katherine Tingley		314
The Philosophical Basis for Peace in "The Secret Doctrine"	J. H. Fussell	316
The Remedy for War is in the Wisdom-Religion — Theosophy	H. T. Edge, M. A.	323
Psycho-Analysis (<i>verse</i>)	Kenneth Morris	327
The Theosophical Message of Plato	C. J. Ryan	328
Ancient Greek Sculptures (<i>illustrations</i>)		329-332
What Theosophy is	T. Henry, M. A.	341
Brotherhood or League?	Talbot Mundy	343
Wisdom vs. Attainments	H. Travers, M. A.	348
The View from the North Tower (After Li Po — <i>verse</i>)	Kenneth Morris	351
Man's Origin, Constitution, and Place in Nature	E. A. Neresheimer	351
The Western Capitals During the Chow, Ch'in, and Han Dynasties: V	Osvald Sirén, PH. D.	356
Tomb of Emperor Shih Huang Ti, near Lintung, China (<i>illustration</i>)		357
Map of Changan and Chinese Sacrificial Bronze Vessels (<i>illustrations</i>)		358-360
Echoes and Vindications of Theosophy	Grace Knoche	365
The Interblending Waves (<i>verse</i>)	E. J. Dadd	376
Man and Monkey	H. T. Edge, M. A.	377
The Apples of Knowledge	Kenneth Morris	378
The Wisdom of Apollonius, the Philosopher of Tyana (X)	P. A. Malpas	385
From My Travels (<i>Reprint</i>)	C. A. Aronson	389
Theosophical Items of Interest	Observer	392
The Magic Mirror (<i>continued</i>)	R. Machell	395
THE SCREEN OF TIME: Mirror of the Movement		
Dr. Sven Hedin in Lomaland (<i>illustrated</i>)		398
Mr. Clark Thurston (<i>Portrait</i>)		404
In Memoriam — Clark Thurston		406



Lomaland Photo & Engraving Dept.

**THE STOA IN THE GREEK THEATER, INTERNATIONAL THEOSOPHICAL HEADQUARTERS,
POINT LOMA, CALIFORNIA**

This beautiful theater, built by Katherine Tingley in 1901, the first Greek Theater built in America, is the setting for many dramatic performances by students of the Theosophical University and the younger folk, all under the personal direction of the Theosophical Leader, Katherine Tingley, herself.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXV, NO. 4

OCTOBER 1923

"THE Self, smaller than the small, greater than great, is hid in the heart of the creature. A man who has left all grief behind, sees the majesty, the Lord, the passionless, by the grace of the Lord.

"I know this undecaying, ancient one, the self of all things, infinite and omnipresent. They declare that in him all birth is stopped, for they proclaim him to be eternal."

— *Svetâśvatara-Upanishad*, lv, 20-21, translated by Max Müller

PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

CONVOKED BY KATHERINE TINGLEY, LEADER AND OFFICIAL HEAD OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, AND PRESIDENT OF THE PARLIAMENT; HELD IN THE TEMPLE OF PEACE, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, JULY 16 TO 27, 1923

[THE preceding (September) issue of THE THEOSOPHICAL PATH contained in its opening pages the Proclamation and the Inaugural Address of the President of the Parliament, and likewise an epitomized Report of the remarkably interesting Proceedings, destined to pass into history as one of the most noteworthy efforts of the Theosophical Movement.

The following pages contain a selection of the Addresses that were read at the Twelfth Session; and others, then and there read in whole or in epitome, will follow in future numbers of this magazine. This Twelfth Session was devoted to Addresses dealing with the question of the fundamental spiritual unity and brotherhood of mankind, as outlined in that monumental work, *The Secret Doctrine*, by H. P. Blavatsky, the first Leader of the Theosophical Movement in modern times, these Addresses having been prepared at the request of Katherine Tingley, President of the Parliament, in the conviction that in the grand and inspiring doctrines set forth in that work, lies the solution of all pressing human problems, of life in general, and, in this connexion, more particularly that of Peace or War. The writers of these Addresses dealt with their subject from different points of view, but with a converging thought, thus providing both variety in exposition and unity of aim. Two or more will be published in each forthcoming issue of THE

THE THEOSOPHICAL PATH

THEOSOPHICAL PATH until all are printed; they will be followed by other Addresses by the Cabinet Officers of the Society and by other Officials and Students; providing in this fashion the readers of this magazine with a practically full Report of the Acta of the Parliament. In all probability a pamphlet will also be issued, in good time, containing much of the same matter, with other interesting reading.]

OPENING OF THE TWELFTH SESSION BY CLARK THURSTON, CHAIRMAN

IN opening this Twelfth Session of the Parliament of Peace and Universal Brotherhood, at which I have the high honor of presiding as Chairman, I desire to call your attention once again to the fact that never in history has there been a Peace-Congress like this one; never has the remedy proposed been so noble and withal so perfectly practical.

Due to the profound genius and devotion of our two preceding Leaders, H. P. Blavatsky and William Quan Judge, and especially to the profound genius, great heart, inspiration, and executive ability of our spiritual teacher and friend, the present Leader Katherine Tingley, we know the real *causes* of War, and also know the exact and infallible *remedy* for it. In that grand work, *The Secret Doctrine*, we have the basis of all philosophy, religion, and science, and therefore the solution of all possible human problems, including that of war.

May the Divine Powers that be, forward our work to a perfect consummation; and may the hearts of our fellow-men who suffer and despair, find new hope and fresh life in this our message of Brotherhood to the world!

I declare this Twelfth Session now open for business.

EXTRACT FROM ADDRESS BY KATHERINE TINGLEY

LEADER AND OFFICIAL HEAD OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, DELIVERED AT THE TWELFTH SESSION OF THE PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD, INTERNATIONAL THEOSOPHICAL HEADQUARTERS, .
POINT LOMA, CALIFORNIA, JULY 26, 1923

MR. CHAIRMAN AND COMRADES: I am very sure that you are realizing tonight the seriousness of the work that we have been carrying on in the Parliament of Peace. To me added knowledge has come, I think to each of us there has been an enlightenment; I think there has been a relighting of an enthusiasm

EXTRACT FROM ADDRESS BY KATHERINE TINGLEY

which probably never has died out, but which requires sometimes an occasion like this to bring it on to the outward plane.

WAR AND ITS REMEDY

I intended, when I established this Parliament, to do many things that I have been unable since to do, because numerous new duties have arisen since then, and it has been the want of time that has held back much; but in looking forward to participating in this Parliament and also thinking of what would be the greatest thing that could be done for the world, I realized that no human voice could serve in the sense that we might imagine. I realize now that the time has come for us to declare to the world that we have the secret, we have the panacea, to kill war; and to point out the impossibility of permanent peace being realized through any brain-mind plans.

WHERE THE REMEDY IS FOUND

I further feel that this is the time of all times perhaps in the history of our Theosophical work in the past, and in the future, for us to bring out *The Secret Doctrine* to the public as containing the real key not only of life but also of Peace; and so, in this Parliament, I now declare that H. P. Blavatsky's book, *The Secret Doctrine*, is the real Bible of the Ages! If we can stand by H. P. Blavatsky and by her teaching in the future as firmly as we have stood in the past, we can be assured that this invasion of the Theosophists, so to speak, will mark the present time as a time for great victories. We can expect persecution and misunderstandings; yet this statement is bound to create a great interest among the class of people who are questioning the meaning of life and how long they must endure present conditions — those who have reached almost to a helpless state, and who probably will serve the best, if they can only have the enthusiasm and the knowledge that we have.

It seems to me that there can be nothing so splendid and so forceful and so promising to the world, as to publish in our magazines and send out to the world the declaration that at this Congress *The Secret Doctrine* of H. P. Blavatsky, with its inspiring message of Brotherhood and Peace, was declared to be the real and *saving* Bible of the Ages!



“OUR dissatisfaction with any other solution is the blazing evidence of immortality.”— *Emerson*

THE PHILOSOPHICAL BASIS FOR PEACE IN "THE SECRET DOCTRINE"

J. H. FUSSELL

(Secretary, Universal Brotherhood and Theosophical Society)

ONE of the essential requirements for the establishment of permanent peace is that man shall have knowledge both of himself and of his relation to his fellow-man, and it is this knowledge that Theosophy proclaims, and pre-eminently in *The Secret Doctrine* by Helena Petrovna Blavatsky. In this great work is given the most complete knowledge available in modern times regarding the origin, life-history, and destiny of mankind.

MAN NOT DESCENDED FROM THE APE

First it should be said that *The Secret Doctrine* while accepting evolution as a truth, takes distinct issue with modern science in respect to the origin of man, that he is either descended from the anthropoid apes or that both are descended from a common stock.

"Such anthropoids form an exception because they were not intended by Nature, but are the direct product and creation of 'Senseless' man." — *S. D.*, I, 185

"Man belongs to a kingdom distinctly separate from that of the animals." — *S. D.*, I, 186

ALL NATURE SENTIENT

One of the fundamental teachings of *The Secret Doctrine* is that all Nature is sentient, and that all the operations of Nature are carried on by sentient beings and guided by intelligence. There is thus no unintelligent natural law, no 'fortuitous concurrence of atoms.' All Nature is spiritual in its ultimate origin. Everything exists first in the realm of idea just as when a man desires to build a house he first has the idea and conception of a house before he builds it.

Modern science is now beginning to realize that all matter is sentient, or, as we may say, a congeries of lives. Speaking of the human bodies, "tabernacles of clay of the fourth race," H. P. Blavatsky declares that they were "built by (as they are now also) and composed of countless millions of lives." And to this statement she appends a footnote as follows:

"Science, dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism — which discerns a life in every atom and molecule, whether in a

THE PHILOSOPHICAL BASIS FOR PEACE

mineral or human body, in air, fire, or water — affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.— *S. D.*, I, 225

EVOLUTION GUIDED BY INTELLIGENT HIERARCHIES

Evolution and all the operations of Nature are under the intelligent guidance of great hierarchies of beings through whose agency was produced at last the human form, but without the indwelling spirit which alone could confer self-consciousness. To quote from *The Secret Doctrine*, vol. I, page 181:

TRIPLE EVOLUTIONARY SCHEME

"It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflexions on the field of Cosmic Illusion of *ĀTMĀ*, the seventh, the ONE REALITY.

"1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:—

"2. The Intellectual, represented by the *Mānasa-Dhyāns* (the Solar Devas, or the *Agnishwatta-Pitris*) the 'givers of intelligence and consciousness' to man and:—

"3. The Physical, represented by the *Chhâyās* of the lunar *Pitris*, round which Nature has concentered the present physical body. This body serves as the vehicle for the 'growth' (to use a misleading word) and the transformations through *manas* and — owing to the accumulation of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute.

"Each of these systems has its own laws, and is ruled and guided by different sets of the highest *Dhyāns* or 'Logoi.' Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.

"'Nature,' the physical evolutionary Power, could never evolve intelligence unaided — she can only create 'senseless forms' as will be seen in our 'ANTHROPOGENESIS.' "

MAN THE OBJECT OF ALL EVOLUTION

And a little further on in the same work, page 183,— quoting from an ancient commentary on the Stanzas on which *The Secret Doctrine* is based,— is the following:

"As the Commentary, broadly rendered, says:—

"'1. Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the "HEAVENLY MAN." . . . Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object — man; man, as the highest physical and ultimate form on this earth; the MONAD, in its absolute totality and awakened condition — as the culmination of the divine incarnations on Earth.' "

THE THEOSOPHICAL PATH

This building of man by the Hierarchies is further described in one of the Stanzas above referred to:

"The Breath (human Monad) needed a form; the Fathers gave it. The Breath needed a gross body; the Earth molded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The Breath needed a mirror of its body (astral shadow); 'WE GAVE IT OUR OWN,' said the Dhyânlis. The Breath needed a vehicle of desires (Kâma-Rûpa); 'It has it, said the DRAINER OF WATERS (Śuchi, the fire of passion and animal instinct). The Breath needs a Mind to embrace the Universe; 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the Earth. 'The Form would be consumed were I to give it Mine,' said the Great (solar) Fire. . . . (nascent) Man remained an empty, senseless BHŪTA [form]."— S. D., II, 105

THE LIGHTING OF THE FIRES OF MIND

The human form being thus built up but as yet mindless, another higher Hierarchy took up the task of completing the 'creation' of man. This Hierarchy is called in *The Secret Doctrine*, "the Sons of Mind," "the Lords of Light," who in previous periods of evolution on other worlds had passed through the human stage, just as humanity today is going through that stage, and had reached the full development of mental and spiritual life which experience on those worlds afforded. Now it becomes their duty to pass on their light to those who in turn are to become man, and this is done in some cases by the incarnation of the Lords of Light in the prepared human form, and in other cases by their giving as it were a ray or a spark of light from themselves, lighting the fires of human mind and self-consciousness just as from a lighted candle other candles may be lit.

THE INNER NATURE IDENTICAL IN ALL MEN

And in an ancient catechism, quoted in *The Secret Doctrine*, the pupil is asked by his Teacher:

"And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"

"It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.' "

H. P. Blavatsky then calls attention to the following:

"The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyân-Chohan [a high spiritual being] to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science." — S. D., I, 120

THE INTERESTS OF ONE IDENTICAL WITH THE INTERESTS OF ALL

And, as elsewhere stated, in the third fundamental proposition of *The Secret Doctrine*, the declaration is made of "the fundamental identity

THE PHILOSOPHICAL BASIS FOR PEACE

of all souls with the Universal Oversoul," thus again proclaiming the origin of the soul which is the real man.

If then, as shown, man is a spiritual being and is fundamentally of the same nature and essence as all other men and of the same essential nature as his divine progenitors, the interests of one must be identical with the interests of all, and can be attained and served only by united harmonious action, that is, by Peace.

ANALOGY THE GUIDING LAW IN NATURE

According to *The Secret Doctrine*:

"*Analogy* is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries."—
— S. D., II, 153

THE GOLDEN AGE OF INFANT HUMANITY

And the teachings of *The Secret Doctrine* are that, just as the human infant today needs and has the loving care first of its mother and nurse, and then the instruction and further guidance of its teachers until finally by the development of the latent intellectual powers it normally comes to rely more and more upon itself; and as for the normally born child, its first years of infancy are a golden age of loving care and protection; and as in the life of the growing child entering young manhood and womanhood, it has to assume greater and greater responsibility for itself, and finally in manhood and womanhood full responsibility, and to meet all the trials and temptations of life — so by analogy and according to the actual archaic teachings, infant humanity had its Golden Age.

DIVINE INSTRUCTORS

It had its Divine instructors, who taught it the laws of life, and instructed it in the arts and sciences. But the Golden Age of the infancy of humanity could no more last than can childhood for a human being, and humanity, just as in the case of a child, began to lose the innocence and the unreasoning spirituality of childhood; and as the mental faculties gained strength, its first Divine Instructors gave place to other instructors; and, in the symbolic language of the ancients expressing nevertheless one of the deepest truths, the Golden Age gave way to the silver age, to be followed by the bronze age, and that by the iron age in which the world now is.

NO EVIDENCE OF A PRIMEVAL SAVAGE

" 'The primeval savage is a familiar term in modern literature,' remarks Professor Rawlinson, 'but there is no evidence that the primeval savage ever existed. Rather *all the evidence*

THE THEOSOPHICAL PATH

looks the other way.' (*Antiquity of Man Historically Considered.*) In his 'Origin of Nations,' pp. 10-11, he rightly adds: 'The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a "Golden age" which has no features of savagery or barbarism, but many of civilization and refinement.' How is the modern evolutionist to meet this consensus of evidence?"—S. D., II, 722

DUALITY OF HUMAN NATURE

"No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the 'Sons of Light.' Those who fell victims to their lower natures, became the slaves of Matter. From 'Sons of Light and Wisdom' they ended by becoming the 'Sons of Darkness.' They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans."—S. D., II, 272

And referring again to the childhood of the human race and infant humanity, H. P. Blavatsky writes (*The Secret Doctrine*, vol. II, page 273):

"Was not their childhood passed with, nursed and tended by those who had given them life and called them forth to intelligent, conscious life? We are assured it was so, and we believe it. For the evolution of Spirit into matter could never have been achieved; nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflexion of that essence."

WHEN GODS WALKED THE EARTH

". . . It was the 'Golden Age' in those days of old, the age when the 'gods walked the earth, and mixed freely with the mortals.' Since then, the gods departed (*i. e.*, became invisible), and later generations ended by worshiping their kingdoms — the Elements."

THE "NAMELESS ONE" THE "INITIATOR"

Again by analogy, and in accordance with the archaic teachings, just as there is in man, could he but find it, one supreme self, the source of his highest thoughts and aspirations, so there is for Humanity one Supreme Guide and Teacher.

"The 'BEING' just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane — the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the 'Nameless One' who has so many names, and yet whose names and whose very nature are unknown.

THE PHILOSOPHICAL BASIS FOR PEACE

He is *the* 'Initiator,' called the 'GREAT SACRIFICE.' For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know — aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

"It is under the direct, silent guidance of this MAHÂ — (great) — GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these 'Sons of God' that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars."

And to the above H. P. Blavatsky appends the following as a footnote:

"Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients — alleged to have developed from lower and animal-like savages, the *cave-men* of the Palaeolithic age — on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palaeolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlantians, who handed it over to their *Cyclopes*, the 'Sons of Cycles' or of the 'Infinite,' from whom the name passed to the still later generations of Gnostic priests. 'It is owing to the divine perfection of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the "works of hundred-handed giants." ' (See '*Book of God*,' Kenealy.) Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmens, the Temples of India, Egypt, and Greece, the Towers and the 127 towns in Europe which were found 'Cyclopean in origin' by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the 'Sons of God,' justly called 'The Builders.' This is what appreciative posterity says of those descendants. 'They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18 feet thick, and in the walls of the fortress of Cuzco there are stones of a still greater size.' (*Acosta*, vi, 14.) 'Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface — a work which the united skill of all the astronomers of Europe would not now be able to effect.'— (Kenealy, '*Book of God*.')"— S. D., I, 207-208

THE THEOSOPHICAL PATH

REINCARNATION

One of the great Theosophical teachings universally held in antiquity is that of Reincarnation, and again by analogy just as the man of twenty, forty, or fifty and throughout his life, is in his interior nature identical with the boy that he was in his childhood, so the human race is the present Iron Age is identical with the infant humanity of the Golden Age, and the men and women now living are those same souls who received the fires of mind and instruction from the Divine Instructors of the Golden Age of the world.

There is thus according to *The Secret Doctrine* a linking of all the ages and experiences through which mankind has passed, the souls of men being the links, and the men and women of today have not only lived many times in the historical past, now in this nation or race, and now in that, but have taken part in the civilization of the lost Atlantis and in still earlier civilizations which preceded it going back in time to the very birth of the human race.

Man has thus accumulated unto himself a vast store of experience. In origin a spiritual being, he has gradually become incased in matter losing all memory of his origin and having no adequate conception of his destiny. Yet as *The Secret Doctrine* teaches, there have ever been those who have preserved this knowledge as "custodians of the Ancient Wisdom," and as quoted by H. P. Blavatsky in *The Secret Doctrine*:

"There WAS a 'primeval revelation,' and it still exists; nor will it ever be lost to the world, but will reappear."— *S. D.*, Introductory, xxx

MAN'S PLACE IN THE UNIVERSE

"The aim of *The Secret Doctrine*," declares H. P. Blavatsky in her Preface is, in part, "to assign to man his rightful place in the scheme of the Universe." *And again by analogy just as the individual human being cannot achieve his highest destiny nor do his best work except he be in perfect health, with every faculty and power working in harmony and co-operation. so too the human race cannot fulfil its destiny nor climb the heights of achievement of knowledge and power that still lie before it, unless it too be in perfect health and all its members united and working in harmony.*

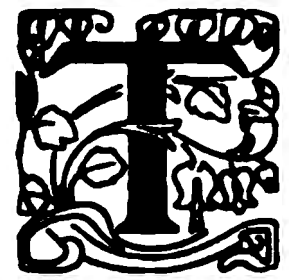
This then is the philosophical and scientific basis for Peace offered in *The Secret Doctrine*, which Katherine Tingley now proclaims as the Theosophical Bible. The Golden Age of the spiritual, and yet in a sense irresponsible, childhood of humanity is millions of years away in the far past. Humanity has lost its way in its descent into the dark valleys of materialism, but it has passed the lowest point, it is once more beginning

THE REMEDY FOR WAR IS IN THE WISDOM-RELIGION

to ascend the heights. The ancient teachings of the Wisdom-Religion, Theosophy, have been in part again proclaimed by our three great Teachers, H. P. Blavatsky, William Q. Judge, and Katherine Tingley. The old knowledge of the origin, development, and history of humanity is once more proclaimed, the way is pointed out for higher achievement, a new Golden Age of full consciousness and spiritual responsibility still lies ahead. The wars of the past have all resulted from man's ignorance and selfishness, but with knowledge of man's inner nature and that each as a spiritual being is linked with and a part of all others, there is no longer an "excuse for war," and Peace becomes not merely a desirable possibility, but a positive and joyous duty, leading the way to heights of knowledge and achievement yet undreamed of in ordinary philosophy.

THE REMEDY FOR WAR IS IN THE WISDOM-RELIGION-- THEOSOPHY

H. T. EDGE, M. A.



HE affairs of man have gone awry through his own unwisdom; and it is through his own wisdom alone that they can be made straight. War is a mighty evil that threatens the very existence of civilization; yet it is not war alone that thus threatens, but war made vast and horrible by the engines of destruction which man's cunning has devised. Nay, even without war, even in times of so-called peace, that same perverted ingenuity of man's would surely compass his destruction by some one or other of the numerous manifestations of selfish greed, lust of material power, and hard indifference to the nobler qualities of human nature.

WISDOM VS. CUNNING

It is man's wisdom, we have said, that alone can save him: wisdom, yes, but *not* cunning. Not the topheavy lopsided over-development of the brain-mind; for it is that which has brought man to his present pass. What hope is there to be put in further scientific discovery, so long as each new discovery lends more aid to the forces of destruction and disintegration than to those that bless and upbuild? It is that higher part of man's mind, which he has so long neglected, of whose very existence he is even unaware, yet which is in very truth the Soul of man — nay, is the man himself — it is this wisdom alone that can save him from the consequences of his ignorance and his folly.

To bring back to present-day humanity the ancient and neglected

THE THEOSOPHICAL PATH

knowledge of this higher wisdom — this is the mission of Theosophy, of H. P. Blavatsky, its modern pioneer, and of her great work, which Katherine Tingley has declared to be the Bible of the ages, *The Secret Doctrine*. Let us glance at the Preface and Introduction to that work.

MAN THE HEIR OF NOBLE ANCESTORS

These truths, says the author, are not put forward as a revelation, nor does she claim the position of a revealer of mystic lore now made public for the first time. The contents of her work are to be found scattered through thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What the author does is to gather together these tenets and make of them one harmonious and unbroken whole. For the history of human civilization goes much farther back than the little period covered by what is ordinarily called history. Right back into geological ages, counted by hundreds of millenniums, goes the history of great and cultured races, our predecessors, the noble ancestors of whom we are the privileged heirs. And all through the vast cycles of man's life on earth there has existed that great all-embracing fount of knowledge and wisdom, which is variously referred to in this book as the Secret Doctrine, the Wisdom-Religion, and the Esoteric Philosophy. During the bright cycles of history, when spiritual knowledge prevails over materialism and selfishness, this knowledge is the common property of mankind, and the race is blessed by its universal diffusion. It is only during dark cycles, such as that of the Black or Iron Age, which covers most of the period known to ordinary scholars, that the knowledge of this Wisdom-Religion becomes temporarily lost for the many, and is known only to the few guardians and initiates whose duty it is to preserve it throughout the ages of darkness and to bring it to light again when the favorable season dawns.

In her book, H. P. Blavatsky claims, and makes good the claim, that the tenets of the Wisdom-Religion can be found in the allegories and symbols of all the great religions, mythologies, and philosophies; and that a comparison and interpretation of these materials will prove that they all have a common foundation; and since the troubles of the world have been due to its having to get along on dogmatic religions, with their warring sects; and to scientific speculations which deal only with the outer aspect of things and leave the essential principles untouched; it is evident that a restoration of the original knowledge must precede, and will usher in, a new order of ages.

What these teachings are may be found by a study of the abundant Theosophical literature now accessible to all; and we cannot pause to

THE REMEDY FOR WAR IS IN THE WISDOM-RELIGION

detail them here. It is enough to say that they convince man of the reality of his own Divine nature, restore the forgotten truth of Reincarnation — without which the eternal laws of justice and compensation cannot be understood — and in many other ways lay the foundation for a humanity whose life shall be guided by principles entirely different from those that have prevailed in times gone by and brought so much affliction upon us.

“The Wisdom-Religion,” says H. P. Blavatsky, “is the inheritance of all the nations, the world over. . . . It is alone calculated to withstand in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs, and special religions. Moreover, Esoteric Philosophy reconciles all religions, strips every one of its outer, human garments, and shows the root of each to be identical with that of every other great religion.”

THE SEARCH FOR CERTAINTY AMID CONFUSION

Is not this exactly what earnest, religious, thoughtful people are everywhere seeking today? Do we not hear on all sides the cry, “Oh that I could find certainty amid all this doubting and asserting! Which religion shall I trust? What science will really help me?” The Esoteric Philosophy is the answer to these poignant questions. Again:

“The Esoteric Wisdom proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the sun. Esoteric Philosophy has never rejected God in nature.”

Owing to the man-made unworthy representations of Deity, we have forgotten God, and have struggled in the vain attempt to imagine a universe without Deity. The saving truth is that God is to be sought within; for that man himself is *essentially* a divine spark of the deific life, though incarnate in an animal body. It is Buddhi, the Spiritual Soul in man, that is the source of all Wisdom and salvation for man; and when he succeeds in rescuing his Manas or mind from its subservience to the lower animal nature, then indeed he will have resurrected the Christ from the tomb of matter, and have accomplished the true goal of his evolution. Theosophy comes to restore to man his lost confidence in himself — in his true Self, the God within him.

It is not advisable to encumber the present writing with lengthy quotations from a book accessible to all; and we must confine ourselves to a brief summary of what is most important. To quote again:

“The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity. This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed;

THE THEOSOPHICAL PATH

the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true old texts with the commentaries, which alone make them comprehensible — amounting to many thousands of volumes — have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the Initiate hidden in secret caves and crypts; and an identical belief among the Buddhists with regard to their secret books.”

THE DRAMA OF HUMAN LIFE

We thus see what is the burden of H. P. Blavatsky's book. It is to resurrect from their tomb the records of man's mighty antiquity; to prove, out of available facts and data, that man is not a mere intellectualized product of the animal kingdom, feebly struggling out towards an unknown goal; but that he is the privileged heir of countless generations of mighty ancestors, whose knowledge and attainments are not lost but only hidden from sight. The few centuries which we dignify by the name of 'history' represent but a microscopic segment of man's real story. The drama of human life extends back through the long cycles of geologic and astronomic time. The law of recurrent cycles ordains that the knowledge of the past shall dawn again after a period of forgetfulness.

The book not only asserts and proves the reality of this primeval Knowledge, but outlines its principal tenets; a subject that is dealt with in other papers, and is merely alluded to here. These tenets, we are informed, have been deliberately and intentionally suppressed in the interests of narrow dogmatism and obscurantism. But however superhuman the efforts made to obliterate the Secret Doctrine, they have failed; for Truth cannot be killed.

“In the twentieth century of our era scholars will begin to recognise that the 'Secret Doctrine' has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally that its teachings antedate the Vedas.”

MEN ARE BRETHREN, NOT FOES

What other help has man to look to but his own resources? *The Secret Doctrine* was H. P. Blavatsky's endeavor to make him once more aware of those resources. She makes no statements that cannot be proved by each man for himself. The facts she points to are such as can be confirmed by every earnest student out of his own experience.

“The world of today, in its mad career towards the unknown . . . is rapidly progressing on the material plane, the reverse of spirituality. It has now become a vast arena — a true valley of discord and of eternal strife — a necropolis wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That Soul becomes with every new generation more paralysed and atrophied.”

The keynote of modern civilization is a selfish individualism, an inter-

PSYCHO-ANALYSIS

necine struggle for mastery and acquisition; and this principle of emulation has even been exalted into a God to be worshiped. Man is represented as an intellectualized animal, who has acquired his faculties by accident. The seventy years of a single earth-life are represented as being the whole of life; and of the state of the Soul before and after death, we are in ignorance: such are the causes of the failure and imminent disaster of our civilization. It is only by Knowledge that the causes, and hence the effects, can be removed. No more need be said to show the extreme importance of restoring to modern humanity those sublime and all-necessary truths which it has lost sight of during its passage through the dark ages.

PSYCHO-ANALYSIS

KENNETH MORRIS

WHAT of their sight who, peering deeper yet
Down through this sentience, see alone the gloom
And poisonous quags of hell, whence flickering loom
Foul charnel things to have their will, or fret
Our lives to ruin? Tush! though night beset
Ne'er so our feet, and doom falls dark on doom;
Not from the slime we rose; not toward the tomb
Are bound; nor wholly, immersed in life, forget

Ancestral dignities. Mine be, though dim,
What sight hath seen the hosted Stars of Morn
Ride forth a-quest; what hearing hears the hymn
They raised on chaos brink for virgin scorn
Of hell; what heart asserts, though lustre-shorn,
Man, heaven's war-worn unconquered Cherubim!

*International Theosophical Headquarters,
Point Loma, California*

THE THEOSOPHICAL MESSAGE OF PLATO

C. J. RYAN



WHAT has philosophy to do with practical life? What possible interest or use can the man or woman who has to face the trials and affairs of the world, without time or opportunity for sustained investigation into the apparently abstruse presentations of philosophy, have in the thoughts of ancient sages? What is there, for instance, for the ordinary, busy person in the teachings of even such a supreme thinker as Plato? In short, has what is called philosophy a vital message for the world today, or is it a mere intellectual diversion for those who have nothing else to do or a task for candidates for examinations?

A recent book by Edward J. Urwick, M. A., of the University of London (Department of Social Science, etc.), answers the question by conclusively proving that Plato's philosophy is the true science of life, not a barren process of mental gymnastics or mere speculation about what no one can really know. His *Republic* is a discussion of Righteousness in all its forms, from the just dealing of the law-abiding citizen to the spirit of holiness in the saint, a supreme and successful attempt to show us how the human soul can fit itself for the realization of that divine Good which is the goal of every human life and the aim of Evolution.

Mr. Urwick's argument is of profound interest to Theosophical students because he demonstrates that Plato's teachings are not only of the highest value in themselves, but that they are the same as those of the greatest spiritual teachers all down the ages; Plato, in fact, puts before us the only vital and enduring principles upon which humanity must depend, and which are generally those of Theosophy which the Universal Brotherhood and Theosophical Society under Katherine Tingley's direction is spreading by precept and example. Mr. Urwick does not mention the word Theosophy, nor does he refer directly to the Theosophical Movement which has done so much since 1875 to disseminate the principles he believes essential to the salvation of mankind, and, therefore, being an outside investigator and thinker, his work is another confirmation of the fact, now becoming so marked, that the tremendous forces for the good of humanity released by the action of that marvelous woman, H. P. Blavatsky, in establishing the Theosophical Society and bringing Theosophy once more to the Western world, are working quietly but powerfully in every quarter.

This new interpretation of Plato is based largely upon Indian re-



Lomaland Photo & Engraving Dept.

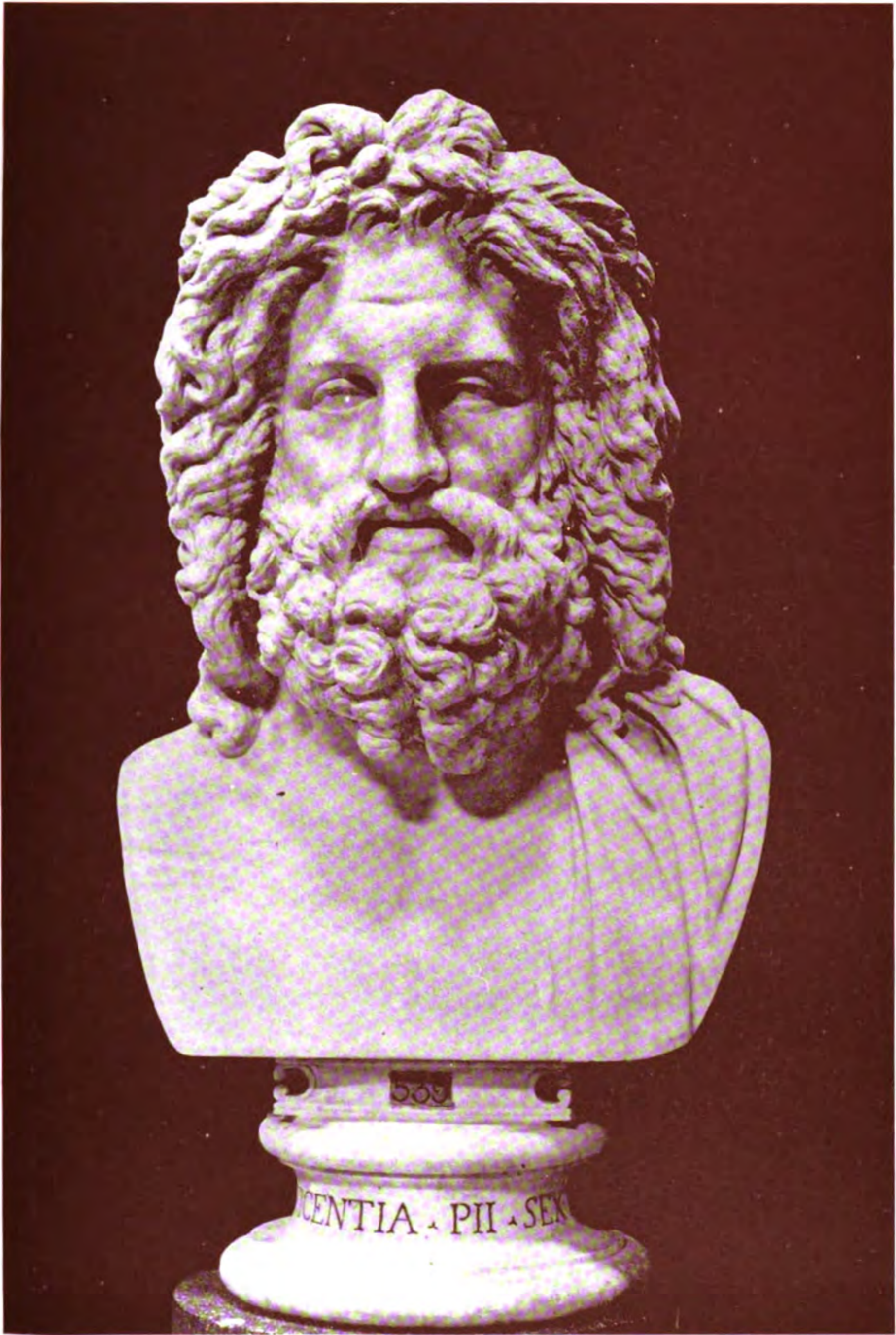
HERMES AND THE INFANT BACCHUS, BY PRAXITELES

Found at Olympia in the Heraeum, just below the spot where Pausanias had seen it seventeen centuries before. It is the only example in which we actually possess a statue which is attested by direct evidence to be an original by one of the great sculptors of Greece.



Lomaland Photo & Engraving Dept.

THE APOLLO BELVIDERE



Lomaland Photo & Engraving Dept

MARBLE BUST OF ZEUS: GREEK



Lomland Photo & Engraving Dept.

SOCRATES AND PLATO: FROM A GEM IN THE BRITISH MUSEUM

THE THEOSOPHICAL MESSAGE OF PLATO

ligious thought, and the author claims that Plato had little care for philosophy except in relation to what we call religion. He was no cold formulator of mere brain-mind systems; his Academy was not a college of mental discipline removed from life and its burning problems. He was out to find and to teach the knowledge which saves the soul, which reveals the Divinity of man, which finds God, the "Kingdom of Heaven, *within*." Mr. Urwick says his interpretation is a religious interpretation, and therefore in direct antagonism to the interpretation of most recognised commentators. The claim that Plato derived his teachings from the Orient, through Pythagoras,* should be demonstrable by a comparison with the Vedânta, and especially the *Bhagavad-Gîtâ*, and the author proves his case without the shadow of doubt. The *Bhagavad-Gîtâ* is a work that has always been placed before Theosophical students as one of the most valuable presentations of Theosophy that has come down to us from antiquity, and it is the subject of frequent study and meditation by all who desire to make progress in knowledge of their higher, divine nature and of the vital principles of universal brotherhood. Therefore, when we are told that Plato derived his philosophy from this and similar sources, it becomes clear that his teaching is simply another presentation of the ancient Wisdom-Religion, Theosophy, which has always been known to some but which continually needs restatement in new forms suitable to the age. This does not necessarily mean that the Greek philosopher merely heard or read the old tradition; he possessed that interior illumination in his own right which means a conscious knowledge of the truth. While H. P. Blavatsky says "Pythagoras obtained his knowledge in India, or from men who had been there, and Plato faithfully echoed his teachings," and "Plato learned more secrets in Egypt than he was allowed to mention," she states many times that Plato was an initiate and was possessed of the inner wisdom.

In trying to show the academic world that Plato's teachings are not mere "philosophy" in the sense of a purely intellectual exercise for the learned or an irksome "course" for college-students, but that they are the essentials of the only life worth living, Mr. Urwick has attempted a

*It is noteworthy that Pythagoras is the only great thinker of Greece whom Plato never criticizes, but of whom he speaks with the greatest deference and respect, referring to him or his followers for elucidation of difficulties, instancing him as the great example of a teacher whose teaching had in it living truth enough to inspire a band of devoted disciples, and to transform their lives as well as their beliefs. And every one of the doctrines, which we know formed the 'gospel' of Pythagoras, and of the Pythagorean brotherhood at Crotona, was an almost exact reproduction of the cardinal doctrines of the Indian Vidyâ and the Indian Yoga — so much so that Indian Vedântins today do not hesitate to claim Pythagoras as one of themselves, as one of their great expounders, whose very name was only the Greek form of the Indian title, Pitâ-Guru, or Father-teacher." — *The Message of Plato*, p. 13

THE THEOSOPHICAL PATH

very heavy task and one which, in the present state of materialism, can only be partially successful, but it is an effort which deserves the highest commendation and admiration. His style is pleasant and flowing, not in the least dry or technical; it fascinates the reader by its gentle persuasiveness, and it is free from dogmatism. It is hardly singular, perhaps, that the book has not been widely or extensively reviewed or discussed; it is too *true*, it calls for higher faculties than those of the mere brain-intelligence to appreciate the revolutionary character of the higher wisdom of Theosophy — revolutionary in the sense that its acceptance compels a change of conduct in the one who understands it.

Mr. Urwick quotes from the early Christian Father, Augustine, as the keynote to his treatise, a passage which has frequently been presented by Theosophical writers as a proof that at least as late as the sixth century of the Christian Era the essential principle of the existence of a primitive wisdom, the one truth about the needs of the human soul, Theosophy as we call it, was openly taught:

“That which is called the Christian Religion existed among the Ancients, and never did not exist, from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity.”— Augustine

Nothing could be more definite.

Mr. Urwick limits his attention to Plato's *Republic* as the most characteristic as well as the most familiar of Plato's works. In it the quest of the Great Reality whose vision changes the world for the enlightened soul even as sunshine changes darkness to light is more clearly defined than anywhere else, so that for him who has seen it:

“What is midnight-gloom
To unenlightened souls shines wakeful day
To his clear gaze; what seems as wakeful day
Is known for night, thick night of ignorance
To his true-seeing eyes.”

— *Bhagavad-Gîtâ* (*The Song Celestial*: Arnold)

It is impossible here to touch upon all the numerous illustrations the author gives proving that Plato's 'philosophy' was no dry-as-dust merely intellectual exercise, but the Path to Life, to the only real life, the soul-life; all that can be done is to point but a few of the leading subjects which stand as landmarks.

Chiefest of all Plato's teachings, in accord with those of the *Bhagavad-Gîtâ* as Mr. Urwick demonstrates, is that:

“The pathway of the human soul through life may be pictured as containing two distinct segments or arcs, a lower and a higher. . . . The lower arc covers the whole life of the citizen — the human 'socius,' who is conditioned on all sides by the fact that he is a member of a social group, of an industrial community, of a political State. The higher arc contains the path of life for the free soul — super-social, not bound by any ordinary ties . . . but conditioned only by

THE THEOSOPHICAL MESSAGE OF PLATO

its relation to the supreme reality which is beyond all societies and above all worlds. In the lower arc, the copingstone of a good life is reached when a man learns to do his duty as a good citizen, a good householder, and a good administrator, obeying the law, honoring the accepted gods, living his life with temperance, obedience, prudence, and justice. In the upper arc, the pathway begins only when the performance of all duties has already been learned and has become habitual, and the soul is therefore prepared to pass on to the life of single-minded devotion to the Good, the ceaseless performance of duties which are not primarily social, of unwearying pursuit of the wisdom which leads to the knowledge of God."

The life of the good man on the "lower arc" is shadowy and unreal in comparison with the infinitely greater life when the upper path is found, but it must not be neglected.

"And for the entrance to the path . . . there is one great condition: the soul must first renounce all the desires and attachments of the separate self, and so become free — bound by no law but love, subject to no restraint save that of the chosen path itself. For this reason the life of the upper arc is called the life of renunciation or detachment, or — best of all — of liberation: . . . it implies identity of thought and aspiration with the supreme will."

The lower arc may be called the "path of pursuit," the absorption in attainments and satisfactions and achievements in this world and its activities — intellectual attainments, knowledge, speculation, the discovery of new facts; the higher leads to spiritual discernment with its results, Wisdom and the perceiving of Truth. The path of pursuit is that of bondage to the "three Qualities" of Indian philosophy, Sattva, Rajas, and Tamas, clearly defined by Plato under the names Logistikon, Thumos, and Epithumia. The three Qualities, Purity or Goodness, Passion, and Indifference, as we may roughly summarize them, belong to the lower arc, the path of pursuit, and they constitute the nature of all existing human things — individual man and every society of men, but they are transcended when the soul awakens to the realities of the higher arc, the path of spiritual wisdom.

"On the lower path the good life has only one supreme reward — the consciousness of duty done, or the realization of Dharma, to which the acquisition of pleasure and profit is subsidiary; so the upper path has for its one final goal the full spiritual realization or higher Dharma which belongs only to the soul which *knows* God. . . ."

It is this soul that Plato calls the "philosopher," and:

"It is clear that Plato wishes to emphasize the fact that by the pursuit of philosophy he means a very perilous and holy quest, so different from all ordinary pursuits and studies that none may undertake it save those who have put the world behind them."

And yet he does not mean ascetic retirement to 'the forest,' but that the real life can and ought to be lived, as a rule, in the society of men and by those who are leading an active and useful life on the lower arc, but who are free from its bondage.

On the subject of 'Religion,' one is tempted to make many quotations

THE THEOSOPHICAL PATH

from the many interesting passages in which the author expounds Plato's Theosophical interpretation of its meaning, but only a brief reference can be attempted. Claiming that we cannot read the *Republic* aright if we regard it simply as a very brilliant combination of social, moral, and metaphysical speculations, he shows that Plato means something far higher, something which begins only when the faculty is developed which is beyond the ordinary brain-mind but which cognises a higher world, a superworld which may be called ideal "provided we mean by the word that which is transcendently real." The Greek term *Dikaiosune*, as used by Plato, is, he shows, practically equivalent to the Sanskrit 'Dharma,' and Dharma is not quite what we ordinarily mean by 'Religion:'

"When we speak of the Dharma of the soul on the lower path, we mean the perfect condition of all the three qualities or faculties of the soul working together harmoniously to perform all the duties required of the good man. But there is also a Dharma of the purified soul on the upper path . . . transcending altogether the excellence attainable on the lower path. If the goal of the spirit is union with God, then that is its Dharma on the upper path, a condition in which virtue and goodness as we ordinarily understand the terms are superseded, . . . the word Dharma means 'that which holds the soul to God'; while the word religion means 'that which binds back' to God the soul which has wandered away. Dharma (from the root *dhree*) meaning 'that which holds fast' to God, implies an internal tie. Religion (from the root *ligare*) meaning 'that which binds back' to God, implies an external bond."

Belief in what is ordinarily regarded as Religion, under whatever name or form, rests upon faith and is enough for most people who are not consumed with the longing for Reality; but there is a deeper *certainty*, and it is this supreme attainment that Plato tried to declare to the world:

"There is, however, buried deep within the soul, a special faculty which lies fast asleep during our normal activities, has nothing to do with our sense-perceptions or reasoning about them, and cannot be awakened by any ordinary scientific study or philosophic thought. But it can be aroused by the exercise, first, of a rare devotion to the highest good in all forms of the conduct of life, and then by an even rarer devotion to austere practices of meditation. And this faculty we call *Nous*, or the *Knower* — the same word which others use for reason or intelligence, but which we will use in a special sense. . . . I do not think there is a single phrase or conception in Plato's account of *Nous* which does not find its exact parallel in the Vedic teaching concerning 'the spirit which lies hid within the soul of man.' "

Now to arouse this hidden spirit — the *Warrior of Light on the Path* — there must be means, and Plato's view was that by education and right social ordinances the preparation could be made or the foundation laid for the revelation to every man of his real divinity. His ideas of education were not concentrated upon material "success in life" or the ephemeral, but his aim was to "wheel round the soul" from the worldly to the spiritual, the eternal:

"What he cares about has little or no relation to the principles and systems which we modern educators are so busy elaborating. His account of the 'right' education of youth is simply the answer to the question: 'How shall we make and keep pure the hearts of the young?' And the answer is — By simplicity, purity, austerity, and yet again simplicity, in all the in-

THE THEOSOPHICAL MESSAGE OF PLATO

fluences by which character is unconsciously formed. Secure this, he says, and you will secure for the young that pureness of heart which is the first great step to the knowledge of God."

It is this kind of education that Katherine Tingley, in her Râja-Yoga System, has established and which has already produced such admirable results mentally, morally, and spiritually. It has shown the world what the principles of Theosophy, *put into practice*, mean for the future welfare of humanity.

Mr. Urwick, in discussing Plato's so-called proofs of immortality, declares that those who believe in immortality do not trouble about anything so trivial as 'proofs', and yet we feel the necessity of formulating some arguments for our own or others' satisfaction. But he finely declares that the real way of impressing it is *the supreme way of silently living it!* This is, of course, the essential teaching of Theosophy.

However, in a world like this we must have something for the intellect to hold to, and Plato knew and taught the practical, plain fact of the reincarnation of the soul in many successive bodies, each incarnation governed by the universal law of Karma, or cause and effect. Like all great thinkers, he repudiated the incoherency which allows Chance and Accident to be the blind rulers of human destiny. He gives a very brief and 'popular' account of Reincarnation, apparently chiefly with the intention of showing that good and evil lives are rewarded according to their deserts. The following passages from Mr. Urwick's chapter on Reincarnation, are worthy of special attention, for they very clearly present the Theosophical position:

"To the doctrine of immortality . . . Plato adds an equally popular account of the doctrine of reincarnation. Now I am very far from insisting that he must have borrowed this from an Indian source. The belief in reincarnation has been an integral part of the faith of the followers of numerous religions, from the Hindûs to the Druids; it is so widespread as to give good reason for supposing that it formed a part of the earliest revelation made to man. The wonder is that it was ever allowed to drop out of the Christian faith. . . . I am obliged to harp upon the popular character of the account of reincarnation given in the tenth book for two reasons. One is that the whole account of the soul's rewards and punishments is, like the arguments about happiness in the ninth book, intended to be a popular addition which may give force to the real arguments concerning Righteousness in the eyes of many people, but which does not really add anything to the conclusion reached in the seventh book. The other reason is that all accounts of heaven or hell or reincarnation are outside the true spiritual teaching of religion — are but trimmings, in fact, which appeal to us reward-loving and curiosity-consumed souls who *cannot* be content with the essential fact of spiritual existence. It is the case, I believe, that the truest teachers seldom say anything which will satisfy our curiosity about the details of past or future lives. In the purest Vedânta teaching the fact of reincarnation is asserted and its moral lessons explained; but no questions are answered about the thousand and one matters upon which we should like to have information. The reasons are obvious. There is only one thing needful; that we should fix our whole attention upon the possibility — and the path — of the spiritual realization which will carry us beyond all births and deaths, all departures and returns, all heavens and purgatories. It will not help us to speculate about the kind of life we may have lived before or the kind of life we shall live next time. The natural tendency of human curiosity (with or without any sinister motive) is to ask, 'Had this man sinned, or was

THE THEOSOPHICAL PATH

it his parents' fault that he was born blind?' And the true teacher always brushes away the question, and brings us back to the sole essential matter — the possibility of the manifestation of the grace of God. Further, the very word 'reincarnation' is not the right one upon which to fix our thoughts. The great fact behind it is Re-birth: that is, birth into spiritual life. Heaven and purgatory and hell are all facts: but they are little facts. The normal chain of mortal lives is a fact: but it is a little fact. On the lower path we pass repeatedly from one corruptible to another corruptible through a long series of 'raisings-up and layings-down of other and of other life-abodes.' The wise man knows these facts, and neither fears nor cares; for beyond them all is the big fact of re-birth into the incorruptible and eternal life."

But the author admits that the moral aspect of reincarnation, expressed by the law of Karma, is of great importance, because it shows that we are the creators of our own destiny, and that, in the long run, we reap precisely what we sow. On the subject of fate or freewill he expresses the Theosophical position in an excellent manner:

"Every action and every thought have their inevitable reaction for us as well as for others. Our lot in any life is the sum-total of these reactions. But this complete subjection to the law of causation does not involve determinism. Free will enters all along the line. We cannot alter the results of past actions; but we can alter the *quality* of those results by our present use of them, and we are ourselves at every moment the conscious creators of our future destiny."

Students of Theosophy are sometimes asked how it is that we do not see the causes that have brought us to our present conditions. From Plato, Mr. Urwick derives the Theosophical teachings:

"But the road to liberation is a long one, and the soul must live many times over before it can learn the final lesson. Therefore it must return to physical existence again and again, each time with increased opportunities of learning. For though it does not now recognise that its present sufferings are the result of its own past deeds, in the interval between each mortal life it becomes conscious of its Samskar or memory-record of the past, and so is forced to recognise the justice of Karma. . . . In each mortal life, the soul which incarnates in a human body becomes subject to the limitations of human consciousness and therefore forgets the past. But in each new birth it starts where its past has placed it, and where its own destiny has led it. And the soul that has profited much from its former lessons is, during its human life, on a higher level than before: enough of Samskar or memory (or anamnesis) will force its way through the human envelope to guide and control it."

The subject of Mysticism has been greatly misunderstood even by writers who ought to know better, but Mr. Urwick touches on it with a right appreciation. He warns against a great danger in the false view of mysticism:

"There are many people who are strongly attracted by the idea of a mysticism veiling profound truths which can be revealed only to a select few. It is pleasant to think that one is being admitted into an inner ring, a fellowship of initiates, to whom alone the most secret doctrines are laid bare. . . . Now I do not deny that there *are* hidden secrets which are revealed only to the few who have prepared themselves carefully to understand and use the knowledge and power so gained. But I *do* deny that the truth which is necessary for our salvation is ever hidden at all, except in the sense that all profound truth is hidden from those who are not ready for it. But all such truth is everywhere, and always patent; it is *we* who are veiled or blind, and see it only when our souls are turned round and our eyes and ears opened . . . the light is everywhere, on everything; it is only we who are dark."

THE THEOSOPHICAL MESSAGE OF PLATO

Although space will not permit a series of extracts from the writings of the Theosophical Leaders to show how fully the teachings of Plato as so brilliantly analysed by Mr. Urwick accord with the fundamental principles of Theosophy, it is impossible to resist giving a short quotation from the great Theosophist, William Q. Judge, upon the subject of the preceding excerpt:

"The age is black as hell, hard as iron. . . . 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. To fail would be nothing, but to stop working for Humanity and Brotherhood would be awful. . . . How plainly the lines are drawn, how easily the bands are seen. Some want a certificate, or an uttered pledge, or a secret meeting, or a declaration, but without any of that I see those who — up to this hour — I find are my 'companions.' They need no such folly. They are there; they hear and understand the battle-cry, they recognise the sign."

Much of the most important studies in *The Message of Plato* cannot even be referred to: the meaning of the Ideal State, the work in the world of those who have gained the higher illumination, the real places of the Lower and the Upper Paths in the life of the individual, etc.; but a few words on Progress must be added before closing.

The author says our passionate attachment to what *we* call progress and civilization is an obstacle to the understanding of true progress and of Plato's meaning. Society is regarded as an organism, ever evolving in increased variety, though without any known goal, "just trailing through eternity," with no definite ideal of human perfection, no Christ-man which all must become. It takes all sorts of people to make a world, they say:

"But it takes only one sort to make a *good* world, and that sort is the all-good man or woman of whom Plato wrote. Does not the universal ideal of religion — 'Be ye therefore as Christ' — mean just this? Never mind your many-sided culture: let that take care of itself. Aim, all of you, at the single but infinite quality of a Christ, the full stature of humanity, and the *good* society will follow as a matter of course — too good for progress to need talking about any more."

In regard to the kind of ruler a truly enlightened society would call forth, the author writes:

"The enlightened one could only function as King in a society fit for his rule; that is in a Society so fully at one with his spiritual purpose as to be willing to submit everything to him, to lay aside all other aims, to be to him as a group of little children taking guidance from an all-trusted father. Human society may have been like this once: it may some day be like it again. Once, before the fall, the human family was ruled this way; its kings were also philosophers, Râjarshis, sage and saint and king combined. But since then, the world has eaten of the fruit of good and evil, and has taken its life into its own hands — for good and evil. . . . We are all intertwined in the Qualities. . . . Some day, 'in some far-off place and age,' the Ideal Kingdom may again be real. But that will only be when the world has become capable of recognising the true Ruler and his divine wisdom; and then, laying aside its self-will, it will once more submit itself gladly to his rule. And he will be any one of its citizens who has seen the light; but he will need much persuasion before he will consent to rule, and his rule will

THE THEOSOPHICAL PATH

only be possible because all his fellow-citizens are so like him, so entirely at one with his spiritual purpose, that they will willingly give up all direction into his hands, for the sake of their own spiritual progress. . . .”

Why should we wait for a far-off age for this; why not make a beginning somewhere now?

The book closes with an appeal for knowledge of how to bring about the great transformation in ideals in the active and achieving West which will enable us to find, each for himself *within*, the Path of Infinite Progression which is our birthright; and to do this without going to extremes, without halting in the legitimate and necessary process of moving on the Lower Path of duty and right conduct in ordinary affairs.

According to the teaching of Theosophy, now is a more favorable time for a great step in advance than has occurred for long centuries; the cycle has reached a point of swiftest momentum. As Katherine Tingley says in *Theosophy, the Path of the Mystic*:

“Today is the great opportunity to enter the Path. But this cannot be accomplished unless men realize the essential Divinity of their own natures. . . . True progress begins with this step alone. Too long has poor humanity been living on the outer edge of truth and light; too long has help been sought from without; too long has the inner divine nature been obscured and the shadows of external life mistaken for the reality. . . .”

“The teachings of Theosophy alone can bring hope to poor, storm-tossed humanity; this I affirm. And we have but to observe the general trend of human thought and effort to establish this as a fact. Antiquated theories of religion and life are being discredited, long settled beliefs and customs are being abandoned, and there has arisen in the world a great compelling force which is demonstrating the poverty of man's religious life.

“Materialism and the merely intellectual view have carried man out upon a sea of unrest and dissatisfaction, while the real man, the Divine Man, has been ignored. As a result, the finer knowledge — which is right at hand if we could but perceive it, for it lies in the very being of man himself — is inactive and obscured, so that it is difficult even for thinking men and women to find their moorings. It is this very condition, however, that will finally open man's eyes to the power and beneficence of Theosophy and to the fact that it holds the key to knowledge which he seeks.”



“. . . THE latter ‘principle’ is the *Lower Self*, or that which, manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as ‘the heresy of separateness.’ The former we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the *noetic* element; from the second, the *psychic*, *i. e.* ‘terrestrial wisdom’ at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.”

— H. P. BLAVATSKY in *Psychic and Noetic Action*

WHAT THEOSOPHY IS

T. HENRY, M. A.



THEOSOPHY is that basis of truth which is common to all religions. In every religion, of whatever place or time, there are certain basic truths. These have been arrived at by means of human intuition; for man has within him the power of discerning truths. It is stated by H. P. Blavatsky, the Foundress of the Theosophical Society, that it is the duty of Theosophy to keep alive in man his spiritual intuition, and prevent it from being buried in materialism. All through the world's history there have been from time to time great movements to arouse man's spiritual intuition, to recall his attention to the eternal truths, and to combat materialism and the effects of selfishness. These movements imply a leader and an organization.

The first leader of the Theosophical Society was its foundress H. P. Blavatsky. When the founder of a movement dies, somebody usually tries to appropriate the movement by leading a schism. This happened after the death of H. P. Blavatsky; but the great majority of the members gathered round William Q. Judge, whom H. P. Blavatsky had appointed as her successor, and thus the Theosophical Society was preserved in allegiance to its original objects. Those who separated have since then continued to diverge more and more widely from those objects; and, as they still use much of the terminology of Theosophy, and forms of some of its teachings, it behooves inquirers to beware of being misled into mistaking this for the real Theosophy.

Genuine Theosophy is to be found in the works of the Foundress, where are enunciated the principles followed by the Universal Brotherhood and Theosophical Society, with International Headquarters at Point Loma, California, under the leadership of Katherine Tingley, the successor designated by William Q. Judge.

The most important principle, as can be gathered from the statements of H. P. Blavatsky and Mr. Judge, is that altruism is at the root of all. The service of humanity and unselfishness of motive are always designated as the purpose of the Theosophical Society, and also as the sole and indispensable condition for attaining true knowledge. It is this condition which serves to distinguish genuine Theosophy from any movement which professes to impart knowledge, or to confer "powers," irrespective of the unselfish and altruistic motive, and for the mere gratification of personal ambition and curiosity.

Another important principle is that Theosophy shall be made practi-

THE THEOSOPHICAL PATH

cal; and this again, besides being a fulfilment of the purpose of Theosophy, is an indispensable condition of true progress in the disciple. For it is by practice and experience that we learn. To be great in speech and feeble in deed is what we do not like to see in others and ought not to tolerate in ourselves. Men have been great in all ages because they were able to overcome the obstacles in their immediate path; and it is only so that we can become great. And history presents us with examples of men, having the promise of being able to render great services, but overthrown, or cut off by death, because they failed to master their little weaknesses. Hence, to make our beliefs practical is a duty not only to our cause but to ourselves.

Both the two conditions just mentioned can be summed up in the statement that true progress for the aspirant for knowledge runs in equal steps with the performance of *duty*. And duty is certainly the password given by the leaders of the Theosophical Society to their followers. It is the talisman by which alone we can escape from the great obstacle of selfish motive. By following duty we obey the behest of Wisdom, communicated from our higher intelligence; and thus we build up our higher nature instead of feeding our personal desires and ambitions.

It is declared by the Theosophical leaders that Theosophy gives every man a purpose in life. This purpose may show itself to different people in different ways, but in any case it amounts to a conviction that there are far larger and grander possibilities open before us than we had formerly dreamt. The processes of evolution in nature are slow; but man, by virtue of his self-consciousness, can quicken his own evolution. Before him, as the fulfilment of his evolutionary destiny, lies the prospect of a greatly increased vision of the realities of existence, of the underlying mysteries of life. Thus inspired with faith, he will not vex himself with fruitless efforts to define the infinite, but will be content to advance by steps, in the conviction that every little advance makes the way clearer. His new purpose in life is therefore to find the path which it is his to tread, to understand what he is and what is his duty, and to seek satisfaction in the performance of duty rather than in the hopeless attempt to satiate desires. By contrast with this, how many people do we see who are either drifting uninquiringly or else seeking in vain to discover any meaning or purpose in life!

Another important statement frequently made by the leaders is that Theosophy lays the true foundation of ethics, or gives a reasonable explanation of ethics. Without attempting here an exact definition of the word ethics, we may be satisfied with defining it as concerned with *conduct*, and with what constitutes right and wrong, or good and bad for man in respect of his conduct. In distinction from this, science is nowa-

BROTHERHOOD OR LEAGUE?

days taken to cover the investigation of what *is* or *has been*; and is not considered as primarily concerned with the question of conduct. Religion, in its turn, while pre-eminently concerned with conduct, in respect of right and wrong, does not primarily appeal for its sanctions to the reason. We need something that will cover, include, and reconcile the fields of both science and religion; and this Theosophy does. It is the common basis of both religion and science. The true basis of ethics is that man is essentially divine, and that the source of wisdom and right conduct for him is his own Higher Self. Theosophy shows that such was the actual teaching of Jesus, as set forth in the Gospels; a teaching which has commonly been lost sight of under the theological glosses that have been heaped over it. Ethics, when placed on this basis, becomes independent of creed and all other local or temporal distinctions in the human race; for the spiritual nature of man, like his physical nature, is everywhere the same.

At a time like the present, when people are everywhere losing hold of their former sanctions, and venturing adrift upon unknown seas, it is especially important to remind ourselves that the fundamental laws of human conduct are as eternal as the universe itself; and that no changes of fashion can dispense us from the necessity of observing these laws. But it is the actual visible results achieved by Theosophy, when put into practice under wise leadership and organization, that will appeal to the world far more forcibly than any mere statements can ever appeal.

BROTHERHOOD OR LEAGUE?

TALBOT MUNDY

IN earlier days, when Canada was hardly yet beginning to be won from the wilderness, it was the custom when sending a man on a long journey to supply him with three fish-hooks and a rabbit-snare. Those represented rations. It was his business to convert them into meat. When he failed, he perished. A great deal has been said and sung about the resourcefulness of the type of man evolved by that system, and there is considerable silence concerning those who found the fish-hooks and the rabbit-snare inadequate, and died. But it is noteworthy that the system, at any rate, has not survived. It has been found wiser to supply men in advance with adequate provision of the right kind, before expecting from them results worth mentioning.

The men who devised the fish-hook and rabbit-snare system were

THE THEOSOPHICAL PATH

probably quite familiar with the New Testament parable that mentions men asking for bread and being given stones; but, if they reasoned about it at all, they may have argued that with stones men might go forth and kill meat, which, as far as it goes, is a sound enough material argument.

But these material arguments, however superficially logical, look less alluring when followed to their conclusion, which is this: that, just as no stream can flow to a point higher than its source, and like begets like, so no material noumenon can produce spiritual phenomena. That which is born of the flesh is flesh, to quote the New Testament again; and no amount of torturing, tampering with, or studying mere flesh will ever gain a spiritual end.

But matter is deceptive stuff and we, being plunged into it, are easily deceived. No sooner is one material basis found unsuitable on which to build a tower that shall reach the skies than another presents itself, often so subtly disguised as to make the most cautious of us think it is not material at all, but something spiritual, on which we may safely rear our monument of progress.

Yet the world is strewn with proofs that nothing — absolutely nothing — based on material cause and effect can endure, or can do anything but crumble. Consider the ancient temples. If beauty and purity of outline may be taken as criterion, then unquestionably the men who designed and built many of those ancient fanes were spiritual thinkers. Yet the ruins of their buildings strew the earth, and most of us are therefore willing to admit that neither their knowledge nor their art was in the stones they wrought, but in the minds of the men themselves.

The spirit and the art endure. It is possible, by purity of purpose and sincere effort, for any of us to become the servants of that spirit and to learn that art; and it would be inevitable then that beauty would adorn our path; whatever we should touch would take on dignity and charm. But equally inevitably, those who should think the spirit and the art were in the thing wrought, gainers though they might be for a while by contemplation of mere consequences, would base their own efforts on false premisses and would descend by gradual or rapid stages to unspiritual ugliness. That is why great leaders, great reformers, and great artists have so seldom left behind them others who could carry on their work and carry it to greater heights; the most enthusiastic sometimes are most dazzled by the effects of the leader's work and, worshipping effects, fall soonest by the way.

“It is the spirit that quickeneth; the flesh profiteth nothing.” — *John*, vi, 63.

We forever put the cart before the horse. In this age of machinery

BROTHERHOOD OR LEAGUE?

it is fashionable to assert that our progress, such as it is, has been due to machinery. We worship the machine — put faith in it, just as they who saw those marvelous ancient temples rise and change the whole face of their surroundings, came to worship the shrine instead of the Idea and the honesty that gave it birth. The truth is, that increasing intelligence has produced machinery, exactly as increasing spiritual vision would produce a higher art.

I remember three instances that serve to illustrate. In Assam, years ago, when they were building the first railway through the country, thousands of Indian laborers were employed to dig embankments. The means employed was the ancient one of filling baskets with dirt, to be carried on men's heads, sometimes for the length of half a mile, and dumped — a tedious, slow process that got severely on the nerves of one contractor. He was a rather young man, used to the new efficiency, full of ambition for a useful career, and equally full of scorn for ancient ways. Progress, in his mind, and machinery, were one. He decided to import machinery and, rather accurately gaging the intelligence of the laborers he had to deal with, decided that wheelbarrows would be enough for a beginning.

The wheelbarrows arrived — extremely up-to-date ones made of steel. The obedient laborers studied them with great distaste and worse bewilderment, filled them with rather less earth than they had formerly put into the baskets in order to reduce the weight as nearly as possible to normal, and carried the wheelbarrows on their heads. Nor could they be persuaded to do otherwise. At the end of the second day they went on strike, arguing with perfect reason from their viewpoint that the contractor had made their work cruelly toilsome. What he had overlooked was that even so simple a sign of progress as a wheelbarrow and its proper use must be a result of progress in a man's mind, and can never be the cause of it.

A somewhat similar incident occurred in a native state in another part of India. There was famine, and as the result of the distress a commission was appointed to inquire into the causes. The commission in all honesty decided that the ancient ways were at fault; that men whose plows were little better than a forked stick could hardly be expected to produce crops in sufficient abundance to tide them over lean years. It was decided to import good steel plows from the United States, and that was done; the plows were distributed about the countryside, and the peasantry were told that an era of prosperity had dawned — the plows would solve the problem of supply. But to this day the remains of those imported mysteries lie rusting in the fields, and the peasantry still use the ancient implements. The only result accomplished was to convince

THE THEOSOPHICAL PATH

the peasantry that for inscrutable reasons their rulers had tried to burden them with foreign difficulties in addition to their own — which, they reasonably argued, already were enough.

I was witness of another incident, yet better to the point, in Africa, away off in the wilderness, a good week's march from rail-head. Those were early days, when colonial government-machinery had been set up but was not yet fully functioning. Much of the local government of outlying districts was left to the tribes themselves, and their jealousies and rivalries led to a vast amount of bickering and murder. Serious cases of dispute were supposed to be submitted to the colonial official, fifty or a hundred miles away, but nothing could convince the natives that the official judgment was not prejudiced, and nearly every legal decision led to worse strife than it cured.

But there was a British sergeant sent to an outlying post in the district I have in mind, whose sole official business was to teach a company of newly raised native police the elements of discipline. He was not exactly an illiterate man, but he had received no more education than he had managed to pick up in the army-school, and the best thing he had learned was how to mind his own business; and the business was, by example, precept and watchfulness, to teach new standards of self-respect to kinky-haired, naked recruits. They were of several tribes, and as many prejudices, so he had his hands full.

It dawned after a time on the recruits that there was something in his method, new to their experience, which was better than their own accustomed ways. He taught a new loyalty, to a brotherhood based on a high ideal, and the discipline grew, not because he punished them, for he was very sparing with penalties, but from imitation of his self-respect.

The marvel took place within sight of a dozen villages, whose inhabitants watched the amazing patience and good-humored justice of a stranger who accepted no bribes, played no favorites, and cared for nothing but the welfare of his protégés. He was not like any other stranger they had ever seen; he used to tell his men stories at night over a camp-fire, used to dance for them, sing to them, and — most remarkable of all — although he seemed so fond of them, he took the part of villagers whom they molested in their dawning consciousness of the power that goes hand-in-hand with fraternity.

It was not very long before the neighboring tribes began to bring their own disputes to him for settlement. He told them he had no authority, either to pass judgment or to enforce decisions. They liked that, and insisted all the more that he should act the part of judge. They offered him presents, if he would hold the scales of justice, and when he refused those they were all the more insistent. He told them he knew

BROTHERHOOD OR LEAGUE

nothing about judicial procedure, and they answered that they were very glad to hear that, since they sought justice and merely what was right.

At last he yielded, very much against his inclination, and the unprecedented spectacle was seen day after day, of villagers from fifty miles away, whom nothing less than force could have induced to take their quarrels to the constituted courts, arguing their cases before this unauthorized, uneducated sergeant, accepting his decisions without question, and returning to their homes in peace to abide by them. Murders and intervillage fighting almost ceased. Unpaid, unpurchasable, plain, disinterested honesty succeeded, where an empire's legal processes had failed.

The sergeant returned in due course to the Birmingham slums and oblivion; but he had left behind him consequences that no official formulas or red tape could quite undo. The subsequent administration of the country took its tone, to some extent, from that one man's example, and for years to come his judgments (some of them hugely humorous) were cited as unofficial precedents for official guidance.

Men will ever rebel against machinery. We have machines in politics, in trade and in religion; yet no machine ever contributed one straw to the world's progress, and every machine is a degrading factor from the moment it becomes anything more than a means to eliminate toil — anything more than a consequence of intelligent and honest thinking.

It is so with Brotherhood. No man, no group of men or nations can create it by decree, or by new intricate machinery. The Brotherhood must come first, out of individual effort to attainment of its high ideal; the means of its expression afterwards. A League of Nations — all the nations — is inevitable when the nations recognise the Universal Law. A dozen men who recognise that Law, and live by it, accomplish more toward true peace than can all the machinery of law-courts and governments ever invented. Theosophists, by living their Theosophy, will sow the seed that can not fail to spring up and ripen into all-inclusive Brotherhood. If a League should be an accompaniment who shall complain? But shall we have the Brotherhood and Justice first, or the machinery?



“THOSE only read the world's future truly who have faith in principle, as opposed to faith in human dexterity; who feel that in human things there lies really and truly a spiritual nature, a spiritual connexion, a spiritual tendency, which the wisdom of the serpent cannot alter, and scarcely can affect.”— *J. A. Froude*

WISDOM VS. ATTAINMENTS

H. TRAVERS, M. A.



IN the schools of antiquity philosophers aspired to impart wisdom, in modern colleges our humbler aim is to teach subjects. The drop from the divine wisdom, which was the goal of the ancients, to text-book knowledge of subjects, which is achieved by the moderns, marks an educational failure, sustained through the ages. I am not maintaining that in the practice of education the ancients were more successful than ourselves. You have only to read Lucian, and to note his satiric presentation of the pretentious claims of philosophers, to see that in this respect the ancients can boast over us no superiority. My point is that, at the dawn of our European civilization, men started with the full ideals which should inspire education, and that gradually our ideals have sunk to square with our practice.

"But when ideals have sunk to the level of practice, the result is stagnation. In particular, so long as we conceive intellectual education as merely consisting in the acquirement of mechanical mental aptitudes, and of formulated statements of useful truths, there can be no progress; though there will be much activity, amid aimless rearrangement of syllabuses, in the fruitless endeavor to dodge the inevitable lack of time."

"What I am anxious to impress on you is that though knowledge is one chief aim of intellectual education, there is another ingredient, vaguer but more dominating in its importance. The ancients called it 'wisdom.' You cannot be wise without some basis of knowledge; but you may easily acquire knowledge and remain bare of wisdom."

These quotations are from an address entitled 'The Rhythmic Claims of Freedom and Discipline,' delivered before an educational conference by Dr. A. N. Whitehead, and printed in the *Hibbert Journal* for July. Without discussing the historical question which he brings in, or following him in the development of his theme, we may make the quoted remarks an occasion for a few of our own.

Everyone feels nowadays that we have lost sight of the essential by too much attention to the incidental; that in the multitude of details we have failed to see the whole; and that devotion to matter has blinded us to spirit. This, not only in educational concerns, but in our affairs in general.

"The error here involved — a gross error redolent of mischief . . . forms one of an infinite series of mistakes which arise in the path of Reason through her propensity for seeking truth in detail." — *Poe*

Specialization in sciences and industries, and vocationalism in education, are fruitful of this risk. The antithesis is represented, in the above quotations, by the words 'knowledge' and 'wisdom,' which must for the moment be restricted in their meaning. Knowledge is to be regarded as multiform and as consisting of a number of different acquisitions or adaptabilities; while wisdom is a single quality, dominating all. Knowledge is the hands, wisdom the head. Knowledge is the instru-

WISDOM VS. ATTAINMENTS

ment, wisdom the user thereof. Knowledge is the ability to deal with particular circumstances; wisdom, the ability to adapt oneself to all and any circumstances. The difference is to some extent illustrated by that between a man who understands only the practical working of some one branch of science, and the man who has had a general training in the elementary principles of science. In life, knowledge shows us how to do certain things; wisdom shows us how to live. Knowledge is imparted in school; wisdom is gained out of school. Knowledge concerns special faculties; wisdom concerns the whole man. Attainments and character are respectively the goal of knowledge and of wisdom.

Here nothing new has been stated; such ideals have been held at all times. Practice falls short of ideals; hence, as the writer says, if we try to level our ideals to our practice, we begin a downward course. We must keep our ideals ever in mind, and seek to raise practice to their level.

Extremes meet, and evolution runs in cycles. Progress in the direction of complexity may result in a return to primitive simplicity. The mind, inspired by ambition and the lust of possession, strives to accumulate and pile up; the path of wisdom appears rather as a stripping process, whereby we disencumber the mind of its acquisitions. "Stand ready to abandon all that thou hast learnt." "The pupil must regain the child-state he has lost." "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

It is not the mind but the Soul that is the gleaner of wisdom, sipping the nectar from every flower of experience; and the manifestation of its results is in *character*. Hence the training of character is the most important point. Man must know how to use his faculties.

A recent joke that is going the rounds describes the experiences of two brothers in a school. The younger is taught that he comes from Adam; the elder, in a higher class, is taught that he comes from the monkey. It is essential that the young pupil should be taught the truth about himself, and know what he is and what is his aim in life. His true guide is the wisdom that cometh from above, and not the 'wisdom' which cometh from below; and it proceeds from *Buddhi*, the Spiritual Soul in man, that faculty, so little recognised, which connects him with the infinite source of all wisdom and strength. The union of Manas, the mind, with *Buddhi*, constitutes the attainment of wisdom — the path which Christ and the other Teachers have pointed out. The union of Manas with *Kâma*, the instincts and passions, produces the various forms of selfishness. Children have much intuition; and if the religious teachings given them supported this intuition, instead of counteracting it, most of the difficulties of education in character would be avoided.

THE THEOSOPHICAL PATH

They readily understand the duality of human nature, and the facts upon which it depends; for the teachings of Theosophy amount simply to a pointing-out of actual facts, and can be brought to the test of experience.

The results accomplished by the Râja-Yoga education are a visible proof of the efficacy of Theosophy when practically applied. But it must be borne in mind that the teachers are themselves sincere students of practical Theosophy. It may truly be claimed that the Râja-Yoga education is not a leveling of ideals down to practice, but a raising of practice to the level of ideals. Though attainments are conferred, character is the primary object; knowledge being secondary to wisdom. Once rendered the nature of the pupil self-controlled, evenly balanced, and adaptable, and the acquirement of any desired ability becomes easy.

Colleges and universities would secure better students if, instead of requiring teachers to sign a declaration that the pupils have gone through certain books, or taken a certain number of 'periods' in different subjects, they would themselves examine the candidates and find out what they knew and could do. Thus we see that the existence of highly artificial standards of qualification is responsible for much that is amiss. Hence we offer the suggestion that universities should admit candidates on the basis of an actual test of their quality, disregarding all the artificial machinery of grades and periods and so forth.

Admitting wisdom rather than special attainments to be the desired end in education; and seeking to find out how to accomplish this end, we reach the conclusion that the whole field of life, and not education alone, needs attention. Education is part of a larger problem, and cannot be considered by itself. Our ideals in general have been too materialistic. The attainment of wisdom has not been the aim of most people; it has not even been held up as an ideal. This is a natural outcome of wrong views of what man is and what is his destiny. It is not practicable to give a printed recipe for Râja-Yoga education, because that method is part and parcel of the practical application of Theosophy in general; the same principles being also applied to work, industries, arts, and every other concern of life.

There are abundant signs that the world is on the upward arc; for it is becoming more and more conscious of its deficiencies; and this is the first step towards betterment.



"It takes a god to become a man."—*H. P. Blavatsky*

THE VIEW FROM THE NORTH TOWER

AFTER LI PO

KENNETH MORRIS

THE city lies below me there
Clear-cut in the early morning air:
Walls, gates, towers, bridges bow by bow
Spanning the rivers twain that flow
Quicksilverlike to their confluence where
The city lies;—

Trees the autumn winds have stripped so bare,—
Toilers that to their groves forth-fare,
Of orange, shaddock, pomelo. . . .

What I dream here, they know nor care,
Nor how the ancient times declare
Their presence,— what proud pageants glow,—
Throned dragons — emperors long ago
Dead, so the city says. I'll swear
The city lies.

*International Theosophical Headquarters,
Point Loma, California*

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

(Continued)

E. A. NERESHEIMER



WE are accustomed to apply the term 'happiness' to almost any state of mind produced by conditions of personal well-being. Good health and digestion, temporary absence of worry, confidential associations, reasonable certainty of support, and the like, are generally regarded as sufficient causes to justify this term,— happiness. Everybody knows, or should know, that no one of these benefactions alone, nor any combination of such, is of any permanence. We all certainly participate in the general experience that every

THE THEOSOPHICAL PATH

stroke of so-called good fortune that comes our way, bears with it, from its inception, a sting of concealed disappointment. Some thoughtful persons even claim that adverse experiences considerably outnumber those of good fortune; and other wary observers have held that sorrows lead the chase by nine parts over one part of joy. However that may be, human life is so constituted that a continuous state of unalloyed satisfaction is not possible in our present state of existence. On the contrary, it seems to be irrevocably established that pleasure and pain go hand in hand on this plane of existence, wherein every conceivable condition is coupled with one of an opposite kind, and both will be with us as inseparable companions until our consciousness rises to other planes where the glamor of imagined happiness affects us less strongly, or indeed is absent altogether.

Sensation of course has its legitimate place and value in the evolution of mankind, particularly so in the primary grades of its school of experience, when there is little or no knowledge of another path that should be aspired to or that this path will ever become an unconditional necessity. Therefore it is quite natural for man to try out the varied phases of lower experience, during long periods of time meeting with recurrent wearisome disappointments due to the clash with an unknown Principle that seems inevitably to thwart every attempt to secure complete satisfaction from objects of sense. It happens however not infrequently, that a ghastly shadow of listlessness falls upon one who repeatedly seeks to gratify sensation, which blurs the imagination and hinders mental expansion, so that eventually this real fact arouses a certain degree of alarm. In order to acquire knowledge through observation, it is necessary to ascertain what relation our experiences bear to our inner life, and decide whether we will attach to them a meaning and a lesson, or let them pass as purposeless accidents. In the first case there will be a priceless acquisition of permanent value; in the second case waste of energy and of life. The one course accelerates and adds to the inborn rejuvenating vitality that thus expands into new fields of continuous potency; the other reduces the physical, mental, and spiritual wealth we have in our custody. Knowledge certainly does not come with the mere lapse of time. All things worth having must be gained by downright honest effort and by intelligent search for their true significance to ourselves and others. Moreover, practical wisdom does not result from the mere accumulation of facts, experiences, or learning, whose value lies solely in that which is assimilated from them and made part and parcel of our character. It is not from quantities of ill-digested facts, but rather by means of a frugal diet that the "Bread of Wisdom" may be assimilated, even as the body is not really sustained by the quantity of nutri-

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

ment it takes but only by what is thoroughly absorbed into the system.

Of the many experiences, thoughts, and aspirations that are perceived and that pass through the restless mind, only a small portion is made use of immediately; the rest is stored away as a subtil essence or 'aura,' which abides as an ethereal substratum in another part of our nature. During the short hours of sleep this is in part transformed and incorporated into the personal consciousness, and the greater unassimilated portion remains awaiting the longer sleep that intervenes between two earth-lives. H. P. Blavatsky explains in *The Key to Theosophy* the three different states of memory: Remembrance, Recollection, and Reminiscence, and holds that Reminiscence is the memory of the Soul, which registers all the events of a life-time, also suggesting that it requires a much longer period than that of a short earth-life to assimilate the "undying qualities of the personality, such as love, goodness, charity," and moral aspirations. The length of time occupied for this absorption depends upon "the merit or demerit of the last incarnation," in which the seeds of knowledge and character were planted that shall come to fruition by being woven into the consciousness, and added to the new personality. After the preliminary stages of consolidation of the physical, mental, and moral faculties in the infant body, the personality also picks up the actualities of its long forgotten Karmic threads; reaping what he has sown by former acts, thoughts, and aspirations.

Is not this a key to the understanding of the apparently mysterious diversity of human beings — their aims, habits, disposition, and the abilities with which they come again and again into this physical world?

"There is no 'chance' in Nature, wherein everything is mathematically co-ordinate and mutually related in its units."— *The Secret Doctrine*, Vol. I, p. 653

Can we not see that it is owing to past acts that one man is born with a thoroughly reliable and substantial nature, and an urge to do the right thing at any cost, while another may have to retrace his steps for quite a distance before he can actually advance? How is it that an unlettered person is often possessed of profound judgment, and senses the great purpose of the laws of life without technical study, being innately aware that all that he is and has, must be shared with his fellow-men? When the time comes for Karma to lead him to all the accessory advantages of culture, he will be likely to see the heavenly gleam of spiritual wisdom behind the veil of fleeting temporal fascinations.

KARMA AND ETHICS

The principle of Ethics is established in the universality of LAW by

THE THEOSOPHICAL PATH

which all things are eternally balanced. We are constrained to attribute a moral motive to the Law or Cause that periodically originates, evolves, and reabsorbs the manifested Cosmos; and that counterpoises this self-operative procedure with an equally fixed period of rest within its Source — the Unmanifested Deity. Evolution, in the sense of purposeful cosmic activity, asserts itself at the very dawn of the manifestation of one of such Life-Cycles, supported by “intelligent active Powers behind the veil of matter, motion, and inertia.” This evolutionary impulse first infolds Subjectivity into material Objectivity, until the middle period of the cycle; thence unfolds again in the second half of the “Grand Cycle” toward its original spiritual subjectivity, plus the experience and knowledge gained by this twofold action of involution and evolution. At the present time we are in the fourth of the seven Rounds that circle the globes of our Earth-chain, having passed the exact middle point which marked the greatest density of matter or involution that Spirit can reach in its descent. The ascent of the arc should produce a complete unfolding of consciousness, as far as it can be expressed by perfected human beings, by the end of the whole cycle of manifestation.

During the involution of Spirit into Matter on the descending arc, guided by the aforesaid intelligent Powers, all modifications of life in the successive kingdoms, various conscious individual lives, creatures, beings, culminating in the complex entity ‘Man,’ were brought forth. This highly organized being, ‘Man,’ very soon elected, by reason of his comparative freedom of will, to break the laws of harmony that control all other conditions of existence, thereby affecting not only his own uniform advancement, but to some extent also modifying the natural development of all things and beings below the human stage of evolution.

Karma, first of all, is the law of cause and effect, equivalent to action and reaction, concurrent and contemporaneous with all forms of existence, and merciful though rigid in its justice. Nevertheless it is also the law of morality, and, as applied to man, it is therefore the very foundation of the Law of Ethics. If it were possible to subvert the purposes of evolution by the violation of the Law of Karma without adequate setbacks, then Ethics would not be identical with this Law of Laws. But nothing will avail in the end that is not conceived in absolute honesty and righteousness. Persistence in evil* comes to grief, not by punishment, but because it becomes after a time untenable altogether, especially when succeeding stages of the evolution of Matter,— which continually move Spiritwards, — make it impossible for the entity that has not evolved in thought and feeling also with the rising tide, to advance further, or even subsist on higher and more refined planes of consciousness and Substance.

In the course of universal operations which we call Life, human con-

MAN'S ORIGIN, CONSTITUTION, AND PLACE IN NATURE

sciousness is said, in the Teachings, to be the one pivotal point towards which all lower forms of existence tend, and on Man rests the duty to guide and lead the way for upcoming future evolution; in the same way that similar help was extended to humanity in the past, throughout long periods of previous progress. Moreover, it is after having passed through all stages of human perfectibility,—if not in this cycle, then in others, from beginningless time,—that have arisen all those superior Intelligences, up to the most godlike Hierarchies that are charged with the guidance and direction of the manifested Universe, and everything within it. The destiny of each human being in the present cycle is pointing towards this same goal.

In the last analysis, the human stage is the real field for the apprehension of and adaptation to the ethical principle contained in the Divine Kosmic Ideation, on which the Universe and all Existence is built. This fact is being gradually impressed upon every conscious creature and being, from the earliest stages to the very end of the cycle, by the inflexible Law of Karma.

Before the achievement of any great degree of freedom can be expected from the thralldom of material existence, a complete Knowledge of and absolute submission to the Law of Karma must become part and parcel of our very being. The principle itself must so completely rule every part of our nature that the seeming necessity for surrender to its dictates will become perfectly congenial, natural, and indeed an actual delight to us. Instead of being irksome, its action should gradually become perfectly automatic and then nothing less than a self-acting identification with the Law itself. This consummation will be attained with a growing understanding of that Law, with a widening of the mental and spiritual outlook on life, and its purposes and meaning.

“The whole order of Nature evinces a progressive march towards *a higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which insure the ‘survival of the fittest,’ though so cruel in their immediate action — all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called ‘unconscious Nature’ is in reality an aggregate of forces . . . and constitutes at one and the same time the MIND of the Universe and its immutable LAW.”

— *The Secret Doctrine*, Vol. I, p. 277

*Theosophically speaking, there is no Evil *per se*. Matter is considered the only hindrance that limits the subjective state of boundless consciousness or Spirit; therefore consciousness in the embrace of matter is merely the negative of its opposite, Spirit. In this respect Good and Evil are the degraded symbols of the two aspects of the Deity,— Spirit and Matter.

THE WESTERN CAPITALS DURING THE CHOW, CH'IN, AND HAN DYNASTIES

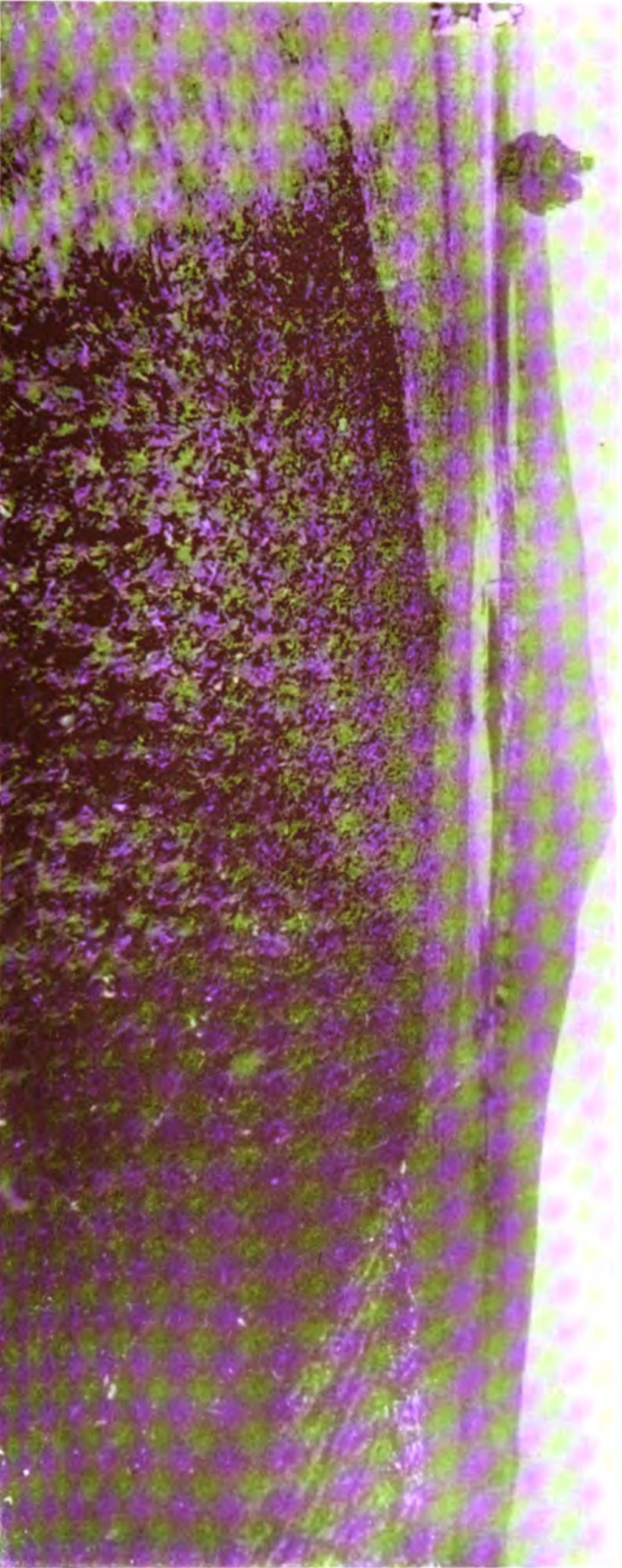
V

OSVALD SIRÉN, PH. D.

THE rule of the Chow emperors in the northwestern part of the country was gradually weakened by the intrusion of war-like barbaric tribes. It was only with the assistance of vassal princes that they were able to keep the marauding tribes at a distance; but this was not a means of strengthening the imperial power. Finally a dramatic event took place which practically ended the Chow dominion in this part of the country: Emperor Yu Wang, who had reigned most ingloriously for ten years, was slain by the Jung barbarians at the foot of Li Shan, a famous mountain about 50 *li* east of Changan. Following this event, which happened in 771 B. C., the whole imperial court with the government offices moved to the eastern capital at Lo in Honan. The Chow rulers never came back to their ancestral home; their hold on the northwestern provinces loosened more and more; and their place was taken by their strongest vassals, the Dukes of Ch'in, who were at the head of a most vigorous tribe, probably of Turcomanic origin. They had gradually fought their way from their old strongholds in the present province of Kansu, establishing themselves first at Tsin Chow, then at Feng Hsiang and finally at Hsien Yang on the Wei river. This migration is marked by the situation of their successive tombs.

The first Ch'in ruler who resided at Hsien Yang was Hsien Kung, thirtieth Duke of Ch'in (died 338 B. C.); his successor Wu Wang was the first who took the title of King of Ch'in. From this time on the political center of the empire was no more at Lo in Honan but at Hsien Yang; the Wei basin became again the stronghold of great rulers and the scene for momentous events. The enormous buildings of the Ch'in kings and emperors were all erected between Hsien Yang and Changan, and some of their tombs were on the high plateau north of the river — these are however not marked by any memorial tablets and consequently are difficult to identify. Only Shih Huang Ti, the greatest of all the Ch'in rulers, had his immense tomb prepared farther east, at the foot of Li Shan, and it was made on a scale truly fitting for a monarch who had the superhuman ambition of starting the whole world — or at least the whole Chinese empire — afresh, for which purpose he also found it necessary to have all books, which might give some information about previous times, destroyed.

The tomb which was erected in the twenty-ninth year of Shih Huan Ti's



Lowland Photo & Engraving Dept.

THE TOMB OF THE EMPEROR SHIH HUANG TI, THE FOUNDER OF THE CH'IN
DYNASTY; SITUATED NEAR LINTUNG, EAST OF SIAN-FU, CHINA



Lomaland Photo & Engraving Dept.

SACRIFICIAL BRONZE VASE DECORATED WITH CONVENTIONALIZED
BIRD- AND MEANDER-PATTERNS CHARACTERISTIC OF THE
CHOW PERIOD. CHINESE COLLECTION, TIENTSIN



Lomaland Photo & Engraving Dept.

SACRIFICIAL BRONZE JAR (KNOWN AS "I"). THE ORNAMENTATION IS TYPICAL
OF THE CHOW DYNASTY. CHINESE COLLECTION, TIENTSIN.

THE WESTERN CAPITALS

reign is the largest and most impressive of all the great imperial mounds of China. It lies in the open field which rises slowly towards the Li Shan ridge. The supporting terrace on which the mound is built measures over 1800 ft. on each side, and the mound itself over 1000 ft. at each side. It is divided into three successive stages or terraces and the top of the pyramid is cut off, as usual, the full height being about 125 ft. At the center of each side there is a slight cavity, as if there had been some portal or gateway leading into the mound. Now it is all overgrown with grass and shrubs. There is no temple, and no memorial stelae exist at this tomb. They would, indeed, be quite superfluous, because the mound is in itself beyond all comparison. It looks more like a creation of nature than a work of human hands.

According to tradition, more than half a million workmen were employed for the building of this tomb which was not only the largest ever made in China but also the most magnificent in its interior arrangement. The Chinese historian Ssu Ma Ch'ien who lived in the succeeding century has preserved some interesting records about the tomb which deserve to be quoted:

"In the ninth month the First Emperor was buried in Mount Li, which in the early days of his reign he had caused to be tunneled and prepared with that view. Then, when he had consolidated the empire, he employed his soldiery, to the number of 700,000, to bore down to the Three Springs (that is, until water was reached), and there a foundation of bronze was made and the sarcophagus placed thereon. Here [at the tomb?] were erected palace-halls and office-buildings; rare objects and costly jewels were collected from the palaces and from various officials, and were carried thither and stored in vast quantities. Artificers were ordered to construct mechanical cross-bows, which, if anyone were to enter, would immediately discharge their arrows. With the aid of quicksilver, rivers were made, the Yangtze, the Hoang-ho, and the great ocean, the metal being poured from one into the other by machinery. On the roof were delineated all the constellations of the sky, on the floor the geographical divisions of the earth. The candles were made from the fat of man-fish [walrus] calculated to last for a very long time.

"The Second Emperor said: 'It is not fitting that those wives of my late father who are without children should leave him now'; and accordingly he ordered them to accompany the dead monarch to the next world, those who thus perished being many in number. When the interment was completed, some one suggested that the workmen who had made the machinery and concealed the treasure knew the great value of the latter, and that the secret would leak out. Therefore, as soon as the ceremony was over, and the path giving access to the sarcophagus had been blocked up at its innermost end, the outside gate at the entrance to this path was let fall, and the mausoleum was effectually closed, so that not one of the workmen escaped. Trees and grass were then planted around, that the spot might look like the rest of the mountain."

The description of this tomb makes indeed a fitting complement to the records about Shih Huang Ti as the builder of the Great Wall and the destroyer of the ancient literature. One who has seen the enormous mound, and been impressed by the vast solitude of the situation and the design, is quite willing to believe the traditions about its wonderful interior. There is no need to consider them exaggerated or imaginary.

THE THEOSOPHICAL PATH

Knowing the scale and magnificence of Shih Huang Ti's tomb, which still exists, it is also easier to form for oneself an idea of the emperor's palaces which no longer exist, but which are mentioned in the local chronicles. The site of these palaces was to the east of Hsien Yang, on the southern side of the Wei River, where already the earlier Ch'in rulers had built for themselves some princely abodes. But these were far outdone by Shih Huang Ti's enormous constructions.

One of these palaces was the Hsing Lo Kung which measured 27 *li* (six and a half miles) in circumference. Within the grounds of this palace city there was a fish-pool and a wine-pool, and on the border of the latter stood trees (of metal?) on which meat could be broiled (which sounds like the description of an imperial picnic-place). On the south side of the river stood the Hsin Kung (new palace) and the Chang Tai, a tower-like pavilion. Most famous, however, was the royal forest-park, Shang Ling Yuan, in which the marvelous palace O Fang Kung was situated. This was begun in the thirty-fifth year of Shih Huang Ti's reign and marked the greatest artistic effort of his time. The palace precincts inclosed of course a great number of halls and pavilions; one of them being as large as 250 by 25 *chang*. (One *chang* equals 10 Chinese feet. One Chinese foot equals 14 inches.) Ten thousand people could be accommodated in this palace-city. From the upper stories of some of the buildings there were hanging-bridges leading to various points, such as the Chung Nan hills, where a lookout tower was built, and across the river to Hsien Yang. The beams of the great Chien Tien hall were made of scented magnolia wood. In front of the hall stood twelve statues (of bronze?) made from the metal of weapons which had been collected from all parts of the country (a most artistic method of disarmament!) The walls around the palaces were as thick as city-walls; so, in common parlance, the place was called the *O* city. No one was allowed to pass with weapons into the precincts of the palace. For this reason the gateway was made of load-stone (Tzu Shih *men*) which was supposed to attract any metal weapons hidden on persons who passed through the gate.

No particular information about a city in connexion with these great new palaces has been handed down. The government offices may well have found place within the walls of O Fang Kung, but the dwellings of the common people probably remained at Hsien Yang which was the site of the old Ch'in capital. The enormous energy and means which Shih Huang Ti was spending on all his undertakings seems, so to speak, to have exhausted the inner resources of the whole clan or dynasty. There was really no continuation to his magnificent start; the great emperor's son, Erh Shih Huang Ti, who had "the head of a man but the voice of a brute," reigned hardly three years before he was put to death by rebels (207).

THE WESTERN CAPITALS

There was no true successor to the throne, and consequently a great deal of fighting and interior warfare took place again before a new dynasty was established. During this interregnum the capital at Hsien Yang and the palaces of Shih Huang Ti were pillaged and burned by the giant Hsiang Yu (said to have been eight feet tall) who marched down from Kansu at the head of a strong army. He wielded the central power of the empire for some time under the title of 'Supreme King.' But it was only three or four years before Hsiang Yu was defeated by Liu Pang, the general of the Hans, who assumed the imperial title in 202 B. C. and became the founder of a new dynasty, known as the former or western Han. It is well worth remembering that this dynasty did not march in from the western borderlands, it was not of barbaric origin, but came from the midst of the 'black-haired race.'

Liu Pang was born at the Han river in Kiangsu, where he held his first dukedom. When he assumed imperial power, he took the name of Kao Tsu and settled first in the Eastern capital at Loyang in Honan; but after a year or two the central government was transferred to the old sites in the Wei valley, where a new city was founded. This was situated 15 or 20 *li* northwest of Sianfu, the site being known as Changan ku Cheng (ancient Changan). The city was officially called Kuan Chung (the middle of the province).

It is stated in the Changan hsien chronicle that the city was formed according to the constellations of the north and the south, which probably means that it was orientated due north and south. The length of its ramparts is given as 65 *li*, but such a size was probably not reached until the time of the second or third emperor, when the city had been enlarged. The plan which is given in the Changan hsien chronicle, and which probably is a rather free composition on the basis of some earlier records, represents a city about 40 *li* in circumference and somewhat of an irregular plan, the northwest corner being cut off and the south rampart forming a knee on the center, besides other irregularities. There are twelve gates, and within the city are marked five palaces: Chang Lo Kung, Wei Yang Kung, Ming Kuan Kung, Pei Kung, Kuei Kung; the temple Chin Kao Miao; a military store-house (Wu Ku); a bridge (over the river); a tomb, and a pool, but no other buildings. If the relative position of the palaces is correctly indicated, they must have been dotted all over the city, and to what extent the space between them was actually filled with ordinary dwellings or government offices remains a matter of conjecture. According to the chronicles, some of these 'palaces' gradually extended over such wide areas that they practically must have bordered on each other. It is thus told for instance of Wei Yang Kung that in the time of Han Wu Ti it "outgrew the limits of the city" (probably meaning that

THE THEOSOPHICAL PATH

it extended all the way to the west wall) and as there was no more room for a new palace within the city border, Wu Ti built the Chien Chang Kung outside the walls connecting it with the Wei Yang Kung by means of a flying bridge. A comparison of the measurements given for the various palace-inclosures with the area of the whole city leads to the conclusion that there was no regular city between them — at least not in the time of Wu Ti when all the palaces had been completed. The whole capital was then practically an imperial palace-city.

The Changan Chronicle contains a great deal of information regarding the various Han palaces, more than is really worth quoting as long as no plans or drawings of the buildings are available. We simply have to mention some of the most characteristic parts so as to give a general idea about the architectural arrangement and the decoration of these places. The first palace mentioned in the chronicle is the Ch'ang Lo Kung, the palace of eternal joy, which probably was the oldest. It is said to have been situated on the site of the Hsing Lo Kung of Ch'in (?) and to have measured 20 *li* around. It contained 14 *t'iens* (halls) and a great number of other buildings, 32 of which are specially mentioned. The great front hall, Ch'ien *t'ien*, where the emperor officiated on ceremonial occasions, measured about 450 by 110 ft. Behind this stood the Lin Hua *t'ien*, the hall for looking at the glory of the emperor (destroyed by fire in 12 B. C.). Nearby was the Ta Hsia *t'ien*, the great hall of the country (Hsia being a name used for China), outside of which were placed the 12 great bronze statues, originally cast for the emperor Shih Huang Ti.

Of the many other hall-names which are enumerated in the chronicle, some are quite suggestive: as for instance, Explaining Virtue, Communicating Light (wisdom), Long Autumn, Eternal Serenity, Long Certainty, Eternal Prosperity. These halls were probably all used for the transacting of state-affairs and had a more or less official character. Other buildings contained the private apartments of the imperial family, as indicated by their names, for instance: Warm Dwelling, Broad Sunlight, Central Dwelling, Moonlight Dwelling, Eastern Sunrise, Pepper Room — the private apartment of the Empress, the name of which is explained either by the supposition that the walls were smeared with pepper to generate warmth, or, as some commentator has said, by the tradition that the Empress always had a supply of pepper-flowers about, hoping to be fruitful like them. There were also two look-out towers, one standing to the east and one to the west; and it is told that in the third year of Han Hsuan Ti's reign (B. C. 54) the two fabulous birds *feng* and *luan* (the crested love-pheasant and the fire-bird), appeared on the eastern tower. There were also some famous terraces such as the Wild Goose terrace, a figurative name, indicating that the terrace was vast; the

ECHOES AND VINDICATIONS OF THEOSOPHY

Fighting Cock terrace; the Walking Dog terrace; the terrace of Brightness or Understanding; and also the traditional pools for fish and for wine.

It is stated that the Ch'ang Lo Kung was built by Emperor Kao Tsu between his fifth and seventh year (202-200 B. C.). Wan Mang, 'the usurper,' who overthrew the western Han dynasty, changed the name of the palace to Ch'ang Lo Shih (Eternal Joy Dwelling).

(To be continued)

ECHOES AND VINDICATIONS OF THEOSOPHY

GRACE KNOCHE

IN the brilliantly successful lecture-tours undertaken by Katherine Tingley from year to year, Theosophical lectures and music by no means fill the program. Humanitarian work is always done about which the public hears little, and this was especially the case during the tour through the Southern States last winter, with its focus at Macon, Ga. While there, the Theosophical Leader and the Râja-Yoga students who accompanied her visited the city prison, carrying Christmas cheer to the shut-ins. In addition to music and gifts of fruit and flowers, they brought to the unfortunates there a message of Brotherhood and the elixir of new ideas.

New Ideas! That is what made this prison-visit so distinctive and so wonderful in its results, for the power to advance and inculcate new ideas is the great distinction of Theosophy. It is as true today as when Plato lived and taught that "Ideas rule the world." New ideas are the supreme need in all departments and on all levels of life, and the incident recalls that glowing sentence in Katherine Tingley's 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 the world for the benefit of those who most need them."

That this mission has been carried forward by the Theosophical Leaders from the foundation of the Society in 1875 to the present day, is shown by even the briefest review of discoveries and advancing theories in science, education, religion, and social reform. Either as echoes or as vindications of Theosophy, we meet them all along the way — continual and surprising confirmations of the teachings given out by Helena

*From which the citations in this article are taken in part.

THE THEOSOPHICAL PATH

Petrovna Blavatsky in *Isis Unveiled, The Secret Doctrine*, and other writings; by William Q. Judge who followed her as Leader; and by their Successor Katherine Tingley. It is astounding, the change in the trend of thought due to the 'new ideas' that were first given to the world through Theosophy and its Teachers. Evolution, for instance, is now generally admitted to be but one-half the story — just as H. P. Blavatsky said it was — and moreover that behind it is not only life but intelligence. Physics, chemistry, physiology, astronomy, geology, all the sciences are rapidly advancing towards the vantage-ground on which she stood — witness the latest theories about molecules and atoms, about light, about gravitation, about the sun, invisible planets, nebulae, and the rest. Oceanography is confirming her statements about vast submerged continents; and archaeology is startling the world with discoveries proving facts which H. P. Blavatsky was ridiculed for asserting — the enormous antiquity of man on this earth, among others, and the existence in pre-historic days of civilizations grander than our own. In questions of education and psychology, in theories of philanthropy and social reform, there is a continual shifting of base in the Theosophical direction. From the disappearing ape-ancestry theory of Darwin and the dissolving sea-slime postulate of Haeckel and his school, to the metaphysical ideas of Bergson, Einstein, Eucken and others; from the pronouncements of great national bodies like the British Association for the Advancement of Science, to the expanding *credos* of our liberal pulpits; from the revolt against the merely brain-mind view that we see in our centers of learning, to the unvoiced challenge to materialism that is going out daily from the awakening common heart, it is as though research and experience together were conspiring to defend the "new ideas" of the ancient, forgotten Truth.

Given to the world after ages of obscurity by that courageous woman, Helena Petrovna Blavatsky, preserved from misinterpretation by her colleague and successor, William Q. Judge, and now made a living power in the life of the world by their successor, Katherine Tingley, these "new ideas" — to broadcast which will always be a Theosophical mission — are picked up and adopted by pioneer thinkers on almost every line. Sometimes Theosophy or its Teachers are given credit for the advance thus made possible, but more often they are not. In many cases, however, those who promulgate and utilize them are probably not themselves aware of their source. They only know that, however subversive and challenging these new ideas may be, they are necessary and they are true. All of which makes little difference, however, for as has already been pointed out in THE THEOSOPHICAL PATH, whether our thinkers have come to their conclusions from having studied Theosophy, or by inde-

ECHOES AND VINDICATIONS OF THEOSOPHY

pendent researches of their own, in either case Theosophy is vindicated, and Truth finds one more open way. So that today, if we were seeking the most concise definition of the mission of the Theosophical Society, we could not improve upon these words:

“Its mission is to spread new ideas throughout the world for the benefit of those who most need them.”

The work that H. P. Blavatsky began Katherine Tingley has carried forward, adhering absolutely to the original principles, teachings and truths, and following the original program — only part of which could be completed in the early days, of course, for these were pioneer days necessarily, and foundations have to be attended to in all constructive work before discussing mansards or colonnades. Today, however, we doubt if a single sphere of genuinely creative activity exists but carries the mark of some indebtedness to those Leaders of thought who have spread throughout the world new, virile, divergent, and spiritually constructive *ideas*.

It would require a volume to give an adequate *résumé* of this, even in respect to Katherine Tingley's work alone, and for this there is neither time nor space. Four striking confirmations of the latter, however, have very recently come to the fore and may well be briefly reviewed. They relate to the (supposedly) diverse fields of music, psychology, woman's work in the home, and prison reform.

To consider them *seriatim*: In an interview which has been given wide publicity by the Associated Press, Dr. John L. Tigert of the United States Commission of Education at Washington, says:

“With the probable exception of the ‘three R's,’ music is of greater practical value than any other subject taught in the schools of America. The value of music can hardly be over-estimated. . . . Its place in the school curriculum is now almost universally definitely established.”

This educator says that in his opinion “no other single influence” is so powerful as music to aid in assimilating and Americanizing the hosts of immigrants who pour in upon us every year. For, he adds:

“its appeal is instantaneous; its language universal; it touches the heart chords and reaches the soul of the foreigner as nothing else can.”

With regard to problems of immigration and the “unassimilated foreigner” — a subject to which Katherine Tingley has given much thought — many Lomaland students will recall a lecture given by her in 1901 or 1902 in which she touched upon this theme in no uncertain way, and advocated music as the great inspirational ally to the brotherhood-touch and welcome which these incomers should find waiting for them

THE THEOSOPHICAL PATH

on our shores. She has always declared music to be the "language universal" and pre-eminently the "language of the heart."

Of music as an aid in intellectual training (you remember the old saying: *Study can make an accountant, but a player is God's fool!*), Dr. Tigert says further:

"In addition to giving our children an appreciation of music for its aesthetic value, it is being used in our schools to train the memory, to quicken perception, to stimulate imagination, and to encourage concentration. That it makes for mental discipline has been proven over and over again by the fact that the best music students are often found at the head of their classes in their other studies."

Please note: (1) that "music is of *greater practical importance* than any other subject, etc.," (2) "that it makes for mental discipline," and (3) the expressed opinion that it is patriotism's best ally.

"My aim is to make Theosophy intensely practical, intensely serviceable,"

said Katherine Tingley twenty-odd years ago and those who are familiar with her work at the International Theosophical Headquarters know how thoroughly this aim has been fulfilled, and how largely with the aid of music. In an article written by her in 1901 we find the following:

"Music is one of the cornerstones of the Râja-Yoga system of education. The world has not yet awakened to its value as a factor in refining and purifying character, especially during the early and more plastic years of life."

The first Râja-Yoga School was opened by Katherine Tingley in 1900. Writing of this she said in the following year:

"Music is a part of the daily life under the *Râja-Yoga* system of education, not merely as an exercise which occupies its stated times and seasons, but as a principle which animates all the activities. . . .

"There is a science of consciousness and into that science music can enter more largely than is generally supposed. A knowledge of the laws of life can be neither profound nor wide which thus neglects one of the most effective of all forces."

She said in a public lecture not long afterwards:

"I have always believed that music should be a power among the masses; that the god of music should rule every household, and that the little children, indeed the whole family, should give as much attention to music as to the other *duties* of life. . . .

"Music is the song of the soul, and well we know that it has not yet fulfilled its function. Had I the millions that are yearly given out in charity, my first work, after I had fed the hungry and clothed the naked, would be to give such help to the families of the poor as would lead to the establishment of a musical life in even the humblest household."

In connexion with the statements made by a man who represents the United States Government in what, in the last analysis, must be conceded to be its most vital and essential department, the following utter-

ECHOES AND VINDICATIONS OF THEOSOPHY

ances made by Katherine Tingley twenty and twenty-five years ago are admittedly full of meaning, for citizenship and patriotism are grave national issues, if there exist such:

“Under the Râja-Yoga system children are taught to regard themselves as integral and responsible parts of the nation to which they belong. They are taught to aspire to the position of national benefactors, teachers and helpers, and so to become exponents of the truest and wisest patriotism.”

“Let the lives of the little ones be molded so that they will be better citizens than you or I. Let us cultivate a higher spirit of patriotism, a deeper spirituality, a greater spirit of brotherly love.”

Turning now to the theme of Home, and woman's place therein. At the beginning of her work as Leader of the Theosophical Movement throughout the world, and indeed for some years before that, in the “Do-Good-Mission” founded by her in New York's submerged East Side, Katherine Tingley declared the home to be the basis of national life, the spiritual seeding-ground of the future. Reports of some of her earliest lectures contain virile and compelling ideas which caught and held the attention of educators, philanthropists, reformers at the time, above all, earnest fathers and mothers, many of whom later came to Lomaland to study her work. To quote:

“To build the nation righteously, we must build our homes sacredly.”

“Home should be acclaimed as the center from which the higher life of the nations is to spring.”

“I am pleading for the home! Let us have more music there — more music evenings and all the time. It will bring into home-life a new and potent spirit of harmony. It will mean a new life for all, but especially for the children.”

“Were all homes what they should be, there would be no need for Râja-Yoga schools.”

“Home-temples, under the benign teachings of Theosophy, will become schools for the parents as well as for the children.”

“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.”

For over twenty-five years Katherine Tingley has consistently preached the gospel of the home, and both on the platform and in her writings has pleaded with the women of America to take a stand for spirituality, devotion, and a broader mental life, that the homes of the world, through their influence and example, might be saved from disintegration. Her most impressive utterances along this line were made before the recent world-war. There were those who did not see the need for them then, perhaps, but we all are wiser now. With the home-life of the world, from a variety of causes obviously in the balance, and governments so alarmed that this fact has been made a subject for consideration at great

THE THEOSOPHICAL PATH

national conferences, we now see the need very well, and are searching contritely for a remedy.

To obviate the necessity for numerous quotations, the reader may be referred to Section VI in the book already alluded to, *Theosophy, the Path of the Mystic*, and also to a smaller writing in the form of an interview, entitled *Katherine Tingley on Marriage and the Home*. No subject has ever been nearer this Teacher's heart, and when the archives of the Theosophical Society are loaned to the historian of the future, and the hitherto unpublished reports of her lectures and teachings are given to the world, something will go out that will strike fire! Her aim from the first has been to change the general view and to raise it to such a point that the home will be recognised as a profession or vocation or object that is worthy the very best and highest efforts of the most gifted, the most aspiring, and the most intellectual of women.

To give an instance of the vindication that this once revolutionary 'new idea' has earned: Within the last few years educators have given this subject serious thought, and the domestic-science courses in our colleges and universities have long been a recognised asset. But now behold a further step (we quote from the *San Diego Tribune*). In an article headed by the reassuring words, "Here is where the housewife triumphs," a prominent representative of the Parent-Teacher Association and California Congress of Mothers points out the fact that the State University is now definitely allied on the Theosophical side of this crucial issue: shall homekeeping be raised to the dignity of a profession and the beauty of an art, or shall it continue to figure in the general mind as a rather apologetic occupation, with nowhere, in the realm of anything like intellect, to lay its head? She says:

"The universities have helped us to work out a solution of present conditions. Just now, if a woman can prove that she has successfully managed her own home for four years she is given two years' credit in the State University, Department of Domestic Science, and with two years more devoted to study she is given a diploma and the assurance of a high school position."

While this fails to take into account woman's work in the home as a *spiritual* factor, a helper, teacher, and inspirer along the very highest lines — and no woman can do her duty to her husband, her children, or her guests and be less than this — it is a tremendous step in the right direction. It takes into account two important and heretofore generally overlooked factors in the problem of the average woman's life — for the home is bound to be the center of effort with the vast majority of women, the world around — and these are (1) a dignified and public recognition of the educational and intellectual value of woman's work in the home, and (2) a partial solution at least of the distressing problem that so many women are called upon to solve, who, having married without a knowledge

ECHOES AND VINDICATIONS OF THEOSOPHY

of any self-supporting work, suddenly, through the failure or death of the bread-winner of the family, find themselves thrown into the ranks of wage-earners that their children may be fed. *Pur se muove* — yes, no doubt about that — but it is only fair to give credit for this recognition of what now seems such a simple fact, to those who lighted the torch and planted sign-posts on the way.

Still in the realm of parent and teacher, but following a little different path, we meet with other vindications, one of which comes to us from across the water in a series of articles on a theme about which there has not been within historic time such general and well-informed interest — psychology in its bearing on education. The articles, for which we are indebted to Professor Walter Forbes, of the Râja-Yoga College, are contributed to the *Weekly Scotsman*, a well known Edinburgh paper, by Professor Margaret Drummond, Lecturer on Psychology at the Edinburgh Provincial Training College.

As those familiar with the Râja-Yoga system are aware, while discipline is observed as necessary, punishment is unknown. From the beginning of her educational work, Katherine Tingley has insisted that punishment was a relic of the Dark Ages and could have no place in her system, and in spite of much adverse criticism she has held to this principle consistently, while perfecting a system which has succeeded in doing what educators now agree will have to be done, and soon, if civilization, already threatened, is not to break down — she has built *character*. In doing this she has met and successfully coped with certain evils or vices which physicians well know are rife among children and the youth almost everywhere, because of which several schools have recently had to close their doors, and which educators admit that they are thus far unable to eradicate or cure. She has built up a school, a college, and a university in which, while character-building is the basis and the aim, the mental training is admittedly superior; for its pupils, in cases where they have had to leave and enter other schools, invariably rank from one to three grades ahead of those indicated by their age. Proper *discipline*, with punishment out of the case entirely, is a most important part of the platform of the system followed. Let us see what Miss Drummond has to say:

“If we are to train up a child in the way he should go in such effective fashion that when he is old he will not depart from it, we must begin at the beginning. The reason for this is that those instinctive tendencies which are the child's racial inheritance begin to manifest themselves in the cradle. . . . The statement, then, of one correspondent in the 'Weekly Club' that no child brought up in a proper manner should require punishment at the age of thirteen or fifteen is, I think, not at all too sweeping. Personally I believe that when we bring up our children in the proper way, that is, when we bring them up in accordance with psychological principles, we shall find that punishment is not required at all.”

THE THEOSOPHICAL PATH

With regard to discipline, she says:

"Thanks to the popularity which the study of psychology is enjoying at the present time, an idea has got abroad that repression in education is dangerous. This idea is sometimes interpreted as meaning that the child is to be allowed to express all his impulses without regard to the comfort and happiness of other people.

"This interpretation is entirely wrong and misleading. It is our duty to teach the child from infancy consideration for others and respect for their rights."

Further, discussing the contention still echoing in certain quarters, that because some children who are punished do nevertheless show improvement, she declares that it is a mistake to attribute their improvement to punishment at all.

And in cases where the parents are manifestly unable to control this "complex situation," Miss Drummond does not hesitate to recommend that the children be taken out of the home environment entirely and put into a good school!

Here is courage for you, courage and insight both. To speak thus to a generation inoculated, imbued, 'dyed in the wool,' so to speak, and even yet psychologised by the injunction, "He that spareth the rod hateth his son: but he that loveth him chasteneth him betimes," argues the courage of one's convictions to an admirable degree. This is what Katherine Tingley advocated a quarter of a century ago — and for a few years how the arrows of ignorant criticism did whirl about her head!

And now for the last of the instances under discussion. Its theme is prison-reform and the news about it comes from Czechoslovakia. Basil Woon, Universal Staff Correspondent, writes from the Paris office:

"Between the amendment and the punishment we need not suppose there is a causal relation. The amendment takes place rather in spite of the punishment than because of it. It takes place because of other factors in a very complex situation."

"Czechoslovakian jails will be transformed into asylums and all sentences for crime will be indeterminate, depending upon the mental state of the prisoner, if a law now pending in the Prague Parliament is passed.

"This news, of momentous importance to prison-reformers throughout the world, is causing a furore in European political circles. . . .

"The theory of the men behind the bill is that criminals are sick men whose condition is aggravated instead of cured by the present system of punishment.

"It is declared that crime is curable. . . .

"When a prisoner is pronounced cured, he will be released from the asylum-prison, but his activities over a period of years will be watched over by the authorities. If necessary he will be found work and a home. Only after a long probationary interval will he be restored to full liberty of action and movement.

"Strict discipline will be enforced, but care will be taken to insist that the prisoner's release depends on his own conduct and willingness to follow the treatment prescribed." (Italics added)

Now let us turn to some quotations from the writings and public addresses of Katherine Tingley, dating from 1896 — the year of her accession to the Leadership of the Theosophical Movement throughout the

ECHOES AND VINDICATIONS OF THEOSOPHY

world — and which thus cover a period of some twenty-seven years.

"Criminals are morally diseased; they are sick; let us cure them."

"Some think that no reformation is possible of hardened wrong-doers. They know not whereof they speak. In my own experience I can cite hundreds of cases where some of the most desperate and degraded men and women, stained with almost every phase of wrongdoing, have become law-abiding and respected citizens. There lies in every heart a divine spark which can be kindled into a glow, once it is found and encouraged."

"As a Theosophist I believe in the Divinity of Man. I believe that the potential God-life, even though hidden, is within the murderer, the thief, the outcast, and that there lives no one who has it not."

"Don't brand a man as a criminal. Teach him that he is a soul and give him a chance. Let him feel that someone believes in him. Give him the encouragement that perhaps he has missed all through his life, and the lack of which may have helped to make him what he is."

"Man is his brother's keeper. Society as a whole, and not merely the individual, is responsible for the social conditions of which the wrongdoer is the outcome."

"Society has no right to make a scapegoat of one who is a product of its own follies, its own weakness, its unbrotherliness."

"It is the State's duty to reform and enlighten, not to punish."

"Let your heart speak. Recognise the wrongdoer as your brother — even though a weaker, erring, brother."

"Can we undo the wrong by destroying the wrongdoer?"

"It is better to err on the side of mercy than to fail in a duty to one's fellows."

"We are our brother's keeper."

"What a wonderful thing it would be if the nations could be so fired by the needs of those whom we call 'criminals' that selfish and personal interests could be forgotten! Great convocations could be held in every city; mothers, fathers, and children could gather together to work in consonance with that Divine Law which is ever ready to serve us. What an urge towards higher things humanity would receive from such an effort! Can you not believe that out of such great gatherings something new would arise? We should understand, to a degree at least, what Christ meant when he said, referring to the woman who touched his garments, 'Somebody hath touched me: for I perceive that something is gone out of me.'

"That is what we must arouse — spiritual sympathy. We must arouse the mental and spiritual force of true compassion, to change the currents of retrogression that are now sweeping the best in our life away."

"The marvel is that with so little knowledge of their inner nature, the dual forces that sway them now this way and now that, men do not go further astray. The marvel is, truly, that there is not more crime in the world, considering the obscurations on every hand in the mental life of man."

"The thinking world today is quite ready to admit the influence of psychology; to admit that thoughts, in a sense, are things, and that the invisible, the intangible, the seemingly unexpressed, are sometimes the most potent in making or marring character. This has a great bearing upon questions of prison reform, for imprisoned men move and live, month after month and year after year, in a psychological atmosphere of condemnation and gloom. Reminded that they are outcasts, shut quite away from the world, forgotten and condemned, knowing only that the outside world is whirling on, moving on, *indifferent*, they learn to hate humanity for they have learned to hate themselves. They do not understand, nor will they see, that discipline is necessary and is best. They meet little, perhaps, that is sympathetic or compassionate — few signs indeed that we are our brother's keeper.

THE THEOSOPHICAL PATH

"This is not the case in every prison, but it is the case with the great majority. The marvel to me is that these men do as well as they do, for they enter discouraged, and discouraged they come out. The very fact that so many really reform is to me proof of the Divinity of Man.

"And yet these men are our brothers, and sometimes, somewhere along the way, we have done our part to encourage them in mistakes. We are pushing them into discouragement and crime even today by our indifference, our apathy, our selfishness, our unwillingness to admit that we have any duty towards them."

"When we have more humane laws, when our prisons are used as educative and spiritualizing institutions, and when capital punishment is abolished, then and not till then can we look down the vistas of the future with the confidence born of clear vision and a sense of duty done."

"If the hopeless, discouraged men in our prisons could be made to realize the potential strength of their higher natures, the latent spiritual force that lies within them waiting for the call, they would have the key to the problems of life."

"And this is really the keynote — the recognition of the soul in men. . . . It stands majestic, the core and heart of each man's life, the dictator of his destiny."

The most striking citations are the following — from an address made by Madame Tingley in the early part of 1914. They certainly come close to prophecy, and the question with the larger and (on some lines at least) less responsive nations must surely be: Is Czechoslovakia to set us the example? To quote:

"Let us look ahead ten or fifteen years and picture some of our hills and valleys presenting a new feature in twentieth-century civilization — a something that is splendidly remedial; and that is, hospitals for the weaklings, the more unfortunate whose unbridled passions have carried them so far beyond the pale of society that prison-walls close upon them. . . .

"There would be gardens and fields, and there would be houses and homes. I dare conceive a plan by which these prisoners should not be separated from their families. They should be cared for in such a way that they would understand quite well that they were under a certain restraint — but no more, perhaps, than we give to certain invalids. They would feel that they were in a hospital, in a school, with everything so helpful about them there would be no inducement to rebel. . . .

"I have had many years' experience in prison-work, and I know that many of these unfortunates, possibly most of them, if properly encouraged and helped, would arouse the strength of their higher nature and in the course of time become valuable citizens, some of them, ultimately, law-makers, teachers, or reformers. How dare we say this could not be? How dare we stultify the possibilities of the soul of man? Can we not let the imagination soar as far as this into the broad arena of spiritual life?"

"If we can parole men now, leaving them with everything to contend with, no end of difficulties and everything to discourage, surely we could support a scheme of Brotherhood reformatories, making them a universal expression of love from the hearts of the people, and limited by no special system except that of the laws of the State. I can feel your hearts pulsating with the thought of this picture. The persuasion of my heart and voice, my love for humanity and my hope for the unfortunate, certainly should be enough to move you to concerted action; and concerted action, when hearts are united, is like one great throbbing ocean of spiritual force."

Ideas like these have been preached by Katherine Tingley not in one nation merely, but in practically all the nations of the world. For the Theosophical Movement, it should be borne in mind, is above all inter-

ECHOES AND VINDICATIONS OF THEOSOPHY

national; its Brotherhood is a *Universal* Brotherhood; its magazines and literature go all over the world and in many languages; while in two lecture-trips around the world, one of them lasting eleven months, the Theosophical Leader has personally carried to the nations the message of the soul-life and of brotherly love.

Those most familiar with the work of Katherine Tingley know that she seldom speaks on any topic without reference of one kind or another to questions of prison-reform. Many addresses have had this subject for their sole theme. In October, 1914, she toured the neighboring State of Arizona upon invitation from Governor Hunt, speaking in behalf of the abolition of capital punishment, then a legislative issue, an effort that it is needless to say was a free gift to a cause that lies heavy upon her heart. Other instances, also might be noted, not to mention the work constantly carried on for prisoners and with prison officials by herself and her workers, through personal visits, correspondence, and in other ways.

So abundant has been the harvest of good results from these efforts for prison-reform, that both her utterances on the subject and her practical work have been widely reported by the Press. Yet even were this not the case, the good work has been done, the "new ideas" have been launched, and is it not inevitable that sympathetic minds, aspiring and hoping and planning in the silence of things, should contact these invisible but nevertheless very real messages of the soul, and be aroused and fired by them to suppremer efforts, better things? Quite unaware of the source, perhaps, or forgetting it in their zeal, they have nevertheless been kindled, lighted, illumined, by this flame of 'new ideas.'

The citations thus far given are but a small part of what might readily be offered did space permit. They make it clear that our modern advancing views are trending in the Theosophic direction, and in many ways they clarify complex and foggy situations so that it is easier than before to know what ought to be done. But they do not take us as far along the path as Theosophy does, admittedly; and when it comes to ways and means, they are in general helpless in the face of the issue.

A striking instance comes to mind at the moment — the growing conviction on the part of diplomats and statesmen that Brotherhood is the only likely solution of the world's great problem of international frictions and war. But how to bring it about is another matter, and they have no plan to recommend. To show the world *how* is being left for Theosophy to do, and this is being done by Katherine Tingley at her educational institution at Point Loma. Since the foundation of that center, Theosophy is forever freed from any possibility of the reproach that we feel in the recurrent echoes of Dr. Bartol's old saying that one

THE THEOSOPHICAL PATH

must not blame Christianity for the world's dilemma "because it has never been tried." At Point Loma Theosophy has been tried and out of the trial has been raised a living witness to the inviolability of the Truth.

Since this is the case, the following must surely occur to the thinking mind: Since the best of what stands for progress is either an echo or a vindication of Theosophy, why not go straight to Theosophy in the first place. Would not much time be saved, possibly much wandering?

A beautiful response to this question is found in the paragraph from *Theosophy; the Path of the Mystic*, of which the first citation given forms a part: It is like a binding word:

"The mission of the Theosophical Society is to set aside errors, misconceptions, unbrotherliness, and intolerance, and put love and trust, right action and the sweetness of truth in their place. Its mission is to spread new ideas throughout the world for the benefit of those who most need them; to release the mind of man from prejudice and from fear, and human life from its digressions. Its mission is to bring the whole human family up to a standard of spiritual foresight, discrimination, intuition, right thought, and right action, with a new and diviner conception of Justice and Love. If men and women would work together as one great universal body towards this end, they would be creators of a new order of ages, a Universal Religion verily, and a true Brotherhood of Man."

THE INTERBLENDING WAVES

E. J. DADD

ALONG the broad, steep sweep of hills,
The seaward slope of Loma's hills,
The stream of verdant life poured down,
Flowed ever down in blending clumps
Of sage and wild thyme, flowering shrubs,
And feathery ears of whispering grass.

And ever as it swept o'er ridge
And rounded knoll, the swift sea-breeze
Bent grass and flowers in nodding waves,
In rippling waves of keen delight,
And sent the verdant stream of life
Aspiring to the heights again.

*International Theosophical Headquarters,
Point Loma, California*

MAN AND MONKEY

H. T. EDGE, M. A.

IF one criticizes the theory of man's anthropoid descent, one is told that science teaches nothing of the sort; yet we continually find men of science teaching directly or by implication that very thing. What are we to do? Here is a recent instance. We read in the *English Mechanic* that Dr. Harry Campbell lectured on man's mental evolution, at the Ethnological Society; and the following is extracted from the report:

"The ape, for instance, had developed the prehensile hand, but, as he was a tree-liver, his scope was very greatly restricted. A great further advance came with the anthropoid. It had descended to the ground, endowed with the anatomical structure necessary, and with the scope of the terrestrial world before it. Further intelligence immediately became valuable and had survival value. . . . The gorilla, an animal weighing twenty stone, developed so much strength and cunning that even the perfectly equipped fighting animal, the tiger, feared to face it. How had man developed from the anthropoid? By three governing conditions, hunting, polygamy, and intertribal warfare. The super-anthropoid, or man, lacking the equipment, anatomical and other, of the tiger, had to depend on his wits for success in the hunt."

This seems to us to make it certain that some scientific people hold the theory that man has descended from the anthropoids. As others declare that this theory is not held by science, the conclusion is that scientific people are at variance on the point, and that there is no definite scientific teaching. One often hears of the theory that the anthropoids and man are separate branches, springing from a common stem much further back in the scale.

This latter view approaches nearer to the truth. The anthropoids, as is now largely recognised, are a side-branch of evolution, and even a degenerative product. But the main difficulty encountered by science has been to find the *links* or transitional forms from one species to another. This difficulty arises from the fact that science regards only the physical plane. The scale of life, as it appears on the physical plane, presents us with a series of discrete forms, the links between which are not apparent. These links, being on the astral plane, cannot be discovered by the usual scientific methods. The subject of evolution, as explained by the Theosophical teachings, has been more fully treated elsewhere; but an acquaintance with the teachings upon other matters is indispensable to an adequate conception of evolution.


The attempt is often made to represent the human intelligence as the product of an evolutionary process taking place in the intelligence of animals; but the various theories as to how this came about are more or

THE THEOSOPHICAL PATH

less fantastic and often ludicrous. Science leaves much to the imagination. When we analyse philosophically the nature of the human intelligence, we realize better the difficulties in the way of such a theory. Even though interaction between intelligence and environment might result in the gradual perfection of the instinctual animal mind, the question assumes a very different aspect when we come to consider human intelligence, with its power of self-contemplation, its ability to form abstract ideas, its power of constructing world-philosophies and religions, and its many other special attributes. These mental powers are not from the animal kingdom, but from another source. The stream of animal evolution was met at a certain point by another stream; and Man is the result of the incarnation of a higher Intelligence in the vehicles which the lower evolution had provided for its reception.

THE APPLES OF KNOWLEDGE

KENNETH MORRIS

 HIS is the story of the rise of Gonmar,— imperial Gonmar, mistress of the world at one time, though no broken fragment lies in any desert now to record the eternal fame of her great Ozymandiases, kings of kings. But there were many of them; and they were longer lived of renown than Sesostris or Semiramis or Nimrod. — Nineveh and Babylon and Thebes; the Medes and Persians, and Macedon; Rome, and then Spain, and England: we think we have heard of some great things in empires. Tush! in these last five thousand years it is but the pale ghost and echo of the olden thing that time has known. Tramped their phalanxes never so far; thundered their legions never so loudly; broke the liveness of whatsoever seas their haughty innumerable galleons: — there were those that went before them that were mightier than they, and dominated vaster regions with a more emblazoned pomp. Of which lost splendors among the mightiest was this Gonmar; that lay midmost of the world, and swayed in its heyday — some twenty thousand years — all earth's continents and promontories and islands: no king reigned anywhere, but had his crown and leave to live from the King of kings in Gonmar. But of all that I shall say nothing: here is but a tale to tell from days earlier yet. From days before Gonmar had risen to those heights of power; and long before the world was circumscribed as it is now, and with boundaries set to everything.

Enough to say, then, that at one time there were those two kingdoms,

THE APPLES OF KNOWLEDGE

Targath and Gonmar; each so powerful that there was no room in the world for both. And we may surmise (man being man) that each was the 'champion of human liberty,' and the 'protagonist' or 'guardian' 'of civilization'; and that each had long cultivated a 'manifest destiny' and a — some kind of colored — 'man's burden'; that each loved peace profoundly, and was determined to end war forever; that each was extremely conscious of its own inherent (and intense) righteousness, and regarded with horror the abysmal wickedness — the ambitions, cruelty, perfidy, and designs — of the other; with whom, indeed,— no doubt, in order that freedom, culture, and generally the human soul, might be preserved,— it had been at war, more or less all down the centuries, and very much so during the last ten years. The date of all this? I will be accurate: B. C. to the power of n . In that precise year the Druids decided that, *coûte que coûte*, the war must end; and took their steps accordingly.

So much for introduction; now you are to think a year and a day passed since they took their steps; and to look out upon the sea beyond the rim of the world, and to behold, in the midst of that sea, the island-mountain Tormathrannion, the Mountain of Wonder, lapped round with foamless turquoise waters. The sun is westering; the lazy wavelets flicker and sparkle, and, for the roar or whispering of the keel-cloven oceans of earth, breathe up a murmur of tune, harp-like or bell-like: the sleepy sea crooning melodies out of the great satisfaction in its heart. As for Tormathrannion, it is all creamed and foamed over with blossom, glowing in the mellow radiance of late afternoon; and the perfume of the blooms of its roses and magnolias is over the sea for leagues around. Reinaak the Valiant, king of Targath, breathes it as he leans against the prow of the dragon boat that draws so swiftly, from the east and south, towards the mountain, and gives himself up to a tumult of exultant thought.

Beyond doubt, he thinks, his quest is near an end. If there is any Mountain Tormathrannion — as holy religion declares there is — it is that mountain yonder; and there on its breast, at a thousand feet or so above the sea-level, those stars, those rubicund diamonds and strange flashings of topaz lights, are the fruit on the Appletree of Enlightenment, which he has but to taste and the world is his. For he will know all that is to be known, and man nor god able to withhold secrets from him; and with such knowledge in his possession, who shall stand against him? Nor Bortin king of Gonmar, with all his stubborn armies; who shall pay, now soon, for his iniquities.

With the thought of Bortin his mind is quickly in a whirl: the name is flame touched to the powder there. *That man!* — who robbed the world of peace . . . whose wild ambitions . . . whose vile cruelties! . . . Five million warriors, the flower of Targath, slain since he, Reinaak, came to

THE THEOSOPHICAL PATH

the throne, because that doomed man could not rest with what he had! — But not unavenged: the Gods be thanked, cold hell was peopled with some five million or more of the treacherous Gonmariaid. And they should have their king with them soon; ay, they should have their vile king with them! — He devised ugly deaths for Bortin, and wished that there were speed with the dragon boat.

After all, why weary his mind with such thinking? There was no doubt of it: how could one doubt that mountain looming up from the sea like a burst of grand music — like a sudden shout from the Sons of God — like a proud signal to the skies? For days he had known he was on the verge of another world, holier and more mysteriously beautiful. Let him fill his being with infection of it, and hate grandly and calmly, unperturbed. The Sea of Storms was long passed: no longer had the dragon boat to spread dominating wings over waters obsessed and raving, and beat down for itself a narrow path of peace. No longer the black billows rose, on this side and that, with demon faces grinning and howling, and impotent clawed hands swung out to clutch and tear. Quiet was here, and low bells tinkling in the crisp of the wavelets, and wandering spirits, beautiful as flowers, that rose to glide singing along the ripples, and vanish; — beings shadowy as evening, shot through with apricot and violet splendors of the sun. Here one was half a god already, immortality thrilling through one's being at its work of transmutation. Let one hate as the gods do, without anxiety.

Even the Nine Rowers of the boat — those mysterious silent kings of Faërie he had been with a year and a day since his druids with their magic evoked them from their customary commerce, the portage of the dead, to carry him beyond the limits of the world, — even they, he thought, had changed a little in these new august surroundings. Though they were silent still, and as ever seemed unaware of him, a light had grown in the inscrutable blueness of their eyes; the dark flame that embodied them glowed more richly; the stars that twinkled and vanished about their heads shone with a larger rhythm. For here was Mountain Tormathrannion within the borders of the World of the Immortals; the light and odor of the Apples of Tormathrannion thrilled all the air of these wonderful regions. One breathed here as the gods breathe, — confident, equal-hearted with the stars: let one's mind be without perturbation, one's hatred —

For that matter, why hatred at all? Or one might keep the sweet of it and let the bitter go by. The bitter *was* gone by; for there was no uncertainty now, nor lack of power. Of course he would crush Gonmar. Knowledge being power, he, having all knowledge, would be all-powerful: the world would be his, and there should be peace in it. Severe so far as

THE APPLES OF KNOWLEDGE

Gonmar was concerned; gentle for the rest of men. For Gonmar was the one thing that spoilt the beauty of the world; or Bortin of Gonmar was, the root of Gonmaric wickedness. He should be punished; slain; in an exemplary manner, to make ambitious peace-breakers tremble forever.

With long oars the Nine Kings drove forward; the melody of the wavelets grew always sweeter, their glitter and jewelry more magical. Now the boat was between the long arms of the bay, and the pearl-dim sands of the shore shining in quietness near. Glory, honor, power, dominion should be with Targath forever and ever: with Targath; with the Superior People; the one race on earth that knew how earthly affairs should be ordered. No anthem that was ever sung so thrilled, so surged, so fountained splendid as now the soul and the blood in the veins of Reinaak: were there dragons between this and the tree; were there furious lions, or spirits armipotent assembled, it should go hard with them all, he thought, but he would come to his goal . . . magnificently come to his goal. So with sword drawn he leaped from the boat, and never glanced back, but passed the shallows and the wet sands and the dry, and by the path up between the cliffs began the ascent of Tormathrannion. There were no dragons there, no lions; no armed spirits opposed him. Through the quiet of primeval worlds; through a foam and over-creaming of roses; by thyme-sweet hollow and bluebell gloom, and knolls of azalea, magnolia, rhododendron: he came up at last to the level space where the Tree grew.

The sun hung low in the heavens, and all the waters ran silvery and golden and liquescent rainbows, and the sky was a mute music of the colors of the dreams of God. Trunk and boughs and leafage of the tree stood out against those gleaming wonders; and the three ripe apples he had been given to know would be there shone as large and luminous as the low sun, but with richer, rosier crimson. They were translucent, and odorous, and pervaded the evening; no least breeze stirred any leaf or twig; the hush of God was upon the world; the far-crooned melody of the sea no louder than a heart-beat. Glory, honor, power, dominion . . . Bortin king of Gonmar, tremble on your throne! On tiptoe, quiet as the stars with exultation, he came to the tree, and plucked an apple, and ate.

And the hush broke into sudden music, and he was aware of all Cosmos and its systems as song. The ground on which he stood, and the tree, and the wide shining waters and the sun and his own being, were but the overtones and echoes, the far pulsings and ultimate vibrations, of a song. Myriads upon myriads of constellations, outward and outward and yet within and deeper within,— the music of myriads on myriads of Singers, themselves the music of other myriads on myriads. Above, around, within him, lo, worlds upon new worlds: existing, springing into existence,

THE THEOSOPHICAL PATH

waning away like the dying notes of a song; and all tossed up into life, and held static in tensest motion, by a keen intoxication of delight. Eternity burned in every moment: no atom of time but was pregnant and vital with the whole. The glory of the sky was within him; the low sun squandered its beauty from some not remote region in himself. He was the gleaming sea, and he was the mountain; he was the Tree of trees and its magical fruit. The knowledge that inhered in those apples flowed out from the center of him through the infinite channels of his conscious thought.

Gradually particularity and defined vision grew: phrases, rhythms, and motifs became distinguishable in the paean that is time and space and the luminous greatness beyond. The sea, that had seemed empty at first, was gemmed with many islands; but they were like no islands in the world of men. Each was as a crown of million-colored jewels shone through by a light more exultant than the sun's. And each was clear and familiar to his vision, as if he moved bodily in the shadow of its trees. What august, shadowy-shining beings, all of gem-hued flame, dwelt in the glimmering peace of them! what calm all-seeing eyes! what majesty! Even the thought in their minds he could see: it was peace, and the joy of God; the song-stream outflowing from the Center, whose foam is visible creation and the sentience of existing things. He remembered that there had been trouble and darkness: a non-knowledge of himself: that he had emerged from some crippled chrysalis existence wherein all things had seemed other than now he knew them to be. He had never glimpsed his own being until now. What wonder, what glory it was!

He remembered Targath, and how he had puffed himself up with lordship over that toy! And Gonmar, and how he had lashed himself with desire of it; and made his desire seem to himself the ambitions and greed of the Gonmariaid. How worthless now were Targath and Gonmar, and all the glory, honor, power, and dominion that might be enjoyed in them! Better to be least in yonder islands, than to hold haughtiest monarchy of the whole human world. Least or greatest, in yonder islands he would be. He would never recross the seas he had traversed; but leave the Targathwy and the Gonmariaid to their warfares and folly, and dwell there where peace was, and wisdom shining-eyed with beholding the ultimate things.

But even as that desire came on him, he knew it incapable of fulfilment. Never, embodied, might he reach the islands: which were the reserve and holding of the immortal dead. No; he must go back and reassume his kingdom; that grievous burden must be taken up again. Were it not so, he perceived: were he, living, not in his place at his work, there would be a note in the song left unsounded, a flaw in the immense

THE APPLES OF KNOWLEDGE

design which is God. But knowledge constantly grew in him: he would go back, and bring peace and news of what he had seen into the world; and naught else could ever be so well worth doing. For more and more, as his vision cleared and settled, the peace and the song and the delight of God became also cognisable as war, growth difficultly attained, continuous meeting with and triumph over resistance. Ever and ever, he perceived, at the rim of things cherubim and seraphim did battle. The Center being peace, the circumference was necessary onset and expansion; and on that circumference, the place of honor, the principalities and powers that fought, the thrones and dominions that pushed forward, were the Souls of Men, the obscured princes of beauty. . . . With them, with them he would be! He would come with all knowledge auxiliar into their conflict, a harbinger and turner of their courses to victory. Swift now be his footsteps down to the sea-beach, and to the dragon boat that should bring him back into the world!

So he turned; and in a dusk still radiant, saw the boat in the bay, and approaching. The same boat or another: shaped like a dragon certainly, and with nine kings of Faërie rowing. He had no time to ponder that; for there at the prow, where lately he himself, stood now one who, of all the possible inhabitants of all possible worlds, he knew to be Bortin king of Gonmar, the man of all mankind whom he —. Hated? The word came into his mind, and puzzled him; the sound of it was familiar, but the secret of it gone. How in heaven's name could one look on . . . the like of *that* . . . and not be stirred to love — and compassion?

He watched him come to land and cross the bay and begin the ascent; but with eyes much more for his mind than for his body. For there, coming up the path in the twilight under the early stars, was . . . himself again; or it was the extraordinary glory of the universe, the beauty of the worlds without end; a god crested in the heavens with plumes of constellations and stellar fire. But himself deprived, hemmed in and in anguish; the glory and the beauty dimmed with oblivion; a god pierced through with a poisoned arrow, absorbed in the agony of a little fire that burned with much smoke and stench in the lowest reaches of his being. And every throb or fume was as it were words visible for Reinaak to read; thus: —

“That man! . . . who robbed the world of peace . . . whose insatiable ambitions . . . whose vile cruelties. . . . Five millions, the flower of Gonmar, slain since I came to the throne of my fathers; because a fool lusted to mimic demigod conquerors of old. But not unavenged, the gods be thanked; cold hell is peopled now. . . .”

And so on. “Poor heart of a god!” thought Reinaak. “But he will eat the apple, and know; and all this mortality will be cured.” Then it

THE THEOSOPHICAL PATH

flashed upon him that indeed mortality was like that; and in the world the minds of men were so suffering or liable to suffer. And he himself, while he was human — while a man's body was on him,— of the world of men inescapably he would be,— part and parcel of it, flesh of its flesh and spirit of its spirit; and all that misery, that eating disease — possessed he never so much of wisdom and joy — would be a thorn in his heart and a great load on his shoulders until —. Heavens! how could he bring all mankind to this mountain, and feed it with fruit of this tree — on which never at any time were there more than the three ripe apples? One he had eaten; and one was for Bortin of Gonmar; what should it profit them to take back with them the sole apple that would remain, that one man of their choosing, and only one, might eat and be wise? What could they do, he and Bortin —

—“You here, king of Targath?”

—“Brother, brother, I rejoice that you have come! Now can we —”

—“Ay, we can.” Bortin's sword was drawn.

—“Pick the apple quickly, my brother; and eat! It will —”

—“Your sword! your sword, Targath! Draw, and quickly, before I—”

—“Sword? Draw?” With all his knowledge he had never thought of this, and smiled with surprise at the strangeness of it. “No, but eat the apple, dear brother, and —”

—“Four times this ‘brother,’ insolent! Dog, will you draw?”

Then Reinaak saw what would be, and laughed a little at the *impasse*, and because it would be happy to be dead; and sobbed once because of the great sorrow he could not prevent; and put a hand to his sword-hilt to draw and break the vile thing if he should have time; but had not time; Gonmar was quite insane with hatred; and in a flash the thing was done.

Bortin wiped his blade on the dead man's cloak and resheathed it. It was ten years too late in the day to try tricks with him. Had he but turned to the tree; had he lifted a hand to pluck the apple, Targath's sword, he knew well, would have been in his side and Targath's laugh of triumph in his dying ears. He went towards the tree; quite carelessly, for there was little to be gained now by eating the fruit. He had attained; he had achieved the purpose of his voyage; his druids had been right. He had gone as they had bidden him go; and now his enemy was dead, and he had but to take in Targath at his pleasure. Still, religion was religion; and it said that this mountain was, and this tree,— and the apples on it so and so and so and so. And anyhow, apples quenched thirst. . . . He plucked one of the two that hung there, and ate. . . .

In the song, in the joy, in the great glory of the universe, one flaw, one rift and discord; one wound that ached; one poison-spot spreading

THE WISDOM OF APOLLONIUS

anguish through the whole: himself, and the thing he had done. *Ah, Targath! my brother! my brother!*

.

The world was quite filled with his renown, and even his subjects in Targath came to love him. He was a better man, they said, than poor hate-racked Reinaak their own last king. There never was a wiser monarch, men said, than Bortin the Founder of the Empire; nor, heaven knew, a kinder or juster or more friendly. Nor indeed, they added, a sadder.

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

X

AT TROY



TRAVELING to Troy, Apollonius visited the temple of Esculapius at Pergamus, and was much delighted with it. Here he instructed the worshipers of the god how they might obtain favorable dreams, and he cured many of their diseases.

At Troy he visited the tombs of the Achaians and made many sacrifices, but without shedding a drop of blood. Determining to spend the night at the tomb of Achilles, he sent his followers back to the ship and turned off their efforts to dissuade him from communicating with the terrible Achilles, by good-humored banter and wise jestings. He had nothing to do with the Trojans and therefore had no fear of Achilles.

The next morning he sent for one of his followers, giving the name of Antisthenes the Parian, who admitted the name and his descent from Priam. Then Apollonius said Achilles had bidden him not to make the Parian acquainted with his wisdom, because of the blood of Priam in his veins and the praises of Hector that were ever on his lips.

Antisthenes reluctantly departed when he heard this.

The season was autumn, when the sea is not to be trusted. But the people had such faith in the powers of Apollonius over the elements that they flocked into the little vessel in which he embarked. The ship was overloaded and would have been in peril, but Apollonius spied another near the tomb of Ajax, into which he went with his immediate followers.

THE THEOSOPHICAL PATH

“Let us embark in that vessel,” he said. “It is a glorious thing to be saved, with the multitude.”

The shade of Achilles had told him that Palamedes was buried at Methymna, and there he bade the pilot take the ship. The statue was a small one and represented a man much older than Palamedes. But Apollonius found the tomb, and near it he discovered a buried statue of Palamedes, presumably another and a more faithful one, for on it was the inscription: “To the divine Palamedes.”

Apollonius set up the statue he had found and built around it a little chapel. His praise of Palamedes was unbounded. He called him “this great man from whom comes all knowledge.” He did all in his power to appease this great soldier and learned man, who was said to have added the four letters which complete the alphabet of Cadmus during the Trojan war.

In parenthesis we may note that Apollonius had known Palamedes as a youth among the philosophers around Iarchas in India. Those unacquainted with the philosophy of the school of Iarchas will probably ask: “How comes it that the Cappadocian philosopher can talk as though Palamedes were still in the tomb?” Probably the young man who had been Palamedes in a former birth was impeded in his progress by the remnants of the unfulfilled or uncompensated acts and deeds of his former life, and Apollonius in appeasing him in this way might well be freeing the man from such clinging and clogging portions of his former make-up, which really did not belong to the man himself, but only to his earthly forms.

If this is not incorrect there may be somewhere among the records of the Indian school a tale of the sudden ‘conversion’ of the splendid youth who had such a distaste for philosophy in his resentment against the Greeks, Ulysses, and Homer. The narrative may be an actual record of what Apollonius did, and at the same time a philosophical lesson for Damis and others, for this method of a doctrine within a history is much used by the school of Iarchas. Rather than a parable of fancy it is a parable of fact.

“O Palamedes, forget the anger you had for the Greeks. Grant them to multiply in numbers and wisdom. Grant this, Palamedes, for from you comes knowledge, and by you the muses and I live!” — Thus pleaded Apollonius at the dedication of his temple.

While passing through the Euboean Sea, the passengers talked, as passengers will. The weather was exceptionally mild for the autumn and they talked of that and of the famous islands as they passed them (as who would not, in that island-studded sea whose dim distances are filled with the deeds of gods and heroes, men and sages); they talked of the build of the ship, for had not Homer said what a dangerous sea it is and to be feared,

THE WISDOM OF APOLLONIUS

and might not the weather change before the voyage was done? They talked of the handling of the ship in case it were necessary to avoid the dangers of the land; they spoke of the skill of the sailors, and as landsmen do, they talked knowingly in sailor-slang with strange ship-talk and sea-similes. Damis would have none of it. He fretted and fumed and interrupted and finally bade them cease their chatter. The sea was smooth, and the breeze favorable, and there was no excuse of seasickness for his disagreeable manner, as Apollonius pointed out to him, asking what it was he wanted.

"It is because we are wasting time on threadbare themes of no consequence, when there are others of much greater consequence to our hand," said Damis.

"What subject is it, then, that you think best to talk about?" asked his Teacher.

"Subject enough," said Damis, "in your conversation with Achilles. You have seen his form and countenance and have doubtless learned much from him that you could tell to us, instead of all this chatter of ship-building and passing islands."

Evidently Damis was learning much since he had been in Babylonia. He was not always so anxious then for the least crumb of philosophical instruction. Now the disciples around were much as he had once been, some were later to drift away in time from even the little interest they now showed, but others doubtless, like Damis, to grow to hunger and thirst after the truth and after philosophy.

"Very well, if you so desire, I will tell you everything; only you must not accuse me later of vanity or ostentation in repeating such matters."

For who of the School of Iarchas will ever tell of such things without a purpose? His first words show that Apollonius had ever in mind the instruction of such as were capable of taking it among his disciples. Does not the word 'disciple' mean 'one who *takes knowledge*'?

"I obtained the honor of conversing with Achilles," he said, "not after the manner of Ulysses, by digging a trench or evoking his manes with the blood of lambs, but by the use of such prayers as are prescribed by the Indians in their religious ritual for the evocation of heroes."

At first Achilles appeared five cubits in height, but afterwards grew to twelve cubits. He appeared grave, but also affable, not at all full of pride and haughtiness as he is so often described by some of the Greeks. He was of extraordinary beauty. His hair was uncut, as though in honor of his father's vow to devote it to the river Sperchius if he returned safe from the Trojan war.

Achilles complained that the Thessalians were neglecting their offerings to his tomb. He expressed no anger, for he said that if he did, their

THE THEOSOPHICAL PATH

destruction would be certain. "I advise them not to offer any insult to ceremonies established by law," he said. Even the Trojans, whose perjuries he would never forgive and on account of which he would never let Troy regain its ancient splendor, like other fallen cities, never cease their offerings to him in public, seeking a reconciliation.

Apollonius agreed to go as an ambassador to the common council of the Thessalians from Achilles as to this matter, because he realized that by so doing he would prevent their destruction. It was his duty in life to regulate the worship of the gods for the benefit of mankind and the purity of the temples, and none could do this work better than he, we must suppose.

Achilles saw that Apollonius would seek information about the true history of the Trojan war, and gave him the privilege of five questions, "such as he wished *and the fates allow.*" In this way Apollonius learnt that Polyxena was not slain by the Greeks on his tomb, but she sacrificed herself in honor and respect of their mutual love, falling on a drawn sword by voluntary action. Also as to Helen, the Greeks were long in ignorance of her whereabouts, sending ambassadors to Troy and fighting battles for her sake. But the truth was that she was in Egypt, where Paris had taken her to the house of Proteus. After the Greeks had found this out, they continued fighting to take Troy and for military honor, regardless of her. Another question was as to the number of great men Greece was able to produce at one time when so many of them fought at Troy. Achilles replied that it was the same with the barbarians, so greatly did the earth then flourish with valiant men.

The final question of Apollonius was as to Palamedes, who was sacrificed to the hatred of Ulysses, and left unsung by Homer out of fear to reproach the character of that crafty son of Laertes. The recollection of Palamedes brought tears to the eyes of Achilles who lamented him as a man distinguished for beauty and valor, though young, as one who excelled most other men in modesty and love of learning.

"Take care of his sepulcher, Apollonius, for you know a necessary bond of amity always subsists among the wise. Restore his statue, which lies prostrate on the ground in Aeolis, over against Methymna in Lesbos."

The cock crowed and Achilles vanished.

(To be continued)



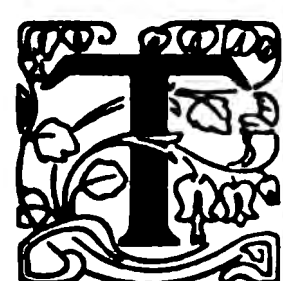
"It requires a great mind to calculate how much is due to circumstances without detriment to principles."— *Thiers*

FROM MY TRAVELS

C. A. ARONSON

[Translated from the *Nya Wermlandstidningen* (Kristinehamn, Sweden),
Friday, September 29, 1922]

IN LOMALAND WITH MADAME KATHERINE TINGLEY



THE southernmost point of California consists of a big peninsula connected with the mainland at its northern end. Its name is Point Loma, famous throughout the world because Katherine Tingley lives there, and the Universal Brotherhood and Theosophical Society has its International Headquarters there. Here is also situated the famous Râja-Yoga School, the educational system of which has been completed and founded by Katherine Tingley, and constitutes a visible testimony to her own great experience and knowledge. The most important feature of this system of education is the upbuilding of character, and the development of pure-hearted and good men and women, so that each may become prepared to take an honorable, self-reliant position in life. Such are in a general way the fundamental principles of this school, and the studies comprise a course ranging from the elementary to those of a university character, 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 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.

Leader and directress of it all is Katherine Tingley herself, and it is marvelous to see the results of her creative efforts. On grounds comprising some 560 acres of land situated in the middle of the peninsula of Point Loma with the Pacific on the west side and the city of San Diego with its magnificent harbor on the east side, the domes and cupolas of the enchanted land rise towards the azure sky. Through a classically beautiful Roman Gate we drive into these grounds so replete with the charm of the East, and before us we have one of the most impressive sights of the world. Amid the luxuriant growth of this semi-tropical land, surrounded by a wealth of flowers and gardens, palms, and shady trees from every clime, the Râja-Yoga Academy and the Temple of Peace stand there before us with their gigantic cupolas sparkling in the sun with many iridescent colors.

All around us we find the different bungalows and buildings where live the students. Here is also Mme. Tingley's own home. All these buildings are surrounded with fragrant flowers and exotic vegetation of various kinds among which hundreds of different kinds of cool, shady trees.

A little farther away in one of the canyons, surrounded by steep cliffs,

THE THEOSOPHICAL PATH

we find the Greek Theater, with seating capacity for about 2000 persons. The Theater is built in the form of a horse-shoe like a big Stadion. Right in front there is the Greek stoa, with its pedimented roof supported by high columns. Through these one has a view out over the great ocean, which makes indeed a deep and lasting impression on the mind of the spectator. In addition to all the other things that they have at Point Loma I must mention all the fruit and vegetables that are cultivated there by the students; the quantity is immense and the quality of the highest order.

There are no servants here of the usual kind nor workers in the sense we generally understand, for they all work and serve each other and take turns with the daily duties. All the young ladies do their share in the preparing of the meals and the young men work in the gardens and the large and extensive orchards. The different duties are arranged in such a way that no one needs to neglect his or her studies; and thanks to this arrangement, the work is so varied that it never becomes tiring. There are also large fields for the young people to play on, and special courts for tennis, golf, and all kinds of athletics. In the very large Academy-building the young lady-students have their home, and it is in this building that the magnificent Rotunda is where many of the concerts and the lectures are given. Not far from this building stands the great and wonderful Temple of Peace in which the Parliament for Peace and Universal Brotherhood has its meetings.

The well-known artist Mr. Anders de Wahl is at present at Point Loma as the guest of Mme. Tingley and he is perfectly charmed with all that he has seen and heard, and with the generous hospitality which has been accorded him since his arrival there, by Madame Katherine Tingley. He says that the time that he has been at Point Loma has been the most wonderful in his life. He can rest there mentally, spiritually, and bodily, and his nerves have had that well needed rest that now makes him feel younger and stronger than ever, and makes him feel that he has been almost made over from the bottom up so that he will be able to take up his work at the Royal Theater again when he returns to Sweden this autumn.

It is not all who may have the privilege of seeing Mme. Tingley or being invited by her, but I was fortunate enough to obtain an introduction to her, and this was the way it happened. Through Consul Malmberg of San Diego I was introduced to Mr. Axel Fick, who is a member of Madame Tingley's staff and one of her most faithful workers. Mr. Fick is, like myself, a Mason of the Eighth Degree [*Swedish masonry*, which corresponds, if I am not wrongly informed, to the thirty-second degree, if not more, in the Scottish Rite — Translator's remark] and it was not long before we were very good friends. I told him that I had seen Mme. Tingley already in 1913, and had then been introduced to her while at Visingsö that summer. The next day when we met again in the morning, he had with him an invitation from Mme. Tingley for me to come out to the Theosophical Headquarters and stay there for dinner with Mme. Tingley at five o'clock that very day. At half past three Mr. Fick came for me, and we drove to the Headquarters grounds

FROM MY TRAVELS

at Point Loma. Within fifteen minutes we arrived at the Roman Gate.

Now I had before me this Garden of Eden, the magnificent buildings with their sparkling domes, and the beautiful gardens, the Temple of Peace, and all the different bungalows, etc. Shortly before five o'clock we arrived outside the doors of Mme. Tingley's private residence. One guest after another came, and soon there were about ten of us. Then the doors of the hall were opened for Mme. Tingley. She greeted me heartily, giving me welcome to Point Loma and to her home; then she greeted the rest of the guests, most of whom belonged to Mme. Tingley's staff of workers at the Headquarters, also different officers of that staff, and one American lady. In the last moment Anders de Wahl came along, and with him Mr. Fick and a few others, among whom were several Swedish students. I was seated next to Mme. Tingley on her right side. The whole atmosphere was very pleasant and everyone was made to feel at ease. After the meal I went together with Mr. de Wahl, Mr. Fick, and a couple of others to look at the Greek Theater, the extensive orchards, and other places of interest.

On our return from our round on the grounds, coffee was served. To describe Mme. Tingley's elegant home, filled as it is with the choicest treasures of art, would take too long a time. Be it enough to say that from the smallest thing to the greatest it showed extreme refinement; and that one immediately both felt and realised that one was with one of the most prominent and noble women of our time. Occupying a prominent place and surmounted by a Royal Crown on the frame, there stands a portrait of King Oscar II, a gift by him to Mme. Tingley. After the coffee there had been arranged a concert in the Rotunda which I have spoken of before. This concert began about eight o'clock and continued to about ten in the evening. In the large Rotunda, which was filled with these noble, fine, Lomaland people, the men in their tasteful brown uniforms and the ladies mostly in white, I now sat down to listen to a concert the like of which would be hard to find. It was something absolutely magnificent. It began with a "Selection," played by the Râja-Yoga orchestra. Then there came eleven pieces, consisting of songs, piano trio, vocal duet, vocal solo, violin solo, harp solo, 'cello solo, and at the last a song by the whole Râja-Yoga International Chorus. One number was more glorious than the next, and many of them had to be given *da capo*. One felt that one was at a place where only those initiated belonged, and that one was in heaven on earth. Between two numbers of the concert the little children appeared in their white dresses covered with flowers and garlands. They sang and danced for us, ancient Greek dances. It was wonderfully beautiful, and they seemed like little angels. After the concert there were a few speeches and I also had the pleasure of hearing Mme. Tingley herself. At the end of the concert I was introduced to most of those present, and about eleven o'clock this pleasant and memorable day came to an end. Some days later I was again invited out to Point Loma as a guest, and remained there for three days, during which I had the most wonderful experiences which I shall never forget.

THEOSOPHICAL ITEMS OF INTEREST

Published especially for Members of the Universal Brotherhood
and Theosophical Society

THE most striking event of the past few weeks in Lomaland was undoubtedly the total eclipse of the Sun. The track of the eclipse was confined, in the United States, to a very small part of Southern California, and Point Loma was the best place in the mainland from which the spectacle was to be seen. Totality was calculated to last three minutes at Point Loma.

The Total Eclipse of the Sun

September 10, 1923

September is usually a month of clear skies and sunshine in California, and the middle of the day — the time of the eclipse — is nearly always free from cloud or fog. Owing to the accessibility of Point Loma, the long visibility of totality, and for other reasons, it was chosen by the authorities at the great observatory on Mount Wilson, near Pasadena, as the ideal spot to mount the magnificent instruments for photographing the sun and its appendages and surroundings. Astronomers and tourists came from all parts to see the grand spectacle, and the roads to San Diego were crowded with automobiles for several days before the 10th of September. The astronomical instruments were located near the old Spanish lighthouse at the extreme end of Point Loma and were exhibited to the public for a week or more before the eclipse. That this courtesy was appreciated may be judged by the fact that not less than 5,000 cars with tourists were counted on the Point Loma road on Sunday, September 9th.

Professor C. J. Ryan, of the Faculty of the Theosophical University and of the Râja-Yoga College, some days before the eclipse occurred, delivered a very interesting lecture on the eclipse to students of the Theosophical Headquarters. The lecture was illustrated with remarkably fine lantern-slides.

The grounds of the Point Loma Homestead were closed except for members and a few friends; and a party of distinguished guests, who were entertained at North House on the Headquarters grounds, by Mrs. Dinah W. Morris acting as hostess on behalf of Katherine Tingley now absent in Europe. The guests included Dr. Sven Hedin, the famous Swedish explorer, Mr. Talbot Mundy, Mr. Winfield Scott, and a very few others.

True to time, the weird and mystic phenomenon took place, but, unfortunately, the weather was not all that was hoped for and confidently expected; for clouds and fog — outliers of heavy rain and thunderstorms in the distant mountains — almost obscured the sun, and only fitful gleams of the progress of the eclipse were obtained. Still, the effect of the gathering gloom and the rushing forward of the great shadow at the moment of totality, were most impressive and awe-inspiring. A partial view of the brighter inner corona was obtained, and the well-known but little understood 'Bailey's Beads' were seen through the telescope, but the rosy 'flames' and the details

THEOSOPHICAL ITEMS OF INTEREST

of the corona were veiled by the mist. As the darkness increased a strange and complete silence fell over everything; the birds went to roost in the trees, the night-creatures came out; and the temperature perceptibly lowered. As the shadow vanished toward the south-east, a richly-colored burst of light broke out in the opposite direction; the birds came out and began to sing; and the great event was over. All agreed that, in spite of the failure to see the full beauty of the phenomenon, the impression was one that could never be forgotten; it was overwhelming in its grandeur.

Among the many notable guests who have visited Lomaland recently was Professor Baumgardt, the well-known scientific lecturer, who was entertained by the Faculty of the Theosophical University and Râja-Yoga College. He deeply regretted being unable to remain for the eclipse, but he had made arrangements to be present at the reopening of the tomb of Tutankhamen in Egypt, in September. Other recent visitors include Mr. Rupert Hughes, the novelist; Miss B. de Lack-Krombach, journalist, lecturer, and art-critic; and other journalists, representatives of the leading New York papers, and a large number of professors and teachers from Canada, Japan, and the Philippines, who had heard so much of the advantages of the Râja-Yoga system of education that they wished to inquire personally into the reasons for its success. It is very gratifying to observe the growing interest in Katherine Tingley's unique educational methods, and to find that nearly all of the thousands of visitors who come here have heard of Râja-Yoga Education. We all feel that the time is rapidly approaching when it will be possible for Katherine Tingley to extend the benefits of the system more widely.

Other deeply-interested persons who have lately spent more or less time as the guests of Lomaland are Major-General Sir Menus O'Keefe, A. M. S., and Sir Robert Baird of Belfast,; Mrs. Janet Baruch of Los Angeles; Dr Applegate, President of the State Hospital for the Insane at Norwalk, California; Mr. David Edström, distinguished sculptor; and Mrs. F. W. Buck, world-traveler and writer. A remarkable number of 'movie' and other actors have been attracted here by the beauty of the Greek Theater and the fame of the classical plays given therein from time to time under the direction of Katherine Tingley.

Mrs. Small, of Macon, Georgia, one of the most devoted members of the Universal Brotherhood and Theosophical Society, has just returned to her home, after a sojourn of some weeks at Lomaland. Her son, Emmette Small, who has had a very successful career in the Râja-Yoga College, has been lately appointed to a responsible position as a teacher in the Râja-Yoga School. Members and students have had much pleasure in greeting Mrs. Ponsonby, a former student of the Râja-Yoga Academy, lately arrived from Trinidad, British West Indies, with her little daughter, who has been admitted to the preliminary department of the Râja-Yoga School.

THE THEOSOPHICAL PATH

Mr. Clark Thurston, senior member of Katherine Tingley's Cabinet and one of the oldest members of the Universal Brotherhood and Theosophical Society, peacefully passed away on September 6th, at his residence, Pioneer Cottage, next door to the Headquarters building at Point Loma, at the advanced age of eighty. A beautiful and impressive funeral service was held in the Temple of Peace, attended by all the residents of Lomaland, and a second service was held at the Crematorium in San Diego — a service conducted by the Cabinet Officers. Mr. Thurston's kindly presence and generous heart have been a benediction to all here for the many years of his residence among us, and he will be greatly missed. A notice of his life and work will be found on another page.

On Saturday, August 11th, services were conducted at the funeral in San Diego of Captain Shurlock, originally from Liverpool, England, but who has resided at Roseville, Point Loma, for many years, and whose children have all been educated in the Râja-Yoga College and Academy.

For many years Katherine Tingley has spoken of the need of a pipe-organ as an important adjunct to the musical department, and especially for the various services in the Temple of Peace, and a very fine instrument was lately installed in time for the sessions of the Parliament of Peace and Universal Brotherhood, recently held at Lomaland and described in the last number of this magazine. Since then the students have enjoyed the organ-music, now a part of the regular Sunday evening services in the Temple of Peace.

The Aryan Theosophical Press is extremely busy as usual in trying to keep up with the constantly increasing demands for Theosophical literature. **Activities at the Aryan Theosophical Press** The latest publication is a new and greatly improved edition of Walker's *Reincarnation*, which treats the subject in an eminently readable style, without technicalities, and specially suitable to those who require a concise, well-reasoned, and interesting study of the whole subject as an introduction to the more profound treatment by H. P. Blavatsky in her advanced works. The last large edition of H. P. Blavatsky's *Secret Doctrine* is nearly exhausted and there is such a great demand for this remarkable book — called by Katherine Tingley "the Bible of the Ages, written by the world's great Messenger of the present age," that a new edition is being prepared. A new addition to the 'Path Series' in Spanish has just been published; it is a translation of *Mislaid Mysteries*.

The Lomaland Construction Department has also had a busy time lately, chiefly with various additions and improvements to the buildings and students'

THE MAGIC MIRROR

bungalows. The residence of Mr. and Mrs. V. Minot has been recently enlarged to accommodate Mrs. Oettl, Mrs. Minot's mother, a member of the Society of long standing, whom all are very glad to welcome as a new student in Lomaland.

Mrs. Grace Peirce and Mrs. McAlpin have recently taken possession of their handsome newly-completed residence at the north end of the grounds, near the Athletic Field.

The Sunday morning services in Isis Theater, San Diego, which have been discontinued for a few weeks, were resumed on September 16th, and a very interesting syllabus of lectures has been published, to be delivered before Christmas. The services at Los Angeles are now held at the Jinnistan Grotto Building, 1500 South Figueroa Street; and the new series of lectures was inaugurated by Secretary Joseph H. Fussell on September 16th, his subject being 'Theosophy as Religion.'

— OBSERVER

THE MAGIC MIRROR

R. MACHELL

(Continued from the September issue)

ABDURRAHMAN looked grave, but made no comment; Mary was silent; and Emily Macmillan decided to draw her victim still farther along that path. She hoped to get him to commit himself in some way that would put him at her mercy. She longed to shake the pedestal on which he seemed inclined to take his stand, and so to give him a fall that would make him appear ridiculous in Mary's eyes. Looking at him earnestly she asked if he could make her see the elementals. Her manner was serious and respectful and strangely compelling. He noticed how beautiful her eyes were in their intense questioning and his caution melted away. He hesitated to proceed. She thought strongly of the mirror, and immediately he asked: "have you a hand-mirror?"

Miss Macmillan looked round to find one and winked at Mary. Then crossing to a closed cupboard she produced the metal disk that she had carried off from her friend's studio.

Erskine examined it carefully and recognised it. He would have been suspicious, but that those magnificent eyes were fixed upon him; and he felt that they were sufficient guarantee for anything.

He breathed on the metal gently and wiped it with a silk handkerchief; then he asked Miss Macmillan to look in it first, but she fixed her eyes on him and said: "Afterwards. I want to hear what you can see. Look!"

He obeyed, holding the mirror with both hands on the arm of the chair

THE THEOSOPHICAL PATH

Her eyes were fixed on him and never wavered. The others watched in silence. At length he looked up as if bewildered.

"Well," inquired his hostess, "what did you see? Will you tell us, or was it a secret?"

He put down the mirror on the divan and said: "I saw nothing."

Emily Macmillan's eyes seemed to say: "You lie!" but her lips laughed as she picked up the mirror and said: "let me try."

But Abdurrahman interrupted very quietly, suggesting that they should all look and he would hold the mirror, so that each could see. But he insisted that what was seen must not be told. When they had all consented, he took the magic mirror and held it where the light could not strike its surface, turning it slowly as he chanted some Arabic prayer in a low tone that sounded like the droning of bees in the garden.

The droning slowly died away, and a soft light filled the room, as with a peculiar fragrance reminiscent of a land where every bush is a flowering shrub and every tree attracts the bees with honey-bearing blossoms. Between the arches of a colonnade the sunlight glimmered through green leaves; and there was silence. It was the hour of rest. The sleepers dreamed strange dreams, and now and then a shadowy messenger with noiseless tread entered and beckoned to a sleeper, who as noiselessly got up and followed the messenger along the soundless corridors, out into unknown lands, beyond the garden and the Island of the Blessed, to live a stranger among strangers, seeking some undiscoverable goal, urged onward by inexplicable yearnings for some forgotten bliss; ever inquiring the reason of these wanderings, or vainly calling on the future to reveal the meaning of the past; while Time, the Great Deluder, laughed in the depths of space, to see the universe evolving conscious entities by millions, each separate creature holding in its heart a magic mirror for the reflexion of "the eternal thought in the eternal mind." They heard Time's laughter rippling on the waves of ether, and they saw him like a merry child shaking the kaleidoscope of nature, and peeping in his toy to enjoy the marvel of creation. They saw him as a child caressing an old man; and, as they watched, the golden locks were mingled with the flowing silver strands, and from the interblending charm of age and infancy sprang forth a youth miraculous whose name was 'Now.' But when they tried to see what fashion of man was there, the youth was gone and an old man went tottering by, chased by a laughing child eternally.

And so they passed, as on a pilgrimage towards some holy shrine, where truth was treasured since the beginning of the world, a mystery invisible to mortal eyes, a marvel, whose outer garment is more radiant than the sun. Toward that shrine all creatures journey ceaselessly in search of wisdom and self-knowledge.

This pilgrimage is life on earth. Those mortals who have reached the shrine and seen the radiance are counted wise and holy among men. But man must leave his mortal shape outside if he would enter in and gaze on Truth itself. The vision of Truth makes mortals blind, so that they see no more

THE MAGIC MIRROR

the earth they left: and if they find the way, they must remain apart from ordinary men, unable to look on the earth as a reality, and unable to communicate their knowledge of the truth except to those who have the love of Truth implanted in their hearts.

Though all must pass that way, the wandering upon the road is endlessly prolonged and infinitely varied. And so our pilgrims found themselves wandering in unfamiliar lands seeking some signpost or some guide, not knowing how to read the signs so plentifully left by those who went before.

And so they came to a great river. Then came a ship to shore with not a soul on board; and they two entered into the ship which bore them far away until they reached a landing-place, and went ashore where they beheld a mighty plain bordered by mountains on all sides, and on the plain countless multitudes of people of all nations who were all grouped around their own particular prophets. But the teachers repudiated them, saying: "Why do you come to us? we do not know you. We gave you sacred scriptures and the rule of life, the golden rule. What have you made of it but merely an excuse to go on living as before? If you prefer the old ways, then go back to the old teachers and the old Gods, and hear what they have to say to you."

But the oldest teachers of all were there, and they too were saying the same thing to their would-be disciples: "I know you not."

Two women, a young one with the grace of Mary Sinclair and an older one with the flashing eyes of Emily Macmillan, turned from the crowd; and one of them said: "Where shall we go to find a teacher, since all of them are sending their followers to find some still earlier guide to the path of life?"

And the other answered: "Let us do as they say. Let us go back to the beginning, before all the teachers and all the founders of religious systems. Let us go up out of the plains to the great mountains till we find the first one who knows everything. He will tell us what is True."

"How shall we know him?" asked the first, and the other said: "He will be alone."

And so they left the multitudes; and wandered up the mountain where there was no road apparently but a path that opened to them as they went, even where the rocks barred the way. And there they saw before them a great Man, like to no man on earth, yet was he like all other men that ever were or shall be. He was dressed in rags, his beard was very long; a golden light came from him; and he was alone. And when they came nearer he did not seem so tall; but he stretched out his hands, saying: "Come, children. I have been waiting for you a long time; come and sit down beside me."

And they sat one on one side and one on the other and he stroked their heads, and at his touch their hearts heard music. It was so beautiful to be there that they laughed like children, and flowers blossomed at their feet.

And the older child asked: "Are you God?"

And he answered, laughing: "How should I know? What is God?"

But the children could not answer. So they cuddled up beside him, and he sang to them the story of the universe, how it was made and how the

THE THEOSOPHICAL PATH

birds and creatures came to life, and where the children come from. And all the creatures and the rocks and trees were chanting the great hymn of Life, and knew that Life is Joy. And then they saw the golden light that streamed out over all the worlds and all the nations of the earth, and knew that it was Universal Brotherhood. The song of Life went humming through the air and murmuring among the trees.

(To be continued)



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

DR. SVEN HEDIN IN LOMALAND

A GREAT white space on the map, marked "unexplored," never before crossed by the feet of a white man. To fill this with mountains, rivers, lakes, and cities, was the experience which came to Dr. Sven Hedin, famous Swedish scientist, lecturer and explorer, who lectured in the Masonic Temple last night on 'Travels in Tibet,' under the auspices of the John Ericsson League.

Cities fifteen hundred years old, with written documents untouched by human hands for centuries. Dr. Hedin told of the pleasure of being able to bring these to light and read them. He told of a land, treeless and almost grassless, where the temperature even in midsummer is never above freezing and where the winter temperature went to forty degrees below zero Centigrade; of a land of sudden storms, of battles against cold and animals; of being caught on a lake in a small collapsible boat with a terrific windstorm sweeping across the waters; and when about to land in order to avoid the storm to find the shore lined with a pack of wolves waiting to devour him.

Dr. Hedin said he had crossed the forbidden territory of Tibet eight times and visited the forbidden city of Lhasa, where he was the guest of the Great Lama for more than a month.

VISITS LOMALAND

Dr. Hedin was the honor guest Monday evening of the Cabinet Officers and students of the Universal Brotherhood and Theosophical Society of

MIRROR OF THE MOVEMENT

Lomaland. After a concert in the Rotunda of the Râja-Yoga College Dr. Hedin, introduced by Secretary Fussell, gave an account of his explorations in Persia, Turkestan, the Caucasus, and in parts of unexplored Central Asia, to the Himalayas and beyond, and even into the unknown country of Tibet.

KING OSCAR HELPS

Dr. Hedin declares his work was carried on largely through the patronage and assistance of the late King Oscar of Sweden. This was of interest to the large Swedish student-body resident at Point Loma, as King Oscar was for many years before his death Mme. Katherine Tingley's firm friend, and her plan to found Râja-Yoga schools in Sweden had his indorsement and moral support.

Axel Fick, Point Loma Homestead official, and local representative of the Swedish Chamber of Commerce, met Dr. Hedin in Stockholm in 1909, at the banquet which was distinguished by the historic meeting between the Swedish explorer and the late President Roosevelt. Of this meeting Dr. Hedin spoke interestingly, and said at the conclusion of his lecture:

"It was in Stockholm that I first met President Roosevelt, and we became very great friends. I promised Mr. Roosevelt then that I would soon come to America, but I could not come the following year — that was 1910 — and then came the great war, and it is only now, for the first time and after many years spent in exploring the continent of Asia, that I am able to fulfil that promise. It is a very extraordinary experience for me, therefore, after having lived almost the whole of my life on that continent where great civilizations — Persian, Indian, Babylonian, Assyrian and others — have crumbled one after the other, to live now at a time when western civilization seems to be crumbling — which is the case in Europe, as we know, after this terrible war. But in America it is different. I have a feeling here of breathing fresh air all the time. You have not the turmoil nor the noise that is in Europe. You seem to be waiting, waiting, as though America had something to say, some message for the future. And finally, I have come to Lomaland, of which I have heard so many wonderful accounts from dear friends of mine in Sweden who lived here for some time. I have also heard much of this place from my friend Anders de Wahl, the great dramatic artist, who also visited here and whom I have known for many years.

"The name of Mme. Katherine Tingley I have heard again and again, and I am indeed sorry to have missed her, but unfortunately for me she has left for my own country just as I was coming here, and I did not even have the pleasure of meeting her half way. But I feel that her spirit is present here tonight in this famous hall."

By a rather singular coincidence a cable was received announcing Mme. Tingley's arrival in Sweden on the very day of Dr. Hedin's visit here.

A representative body from the John Ericsson League of the city accompanied Dr. Hedin to Lomaland, including among others Rev. Philip

THE THEOSOPHICAL PATH

Andreen, pastor of the Swedish Lutheran church; Vice-Consul Malmberg, Capt. John F. Anderson, B. F. Randel, Gotfrid Anderson and Gustaf Carlson; and also M. S. Sawmeele, representing the Journal of the American Bankers' Association of New York.— *The San Diego Union*, August 15, 1923

Dr. Hedin's descriptions and experiences, which held his audience in the Lomaland Rotunda spellbound for nearly two hours, were of especial interest to the Theosophical students, for several of the places where important discoveries were made are mentioned by H. P. Blavatsky in her masterwork, *The Secret Doctrine*, as of immense antiquity and once great centers of civilization. His discoveries substantiate in a degree the astonishing statements made in that work. In concluding his address he said:

"I feel greatly honored by the beautiful and cordial reception extended to me, and the warm hospitality you have shown. It was indeed a pleasure to see at the entrance, prominent among the flags of the nations, the Swedish colors that I love — those victorious colors that were carried over Europe in the days of Gustavus Adolphus and Charles XII, the two great Swedish kings who fought for freedom of thought and faith in Europe, and who both gave their lives for this ideal. And then to listen to the music, the lovely song with the harp, the voices of the little children, the charming songs of the chorus; and to hear, as the last number on the program, the beautiful Swedish National Hymn — I can only say that I thank you heartily and you may be sure that I shall never forget the opportunity given me to speak in this famous place. I wish that I might make the personal acquaintance of everyone present, that I might talk with everyone and ask you each about your work and your life. I wish that I might know your history. But that would take me many years, I fear, and I am, alas, 'oiseau de passage,' a bird of passage, a pilgrim on the face of the earth. So I can only finish by giving you my gratitude and thanks."

A reception in the College Rotunda followed the program. Dr. Hedin and party paid a second visit to Lomaland on the day following, in order to see the grounds and gardens by daylight.

Of the works dealing with his travels and discoveries in Asia which have hitherto been published, by far the most complete and important are the twelve volumes (nine of text and three of maps and panoramas), entitled *Southern Tibet*. We note that Professor Karl P. Rosén has written of this work, "according to a rough calculation I have made, Hedin has mapped, in different parts of Asia, an aggregate route distance of 29,000 kilometers, or half as long again as the distance 'from Pole to Pole.'" This is surely an unparalleled achievement, for it is the work of one man carried out under the immensely difficult conditions that prevail in Central Asia. Some of the colored panoramas are of the most exquisite beauty (as well as accuracy), particularly the one entitled, "Lake Manasarovar and Mount Kailas as seen from Tugu-Gompa."

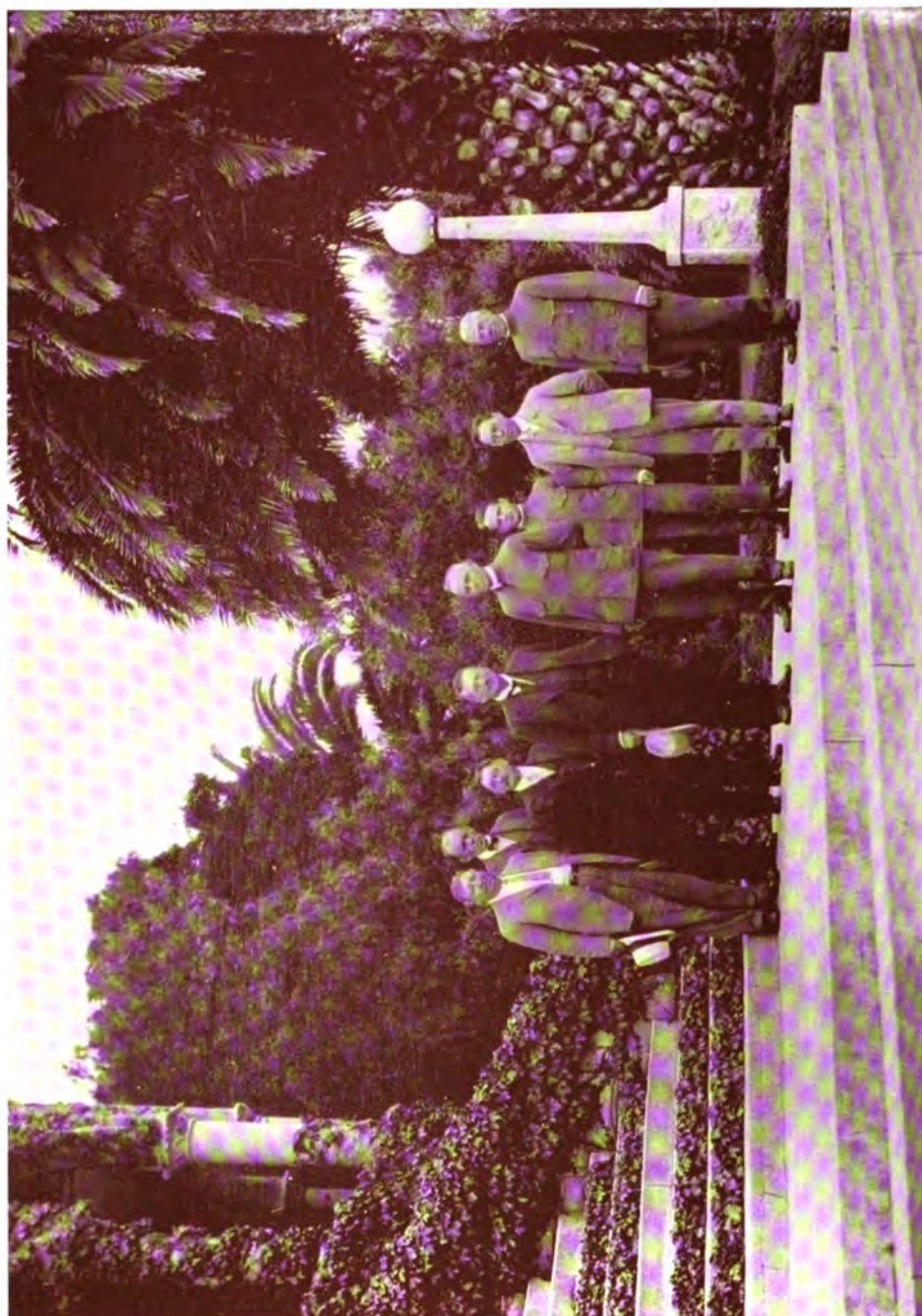
Dr. Sven Hedin was born in Stockholm, Sweden, in 1865. At the age



Lomaland Photo & Engraving Dept.

DR. SVEN HEDIN, THE NOTED SWEDISH EXPLORER AND WRITER

Taken on the steps of the Temple of Peace, International Theosophical Headquarters,
Point Loma, California.



Lomaland Photo & Engraving Dept.

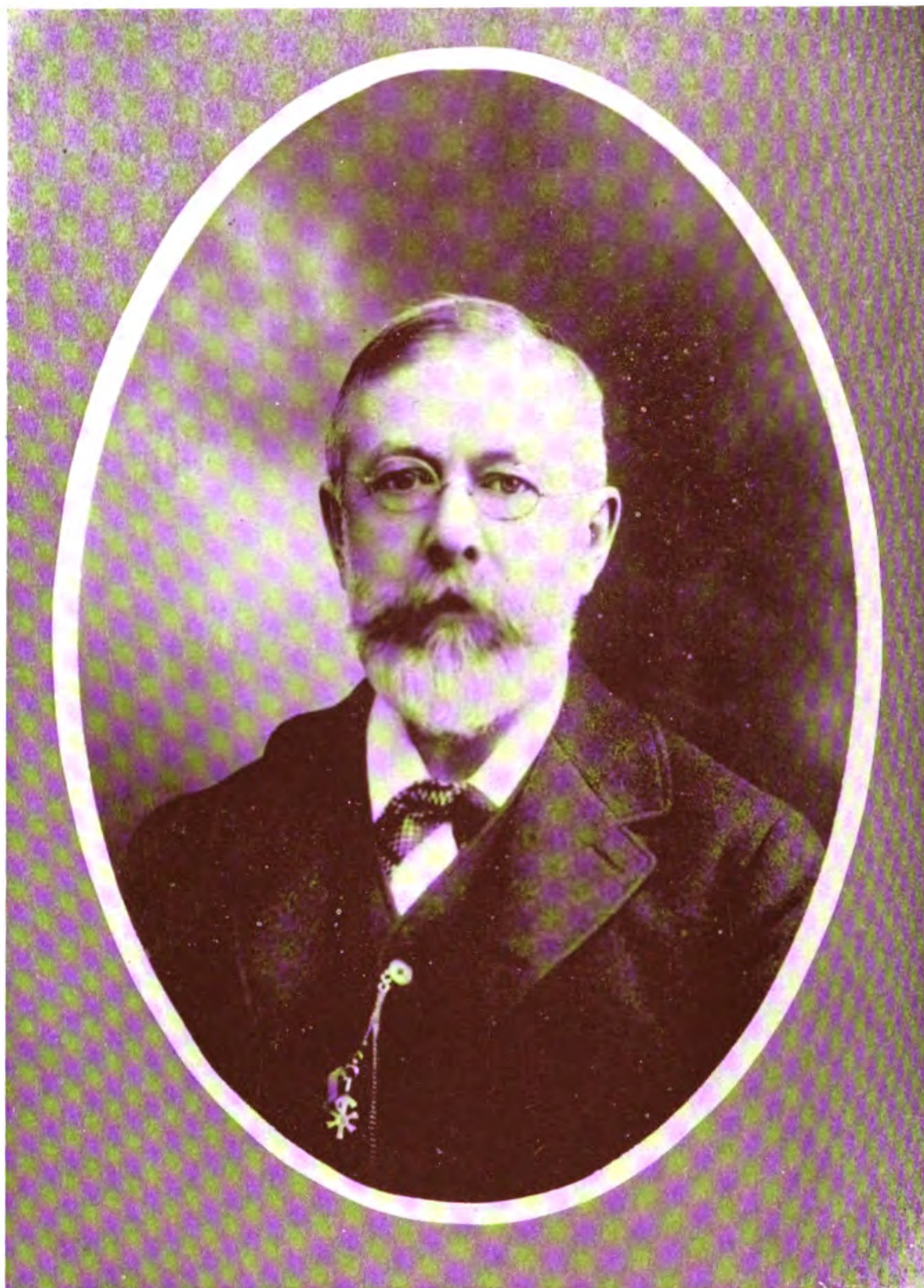
DR. SVEN HEDIN WITH A PARTY OF HIS FRIENDS, AND MEMBERS OF THE HEADQUARTERS
STAFF OF THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA
CALIFORNIA, ON THE STEPS OF THE TEMPLE OF PEACE



Lomaland Photo & Engraving Dept.

TWO INTERESTING SNAPSHOTS OF THE PARTY ENTERTAINED ON THE OCCASION OF THE SOLAR ECLIPSE, SEPTEMBER 10, 1923, AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA, ON BEHALF OF THE THEOSOPHICAL LEADER, KATHERINE TINGLEY

In the picture above, from left to right, are Mr. Reginald Machell, Mr. Talbot Mundy, Dr. Sven Hedin, Captain J. F. Anderson, Mr. Nils Malmberg (Swedish Vice-Consul), Mr. J. H. Fussell, Mr. Kenneth Morris, Mr. Winfield Scott. Below is a group of ladies and gentlemen of the entertainment committee.



Lomaland Photo & Engraving Dept.

CLARK THURSTON

MIRROR OF THE MOVEMENT

of 23 he had already been honored with Doctorates of Philosophy from the Universities of Uppsala, Sweden; Halle, Germany; and Oxford, England. But these were only the beginning of a long line of honors from every country in Europe.

His career as an explorer began in 1885. In 1893 he made his second journey to the remote East, and practically disappeared for four years. On his return to Sweden King Oscar, who had backed him financially on his second journey, appeared in public arm in arm with him.

He reached Shigatse on February 9, 1907, and found the town full of pilgrims on their way to the New Year's festival at Shigatse, and the seat of the Tashi Lama. The Tashi Lama received the explorer with truly regal hospitality; many lamas were placed at his service, and costly presents and ample supplies bestowed.

Dr. Hedin had several long conversations with the Tashi Lama and was much impressed with his charm of manner and intelligent questionings. He was accorded full liberty to go where he pleased in the great Dgonpa (temple), and secured sketches and photographs of the temple, and portraits of the Lama himself. There were nearly four thousand lamas there.

The following extract from a letter to his relatives by Dr. Hedin, dated February 17, 1907 at Shigatse, will be of interest to our readers:

"Lobsang Tsering whispers that we have reached the last hall; we ascend and stand in the anteroom. Entering, I make a deep bow at the door, and later several more. The Tashi Lama is seated on a small divan fixed to the wall in an embrasure, and before him stands a small table; like the other lamas he is robed in red. With a friendly inclination he gives me both hands and begs me to be seated in an arm-chair near him. The room, only half of which is roofed, the other half being an open court, is striking in its simplicity, so greatly in contrast with that of the secretary; not one image, no furniture except that mentioned, no trace of carpet, only the bare stone floor; and through the window his dreamy eye reaches beyond the mountains to an invisible Nirvâna where his spirit will find its peace. He is Panchen Rimboche, the reincarnation of Tsong-Kha-pa, the great teacher, whose soul enters the mortal body of the Tashi Lama, and when he dies, passes to that of his successor, who is found by the conclave in a child. The present incarnation, Tubden Jöki Nima Gelé Namja, is the sixth Tashi Lama in Tashi Lumpo and is now the holiest in the whole Buddhist world.

"And what did we talk about? First he asked me kindly if I had encountered many difficulties and suffered much from the cold in Jang-tan, and then expressed regret for the manner of my reception in the city. I had come too quickly and too silently, and no one had known whether I was really the visitor who was expected; but now everything possible should be done for my convenience, and he had given orders to that effect to all concerned. Then he asked about my country, its distance, its population, the other countries in Europe, the kings and emperors, the Japanese and the war, the Russian battle-ships, the countries I had visited, India and its wealth — in all of which he showed great interest. He inquired about the best way and time for a visit to Sweden in a way which almost gave me the impression that he meditated a return visit. He sent his best regards to the Lord Sahib (Minto), whose hospitality he could never forget. "Do not forget it; promise me to write to him, and tell him I often, yes, very often, think of him and remember him. And give Lord Kitchener also my best regards." And here he showed me an autograph photo of Lord Kitchener. Then he recurred to the kings and produced pictures of them all, and beneath every one his name and country in Tibetan; and asked me about each one specially, so interested was he in the princes of Europe — he who is more powerful than all the kings of earth together and commands the

THE THEOSOPHICAL PATH

beliefs and thoughts of men from the Kalmucks of the Volga to the Buriats of Baikal, from the coast of the Arctic Ocean to the burning sun of India.

"Wonderful, incorruptible Tashi Lama, never shall I forget him! Recently he reached his twenty-fifth year and sent rich presents to all the lamaistic temples, including a special emissary to the monastery at Ladak. He himself dwells simple and modest in his embrasure, listening to the rustle of the wind in the banners on the roof and gazing out over the valley. Never before has mortal made upon me so deep and ineffaceable an impression; not as a god in human form, but as a human being of godlike purity, chastity, and perfection. His eyes I can never forget, never have I seen such a smile, such noble lips, a face so refined and noble that radiates a whole world of kindness and love for humanity. Whoever he may be, he is surely an extraordinary, a rare, a unique being; so adaptable, so delicate, so noble in his speech, even when discussing European politics. His smile does not leave him for a moment, and every time our eyes met it brightened and he nodded so heartily and kindly, as much as to say: 'Be sure I am your best friend.' This smile, and the noble lineaments of his almost beardless face, will never leave me during life; it is the most wonderful thing I ever saw, and all Tibet and the Brahmaputra are nothing in comparison."—From *The Century Path*, September 1, 1907

IN MEMORIAM

CLARK THURSTON, EIGHTY-ONE, PROMINENT IN BUSINESS WORLD,
SUCCUMBS TO PNEUMONIA

CLARK THURSTON, a pioneer member of the Theosophical Society, for more than twenty-five years a member of Katherine Tingley's Cabinet, and president of the Point Loma Homestead, Inc., passed away at 7.35 o'clock yesterday morning at his residence at the International Theosophical Headquarters at Point Loma. He would have been eighty-one years old next month. The immediate cause of death was hypostatic pneumonia, induced by the recumbent position necessitated by an intracapsular fracture of the neck of the right femur, ordinarily called a broken hip, which occurred August 13 last from a fall. He was taken to St. Joseph's hospital for immediate care and nursing, and was removed to his home in Lomaland about ten days ago. Owing to his advanced age, complete recovery was doubtful from the first.

Mr. Thurston was well known to the larger business interests in France, England and Germany, as well as in America, and occupied for two generations a commanding and dignified position in the business world. The greater part of his life he was associated with the American Screw Company of Providence, R. I., the largest manufacturers of wood screws in the world. In building up and shaping the policies of this company he had a prominent place from the beginning, and until he came to Point Loma to live he was president and general manager of the company, and also president of the British Screw Co., and the Canada Screw Co., subsidiary organizations. In the spring of 1902 he resigned these places on account of ill health, and took up permanent residence in Lomaland.

ENERGETIC WORKER

Recovering his health in the California climate, he has since coming here

MIRROR OF THE MOVEMENT

been a devoted and energetic worker, giving his entire time, energy, influence and money to the work of the Universal Brotherhood and affiliated organizations and corporations. At the time of his death he was president of the New Century Corporation, which is connected with the publishing interests conducted by Madame Tingley. He was also secretary of the School of Antiquity, secretary of the Theosophical University, treasurer of the School of Antiquity Operating Co., and was for many years chief of finance in the Point Loma organization. His home, "Pioneer Cottage," next to Katherine Tingley's residence, has always been a center for student gatherings, and cabinet and business meetings. He was a fluent and interesting speaker, with a flood of reminiscences always at command. His last public address was delivered July 16 of this year at the opening session of the Parliament of Peace and Universal Brotherhood (July 16 to 26), which was convened by Katherine Tingley just prior to her departure for Europe.

Mr. Thurston had been a member of the Theosophical Society for more than thirty years, having joined in Europe on September 15, 1891, shortly after the death of its founder H., P. Blavatsky. He had been intensely interested in Theosophy, however, for many years before that date, and met Madame Blavatsky a number of times on his frequent business trips to England and the Continent. His membership being changed to America, he served as president of the Providence branch of the Theosophical Society until he removed to Point Loma.

CIVIL WAR VETERAN

Mr. Thurston was a veteran of the Civil War and has been signally honored by the local G. A. R. organizations. When the Civil War broke out he enlisted in the infantry and served against Longstreet in Virginia for a time. A qualified draftsman and engineer, he later entered the naval service as engineer connected with gunboats and transports operating in the James river and Chesapeake Bay, and at the time of the blockade. President Lincoln was a frequent visitor to the gunboat on which young Thurston served and on several occasions the latter shared in conversations in which President Lincoln took the leading part. He had many interesting reminiscences of this time. He was then, as now, greatly beloved by his associates, a man who was loyal to his principles whatever the result. He was a generous and loving father and a loyal friend.

His immediate associates and the Lomaland Comrades, with their leader, Katherine Tingley, feel a great loss at Mr. Thurston's passing. He leaves a host of friends both in this country and abroad. He is survived by a son, Frederick L. Thurston, a daughter, Mrs. Charles G. Knott, and two half brothers, Benjamin and George W. Thurston.

Memorial services will be held at the Lomaland Temple of Peace Saturday morning and at the Benbough funeral chapel in the city, time to be announced later.

In honor of Mr. Thurston, the Theosophical grounds will be closed until

THE THEOSOPHICAL PATH

two o'clock next Monday afternoon. — *The San Diego Union*, Sept. 7, 1923

THE memorial services for Clark Thurston, senior member of the Cabinet of the Universal Brotherhood and Theosophical Society were held in the Lomaland Temple of Peace on September 8th, at nine o'clock. In the absence of Madame Katherine Tingley, who is in Europe, they were conducted by the Cabinet and opened with the placing of a tribute of flowers from Madame Tingley by H. T. Patterson and the reading of a cablegram sent by her upon receipt of the news of Mr. Thurston's passing. Mr. Frank M. Pierce read from the text of an address delivered by Mr. Thurston at the opening session of the International Parliament of Peace convened by Madame Tingley in July last at Lomaland, and which was prophetic in tone. Mr. Thurston said at that time:

"Standing between two phases of life, and looking ahead through the present darkness, I see humanity emerge from the present chaos into a bright future of splendid material and spiritual achievement under the gold and purple flag of Universal Brotherhood, practising the simple but divine teachings of Theosophy. This is our work and the gods will prosper it under the guidance of our great Leader, Katherine Tingley, the Angel of Peace. Heaven empower this Parliament of Peace." This was Mr. Thurston's last public utterance.

Professor F. J. Dick read a tribute and placed a wreath in behalf of the Men's International Theosophical League of Humanity, of which Mr. Thurston was President; and telegrams of sympathy from Mr. and Mrs. E. A. Neresheimer and Mrs. A. G. Spalding, who are temporarily away, were read by Secretary Fussell and Dr. Gertrude van Pelt. This was followed by readings from the Bibles of the world, and the writings of the Theosophical Leaders and others, among them the following by Katherine Tingley:

"The Theosophical conception of death — how beautiful it is! A true Theosophist is always prepared for that change at the unexpected moment. He sees new opportunities ahead for the soul's growth; he can sit beside the dying bed and in sympathy go out in thought with the departing loved one to a new contemplation of love and joy. He views this release as a merciful expression of the Divine Law; and when the eyes are closed and the absence of the loved one is felt so keenly, he can hold himself in rest and trust, and lose the sense of grief in the peace of knowledge."

Following the quotations the Lomaland poet laureate, Kenneth Morris, read a Sonnet:

"Gray, valiant veteran, who with serene
And crystal-peaceful vision, year by year
Witnessed life's turbid elements grow clear
And clearer, to the point where, lit with sheen
Of super-mortal sunlight, what hath been
Mingles with what shall be; and held so dear,

MIRROR OF THE MOVEMENT

The while, that Mighty Heart who visibly here
Hath wrought out heaven in this sea-rimmed demesne:—
Now that your life's dream-fabric, fallen down,
Is merged within that lone supernal Light,
And time's slow wings, far-drifting, wane and cease,
Take of your Comrades' love what yet shall crown
Your victories where, beyond the brink of night
Now music wraps you round, and diamond peace!"

A tribute by representatives of the Râja-Yoga College preceded a Theosophical ceremony conducted by the Cabinet officers, a devotional ceremony in which all participated, and a Masonic ceremony over the casket participated in by Mr. Thurston's brother-Masons. A song from the International Chorus, "Light Divine" by Mascagni, and a reading from the *Bhagavad-Gîtâ*, one of the World-Bibles which Mr. Thurston studied and loved profoundly, were followed by the principal address, delivered by Mr. R. Machell. He said in part:

"Words seem to be unnecessary among those who knew and loved our Comrade, and to speak of the wonderful qualities which you knew so well, seems a waste of time. Another picture presses in upon me as I stand here: I feel when I look upon these flowers, yielding up their tribute of love and beauty to the immortal sun, that they but symbolize the thoughts, the words, and the acts that are strewn like flowers upon the path of the immortal soul. Can we not visualize the picture of the soul standing facing the light, and welcomed by faces that seem familiar to it — the good deeds it has done, the kindly acts it has performed, the cheery help it has given. There they wait to welcome it and go with it along the journey to the place where it may rest and prepare to start again. For our Comrade was a great Crusader, and knew no rest. Two qualities stand out as I think of him — devotion to Theosophy and love of the Leaders. In these and in his unflinching cheerfulness and his helpfulness he was an ideal for all to follow. Our thoughts go out to him today in gratitude, giving up their fragrance as do the flowers, and strewing the path ahead of him with light and love and peace."

The following tribute was read on behalf of Mrs. E. C. Spalding. It is taken from 'The Passing of Arthur,' by Tennyson:

"The old order changeth, yielding place to new,
And God fulfils himself in many ways, . . .
I have lived my life, and that which I have done
May He within himself make pure! . . .
But now farewell. I am going a long way
With those thou seest — if indeed I go . . .
To the Island Valley of Avalon."

A second service was conducted by the Cabinet members at the Benbough Funeral Chapel in the city, and, in accordance with Mr. Thurston's wishes, this was followed by cremation later in the day.

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

NOV 6 1923

The Theosophical Path

KATHERINE TINGLEY, EDITOR



PERIODICAL ROOM
GENERAL LIBRARY
UNIV. OF MICH.

Copyright 1910 by Katherine Tingley

VOL. XXV NO. 5 POINT LOMA, CALIFORNIA, U. S. A. NOVEMBER 1923

SINGLE COPY: Domestic 30c., Foreign 35c. or 1s. 6d. SUBSCRIPTION: \$3.00; 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*

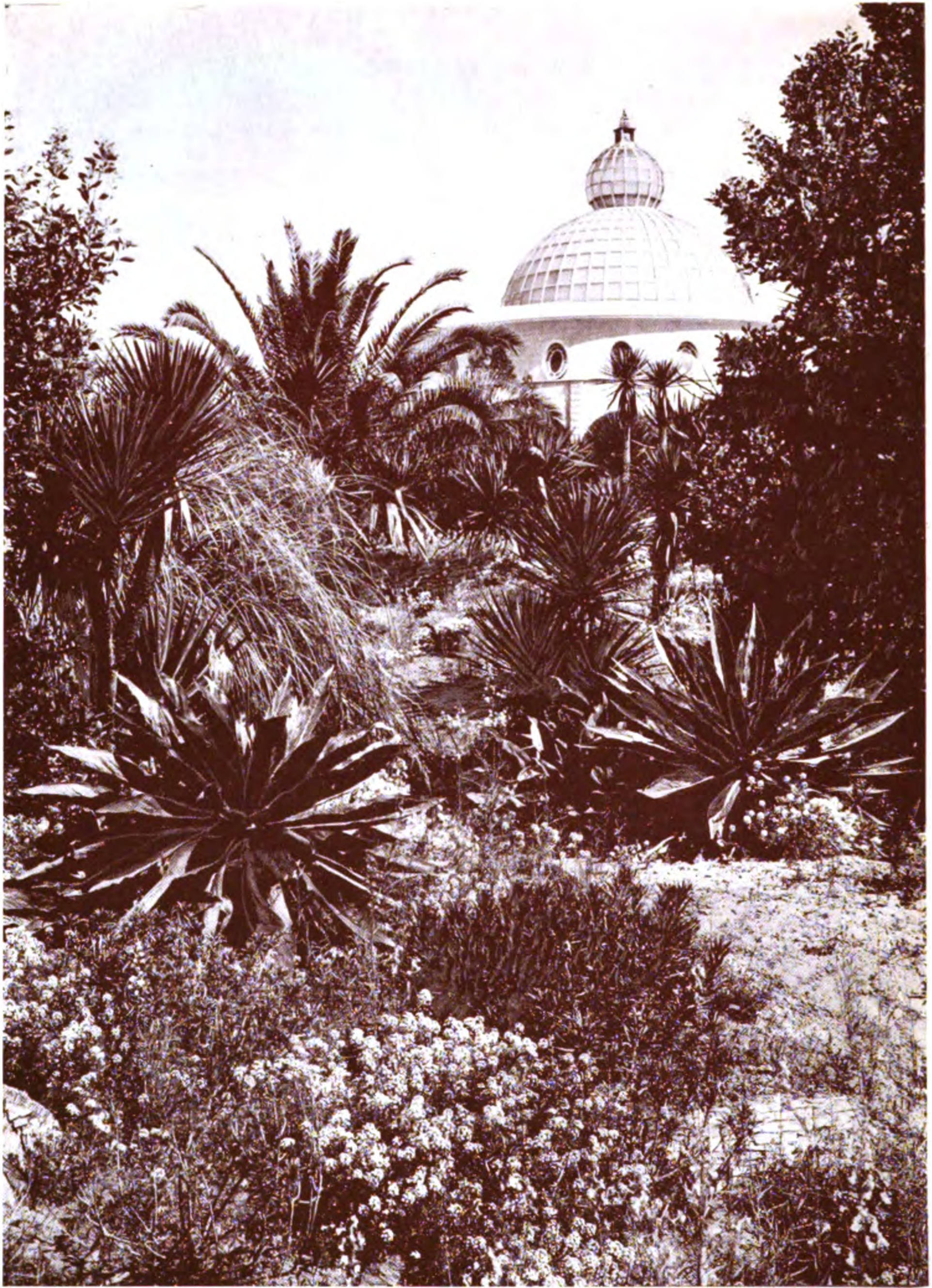
Point Loma, California

VOL. XXV, NO. 5

CONTENTS

NOVEMBER 1923

Dome of the Temple of Peace, International Theosophical Headquarters, Point Loma, California		<i>Frontispiece</i>
Parliament of Peace and Universal Brotherhood: "The Secret Doctrine"	Kenneth Morris	416
Peace or War: and "The Secret Doctrine"	G. v. Purucker, M. A., D. LIT.	419
The Soul of the Universe	H. T. Edge, M. A.	429
Helena Petrovna Blavatsky (<i>verse</i>)	Student	432
The Western Capitals During the Chow, Ch'in, and Han Dynasties: VI (<i>illustrated</i>)	Osvald Sirén, PH. D.	433
Materialism	T. Henry, M. A.	448
Unsung as Yet (<i>verse</i>)	Talbot Mundy	451
What is the Insanity of Genius?	Lydia Ross, M. D.	452
The King Can do No Wrong	Talbot Mundy	457
Thoughts on Reincarnation	H. T. Edge, M. A.	463
The Value of Memory	Ralph Lanesdale	466
Theosophy Answers Inward Searchings	H. Travers, M. A.	472
The Wisdom of Apollonius, the Philosopher of Tyana: XI (<i>illustrated</i>)	P. A. Malpas	474
Immortality	George D. Ayers	481
The Fountain of Life	Percy Leonard	483
Raising the Self by the SELF	H. T. E.	484
Theosophical Items of Interest	Observer	485
General Baron Mannerheim (<i>portrait</i>)		489
Scenes in Finland (<i>illustrations</i>)		489-490
Views in the Orchards, International Theosophical Headquarters, Point Loma, California (<i>illustrations</i>)		495-498
The Magic Mirror (<i>continued</i>)	R. Machell	500
THE SCREEN OF TIME: Mirror of the Movement		
Sunday Services in Isis Theater, San Diego, California		507
Guests Entertained in Lomaland		510
Abolition of the Death-Penalty in Rumania		511



Lomaland Photo & Engraving Dept.

DOME OF THE TEMPLE OF PEACE SEEN FROM ONE OF THE LUXURIANT
GARDENS AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS,
POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXV, NO. 5

NOVEMBER 1923

"The sentences of Pythagoras were similar to laws, short and concise; but his works were long and continued, giving no respite to the soul, nor suffering it to languish into negligence, either by night or by day. For, as in the harmony of singing, the omission of anything, however small, dissolves the elegant arrangement of the song; so in the harmony of life, if we do not wish it to be dissonant, and to have a casual subsistence, it is necessary that there should be a consent between our actions and words; for without this, our deeds will become perfectly obscure, and our words will proceed above our deeds, as if poured from a capacious into a narrow vessel..."—MAXIMUS TYRIUS, *Dissertation xv*; translated by Thomas Taylor

PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

CONVOKED BY KATHERINE TINGLEY, LEADER AND OFFICIAL HEAD OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, AND PRESIDENT OF THE PARLIAMENT;
HELD IN THE TEMPLE OF PEACE, INTERNATIONAL THEOSOPHICAL HEADQUARTERS,
POINT LOMA, CALIFORNIA, JULY 16 TO 27, 1923

[In the preceding (October) issue of THE THEOSOPHICAL PATH, were published two articles on the general subject of Peace or War from the Theosophical viewpoint, in the light of the teachings contained in the great Theosophical text-book, *The Secret Doctrine*, by H. P. Blavatsky. As it was stated in that issue of this magazine, the two articles then published were Addresses delivered by the respective authors at the Twelfth Session of the Parliament of Peace and Universal Brotherhood, convoked by Katherine Tingley, President of the Parliament, and held at the International Theosophical Headquarters, Point Loma, California, July 16 to 27, 1923.

This present issue of THE THEOSOPHICAL PATH contains hereunder two other articles, or rather Addresses, delivered on the same occasion. Others will follow in due course in future numbers of this magazine; the various Addresses comprising a very interesting synopsis of the problem of Peace or War in the light of, and as solved by, the illuminating teachings of Theosophy.]

"THE SECRET DOCTRINE"

KENNETH MORRIS

IF the spiritual climate of Earth is to change from the old storminess of War to sunlit serenities of Peace, a change must come in fundamental ideas: we must see into the heart, and not be fobbed off with the husks, of Religion.

The generations of our fathers nourished their inner life upon the Bible. From the time of the Protestant Reformation until the beginnings

THE THEOSOPHICAL PATH

of our own day, that was the source to which they went for all certainty, for illumination, for the assurance of truth. It was a word from beyond the world, a revelation: the Dictate of Deity: to be searched, but not critically; never to be questioned. It was the reservoir of comfort, the one place from which sure comfort might be drawn.

THE LEAK IN THE DIKE

But time makes away with all his children; and time in these last decades has laid rough hands on the Bible. Men of research arose, who discovered fact incompatible with the supposed revelation — more and more of fact, and confronted believing Christendom therewith; so that men were given choice which they should discard, which cleave to: palpable fact to which their own seven senses could testify, or the Book their predecessors had adored; and it was, as they say, Hobson's choice, fact being so stubbornly incontrovertible: individual men could hold out in belief, but not generations; a leak was in the dike, and the fields doomed to submersion; one flaw being discovered, the imperishable rock of Holy Scripture was crumbling; and Christendom, "the People of a Book" in Mohammed's phrase, was threatened with shelterless booklessness, and adrift in a cold unspiritual universe. So the sterile ugly materialism of the last century rose up; blighting, because allowing no place for, the beautiful side of life.

THE MORE IMPERIAL REVELATION

And then came a Prophet with a new revelation. Then came H. P. Blavatsky with the New Book, *The Secret Doctrine*, not to destroy but to fulfil, the work and mission of the Bible. Behold, there was truth in the Old Book after all: it was not to be discarded; it was not the mere ignorant guesses and forgeries of an ignorant age; it was, at the root, the wisdom of men whose wisdom was real, and much greater than scientific materialism, couched by them in such limitations of form and idea as could help the mentality of a limited age; but here, now — now that knowledge had flooded in, and conceptions must grow and have new food or starve — here now was the Book of Explanations, the larger more imperial revelation; an assertion of spirituality that could meet scientific materialism in the field and overthrow it; that could take account of every fact telescope and microscope and crucible might reveal, and only show it in its own place in the robe and external manifestation of the spirit; here was the vindication of all true religion; infallible comfort for the secretest noble cravings in the heart of man. The human spirit, inexhaustible in its demand for generosity and mystery and beauty, need

"THE SECRET DOCTRINE"

fear no more the cold barren abominations of Gradgrindism; the noblest teachings that had been heard on earth were, all simply, the truest. Here was the great Book of the future ages, *The Secret Doctrine*, to prove it.

It was a challenge to all the provinces of the Universe; it was a bugle blown against the Jerichoes of desolating selfishness; a tiger-roar loosed against materialism; it was the opening up of vistas illimitably beautiful for the spirit; a new planet swum into the ken of humanity. With the publishing of that Book, a new Age of Faith, more splendid than any of the old ones, was ushered in.

THE REALITY

A new Age of Faith; for here, in *The Secret Doctrine*, with what a new bearing, very royal and warriorlike, Faith appears! It is no longer a thing to be praised as unshakable; it is no longer a thing on its defense. It wields swords of lightnings now, and crouches behind no timorous shield and buckler. Its war-cry is that it will have a royal world of this world; the Kingdom and the glory established upon earth; the beautiful dignity of Eternity here upon this bank and shoal of time. Not after death, nor afar beyond the starry constellations, shall that splendor be manifest; but here and now Man is the Soul, his divinity discoverable now; his immortality an inheritance to be entered upon momentarily and daily. For the lure of some diviner drink to fill the cup when crumbled into dust, we are offered this universe brimming now with strangest beauty, and every day a divine adventure: Godhead not remote or tyrannical, but a star in the inmost heart of every man, a potentiality developable in each life. Will you have Golconda? Will you have the wealth of the fabulous Indies: the gold of Ophir, the peacocks and the ivory? They are within and able to be discovered there, says *The Secret Doctrine*; and challenges the human spirit itself to prove that it is true; leading you to the great heights and the treasuries of existence from the next moment and the next incident in your daily duty; indicating riches within yourself more incalculable than the number of the stars. Will you walk in a universal Eden, yourself a God? This may be, says *The Secret Doctrine*; and with fire from heaven kindles you into vision that, since you are human, the ordainment of it is within your power. A golden inspiration here; means illimitable for quickening the spirit. For this Book shows a man himself as he knows himself now, but a tiny fragment and inconsiderable planet in the vast system of his greater self: this of you that was born and shall die but the one corner or the shadow of that of you, the Reality, which was before the stars were set flaming, and shall be after the freezing of the sun.

THE THEOSOPHICAL PATH

THE DIVINE ADVENTURE

Life and every day of it a divine adventure. I put myself into the mind of the miserable on earth: of the workless man who, loaded with anxiety, has to grapple naked with that most dreadful of adversaries, time: I ask myself what it is that *The Secret Doctrine* has for him. Well; it has the armor and the weapons that can bring him through. He is no longer to suppose that some cold paternal deity on high is tormenting him for no purpose or for purposes he cannot understand. He is no longer to see himself under the cat-claws of a senseless unconscious fate or chance. He is reminded instead of his own Godhead: which all life's business is, to bring out from its obscurity. All life's business; and therefore that of the very slings and arrows of outrageous fortune that oppress him. The hideous anxiety that he faces; inexorable time itself: are only there waiting to be faced without fear; with a certain gaiety of trust proper to Godhead; he has but to bring against them that weapon out of his own secret armory; and he must bring it: they stand there, time and anxiety, in reality beseeching him: Find the way into the place where your Godhead is, into the beautiful armories of the Soul; confront us with what we desire to see, your Divinity; there is no quieting us else! So hell itself evokes heaven; but the thing is, and that which *The Secret Doctrine* reveals, that heaven is there, right within a man's own being; the last highest possibilities are there; you have to pray to nothing afar and whose attention is probably wandering. Against ill fortune, temporary and limited however appalling it may seem, you have it in your power to put up an endurance limitless and eternal. A man may always be greater than any possible ill that comes against him; in the night and jungle of this disaster-haunted world, all that the wild beasts are roaring at him is this: Trust, you fool! and you are our master.

MAN'S NEW MISSION

And he may; because being in essence Godhead, it is his nature to be evoked by misfortune; to bring out unsuspectable strength at last to oppose what oppresses him. What we suffer is the result of what we have done: with age-long foolish action we have hidden our divinity away; with sharp pangs now we must be driven to rediscover it; but in all this universe there is none that punishes and no idea of punishment; our own Godhead ordains, for our own dignity's sake, that we shall undo our own undoing with these pains. So hell comes auxiliary to heaven; we are not called on to endure more than armed with confidence we can endure. Karma, which is the innate property of existence by which existence adjusts itself and maintains its harmony, is in its nature absolute mercy.

"THE SECRET DOCTRINE"

It takes the shortest paths and the effectual means to its ends; and marshals life and time and circumstance before the Soul of man, just to tempt and lure the hidden beauty of the Soul into manifestation. Here then is what breeds infinite comfort; because infinite courage; and this is the new self of you that *The Secret Doctrine* introduces to you: a being of such dignity that the only comfort acceptable to him is courage. And this is the new mission of which it convicts him: to make this world a better heaven than any of the New Jerusalems of the creeds; and this is the time it gives him in which to accomplish the work: Now; the limitless now that this instant is offering itself to him, and will be through all the ages to come.

PEACE OR WAR: AND "THE SECRET DOCTRINE"

G. V. PURUCKER, M. A., D. LIT.

THE EVIL AND ITS NATURE

WAR and its causes arise, fundamentally, out of a moral and psychological complex; hence, the solution, the remedy, are to be sought for and found in moral and psychological principles. The world is in trouble. No true lover of his fellow-men can remain with lightness of heart or with tranquil mind in the present state of affairs. At no time, perhaps, in the annals of the history that is known, have international relations been in so precarious a condition; never have they been so menaced with impending dissolution; while the hearts of thoughtful men and women ache with sorrow and pity and are filled to overflowing with forebodings of things to come still more calamitous than the things that humankind has undergone during the past decad of years.

NON-THEOSOPHICAL PEACE ACTIVITIES

Worthy Peace-Societies and Peace-Movements have done admirable work for many years past, and these various activities have borne some good fruit; but one may ask with perfect justice whether any such activity has had the power to go to the real root of the affliction. It must be stated, with not the slightest wish to disparage the efforts of these many Peace-workers, that while much (in some cases very much) of their work is of real and permanent value, nevertheless practically all of it is palliative rather than reconstructive. A permanent peace can never be achieved by considerations based on merely selfish or materialistic grounds.

THE THEOSOPHICAL PATH

Leagues of Nations will be of small benefit to humankind if they rest fundamentally on selfish aims or on material interests alone. All this is merely palliative.

A LEAGUE OF HUMANITY, OR LEAGUES OF A FEW

Worse still, perhaps, would be Leagues of a Few, formed only in order to protect themselves and their spoils of war against the rest of the world; such leagues, of two, or three, or four, nations will doubtless lead to anti-leagues of four, or six, or eight or more other nations, allied against the former for purposes of self-protection or other reasons. It is a vicious circle; nothing but a continuance of the old state of things in a new and misleading form. But a *League of Humanity*, comprising all the peoples of the world, wherein the smallest nation had as much power and influence in council as the greatest, would be a very different arrangement. If based on morals, it would be enduring. All other remedies seem to be futile, merely selfish expedients. What will prevent the former leaguers from falling out among themselves if radical disagreement arise? In such merely palliative measures, palliative only because not universal, the radical cause of the evil is untouched; it has not been eradicated; nor can it be dislodged from its seat by superficial operations.

WHAT IS THE CAUSE OF WAR?

What, after all, is the cause of war? Katherine Tingley, who is the present Leader and Official Head of the Universal Brotherhood and Theosophical Society and its various activities, in all countries, framed a brief and striking answer to that question in the editorial article published by her in *THE THEOSOPHICAL PATH* for March of this year. It is human *selfishness* and human *fear*. There is the whole thing in two words. To one or the other of these two moral and intellectual vices — and probably in most cases to both — may be ascribed the arming of man against his fellow, and the inevitable temptation that ensues to employ this armament for the settlement, so-called, of difficult problems of international relations by the bloody and desolating method of warfare.

If there were, indeed, no other possible or known method of composing international rivalries, jealousies, hatreds, ambitions, than the horrible one of slaying the young men of the opposing side or faction, of seizing the foe's lands or part of them, of demanding indemnities so large that the obvious aim is that of reducing to vassalage the beaten foe, of imposing one's will on him and even of bringing him within the orbit of the home-dominion or empire, and so on almost endlessly: risking at the same time the falling upon our own selves of all these things if the enemy by destiny's

PEACE OR WAR: AND "THE SECRET DOCTRINE"

decree achieve the victory over us:— then, indeed, the gloomy pictures of the pessimist and the calamity-howler would have background and foundation of reality. But, by the Eternal Laws of Truth and Right! such is not the case.

A BETTER PLEA FOR PEACE

What knowledge is more common than that disputes, all disputes, international as well as individual, and of every kind whatsoever, can be, may be, and frequently have been, composed and ironed out by civilized methods, such as arbitration, adjudication by referees in the manner outlined by the Theosophical Leader Katherine Tingley in her editorial aforesaid, and in yet other methods which sane and earnest men, desirous of peace and justice and willing to abandon greedy desires and unreasoning fear, easily do find out and apply in the spirit of human fellowship and in the predominating desire to do righteousness and to follow justice? These methods have been applied in very many cases with perfect success, leaving the atmosphere cleared and sweet with the odor of honest and manly deeds nobly done.

So perfectly well are these methods of civilization recognised as superior to those of savagery and barbarism, that modern governments as voiced by their representatives in all the nations of the earth strive with might and main to declare to a doubting world their purity of motives and their horror at having to turn to the last and final recourse, the bloody arbitrament of war. What does this mean? It means that the ways of peace are universally acknowledged as the right and proper ones; no nation today dare openly confess that it will turn to warfare for selfish and greedy ends. The conscience of the world is a very real thing; no body of men dare flout it with impunity; even when the air is full of the clamor of conflict, loud above it all ring the voices of those who proclaim the 'wicked waste of war,' explicit condemnation of those who brought such woe on the world,— who are always the fellows on the other side! Perhaps the most heartrending thing of all, is the launching of propaganda of hate and derision and falsehood, and the appeal to some of the noblest sentiments of the human heart — such as love of country and the holy ideals of the homeland and our fathers — in a tragically successful endeavor to turn the psychological currents of a people's mind towards the will to victory. They tell us that under such circumstances this must be done, in order to avoid defeat. Alas! From *that standpoint* it is perhaps true; at least, let us admit it for the sake of argument: could then a more telling arraignment be made of the method itself? Reflect a little upon it!

A citizen, good and true, will obey the laws of his country as scrupulously in time of war as in time of peace; lawlessness and treason are

THE THEOSOPHICAL PATH

things which no upright heart will tolerate for a moment. But — and here is the very point — such things as warfare and organized violence need never be; such methods need never be employed; there are *other ways, other methods, other manners, other principles of action.*

THE REMEDY AND THE CURE. WHAT HAS THE THEOSOPHIST TO OFFER?

What has the Theosophist to offer in solving the problem of Peace or War? He claims that he has a solution, radical not superficial; permanent not transitory; real and practicable for all men, all peoples; which is a bringer of justice, of concord, of harmony: a solution which is natural because based on human nature not on theories; and which is not merely palliative but fundamentally regenerative. What, then, is it? It is the regeneration, through intensive education and broadcast propaganda, of the human heart and mind by a comprehensive and satisfying philosophy of life; and this philosophy, which is at the same time both scientific and religious, as well as practical and fully satisfying to our reason, lies in a certain few fundamental Theosophical teachings based on natural law which includes human nature, and these teachings are found in our age in a certain wonderful book, the monumental work written by H. P. Blavatsky, the first Theosophical Leader, and called by her *The Secret Doctrine*. In the noble words written by Katherine Tingley, the present Theosophical Leader, and found in her *Foreword* to the first Point Loma edition of that remarkable work, she speaks thus:

“ . . . Amid the jangling of creeds and the blind gropings 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 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.”

Now, then, how does the Theosophist show that his Peace-work is different in radical effect from the Peace-activities of all other Peace-bodies?

THE THEOSOPHICAL REMEDY

Our Theosophical Peace-work is but a part of our many activities; the other Peace-bodies are associated for nothing else, as a rule; yet while Peace-work is but a part of our manifold activities, it is a necessary part, and is extremely effective, because it goes to the very root of the evil: the human heart and mind; and in proportion to the light that thus enters into the soul, is the heart regenerated, strengthened, purified of

PEACE OR WAR: AND "THE SECRET DOCTRINE"

the thick dross of selfishness and greed cast up in the caldron of those seething human passions to which all human beings in the present state of evolutionary development are subject; and still more: these very passions which now so agitate us and bring into the world all its woe, are by that same magical solvent transmuted into fiery aspirations for good and truth and righteousness and justice; while the mind, above all, is so transformed by the sweeping away of the darkening clouds that cover so thickly its face, that it becomes as pellucid as crystal, the irradiance from the essential divinity in man finally pouring through it and manifesting in the grander outlook upon life and in the recognition of the fundamental spiritual (and even physical) unity of all men. Here, then, is the keynote of the teaching which will unify men as will none other; for on the day when men of whatsoever race or creed realize with both mind and heart that they are essentially One, springing from identically the same spiritual source, and journeying through endless time towards identically the same supremely universal goal, and that he who injures another in any manner whatsoever *injures himself equally and in the first place*: half, nay, three fourths of the sin and consequent suffering and sorrow in the world will automatically vanish away.

THE SOURCE OF THE REMEDY

This wonderful doctrine of the fundamental spiritual unity of all beings is one of the basic tenets of *The Secret Doctrine*; but let H. P. Blavatsky speak in her own words here, in a passage wherein she outlines two other basic tenets of the Secret Doctrine of the ages, and which support and prove each the other two. In volume the first, page 14, she says:

"The Secret Doctrine establishes three fundamental propositions:—

"(a) An Omnipotent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought. . .

"(b) The Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing,' . . . This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. All alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe. . . .

"(c) The fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law, during the whole term."

And again on pages 272 and 273 of the same first volume of this monumental and epoch-making work, H. P. Blavatsky writes further as follows:

"(1) The Secret Doctrine is the accumulated Wisdom of the Ages, . . . which countless

THE THEOSOPHICAL PATH

generations of initiated seers and prophets have marshaled, set down, and explained. . . . The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. . . .

"(2) The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.

" . . . Some few, whose lamps shone brighter, have been led,
From cause to cause to nature's secret head,
And found that one first Principle must be. . . ."

"(3) The Universe is the periodical manifestation of this unknown Absolute Essence. . . . IT cannot be identified with a *being* of any kind, that can be conceived by human intellect. It is best described as neither Spirit nor matter, but both."

And on page 274, H. P. Blavatsky continues:

"(5) Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. . . . There is no such thing as either 'dead' or 'blind' matter, as there is no 'Blind' or 'Unconscious' Law.

"(6) The Universe is worked and *guided* from *within outwards*. . . . The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who . . . are 'messengers' in the sense only that they are the agents of Karmic and Kosmic Laws."

Here, then, in these grand sentences lie the principles of all thinkable philosophy and religion, and therefore also the basis of the Theosophical conception of life, of national as well as of individual responsibility, spiritual, intellectual, and moral; and, as a deduction of necessity flowing therefrom, the Theosophist finds his course of conduct outlined and his path laid bare before his eyes.

THE BEGINNING OF THE END OF WAR

When men shall believe that every human entity is fundamentally a spiritual being, even though men may be, most of them, still too weak in moral fiber to follow that path all the time; also, that all things that are, high and low, and especially self-conscious human beings, are children of the Divine part of Nature in their essence, all of us possessing one common and identical source therein, and even physically (allowing for manifold degrees of evolutionary development) of one common natural origin; when men shall realize in consequence that what injures one injures all, pre-eminently the evil-doer himself; when men shall realize that under the law of Karma (roughly defined as Cause and Effect) and under its complementary law of Reincarnation, they themselves reincarnate from age to age now in this nation and now in that, descending into such fleshly bodies and in such countries as each one's Karma has prepared for him as a consequence of his own actions and by no fortuitous so-called law of chance,— then indeed will come understanding and sympathy of man for man, and of nation for nation; men shall feel then keenest

PEACE OR WAR: AND "THE SECRET DOCTRINE"

interest and understanding for ancient times and for the races which then lived, their own very progenitors, as well as for all peoples whatever which live on our common Earth today. The spirit of Brotherhood, of Universal Brotherhood, will descend into and quicken human hearts as naturally as the soft sweet rain falls into and quickens the parched bosom of the thirsty earth, and with this quickening steadily growing in the hearts of men we shall see the beginning of the end of War, of international hatreds and suspicions, and above all of Greed and Fear, the real bases and the real causes, of international discord.

Such is the teaching, as I understand it, of Katherine Tingley, who at this present day directs the destiny of the Theosophical Movement; and such likewise is the teaching of the two great souls who preceded her in the leadership of the Theosophical Movement and its various activities: these two were H. P. Blavatsky, first; and William Q. Judge, her successor; even as Katherine Tingley is now the third in the line of successorship.

WAR AN ABOMINABLE EXPERIMENT

Now, therefore, war being universally acknowledged to be an abominable and devastating *experiment*, of which the ends may never be known until the iron car of destiny has passed by; war also being everywhere acknowledged to be an irreplaceable waste and destroying of sacred human life, and of treasure, often wrecking the civilization so-called that gave it birth and fostered it for its own undoing; warfare again being acknowledged by all profound thinkers to be a lapsing into the manners of savagery and barbarism, whereas reasonable and sanely-thinking men know perfectly well that a truly honest *will* to compose international differences has remedies which are always at hand, and which are easy, sure, peaceful, economical, certain, and definite, leaving no heritage of rancor, hate, revenge, and a future war when the conquered shall by inevitable turn of the Wheel of Destiny come again to the top, then conquering the conqueror of the day: is it a matter for wonder that Theosophists do feel so strongly as they do about it?

KATHERINE TINGLEY'S FIRST REMEDY

The best of all such remedies, except one, mentioned later, is that urged by Katherine Tingley in the March, 1923, issue of THE THEOSOPHICAL PATH, as before mentioned, as a measure preparatory for the still greater one to be mentioned in a moment: the former being the referring of subjects likely to cause bitterness or lead to conflict between nations, to the adjudication of neutral referees: to be selected in such easy and proper manner as is daily done in the private affairs of individual men. As the Theosophical Leader remarked in that editorial, this method has

THE THEOSOPHICAL PATH

already often been tried in international disputes, and with perfect success. Nothing prevents it except Fear and Greed, one or both. The day is surely coming when the difficulties now thrown by one or the other side in the way of such magnanimous settlement of disputes will be considered as an actual proof that the case of the objector to such peaceful solutions of international difficulties is downright rotten: corrupt at the core with either Fear, or Greed, or both.

THE TRUTH VS. EVASIONS

Not an atom of the national sovereignty is ever, or ever can be, abandoned by any nation which magnanimously follows justice and righteousness in its international relations, even though its material interests may suffer temporarily, because in such case its situation is exactly similar to that of a business-man who meets his obligations at whatever cost to himself; and to that of a man of honor who acts in a similar manner at whatever cost to himself: indeed, such a nation acquires reputation for honest dealing which redounds to its immense advantage in all future situations; while the much talk about questions which are dubbed 'justiciable' or 'non-justiciable,' are, intelligent men have every right to believe, only too often pure evasions, a pitiful attempt to hold the advancing train of human progress towards a nobler and finer unity among the nations, to the medieval and even ancient notions of States as entities apart, whose interests must of necessity conflict forever, and whose best hope for peace lies in an armed and watchful antagonism. All this is wrong, unnatural and therefore stupid and dangerous, because it will inevitably lead to the settlement of disputes between the peoples of Earth by the savage method of shedding human blood and destroying the enemy's property, if not, indeed, of seizing his territories or parts of them. We may suppose that in this more enlightened age, no man would dare openly to acknowledge the bald facts in so many words; clever brains are worked overtime in order to discover some apparently reasonable and convincing cloak for the real mischief-working powers and schemers behind the scenes. Mark ye well, however, that these remarks are in no sense meant as an attack on anybody who is honest, nor on sincere men who have not awakened to the real issues in the situation and who honestly and of sincerity repeat the brasen war-cries of obscurantism: yet the facts are absolutely indisputable, and are proved by the many guarded, or perchance unguarded, admissions of eminent men of State and of affairs in many countries.

KATHERINE TINGLEY'S CURE FOR WAR

Yet, as Katherine Tingley has often pointed out and urged, far better even than the sane and reasonable method of composing international dis-

PEACE OR WAR: AND "THE SECRET DOCTRINE"

putes which is the one above mentioned with regard to neutral referees, is that other one of *outlawing war itself*, in much the same manner as all nations today have outlawed piracy and privateering on the seas; or the operations of semi-independent or so-called Free Companies on the land. We have laws many and various for the palliation of the evils arising out of war, and for a more humane conduct of it; but not yet have the peoples of the Earth passed, by international convention, one single law placing in the same category of outlawry the method of coercion by physical violence, devastation, and bloodshed; and yet, as all know full well, war is worse than any other kind of violence, lawful or unlawful, because it is conducted on such a large scale, and, worst of all, under the guise of civilized procedures. The truth is, however, that there is no such thing as civilized warfare; the most that can be said, is, that some methods of warfare are somewhat less savage, brutalizing, and barbarous than some other methods.

A FEARFUL IDEA

Indeed, there are even certain individual thinkers on the subject who claim, and claim with unanswerable logic *from their viewpoint*, that *if men do* appeal to warfare instead of to sane and civilized methods of composing international troubles and disputes, it is, in the end, more humane to use every manner of violence and every engine of destruction that science places in our hands, because the horrible agony is the sooner ended and with, probably, less loss of precious human lives and with less destruction of human treasure and industry. The idea is a fearful one; more, it is the actual policy followed by mankind for many ages past; every invention that can be applied to destructive purposes is seized and perfected in application for warfare.

Nevertheless no healthy intelligence, possessing unbiased vision, can or ever will admit the distorted ethic, the morals athwart, of this truly diabolic method of conducting a settlement of international troubles; and we may assert with positiveness of conviction that even the protagonists of this theory would never admit it were they not mistakenly convinced, alas! that warfare must of necessity come through the weakness and imperfections of the human species. Their viewpoint is pathetic to the last degree, and verily a striking proof of the psychology induced by the war-spirit. Such writers are self-psychologized, in fact, from much brooding on the dark problems of human weakness and passion; and their conclusions are therefore utterly biased because they see but one side of the problem: the side of passional human mentality. They open not their eyes to the other side, to the wisdom and glory of man's spiritual and intellectual nature, where alone abide truth and fundamental prin-

THE THEOSOPHICAL PATH

principles. Psychologized in much the same way are many of our legislators, and in consequence the psychosis is of necessity sensed even in our law-courts. But these theorists are in the immense minority, and their voices in consequence have, relatively, but small weight. However, here we see the result of the miserable and untenable conviction that war is as sure to come some day as the sun is to rise over the eastern horizon. Every war grows worse than the last from precisely this fatal and untenable conviction. The tragedy of it all lies in the fact that it needs not to be!!

Let us apply the teachings contained in that wonder-book, *The Secret Doctrine*, to the problems; the difficulties then begin to dissolve; and it needs but the *will to peace* and to *do righteousness and justice*, in order to solve the apparently most knotty problems not merely of individual human conduct but those of international relations also.

WHERE DO WE STAND?

So, then, where do we stand? Are we with the shining gods above, whose children we all are, and whose divine spark of selfhood burns in our own souls? Or are we turning our faces to the Pit, to the swirls of passionate matter and the iron chains of materialistic dogma — to the gloom, the murk, the flaming-red passions of the nether realms?

Mark ye well this fact: the strife that ultimately makes war, originates in *our own passions* and in *our own minds*: it then enters into our blood. Here is the remedy, here the cure: Sweep out the Augean Stables that we have lazily allowed to fill to overflowing in our own natures, and war, human strife of all kinds, will be no more. Refashion our minds to see aright, cleanse our hearts, and then we shall march forwards in the strength of our common humanity along the path of the common and intrinsic brotherhood of all beings as a fact in nature, and with increasing certainty, towards that Sun of Peace which riseth with healing in its glorious wings.

THE KEY TO PEACE

The key to Peace is simply an honest belief in Universal Brotherhood as a law of life, as a fact of Universal Nature; and this is no sentimentalism but the recognition in action of one of the fundamental laws of universal being, a profound scientific and religio-philosophic truth.

THE METHOD OF CURE

I repeat: it is propaganda, clever, subtil, shrewd, broadcast, that wins most and probably all modern wars, in the last analysis. Let us then adopt the same means (plus an intensive education) of changing human minds and hearts towards Peace and Righteousness: changing minds

THE SOUL OF THE UNIVERSE

we change human hearts; changing human hearts we may direct the energy of human action, and that means molding human destiny. We may do it by education through propaganda, and by propaganda through education.

Any illiterate barbarian, any savage, can fight, can make war; but it calls for the noblest qualities of a self-restrained and virile manhood, to pursue the ends of life in the exacting yet smiling avocations of peace. No devastation, no wanton destruction, no desolation, is there; but a building up of all that man holds dearest. As Katherine Tingley has declared: war creates not at all the heroism which occasionally shines forth in war; it is the self-denials and the fruitful lessons of Peace, which do it; heroism shines forth in war *in spite of war*, because it was in our hearts, placed there by the discipline and the training of Peace-times.

NOBLER MONUMENTS

For ages, men have raised monuments of iron, of brass, of stone, to their war-heroes, largely because for ages children have played with toys suggesting and inculcating warfare; but the workers for Peace, the lovers of Peace, those impassioned for Peace, have a higher, a finer, a grander, a far more enduring monument, in the soft and pulsating fabric of the hearts of men. Let us have Peace!

So mote it be! So *must* it be!

THE SOUL OF THE UNIVERSE

H. T. EDGE, M. A.

IN the *Key to Theosophy*, H. P. Blavatsky defends Theosophy against a charge of teaching atheism, by showing that its conception of God is far higher than most religious conceptions of God; for in Theosophy, Deity is not dwarfed and limited by personal attributes, such as pertain to man himself in his imperfect state.

The extent to which this view is gaining ground today is shown by the report of a speech by Dr. L. P. Jacks, editor of the *Hibbert Journal*, at an Oxford University Extension meeting. He speaks throughout, not of God, but of the 'Soul of the Universe,' The life of the universe, he says, is founded on a moral order; we share in this universal life, and it is our 'great companion.' Man's proper business is that of a creator of values; he is here to add value to the world in which he finds himself.

THE THEOSOPHICAL PATH

It is herein that lies the 'point of contact between him and his Great Companion.'

"If the Soul of the Universe asked for man's loyalty, might he not expect that it also would be loyal to him, that it would not let him down, that it would not involve either himself or any he loved in final frustration? . . .

"The Great Soul of the world was just."

Here we have the Theosophical teaching of the great impersonal Deity or World-Soul; and also the doctrine of Karma, or universal justice. Dr. Jacks further says that here is the foundation of the true sense of moral responsibility; and that here is the only basis of unity for religions; which also are cardinal Theosophical teachings.

ECHOS OF H. P. BLAVATSKY'S TEACHINGS

Such utterances as the above — and this is no isolated instance — justify Theosophists in claiming that H. P. Blavatsky's prophecy, as to the result of her teachings in this century, is being fulfilled. She powerfully struck new keynotes, or planted seeds, the working of which we are now witnessing. A man speaking of the World-Soul, in place of 'God,' would have been called atheist and pantheist; but now it is quite fashionable. Equally noteworthy is the speaking of an inerrant impartial Law of Justice, where formerly the arbitrary will of a personal deity would have been spoken of.

It has always been one of the chief themes of Theosophical writers that the common ground of unification for religions is their common source and parent — the Wisdom-Religion or Secret Doctrine. Rather than seek a compromise or common ground among the inevitable external differences of religions, we should rise higher, probe deeper within, in search of a common ground that already subsists. This is found in certain truths admitted or assumed by all religions, but too often disregarded through undue attention to externals: such truths as the essential divinity of man, altruism and the Golden Rule as the true law for human conduct, and the need for overcoming our selfish and sensual nature.

The assumption that the Great Soul of the world is just, an assumption grounded on our own sure convictions and necessitated by our reason, implies that we must take a larger view of the scope of human life than heretofore. Within the narrow limits of the personal lifetime of an individual we may well be unable to find evidence of this inerrant justice. The limits are too narrow, both in space and time, to show the pattern. But the life, the interests, the sympathies, of the real Man (the Soul) are neither limited by time nor by space. We do not find, or ought not to find, that a man and wife calculate nicely their personal rights as

THE SOUL OF THE UNIVERSE

against one another; and the same principle can be extended to a whole family or a clan or indefinitely. One who has achieved the impersonality of true wisdom would no longer be troubled with anxieties about his personal rights. Our physical organism is one whole, and there is no clashing of interests between the right hand and the left. And so it must be with that greater Self which surpasses our petty personal self. Again, the life of the real Man is not limited to the period of a single incarnation; and the law of Justice (or Karma) requires for its expression a whole series of incarnations.

LOOKING WITHIN OURSELVES FOR LIGHT

Another point in which up-to-date utterances reflect Theosophy is in the ever increasing insistence on the importance of looking within ourselves for aid and light. The various speculations and studies somewhat loosely grouped under the name of psychology are feeling their way in this direction; and though Theosophists have often had to find fault with them because they have been too much confined to the lower aspects of human nature, we find here and there that larger views are being taken. Only the other day we read somewhere, in one of these writings, that the 'subconscious' of Freud is not necessarily a thing of horror; a view that Theosophists have contended for. There may be, and are, subconscious elements of a sinister character, but there are also high and refined strata of our make-up which may be classed as subconscious (unless indeed we prefer the term 'superconscious').

And where else can man look but to his own inner resources for help and light? Whatever aid he may seek, it rests finally with his own judgment to determine his choice. Hence we can but follow the old old path and seek to purify and correct our judgment by cleansing our life.

ESSENCE AND EXTERNALS OF RELIGION

To adjust the relations between conservatism and the progressive spirit is a perennial problem. An undue stressing of either of these actors depresses the balance on one side or the other: outgrown forms are clung to; or the spirit of liberty sweeps away the good along with the bad. The essence of Religion is always the same, for it is related to unchanging facts in human nature and the cosmos. But the externals of Religion must be continually readapted to changing conditions in the character of civilization. Our knowledge of natural forces has immensely increased; the inventions resulting therefrom have unified mankind on an unparalleled scale. What an error to suppose that this means the *giving up* of religion! All the more need, surely, for a firm anchorage to the Rock of Religion. The more we learn about nature, the greater

THE THEOSOPHICAL PATH

must be our reverence for the wisdom that rules it. We can never discover anything to replace that wisdom; all that we can discover is additional evidences of its existence and power. Our conception of Deity is enlarged and ennobled; and our loyalty is thereby increased.

It is often overlooked that people have a kind of secondary deity, which they call 'Nature.' They speak feelingly of its beauties and excellences, and of communing with it and absorbing its spirit. This fact goes to show that conventional conceptions of deity are not sufficient. Nature is not regarded as a personality; in recognising it, we express our recognition of an impersonal and benign intelligence, and our need for it.

We speak of God as our Father, but make too little of the necessary implication that we are sons of God. Biological evolution alone could not make Man. The 'clay' had to be informed by a spark of the World-Soul, the Divine Fire, the All-Father. Above Manas (the mind) stands Buddhi (the Spiritual Soul), whereby man has the means of communion with his Divine Source, and becomes conscious of union therewith.

HELENA PETROVNA BLAVATSKY

STUDENT

"As one in eternal waiting. . ."

OUT of the past divinely slips
The healing message of thy lips,
The spirit's anthemic apocalypse.

Poised o'er the pinnacles of time,
Compassion's courier sublime,
Thy canticle the old World's wreck and rime,

Thou plead'st with the present to renew
The link long shattered, and review
The lore of life archaic for life new.

*International Theosophical Headquarters,
Point Loma, California*

THE WESTERN CAPITALS DURING THE CHOW, CH'IN, AND HAN DYNASTIES

OSVALD SIRÉN, PH. D.

VI



STILL larger and more famous palace-city than the Chang Lo *kung* was the Wei Yang *kung*, the palace of Things Un-ended. This seems to have been built, at least in part, during the absence of the emperor, by his great prime minister, Haiiao Ho, who was very active in various cultural enterprises: for instance, in collecting the literary records of the past, which had been saved from the great destruction. It is related that when Kao Tsu returned from his long campaign against the Huing nu barbarians and found that a new palace had been erected at the capital, he was indignant and asked whether this was the time to be lavish in expenditure, when enemies were at the gate and the revenues were exhausted. To which Hsiao Ho, who wished to bind the emperor to the new capital, replied: "The emperor is the greatest man in the kingdom, and unless he has a place to live in, suitable to his dignity, he will not have the respect and reverence of the people." The reply satisfied the emperor, who from this time abandoned the idea of having his capital moved back to Honan.

Wei Yang *kung*, or Tzu Wei *kung*, the purple-palace inclosure, as it also was called, must have been a truly great palace, fitting for a ruler who again wielded power over the whole empire; but in this, as in so many other cases, the records from various sources are contradictory in describing the buildings. The whole circumference of the walls is said to have been 22 *li* 47 *chang* 5 *chi* (about 7½ miles). The halls and terraces with buildings (*tiens* and *t'ais*) were numerous; 32 of these were situated in the main or front part of the palace-city and were used for ceremonial or official purposes; while 11 belonged to the back part and were arranged as private apartments for the imperial family. And within these two main divisions of the palace-inclosure there were a number of minor courts inclosed by walls, so that the gates numbered no less than 81 (according to other records 95). The main entrance faced the south and at the sides of it were look-out towers, the eastern one known as the

THE THEOSOPHICAL PATH

Tsang Lung Chueh, the tower of the green dragon. At the northern end stood the tower of the Black Warrior, where the emperor used to discuss both civil and military affairs with high officials. The central gate which led up to the Chien *tien*, the great front hall, was called Tuan *men*; in front of it stood some bronze statues. On either side were the I *men* (army-gate) and Chin Ma *men* (golden-horse gate), where some bronze horses were placed. The names of the other gates may here be left out, as we do not know their exact positions.

The greatest hall was the Chien *tien*, which was 50 *chang* long (from East to West), 15 *chang* deep (from south to north) and 35 *chang* high. It was built so high in order to exceed ten Lung Shou *shan* (Dragon-Head hill), but this extraordinary height was the cause of its destruction; it was blown down by a storm in 20 B. C. The I Lan *tien*, the hall of the exquisite *lan* flower, became famous as the birthplace of Han Wu Ti, which took place in 156 B. C. on the day when the 'Weaving maid' and the 'Cowherd' met in heaven. Referring to the birth of this famous ruler, of whom we shall have to say something more in what follows, the 'Tung Ming Chi' tells:

"Before the birth of the prince his father, Ching Ti, dreamt that he saw a red boar coming down from the clouds of heaven. He woke with a start, and as he sat gazing about him, the hall was filled with a red mist, so thick that it hid the doors and the windows, while above the hall shone a wonderful red glow."

He changed the name of the hall to Ching Fang Ho (lofty sweet-scented pavilion.) The Ch'eng Ning *tien*, the hall containing light or understanding, was a kind of library. The Chin Hua *tien* (golden-splendor hall) was, at least in the time of Han Cheng Ti (32-36 B. C.), a study where the emperor used to read the classics. In the Pai Hu *tien* (white-tiger hall) the same emperor gave audience to the 'Shen Yu,' or chiefs of the 'huns.' Other halls are designated as residential quarters of the emperor in summer and in winter, or as audience-rooms or places for various kinds of enjoyment. No less than 43 *tiens* are named but hardly anything is said about their use.

Best known among the *t'ais*, (terraces with halls) was the Po Liang *t'ai*, the hall or pavilion of which was made of sweet-scented cedar-beams. Emperor Wu Ti held a kind of contest in the composition of poetry on this terrace, at which a special Po Liang style was evolved. According to the 'San Ching Chi,' a bronze phoenix stood on this terrace. Its building was destroyed by fire in the first year of the T'ai Ch'u period; *i. e.* 104 B. C. Seven other *t'ais* are mentioned, such as the Moon-Shadow Terrace, the West hill, the East hill, etc., but it seems uncertain whether they all were within the actual palace inclosure.

Two special pavilions or *ko* should be mentioned, the Shih Ch'u *ko*

THE WESTERN CAPITALS

(Stone-drain pavilion) where Hsiao Ho stored the books that were found after the Ch'in destruction, and the Ch'i Lin *ko*, a pavilion built on the spot where a Ch'i Lin (a miraculous and benevolent beast, mostly represented as a kind of unicorn) was caught in the time of Emperor Wu Ti. High officials had their portraits hung here.

There were also work-shops within the palace-inclosure, where the emperor's ceremonial garments were made and stables and inclosures for many kinds of beasts and boars.

The Wei Yang *kung* seems to have been the main palace of the early Han emperors; while Chang Lo *kung* probably was a minor and more old-fashioned place situated outside the new capital. In the Huang Tu chronicle it is said, that Wu Ti added and added to the buildings of Wei Yang *kung* until it outgrew the limits of the city, and there was nothing to be done but to build a flying bridge which passed over the walls of the city and connected the Wei Yang *kung* with a new palace, the Chien Chang *kung*, which he had built outside, to the west of the capital. On this flying bridge were used imperial carriages drawn by men (they were called *lien* and may have been some kind of 'rickshaws'). The Changan chronicle states that the new palace was built in consequence of a fire which happened in 104 B. c. and destroyed some parts of the Wei Yang *kung* including the Po Liang *t'ai*. It relates the following anecdote in support of the statement: A sorcerer from Yueh (in modern Chekiang) told Wu Ti that in the Kingdom of Yueh they had had a great calamity by fire, which had destroyed the palace; but they had at once built another palace, larger and more magnificent than the first, thus conquering fire. Therefore Wu Ti built the Chien Chang *kung*, where all the beauties of Wei Yung *kung* were reproduced and still others added. It is said to have had a thousand gates and ten thousand doors (which simply means a very great number of gates and doors) and to have measured 27 *li* around.

The main gate was called Chang Ho *men* — the first of the gates of Heaven — or P'i *men*, the gray-jade gate. It stood on a terrace of three stories (like the Tai Ho *men* in Peking) and had a height of 25 *chang*. The flights of steps and the passages between them were all made of jade, and jade-rings decorated the eaves of the roof. At the side of the gate-hall stood, as usual, lofty towers, the Feng Chueh and the Yuan Chueh, which were crowned by gilt bronze phoenixes. When the wind blew the birds moved their wings, and it seemed as if they were flying. An old song says: "To the west of Changan a pair of round towers; upon them the bronze birds pass the night." A third tower was called the P'ieh Fung Chueh; it was supposed to 'divide the wind' (or possibly rather, to point its direction by means of some sort of a vane).

THE THEOSOPHICAL PATH

The great front hall, *Chien tien*, was still higher than the corresponding hall of *Wei Yang kung*. *Han Te tien* seems to have been the name for a number of halls (*Huang Tu* says that there were 26) which, to judge from the name, 'protect virtue,' may have had some ritualistic or ceremonial significance. *Chi Hua kung*, palace of rare glories, was a building in which tributes sent from 'the barbarians of the four quarters,' — *i. e.* the small kingdoms about China, were stored. *Ku Huang kung* was a building for drums and musical instruments. *I I kung* was a 'palace in the midst of beautiful trees,' and *Ti Tang kung* was something similar, because in the spring-time this building was surrounded by a 'view of all growing things.' *T'ien Liang kung*, heaven-beam palace, may have got its name from some arrangement by which the beams seemed to reach or support heaven, for the *Huang Tu* says that "the beams were as high as the level of the heavens."

Most significant for the builder of the palace was the *Shen Ming t'ai*, spirit-brightness terrace, which stood to the right of the *P'i men*. *Wu Ti* built it for his intercourse with the Spirits. On the top of the terrace were bronze statues of Immortals, which held in their lifted hands plates with jade *p'i* (badges of rank). These plates collected the dew which, if one drank it, would enable one to know the Way of the Immortals. The *Han Shu* states that the terrace was 50 *chang* high, and on it lived a hundred Taoists of the ninth heaven (individuals who were able to ascend to the Taoist paradise by riding on the wind).

Unfortunately nothing of the magic arts of these great Immortals has come down to posterity, except in the form of more or less distorted anecdotes, which their archenemies, the Confucianists, have taken care to perpetuate. Thus, for instance, it is told that they advised the emperor who became impatient in waiting for the elixir of life (which *Li Shao kun* never brought back from his expedition) to kill a certain cow in order to find out the will of heaven. In the cow was found some Chinese writings which the worthy adviser had made the animal swallow. The result was instant death to the Immortal, but no change in the general attitude of the monarch towards Taoism, which seems to indicate that there was more in it than simply superstition. Some of the laws and administrative measures introduced by *Han Wu Ti* prove also that he was by no means a weak or superficial character, but a very able practical ruler, who knew how to choose his advisers and to command respect all over the great empire. He wielded the supreme power for 52 years, during a period of intense intellectual activity, when the Chinese civilization took on an altogether more refined and beautiful aspect than ever before. Art, music, and literature flourished under imperial patronage, and a remarkable creative spirit was awake in the whole nation. Whether

THE WESTERN CAPITALS

this would have happened under a monarch less interested in Taoism is rather uncertain.

Many of the Taoist devices which he introduced in his new palace were evidently of a symbolic nature; the descriptions of them should not be taken too literally. One may have some difficulty in appreciating, for instance, the T'ai I *chih*, the great saliva-pool, without knowing something about Taoist symbology. The pool was quite large and in it were placed the three islands of the Immortals, P'eng Lai Shan, Fan Chang, and Ying Chow (which are supposed to stand in the gray-jade sea), beside the Chien *t'ai*. The three hills of the Immortals accentuated the symbolical meaning of the pool. A Chinese commentator (quoted in the Changan *chih*) says further: "The T'ai I *chih* is as if the 'saliva' of the Yin and Yang (the male and female principles) were taken to make a pool." (As above, so below; man is a reflexion of Heaven, a microcosm; as Heaven has the sun and the moon, so has man his two eyes; as Heaven has a pool from which water makes rain fall, so man has the saliva of his mouth). On the north shore of the pool stood a stone fish 2 *chang* long, and on the west shore three stone turtles, each 6 feet long.

Besides this spiritual lake, there were others of larger size for more worldly use, for instance, the T'ang Chung Chih, which measured 12 *li* around, and the Ku Shu Chih, the lone-tree pool, which contained an island with a very large tree. It took 17 men to girdle this tree which looked from a distance like a huge umbrella. The Lin Chih, dripping pool, received its waters from the T'ai I *chih*. In it grew wonderful lotus-flowers which, instead of having only one leaf or one flower to each stalk, had four leaves to each of the stems and these were arranged in a perfect square. When the sun shone on them, they drooped; the seeds were like round pearls, and were used for girdle-pendants. Finally should be mentioned the Ying O *chih* (the shadow of the moon where Ch'ang O lives). Here Wu Ti used to dream in the moonlight and see the beautiful ladies of the palace row about in small boats — and here he may have conceived some of his finest lyrical compositions:

"The autumn-blast drives the white sand in the sky,
Leaves fade, and wild geese sweeping south meet the eye;
The scent of late flowers fills the soft air above,
My heart full of thoughts of the lady I love.
In the water the barges for revel-carouse
Are lined by white waves which break over their bows;
Their oars keeping time to the piping and drumming. . . .
Yet joy is as naught
Alloyed by the thought
That Youth slips away, and that old age is coming."

THE THEOSOPHICAL PATH

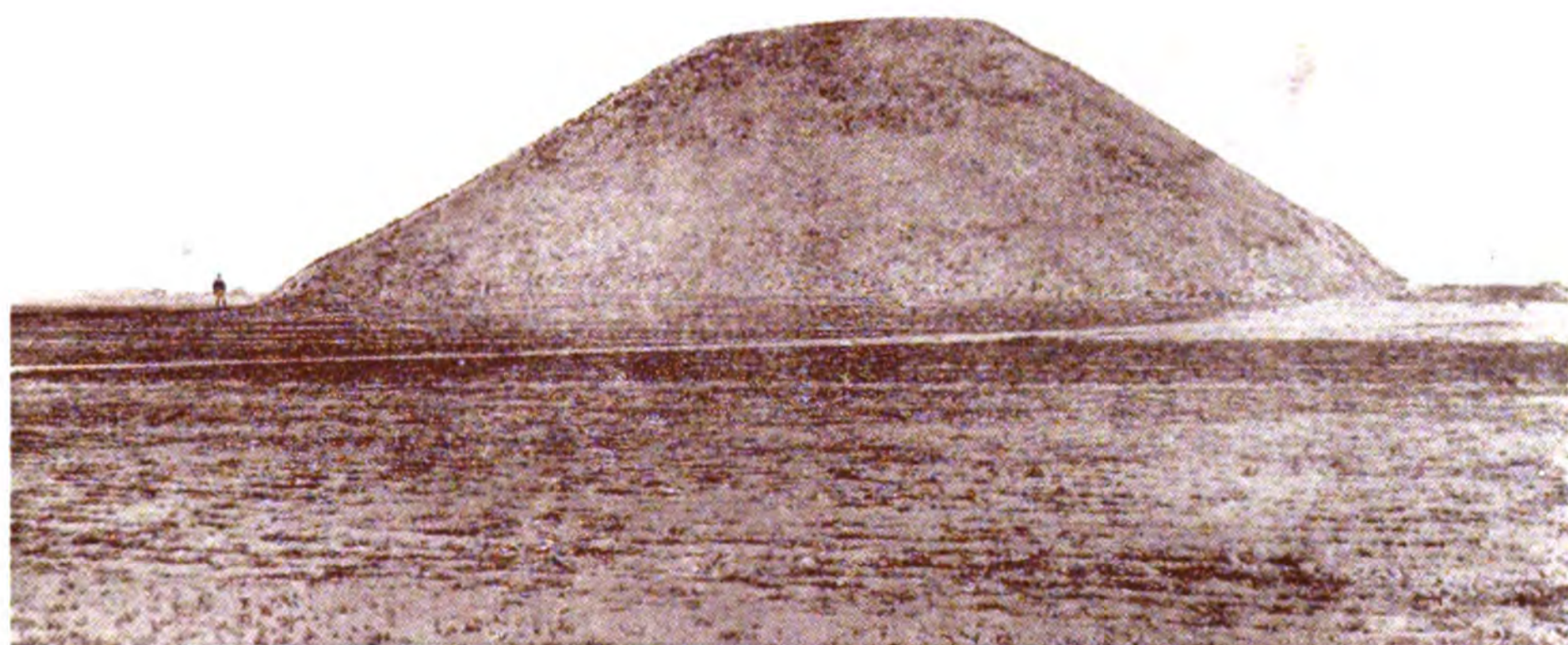
It seems, indeed, that Han Wu Ti was more of a believer in the eternal beauty of poetry than in any elixir of life by which his material existence could be prolonged.

The other palaces existing in or around the Han capital were of less importance and may be merely mentioned. *Pei kung*, the north palace, begun by Kao Tsu and improved later. (Various gates and parts of this palace are referred to in Chinese poetry). *Kuei kung*, Olea-fragrance palace, also situated to the north of *Wei Yang kung*. It was built by Wu Ti and fitted with the most extraordinary artistic luxury. Popularly it was known as "the palace of the four precious objects" because it contained a bed, a table, a bed-side screen, and a bed curtain, decorated with seven kinds of precious substances, *i. e.*, gold, silver, amber, mother-of-pearl, agate, coral, and *tin-ti* (a kind of glass-enamel). The main building of this palace, *Ming Kuang tien* (Bright-brilliance Hall), was connected with the *Chien Chang kung* by a flying bridge which crossed the city-wall. The hall was named from its decoration with gold and jade. The thresholds were of gold, the steps of jade. The window-blinds were made of pearls, both round and irregular; those at the bottom of the blinds were luminous as moonlight. Thus day and night were equally bright; one could not tell the one from the other in this fairy-hall.

Ming Kuang kung, bright-brilliance palace, so called because here were kept 2000 beautiful ladies from the kingdoms of Yen and Ch'ao. It was built by Wu Ti in the year 100 B. C.

All the three new palaces built by Han Wu Ti were connected by flying bridges, so that one did not have to walk on the ground in passing from the one to the other. These bridges were made without pillars and were also called 'suspended-beams flying bridges.' They were no longer in use after the end of the Han dynasty.

The same emperor had also a royal forest-park, *Shang Lin Yuan*, laid out on an enormous scale. It was 300 *li* around and contained hundreds of different kinds of animals. There were 12 'palaces,' 36 'inclosures,' and 25 towers. A thousand chariots and ten thousand horses could easily move about in it. In this park was also the widely sung and praised *Kun Ming* lake which was made by Wu Ti in order to give his soldiers an opportunity of practising naval warfare when he planned an expedition against the Yunnanese, which involved a fight on the *T'ien Chih* lake. The lake was an enlargement of an earlier one, from the time of *Wen Wang* of *Chow*, the *Ling Chao* or *Shen Chich* (the spirit-pool), the place where *King Yao* stopped when he was on his progress to try to stop the flood-waters. In the lake were a pleasure-terrace, *You Changt'ai*, and a huge stone fish (3 *chang* long) which roared when there was rain and storm and also moved its tail and fins. On either side



Lomaland Photo & Engraving Dept.

(ABOVE) THE TOMB OF EMPEROR YUAN TI, OF THE WESTERN
HAN DYNASTY, SITUATED ON THE WEI RIVER,
NORTH OF HSIEN YANG HSIEN

(BELOW) TYPICAL TOMB IN THE FORM OF A TRUNCATED PYRAMID,
PROBABLY OF THE HAN PERIOD. SITUATED ON THE
RIVER BANK NORTH OF HSIEN YANG HSIEN



Lomaland Photo & Engraving Dept.

BRONZE STATUETTE FROM THE HAN PERIOD: SOLDIER RIDING ON A
WATER BUFFALO

(Private collection, Peking)



Lomaland Photo & Engraving Dept

BRONZE LANTERN FROM THE FORMER HAN DYNASTY
(Private collection, Peking)

SMALL
MORTUARY
SHRINE OF
PAINTED CLAY

Probably from
a tomb of the
Han Dynasty.



Lomaland Photo & Engraving Dept.

(BELOW) THE INTERIOR OF A DESTROYED TOMB OF THE HAN
DYNASTY, WHICH IN LATER TIMES HAS BEEN PARTLY REBUILT
AND USED AS A BRICK-KILN

Situated about 30 *li* to the north-west of Hsien Yang hsien

THE WESTERN CAPITALS

of the lake stood stone figures representing the "Weaving maid" and the "Cowherd," the constellations which stand on either side of the Heavenly River, the lake thus becoming like this great celestial body.

If all that the chronicles have to tell about the marvels of the various Han palaces is true, they must indeed have been wonders of architectural composition and artistic decoration. Nothing remains nowadays of these buildings above the soil except a broad sloping mud-terrace about 14 *li* northwest of present-day Sianfu. As it is situated within the area that once was covered by the Han capital, we are justified in assuming that it once formed the substructure to one of the palaces of the city.

But the harvest of antiquities, objects of bronze, pottery, and jade, from this classic soil, is very rich. I think it may be safely stated that the great majority of the best specimens of such artistic works of the Han dynasty (which are now dispersed in collections all over the world) have come out from the site or vicinity of Changan Ku Cheng, the capital of the Western Han. And they all bear witness to the fact that a new form of civilization was spreading all over China from this important center, something entirely different from the highly ritualistic and abstract culture of the Chow dynasty. Life became beautiful, refined, permeated by artistic creation. The rigid ceremonious forms of earlier times were modified into lighter and more graceful shapes; the human figure is taken up as a motif in the plastic arts which it hardly had been before. Even little things receive a new artistic meaning, something not dependent on written symbols or geometric lines, but on the actual rhythm and artistic character of the thing. Just as modern Chinese poetry is said to date from the time of Wu Ti, so it may be claimed that not until this time did the creative genius of the Chinese race find full expression in objects of jade, bronze, and pottery. Stone sculpture on a large scale seems not to have been much practised until the latter half of the Han dynasty, from which period a number of statues and relief-compositions survive. The latter are interesting not only because of their artistic style, but also as illustrations of the daily life of the people and the general *mise-en-scène*. Some of these reliefs give also schematic representations of houses, bridges, carts, and a good many household-articles. The buildings represented in these reliefs are two-storied halls; the supporting pillars with their brackets and the protruding roofs are their most striking features. The architectural type is thus essentially the same as one we know from study of the palaces of Tang and later periods which gives us some reason to reconstruct in our imagination the Han palaces in a form not unlike that which still may be studied in the imperial palace of China.

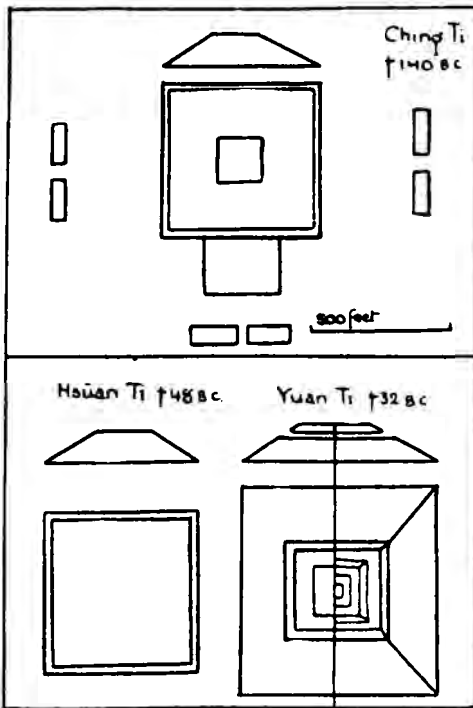
The only great monuments of the former Han dynasty which still

THE THEOSOPHICAL PATH

are to be seen in the district around the old capital are the tombs. Some of these are, as already pointed out, situated on the high plateau north of the Wei river (eastward from Hsien Yang) but others are to be found south of Sianfu, on the slope of the South mountain. The other aspect of these tombs is practically the same as that of the Chow and Ch'in tombs.

(I.) Kao Tsu's (195 B. C.) tomb is marked by several memorial stelae of the last dynasty; most of them are in bad condition, but the inscriptions are partly legible. The corners of the pyramid are cut off, so that the mound is octagonal. It is not one of the largest.

(II.) The tomb of his son Hui Ti (188 B. C.) is at a little distance further east: a large pyramidal mound faced on each side with a pair of stone bases.



TOMBS OF EMPERORS OF
THE HAN DYNASTY

(III.) Between these two mounds is a third which according to tradition marks the tomb of Empress Lu. She died in 180 B. C. eight years after her son.

(IV.) Empress Pao, a secondary wife of Emperor Hao Hu and mother of Wen Ti, has her tomb to the south on the Pai Lon *yuan*, the white-deer hill. The mound which is most beautifully situated is octagonal like that of Kao Tsu's tomb.

(V.) Quite nearby is the tomb of her son Emperor Wen who died in 157 B. C. It is marked by a memorial stela.

(VI.) Emperor Ching Ti's tomb is on the northern bank, almost straight north from the river. The mound is very large, measuring over 500 feet on each side; it has the usual pyramidal form, and traces of stone bases in front of

each side. The emperor died in 141 B. C. The tomb was, as usual, made in his life-time and a bridge was built over the river to facilitate access to the burial ground. But there is no bridge nowadays, only a ford with very primitive ferries.

(VII.) Emperor Wen Ti's tomb is also situated on the northern bank, but quite in an opposite direction from Chen Ti's. It is far west, near

THE WESTERN CAPITALS

Hing Ping *haien*. A memorial stela of Kien Lung's time marks the tomb which is of the regular pyramidal shape. Stone bases indicate that alleys of statues once led up to the tomb; not far from the imperial mound is still to be seen the tomb of his general Ho Ch'in Ping, marked by the stone figure of a horse standing over a fallen warrior.

(VIII.) Emperor Chao Ti's (74 B. C.) tomb is quite close to the Chow tombs, straight north of Hsien Yang. It is marked by a Kien Lung memorial stela. The large mound (about 600 ft. sq.) is somewhat different from the rest, because it is terraced at a little over half of its height; the upper part forms, so to speak, a smaller pyramid with flat top. The four sides are slightly curved inward, and facing them are stone bases which may have served for statues or for gateways in an outer inclosure.

(IX.) Emperor Hsuan Ti's (49 B. C.) tomb is situated to the south of Sian Fu at a place called Tu Ling. It is of the usual pyramidal form and over 500 ft. square. A Kien Lung stela testifies to the identity of the place.

(X.) Emperor Yuan Ti (32 B. C.) is buried on the northern river bank, just west of the Chow tombs. The mound which is about 600 ft. square is one of the most beautiful. It is divided into two stages by a terrace in the same way as Chao Ti's mound, and its sides are curved slightly inward.

(XI.) Emperor Ch'eng Ti's (6 B. C.) tomb belongs to the same northern group. It is a large but unusually low pyramidal mound, around which traces of an outer rampart with four entrances are visible. A memorial stela contains the name of the man.

(XII.) Emperor Ai Ti (1 B. C.) and (XIII.) Emperor Ping Ti (5 A. D.) are buried a little further west on the north plateau. The mounds are indicated by memorial stelae but offer nothing of particular importance.

Besides these imperial tombs there are along the northern bank of the Wei river a great many mounds marking the burial places of private men whose names have not been recorded on any memorial stones. They are of smaller size but of similar form to the mounds of the emperors. The same is true of later tombs in the same neighborhood, dating from the Tang and even from the Ming period.

None of these tombs have to our knowledge been excavated in modern times; no authentic information as to their interior arrangement is available. It is recorded that the tombs of the Han emperors were desecrated and pillaged by the so-called 'Red Eyebrows,' the ruthless robber army from Shantung, which during the interregnum that followed the extinction of the former Han dynasty and the usurpation of the power by Wang Mang, succeeded in capturing the capital and the surrounding country. The principal object of their warfare being looting and des-

THE THEOSOPHICAL PATH

truction, they not only sacked and burnt the marvelous palaces of the capital, but also opened the tombs and emptied them of whatever treasures they could find. It is said that even the jade-coffins of various emperors were smashed; but whether this was systematically carried out in all the tombs or simply in isolated instances remains a problem to be solved by future excavations. There seems however to be no doubt as to the fact that the marauding of the 'Red Eyebrows' put a sudden end to the glories of the great Western capital. When the Han dynasty firmly was re-established by a distant descendant of the old family, the famous General Lin Sin, he transferred the government to the Eastern Capital at Loyang in Honan and started here building-activities on a large scale. This happened in 25 A. D. The Western Capital sank for some time back into a secondary position, though always retaining a great strategic importance as an outpost against the Hiung-un and other barbaric tribes.

Although no proper archaeological excavation has been made at the Han tombs, we nevertheless know more about their interiors than about the interior arrangement of the Chow tombs. Some of the smaller mounds at various places along the northern river bank have been partly or completely destroyed, and the spots where they stood are strewn with fragments of typical Han bricks or tiles. I noticed in particular bits of thin curving bricks with striped surface design, produced by pressing the wet brick against straw mats. Similar designs are quite common on simple Han pottery and on bricks from various Han buildings. Towards the eastern end of this great cemetery, not far from Han Hui Ti's tomb, I noticed in a small village a minor mound which had been opened from the top and partly ruined, because it had been used as a brick-kiln. Yet, the lower part of the inside room, which was all lined with bricks, showed material of the Han dynasty; it was evidently an old tomb which had been adapted as a brick-kiln, for which purpose the top part had been roughly rebuilt. The room was hardly over 12 ft. square, the upper part of the side walls curving towards the top, so as to form a sort of four-sided pointed vault with truncated top. A vaulted opening at one side had given access to the interior. I should be inclined to think that the minor tombs of the Han dynasty as a rule contained such vaulted rooms, while the larger mounds may contain more than one room. We know, for instance, that some of the famous tombs in Shantung, which were decorated with stone reliefs representing legendary motives, had a sort of special chamber in front of the actual sepulchre intended as an abode for the spirit of the dead and therefore fitted with illustrations of an entertaining and moral character. These anterooms were also covered by the mound, though not so deeply as the room of the coffin. The most complete information about tombs of the Han dynasty may however be

THE WESTERN CAPITALS

derived from a group of tombs which have been excavated in northern Korea. Though not situated in China proper, they are to all intent and in character purely Chinese. The tombs are all situated north of Heijo, or Ping Yang, as this old capital of Korea used to be called; and they belong to the Rakuro period, which lasted from about 100 B. C. to 300 A. D., corresponding to the latter part of the Han dynasty. During most of this time northern Korea formed an integral part of the Chinese empire. The excavations which were conducted in 1916 by Professor T. Sekino of the Imperial University of Tokyo have yielded a great number of important objects, bronzes, jade, pottery, lacquer work, etc., which so closely resemble those found in other parts of the Chinese empire, that it is hard to tell whether they were imported to the Korean province or made there in close imitation of Chinese models. In so far as the mounds are preserved, they show the same pyramidal shape with flat top as the Han tombs of China, though they are much smaller than the tombs of the emperors. We have every reason to suppose that the interior arrangement also was made in strict accordance with Chinese customs and principles. Later Korean tombs deviate considerably from these principles, largely because the Chinese influence was decreasing and a more distinctly Korean mode developed. The Rakuro tombs may for all we know be considered as Chinese Han tombs though situated in Korea.

Choosing as an example the tomb No. 1 in the group of the 10 tombs at Heijo, we find that the mound still reveals the pyramidal form, though much deteriorated by the wear of rain and time. It measures about 100 by 90 ft. In the midst of the mound is a room, measuring about 13 by 15 ft. with slightly curving sides. In front of it lies a somewhat smaller room (11 by 13 ft.) of a similar form; and adjoining this, on the side, is a still smaller one (6 by 5 ft.). The entrance is formed by a short corridor or deep gateway. All these rooms are lined with bricks and vaulted by alternating rows of lying and standing bricks. The cross sections of the domes are conical with truncated top. The entrances to the different rooms are formed by rounded arches of standing bricks, sometimes in double rows; they had been closed up after the interment of the coffin. All these bricks are ornamented with geometrical designs familiar from the Han bricks in China. In this particular instance nothing was found in the tomb, because it had been previously opened from the top and pillaged, on which occasion also the vaults of the two larger rooms had been destroyed. But in most of the other tombs there were wooden coffins and around them various objects.

Tomb No. 8 had a comparatively small mound in the form of a low, somewhat irregular hill grown with trees. In the middle of it two rectangular rooms, lined with ornamented bricks but covered with wooden

THE THEOSOPHICAL PATH


beams (of which only small fragments remained). The floor and side were made of stone. In the inner room stood a wooden coffin lifted a little above the floor level by means of low plinths. The other room was empty. Most of the other tombs had only one room, and in one instance this was entirely lined with wood instead of bricks; in another instance the floor and the walls were made of cobble-stones pressed into the mud.

When two or three rooms were arranged the intention must have been to create an apartment for the dead. He slept in one of the rooms and had the other at his disposition as a sort of sitting-room. The Chinese call these adjoining rooms which lie in front of the sepulchre proper, "spirit-chambers"; they were often decorated with representations of a moralizing or entertaining nature, as may be seen at the Han tombs in Shantung, which are treasure-houses of ancient Chinese lore and life.

MATERIALISM

T. HENRY, M. A.

"Bacon was one of the first to strike the keynote of materialism, not only by his inductive method (renovated from ill-digested Aristotle), but by the general tenor of his writings. He inverts the order of mental Evolution when saying that 'the first Creation of God was the light of the sense; the last was the light of the reason; and his Sabbath work ever since is the illumination of the Spirit.' It is just the reverse." — *The Secret Doctrine*, vol. I, p. 481

NE definition of the word 'materialism,' indicated in the above quotation, is that world-view which results from applying the reasoning methods of natural science to regions where they do not belong. Such a rigid and intolerant application of a single means of ascertaining truth constitutes a dogmatism as narrow and unjust in its nature, and as disastrous in its effects, as those other dogmatisms which natural science undertook to supersede. H. P. Blavatsky frequently draws the distinction between what she calls the true man of science and the one who carries the application of the scientific method beyond its sphere.

"Sir Humphrey Davy was a great scientist, as deeply versed in physics as any theorist of our day, yet he loathed materialism. 'I heard with disgust,' he says, 'in the dissecting rooms, the plan of the physiologist, of the gradual secretion of matter, and its becoming endued with irritability, ripening into sensibility, and acquiring such organs as were necessary, by its own inherent forces, and at last rising into intellectual existence.' " — *Ibid.*, p. 480

"The business of the man of exact Science is to observe, each in his chosen department, the phenomena of nature; to record, tabulate, compare, and classify the facts, down to the smallest minutiae which are presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy.

MATERIALISM

All that he has a legitimate right to do, is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of metaphysics and psychology. His duty is to verify and to rectify all the facts that *fall under his direct* observation; to profit by the experiences and mistakes of the Past in endeavoring to trace the working of a certain concatenation of cause and effects, which, but only by its constant and unvarying repetition, may be called A LAW. This it is which a man of science is expected to do, if he would become a teacher of men and remain true to his original program of natural or physical sciences. Any sideway path from this royal road becomes *speculation*.— *Ibid.*, II, 663-4

Haeckel is quoted a good deal by H. P. Blavatsky, as a man who treated himself to many flights of imagination; indeed he has often been criticized from other quarters as one who strained the facts in support of ideas which he had established in his mind beforehand by other methods than the inductive. Attempts to derive *mind* from the physical data observable by natural science must be classed as 'materialistic.' We have systems of sociology, economics, evolution; and indeed entire cosmic philosophies, in which blind unintelligent 'forces' play the part of creative and designing intelligence. The extent to which such habits of thought dominate us in spite of ourselves is illustrated by instances of daily occurrence. For instance, I hear the bird called a Thrasher singing very vigorously and joyously these days; and I find myself arguing that perhaps there is a particularly succulent and nutritious kind of grub abounding just now, filling the bird's blood with vitamins. Thus the mental habit of assigning physical causes asserts itself. The same habit, applied to our own case, leads us to estimate unduly the influence of physical circumstances, such as food, and to undervalue the effect of mind.

Materialistic science, having decided that the universe is dead, has had to invent a life-force or vital principle to account for existing facts. Because matter has been supposed inert, 'energy' has had to be created to explain the activity of matter. Deeper researches in physics have, as might have been expected, failed to discover any dead matter anywhere. Energy and inertia (mass) being concepts, it is not wonderful that investigation finds no actual counterpart to them. We cannot think of energy without mass, or of mass without energy. What we find is living particles, always in rapid motion, endued with force and vim and properties. In our mental processes we deal with percepts and concepts; and we ever approach a confirmation of the truth that these must vary in accordance with the nature of our *faculties*. So we get back to ancient philosophies, which set store by self-development as the means to all knowledge of the universe.

This also raises another point: that man has to a large extent the power of making his own universe. If his beliefs are materialistic, he will tend to make the theory into a fact. By emphasizing the material

THE THEOSOPHICAL PATH

side of his nature, he puts himself in its power. To prevent such a state of affairs on the large scale was the declared object of Theosophy. The world, says H. P. Blavatsky, was rushing into materialism — losing faith in real values and degrading the power of man to the level of his false notions about himself.

The atom is shown to be not an ultimate, but a congeries of still smaller elements. But yet the atom exists and serves useful ends, if only as a figment. Atomic weights still exist; calculations can be made on that basis. It will take more than one Einstein to abolish the principles of bridge-construction. He may find space to be hopelessly twisted; he may prove that localities will not stay put; but the practical side of mechanics remains as reliable as ever.

Logic would no doubt be infallible, *if* correctly followed out; but is this ever the case? The slightest error, whether of kind or defect, in the premisses, lands you in mistakes egregious in proportion to the strictness of the logic. Or who, even with accurate premisses, is competent to forge the chain of inference, link by link to the conclusion? Logical reasoning, so called, usually resembles the tracing of various paths through an infinitely complex pattern; a process whose result can only be determined by means of a previous assumption of the goal to be attained. In short, let me know where I want to go, and I will trace you a logical path thereto. The mind is influenced by desires and emotions, not primarily by logic. We often hear the term 'brain-mind' used; and it implies the mind as influenced by materialistic considerations; but does not imply that we must discard intelligence and judgment. Manas under the influence of Kâma denotes the 'brain-mind,' but Manas under the influence of Buddhi is wisdom and intuition.

How is it that carefully reasoned and ready-made theories of government or social organization never succeed in practice? Is it not because they are built on false premisses regarding human nature, and that they ignore certain *facts* which are vital? Many such theories have been built on the assumption that self-interest is the ruling motive in human nature; which is contrary to the fact. Such theories lead to destructive competition and to starvation of the finer side of human nature.

Materialism in religion banishes soul and spirit from this life, to place them in a far-off heaven; and over-anxiety about the future of our soul comes from an undervaluing of our present possibilities. Could we free ourselves from importunate desires and fears, the veil of the senses might be lifted, so that we should find a heaven here and now where we are.

UN Sung AS YET

TALBOT MUNDY

I SET my foot on the forest floor
Where all is cool and all is still,
And I will turn back nevermore
To the haunts I knew. I had my fill —
Lived, handled, tasted all they prize,
Took, coveted, considered, weighed,
And I know all the honored lies
I, too, had honored had I stayed.
I learned the song of the God for hire,
Of boughten islands for the blest,
In gloom 'neath dome and gilded spire
Hymned to the roof. My way is best.

For the skies are mine, and the wind is mine,
And down between the breathing trees
Immeasurable beacons shine
A-twinkle in the silences.
All night is full of the friendly speech
Of leaf and earth and flowing stream;
Day's wide with league and span and reach
Of leisured distances a-dream —
Of trails as new as years are long,
Flung across plain and sky-line crest —
Unlonely solitude and song
Unsung as yet. My way is best.

I know where the future's freedom's bred,
Where all things wait on him who loves,
And underfoot, and overhead,
And all around, the homing doves
Of ripples from the storied past
Uplift until the pilgrims scan
New realms of thought and, thinking, cast
New efforts forth for visioned Man.
I feel the sweetness and the thrill —
The summons forth on Royal Quest,
Harped chords of harmony that fill
A Universe. My way is best.

*International Theosophical Headquarters,
Point Loma, California*

WHAT IS THE INSANITY OF GENIUS?

LYDIA ROSS, M. D.

IN the history of a case of the so-called 'insanity of genius,' any man may read the story of the dual play of forces in human nature. Such a graphic living picture offers the onlooker the clue to the duality of his own makeup, and points to the conflicting impulses which make of man an eternal paradox. The erratic genius both stands above and falls below the average character of his fellows, from whom he differs, not in kind but in degree. His greater power in certain lines, coupled with his marked weaknesses, show a wider range of like potential traits in every other man. The dual essence in human nature contains the latent germs of both insanity and genius.

Not only are these superlative mental and moral traits inherent in all human nature, but morally we are all embryonic angels and demons, — all are potential Jekylls and Hydes, as Stevenson realized. Some persons pursue the even tenor of their way, neither very good nor very bad, neither very clever nor very stupid, and so give the opposing forces of their nature only a narrow range of expression. Others display, in varying degrees, the widening range of character contrasts, between mediocre balance and the extremes of insanity combined with genius.

The great majority neither presume to possess genius nor submit to being called insane. As a rule, we feel that we could not duplicate the feats that are so easy for the special genius. On the other hand, we are sure that there are sane reasons for our opinions and acts, however strange they may appear to others. Most of us are sure we could not equal the feats of genius, and that we would not commit the absurdities of insanity. This hard and fast conception of our individual possibilities is only too common in the popular scientific views of the psychology of human nature. Many learned, clever analyses of character assume that the combination of character-elements is more or less fixed. The environment is given so large a place in the usual evolutionary scheme, that the man himself is accounted as relatively powerless to change the makeup with which he was born. The clever materialism of modern laboratory findings so emphasizes the physical side of the case in and around him, that the real man, in the body, is discounted or overlooked. And this materialism but echoes the dominant social keynote, which the

WHAT IS THE INSANITY OF GENIUS?

individual too often interprets by identifying himself with his strongest impulses and keenest sensations.

In the average life, the finer side of the nature and the higher impulses are left uncultivated in the vague background. So strong is the prevailing psychology of so-called practical things, that the aspirations and ideals are bundled away out of sight in the dim garrets of memory,—like outgrown childish things. But the ignored ideals are verily the lasting realities. Hence the subtil animal nature substitutes for the nobler sense of true selfhood, a reassuring egotism, which, by comparing the man's strong points with the weaknesses of others, turns his eyes away from his own faults.

It follows that this limited selfish viewpoint never reaches to the heights or to the depths of the man's actual possibilities. Only the impersonal man can apprehend the greatness of his divine nature, or can stand aside, as it were, and analyse his own animal nature. Many a man, at some crisis in his life, has been amazed and inspired, or perhaps shocked and horrified, to find himself playing the part of a hero or saint, or perhaps that of a cruel brute or degraded criminal. The fact is that the usual narrow conception of man's makeup discounts his possibilities at both poles of a being who is a god in an animal body, with all the potential powers of both.

The tacit scientific fatalism which overlooks the dynamic force of man's spiritual will, and argues that he is the evolutionary product of heredity, plus environment, plus the "kinetic drive of his own muscles," is due to ignorance of the law of Karma and Reincarnation. To begin to analyse the character of an erratic genius,—or, indeed, of any man—by saying that he was born that way, explains nothing. But when his birth is recognised as a recurring event in a series of incarnation-experiences, then the light begins to fall upon the beclouded problem of causes. Karma, or the law of ethical causation, and Reincarnation, or the cyclic terms which the eternal Pilgrim spends in life's earthly school, are the twin keys to the otherwise unknowable mysteries of heredity and human character. Though these truths of Karma and Rebirth are profound cosmic facts, they are simple enough to be grasped by a little child.

The child or the man who displays marked genius for music, or art, or science, or what not, is showing, without exception, ability which he developed in some previous life, and which he brought over as a karmic heritage. He may appear in a family with similar abilities, or in a family without like traits, but which affords the karmic opportunity to work out other lines of experience. Hence the uncertainty of any hereditary law based upon physical conditions only. In the deeper sense, and in the eternal justice of Karma, every one is self-made. The individual

THE THEOSOPHICAL PATH

creates his own character, out of his thoughts and feelings and actions, past and present. Like produces like, in due time, whether the seeds sown be of corn or of weeds or of character. What is worked out and learned in one life reappears in ability to do similar things in future births.

Failure to remember just how and when and where the incarnating soul learned by experience to express its innate powers in the physical or mental terms of art, or music, or science, or otherwise, is easily explained. Few of us remember the details of time and place and conditions of our learning to walk or to read and to do simple tasks, though the knowledge thus gained is molded into the character. Moreover, the mental gymnastics of the lessons have equipped us with power for further feats. Then, since the brain-mind does not remember all its own life-experiences, the man could not possibly remember those of a former life, when he had a different body and brain. But the soul does remember even the details, and also carries over its acquired power of expression, from life to life. Every one finds that he can learn or can do some one or more things far easier than he can master some other things which, in themselves, are no harder and often are even more simple. Note the soul's memory of its previous musical experience carried over into the black body of Blind Tom, who was otherwise mentally below par.

No doubt the mathematical or other genius developed his special ability under very different conditions from his present state. He not only had another brain-mind and body, but may have lived in another country, and spoken another language, and dressed and eaten and been housed in ways that would seem strange to him now. But all these are mere incidentals of stage-setting for the real Man who, through cyclic rebirths, carries on the evolving expression of his innate soul-power. In the universal justice at the heart of things, each soul is born with whatever liberating power it has gained in previous lives, and also is handicapped with the neglected weak points in character. Selfhood is one's report-card, from former earth-terms of schooling, and it is signed by Karma, the natural teacher of the Higher Law. Herein lies the primeval basis of that equality of opportunity, which every one longs for, and instinctively believes to exist somewhere.

The genius enjoys expressing his special ability, just as we all feel an enlarged and liberated sense of selfhood in doing things freely and well. One feels master of the situation in being "equal to the event." To express one's outreaches toward perfectibility, in music or in art or in mathematical certainty or in architecture or in literature, or in any form of creative work, takes hold on the soul's natural power of limitless achievement. It exhibits the creative faculty — too often debased — functioning on the higher levels of human life. However transported

WHAT IS THE INSANITY OF GENIUS?

the genius may be when engaged in his chosen work, his most ideal sense is always strangely familiar and natural, because he is then more consciously his real self than when active in ways that bring him up against the limitations of his uneven growth.

But the animal self always contests the soul's free expression of power, and it subtly offers some just-as-good license instead of the real liberation which conquers it by self-control. The animal self, irritated and aroused when given second place, asserts itself in our pet conceits and vanities and boastings and clever poses and tempers and imperious manners and hysterical bids for sympathy and attempts at bullying or wheedling or in appetites and sensations,—in all the counterfeit *feelings* of enlarged and liberated personality, in place of *being* more perfectly human.

We all see this varied play of the lower nature in children and in our neighbors, even if overlooking it in ourselves. Self-analysis is not easy, because of misleading impulses and desires which use the brainmind to persuade us that they are verily ourselves and so should be heeded. Parents, ignorant of the child's dual nature, are sorely tried and often outwitted by the little animal self, which instinctively knows how to get its own way. Children, especially precocious ones, are too often given the wrong start in life by their parents stimulating their talents and neglecting their weak points. As a result, their natures often already badly balanced from their previous life's training, become more so with their growth, so that if they are not trained in self-control, they mature into the ranks of the temperamental, clever types, who are swayed by varied passing impulses.

The evolution of the involved consciousness of any young thing has a peculiar and universal appeal. There is a mystic touch in a seed shaping itself into a plant; and there is a charm in watching a young animal following its instinct to take its place in a strange, new world. Especially interesting is the unfolding of the conscious self in a child. So that parental pride and ambition and interest usually aid the child in cultivating any special talent, and even make his marked ability an excuse for slurring over the less developed elements of his mind and character. This failure in working to 'level up' the plastic child-nature is essentially a method of unbalance,—and is not insanity a condition of unbalance plus? That the majority of even precocious children do not develop either genius or insanity is not because the educational methods do not fail to 'round out' the whole nature, but rather in spite of this failure in character-building. Parents and educators are vainly seeking for something new in child-culture. But the true method must cognise the ancient truths of human duality and perfectibility, of Karma and Reincarnation. These Theo-

THE THEOSOPHICAL PATH

sophic teachings are no theologic opinions, but are vital, practical facts, which become more evident with every test of their application to life.

The lack of a rounded-out standard of human values is further shown in the matter-of-course acceptance of the various temperamental exploits of many popular dramatic and musical artists. If their domestic — or undomestic — sense of moral responsibility is defective, the influence of their lives upon social home-life is anti-social,— a quality in common with the typical egoism of insanity. To do justice to the public and to themselves, would mean being not only ideal artists, but also men and women aiming at making an art of human life. Thus in gaining new liberation through self-conquest in this life, they would better express their brought-over ability from the past. They would also karmically benefit from the effect of their popularity and wide influence upon the ideals of society,— a gain of compound interest.

The musical or dramatic interpretation literally gives to the receptive audience something of the interpreter's self. For the time being both vibrate with the same thoughts and feelings. It is not far-fetched to imagine every listener carrying away, unconsciously, something broadcasted of the artist's whole makeup,— good, bad, and indifferent. The listener has received the artist into his own nature, regardless of social taboo or conventional acceptance of him. All this holds true of a preacher or a speaker or any leader.

Katherine Tingley tells how her early philanthropic efforts convinced her that lasting help for human needs must go beyond all methods of relief, and begin with a school of prevention. Hence, when she established her famous Râja-Yoga educational institution at Point Loma, California, she chose the Sanskrit name as best expressing the 'royal union' of all the faculties — mental, moral, physical, and spiritual. In a word, her keynote was to cultivate balance of character. The natural ethics of duty and right conduct are made the keynote of the child's schedule, in school and out, and the merry, healthy faces, the alert minds and lack of self-consciousness, show how naturally they 'play the game.' Each of the graded groups is a little democracy of common endeavor to make a record of self-control. As the subtil lower nature is controlled only by the play of the higher nature, the child soon recognises his duality as the explanation of his conflicting impulses. Thus he early begins to 'know himself' better than the man of the world or the temperamental genius who is ignorant of human duality. The system is a natural invocation of the genius of the indwelling soul so to train the animal body and brain that they will responsively act to give expression to the best in the nature in every way. The real self has the power to play all parts, if it were not subject to the limitations of the personality — hence the need of culti-


THE KING CAN DO NO WRONG

vating impersonality. That this is possible in a gratifying degree is shown in the readiness with which the Râja-Yoga students identify themselves with dramatic characters when plays are suddenly staged.

Even the alienists who cannot find a generally satisfactory classification of the different types of insanity, do agree that all cases share in common some defect of the moral sense. The Theosophical student reads into this fact the diagnosis that the insane case is more or less dominated by his lower nature. And is not that also the case of the specially gifted, in their phases of unbalance? Instead of a special type of the insanity of genius, it is human duality writ larger than the average.

THE KING CAN DO NO WRONG

TALBOT MUNDY

 RUTH is King, and is never in the least concerned about the passions of the moment. With all eternity ahead and to look back upon, serenely autocratic in an everlasting Now, Truth rules impartially all the universe including this temporary world of ours.

And the world is quite full of a number of things, not least of them, proverbs. Proverbs are the oldest crystallizations of human thought, and some of them are diamond-hard, reflecting the fires of Truth in whatever light, from whichever angle they are studied. Such proverbs persist. Some fall by the way because men grow weary of them, seeing deeds so short of the ideal. Some lapse into disrespect because other proverbs, with meanings apparently exactly opposite, come into more general use. But all proverbs were originally efforts to express a glimpse of Truth and, however contradictory their meanings seem, all proverbs still are windows, as it were, through which some aspect of infinite Truth may be seen by discerning eyes.

From the dawn of recorded history men have always sought to coin short phrases that should be imperishable guides of conduct — brief, indisputable interpretations of the Higher Law, by use built into the familiar speech. And one of those proverbs was, that familiarity breeds contempt. Popularization of a proverb brings it into eventual disrepute, exactly as the dogmatization of religion foretells its disintegration and collapse. For it is the habit of the human mind to seek to standardize, and to obstruct spiritual progress by legalizing the dead letter of the proverb or the creed.

But nothing stands still; not even Truth. The more determined the

THE THEOSOPHICAL PATH

effort of man's lower nature to produce inertia by literal enforcement of the dry husk of a truth, the swifter is the proof that evolution must prevail and that inertia is delusion.

FALSE GODS

The proper study of mankind is man. In the last analysis there is nothing else that man can study. He must be conscious of himself; and as consciousness grows, its horizons widen until the task of self-knowledge becomes all-absorbing and all-useful. Not the least interesting discovery to which that study leads is the constant effort of man's lower nature to smother those rare glimpses of the Higher Law from which it cannot escape, and to corrupt their meaning, by substituting the letter for the spirit and by decreeing "Thus far shalt thou go and no farther."

This method of the lower nature is that so anciently and frequently denounced, of setting up false gods, whose 'image and superscription' differ hardly, if at all, from a superficial glimpse of Truth. The lower nature is nothing if not hypocritical. It will denounce most fervently those crimes it most loves to commit, and all the worst atrocities are perpetrated in the name of righteousness and progress, the secret of which is simple: evil being the reverse of Truth, as darkness is the opposite of light, it is impossible for evil to exist or to find expression without consciousness of Truth with which to contrast itself.

Evil has no originality, it imitates; and all false gods are counterfeits of true ones. The invention of a lie is contingent on the existence of Truth to be lied about. It is possible to invent a lie about any of the infinite and glorious aspects of Truth; it is possible to believe that lie, and to legalize the belief in it. But the belief is a delusion of the lower nature, subject to the lower law that governs both. It moves as Truth moves, though the action is reversed. As Truth evolves in realms beyond the comprehension of "such stuff as dreams are made of," ever ascending to higher and rarer being, the lie about Truth disperses and descends to irrecoverable chaos; until a new glimpse of Truth makes new lies possible and the habit of self-delusion rebegins a downward path.

TREASON TO THE KING

There was a King of England who proclaimed a truth, to his own undoing, seeking to use Truth for his own ends, instead of letting Truth use him. Whoever is used by Truth is in the everlasting arms of absolute infallibility. Truth being King, there is no error in the formula "the King can do no wrong." But he who sets out to reduce the King to human blood and bones and to confine Truth within the limits of a proclamation,

THE KING CAN DO NO WRONG

levying blackmail in the name of pure Truth, is a traitor whose head is forfeit.

Charles the First, proclaiming that the King rules by divine right and that the King can do no wrong, quite likely believed his own words, but by applying them to his own person he nevertheless betrayed Omnipotence. Belief is quite another thing from knowledge, as the writers of the New Testament strove so diligently to make clear by the discriminating use of words that their translators subsequently bungled. Accident may cause belief to stumble on the right Path, but nothing less than Knowledge holds us there; it is belief — blind faith — that seizes on the letter of the law; the spirit of the law is only grasped by understanding, leading on to Knowledge.

Even in ermine robes and panoply of state Charles the First was not so unlike the rest of us that he was King-less. Had he understood the truth he uttered; had he allowed that royal Higher Nature, that is ever ready to govern every one of us, to take control of him it is likely he would have been less worried about his personal importance and less inclined to make use of phrases that might be too easily misunderstood; instead, he would have found his true royalty appealing to the Higher Nature that exists in every man. His body and his stupid senses then might not have been a target for his outraged countrymen. They charged him with treason to the State; but the treason he committed was to his own King, by permitting his lower nature to usurp the title of the Higher.

The old Priest-Kings, of whom dim records still remain, made no such error. They strode like Gods among men, and it may be that the crowd mistook their persons for the Truth they served, but the Priest-Kings had no ear for flattery. It was not until the lower nature swamped the Higher and usurped precedence — not until the letter of the Law was reckoned higher than its spirit — not until flesh and bones and the convenience of a moment grew to be considered more important than true Vision, and the pomp and circumstance of earthly power blinded them to the promptings of passionless Truth, that the Priest-Kings disappeared.

THE TRUTH, AND NOTHING BUT THE TRUTH, IS TRUE

Kings are not different from other men, and other men not different from kings, except that the law of Karma, adjusting balances, has cast us each into our proper temporary orbit. All are prone to make the same mistakes. The King's head fell, but the King's mistake remained. Men said he needed no successor, seeing they all were kings by a right as divine as that one he had claimed. They spoke the truth, believing and not knowing, many of them doubtless tossing the mockery of the truth from lip to lip in jest. Belief, so vague it hardly yet amounted to belief, was

THE THEOSOPHICAL PATH

crystallized into a lie more swiftly than running water changes into ice; and on to the ice the snow of dogma fell. The stream still flowed beneath the ice, as beneath every creed flows everlasting Truth; but the surface, like the letter of the law, proved barren, comfortless, unprofitable, cold — needing the sun of true Vision to penetrate and melt it.

In very truth we all are Kings, if we remember who and what we really are; but in our lower nature we are nothing multiplied by all the ills that flesh is heir to. Times beyond number in human history the doctrine of the divine right of kings has changed into the formula *Vox populi vox dei* — and back again by way of grim dictatorships — glimpses, both of them, of royal Truth immediately clouded over by the noxious fumes of ignorance. The clamor of bribed majorities, in place of one man's personal opinion, is labeled the accepted voice of God; and under such manipulated tyranny of ignorance men have even voted that the earth is flat — have insisted on the lie so vehemently that their priesthood dared not contradict them — even as today they vilify and loathe whoever dares to tell the truth in spite of massed opinion, and smother the voice of Truth with noise. Yet the world was never flat; twice two were never five; the truth, and nothing but the truth, is true. *We are Kings* — by divine right — and our Kingdom is an everlasting Kingdom. But the pity of it is that we allow our lower nature to usurp the throne.

THE DIVINE RIGHT OF THE REAL MAN

The King can do no wrong. That is a positive statement of absolute fact that has been known since the beginning of the world. But it is equally true that whoever is governed by his lower nature can do no right. The lower nature has no vision, no far-sightedness, knows nothing of causes or of the ultimate; it seeks only to escape the consequences of its own wrong-doing and to perpetuate and justify itself. The lower nature is a vortex of ignorance into which we are plunged for our experience, and if we leave it as we find it we are not Kings, for we have not ruled, we have not conquered. If we increase the ignorance and add to the chaos of passions, as we surely will do if we serve the lower nature and let that make itself the King, we only pile up difficulties for ourselves to meet. The law of Karma, faithfully adjusting balances, is inescapable; "for whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."

The divine right of the real Man is to leave the world a little better than he found it, careless of his own advantage since he is the heir of all the ages; and therein lies the secret of the law laid down by Teachers of the Mysteries in the very dawn of time. As they revealed to chosen individuals the 'might, majesty, dominion, and power' of all who recog-

THE KING CAN DO NO WRONG

nise their own divinity, they stipulated that never in any conceivable circumstances should the consciousness of power be used for personal advantage, whether for fame, reward, money, or mere contentment; for those are the means by which the lower nature seeks to usurp the throne — the means by which it blinds itself to the truth of being.

Human opinion and the senses being the *fons et origo* and the channel through which evil operates, to yield or to pander to either of them is to apply the old dishonored policy of setting thieves to catch thieves, seeking to destroy one evil with a greater, doing ill that good may come of it — a policy, as distinguished from a principle. So-called good policy, too often a convenient fraud in disguise and at best an expedient, bears no relation to true Principle, which, being Truth in one of its infinite aspects, can do no wrong, can lead to no wrong, and must infallibly produce results that impartially benefit everyone and in consequence, if only in minute degree, the Universe.

TRUTH APPLIED KNOWS NOTHING OF LIMITATIONS

We are blinded by the temporary nature of this sense-delusion into which we are plunged. The 'three-score years and ten' that have been sung and standardized as the limit of a man's life have no real bearing on the problem that confronts us. Truth applied knows nothing of any limitations, least of all limits of time, and in no circumstances does Truth afford benefit to one, to the exclusion of any others. The King who can do no wrong, the immortal, real, spiritual, royal man is too far-sighted to suppose that temporary personal convenience can condition Truth. Knowing that the sense-delusion is as sure to be destroyed eventually as the fog is sure to be dispersed by wind and sun, he thinks on higher planes and acts without fear.

All of the world's kings, rulers, statesmen,— all of these whose names are held in honor long after they are dead, were men who abode by Principle; the good they did lived after them. There was a Roman once, named Regulus, who was taken prisoner by his country's enemies. After long years of barbarous ill-treatment he was sent by his captors to Rome to mediate for a convenient peace, and, knowing he was an honorable man, they accepted his word that, if he should fail to negotiate peace, he would return to Carthage to be put to death. There was nothing new in that condition; the lower nature, recognising the royal power of the Higher, forever seeks to take advantage of it for its own perpetuation.

But Regulus went to Rome and told the truth. He urged the Romans to make no peace with men, whose only object in negotiating temporary peace was to gain time for Rome's eventual destruction. Having persuaded his countrymen to take the course he knew was best, but that

THE THEOSOPHICAL PATH

could only mean hideous death for himself, he kept his word and returned to Carthage, where the Carthaginians also kept their word and tortured him until he died.

If Regulus had let his personal convenience or his personal advantage govern him, there were no doubt scores of specious arguments he might have used and scores of men high in the public esteem who would have condoned those arguments. He could have died, perhaps, in comfort, not dishonored by the countrymen whom he chose, instead, to serve by upholding his own highest standard of true honor. Unquestionably, at the moment, by the mob, he was regarded as an altruistic fool, and it is not likely that the Carthaginians thought any better of him until they reaped the consequences of their own attempt to misuse a true man's honesty.

Regulus had served the whole world by ignoring his own personal safety. It may have made no difference in the long run whether Rome or Carthage won the war for control of the world's trade. What mattered was, that Regulus had raised a standard of good faith, true patriotism, and adherence to the highest glimpse of Principle. Of Carthage there is nothing left but legend, not too savory; and it is fashionable, too, to speak and to write of Rome as the Wolf of the Tiber, decadent and drenched in blood. None praises Rome for her debauchery.

But Rome survives in law, incorporated into all the statute-books of all the nations. Rome's new standard, manfully upheld by Regulus, became a measure by which men judged their deeds — so much so, that when Rome fell short of that high ideal, those who had seen her at her best were scandalized. Rome's legionaries laid all the known world under tribute, and wrought evil that reacted on them in the end and ruined Rome; but who forgets the manliness of Regulus? What nation has not benefited by the force of his example and by the spirit of loyalty to a high ideal with which he imbued his countrymen? — a spirit that marched with the conquering legionaries, surviving them and all their sins. More than two thousand years after Regulus made his supreme self-sacrifice, school-children, on continents of whose existence Regulus was unaware, speaking languages whose synonyms — Honor, Fidelity, Devotion, Constancy — are rooted in the speech of Regulus, are thrilled, as no story of ill-faith nor any history of conquest can thrill them, by the record of how Regulus stood up alone and played the man.

The good, that Shakespeare says is "oft interréd with our bones," survives in spite of death and all the "ills that flesh is heir to." All good is rooted in unselfishness, and self-consideration is a thief that stalks by night to undo what can never be undone — the Truth of Being.

Truth is King. The Way is to be loyal to the King. The time is

THOUGHTS ON REINCARNATION

now. The question is not, what does the world think? or what is convenient? or what will the consequences be to me personally? But what do I know? What is my own individual highest understanding of the Truth? And what do I, now, free heir of all the ages, mean to think and do? The King can do no wrong, and he who is obedient to the King can do no other than the highest right, injuring none, not even himself, although unselfishness may cause a husk of imitation-life to fall away.

THOUGHTS ON REINCARNATION

H. T. EDGE, M. A.

IT seems incredible that people who really believe their death to be the final end of all life on this earth, should die so peacefully and happily as many do. Yet history records many such cases, and the experience of those who attend deathbeds bears it out. The conclusion forced upon one's mind is that these people have an inner knowledge, arising from a source superior to the mind, which makes them feel that death is only the passage to a blissful state of rest, to be followed in due season by renewed life. And it is likely that the process of dissolution would, by removing the veil of the external faculties, open the way for such a supernal vision. Fortunate indeed it is that we do not really and at heart believe the doctrines that we are taught and profess; for bitter is the thought that the farewell we bid to life is final and forever.

It is the part of Theosophy to give the rational explanation for many truths which the heart feels but the mind cannot interpret.

According to the doctrine of Reincarnation, the real Individuality of man is immortal, and it is only the temporary personalities, which are engendered by each successive birth, that experience death. The analogy has been made of an actor and the various parts he plays: while the actor is consciously the same man throughout, the several characters he enacts are supposed to be ignorant of each other's existence. In the same way, the personality which I have in this life knows naught of the previous personalities through which the real Self acted in former lives. But this ignorance is not normal, we are told; it is due, as H. P. Blavatsky says (*The Secret Doctrine*, II, 306), to the fact that a certain perceptive faculty has become atrophied in man, during the course of his evolution through the more material cycles of his history. This faculty is designated as the 'third eye.' It would seem, then, that the awareness of

THE THEOSOPHICAL PATH

past incarnations belongs to the spiritual consciousness in man, and not to the ordinary personal consciousness; so that any apparent recollection of his past lives by a person functioning in his normal state of consciousness is likely to be a delusion. One possessed of the real knowledge would certainly never boast of it or publicly speak of it.

But though we do not retain any mental picture of our past lives, it is quite true that we have experiences referrible thereto, and which may in a sense be called memories. One finds in oneself certain tendencies that cannot be referred to physical heredity, and which must be part of the karma one has brought over from previous lives. The actual pictorial memory of past lives belongs not to the brain, for the brain is created anew at birth.

It is not in the nature of the question that we should have what science is pleased to call 'proof' of reincarnation. But this need scarcely trouble us, since our strongest convictions are usually founded on quite other grounds than 'proof' in the narrow scientific sense — that is, an appeal to the testimony of the corporeal senses. We have constantly before us the panorama of our life, with its multitude of facts demanding explanation; these facts consisting largely of interior experiences. And it may justly be claimed that Reincarnation, considered merely as a hypothesis, will prove itself to be so much in harmony with those facts, and so reasonable as an explanation of them, that it will commend itself to the judgment as a truth.

As regards this question of proof, it should be remembered that the doctrine of Reincarnation stands on at least as good a footing as other doctrines about the destiny of the soul; a circumstance which objectors do not always bear in mind. Objectors are apt to question and criticize the advocate of reincarnation as though they themselves had a definite and proved doctrine about the soul. The advocate of Reincarnation is under no necessity to subject himself to such a catechising process, amounting, as it often does, to mere bluff; and he may well turn the tables upon his opponent by asking questions in his turn. For the difficulties which are raised by a questioner are very largely such as, not being peculiar to reincarnation, are common to the whole subject of the after-life and the soul; affecting Christian doctrines among the rest.

To avoid errors, one should study the Theosophical teachings as a whole, in outline at all events; especially those as to the septenary constitution of man. For the question of Reincarnation may be to some extent complicated by the question of what we shall here call 'psychic survival.' Allusion is to the alleged evocations, communications, and other phenomena, obtained in spiritistic circles, through the agency of a medium; which, when not fraudulent, are due to the fact that certain

THOUGHTS ON REINCARNATION

elements of the human make-up do not immediately die with the body, but survive long enough to afford a basis for the erroneous belief in an actual communication with the departed soul. This state of affairs, however, does not last long; and, the door being opened to the astral world, advantage is taken of that circumstance by certain of its undesirable denizens to obtain access to the sitters for purposes of vampirization. The facts concerning séance-phenomena are made quite clear by a study of the Theosophical teachings as to the seven principles of man and the history of each of them after death. According to these teachings, it is but for an exceedingly brief time, immediately following death, that communication is possible with the departed one. A second death ensues forthwith, by which the Soul is severed from *all* its mortal and personal remains, and passes to its sphere of rest, where it is quite inaccessible to reach by mediumship. The triviality of the communications obtained is sufficient evidence of the fact that the real man has departed, and that nothing remains but his cast-off psychic remnants. The study of spiritistic phenomena, which is gaining such vogue in some quarters, must eventually lead to the confirmation of these Theosophical teachings; and, though the process of illumination may be somewhat long and devious, it will have been much shortened by the fact that the Theosophical teachings are before the world.

Evolution is considered as marking a great advance in our ideas; and surely it means that man is not static but in a state of development. We are wrong in assuming that our present ignorance regarding certain questions of life and death will always continue, and that we shall never know more. The fact that for centuries the doctrine of Reincarnation has been absent from the minds of occidental civilization is sufficient to account for our ignorance. But when the doctrine has become so familiar as to enter into the thoughts of all, it is reasonable to expect that light will begin to dawn. Just as the doctrine of evolution has immensely broadened our outlook, so reincarnation will broaden it even more widely; as will also the far ampler views of evolution itself which the Theosophical teachings enable us to take.

Is it not clear that, before we can understand more about our prenatal past and our postmortem future, we must understand more about the nature of our ego, our personality, our mind, and the various other elements that enter into our nature? The illusion that makes this present life seem the only life is but one illusion; another illusion is that which makes our life seem to be separate from those of other people. Both of these *are* illusions. They affect the mind, but not altogether the feelings: we often act from motives that cannot be classed as self-interested, and as if we were immortal. It is fortunate that the false pictures presented

THE THEOSOPHICAL PATH

by the mind do not wholly determine our conduct. Personality is said to be an illusion, which, while true in a relative sense, has no actual existence in the world of truth. When people try to picture to themselves the after-death states, in the light of their personal consciousness, they materialize things, and represent the after-life as a kind of continuation of this.

When we think of death, we should impress upon our minds that death is not utter and entire; all that is personal and material may die, but there is an immortal essence that dies not. Death, for the Soul, is merely a change of state, and that only a temporary change. The idea that we are capable of taking so much interest in mankind and its history is an argument that we have part in it; for the contrary idea — that our part in it is confined to the limits of our present personality — seems perfectly monstrous. Mankind lives through the ages, and learns, and grows, and develops. But what is mankind? A succession of discrete personalities, all disconnected? No; it is obviously a unit, a whole; and there is a link of connexion between the personal consciousness of an individual man and the unitary or collective soul of mankind as a whole. The attainment of knowledge implies that we must transcend the limits of our personal consciousness, so that we may consciously dwell in the greater Self. The Path is always open to the aspirant who is resolute.

THE VALUE OF MEMORY

RALPH LANESDALE

THE faculty of memory is sometimes spoken of contemptuously, as for instance when education is discussed; for then it is quite common to hear condemned those mental exercises that serve merely to cultivate the memory. And yet without memory a man can hardly be considered sane.

In all study, in all acquirement of knowledge, memory is necessary; even in the formation of character it is so valuable as to be almost essential. For without it all experience is vain, and the formation of character can hardly be accomplished without its aid. Intelligence indeed is largely the power to co-ordinate experiences and to adapt means to ends; which would be impossible if the results of experience were not remembered, as well as the object in view or the end to be attained.

But then it is evident that memory is a term that covers a great variety of mental phenomena. Broadly speaking there are two main divisions of these phenomena, which may be called conscious and unconscious (or

THE VALUE OF MEMORY

subconscious) memory. There is the kind of memory that demands an effort of will. This is generally called recollection and implies conscious mental effort to recall certain mental impressions. Then there is that common form of involuntary memory which resembles the apparently spontaneous bubbling up of water in a natural spring, or it may be compared to the natural growth of a self-sown plant which faithfully reproduces the type that is proper to it, consciously or not who shall say? This kind of memory cannot be called unconscious although it is produced by no conscious effort of will.

Memory pure and simple is generally defined as the power of the mind to register and record somewhere mental impressions that may be called to mind when wanted, or may intrude themselves uninvited on the thinking mind.

But beside these ordinary kinds of memory there are others that are apparently involuntary and impersonal. And here comes in an interesting problem connected with the nature of the personality, the question as to its separateness from, or its solidarity with, other personalities and with nature in general.

A man's personal character may be regarded as a purely personal possession formed largely by his power to remember and to profit by experience. But a very large part of each individual's personal character comes to him by virtue of heredity; while the color of his skin, the build of his body, and the tendencies of his nature are almost entirely racial and in no sense personal. And as each individual is stamped involuntarily by the racial memory of his nation, tribe, or family, it is difficult for me to see why the persistence of racial characteristics should not be attributed to racial memory, which so far as the individual is concerned must be called unconscious, but which by the same reasoning must be an act of memory on the part of that mysterious entity we call the race, or nation, tribe, or family, as the case may be.

The unconscious memory of individuals may be conscious memory in the race. But, as we cannot separate the race from the individuals that compose it, or are its offspring, we can but speculate as to its states of consciousness.

My dictionary says that memory is a faculty of the mind by means of which it preserves the knowledge of past events and ideas. But what is mind? Where is mind? Where is the storehouse of memory for man? Is it within his brain: and if so where is the memory of his race — where is the type preserved? A memory implies a mind: where is the racial mind?

Problems of this kind are not answered satisfactorily by modern science, which has not yet accepted the teachings of Theosophy (not openly at

THE THEOSOPHICAL PATH

least). And yet such problems are of great importance to every thinking man or woman, for on their solution rests the basis of our social system and our moral code.

Are men and women separate from the race? Are they not sharers in the memory of the race; and are they not therefore builders of the races yet unborn? Are they not makers of the race-memory that is to be? What are these racial characteristics which are so marked and so persistent as to separate the races and to distinguish them from one another through long ages and through countless generations, but memorized ideas?

But the kind of memory that preserves the record of the knowledge of events is different from that kind which memorizes ideas and converts them into characteristics. For the remembering of events is an act of conscious effort while the exercise or expression of character is involuntary if not unconscious. To speak of it as subconscious is, I think, incorrect, since memory must be an act of consciousness. The modern popular term 'subconscious mind' seems to me a contradiction in terms, which can only be accepted as expressing confusion of mind. There certainly seems to be considerable confusion of mind existing on this subject, and so perhaps the use of this paradoxical term may fit the occasion.

Consciousness is of as many kinds as there are things and creatures in the universe. Consciousness is the fundamental fact in existence. It underlies all manifestation. Mind is a mode of consciousness: a wide and general one; indeed, almost as universal perhaps as consciousness yet different. So that, I think, the term should be sub-mental consciousness, since consciousness is that which underlies the mind of man as well as the activity of nature in those realms that man calls mindless: the animal, the vegetable, and the mineral.

According to the Theosophical conception of the universe, as I understand it, all is consciousness: the entire universe may thus be said to be the manifestation of consciousness. And while we may distinguish between the mind of man and the mind of an animal, and while we may deny the existence of mind in the vegetable and mineral kingdoms altogether, we must admit that the existence in these kingdoms of affinities, and of discriminative selection, of the power of self-transformation, of growth and decay, is evidence of some kind of consciousness, however far removed from the mentality of man.

Thus, from this point of view, the whole universe being conscious, we must admit that there are as many kinds of consciousness as there are modes of its manifestation. And so there must be also many kinds of memory besides those included in the dictionary's definition. Dictionaries can only follow and record the customary meaning of words as employed

THE VALUE OF MEMORY

in general use at the time of publication. So that almost of necessity the dictionary is always a little behind the times as well as being also more or less incomplete in its references.

I have alluded to that kind of memory which preserves the characteristics of a race or tribe or nation, and in this connexion I would point out that there is reason at least to question if racial characteristics are carried in the consciousness of the individuals of the race or are inherent in the locality, which latter theory implies a local memory, if not a *genius loci*. This local consciousness with memory of a racial type preserved, is certainly suggestive of the elemental recognition of national or tribal gods and heroes.

It is an observed fact that racial characteristics produce themselves in children of alien parents born in a new land, and this peculiarity will become more marked in later generations. Also we find new racial types developing in lands that are repopulated from various lands. Where is the memory that preserves the type to which the alien is transformed?

The land or the locality does seem to preserve in its memory the types of trees and plants, so that imported plants are modified in their appearance as well as in their habits, some more than others, and some sooner than the rest. Is there such a thing as local memory? Why not? We recognise the power of heredity with its implied memory of type and characteristics, though the attempts of modern science to explain the mode of its transmission seem utterly inadequate.

The difficulty of explaining so many of the phenomena of life lies in the unwillingness to accept the teachings of the ancient Wisdom-Religion, called Theosophy, which posits a state of matter, more akin to mind than to the matter of modern science, a plastic consciousness, in which are stored all types and records of events, and thoughts; a state of matter intermediate between the matter we know, and the substance of which ideas consist; in which resides the possibility of relation with the spiritual world on the one hand and the world of gross matter on the other.

This intermediate condition has been named the 'astral light,' and many volumes have been written on the wonders of its various states which have been pictured as so many worlds, or regions, or states of consciousness. And one of the functions of this plastic consciousness is memory, or the preservation of the seeds of things, the types and forms of all that is or has been or shall be within this universe. This astral light is universally diffused, and is in fact the basis on which all the visible, tangible, and audible universe is built. So all things may be said to have their astral prototypes, and just as ideas take form as thoughts, so thoughts take form as astral entities.

We hear a good deal today about the 'herd-mind,' which term is in

THE THEOSOPHICAL PATH

itself a recognition of that common consciousness which is shared by all members of any community. But when one tries to find where it resides, or in what medium it operates, and in what way it differs from the minds of the individuals concerned, one is forced to accept the hypothesis of an all-pervading medium, or plastic consciousness, universally diffused, so as to form a connecting medium between individuals; and which at the same time is capable of acting and being acted upon as an individual entity; or else one must resign oneself to vague generalities.

The attempt to understand memory necessitates some conception of the nature of mind as well as of matter, and any person of average intelligence may arrive at a reasonable conception of the nature of matter if he can accept the simple proposition involved in the Theosophical explanation of the constitution of the universe. If we can accept the idea that the universe is consciousness in manifestation we free ourselves from all the difficulties that arise when different states of consciousness are looked upon as having no common element or means of interaction. Then if we can free our minds from the conception of rigidity or permanence of matter and of forms, and replace that unworkable theory with that of plastic consciousness, as a basis of all that exists, we shall find that we have unlocked the doors of our mental prison-house, and can move out into a living universe of which we are living elements.

The 'herd-mind' is a form of sub-mental consciousness that is individualized by some idea. Race-consciousness, class-consciousness, *esprit de corps*, and so on, are all of the same nature, and express not merely collective thought but also a collectivity that is individualized to some extent. We all recognise the fact that there are clubs or associations, or groups of people that have little or no individuality, or *esprit de corps*, and that cannot take action on their own account for that reason: their consciousness is collective but not fully individualized. The aggregation cannot act as an individual. It may still have considerable weight and resistance, its consciousness may be compared to that of a mountain, as contrasted with the activity of a volcano.

In the same way, race-consciousness, or herd-consciousness, may have a strongly marked character and yet possess only a negative kind of individuality. When stirred to positive action it is influenced and inspired by some individual mind. These forms of collective consciousness have enormous inertia but little if any original activity. All original thinkers have to overcome this inertia or be crushed by it. It is the enemy of all reform, and constitutes the mind of the multitude. Its existence is hard to understand except upon the theory of universal consciousness.

The unthinking individual accepts from it these ready-made concep-

THE VALUE OF MEMORY

tions that do duty for original thoughts with the general public. But the thinking person is all the time contributing new ideas, new thoughts, new energy, to this social mind, or herd-mind of the masses. This is where our individual responsibility comes in; and this is the explanation of those thought-waves that are constantly sweeping through the world. It is by influencing the mind of the multitude that the great men and women of the world have made history, in so far as history is a true record of events. But the printed histories that have been produced for the deception of the public are not real history; they are no more than temporary attempts to conceal the truth, which automatically records itself in the great world-consciousness, which is the memory of the world. This great world-consciousness of necessity must influence all individual minds as the air we breathe affects all those who breathe it. The individuals inhale the general atmosphere, and exhale their own version or perversion of it as personal breath. So too with mind. And as the general atmosphere can be polluted by unhealthy individuals, so can the general mind.

As civilization develops there must evolve in a community a sense of individual responsibility for the general health. Sanitary regulations are but attempts to teach people that the public health is in their keeping. They are taught that they must not poison the air by unclean habits, that they must submit to segregation if they become personally diseased, that they must report the appearance of certain diseases supposed to be infectious, and so on. All of which rules and regulations would appear ridiculous, or an arbitrary interference with the liberty of the individual, in a less enlightened age.

And what is true on the physical plane has its correspondence on the mental and moral planes. It must be evident to a thinker that the general thought-atmosphere can be polluted so as to affect the general mental health. And it must be clear that we are all as much responsible for the purity of our thoughts as for the cleanliness of our bodies. This responsibility depends upon the intimate relation of the individual to the common consciousness and to all others; and it is a responsibility that he cannot escape, any more than a consumptive patient can avoid breathing into the general atmosphere the elements of his disease. It is obligatory on the individual to keep his mind clean in the interests of the community of which he is a part.

But a man's duty to humanity is not confined to any mere negation. It is not enough to refrain from evil thinking, from uncleanness, or vulgarity. Mind is dynamic, if the thinker is awake to his own possibilities. A man is not merely one of the herd: he is an individual. That is to say there is in him a ray from the Spiritual Sun, the Soul of the Universe, the

THE THEOSOPHICAL PATH

power behind all manifestation. A man not only has his place as one of the herd but also as a source of original energy. He can share not only in the general consciousness, not only draw upon the general memory of the race, not only share the accumulated knowledge of that race, but also he can originate new causes; he can inspire new movements with a ray of original spiritual energy from the heart of Nature. He can inject new light into the darkness of the herd-mind, from which new thought-waves shall go rippling out into the general mind and turn the minds of multitudes towards the path of progress.

Man's possibilities are infinite, because he is one of the herd and part of the natural world and made of the same substance as the universe, and at the same time is insouled by a ray from the central dynamo, the Supreme energizer of the universal consciousness, the Spiritual Will.

Man is the heir of all the ages as well as their creator, because his mind is of like substance with the universal mind; and thus he may conceivably recall, as if from his own memory, the knowledge of events recorded in the memory of his race or in the memory of the universe of which he is a living particle. Truly, man's possibilities are infinite, and one of the most wonderful of these is his ability to transcend his personal memory and to draw upon the resources of the entire universe. So that we must not minimize the value of memory, but try to understand its nature and our own.

THEOSOPHY ANSWERS INWARD SEARCHINGS

H. TRAVERS, M. A.



WRITER on 'Slang' (A. Ryan in the English *Manchester Guardian Weekly*) views it as part of a conspiracy to represent oneself as a gay convinced skeptic, hiding nothing behind the veil of one's tolerant and cheerful materialism. Yet —

"Anyone who has been alone in the small hours (when bodies are tired and reticence is relaxed) with a supposed 'plain practical' man, will know what I mean. A grim system of hidden entrenchments is then revealed. You find then that your man is ceaselessly probing his soul in secret and — for he has no skill in conducting such inquiries — that he is choked with the dusty answers he is getting. It is one of the strangest experiences of our day, this getting the quick-witted man off his guard. All the first principles which were laid down for other generations by creed and convention are being puzzled over in private by countless bewildered individuals. And in public they are scarcely catered for."

One is reminded of the simile in the Gospels, where the working of 'Kingdom of Heaven,' or 'Kingdom of God,' is compared to the working of leaven in bread. It works from within, below the surface.

THEOSOPHY ANSWERS INWARD SEARCHINGS

A reviewer in the *Times Literary Supplement*, England, speaks as follows in reference to a book on Christianity:

"One fact has become clearer than ever. Man has spiritual faculties which are satisfied only as he is able to find and respond to something beyond the material world. Experience will not allow him to rest until he feels himself in contact with a higher life than that which is concerned with things of time and space."

Thus is expressed the need for Religion, the sense of our infinity and immortality, and the recognition of our obligations to a higher Law. If man allows himself to drift, his affairs soon bring him to a pass where he has to summon the aid of his own divinity.

Theosophy gives an interpretation of those problems which people ponder in the silence of their own hearts. Thus it may claim to be a science, explaining facts; not an artificial creed, asserting dogmas which find no response in our mind or heart.

It is said that people are tired of words and theories and doctrines, and that this is the reason why they are being driven back on themselves in the manner described. It is true that speaking and writing and preaching and theorizing have been overdone; but we must not rush to the opposite extreme. It is surely useful for anyone to avail himself of the experience of those who have trodden the same path before him, or for a traveler to use a map. Theosophy, with the collected wisdom of ages to draw upon, can offer suggestions that a man would not find out for himself in a very long time. Theosophy, being of the nature of a science, deals not in dogmas but in explanations. We do not attempt to work out anew for ourselves the principles of mathematics or physics, but study the books that record the results achieved by many past labors in those fields. And, having assimilated these teachings, we do not accept them on faith (unless indeed we are cramming for some very inadequate pass-examination), but proceed to verify them by experiment. Thus it would be worth while for anyone puzzling alone over the problems of life to examine Theosophy with the view of finding whatever may be useful to him therein.

And Theosophy — whether you please to call it a 'rehash' of ancient ideas or a 'new-fangled' system — both these criticisms are brought against it, and neither of them much matters — does certainly give ideas that are not to be found elsewhere and that present the problems of life in an entirely new light.

It gives a conception of Man — his origin, nature, and destiny — differing greatly from the materialistic ideas that have grown up both in religion and in science; a conception, however, which agrees with the inner convictions of man himself. According to the ancient teachings which are presented anew in Theosophy, Man is the product of at least

THE THEOSOPHICAL PATH

three distinct lines of evolution, which converge in him, and of which the biological evolution considered by science is only one. Man possesses a body, which has been derived in part by evolution; but he also possesses — or rather *is* — an immortal Soul, derived by *involution* from the World-Soul. He is in fact a God incarnate in an earthly tabernacle. In consequence of this heredity, he is endowed with the power to rise to higher levels of knowledge and attainment. It is this fact that causes him to ponder in the silence and that makes him seek some source of wisdom independent of all dogmas and theories. But man has been for so long cheated by false teachings which lead him to distrust himself, that he lacks the faith and courage to act upon his intuitions. This is where Theosophy can come to his aid — by restoring lost faith in the divinity of man.

The teaching of reincarnation makes an enormous difference to our outlook on life; for it convinces us that the life of a man, which looks so insignificant, is but a small part of a far greater whole. Our wishes and purposes seem to be continually frustrated by some power outside of ourself; but Theosophy shows us that that power is our own Soul, our own *real* Self; and that it is endeavoring to lead us along a higher path than that along which our desires and fancies are seeking to drive us.

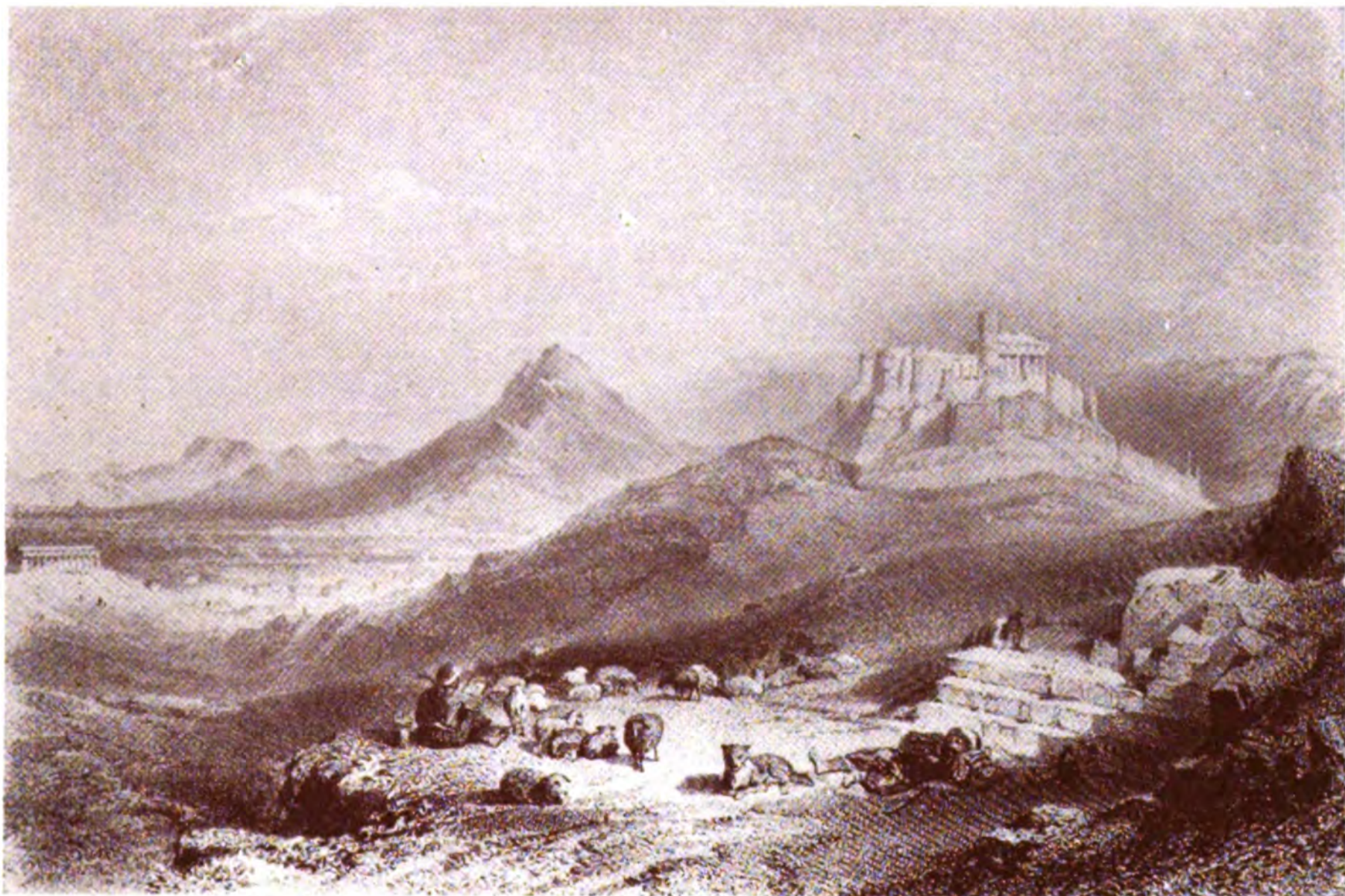
THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

XI

ATHENS

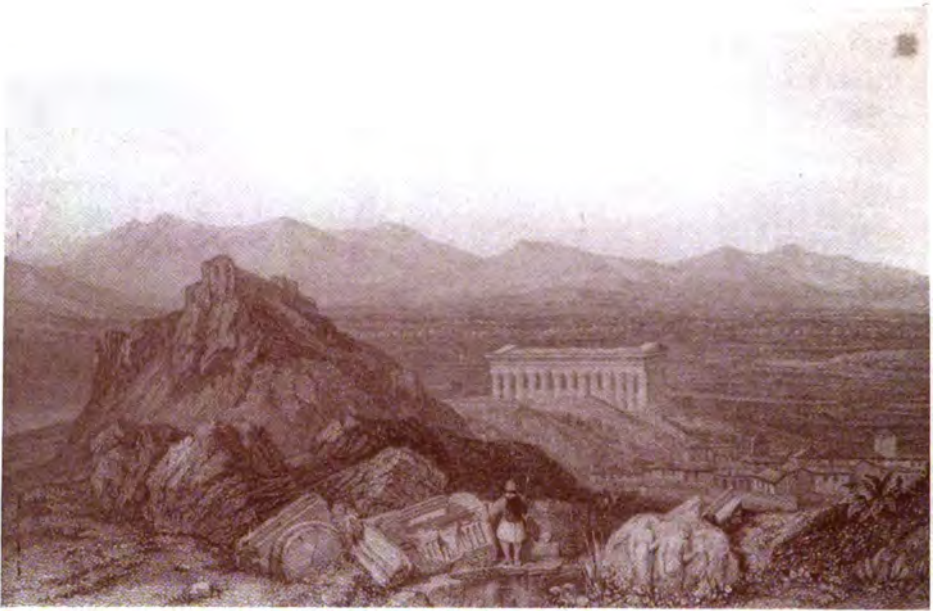
LANDING at the Piraeus, Apollonius found it was the time for the celebration of the mysteries, when Athens is most crowded with people from all parts of Greece. There were the usual crowd of philosophers of all sorts. Some naked in the hot autumn sun, others studying books which they had in their hands, others declaiming, others disputing. They were going away from Athens to the Piraeus, the seaport. All acknowledged Apollonius as he approached and returned with him amidst many greetings of joy. Ten young men ran to meet him in a group. With hands outstretched to



Lomaland Photo & Engraving Dept.

(ABOVE) THE PIRAEUS, ATHENS

(BELOW) ATHENS (From old engravings).



Lomaland Photo & Engraving Dept.

(ABOVE) THE AREOPAGUS OR MARS HILL, WITH THE
TEMPLE OF THESEUS, ATHENS

(BELOW) THE ISTHMUS OF CORINTH
(From old engravings).

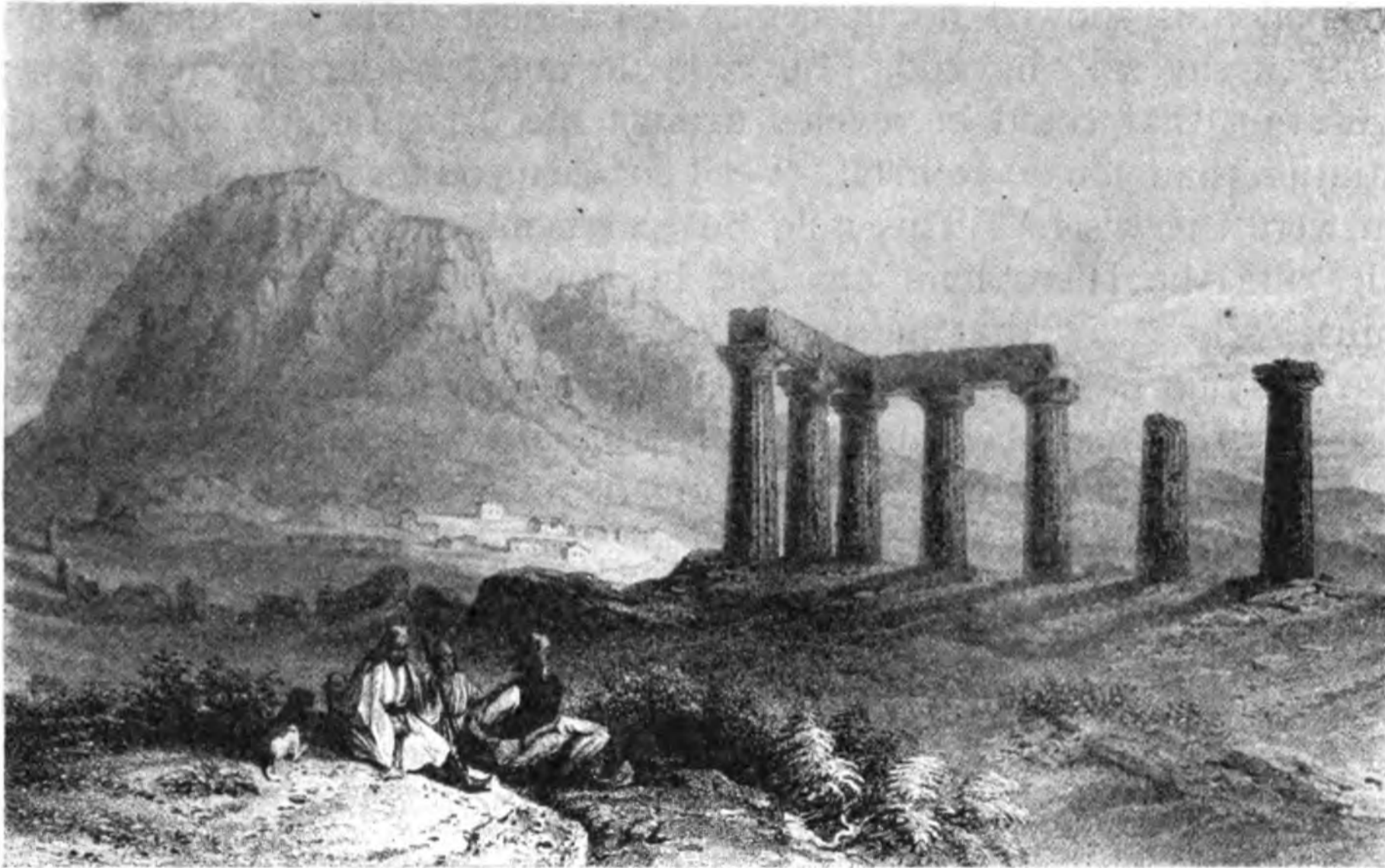
THE WISDOM OF APOLLONIUS

the sacred Acropolis where Minerva reigns, to witness the truth of their assertion, they told him a strange thing.

"We swear by Minerva," said they, "that we were going down to the Piraeus with the intention of going over to Ionia!"

Apollonius received them with kindness and congratulated them on their love for philosophy.

Consider. Here were the mysteries of Athens, the religious magnet



Lomaland Photo & Engraving Dept.

CORINTH

(from an old engraving)

that drew all Greece to their celebration, deserted by vast numbers of those that loved philosophy about to undertake the journey to Ionia to see and to hear Apollonius, as though a God greater than the mysteries were among them. These were not the rabble but the best men in Greece. The rabble were not encouraged to go too deeply into the mysteries, and all barbarians, murderers, magicians, mountebanks, and impious persons were absolutely excluded. Nero himself, the powerful Emperor, was excluded on account of the murder of his mother Agrippina.

These were the people who came flocking to Apollonius, more anxious to meet him than to be initiated — surely no such thing had ever come to pass in Greece within the memory of man or of recorded history. But he gently put them off with a promise to speak to them at a more convenient time, bidding them mind their holy rites, as he himself also wished to be initiated. At other times in history the same has happened,

THE THEOSOPHICAL PATH

where such a man has submitted to initiation in rites of which he was master and more than master, perhaps for the purpose of lifting up their tone to a more ancient purity. Aesculapius was one in ancient times.

The hierophant was not as the hierophants of old and he had his weak points. Maybe he was even a little nettled that the mysteries were slighted for such a man as this Cappadocian, the Tyanean. He declared that Apollonius was an enchanter, and as such refused to initiate him.

Apollonius showed no unseemly resentment. He answered wisely:

"You say so," he said, "but you do not consider the most severe accusation that could be leveled against me, that I know more of the initiation than you do yourself. Yet I come to you for initiation as though you were the wiser." This mild but pertinent reply pleased the multitude, and the Hierophant changed his tone, offering to initiate Apollonius, as he "saw that he was wise." This time the Sage himself declined, saying he would choose his own time, when the ceremony should be in other hands. He named the Hierophant who should initiate him, and it actually came about that the one he named succeeded the one who had called Apollonius an enchanter, four years later initiating Apollonius as the latter had prophesied.

At Athens, Apollonius spoke much of sacrifices and emphasized the special nature of the offerings to each god and the time of day when the sacrifices should be made and libations offered, also the hours for prayer to each. In Philostratus's day, 'A. D.' 210, there was still a treatise of Apollonius extant in the sage's native tongue treating of these matters. Such was the gentle and useful way in which he refuted the accusations of the Hierophant that he was not a proper man for initiation into the mysteries. He wrote a text book!

Here also he cured a young man who was possessed without knowing it. His extravagancies of conduct and dress gave rise to much talk and popular songs, so that when he laughed with loud stupidity at a saying of the philosopher which seemed at first sight to be fanciful, Apollonius spoke, not to him, but to the demon within, bidding it come out and give a visible sign of its departure. It did this by entering a statue and making it totter and fall. The young man rubbed his eyes as though waking from a dream and stood ashamed before them all, to find himself so much the object of attention and so luxuriously dressed. He adopted the homely simplicity and plain garb of a philosopher and lived "after the rules of Apollonius."

Apollonius rebuked with much severity the degradation of the feasts of Bacchus in Athens. Instead of a manly and divine rite, these celebrations had become effeminate and even voluptuous, in which the divine

THE WISDOM OF APOLLONIUS

epics and athletic dances of the warriors were mixed in a degenerated fashion. This is the Bacchus that seems to have descended in a yet more degraded fashion into the literature of eighteenth- and nineteenth-century Europe, not the real divine Bacchus, who is as noble a conception as any in the Greek and Egyptian divine hierarchy.

Another abuse he rebuked was the 'sport' of the gladiatorial combats, in the theater on the Acropolis. The passion for this kind of thing was greater then than it was at Corinth in the time of Philostratus. Burglars, thieves, kidnappers, adulterers, and men guilty of criminal assaults were bought at high prices and forced to fight one another. This was the degenerate side of the passion for public games, which were originally a divine institution. Apollonius was so disgusted when invited to visit the theater that he declared the place was impure and polluted with blood. He wrote that he was surprised that the goddess Minerva had not abandoned her citadel, for if the practice were continued to a logical conclusion the hecatombs of oxen slain in the Grand Panathenaean Procession would become hecatombs of men. That he was *declaring natural law*, his power and his vocation, is evident when history is studied. For this is the exact order of precedence that has taken place, notably in modern times in the last two hundred years of the splendid civilization of Mexico before the Spanish conquest.

He bade Bacchus depart to the purer air of Citheron, thereby indicating that the gods cannot or should not live in places made impure and polluted with blood.

From Athens he went in obedience to the wish of Achilles to the Thessalians at Thermopylae. When they heard his message they hastened to re-establish the necessary rites at the tomb of that great warrior. Here he almost surrounded the tomb of Leonidas with a little temple. In a dispute as to the highest ground in Greece, which many thought to be Mount Oeta, visible from there, he declared that where he stood was the highest ground in Greece, because the men who died there in defense of liberty made it so, equal to Mount Oeta and higher than many an Olympus. Ever he kept to the more spiritual side of things, raising the minds of his hearers a step above the material. It was the imagery of the "Above" and the "Below" of the Caucasus.

Visiting all the temples of Greece, the Dodonean, the Pythian oracles, and the temple of Abae, Apollonius discoursed in public and reformed the rites in private, attended by the priests and his disciples. He entered the cave of Amphiaraus and Trophonius and ascended the summit of Mount Helicon where was erected the temple of the Muses. The mysteries of the Oracle of Trophonius, son of Apollo, are suggestive of the commencement of Dante's *Inferno*.

THE THEOSOPHICAL PATH

Once when at the Isthmus they heard the sea roaring outside, he exclaimed: "This neck of land shall or shall not be cut through!" This cryptic saying was remembered seven years later, when Nero attempted to cut the Corinth canal between the Adriatic and the Aegean. Much was done, but failure came at last and the work was then abandoned.

The Emperor showed tremendous energy, but much of it was wasted on low levels. He became a competitor in the public games, the Olympic and Pythian contests. At the Isthmian games he won "victories" over harpers and heralds. At Olympia he was victorious over tragedians.

At this time Demetrius the Cynic philosopher happened to be in Corinth. He felt the same zeal for Apollonius as Antisthenes had done for Socrates, and this he gave as his reason for becoming one of his disciples, and for recommending to his notice the most esteemed of his friends, among whom was Menippus the Lycian, a young man of five-and-twenty years of age, handsome and intelligent, and with an open manly air. This Demetrius showed himself absolutely independent, and even when banished by the Emperor Vespasian, derided the punishment and continued to speak with the utmost frankness. He died a very old man, and Seneca says of him: "Nature brought him forth to show to mankind that an exalted genius can live securely without being corrupted by the vice of the surrounding world." Our eulogy shall be grander yet, for *he was faithful to the last.*

Seneca, too, was among the philosophers, and what he says is of the utmost significance. For is it not these individuals who preserve the world through periods of degeneracy?

Apollonius saved Menippus from the wiles of a soulless woman who had so bewitched him that he was about to marry her. She seemed in every way an accomplished society-woman, but Apollonius declared that she was possessed, and proved it by both demonstrating and making her confess that she was a vampire, living on young healthy men. She belonged to the class of the Larvae ("home-woes") and displayed the usual actions when driven away. There appear to have been no lunatic asylums in Corinth at that day, so it was natural to find the city, like others, full of all the various forms of insanity, both apparent and concealed; the apparent cases in modern times are shut away in institutions, giving the impression that there are fewer of them. This case was so well known in Greece that Philostratus feels obliged to record it from Damis's memoranda, though he seems a little reluctant to discuss such matters.

At Olympia ambassadors from Lacedaemon came to request that Apollonius should visit them. They were so effeminate, their limbs were so smooth, their hair so scented, and their dress so soft, and their faces shaven so clean, that he could find nothing of old Sparta and the rugged

IMMORTALITY

old warriors about them. He wrote to the Ephori to make a proclamation to restore the old way of life, to forbid pitch being used at the baths as a depilatory, that the old glory might revive and Lacedaemon look like itself again.

A rough letter to a soft people, but they did as Apollonius told them. He wrote again more concisely than the Laconian manner:

“Apollonius to the Ephori, Greeting.

“It is the part of men to err, but of ingenuous men to acknowledge it.”

Which was high praise from such a man as he.

(To be continued)

IMMORTALITY

GEORGE D. AYERS



COME with me to my office at the noon hour, just after luncheon; for then I can let my law-work rest for a little while.

Just watch those trolley-cars pass by on Riverside Avenue. Is it not true that we can see these cars pass by because we are not in or a part of them?

A little later, on another afternoon — of Memorial Day — we hear the sound of music in the street, and soon comes the military band, and soldiers from Fort Wright, the old soldiers that are left about Spokane of the Grand Army of the Republic, the Veterans of the Spanish War, the Boy Scouts and still others.

Is it not true that we can see the procession pass by because we are not in and of it?

Let us sit down now, and review some of the things that we remember in our lives. As we see them pass by in memory, is it not also true that the 'I' in each of us, the Perceiver (and Patañjali says that the soul is the perceiver) cannot have seen these things pass by, unless it were not in or a part of these things?

Let us review the thoughts that have come to us during all of these years. Is it not also true that the Perceiver was not in or a part of these thoughts?

Now let us go farther. You take out your watch and I will take out mine. Let us each watch the second-hands go by. Can we doubt that the perceiver is not in those second hands? No doubt about that, is there?

Finally, let the Perceiver in each of us watch *that* go by, for which the second-hands of our watches are only, for our present purposes, a

THE THEOSOPHICAL PATH

symbol. Let us watch the moments of time itself go by. Let us watch time itself go by.

Now can there be any doubt that, as in each other case of the trolleys, of the procession, of occurrences in our lives, of our thoughts, of the second-hands of our watches, so in the case of time itself, the Perceiver cannot be in time and at the same time see time go by? The act of Perception is in time but the Perceiver is not.

Well, then, if the Perceiver is not in time — let us spell it with a capital 'T' and say, if the Perceiver is not in Time — where is it but in Eternity?

Eternity does not mean the everlasting succession of Time, but it does mean, as nearly as we can symbolize it, the Ever Present.

To what conclusion then are we brought? If the Perceiver, the Soul, is not in the moments of Time, but is in Eternity all during life, why should we, believers in immortal soul-life, give up our vantage-ground as we have been doing and assume that the burden is on us to prove it?

Death, so called, is a change that takes place in the parts of our bodies and other things that exist in moments of Time. There is death of the body, of some thoughts in their outward form at least, in our experiences in a way, in so far as these things exist in Time. As the moments of Time pass, so they also pass. But the Perceiver is not in Time, but is in Eternity. Why should death of the body make any difference?

Surely, as a matter of ordinary logic and common sense, we may rest our case, when we show that the Perceiver is not Time and is not of Time, but is in and of Eternity.

It's 'up to' the skeptic to disprove our position; and he cannot do it.

THE FOUNTAIN OF LIFE

PERCY LEONARD

LOOKING into the sky on any clear day, we may see a blazing ball of light which night and day pours forth exhaustless streams of light and heat for all the planets which circle round it.

Look up into the deep, dark sky of midnight when there is no moon and you would hardly suppose that it was flooded with sunshine; and yet it certainly is. When the moon is in the sky, it floats in the sunlight and we are able to see it simply because of the light from the sun which it reflects to our eyes; but the sunshine is there just as much on the darkest night when there is no moon to pass the sunbeams on to us.

THE FOUNTAIN OF LIFE

Although the Sun is the inexhaustible source of heat, it does not follow that it is hot itself. It may be that it sends us a mysterious force which only turns to heat when it strikes the earth. The wires that convey the electric current to our incandescent bulbs are themselves perfectly cool, and it is only when that current passes through the hair-like wires in the bulb, that heat is produced.

As already said, pure sunshine is invisible unless there is something to reflect it. Next time you see a sunbeam shining through a crack into a dark room, fill your lungs with air and then breathe it out in a thin stream among the glittering specks and motes that dance and hover in the pathway of the beam. You will be surprised to see that you have made a black hole in the middle of the sparkling cloud of floating particles. In passing through your lungs, the air has been purified from all its dust, and when it issues out again there are no specks to serve as little moons to reflect the light.

The glorious, evershining sun takes no repose and never has a holiday. Asking for no return it pours its light and heat to all the planets as they roll along their paths in space, providing light and warmth and life to all that lives. Perhaps you will say that we get our life from the food we eat; but how could wheat and apples, nuts and cauliflowers contrive to grow but for the help of sunshine?

When food is taken into the body, we set free the imprisoned sun-force in it, and from this liberated store of energy we obtain the life and heat that we require. This is the reason why the rabbit which eats nothing but cold salad all its life, has blood which is just as warm as yours.

As Prospero set free his merry sprite Ariel from his dungeon in the oak tree, so do we liberate the heat-sparks whenever we light a fire of wood or coal. A sun-spark sleeping in a lump of coal is cold and dead and only when awakened by a kiss from a brother flame in a lighted match, does he rouse himself and dart forth into active life.

In cold, dark, winter days the seed-eating birds warm themselves by stored-up sunshine. On the dead, dry heads of weeds still standing erect above the frozen snow, are countless little seeds, in every one of which lie sleeping fairies of the Sun. An eager, twittering flock of tiny birds now settles on the withered stalks and every hungry little guest proceeds to help himself from the seed-vessels and quickly pass the contents down his throat. The seeds are ground in the gizzard into a soft mush, further on they are dissolved and turned into blood, and then undergo a kind of slow combustion as they circulate throughout the body of the bird. Thus we see that sleeping sun-fairies are contained in frozen seed.

Perhaps if we had keener sight we might trace the sun-sparks as they


THE THEOSOPHICAL PATH

travel back to their parent the Sun, to be recharged with vivid life and then set out again upon their ceaseless but delightful work of warming cold creatures, giving new life to the wearied, and lighting even the most dismal corners of the world.

The Sun does not seem to grow any colder in spite of his endless generosity. Living as he does for others, it looks as though Dame Nature somehow supplies his needs. Perhaps if we thought more of serving others and rather less about getting things for ourselves, we too would find that our needs would be provided for with little thought on our part.

RAISING THE SELF BY THE SELF

H. T. E.

 AN illustration is often mistaken for an argument; as when a pessimistic individual, in despondency about his own powers, declares that you cannot lift yourself by your own bootstraps. Illustrations for the corresponding optimistic view are readily found: you can raise yourself by grasping an overhanging bough, or by a balloon, or by jumping. An ancient maxim bids us raise the self by the Self: which means that we must raise the lower or personal self by aspiring towards the Higher Self. An animal cannot raise itself into the air; but a bird can. And there is in man, as his characteristic attribute, a self-lifting power analogous to wings. He can hitch his wagon to a star, or, like Pegasus, forsake the earth for the empyrean. Thus it is only in moments of despondency, when he forgets his own superior attributes, that he seeks analogies for his pessimistic views and perhaps allows himself to be deluded by his own illustrations.

We are all prone to make our philosophy fit our feelings; and whenever we waver in loyalty to our principles, and feel rebellious and revolutionary, a candid self-inspection will trace the cause to some defect in our character or conduct, of which we would be ashamed if we had the courage to face it and admit it. Experience teaches us ever more and more that the clear-seeing vision is dependent on the pure eye; and that, to know the doctrine, it is necessary to live the life, as the old adage says. A due consideration of one's personal defects will convince the candid mind that shadows must inevitably sometimes cross the sky; but we can learn to discount them, and to maintain our faith in that which for the moment we may be unable to see; confident that some time we shall see it.

THEOSOPHICAL ITEMS OF INTEREST

Published especially for Members of the Universal Brotherhood
and Theosophical Society

[Translated Extracts from *Nya Tidningen*, Helsingfors, Finland,
Monday morning, August 27, 1923]

THE SVENSKA THEATER THEOSOPHICAL PRESENTATION YESTERDAY
KATHERINE TINGLEY ACHIEVED GREAT SUCCESS

LAST evening Katherine Tingley delivered an address that was the main feature of a varied program which was very fine.

Introductory remarks were made by Katherine Tingley's Swedish Secretary and interpreter, Lars Eek, who gave a short review of the evolution of Theosophy, its purposes and aims. After this came the presentation of the Swedish and Finnish representatives of the Society, then two musical numbers for harp, violin, flute, and 'cello. The latter as well as the reading of Theosophical quotations which followed were given by students of the Theosophical University at Point Loma. The purely decorative features showed care and taste: the garlands worn by the ladies over their white dresses, the golden harp in the center, made a telling effect.

In the reading of the quotations there was a variety of expression. Some of the Râja-Yoga students read loud and with a simple but intense accentuation; others on the contrary had a more ministerial delivery. As a whole a quiet dignity characterized their work, which was pleasing.

The principal event of the program was of course Madame Tingley's address. Unfortunately, among the audience there were certainly only a few who could follow the address in its original tongue, but they had an opportunity of getting acquainted with an example of splendid American oratory, personal and inspired, and filled with general truths and lofty, humanitarian ideals, imbued with an unmistakable sincerity.

Concerning the contents of the address from an ideal point of view, there is nothing but good to say. It was at its close directed towards tolerance and search for knowledge, "the sense of duty, a new prosperity for humankind gained through knowledge," and so forth. That Madame Blavatsky was mentioned and praised was quite natural, and Madame Tingley closed her speech by exhorting the public to study Blavatsky's books, holding out that Theosophy was the key to a truer thinking and a higher and nobler human life: "the key that opens the door to the permanent life of man."

THE THEOSOPHICAL PATH

The Theosophical movements — because one has to consider several — have slowly but surely become great and mighty movements with organizations in most of the cultured countries. They have played a considerable part in the work for peace and solidarity among the people, for forbearance, and general humanitarian efforts. All this is certainly now acknowledged everywhere. They diverge widely, however, through their cultural character, from those innumerable sects based on ignorance and fanaticism that have had a mushroom-like growth in modern times. As to the above-mentioned Theosophical Movement of which Madame Tingley, who is now visiting Helsingfors, is the Leader, it must be regarded as a zealous and enthusiastic guardian of a noble spiritual inheritance, and a knowledge-awakening power, in the present time of disrupted and inharmonious life. (Signed) H. B—n.



[Translated from *Gefle Posten*, Monday, September 3, 1923]

“THEOSOPHY, THE PANACEA FOR THE WORLD’S WOES” — MADAME TINGLEY’S LECTURE, YESTERDAY

Katherine Tingley’s lecture in Gefle Theater yesterday attracted so large an audience that all tickets were taken long before the time for the meeting. The stage was beautifully decorated with flowers.

The first number on the program was the welcome by a Râja-Yoga student on behalf of the Universal Brotherhood Organization to those present, followed by some short announcements regarding the Theosophical activities. The program of the evening was then announced and members of the Universal Brotherhood and Theosophical Society from Gefle and surrounding cities, who had seats on the stage, were introduced.

Following this a musical selection for harp, ’cello, violin and flute was performed by Râja-Yoga students, at the close of which Madame Tingley appeared and delivered her address in English. At its close one of the students gave a résumé of the remarks in Swedish.

Madame Tingley began her speech by giving the reason for conducting this lecture-tour in Europe for the promulgation of the Theosophical teachings. As a representative of the Theosophical Society, she said, she felt she had a mission to fulfil and it was for this reason that she preached Theosophy with such enthusiasm and optimism. She said her message was one of love.

When H. P. Blavatsky founded the Society in 1875 the truths she preached were unknown to many. But later her teachings have spread all over the world. Now there are members in all parts, sincere students who are seeking to make Theosophy a living power in their lives. Those who join the Society do not do so from selfish motives; for it encourages its members to work unselfishly for humanity and this is the great privilege, the great reward of membership.

In spite of the fact that we have had our religions for centuries, we still

THEOSOPHICAL ITEMS OF INTEREST

have war, and our prisons and insane-asylums are overcrowded. It is the separateness in religious systems which lies at the root of all this. It is our own actions in the past which have caused all this unrest; we ourselves and our ancestors are responsible; the cause lies in the limitations of the religious systems which have controlled our lives for so many centuries.

If in their daily lives men and women had applied the teachings of the Wisdom-Religion we should have different conditions among the people. Theosophy declares that Brotherhood is a fact in nature. We are all a part of the great scheme of the universe. We are all divine. If man had the knowledge of the real meaning of his life and knew whence he came and whither he was going, and if he possessed the knowledge to solve its problems, then we should have more optimism and enthusiasm, less corruption in political affairs and less separation among all classes of society.

It is we ourselves who are wrong. How is it possible to believe that the merciful, infinite deity, placing man here on earth, has created him in sin? Theosophy does not limit deity, nor make of it an avenging power. The Theosophist's god is the infinite, all-embracing, all-loving, all-merciful, Supreme.

Theosophy declares that we only begin to really live when we have reached the age of fifty or sixty. Not until that time do we really know anything about the problems of life. We should never regard the exterior life as the real life. It is the inner life which is real and eternal. The body is merely an instrument for the soul's use, and the soul, the spiritual man, lives forever. Self-directed evolution, declares Theosophy, is the key to the situation. When man has recognised the sacredness of his own personal responsibility, then will there be some hope for better conditions in the world.

Following a short résumé of the address in Swedish, there came a musical selection by an unusual and especially delightful instrumental combination, after which some Theosophical quotations containing extracts from the writings of Madame Tingley, were read by the students and translated into Swedish. These were followed by another musical number, and the meeting closed with an ancient symbolic ceremony.



[Translated from *Skånska Aftonbladet*, Malmö, Sweden, Sept. 22, 1923]

KATHERINE TINGLEY ON THEOSOPHY — ADDRESS YESTERDAY IN THE HIPPODROME THEATER

The new Hippodrome Theater has certainly never had such a large attentive audience as yesterday evening. Every seat was occupied when the program of the evening began. As an introduction a group of Râja-Yoga students and a lady harpist performed a musical masterpiece, after which one of the young gentlemen who were dressed in white uniforms gave in Swedish a short résumé of the history of the Theosophical Movement, its purposes and main activities. After another musical number, Katherine

THE THEOSOPHICAL PATH

Tingley appeared on the flower-covered stage and was introduced to the audience by Director E. A. Gyllenberg.

Katherine Tingley, Leader of the Theosophical Movement throughout the world with Headquarters and International Center at Point Loma, California, began her address, which she gave in English, by saying that she regretted very much that she could not speak Swedish. She expressed her sympathies for Sweden and the Swedish people. She spoke of the great antiquity of Sweden and congratulated the country for having kept out of the world-war. But she felt very sorry when she found that there were many in Sweden whose views in regard to Theosophy were entirely false. Even in educated and learned circles there were some who made the mistake in judging Theosophy and its teachings from the standpoint of Mrs. Besant's distorted teachings which differ widely from the simple and pure teachings and their practice of the original Theosophical Society founded by H. P. Blavatsky.

Continuing, the speaker made clear her own lines of teaching, and stated most forcefully that real Theosophy above all is a living and practical reality. Finally the speaker touched on Reincarnation and the immortality of the soul, and closed her address with a challenge to all men to strive for higher and higher perfection.

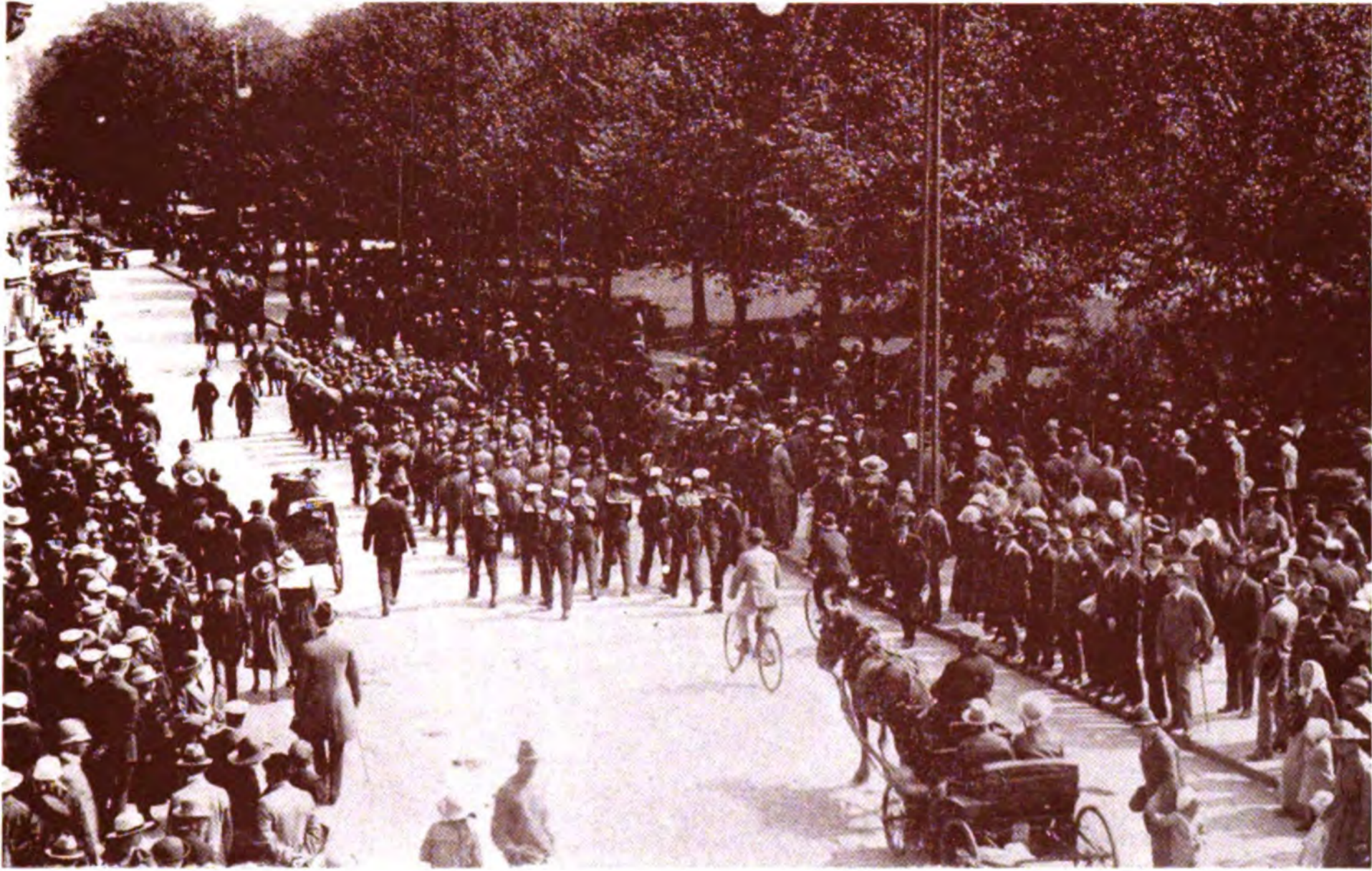
After Madame Tingley's address, one of her students gave a résumé in Swedish of the same. Then followed more music and a collection amounting to 233 kronor was taken up on behalf of the sufferers from the earthquake in Japan.

The program closed with the showing of a number of beautiful stereopticon slides of views of the famous Rāja-Yoga College at Point Loma, accompanied by an explanatory address in Swedish. The pictures gave a good understanding of the exceedingly beautiful situation of the Theosophical Headquarters and the fine working methods of the School and its remarkable progress during the twenty-five years of its existence under the direction of Katherine Tingley.



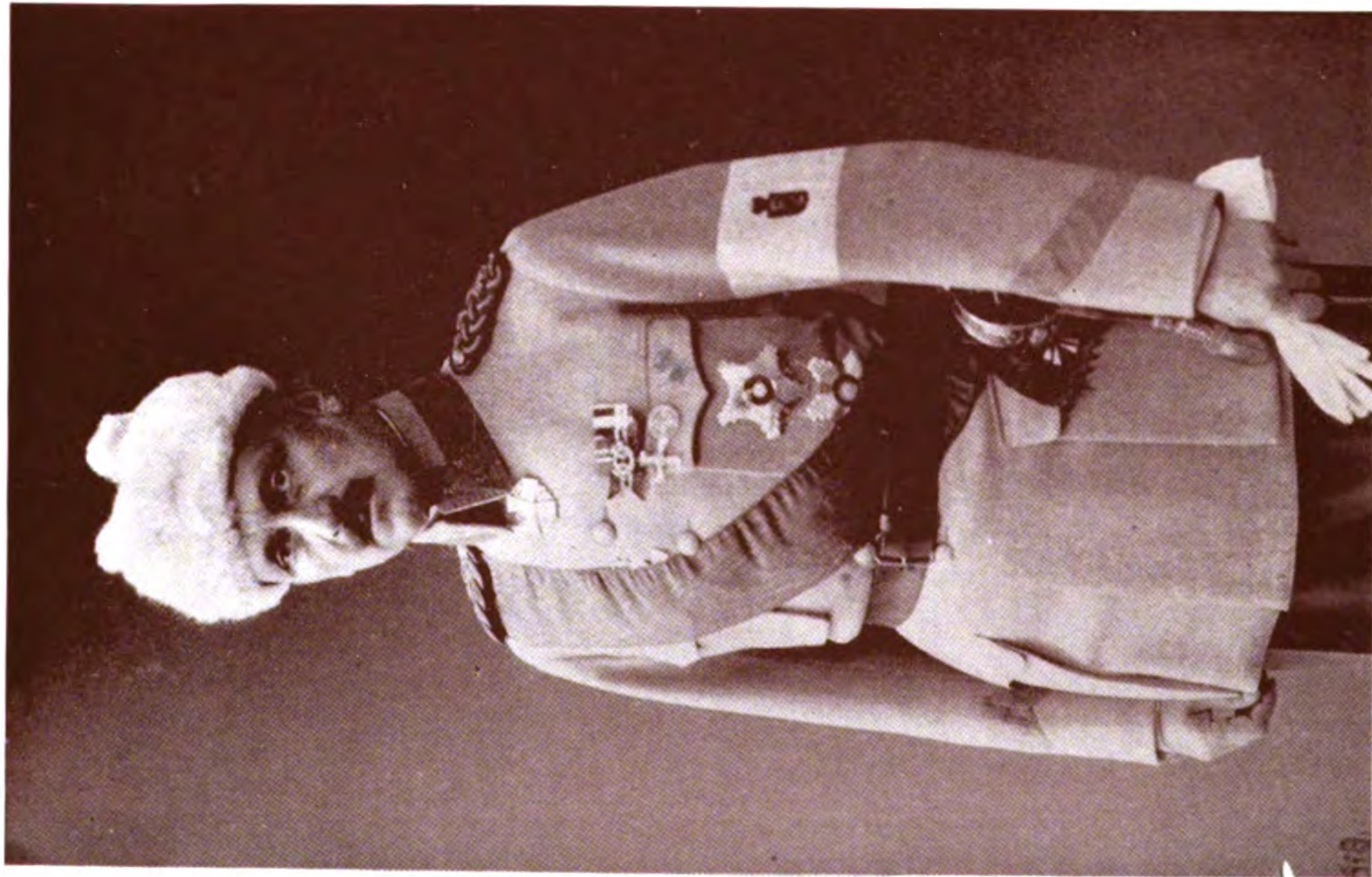
After the abnormally cloudy and foggy weather that prevailed for a week or two about the period of the recent total eclipse of the sun, and which so greatly marred the beauty of that spectacle, the regular warm sunny weather, characteristic of the autumnal months in Southern California, set in, and a

Visitors Entertained at Lomaland large number of tourists and visitors lately entertained at Lomaland have been able to enjoy the beauty of the grounds to great advantage. Among others, Miss S. A. Fletcher of Sydney, Australia, visited the International Theosophical Headquarters as the guest of Mr. and Mrs. Frank Bardsley and Mr. E. J. Dadd, resident students from New South Wales. Miss Fletcher is a teacher in the Gordon Superior Public



Lomaland Photo & Engraving Dept.

SCENES IN FINLAND



(At Left) GENERAL BARON MANNERHEIM, THE WELL-KNOWN FINNISH PATRIOT



Lomland Photo & Engraving Dept.

(At Right) AN INTERESTING VIEW OF BORGÅ, NEAR HELSINGFORS, FINLAND
Runeberg, the great Swedish-Finnish poet, had his home in Borgå, and his tomb here is a resort
for his admirers in both Finland and Sweden.

THEOSOPHICAL ITEMS OF INTEREST

School of Sydney, of which Mr. H. L. Fry, an old member of the Universal Brotherhood and Theosophical Society, is Principal. Miss Fletcher is a member of the Sydney Prison Reform League. Through Mr. Fry she has become greatly interested in Katherine Tingley's work, especially the Râja-Yoga system of education and the work for prisoners.

Miss Fletcher's chief object in visiting Southern California while on six months' leave of absence, was to visit the Râja-Yoga School and College, and gain some insight into the student-life. She was entertained by Mrs. D. W. Morris, hostess, at the Lomaland Guest-House, and by Mrs. E. W. Lambert, Principal of the Râja-Yoga Academy, and a reception was given by the faculty of the Râja-Yoga College and Theosophical University, at which many of the students were present. A concert by the pupils of the Isis Conservatory of Music added to the interest of her visit. Through Mrs. Lambert she met Mrs. Olive Chambers, who, as "Mother Chambers," fills the position of Matron in the San Diego City Prison so kindly and sympathetically, and whose wonderful work there has always aroused so much admiration from Katherine Tingley.

As is invariably the case with guests who study the Theosophical activities at Point Loma with sincerity and without prejudice, Miss Fletcher expressed herself deeply interested in the practical character of the work. "I have never seen anything like Lomaland," she said. "You seem to be actually *doing* what others are only *dreaming* of doing as yet. Madame Tingley is putting into practice so many of the ideals which we teachers are pushing forward too, though more or less blindly, and which we have so far been unable to make practical. I am especially struck with the evident happiness of everyone here; and another marvel is this luxuriant spot, with its wonderful verdure and its beautiful buildings, set in the midst of these treeless and dry slopes. I am surprised to find our Australian trees and shrubs growing here so luxuriously — the eucalypts, some of the acacias, the teatree, and the callistemon among others.

"Lomaland stands out in my mind quite like a place apart: it seems to have an atmosphere of its own, and I have marveled, ever since entering your gates, at the harmonious conditions prevailing among you here. It is such a contrast to what the world presents as a whole! My only regret is that I cannot meet Madame Tingley. She is not only the genius of this place, and of the new order of life prevailing here, but her ideas of right education will certainly make a better world if they can be applied elsewhere. She has the great truths which educators are everywhere seeking for, and she has shown that they can be practically applied to the vital problems of education, and particularly to the education of little children. I have worked with children all my life, and I look to the Râja-Yoga system for the solution of our greatest problems."

On her way home Miss Fletcher will spend some time in New Zealand, the land of the Maoris, whom Katherine Tingley visited in 1897 during her first Theosophical tour around the world, and with whom she still keeps in

THE THEOSOPHICAL PATH

touch. "The Maoris are a wonderful people," said Miss Fletcher, "and, unlike most so-called aboriginal races, after contact with the white man, they have a virile and cultured national spirit, and they are now steadily going up."

Professor V. T. Barborka, of the Isis Conservatory of Music, Point Loma, and Mrs. Barborka, have entertained Mr. Edwin G. Reisl of Chicago, chief chemist in the firm of Wm. Cooper and Nephews. He made the trip especially to see his aged grandmother, Mrs. Peshek, the oldest Lomaland resident, still active and busy despite her eighty-five years. Mr. Reisl was appointed President of the Chicago Boys' Brotherhood Club when it was established there by Katherine Tingley several years ago.

Mrs. Iverson L. Harris Sr., widow of the late Professor of Law at the Râja-Yoga College, has recently entertained Mrs. J. H. Blount and Miss Eugenia Blount of Washington, D. C.



The students of Lomaland had the pleasure of welcoming home in September Miss Julia Hecht who has been away on duty for a couple of years. Miss Hecht is one of the earliest pioneers of Lomaland, having been closely associated as one of the teaching staff, with the Conservatory of Music from its establishment by Katherine Tingley at Point Loma and San Diego in 1900 when the headquarters were removed from New York.

**Miss Julia Hecht
returns to
Lomaland**



In connexion with the aid that Katherine Tingley and her students are rendering to the work among the blind in San Diego, as recently reviewed in these pages, an edition of *Theosophy; the Path of the Mystic*, by Katherine Tingley, is being published in the Braille alphabet by the Aryan Theosophical Press. The work of preparing this edition has been done by Mr. Walter Littlewood, a member of the San Diego Branch of the Universal Brotherhood and Theosophical Society, and for many years one of the most prominent teachers of the blind in England, where he was head of the Manchester Institution for the Blind.

**Activities at the
Aryan Theo-
sophical Press**

Volume I will be ready by the time this issue goes to press; as printed in the Braille script the work will make three or four volumes. For those unacquainted with the term 'Braille,' it may be explained that it is a system devised by the great French humanitarian Louis Braille, in which raised dots grouped in various combinations represent letters of the alphabet, certain syllables, and some of the commoner words. After undergoing various modifications and revisions, it has become practically a universal alphabet,

THEOSOPHICAL ITEMS OF INTEREST

and is being used more and more generally by the blind as well as by those with defective sight.

The publication of *Theosophy, the Path of the Mystic* in Braille type will be followed by other standard Theosophical literature; it comes in response to a growing demand, and who can measure the amount of comfort, hope, and inner illumination that these books will bring to many who dwell in the shadows.

The Aryan Press is also bringing out a new edition of *The Key to Theosophy*, an indispensable text-book for all earnest students of Theosophy, and for which there is a constantly increasing demand.



Much interest has been aroused in horticultural circles in California by the scientific experiments in growing the Avocado or Alligator Pear, which are being conducted by members of the Horticultural Departments at the International Theosophical Headquarters at Point Loma, especially in connexion with the fertilization or pollenization of the flowers by bees. Dr. J. Eliot Coit, President of the California Avocado Association, has requested permission to publish the full report of observations and experiments made in the Lomaland Orchards.

Avocado-Growing in Lomaland

The climate of Southern California is well suited to the growth of the nourishing and delicious avocado fruit, but many experiments have yet to be made before it can be determined which varieties are the most productive and thrifty. Already much has been discovered and the avocado trees in Lomaland, though yet young, are now providing excellent crops. The report sent from here to the California Avocado Association relates chiefly to the important problem of insect-pollenization. Insects generally avoid the avocado blossom, but fortunately the bee is willing to work over it, and the more numerous the bees the better for the crop. The Lomaland Apiary has been placed close to the principal avocado orchard. It is rather singular that while bee-keepers generally have been deploring the depletion or total loss of colonies of bees — owing, it is said, largely to the exorbitant cost of sugar for feeding them — at Point Loma the season has been most prosperous, and the bees have done their full share in pollenizing and in producing a much larger quantity of honey than is needed for their own sustenance.

To test the various crucial problems in cross-pollenization and self-pollenization, eight representative trees were covered with insect-proof netting fixed on framework, in various combinations. Beehives were placed within these and the results of the bee-pollenization compared. In some cases portions of the trees were left outside the netting. The bearing of avocados is known to be freaky in Southern California, and it will take time to discover the causes and to overcome them, and the members of the Horti-

THE THEOSOPHICAL PATH

cultural Department at Point Loma Homestead do not feel justified in giving out final conclusions until the tests have been repeated for at least another year, although many significant observations have already been made. Avocado blossoms are super-sensitive as compared with most other flowers. They dislike being roughly handled or experimented with much, and they are very sensitive to wind. Many varieties produce few fruits on the side of the trees exposed to the strong daily ocean breeze, though they may bear enough on the other sides to make up the deficiency. The report concludes: "We hope to help discover and prove essential facts in regard to avocado productiveness, and thus eliminate guesswork, and we aim to apply the facts already worked out by the avocado and horticultural experts."



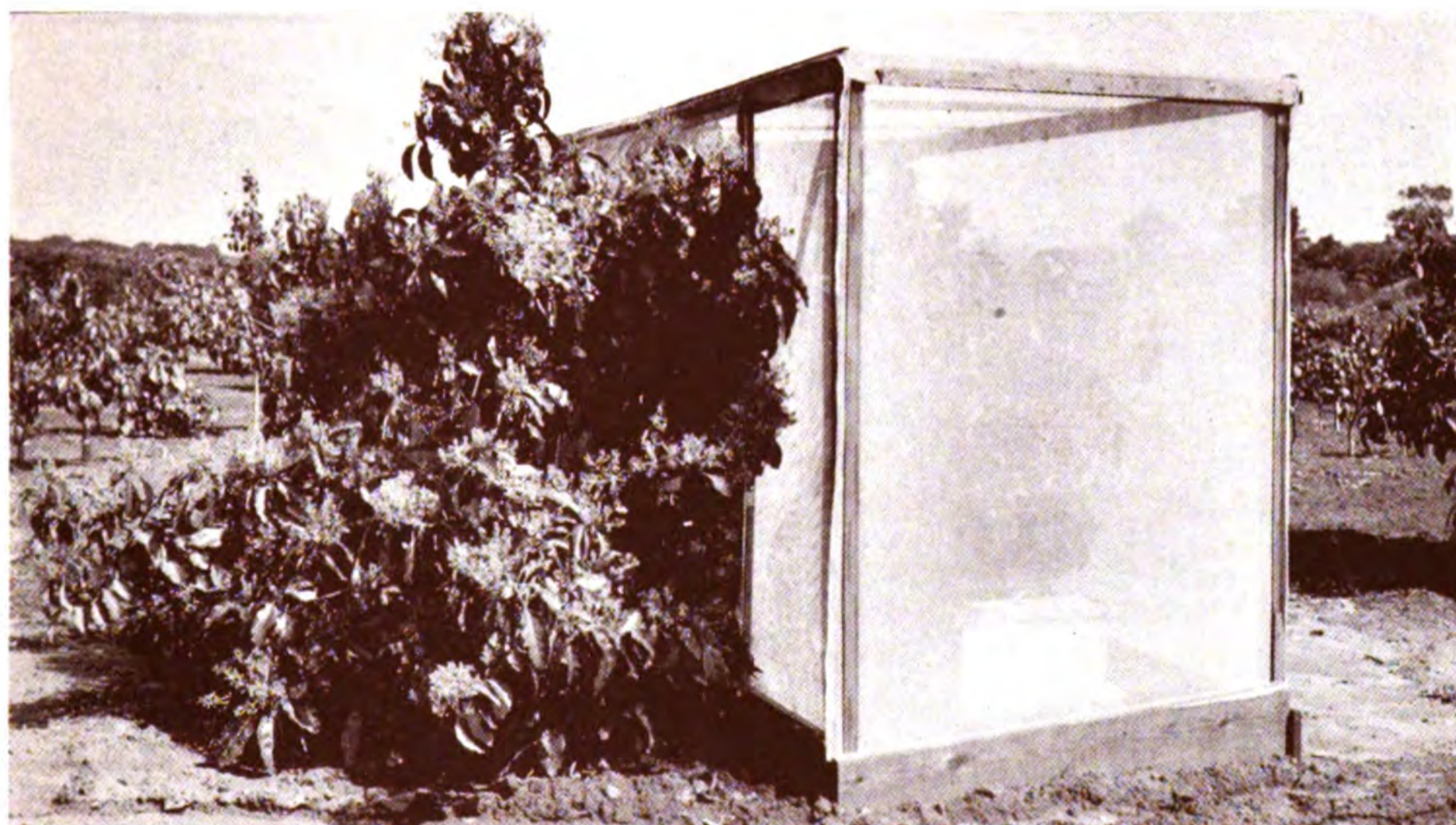
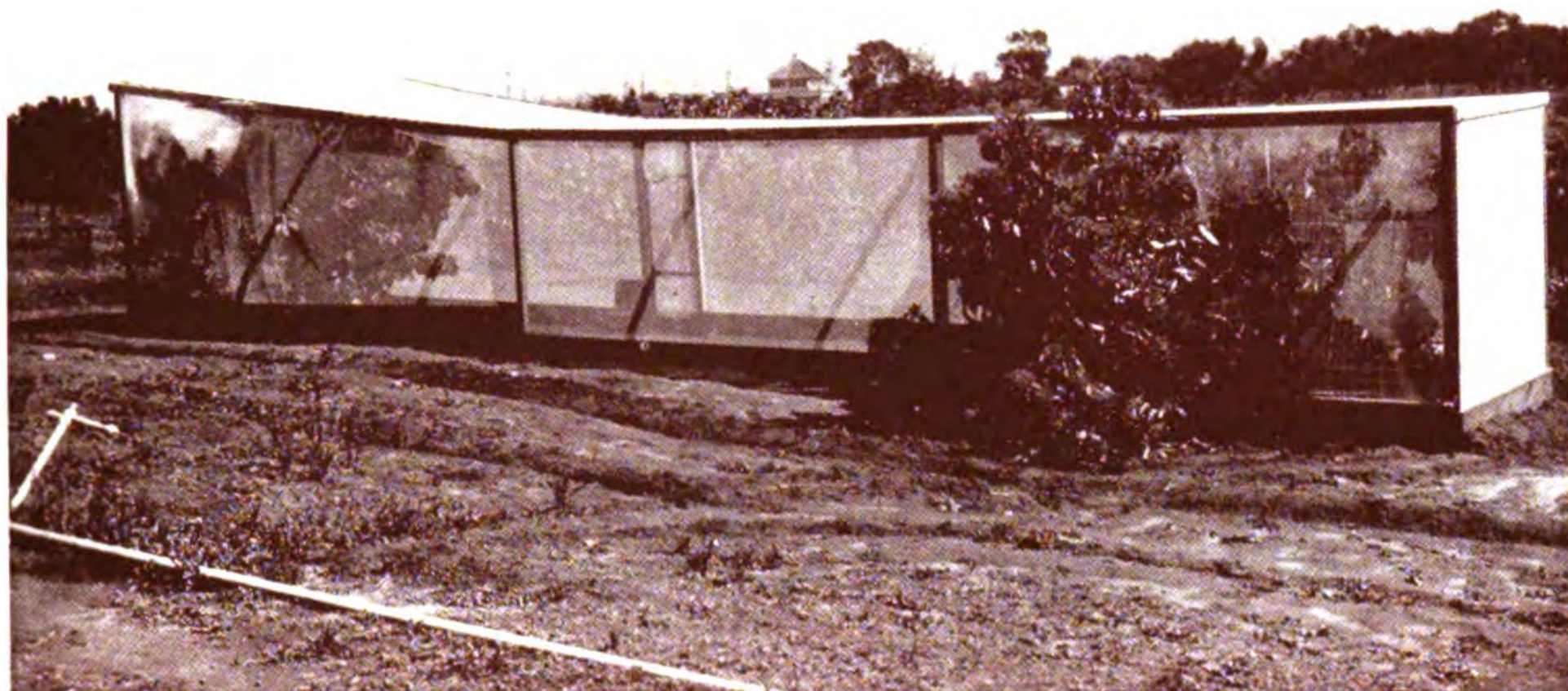
Mrs. Irene Greig Ponsonby, a former pupil of the Râja-Yoga Academy, returned to her home in Trinidad, British West Indies, September 22nd last, after a four-weeks' visit in Lomaland. At the invitation of Katherine

**Former Pupil
entertained in
Lomaland**

Tingley she was the guest of the faculty and pupils of the Râja-Yoga Academy during her stay, and a greater tribute could not be paid by any *alumna* to a beloved *alma mater* than was paid by Mrs. Ponsonby in the fact that she came for the purpose of entering her little daughter Evelyn, aged five years, as a pupil in the School through which she herself had passed many years before. Mrs. Ponsonby entered into the life and activities of the Academy as though she had never been away and it was with sincere regret that teachers and pupils bade her good-bye. The evening before her departure the Academy and College joined in tendering her a reception, and in responding to the farewell words of her comrades, she said in part:

"Unaccustomed though I am to public speaking, I am nevertheless so very glad to have this opportunity to say a few words before I go. It is hard to tell you with what conflicting feelings I stand here tonight. As I wrote to Madame Tingley only yesterday, I have not forgotten for a single moment, during all the time I have been with you, that she has been away; and yet it has seemed to me, in going about the grounds, that in any corner, behind any bush, I might come upon her beautiful smile — you have kept the home-fires burning so wonderfully during her absence!

"As you all know, it is hard when one is away to keep up a bond of comradeship by writing; but now, whenever you think of me and wonder what I am doing, all you have to do is to look at my little Evelyn. In sending my little daughter here, so far away from her home in Trinidad, I am paying you and this wonderful School and dear Madame Tingley the highest compliment that it is possible for me to pay. When I think of my little Evelyn tonight, lying in her little bed asleep and under your loving care, you cannot imagine the feeling that comes to me; you cannot understand. But those



Lomaland Photo & Engraving Dept.

INTERESTING EXPERIMENTATION IN CROSS-POLLINATION OF THE
AVOCADO, OR ALLIGATOR-PEAR AT THE INTERNATIONAL THEOSOPHICAL
HEADQUARTERS, POINT LOMA, CALIFORNIA

(See description in 'Theosophical Items of Interest')



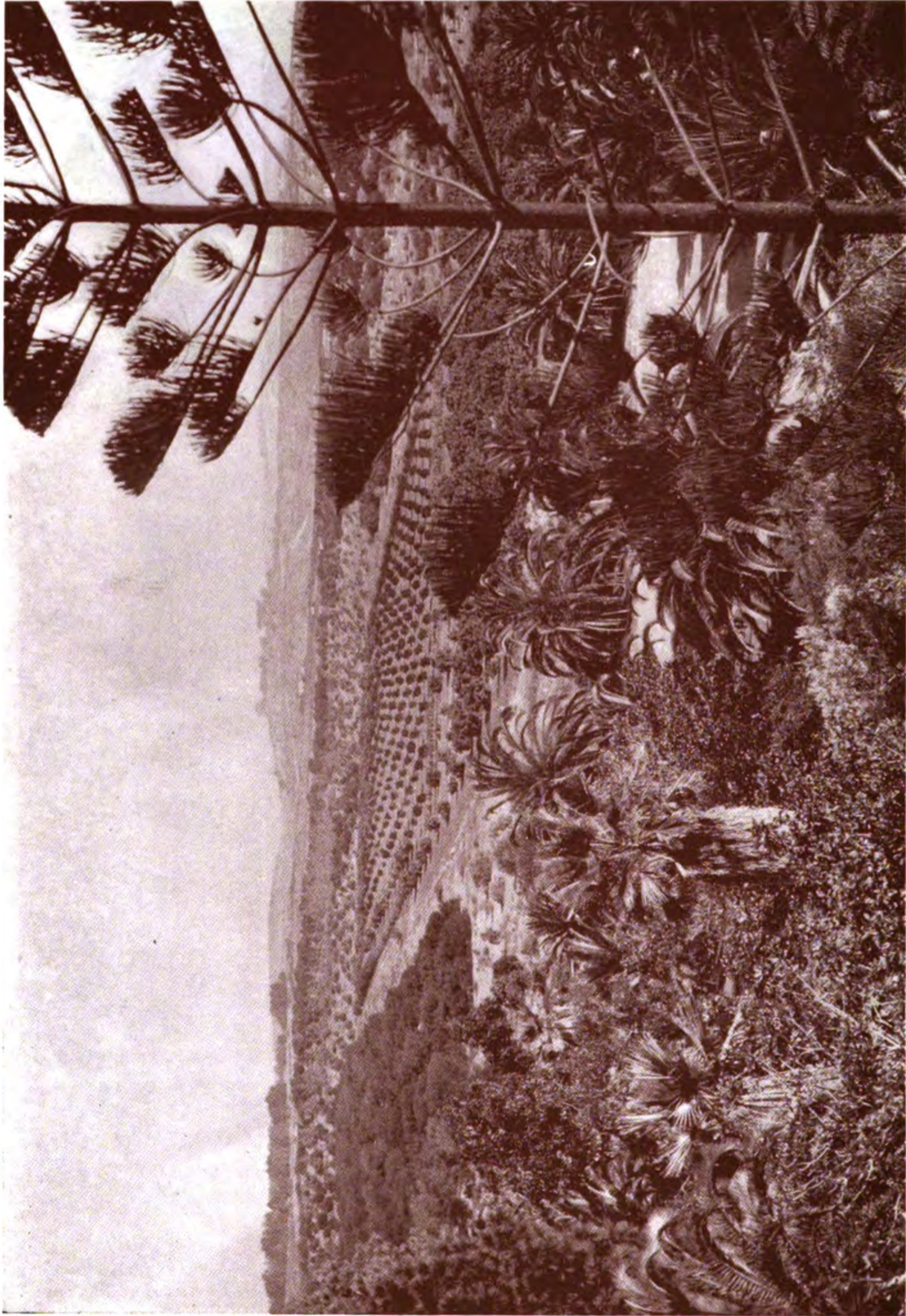
Lomaland Photo & Engraving Dept.

TWO VIEWS OF THE HEAVY CROPPING OF THE AVOCADOS IN THE
HOMESTEAD GARDENS AT THE INTERNATIONAL THEOSOPHICAL HEAD-
QUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

ALMOND TREE IN BLOSSOM AT THE INTERNATIONAL THEOSOPHICAL
HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

LOOKING NORTH-EAST FROM THE FRONT OF THE RÂJA-YOGA ACADEMY.
ONE OF THE HOMESTEAD ORCHARDS IN THE DISTANCE

THEOSOPHICAL ITEMS OF INTEREST

of you who have little daughters of your own, or who dream of some day having little daughters or sons of your own, can perhaps imagine what my feelings are.

“All during the war, when she came to us, and then afterwards, there were so many terrible things, such awful anxieties, so many adverse conditions that we had to fight against, so many things that none of you here can conceive of! Always it was our hope that Evelyn might come here some day — to the only place on earth where these conditions do not exist. We have given her all we could; we have surrounded her with the influence of Brotherhood and Râja-Yoga as far as it was in our power. But we could not give her the environment that her finer needs required; we could not give her what you can give. And now, as I think of her, first under the care of the girls who were my old school-companions, and then under the loving care of dear Dr. and Mrs. Wood, and of Mrs. Lambert, who was always my heroine; and above all, under the sweet influence of dear Katherine Tingley, I can find no words that will convey to you what I want you to know I feel. And then I also think of her being protected by the men-students who guard these grounds all night long with their firm tread — not only from bodily evils but from mental evils as well. I do not think you can possibly know what all this means to me.

“This morning Dr. Wood gave me a very good piece of advice as to how to make a mother’s heart ‘elastic’; and I am going to try to make mine so elastic that it will stretch and stretch all the way from Trinidad to Point Loma; and tonight I feel certain that it will not be such a very long time before I come back to Lomaland again. Once more I wish to thank you for the beautiful way in which you have welcomed me at every turn during the four weeks that I have spent among you here in Lomaland.”

Mrs. Ponsonby, then Irene Greig, was brought to the Râja-Yoga School when it had not long been established, together with her younger sister Dorothy, by their mother, Mrs. Beatrice Greig of Trinidad, British West Indies, who had learned of the School from one of our members. Many greetings were sent to Mrs. Greig through her daughter by Lomaland students who remembered her when here.

OBSERVER



“EACH one of us adds to or diminishes the sum-total of human happiness.”

— *H. P. Blavatsky*

“IT is a man’s own hand that forges the weapon which works for his punishment.”— *William Q. Judge*

“MAKE your national conscience clean and your national eyes will soon be clear.”— *Ruskin*

THE MAGIC MIRROR

R. MACHELL

(Continued from the October issue)



UT the sound was only the old Arab chanting verses from the Qorân which they could not understand. It seemed that they had been asleep.

The old man signed to them to keep still and listen. Then they understood that Ronald Erskine too was sleeping, and talking in his sleep in answer to the questions of the Arab, who had laid aside the mirror and sat with folded hands watching the body of the sleeper in the deep arm-chair.

"Where are you now?" asked Abdurrahman quietly, and the other answered:

"I have lost the way. The door closed just as I reached it. There is no light here . . . I see a path with a light far off . . . but there is a river to cross over.

"Are there no boats?"

"Yes: I can see boats passing, but they do not come this way."

Miss Macmillan scornfully inquired:

"Why don't you swim? Are you afraid?"

Abdurrahman raised his hand warningly, and the sleeping man replied:

"The current is too strong. I see a bridge lower down. I will go there."

The old man shook his head and said:

"He is not strong enough to cross the river. He must go some other way. There are many roads down to the river, and there are bridges, but they do not span the river; they only lead to islands covered with pleasure-houses; but beyond those islands the river is quite impassable. There are no boats nor bridges there, only the rapids. When he awakes he will believe that he has crossed the river and reached the other shore. But those islands are the land of untrue dreams; some of them are very beautiful, and some are terrible; but nothing is real on any of them; those bridges only lead to disappointment: there is no way from them to the other side. He is there now, and has lost count of Time, so that a hundred years may pass in a moment or a moment may be like a lifetime. All is delusion there. I must call him back, or he will not return."

Then to the sleeper he spoke sharply, saying:

"Wake up! Come back!"

The young man opened his eyes in a bewildered fashion and looked round. Gradually he began to recognise his friends, and asked apologetically if he had been asleep. Miss Macmillan laughed, and told him he had been talking in his sleep.

He seemed troubled and ashamed, and half inclined to ask what he had

THE MAGIC MIRROR

said, but feared to seem anxious. So he apologized again, and rose to say goodbye as if nothing had happened: but he was not to escape so easily. His hostess peremptorily ordered him to sit down and tell them all about his dream, adding that this was the penalty for his rudeness in falling asleep in their presence. He tried to excuse himself, but to no purpose. So he sat down and drew upon his fancy for a fantastic dream; but his imagination failed him, and he broke down lamentably, covering his defeat by a platitude about the impossibility of finding words to convey his thoughts. He felt that he could not impose upon his audience and knew that they were amused at his confusion. Rising again he made his exit with a lame attempt at jocularly, expressing a hope that his sleep-talk had been more entertaining than his waking-speech. The ladies smiled sympathetically; but he felt that he had surely made a fool of himself somehow, and mentally cursed the old Arab as the cause of his humiliation.

When he was gone the old man gathered up his belongings, and there was a moment's silence: then raising his hand to his forehead he salaamed, muttering a benediction, and withdrew.

The sound of the street-door closing seemed to break a spell; and Mary realized that once again she would be late for dinner, and her Aunt would blame Emily Macmillan for corrupting her manners. So she made haste to get away, but kissed her friend with an affection that seemed sanctified by the experience they had passed through. To both of them there had come some sort of revelation of the soul of things that was beyond the possibility of discussion. The warning of the Arab was unnecessary: they felt no inclination to try to speak of what had passed; between the three of them there was an understanding, and the understanding made the fourth member of the party an outsider. He had been tried and found wanting; and they all knew it, each in a different way perhaps, but knew it conclusively.

Before leaving the room Abdurrahman handed the mirror to Miss Sinclair as the rightful owner, saying: "It is better for you to keep it in your own case." Mary accepted the warning, taking the mirror with her when she left, much to her friend's regret.

That evening Mrs. Fairfax told Mary that an invitation had come from an old friend, Lady Loseby, to meet some friends, of whom she mentioned one or two, and an interesting person who was an intimate friend of Madame Blavatsky, who had recently arrived in England. Mrs Fairfax mentioned this fact with an air of one performing an unpleasant duty, and hastened to add:

"Lady Loseby knows my feelings on the subject of Theosophy too well to suppose that I could care to meet such a person; so I imagine the invitation was really meant for you. Do you wish me to accept for you? I shall of course decline for myself; but that need not interfere with your enjoyment."

Mary, ignoring the acidity in her Aunt's tone, said she would be delighted to accept, and would write to thank Lady Loseby. She showed no curiosity

THE THEOSOPHICAL PATH

as to the name or sex of the interesting person alluded to.

"So like Mary," thought her Aunt "not to ask who it is! She would be delighted to meet the most impossible people if only they could claim acquaintance with that woman. Lady Loseby's drawing-room is a regular menagerie."

Mary's indifference annoyed her Aunt, who looked upon Society as woman's sphere, and gossip as a woman's legitimate occupation; but she did not call it gossip. That evening Miss Mary was less inclined than usual to humor her Aunt by feigning interest in the family history of their acquaintances. So when her Aunt asked: "Do you know this Baroness de Balon?" she admitted having heard of her; and dropped the subject. But she remembered that she had been told that this good lady was an ardent investigator of all sorts and kinds of spiritualistic or occult phenomena, a woman with a moderate income and a small house near Portman Square. She was reported to have tested every medium of any repute, and to have been initiated into various occult societies in France. Recently she had declared herself a follower of Madame Blavatsky, the great theosophist, who had frankly warned her that if she hoped to make any progress in the study of Theosophy she must abandon spiritualistic séances, and say good-bye to spooks and psychic mysteries of the kind she hitherto had sought so diligently. Madame Blavatsky told her bluntly that she was keeping very bad company, and that she would have serious trouble if she continued to tolerate the intrusion of the spooks that the poor lady was so eager to catch a glimpse of. She told the rash investigator that the atmosphere of her reception-room was like that of an old burying-ground, or family vault, infested with the astral odors of decay.

The Baroness was not the least offended; on the contrary, she took it as a compliment to her strength of character that she should be able to retain her health of mind and body in such conditions. But Madame Blavatsky shook her head, and scolded her as if she were a headstrong child playing with dangerous explosives.

Mary herself was anxious to meet this lady, as she hoped to hear from her something more about the founder of the new Theosophical Society. Like every Anglo-Indian her Aunt had heard all the gossip about Madame Blavatsky's psychical phenomena, and the attack made upon her reputation by the missionaries, as well as the acceptance of those charges by the incompetent young man sent out to investigate the matter; and again the endorsement of his report by the London Psychical Research Society, and so on. But Mary had herself read some of the writings of the attacked woman, and had formed her own opinion. The more she read the more convinced she had become that the mission of Theosophy was a spiritual revival of the deepest kind. Her only fear was that it was beyond the scope of her intelligence. As to the possibility of a mere trickster or charlatan, such as Madame Blavatsky was reported to be, writing such books or giving out such teachings,—such a thing seemed not worth considering. "The

THE MAGIC MIRROR

tree is known by its fruit," she said to herself, and was content to go no further into the question of the charges made against Madame Blavatsky's character.

Ronald Erskine too had heard all the gossip and the stories of Madame Blavatsky's phenomena and the attacks on her made by the missionaries, and was too generally skeptical either to believe or entirely to disbelieve what was said. He was anxious to meet the lady herself and to learn anything that might help him in his own studies. He too was invited to Lady Loseby's evening party; and he intended to be present, as there was a possibility of meeting people who were following the same line of investigation as himself, and from these he hoped to pick up some information that would be useful. His mother disapproved of Lady Loseby and her set, and regarded every psychic occurrence, outside the bible stories of witchcraft, sorcery and demonology, as gross superstitions, or as deliberate falsehood and fraud, because the age of 'miracles' was past. Such was the decree of those two mighty powers, Science and Religion; or rather of the professional scientists and the ecclesiastical hierarchy, claiming to represent those two authorities.

But Lady Loseby knew better; and her house was open at all times to any professor of psychic science, the new name for spiritualism at that time, or of Theosophy, or indeed of any form of mysticism. She was above all else a believer in tolerance, and always invited to her parties some representative of advanced materialism, socialism, or almost any other 'ism' that might be active at the moment. Discussion of appropriate themes was the aim of these gatherings. To draw the men to her parties it was necessary to secure a fair attendance of attractive young ladies, and that was always a problem, as the Lady of the house could not tolerate extreme bohemianism, and the attractive young women of that day were apt to find the discussion of psychic problems tedious. The result was that when there were any really charming ladies there was no serious discussion, and when the frivolous element was lacking the discussions would resolve themselves into long monologs, or violent arguments. Perhaps the best feature of the evening was usually the 'refreshments,' which were always excellent and substantial, and which afforded solid consolation to those who had not been able to get a hearing for their particular theories of life, and a soothing respite to those who had talked too much or listened too long.

When Mary arrived the room was already full, and conversation was general. Lady Loseby took her in charge and introduced her to some of the more remarkable characters, interspersing her open introductions with confidential explanations of the peculiarities of the various 'specimens.' The general impression produced by the assemblage was a strange sensation of insecurity, such as one might experience in a menagerie if one discovered that all the animals were free to come out of their cages. Mary remembered her aunt's term of a 'menagerie,' and thought she detected a hungry look in the eyes of many of those seated around. They looked as if they were searching, or yearning, or craving for something unattainable. Gradually

THE THEOSOPHICAL PATH

those hungry eyes seemed to light up as they discovered their prey; and in a little while she almost fancied they were trying to fasten upon her soul and vampirize it. She instinctively resisted, and mentally shook off the attack as if the eyes were sending out invisible tentacles to seize and feast on her vitality.

Then she discovered other and more interesting types of men and women, all of whom had the same searching look, but most of whom inspired a feeling of sympathy, as if they were merely eager for more light upon the path. And then there were a few who seemed perfectly self-satisfied, as if they had discovered the secret of the Universe, and could have solved the deepest problem of life if they were not bound to secrecy by solemn pledges. Their fatuity was obvious and harmless, if slightly irritating to a serious student of philosophy.

By way of contrast were some few young people who seemed altogether out of place, but who were evidently delighted to be allowed the privilege of associating for a little while with such highly evolved beings. It was to them as thrilling an experience as a visit to the lions' cage, but with assurance that the lions were not really dangerous. It was evident that they thought something mysterious might happen.

A learned kabalist was holding forth to a few entranced listeners; but though his strong Scotch accent and his harsh voice were sufficiently commanding, they failed to attract the attention that the learned one felt due to him, so he retired into his shell.

A young Hindû law-student, well dressed and good looking, had quite a group listening to his cynical pleasantries, that excited the disgust of an Anglo-Indian lady who resented the presence of a 'native' in a drawing-room in any other capacity than that of butler or footman.

Then there was a socialist with a red necktie and a brown velvet coat, who was arguing with a German pianist with very long hair, while a portrait-painter with a Van Dyck beard was listening amusedly with his attention wandering in search of the prettiest girl in the room, while his mind wondered a little intermittently at the strange medley of learning and affectation, mysticism and materialism, occultism and sheer frivolity, which filled the salon. Soon he caught sight of Mary Sinclair, and moved instinctively in her direction; but he was cut out by another man, who was a stranger to him, but seemed well known to the lady. It was Ronald Erskine.

Suddenly there was a stir and a silence, a space was cleared, and the Baroness de Balon began to talk in a dry didactic manner, as if she were addressing a class of history-students. But her subject was Madame Blavatsky and the story of how she came to found the Theosophical Society: so there was silence at once, and a show of interest that in most cases was more or less sincere. The artist with the Van Dyck beard was struck with the sincerity of the narrator, and determined to find out for himself if Madame Blavatsky was really the messenger of those Teachers of whom the Baroness spoke with such awe and reverence. How he was to do this he did not know,

THE MAGIC MIRROR

but felt sure that he would somehow recognise a great spiritual Teacher if he met one; and Mary Sinclair had the same idea.

When the speaker stopped as abruptly as she had begun, and seemed to 'dry up,' resuming her habitual air of mystery, the two artists were among those who asked for an introduction to Madame Blavatsky, and were promised an invitation as soon as it could be arranged. Ronald Erskine was inclined to sneer a little at the story they had heard; but Mary turned away and entered into an animated conversation with the severe-looking narrator. The other artist stood by and listened, but felt repelled by the mysterious manner of the lady as much as he was attracted by the frank and earnest look in the eyes of the questioner.

The crowd melted away to gather in the supper-room; but the little group remained questioning the Baroness as to the teachings of Theosophy, and particularly as to the Teacher. Most of the inquirers seemed to be anxious to hear of some strange happening or mysterious performance, some feat of magic, as a proof of occult powers; and at last the two artists, in despair of hearing anything more worth while, went down to join the crowd below, where Mary became a center of attraction and the portrait-painter found some men that he had met elsewhere and went with them to end the evening at the Hogarth club, where strange tales of occultism were told and much tobacco burned.

The portrait-painter was a listener, and an eager one, hungry for that kind of mental food for lack of which men sink into the depths of pessimism, and perish from atrophy of the soul. Much that he had heard was too sensational to carry any weight, but from it all he gathered an impression that the solution of life's problems was not so impossible as he had dreamed. The evening marked an epoch in his life.

To Ronald Erskine, too, the evening was eventful, though he hardly understood just what had happened; but he felt that there had come a change in his relation to the girl, whom he had almost learned to look upon as bound to him mysteriously by destiny. He thought a door had closed between them, leaving him on the outside.

But for Mary a new door had opened; and she began to listen for a voice in her imagination calling her in. It was as though some one had told her that her dead mother was alive and here in London. What was more natural than that she should try to meet her? What more natural than that she should ask: "Will my mother know me when we meet?"

From all that she had heard, the founder of the Theosophical Society appeared as no mere iconoclast, but rather as a spiritual leader, to be found and followed by all who recognised her voice calling in the silence to her children. And it was in that attitude of mind she waited for an invitation to the house in Lansdowne Road, where Madame Blavatsky lived at that time, with some of her disciples.

Mary had never known her parents, and had not been encouraged to speak of them. Her aunt had filled their place as well as she was able. But

THE THEOSOPHICAL PATH

she could not fill the place of spiritual mother to her ward, nor did she try.

When Mary Sinclair would ask "who am I?" she was not thinking of her unknown parents, but of her own previous existence; and it was in that sense that she asked herself if she would be recognised by her spiritual mother when they should meet.

Meanwhile the portrait-painter, Hubert Eisdale, had already taken advantage of the introduction, offered him by one of the men he met that evening at the house of Lady Loseby, and had visited the leader of the Theosophists at her house. This man, a lawyer, and a great talker, had evidently knowledge of the 'Rosicrucian' order to which Erskine's friends belonged; and talked their jargon, posing effectively as a master of the occult arts. He spoke a little patronizingly of Madame Blavatsky as "the old lady," and was inclined to look upon what he called practical occultism, or thaumaturgy, as the real aim of all serious students. Eisdale suspected that Mr. Saunders was not above a desire to pose as a man of mystery. Still he could act as introducer without prejudice to the novice, as his interest in Theosophy was genuine as far as it went; and the artist was content to take advantage of the offer.

Madame Blavatsky at that time was busy all day long writing; and her great work *The Secret Doctrine* was announced but was not yet out; while other works from her pen were said to be in hand. The new Theosophical magazine *Lucifer* demanded much of her time; but her evenings were devoted to receiving visitors of all sorts and kinds, of all classes and nationalities, who came for instruction, or from curiosity, or from a desire to exploit their own 'psychic powers,' as they sometimes misnamed their various mental maladies and psychic abnormalities. Amongst these were also a few serious students who had sought elsewhere in vain for a key to the problems of life.

Naturally enough the discussions would range over the whole field of human experience, with the presiding genius equally at home and equally master of the situation, no matter what the subject; though she would declare herself entirely ignorant of modern science and classical scholasticism. But, as Saunders remarked, her ignorance was more luminous than the knowledge of the scholiasts. Her knowledge of life in all lands seemed inexhaustible, and her conversational powers were certainly fascinating, even when she launched into denunciation of the dogmatism of theology or science.

On the occasion of the visit of the young men, there were present only the members of the household and a few visitors who were not avowed Theosophists. The "old lady" sat in her big armchair; she was a very sick woman, but her intense vitality seemed to dominate the sickness of the body as if the soul had full control of the head and heart, and held the suffering body in subjection to her will.

(To be continued)



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIFORNIA

‘OUR Best Dreams Made True by Theosophy,’ was the subject of an address on September 16th by Mrs. Leoline Leonard Wright, a member of Katherine Tingley’s staff at the International Theosophical Headquarters at Point Loma. Mrs. Wright said in part:

“At the root of every man’s heart-life there lies a dream, an unquenchable shining expectation of some gift that life holds for him. We can almost say that what makes a man different from an animal is that a man is born with

**The Sense of the
Eternal in our
Daily Life**

a dream in his heart, and if we look back to our childhood we will recall how the early years of our life were colored by the light of dreams.

“Now what is this dream — this shining expectation — that is born with us and never quite deserts us, even in face of life’s bitterest disappointments? We long for something that is eternal; that shall never fail us; something real that will never cheat us; something beautiful and sacred that shall complete our lives and give us peace. These things are the essence of that dream which man carries in his heart of hearts.

“That we never realize this dream is due to the fact that we have lost touch with the real purpose of life, the purpose of evolution, and it is for this reason that Theosophy has a special message for us. For Theosophy, the ancient Wisdom-Religion, brings us a fresh interpretation of the divine purpose in life. It tells us that man is not a mere body controlled by a nervous system, but that he is a divine soul, a ray of the Spiritual Center of Life itself. It tells us also that this divine soul lives through many lives on earth, being born and reborn, again and again, that evolution may go forward. And in each new life our environment and the nature of our opportunities, our troubles and our joys, are all the result of our actions in the past. Our future depends upon the way we think and act at present, and herein we see the necessity of true self-discipline, for that alone can make the heart’s dream come true. Katherine Tingley has said of this: ‘Discipline comes in many ways, but Theosophy shows one how a man, without help of book or creature, may yet find his own inner power, be no longer a mere potentiality. He will dig into the depths of his own being that he may find wisdom. He

THE THEOSOPHICAL PATH

will discover within himself a new quality of intuition, and at last, when touched by the "feel" of this diviner life, the power of self-discipline will come to him, and he can stand and say *I know!* Then and then only will the heart's great dream come true."

Joseph H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, spoke on September 23rd upon 'Theosophy as Religion — Not a Religion but RELIGION itself.'

"The fundamental question of the day," he declared, "is neither economic nor political: it is religious. The cause of the present world-crisis is the divorce between religion and life, for it is an accentuation of unbrotherliness, which Katherine Tingley has declared to be 'the insanity of the age.' Religion has been stressed too much as a creed, a set of dogmas. The intellectual life has been over-stressed while the heart-life has been submerged. Were we to listen to the promptings of the heart and follow the teachings of Jesus and all the great spiritual teachers of the world — the teachings summed up in the Golden Rule: 'Thou shalt love thy neighbor as thyself; Do unto others as ye would that they should do unto you,' Germany and all Europe would not now be suffering as they are.

"A great change has come over the world in the past half century. More and more attention is being given to the thoughts of other peoples. The study of Comparative Religion shows that great Teachers in different ages and different lands have taught the same truths as does Christianity, and in a form suited to the people to whom they came. So that, if it be said, as is often the case, that 'only Christianity can save the world,' equally may it be said that only Buddhism or Hindûism or one of the other great religions 'alone can save the world' — if by this we refer to the basic truths that are at the heart of each. For these truths are not diverse but identical.

"Not dogma nor creed, but a life based on the recognition of the Christos, the divine ray within the heart of each, will save the world. This, whatever we may term it, is 'the great, inscrutable mystery.' This is the fountain, whence we draw all spiritual sustenance and for lack of recognition of which the whole world is spiritually starving. The religion of the future will be the acceptance and the expression of truth in daily living. It will involve a recognition of the underlying truths in all the great religions of the world; it will involve the sympathetic tolerance of the right of every man to his own belief. The religion of the future will be a return to the most ancient of all, the 'Wisdom-Religion' of antiquity, to religion itself — Theosophy."

'Theosophy the Open Door to Life's Opportunities,' was the subject of an address on September 30th by Professor Charles J. Ryan of the Theosophical University at Point Loma. "What are we here for?" said Professor Ryan. "What are our real, our finer opportunities? Are we satisfied with the usual ambitions? Are we choosing the shadow and letting the substance of true

MIRROR OF THE MOVEMENT

living go? What shall I do to be saved? And what does Theosophy teach that will enable one to tell life's worth-while opportunities from the make-believe, deceptive, illusionary ones? These are some of the questions that are being asked everywhere today by thinking minds, and in answer, one is

Theosophy stresses tempted to summarize the whole in a single sentence: Study Theosophy, for Theosophy is the gospel of opportunity. For Theosophy opens our eyes at once to the fact that we are something more than merely the most intellectualized of the animals, and it declares that we are not confined, in our efforts to grow and gain knowledge, simply to one life upon this earth.

"Theosophy declares that man is an immortal soul, incarnating on this planet from time to time until he has gained the wisdom and perfection possible here, and is prepared to make further progress in higher states. The great Spiritual Teachers of the world have told us this, and they have proven in their own lives that 'the kingdom of heaven is within,' and that our best opportunities are those which lead us to make this discovery for ourselves.

"While reincarnation is the natural method through which we find ourselves on the battlefield of life, there to battle with the evil in ourselves until we have won the field, the higher meaning of the teaching, 'Except a man be born again he cannot see the Kingdom,' is of course, regeneration, spiritual rebirth. For this regeneration of the character every human being has to strive until, by self-directed effort, he unites with the Higher Self, the inner Christos. And the path thereto is through love for and service to humanity — in a word, Universal Brotherhood.

"Opportunity is always knocking at our doors. Every event offers itself as an opportunity for spiritual progress. In health and sickness, in trouble and persecution, in honor and happiness, we find endless opportunities of using the passing moments wisely, lovingly and thoughtfully. Theosophy is the gospel of opportunity."

'Reincarnation, the Belief of the Logical Man,' was the subject of an address on October 7th by Mrs. Grace Knoche of the International Theosophical Headquarters at Point Loma.

"Reincarnation," said the speaker, "is the belief of the logical man because **Nature-Symbols strongly teach Recurrent Embodiment** it is based on justice, and questions of justice are fundamental questions in every age. Especially are they so today, for apparent injustice is contacted on every hand. One child is born in an environment of poverty and vice, another with comfort, opportunity, and loving care at his service; one is born with tendencies that lead him downward to a life of vice and crime, another with a native integrity of soul that asserts itself at every crisis and leads him, inevitably, to happiness and success. On the theory of a special creation — with an almost infinite amount of work to be done before one can realize the command of the great

THE THEOSOPHICAL PATH

Teacher, Jesus, 'Be ye perfect even as your Father which is in heaven is perfect,' and yet with only one life to do it in — there is no such thing as justice. As Katherine Tingley has said, 'The flowers die but only to bloom again; the trees lose their foliage when winter comes, but only to put forth new garments of green the next spring that they may evolve and grow; and yet we deny this to man! Is God less just, less merciful than Nature in the great scheme of evolving life?'

"Then, too, Reincarnation gives one a better basis for right conduct. Were this belief general we should not have today the intense racial and national hatreds that are such fertile causes of war. For the soul has lived in many nations; Serbian or Turk today, perhaps, but Italian or Greek yesterday, and so on through the ages, as the Teachers of Theosophy have pointed out, notably William Q. Judge. What balance it would bring into conduct to reflect upon that! And it is well to remember that Reincarnation is today believed by the larger part of the world's population; that it was the universal belief in antiquity and is found in all Bibles and all religions; and that it is taught by the philosophers and spiritual teachers of every age, from Manu, Pythagoras and Plato, down to our own Emerson, Browning, Walt Whitman and others. It is a necessity in evolution and the covenant of our soul with Divinity."

GUESTS ENTERTAINED IN LOMALAND

THE following account of a recent visit to Lomaland by two well-known Dutch gentlemen appeared in the *Utrechtsch Dagblad*, Holland, September 14th, 1923.

"At a meeting of the Universal Brotherhood in the Building for Art and Science Mr. P. van der Meulen, President of the Dutch Prohibition Society, delivered greetings from Madame Tingley, and reported briefly his impressions from Point Loma. As our readers will remember he made some time ago, with Mr. de Vries from Gröningen, a journey through the United States with the object of studying prohibition.

"On their program was also a visit to the Headquarters of the Universal Brotherhood at Point Loma, California, where Katherine Tingley founded her now famous Râja-Yoga School. Mr. van der Meulen said he would not soon forget that Saturday, probably one of the most impressive days of his stay in America. Arriving at Point Loma, escorts were waiting to show them around. Among these was a Hollander, Mr. Schudel, formerly co-Director of the Hollandia Printing Works at Baarn. The surroundings, the vistas, the design of the gardens, the impressive Temple, all were of an extraordinary beauty, so much so that both the visitors were deeply touched. To their great surprise and pleasure they were received and shown over the mansion of Madame Tingley by the illustrious lady herself, and invited to dine with her, Mr. and Mrs. Schudel, Mme. de Lange-Gouda, and some of the prominent members of the organization. A concert followed, in honor of the visitors.

MIRROR OF THE MOVEMENT

“Madame Tingley several times evinced great interest in Holland, and the visitors attributed their friendly reception to this circumstance. Furthermore Mr. van der Meulen declared that he was extraordinarily impressed by the great beauty of the place, as well as by the harmonious spirit radiating through all the activities at the International Headquarters, which had given him a better knowledge of Theosophy than he had before his American travels. Mr. van der Meulen concluded his remarks by saying, ‘Come what may, those delightful, those inspiring, those beautiful and overwhelming impressions we received there will haunt us forever.’”

ABOLITION OF THE DEATH PENALTY IN RUMANIA

THE Rumanian chamber of deputies has discussed the question of death sentences. M. Cosma, minister of justice, argued that, in the interest of the safety of the state, it is imperative that the death-penalty be retained. MM. Vailoiann and Yoanibescu opposed the death sentence. The ministerial board finally decided that the death-penalty shall be stricken from the penal code.— *Journal of American Medical Association*, September 29, 1923

Theosophical University Meteorological Station

Point Loma, California

Summary for July --- September, 1923

TEMPERATURE

	July		August		September
Mean highest	71.70	..	72.20	..	72.60
Mean lowest	60.70	..	62.00	..	62.20
Mean	66.20	..	67.10	..	67.40
Highest	75.00	..	77.00	..	78.00
Lowest	57.00	..	59.00	..	52.00
Greatest daily range	16.00	..	15.00	..	18.00

PRECIPITATION

Inches	0.03	..	0.00	..	0.08
Total from July 1, 1923	0.03	..	0.03	..	0.11

SUNSHINE

Number hours actual sunshine	239.20	..	213.60	..	218.70
Number hours possible	435.00	..	413.00	..	371.00
Percentage of possible	55.00	..	52.00	..	59.00
Average number hours per day	7.72	..	6.88	..	7.29

WIND

Movement in miles	3520.00	..	3140.00	..	3280.00
Average hourly velocity	4.73	..	4.22	..	4.55
Maximum velocity	12.00	..	12.00	..	16.00

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



PERIODICAL ROOM
GENERAL LIBRARY
UNIV. OF MICH.

Copyright 1910 by Katherine Tingley

VOL. XXV NO. 6 POINT LOMA, CALIFORNIA, U. S. A. DECEMBER 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

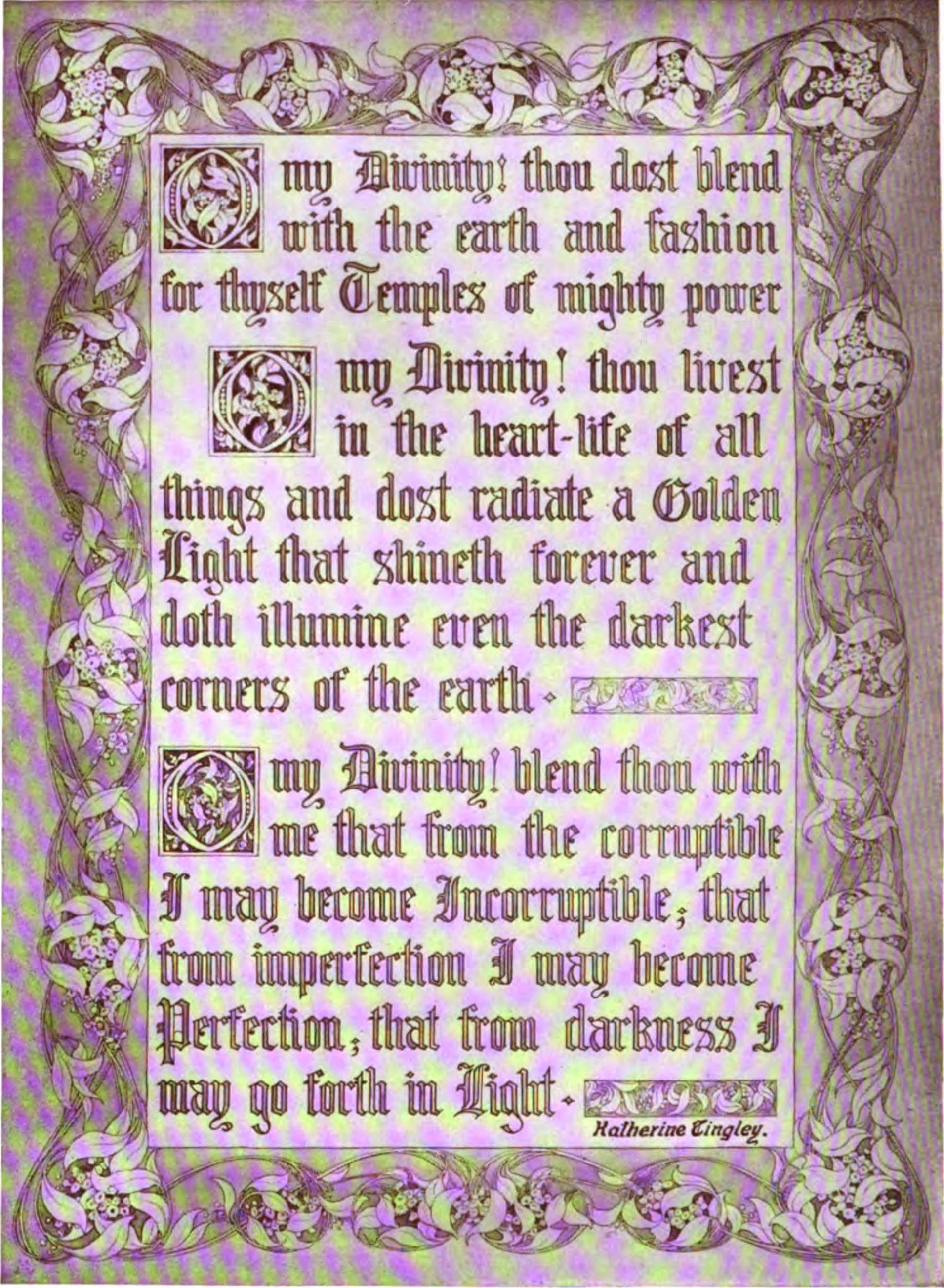


Illustrated


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.



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. XXV, NO. 6

CONTENTS

DECEMBER 1923

At the Bottom of the Carriso Gorge, San Diego and Arizona Railway	<i>Frontispiece</i>
The Readjustment of the Human Race through Theosophy	Katherine Tingley 517
Parliament of Peace and Universal Brotherhood:	
"The Secret Doctrine" and Peace or War	F. J. Dick, M. INST. C. E. 521
The Causes of Being in "The Secret Doctrine"	H. Coryn, M. R. C. S. 527
War and Limitation of Armament	W. Ross White 530
Yuan Chi Water-Tower (<i>verse</i> ; after Li Po)	Kenneth Morris 531
Changan in the Sui and Tang Periods; I (<i>illustrated</i>)	Osvald Sirén, PH. D. 532
Religion	H. T. Edge, M. A. 547
The Turning Tide: Two Recent Books — A Review	Talbot Mundy 550
Evolution and Emanation	H. Travers, M. A. 559
Suggestions for the Explanation of the Symbolism of a Japanese Bronze (<i>illustrated</i>)	E. L. N. 560
Cryptomeria Avenue at Hakone, Japan (<i>illustration</i>)	562
The Falcon (<i>verse</i>)	Kenneth Morris 564
Fear	R. Machell 565
Theosophy and Archaeology	H. T. Edge, M. A. 567
Scientific Brevities	By the Busy Bee 569
The Immortal Germ-Plasm	T. Henry, M. A. 571
The Wisdom of Apollonius, the Philosopher of Tyana: XII (<i>ill.</i>)	P. A. Malpas 575
Theosophical Items of Interest	Observer 584
Lomaland: Views of Activities at the International Theosophical Headquarters, Point Loma, California (<i>illustrations</i>)	591-602
The Magic Mirror (<i>continued</i>)	R. Machell 608
Scenes along the San Diego and Arizona Railway (<i>illustrations</i>)	619-620
THE SCREEN OF TIME: Mirror of the Movement	
Katherine Tingley Welcomed Home after long Absence on Lecture-tour	616
Sunday Services in Isis Theater, San Diego, California	621
When to Prevent Crime	623
Actors and Party Entertained in Greek Theater	624
Obituary	625



Lomaland Photo & Engraving Dept.

**AT THE BOTTOM OF THE CARRISO GORGE ALONG THE SAN DIEGO
AND ARIZONA RAILWAY, CALIFORNIA**

The Gorge takes its name from the grass growing therein, which is used by the Indians in making baskets.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXV, NO. 6

DECEMBER 1923

"Our philosophy of life is one grand whole, every part necessary and fitting into every other part. . . . The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. . . . This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be found before we of this generation are dead."—*William Quan Judge*

THE READJUSTMENT OF THE HUMAN RACE THROUGH THEOSOPHY

(Originally printed in "Öresundsposten," Hälsingborg, Sweden)

THE readjustment of the human race to me does not appear as difficult as one might imagine. Of course the present condition of the world is appalling, and a casual view of this would lead one to think it would take ages before any satisfactory results could be achieved. No one can question that Humanity is at the tether end of things. The most optimistic mind cannot look forward to the coming years with confidence and hope for any marked improvement in the human race. The seeds of disintegration sown ages ago in the human mind have taken root, and the present race is the progeny of limited knowledge as to the real meaning of life — the science of life.

Few men and women look upon life as a sacred obligation. The psychology of the age has led men to make foremost in life material interests, and the soul of man with its superb spiritual urge towards the eternal verities holds not the first place in the minds of men. Therefore we can truly say that the men and women of the present age are just half living. Their vision of life is limited and one-sided. Humanity is either proceeding on a path of disintegration through lack of knowledge of the self and of the immutable laws of life, or else following the path of spiritual

THE THEOSOPHICAL PATH

growth half-heartedly, aspiringly perhaps and with pure motive, but blindly.

A higher state of consciousness is within the power of man to find at the present crisis in the world's history. Knowledge is the key — conscious knowledge of man's divinity. Back man up with such knowledge, sustained by a love of right, and we shall find that the readjustment of the human race has begun, that the divine balance of things is beginning to work its way into the mind and the nature of man, and a glow of spiritual strength is beginning to manifest, whether the man knows it or not. For him the whole scheme of life is changing, for the light of the soul's immortality has broken into the limitations of the intellectual life, and the great difference between spiritual life and mere intellectual life is manifest.

Theosophy makes it clear that man is a religious being: that there are two natures in one: that the physical takes its place through natural law as the vehicle through which the soul enlightens the human mind, which is the only active available instrument, for the purpose of aiding in bringing about helpful experiences in the guidance of individual life.

When the body, the mortal self, dies, the mere brain-mind goes with it: and that which passes on to new experiences and a larger growth is verily the soul of man.

Obscure as these great Theosophical teachings appear to the minds of many, yet the knowledge of the greater possibilities of life and the deeper meaning of death, which is rebirth, is imparted to the soul in its passing out. And so often when we stand at the bedside of our loved ones and know that a change must soon come, the very agonies and pains that we witness are the result of the separation of the soul from the body. The soul has found its release. It has already had glimpses of the glory of the divine laws of mercy and justice. Painlessly and joyously it moves on to its next plane of evolution. And the body, separated from the balancing power of the soul, slow to surrender its physical life, passes through its experience of disintegration to the end.

This picture alone should convince any fair mind of the duality of man. The virtues and charms and beauties of character do not die. They are parts of eternal life. If we can live in the memory of all that was best in our loved ones, and broaden our vision as to the mercy of the Supreme in the readjustment of life, then we have only to realize that it is but the physical body, the house in which our loved one lived, that is destroyed. It has finished its mission in the physical sense and is no more.

To have any other than the Theosophical view of death is to limit the Supreme — to attempt to make finite the infinite. Who can bend

THE READJUSTMENT OF THE HUMAN RACE

the knee to the Supreme power that would confine the soul of man to the limitation at best of a hundred years on the earth-plane, and then to have its aspirations, its hopes, and its love of better things cut off—to be forever separated from those with whom the ties of sacred affection and undying love had by the divine law bound them together for all eternity?

So the Theosophist cannot limit the Infinite Law to a finite law. The Theosophist cannot confine the soul of man—a ray of the great Central Source of Life working through time and space—to one earth-life experience. The aspirations and ideals of the soul cannot be so met. Who is ready to believe that the greatest lights—the great souls of the past and present ages have fulfilled their mission of glorious service to humanity in one life-time?

So the broader vision that Theosophy presents to discouraged Humanity is the only answer that can be given to bring peace to the soul and satisfy its longings—the vision that man in his immortal life is afforded through the beneficence of the Infinite Law, many schools of experience on the earth-plane, in order that he may fulfil his mission of unselfish service to humanity, and the sacred meaning of life may be reflected into the thought-life of the world. So man, the real man, the immortal man, travels on his long journey of attainment and ultimately reaches perfection.

Here is hope for discouraged humanity. Here one can find the heart-doctrine an active factor. The soul passing through the refining crucibles of experience becomes in time a glorious self-conscious ray of the Infinite.

Reading the history of the ages, we can recall great teachers, who for the love of humanity, working in consonance with the higher attributes of their souls, have reincarnated again and again as living examples of the immortal man in god-like service to his fellow-men.

From the time that Theosophy was presented to the western world in 1875 as a great panacea for humanity's ills—as the Wisdom-Religion of the ages, taught thousands of years before Jesus of Nazareth,—critics in their limited and captious state of mind, have maintained that Theosophists undervalue the power of prayer. But such a criticism is the result of ignorance: for the soul of man is ever praying and ever aspiring and ever seeking to press into the brain-mind of man its opportunity to glorify human life by prayer—not lip-prayer, but prayer from the depths of the heart and soul in recognition of Deity and man's infinite possibilities.

A Theosophist never seeks that great Source of Light for personal favors. He looks upon Deity as the Central Source of Light and Life, whose laws are immutable. It has placed the soul of man as an expression of divine life on the earth-plane, to grow in the light through self-directed

THE THEOSOPHICAL PATH

evolution. The real sacredness of prayer is in the aspiration to work constantly and without faltering for one's fellow-men. Prayer is active service in the spiritual atmosphere of life. Through man's efforts to become a more noble expression of soul-life, he lives his prayer and becomes day by day, year by year, and life after life, a more perfect expression of spiritual service in prayer.

To work with the Infinite Laws of life is to be a part of them. Look upon life on earth as a school of experience where the needed knowledge is gained through struggle and effort, that will bring man to his own — his rightful heritage, union with the Supreme.

Jesus in his promise of the Kingdom of Heaven on earth, within man, had beyond a question these ideas in mind. Through his own experience he knew. He taught from the experience of many lives, and he blessed the world with his divine life. And in past history there were others who helped redeem the world through sacrifices of the world's pleasures for the benefit of mankind.

How I pity those limited minds who have recently tried to intimidate truth-seekers from approaching Theosophy, by declaring and circulating the preposterous story that Theosophists believed in transmigration — the doctrine that the souls of men after death enter into animals!!! It requires a gross mind — one who lives in the material forces of life alone to make such a picture for investigators. It is outrageously untruthful and intended to prejudice the public against the beautiful truths of Theosophy. "Once a man always a man" is a well-known saying among Theosophists.

To find the blessings of Theosophy read H. P. Blavatsky's book, *The Key to Theosophy*, and the *Theosophical Manuals*, which were prepared under my direction especially for investigators. Later on, the more earnest student can take up Blavatsky's *Isis Unveiled* and *The Secret Doctrine*. It was she who revived the teachings of the Ancient Wisdom, which is as old as the ages.

This is a part of the message that discouraged humanity must have, if we are ever to hope for the readjustment of the human race.

KATHERINE TINGLEY

Hälsingborg, September 18, 1923.

PARLIAMENT OF PEACE AND UNIVERSAL BROTHERHOOD

[The three preceding issues of THE THEOSOPHICAL PATH (for September, October, and November) contained articles, or rather Addresses, which were read at the Parliament of Peace and Universal Brotherhood, during the twelfth Session thereof, July 16 to 27, 1923, in the Temple of Peace, International Theosophical Headquarters, Point Loma, California.

The present issue of this magazine prints another selection from the Addresses then read, some of them in extracts. As has been stated before, it is hoped to reprint later in pamphlet form all the Addresses, in full, with Addresses by other speakers at the Peace-Parliament, in this manner furnishing to those who may be interested in the matters treated of a nearly complete Report of the Acta of the Parliament.

Each of these Addresses was conceived and delivered in the light of the wonder-teachings contained in H. P. Blavatsky's great work *The Secret Doctrine*, because in those teachings alone, and in their similars elsewhere, may be found the rational explanation of and the certain cure for the many moral and mental afflictions and pestilences that wreak such damage on our common humanity, among the foremost of which are the weakness and bias which loosen war upon the world.]

"THE SECRET DOCTRINE" AND PEACE OR WAR

EXTRACTS FROM THE ADDRESS BY F. J. DICK, M. INST. C. E.



WHY is there so much suffering? This is surely the main question which confronts man. In recent years the question has been intensified, and is now: What are the true causes of the awful suffering engendered by war?

SUFFERING DUE TO IGNORANCE

Hopeless of obtaining any acceptable solution from current theological or ontological speculation, many trained thinkers find pleasure in traversing the extensive fields of science, and in reaching some generalizations which are apt to be considered as at least approximate interpretations.

Amid the chaos of modern negations, speculations, dogmas and creeds, the marvelous message of the ancient Wisdom-Religion was outlined to the world by Helena Petrovna Blavatsky in 1888 through the publication of her greatest work, *The Secret Doctrine*.

It would not be too much to say that this great work not only sketches in a masterly way the solution of the problem of human suffering throughout the past, but points out the true and rightful path toward a clearer perception of the causes, and the means for introducing new, higher, and more powerful causes, which will open the heart of man to the higher ways of life.

It was H. P. Blavatsky who founded the Theosophical Society and

THE THEOSOPHICAL PATH

Universal Brotherhood in 1875. Universal Brotherhood *means* Universal Peace, as Katherine Tingley has declared.

THE *Secret Doctrine* IN OUTLINE

What wonders, heights, and depths are half-revealed to the reader of *The Secret Doctrine*! Let us merely glance at a few of the subjects treated:

COSMOGENESIS.— Three Fundamental Postulates.— The Night of the Universe.— Universal Mind.— The Awakening of Kosmos.— Nature's Symbols.— The Septenary Hierarchies.— The Secret of the Elements.— The Building of the Worlds.— The Lunar and the Earth Chain.— The Seven Creations.— What incarnates in Animal Man.— Formation of Man, the Thinker.— The Seven Powers of Nature.— The Evolution of Symbolism.— Primordial Substance and Divine Thought.— One Tree of Knowledge.— The Hidden Deity.— Human and Divine Men.— The Fall of the Angels.— Is Gravitation a Law? — The Theories of Rotation in Science.— Ether and Atoms.— The Nebular Theory.— Gods, Monads, and Atoms.— Cyclic Evolution and Karma.— The Zodiac and its Antiquity.— Materialism.

ANTHROPOGENESIS.— The Beginnings of Sentient Life.— Man, the Third Logos.— Nature Unaided Fails.— The Chronology of the Brâhmans.— Attempts to Create Man.— Creation of the First Races.— From the Semi-Divine down to the First Human Races.— The Final Evolution of Man.— The Sons of God and the Sacred Island.— The History of the Fourth Race.— Archaic Teachings in the Purânas and *Genesis*.— Are Giants a Fiction? — Civilization and Destruction of the Fourth and Fifth Races.— Prometheus the Titan.— The Upanishads.— Science and the Secret Doctrine Contrasted.— The Ancestors Man is offered by Science.— Atlantis.— The Cycles of Time.

MAN IS ESSENTIALLY A SPIRITUAL BEING

As one peruses the pages of *The Secret Doctrine* the conviction continually grows that man is essentially a spiritual being, that the real self in him is spiritual, and that the ordinary, every-day, personal self is in truth a sort of evanescent illusion, necessary, nevertheless, for the garnering of soul-experience.

Further, he begins to perceive that modern scientific and philosophic generalizations are like an inverted pyramid, poised in unstable equilibrium on a material point; while much of both eastern and western

“THE SECRET DOCTRINE” AND PEACE OR WAR

theologic speculation is in a like case, being insecurely based on dead-letter interpretations of the sacred literatures of the ages.

In tracing the broad outlines of human evolution in *The Secret Doctrine*, two great laws, or principles, stand out clearly — laws the mere knowledge of which has been obscured, as regards their universal application, for many centuries, as far at least as concerns the general run of mankind. These principles, which have as basis eternal Harmony and Beauty, are Karma and Reincarnation. Not only are the cycles of human evolution, in their spiral or helix-like windings, subject to them, but solar, stellar, and planetary cycles with all the planes of spiritual and semi-spiritual beings associated therewith, and even the periodically manifesting Universes.

LAWS OF KARMA AND REINCARNATION

Karma is a word of several meanings, or aspects. In what follows the quoted passages are entirely drawn from various parts of *The Secret Doctrine*, and it will be seen how important is their practical bearing on the vital problems of the day.

“Questions with regard to *Karma* and *rebirths* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating monads — even if we take into account the fact that ever since the Second Race, when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the aeons already passed — still, there must be a limit. It was stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in, or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.

“Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of KARMA is inextricably interwoven with that of Reincarnation.

“It is only the knowledge of the constant rebirths of one and the same individuality throughout the life-cycle; the assurance that the same MONADS — among whom are many Dhyân-Chohans, or the ‘Gods’ themselves — have to pass through the ‘Circle of Necessity,’ rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us — nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intel-

THE THEOSOPHICAL PATH

lect and capacities; when one sees honor paid fools and profligates, on whom fortune has heaped her favors by mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues — far more deserving in every way — perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him — that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.

KARMIC LAW AND JUSTICE

“Karma, or the Law of Retribution — whether Conscious or Unconscious — predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be coequal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough which, bent down too forcibly, rebounds with corresponding vigor. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. . . .

THE INNER MAN SUBJECT TO REBIRTH IN MANY PERSONALITIES

“Intimately, or rather indissolubly, connected with Karma, then, is the law of rebirth, or of the reincarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the ‘spiritual’ eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.”

— *The Secret Doctrine*, II, pp. 302-6.

Passages like the foregoing are packed full of matter for further study and investigation by the student of life, though they contain little for those who deny the existence of their own souls, and who refuse to believe that man, at the root of his nature, is a spiritual being.

THE BODY IS NOT THE MAN

Young students of biology will note with amazement that while in their universities they are, generally speaking, taught that *the body* — with its brain-cells which somehow manage “to manufacture thought,” as a recent scientific writer puts it — is the man, the ancient wisdom de-

“THE SECRET DOCTRINE” AND PEACE OR WAR

clares the body but the “irresponsible organ, the tool of the *psychic* man, when not that of the Spiritual man.”

Let us then turn to another passage dealing broadly with Karma and Reincarnation.

“Yes; ‘our destiny is written in the stars!’ Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations — which neither Buddhas nor Christs can escape. This is not superstition, least of all is it *Fatalism*. The latter implies a blind course of some still blinder power, and man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths* that lead him in that direction, and he can reach the goal of misery — if such is decreed to him, either in the snowy white robes of the Martyr, or in the soiled garments of a volunteer in the iniquitous course; for, there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two. Those who believe in *Karma* 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; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is — KARMA. . . .

“An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer — aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted. For the only decree of Karma — an eternal and immutable decree — is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or — break them.”

One cannot but pause a moment to point out that this is one of the *immortal* passages in *The Secret Doctrine*, and that it applies to nations equally with individuals.

THE ‘WAYS OF PROVIDENCE’

“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

*See *The Voice of the Silence*, by H. P. Blavatsky. From the ‘Book of the Golden Precepts’ — Fragment II.

THE THEOSOPHICAL PATH

would vanish into thin air. 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.' 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 high road 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. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or another life. If one breaks the laws of Harmony, or, as a Theosophical writer expresses it, 'the laws of life,' one must be prepared to fall into the chaos one has oneself produced. For, according to the same writer, 'the only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging Angel is only a typified representation of their reaction.'

"Therefore, if any one is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those angels, the guardians of harmony. . . .

ALTRUISM — THE LAW OF HARMONY IN NATURE

"This state will last until man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats — still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if —

'— virtue in distress, and vice in triumph
Make atheists of mankind,'

it is only because that 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'

— which are now the ways and the high road on which move onward the great European nations." — *The Secret Doctrine*, I, pp. 639, 643-5.

THE REAL AND THE FALSE SELF

The truths which shine forth in such passages of *The Secret Doctrine* need no scholarship for their comprehension. They are so simple and natural that a child readily comprehends them, and this Katherine Tingley has been daily proving before the eyes of the world during the past quarter of a century. For children, when taught by those who live Theosophy, early realize the difference between their real selves and the false outer

THE CAUSES OF BEING IN "THE SECRET DOCTRINE"

self that clamors for this or that indulgence, grows sulky, angry, or what not. Râja-Yoga education is what the whole world of children stands sorely in need of.

If the grown-ups could apply some of their thought and attention to these simple truths, the problems of Peace and War would disappear, because the greater problem of life would soon become so engrossing, so absorbing in the infinite possibilities that exist within each and all, that the Kilkenny-cat instinct in man to fight merely for fighting's sake, would of itself vanish.

People who quarrel and fight are not civilized people. When we do become civilized, and our attention and interest become centered more and more on the royal and spiritual possibilities of the human race as a whole, we shall be better able to perceive the grandeur of the following passage in *The Secret Doctrine*:

"There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — *SELF-REDEEMED*." — *The Secret Doctrine*, II, p. 420.

THE CAUSES OF BEING IN "THE SECRET DOCTRINE"

H. CORYN, M. R. C. S.

THE CURE FOR WAR

WHY are things as they are? Why is life as painful as it is to so many, and always has been in any times that we know of? We think that we never asked to live, and when, without our will or asking, this business of living was forced upon us, it is little but pains and troubles. We are surely in the grasp of some power either blind, or cruel and unfair. There seems only the consolation of thinking: Well, anyhow, it will soon be over. The years fly quickly and in a little while there will be rest, if haply the rest of non-existence.

It was to answer this very question, to deal with this very cry, that H. P. Blavatsky labored for so many years of her life and wrote her books. She had searched for the answer along all the paths of thought that men have ever traversed, sure that somewhere there must be a solution. And having found it she gave it to all who would listen and

THE THEOSOPHICAL PATH

read. Things are not as they seem, she said, blind or cruel. At the heart of the universe is love and compassion.

Does it not seem likely that we who are in every way parts of the universe and children of it, with bodies and minds and feelings that arose from it and belong to it, should be able, by the study of life, by looking within and attaining real self-knowledge, to understand the heart and meaning of the root and container of our being? Is it likely that there is no way to understand that from which we came and to which we are so absolutely related?

A BROTHERHOOD

H. P. Blavatsky devoted her whole working life, under the pressure of persecution from the beginning to the end, to show us that there is within ourselves a key to the understanding of this life we live, of this universe in which we live, and to telling us what had been shown and taught to her by a Brotherhood of men who have found this key, a Brotherhood that has always existed on earth and always will so long as there are men and women in darkness and pain and despair, waiting and crying for light.

This life, she said, is not from one point of view the real life, not the life that awaits us once we have learned the lessons that experience can teach and have gained the strength and the power of sympathy that our struggles and pains and troubles can and will at last awaken in us. This life is in this special sense unreal, a dream to which there is the promise for each of us at some time an awakening, nay, awakening after awakening, till at last we reach a reality of being so high and pure and true as to be now inconceivable to us. It is a reality at whose height all the troubles we shall have passed through will have left in us only their results in ripened strength and wisdom.

THE SOURCE OF OUR TROUBLES

The universe, in this ultimate reality, is Divine Thought, a Thought whose reflexion is in each of us, is in fact the soul of each of us. All our troubles arise from our desires and our selfishness, due to our ignorance of what we are. The awakenings are the gradual coming back to knowledge of it. And this Divine Compassionate Thought, the reality of the universe, is itself, stage after stage, renewing itself to greater and greater purpose. Always the renewal, the great Drama of life, with us, parts of itself, as the actors; and then the gathering in of itself for assimilation of all the countless experiences; and then again the renewal and outgoing.

In us, on the small scale, life after life, there is also that outgoing into what we call life, the years of one mortal existence; and then the rest and

THE CAUSES OF BEING IN "THE SECRET DOCTRINE"

time of assimilation of what we have learned and experienced before we go forth into life again. That succession of life after life, reincarnation after reincarnation, is on our little scale what the Divine Thought that sustains all does on its vast scale, innumerable little cycles of our brief lives filling up one vast cycle of the great universal life. In each of these little individual lives of ours we take up the thread where we dropped it at the close of the last, gaining something we left ungained before, adding something to the characters we left uncompleted before, reaping always as we sowed. For so only can we learn and grow. And some time we shall all begin our awakening to knowledge of what we are and why our lives are as they are.

THE DOOR TO HAPPINESS AND PEACE

So the teachings which H. P. Blavatsky gave her life to making clear to all who would listen and read and think are:

(1) That what we call life is the door to higher life and that to yet higher and so again and again, till at last all these passing phases have given place to an absolute reality of life which may be and should be to us an ideal, but which is beyond any human conception and is inexhaustible.

(2) That the Soul of the Universe is Divine Thought and Consciousness, present in the deepest being of each of us, the Divine Self of each of us, striving in us and in all that lives to come into full expression, so that finally all humanity shall be redeemed, shall be as gods and be verily gods. This striving is the vast world-drama, and it reaches its close only after a period of rest to reopen on a grander scale.

(3) That we, all alike insouled by this Divine Soul of all, likewise alternate the little troubled dramas of our lives with periods of rest, returning again and again to earth for the gradual perfecting of ourselves through experience of every kind. And

(4) That this long process of discipline and self-evolution can be quickened and brought to fruition as well as ultimately shorn of its pain *only by that spirit of brotherhood* which brings all men so fully and sympathetically in touch with each other that the separating barriers of personality are broken down and the light gained by each becomes the help and inspiration of all the rest. Progress, in short, must be very slow till all men work to make the inner fact of spiritual brotherhood permeate their whole consciousness, till they feel themselves as one host advancing to one common goal. For they are the many self-conscious aspects of the one Divine, and it is this knowledge that is the root of wisdom, the source of all inspiration, taught in all religions, brought to humanity by all its greatest teachers, and voiced in all her writings by H. P. Blavatsky.

THE THEOSOPHICAL PATH

WAR AND LIMITATION OF ARMAMENT

EXTRACT FROM THE ADDRESS BY W. ROSS WHITE

IT seems to me that, when our statesmen in the world at large are considering the matter of the alleviation of the suffering of humanity and the establishment of peace, if they will go a step further than they have yet gone, it would be one solution of the difficulty. I have in mind the question of the limitation of armaments. If they would abolish entirely all implements of warfare, can you conceive for a moment the nations as they are today, standing with some imaginary grievance against another and, without any means whatever at hand, rushing headlong into this warfare? It would present a situation which would be ridiculous in the extreme. There would be nothing whatever to do but to arbitrate. Yet when our statesmen have conceived some such idea as that, they have never been willing to take the full step. They go only half-way and say: We will limit armaments and thereby reduce the expense of maintaining these tremendous armies and navies, and so reduce the actual suffering. They are not ready to go the full limit and abolish them entirely, and leave themselves— if they feel inclined to work out their grievances — without the implements to accomplish that end.

If some statesman were far-seeing enough to accomplish this, it would put the nations in a position to pause and consider the true situation, which would lead them to understand that the only way to obtain permanent and lasting peace would be this recognition of the common rights and common feelings of all nations, each respecting the rights of the other.

“WE make ourselves more injuries than are offered us; they many times pass for wrongs in our own thoughts, that were never so meant by the heart of him that speaketh. The apprehension of wrong hurts more than the sharpest part of the wrong done. So, by falsely making ourselves patients of wrong, we become the true and first actors.”— *Owen Feltham*

YUAN CHI WATER-TOWER

KENNETH MORRIS

After Li Po

SUN-RAINBOWS and moon-rainbows play
Round and about us night and day;
And sunlight ripples into shade
By eaves and windows wet with spray
From Yuan Chi Water's white cascade.

And through the rainbows, far away
The mountain shines beyond the vale —
Eve's amethyst, green jade of noon,
White pearl and opal under the moon —
Ching-ting Shan on the brink of things.

And we can hear the gibbons wail
Through the night wilds,— and all day long,
And when the moonlit waters pale,
The fishermen below at song;
And all the while the Yuan Chi sings.

Birdlike we seem to float or fly,
Half air, half water-borne, on wings
'Twixt cliff and foam and shore and sky
And the sea-birds that wheeling cry
In flight along the beach below.

Indeed, the whilst those seagulls skim
O'er the tide's breast and the tide's rim
Wheeling and sailing, far and nigh,
I watch, and hardly know, not I,
Which are the birds and which Li Po.

*International Theosophical Headquarters,
Point Loma, California*

CHANGAN IN THE SUI AND TANG PERIODS

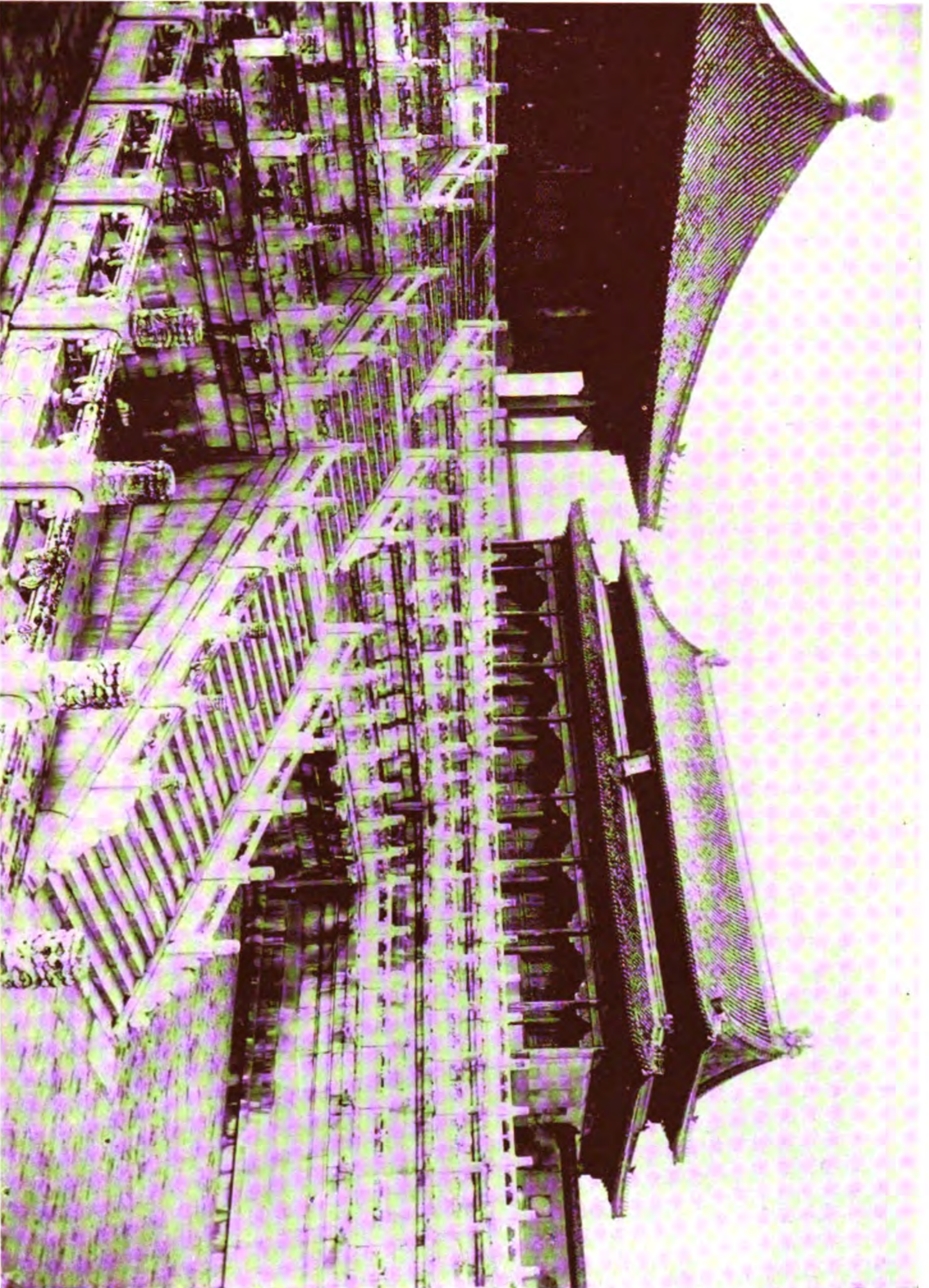
I

OSVALD SIRÉN, PH. D.

SOON after China had been reunited by Wen Ti of Sui, the two old capitals of the country were rebuilt and were again endowed with something of their ancient splendor: Changan became the western capital and Loyang the eastern, the former rebuilt by Wen Ti (or Kao Tsu), the latter by Yang Ti, the second Sui-emperor. The general plan was similar in these two cities, though the western one was superior both in size and regularity. It was evidently the foremost city of the realm and here were the greatest imperial palaces. The plan of Changan became the model for later imperial cities in China and Japan.

This new capital of the Sui-emperors was constructed to the southeast of the old Han capital. In a southern direction it extended almost to the foot of Chung Nan Shan (the mountain of the southern end); at a little distance to the north of the city was the Wei river and to the east a smaller river called Pa Ch'an. The country to the west was called the Dragon-head plain (Long Shou Yüan). The official name of the place was Ta Hsing Ch'eng (the great prosperous city); it was only from the beginning of the Tang dynasty that the name Chang An Ch'eng (the city of long peace) came into use, and even then it was also known under various descriptive appellations such as Yün Chow (thickly populated city), Hsi Chin (Western capital), Ch'ung Chin (Middle capital) and Shang Tu (superior place). The plan was rectangular, measuring 18 *li*, 115 *pu* from east to west and 15 *li* 175 *pu* from north to south, the whole circumference being about 67 *li*.* It was surrounded by low mud-ramparts (18 feet high) with three gates on the south, east, and west sides and 8 on the north side; *viz.*, on the *south*: Ming Te *men* (gate of clear virtue), Ch'i Hsia *men* (gate of early summer) and An Hua *men* (gate of pacific change); on the *east* Chung Ming *men* (bright spring gate), T'ung Hua *men* (gate of passing through a change), and Yen Hsing *men* (gate of prolonged prosperity); on the *west*: Kai Yüan *men* (gate open to far off places), Yen Ping *men* (gate of prolonged peace), and Chin Kuang *men* (gate of golden light). The northern boundary adjoined the southern side of the imperial gardens; to the east of Kung Ch'eng (the imperial palace) there were five gates and to the west of it three, *i. e.*,

*One *li* is roughly speaking one third of an English mile, though sometimes a little more. A *pu* is a step equaling about five and one half feet.



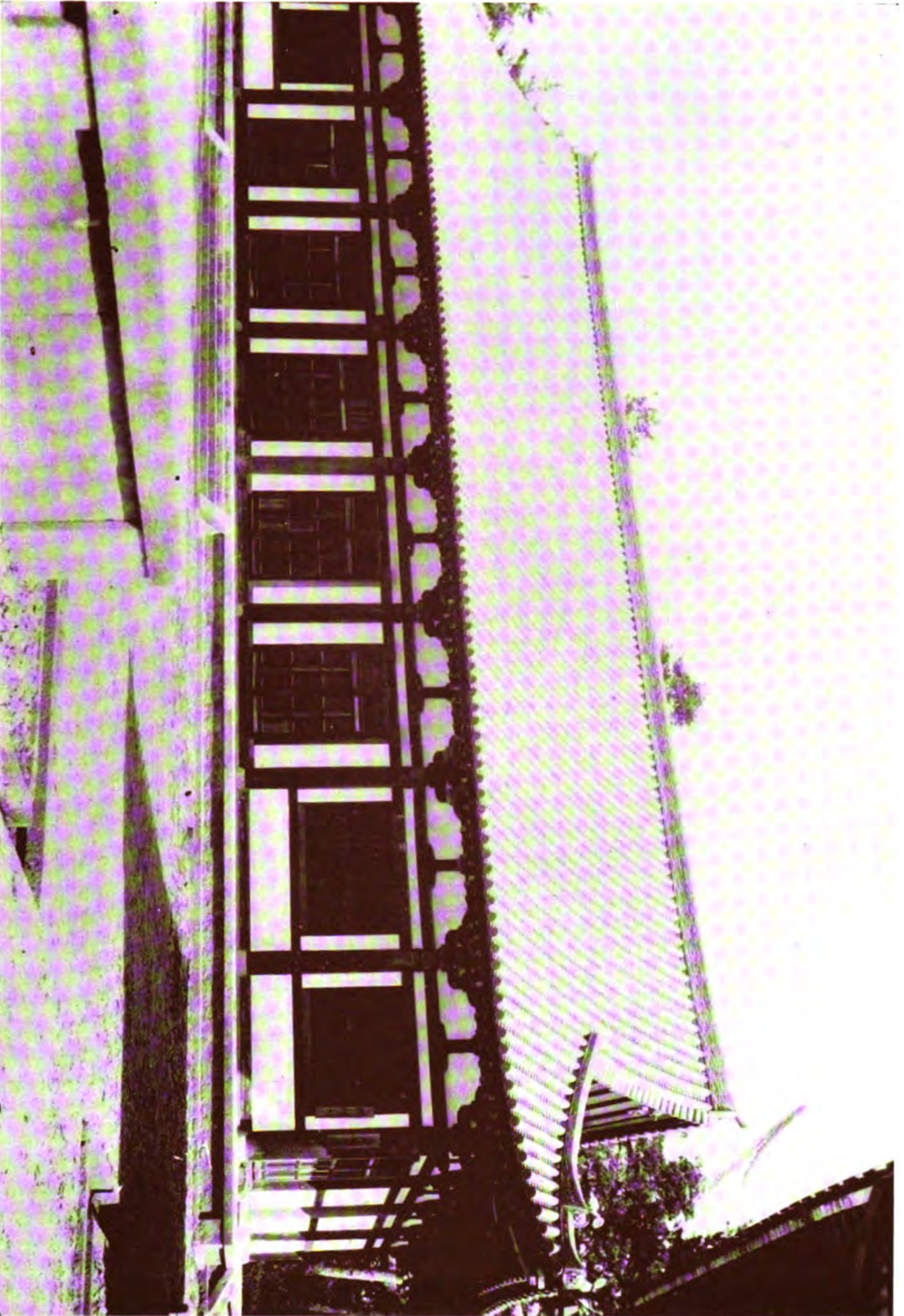
Lomaland Photo & Engraving Dept.

THE THREE BALUSTRADED TERRACES ON WHICH THE MAIN HALLS OF THE
IMPERIAL PALACE IN PEKING ARE SITUATED



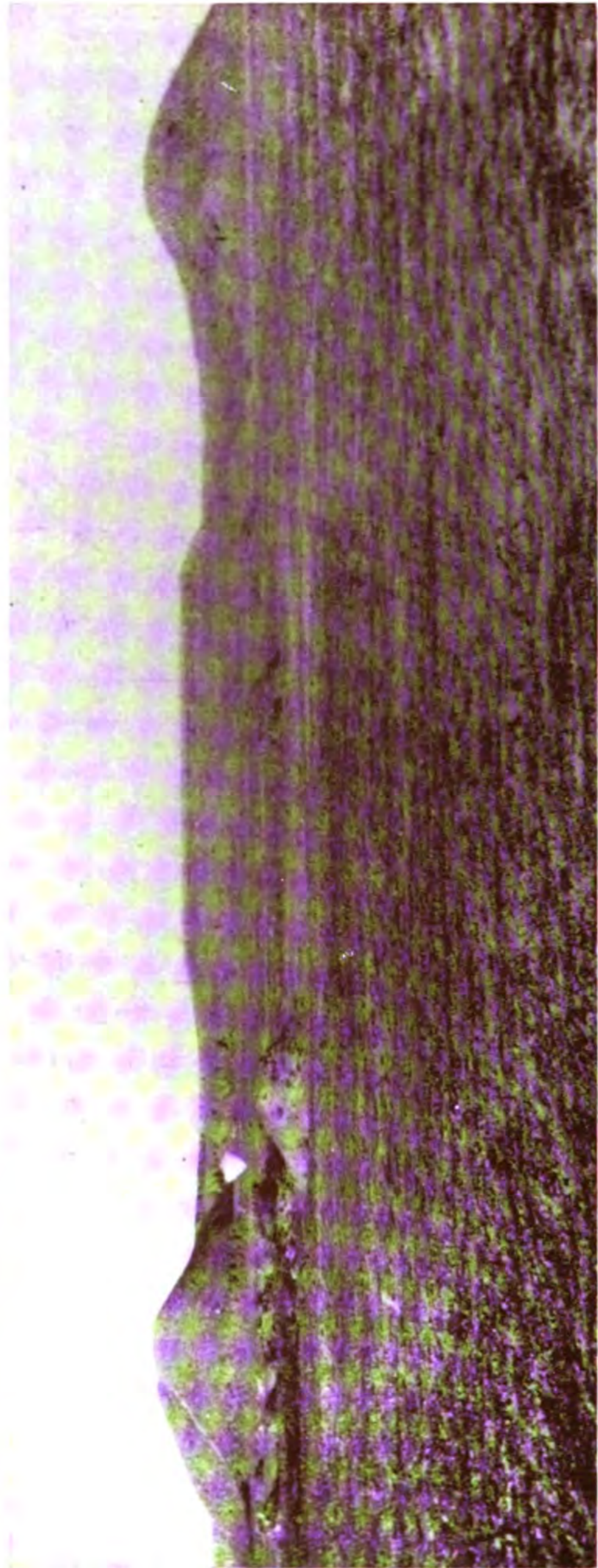
Lomaland Photo & Engraving Dept.

THE 'KONDO' OF TOSHODAIJI, A BUILDING ERECTED IN THE SEVENTH CENTURY IN CHARACTERISTIC TANG STYLE THOUGH RESTORED LATER



Lomaland Photo & Engraving Dept.

ANOTHER VIEW OF THE 'KODO' OF TOSHODAIJI, WHICH ONCE FORMED PART OF THE
IMPERIAL PALACE AT NARA



Lomaland Photo & Engraving Dept.

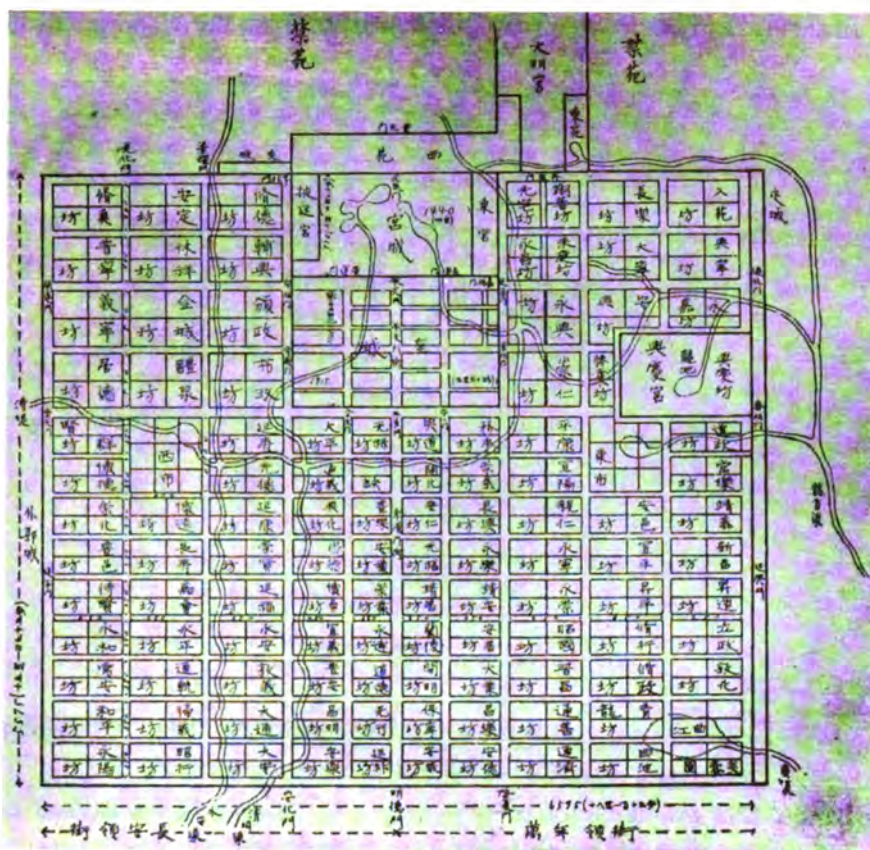
(ABOVE) T'AI HO T' IEN (THE HALL OF SUPREME PEACE) IN THE IMPERIAL PALACE CITY OF PEKING, SHOWING A SIMILAR ARCHITECTURAL COMPOSITION TO THE HAN YUAN T' IEN OF THE IMPERIAL PALACE IN CHANGAN

(BELOW) MUD TERRACES OUTSIDE THE NORTHERN CITY WALL OF SIANFU WHICH SERVED AS SUBSTRUCTURES TO ONE OF THE LARGE HALLS IN TA MING KUNG

CHANGAN IN THE SUI AND TANG PERIODS

Ching Yao *men* (gate of hopeful star), Pao Lin *men* (gate of fragrant woods) and Kuang Hua *men* (gate of glorious reign).

The imperial palace was situated in the midst of the northern section of the city, facing south where it bordered on the so called imperial city (Huang Ch'eng), the quarter which enclosed the government-offices and similar buildings. On the north side of the palace was a garden called



From Tokyo Imperial University monograph

Lomaland Photo. and Engraving Dept.

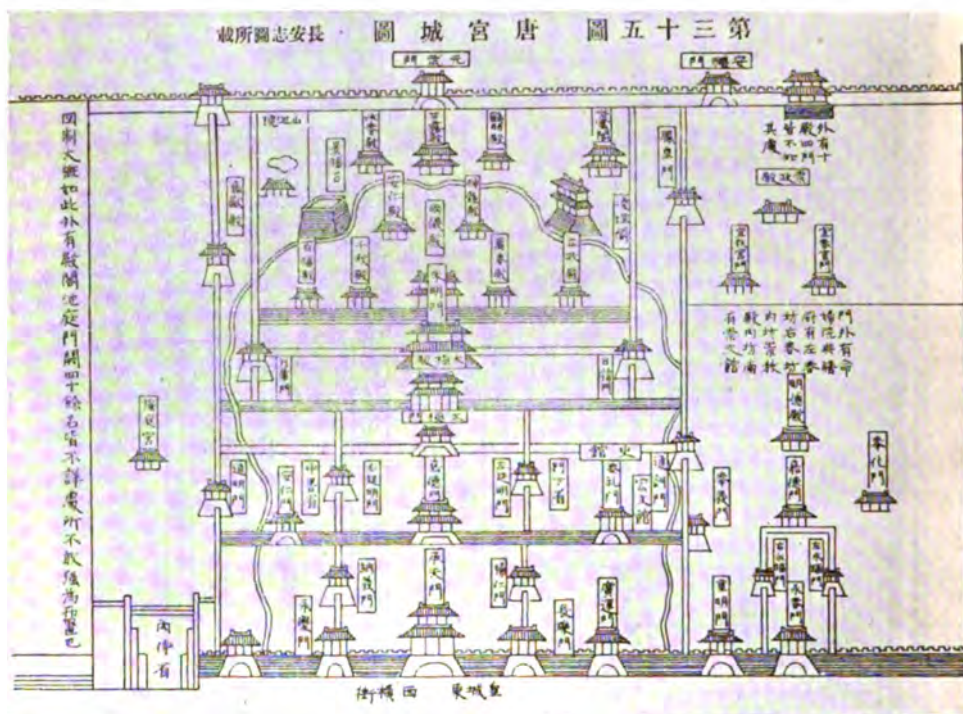
A GENERAL PLAN OF THE CAPITAL IN THE TANG PERIOD
(According to the Changan chronicle)

Hsi Yüan (Western garden) and still further northward a larger garden or park, called Chin Yüan (forbidden park), which extended all the way down to the Wei river. Special officials were in charge of the different quarters of this garden, one of them called minister of 'eternal joys' which seems to indicate that great festivals were held in this park. The famous palace of Tang Kao Tsung, Ta Ming Kung, lies to the east of the garden, forming a rectangle outside the northern rampart of the city.

THE THEOSOPHICAL PATH

It was constructed in the first year of Lung So (A. D. 661). The Hsing Ch'ing *kung* (palace of prosperity and delight) also called Nan Nei (the southern interior) was situated outside the city towards the west. It was constructed by Hsüan Tsung and completed in 729. The following year a secret passage was opened between Ta Ming *kung* and Hsing Ch'ing *kung*.

The central gate of the palace city was called Ch'eng Tien *men* (Heaven receiving gate). The broad street which started from here leading straight



From Tokyo Imperial University monograph

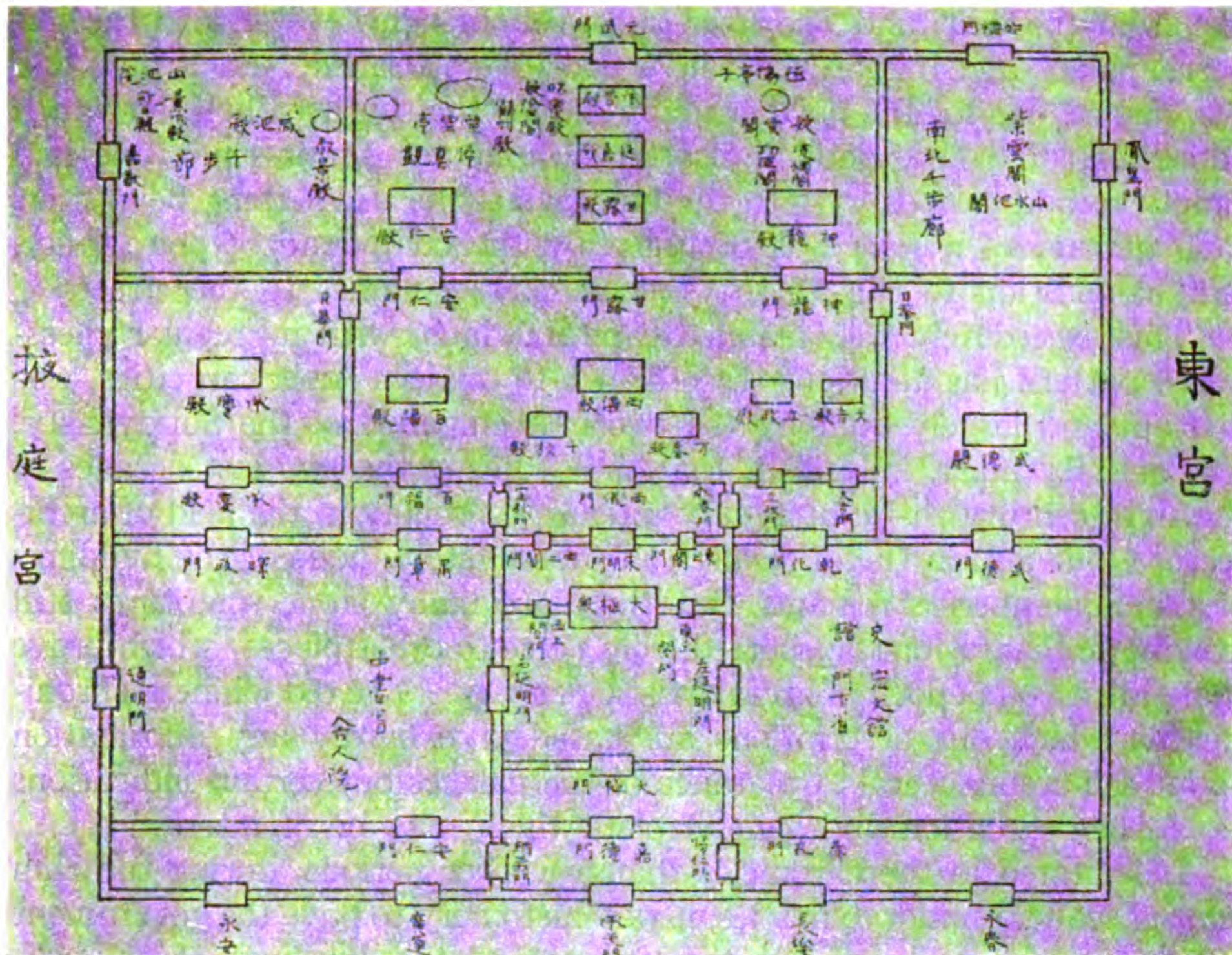
Lomaland Photo & Engraving Dept.

PLAN OF THE MAIN BUILDINGS IN THE OLD PALACE CITY
IN THE SUI AND TANG PERIODS
(According to the Changan Chronicle)

south divided the imperial city in two equal parts. Passing through a gate in the imperial city wall, called Chu Ch'iao *men* (red sparrow gate) it continued in a straight line to the middle gate in the southern rampart called Ming Te *men*. By this central street the whole city was divided into two halves, *i. e.*, Wan Nien *hsien* to the east and Chang An *hsien* to the west. Each of these districts was intersected by five more streets running north and south, while 14 equally straight streets divided the city transversally. The rectangular blocks or lots formed by these streets

CHANGAN IN THE SUI AND TANG PERIODS

were called *fang*. These formed, so to say, the units by which the whole city-plan was built up. There were three rows of *fangs* on either side of the imperial city and 13 in each row from the north to the south, a number which was chosen to correspond to the twelve months of the year plus the intercalary month which is introduced in certain years according to the lunar calendar. In the central part of the city which formed the continuation southward of the imperial city (and palace) there were four rows of nine *fangs* and nine streets leading east-west. The four rows



From Tokyo Imperial University monograph

Lomaland Photo & Engraving Dept.

GENERAL PLAN OF THE OLD PALACE CITY IN CHANGAN
Drawn on the basis of various Chinese Chronicles by Professor T. Sekino

corresponded to the four seasons, and nine was, of course, the perfect number, often introduced in ancient Chinese symbology. According to Chu Li (Rites of the Chow dynasty) an imperial city should have 9 main streets. The *fangs* in these four rows were divided only from east to west and had no streets running south and north in order to prevent polluting human breath from this district penetrating to the emperor's palace. All the other "fangs" were intersected by streets crossing at right angles, and at the ends of these streets were special gateways. The

THE THEOSOPHICAL PATH

width of these lots increased also considerably towards the eastern and western ramparts; in the two rows closest to the great central street they are only 350 *pu* (steps) wide; in the next rows 450 *pu*; and in the three following rows on each side 650 *pu*. The length of these *fangs* (north-south) was 350 *pu*, but those at the sides of the imperial city measured 350 *pu* in length, and the two furthest to the north 400 *pu*. The two market-places, Tung Shih and Hsi Shih, measured 600 *pu* on each side, and the street round the city was 100 *pu* wide.

There were four canals flowing into the city; two from the south, one from the east, and one from the west, bringing water into the imperial palace and its gardens where pools were formed. Each *fang* had two names, one for the northern and one for the southern half, by which addresses could be exactly indicated without any numbering; one had simply to add east or west to the *fang*-name, the usual thing being that each quarter of a *fang* was occupied by the compound of one family. But in addition to this there were, of course, names to the streets.

This exceedingly well planned capital, which, with its regular chess-board pattern has a curious resemblance to modern American cities, was laid out and largely built by the two first emperors of the Sui-dynasty. The activity must, indeed, at that time (during the two last decades of the sixth century) have been very intense, especially in the field of architecture, but also in the other arts. Unfortunately, none of the buildings of the Sui-emperors remains, but there are many stone sculptures still existing in Sianfu (or transported from there to other places) which prove that this was an epoch of great artistic activity. The old Chinese chronicles on which our descriptions are based give hardly any information about the architectural appearance of the palaces but certain indications as to their situation and general plan which may be of interest.

It is stated in the chronicles that in earlier periods, during the Han and subsequent minor dynasties, it was customary to have the government offices and palaces located in the city, among the dwellings of the ordinary people, but in the new Sui-capital this was changed: a special quarter of the city was set apart exclusively for the government office and the imperial guards, an arrangement which was also introduced in Peking. This quarter was called the Imperial city, Huang Ch'eng or Tzu Cheng, and in Changan it was located south of the Imperial palace, while in Peking it surrounds the palace-city on three sides. It measured 5 *li* 115 *pu* from east to west and 3 *li* 140 *pu* from north to south. It had no such *fangs* as the rest of the city, but was divided into smaller house-blocks by four streets running north-south and five streets crossing these in an east-west direction. The southern wall of Huang Ch'eng had three gates: the Chu Ch'iao *men* in the midst. An Shang *men* (gate of superior

CHANGAN IN THE SUI AND TANG PERIODS

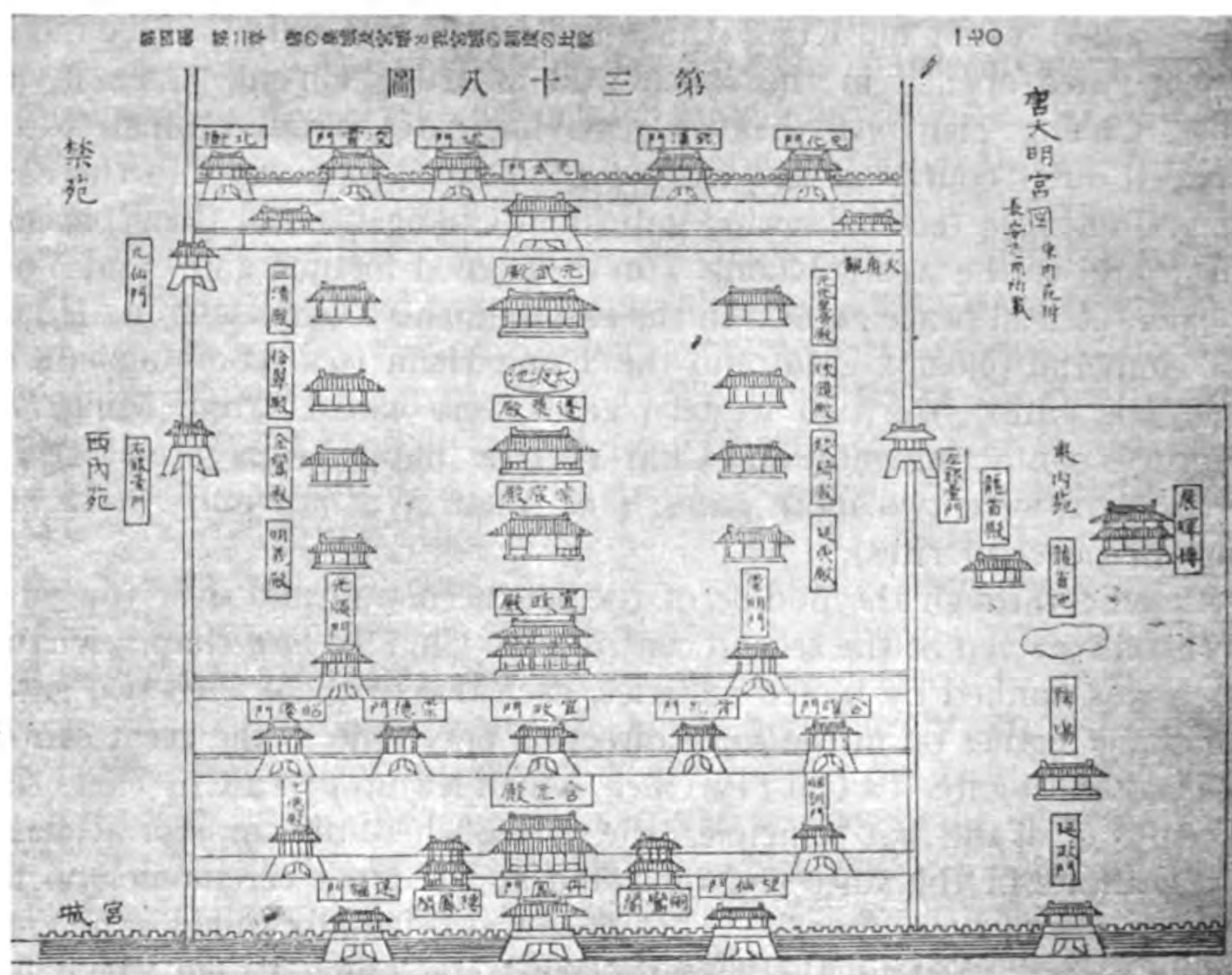
peace) to the east, and Han Kung *men* (gate containing light) to the west. There were furthermore two gates on the eastern and two on the western side (with their special names), and one to the north, Yen Hsi *men* (gate of prolonged happiness) which formed the communication with the palace-city. This was divided from the Imperial city by a broad street or avenue measuring 300 steps in width.

The palace-city of the Sui-emperors occupied an area of 4 *li* from east to west and 2 *li* 270 *pu* from north to south. On the north it was adjoined by the Hsi Yuan (Western garden), to the east of it lay the crown prince's palace, known as Tung Kung, and to the west the palace of the Court-ladies, called Yen T'ing Kung (the palace of the side court). Five monumental gates opened in the south wall of Kung Ch'eng; *i. e.*, in the midst, Ch'eng Tien *men* (heaven receiving gate), around which was a so-called outer court; at the sides of the central gate were, to the east: Yung Chun *men* (eternal spring gate) and Chang Lo *men* (long pleasure gate); and to the west: Kuang Yün *men* (good fortune gate) and Yung An *men* (eternal peace gate). In the east wall there were the Feng Huang *men* (imperial phoenix gate) and the T'ung Hsün *men* (communicate instructions gate); the two western gates were called T'ung Ming *men* (clearness contacting gate) and Chin Yü *men* (happy reign gate). To the north there were two more gates, *i. e.*, Yuan Wu *men* and An Li *men* (gate of peaceful rites).

Passing through the middle of the southern wall and over the outer court, one arrived at the second central gate Chia Te *men* (happy virtue) which was flanked by roofed galleries, each one of these with two gates, and going further on in the same direction one came to the great central gate or Zenith-gate, Ta Chi (Tsi) *men*, which led up to Ta Chi Tien (Hall of Zenith or of the first principle), the palace where the emperor attended to the affairs of the state and officiated at the great ceremonies on the 1st and 15th of every month. This place was originally called 'the great middle court.' Behind the Ta Chi Tien stood Liang I *t'ien* (the hall of the two rites) in the so-called inner court where the emperor attended to the affairs of the state on ordinary days; at the sides of this were the halls 'of ten thousand springs' and 'of a thousand autumns' besides several other *t'iens*, *t'ais* and *mens* which it would take too long to enumerate. Just to the north stood Kan Lu *men*, leading up to Kan Lu *t'ien*, the palace of sweet dew; the court in front of this building was called Yung Hsiang (the eternal lane). It was provided with walls and gates. North of Kan Lu *tien* were two more palace-halls, Yen Chia *tien* (prolonged happiness) and Ch'eng Hsiang *tien*, to be passed before reaching the central northern gate, Yuan Wu *men*, which led into the Western garden. A number of other halls and gates are still enumerated in the

THE THEOSOPHICAL PATH

chronicles, but, however interesting their names may sound, they tell us nothing about the architectural character or composition of the buildings. A great deal of uncertainty remains also as to the exact position of some of these buildings, because the maps given in the Chang An Shih, the Tang Lu Tien and the Sian Fu Shih do not correspond. It is, however, quite evident already from the fragmentary information quoted above that the general plan of the palace-city of Changan corresponded quite closely to that of the 'Purple Forbidden City' of Peking, though it was arranged on a grander scale.



From Tokyo Imperial University monograph

Lomaland Photo & Engraving Dept.

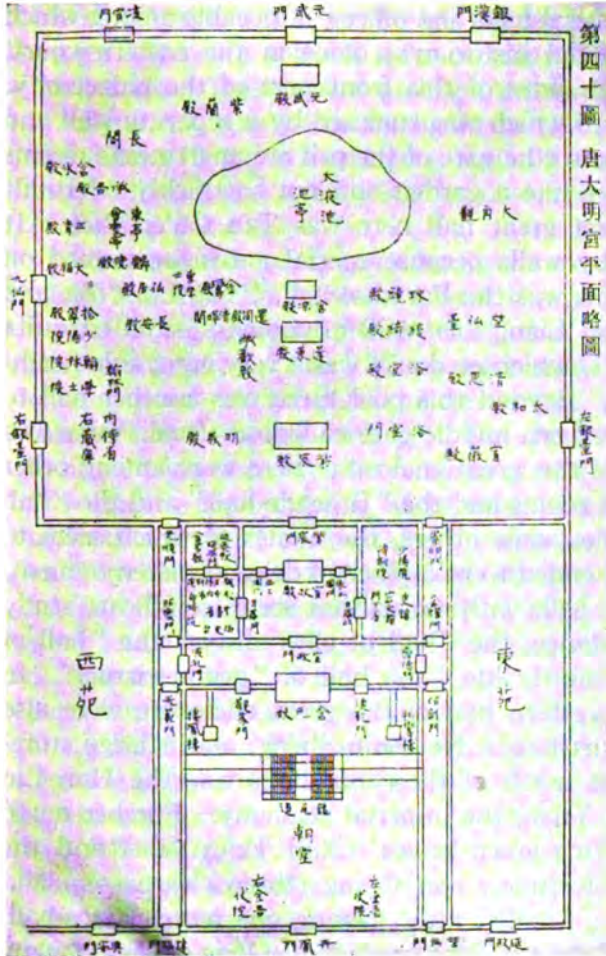
PLAN OF THE TA MING KUNG PALACE CITY
(According to the Changan Chronicle)

Ta Ming *kung*, 'the great illuminating palace,' the famous palace of emperor Kao Tsung of Tang was situated to the north-east of Kung Ch'eng and was therefore also known as Tung Nei (the eastern interior). It was built into the eastern side of the imperial garden. It measured 5 *li* from north to south and 3 *li* from east to west. There were five gates on the south front; the middle one called Tan Feng *men* (gate of the red phoenix). The names of the other gates may here be left out; they are of the usual kind, referring to ceremonies, prosperity, and peace.

CHANGAN IN THE SUI AND TANG PERIODS

The two side-walls, on the east and west respectively, were also provided with two gates each. The main central gate in the north was again called *Yuan Wu men* (the gate of origin) and the two gates west and east of this, *Ling Yun men* (reaching the sky) and *Yin-Han men* (gate of the

milky way). The main building behind the Red Phoenix Gate was the *Han Yuan t'ien* (the hall of the first principle); it was here that the emperor came to perform certain ceremonies on the New Year's day and the day of the Winter Solstice. The building was of considerable size, measuring about 500 *pu* (about 2750 feet) in width. It stood on a platform which was about 45 feet high and divided into three terraces, seven flights of steps leading up to the top of the terrace on each side. This description answers rather closely to the composition of *T'ai Ko t'ien*, the main hall of the imperial palace of Peking, which also stands on a platform divided into three terraces, although there are only five flights of steps on the façade instead of seven, and the dimensions are



PLAN OF THE TA MING KUNG PALACE CITY

Reconstructed on the basis of various descriptions
by Professor T. Sekino

smaller. The gallery in front of the hall had two towers, *i. e.*, *Hsiang Lan Ko*, (the tower of the flying phoenix) and *Ch'i Feng Ko*, (the tower of the nestling phoenix).

Under these towers was an audience-hall, in which was kept the *fei shih* or red stone and the drum for announcing the arrival of the officials, and

THE THEOSOPHICAL PATH

also the offices of the imperial guards. The gate just behind the Han Yuan *t'ien* led into the interior court, 'Nei Chao,' and at the further end of this stood the Hsüan Cheng *t'ien*, the hall for proclaiming laws. The gates at the sides of this hall which opened into the eastern and western sidecourts were called the 'Sunflower gate' and the 'Moonflower gate.' In both side-courts stood several halls and offices, noticeable among which is the chronicler's (or imperial historian's) office in the eastern court. Wide streets ran along both sides of this front part of the palace-city. The larger part further north which was enclosed by a separate wall and entered by the Tzu Ch'en *men* (the gate of the private apartments) seems to have been arranged more like a garden and not so thickly overbuilt as the front part. The first great hall here was Tzu Ch'en *t'ien*. It must have been enclosed by walls because special gates are named on both sides of it. Behind this was the Paradise hall, P'eng Lai *t'ien*, and at the back of this the Han Liang *t'ien*, hall of coolness, situated quite close to the great pond Tai I, which no doubt was a very enjoyable neighborhood in the hot season. Beyond this pool there was another hall to pass before reaching the northern middle gate called, as usual, Yuan Wu *men*. In the eastern half of this great enclosure there were among other buildings, the imperial bath-rooms and the "Brocade-hall" and the "hall of the Jewel-Mirror," besides some others, the names of which seem to indicate that this was all intended to be a place of delight and enjoyment. In the western part we find halls with names that seem to indicate study and meditation, as, for instance, the "hall of clear duty," the "hall of long peace," the "hall of saintly life," the hall of "griffin-virtue." In the southern part of this western half of the great enclosure were also special quarters for the court-ladies, Nei Shih Sheng, and a large store-room, Yu Tsang Ku. Just north of these buildings was the Han Lin *men* leading in to Han Lin Yuan, the imperial academy. Further north there was the 'hall for picking green leaves' (Shih Tz'ui *t'ien*) and the three halls, Ta Fu (great fortune), San Ching (three clearnesses) and Han Ping (containing ice). Finally, after passing one more palace-hall, Ch'eng Hsiang (receiving fragrance), one arrived at a long gallery (Chang *ko*) and the "hall of the purple orchid" (Tzu Lan *t'ien*) situated to the south-west of the middle northern gate. All these and several other halls, galleries, and gates are mentioned in the Sian Fu Shih but it should be remembered that the other chronicles indicate different names and locations for some of the buildings.

To give an absolutely exact detailed account of all the parts of the palace-city is not possible on the basis of the Chinese chronicles and their maps, but the general principles of composition and the use of the main buildings are quite clear. It is noticeable that both the Kung

CHANGAN IN THE SUI AND TANG PERIODS

Ch'eng of the Sui-emperors and the Ta Ming Kung were composed so that the main buildings formed the axis of the whole enclosure. The great ceremonial halls lie in the front part which was usually known as the central court, and behind this was the inner court with the minor official buildings, while the farthest parts of the palace-cities were disposed as residential quarters for the imperial family, spreading out over a very wide area with all sorts of minor halls for enjoyment, study, and meditation. This general arrangement is typical in the imperial palaces in China; it was taken up again in the palace of the Sung-emperors, Pien Ching Kung, in Pien Liang, and in the new palace-city of the Mongols in Khanbalic, and it may still be observed in the Purple Forbidden city of Peking.

The imperial palaces of Changan were destroyed long ago; the only thing that remains of them, above the ground, is a mud-terrace to the north-east of the present city-wall, that is to say, at the place where the wonderful Ta Ming Kung once stood. This mud-terrace consists of one broad central part and, projecting from it in a southward direction, are two smaller terraces. The situation and size of these seem to indicate that they are the remains of the great central hall, Han Yuan *t'ien* and its two towers. More exact information about these or other halls that formed part of the Tang palace-city can hardly be reached until archaeological excavations on the spot are permitted.

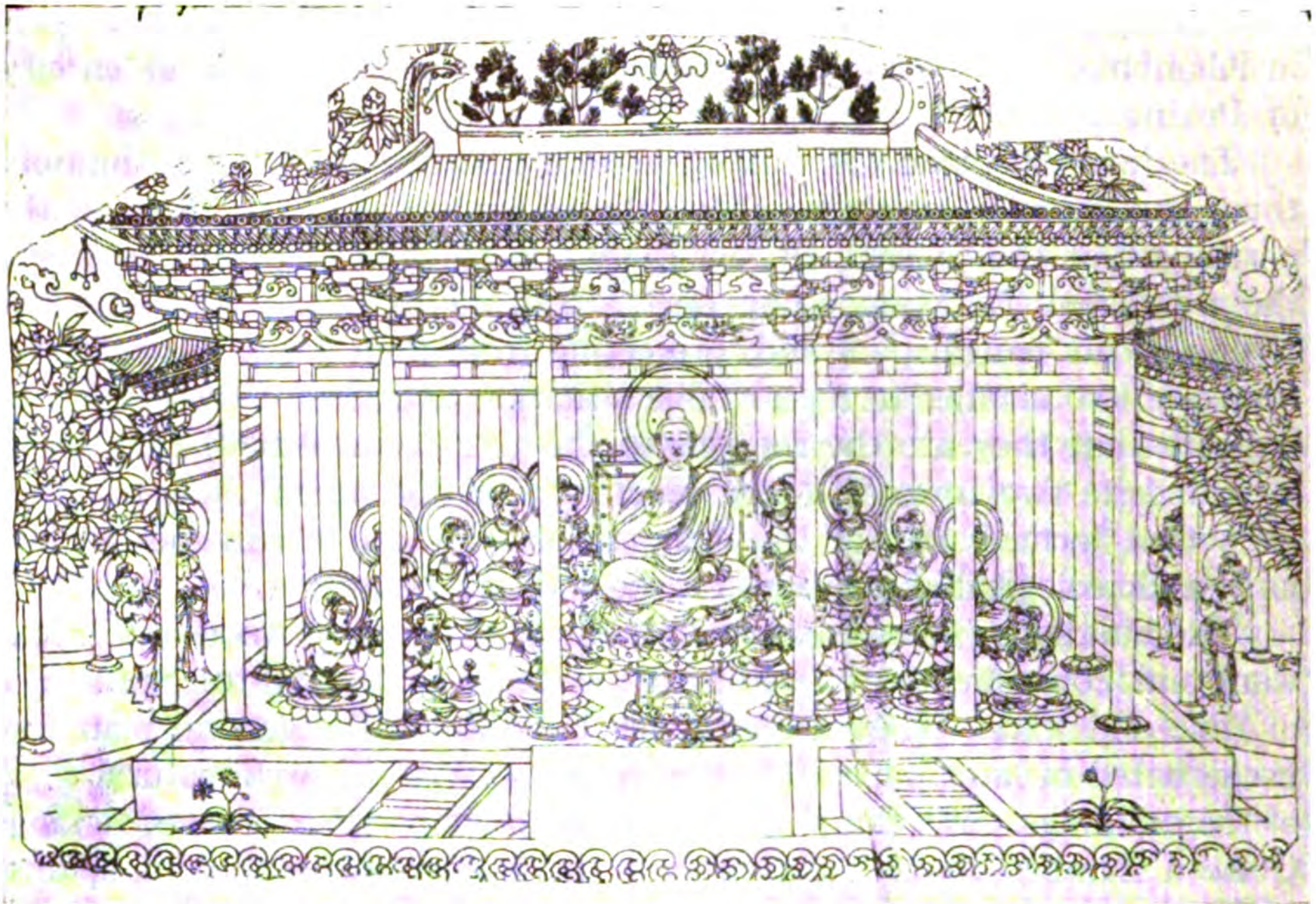
The buildings themselves were probably all made of wood and brick-work and, consequently, offered little resistance to fire and to the ravages of time and wars. They are all gone, but just as the general plan was perpetuated in later imperial palace cities, so was the architectural style of the buildings. We can still study it in the imperial palaces of Peking. Quite a number of modifications may have been introduced in details, in the proportions and in the decoration, but the general type of the *t'ien*, the *kung*, the *lu* and the *men* is still the same as in the Tang time. They are all constructed on a wooden frame of columns and beams, carrying the high projecting roofs, while the wall-spaces are filled in with brick-work or plastered clay.

In China there are no buildings from the Tang period, except brick pagodas, that are still preserved, but in Japan may be seen some temple-halls of the VIIIth century which are faithful reproductions of contemporary (or somewhat older) Chinese buildings. Most interesting in this connexion is the *Kodo* of Toshodaiji, near Nara, because this hall once actually formed part of the imperial palace in Nara and was later moved to the site of the temple. It is a quite simple, low building with two rows of columns all around, nine spans on the long sides and four on the shorter sides. The roof is exceedingly high and broad, so that it almost gives

THE THEOSOPHICAL PATH

the impression of weighing down the rather low supports. These are, however, of a very sturdy kind and so are the other members of the constructive framework. The five middle spans on the façade are to be opened (with trellised doors) and two spans at each end are provided with windows of a similar character.

To get a proper impression of the special architectural features of the Tang palaces we can do no better than direct our attention also to the *kodo* at Toshodaiji which is a more important building than the *kodo*



Lomaland Photo & Engraving Dept.

STONE ENGRAVING OVER THE ENTRANCE-DOOR TO THE
TA YEN T'A PAGODA ILLUSTRATING A TEMPLE-HALL
OF THE TANG PERIOD

of the same temple and erected in a style directly borrowed from China. The very close connexion with China is confirmed by the fact that practically all the architectural details of this building are to be found in a large stone-engraving of a temple-hall over the entrance-door to the Ta Yen *t'a* pagoda, a famous building of the Tang epoch which still stands just outside Sianfu. We will return to this pagoda later on but must first try to obtain some more information about the particular characteristics of Tang palaces.

Although the *kodo* of Toshodaiji has undergone a restoration in the

RELIGION

Tokugawa period it has retained in all essential parts its original architectural features. It stands on a stone platform and has on the façade an open gallery of eight spans. The inner columns are partly bedded in the plastered clay wall. (The outer connecting beams and very large windows are later modifications). The façade-columns stand on low, molded stone socles and have a slight entasis; they are, as usual, connected by beams at the top. Then follow three rows of remarkably large, heavy brackets, projecting far out, and over them the ceiling is visible, a feature which is unknown in later buildings. Very characteristic also is the form of the heavy square sloping beams which project over the brackets, and support on their ends a kind of consols on which the purline, which makes the bed for the rafters, rests. The construction as a whole is remarkably strong and solid. Its different members are rather broad and heavy, as compared with corresponding parts in later buildings where they are much slighter. The magnificent saddle-roof has no gables but slopes equally towards the four sides forming what the Japanese call an *azunaya* roof. The ridges are high, ending at the corners in two successive hornlike protrusions, while two big bird heads on long necks form the ends to the central ridge.

Practically all the architectural details mentioned above can be identified on the stone engraving of a temple-hall in the Ta Yen t'a pagoda which, indeed, must be taken as a strong proof of the fact that the *kodo* of Toshodaiji is a characteristic example of Tang architecture. Other buildings in Japan of the same period could easily be mentioned but they simply tend to support what already has been said in reference to the Toshodaiji *kodo* which is the finest and most palatial of them all.

(To be continued)

RELIGION

H. T. EDGE, M. A.

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

"There is no religion higher than truth."—Motto of the Theosophical Society.



RATIONAL and appealing faith is the great need, the heart-hunger, of many earnest people today. They need an anchorage for their hopes. They hunger for fixity amid the swirling currents. Religion is the bread of life for them; yet what they can find under the name of religion seems to them like the

THE THEOSOPHICAL PATH

clay-and-acorn bread that stuffs without feeding the famine-stricken. The very faiths themselves need vitalizing.

Yet as sure as there is a universe and human souls in it, there must be truth and laws. And is it conceivable that man should possess a reasoning mind and a need to know the truth, and yet be forever debarred from attaining it?

The universal foundation of true religion is a *knowledge* of the truth concerning the nature of man and the nature of the universe of which he forms a part. All through the vast cycles of human history — which stretch much farther back than our scholarship has yet penetrated — there have been men who have attained to this knowledge, and who have come forth as messengers and teachers to the rest of mankind. Thus have been founded great religious systems. But behind all these religions stands the great root from which they have sprung — the Wisdom-Religion of antiquity, about which Theosophy tells. It is encumbered with the ruins of outworn civilizations, corrupted religions, and the débris from numerous waves of barbarism. But it can be resurrected and reconstructed, as the archaeologist disencumbers and reconstructs the glories of the far past.

A true faith is demonstrated by its power to answer our questions, to solve the enigmas that beset us.

Theosophy is not a religion: it is not a body of doctrines with definite dogmatic boundaries. It is rather a *method* or a *key*, which can be applied indefinitely to all sorts of problems; just as algebra is not a fixed system, but a method which can be applied to the solution of many problems outside the scope of arithmetic. Equipped with this method, the student of life, though he has the same facts before him as previously, is enabled to penetrate deeper into their significance.

Theosophy is science, with the scope greatly enlarged. That is, it means the application of human intelligence to the discovery of truth. And after all what more can man do than use his own intelligence?

The unfortunate thing, which has to be corrected, is that the word 'intelligence' has come to have a meaning which excludes ethics. This is a consequence of the antagonism that has subsisted between religion and science — two artificial categories which should be one. But the ancient teachings, which are upheld by Theosophy, show that the human intelligence wears a markedly twofold aspect, according as that intelligence is (on the one hand) involved in the selfish propensities, or (on the other hand) allied with those higher sentiments of human nature which prompt us to beneficent and unselfish ideals. It is of intelligence in this higher sense that we speak when we say that man must use his own intelligence for his own salvation. It is this aspect of the intelligence that is used for the discovery of truths relating to right conduct; the lower

RELIGION

aspect of the intelligence finds its proper use in enabling man to adapt himself to his material circumstances.

It is the thesis of H. P. Blavatsky's *Secret Doctrine* that there has always existed the Wisdom-Religion, otherwise spoken of by her as the Secret Doctrine; and that this great system is a masterkey for the interpretation of all religions and mythologies, while it is at the same time their common source. She enunciates and explains the various tenets of this system; and, by means of a great number of citations, proves that the system and its tenets can be traced throughout all the religions and philosophies and shown to be single and uniform. Its most important tenets are secret because they cannot be communicated to people in general; and this secrecy is a necessity rather than a policy. And why so? Because our capacity to understand and to profit by truths depends on the degree of our development. This is a fact that has to be recognised in science; for we cannot make clear to the uninitiated those scientific teachings whose comprehension depends on a knowledge of the higher mathematics. And this fact acquires far greater significance in the case of those matters dealt with by the Secret Doctrine than it has in the case of those matters of which ordinary science treats.

This consideration should suffice to convince an inquirer that the vital truths cannot be immediately communicated to all and sundry; but that they must be gradually approached and *won*, as a result of earnest study and serious effort in the arena of self-mastery.

Hence those who hunger for truth and cannot see their way to it, may gain hope from the reflexion that it is within their power to remove from their own character certain obstacles which are preventing them from attaining to their desired goal.

Doctrines which teach that man is radically perverse, and that a power external to himself is needed to save him, create a false antithesis between God and man. Man removes the divinity from his own nature and places it elsewhere. He regards his own human life as sinful and material, and then compensates by imagining a deity that is all good and spiritual. Instead of seeking outside for the divine and spiritual, he should seek within. The 'Son of God' is man's own Higher Self; and great Teachers like Jesus the Christ are advanced men in whom the Son has become manifest, and who seek to guide other men on the path which they themselves have trodden.

There is a great universal and eternal Religion underlying all religions; but it is not so much *a* religion as it is RELIGION itself. For Religion is a spirit, while religions are forms. It is evident that the spirit of Religion is stirring the dry bones of dogmatism and compelling the adherents and teachers of creeds to adjust themselves to the expanding needs of mankind.

THE THEOSOPHICAL PATH

This means that man considers his own judgment as the final court of appeal, even in matters of religion. And this again is evidence of the fact that man does possess a living faculty for discerning the truth.

The picture of mankind presented by Theosophy is not one of a race climbing up from animalism, but one of a very ancient race of *men*, who often and often in bygone ages have attained to great heights of knowledge; and the facts ascertained by archaeologists tend more and more to establish this view of past human history. This view is consistent with the facts concerning human nature as we find it actually to be: man tends ever to revert to ancestral types; he is filled with latent memories, which may at any time awaken and become apparent in geniuses and great leaders and teachers.

The essence of true Religion is that divine knowledge is within the reach of man; and the way has often been pointed out — to overcome his lower nature, which is the obstacle to attainment. Religion is loyalty to the truth, or to the real laws of human nature; it is the recognition of obligations due from man as a spiritual being. Our ignorance is due to the fact that we permit ourselves to be mastered by desires and weaknesses. If we are to achieve greater ends, we must sacrifice lesser ones. Knowledge is not withheld from man except by his own infirmities; as soon as he can prove himself worthy of it, or able to wield it, it will be his by a law of his nature.

THE TURNING TIDE Two Recent Books — A Review

TALBOT MUNDY

WE are the masters of our destiny, and our modern world appears to be waking to that fact, which the ancients knew well enough. They looked forward, whereas we for the most part waste time wishing for the might-have-been, blaming ourselves, our politicians, and our forebears for the dilemma with which we are faced, so psychologized by evil as to view the future only through the lens of hopelessness. Nevertheless, there are those who see that the past, so far as we can change it or its consequences, is a closed book; “nor all thy piety nor all thy wit can . . . cancel half a line, nor all thy tears wash out a word of it.” The past is sealed. Remains to scan the future, to relay its courses; and it *can be done*. There are more armed men in the world today than there were in 1914, and there is less apparent

THE TURNING TIDE

Brotherhood; but that is only on the surface, for the tide has turned — that “tide in the affairs of men” that sweeps whole nations forward, or drowns them. We have our choice to sink or swim.

The clearest symptom of the turning tide is discontent, as often as not amounting to contempt for outworn theories. There is not one land remaining in the world in which the doctrine of the righteousness of war is not dishonored and discredited. It is still possible to believe, and to make others believe, that war is inevitable, but the prospect is no longer viewed with zeal. Treaties to prevent war are regarded cynically, but only because it is known how lightly “scraps of paper” were regarded in the past. There are comparatively very few today, even among those who constantly proclaim the certainty of future war, who are not ready to mock the theory that war can possibly benefit even the conqueror. It is beginning to be understood at last that no good comes of evil. And although that understanding brews despair in the hearts of those who can see nothing but evil on every hand, there are those who dare to look a second and a third time, and to hope, and to shout their hope above the din of pessimism — a brave, increasing company, not least of whom are L. P. Jacks and H. G. Wells, authors to whom the world is lending an increasingly attentive ear. The time is ripe. Their doctrine may be wrong. But it will not be their fault if the world does not look for itself, and hope again, and through hope discover a way out of its predicament.

It would be unfair to Wells, Jacks, and the world to pretend that either man has been doing more than splendid plow-work. They are breaking up barren fields in a dreary, horizontal wilderness, preceded in the task by G. B. Shaw, who smashed immovable rocks of self-contented stupidity, using a disrespectful hammer and the acid of merciless ridicule. The seed is being sown by another hand. The cultivation waits for the rest of us to do.

All three men — Shaw, Jacks, Wells — are perfectly aware that what the world needs is spiritual thinking. It may be that they all three know what spiritual thinking is. But if so they have held their hand wisely because if they had sown that seed in the unploughed waste of materialism, it never could have sprung up. What little spiritual propaganda they emit suggests plowmen whistling at their work, not accomplishing much music (the tune is now and then off-key) but encouraging themselves, which is the main thing, for because of it the breaking of long furrows in the rock-ribbed thought of men is being well done. One does not plow a wilderness by arguing in terms of semiquavers; nor need one respect the plowman any less if a blackbird's song in the hedgerow fails to divert his attention from the excellence of bread and cheese. For

THE THEOSOPHICAL PATH

after all, and in the last analysis, it is of bread and cheese that all three sing. The point is, they are honest plowmen.

It is possible to imagine that Shaw, Jacks, and Wells may be dissatisfied with the seed that someone is planting in their tireless wake, for it is seed of a forgotten sort. All plowmen are conservatives. Cincinnatus, be it remembered, went back to his plowing after he had saved Rome; he broke up what was wrong, prepared the soil for something better, and, when the progress came, took no delight in it. Nevertheless, he was a hero and his name survives, as those of Shaw, Jacks, and Wells surely should do long after the names of the abominations they assail shall have been forgotten.

Shaw has been so praised and hated, and so gloriously misunderstood; so much of his sledge-hammer work has been done, and he has survived the hornet-stings of criticism so cheerfully, that he may be left chuckling while he considers some new satirical assault on the world's cruelty and self-esteem. Shaw is sure to be surprising when he swings his sledge again. Meanwhile, Wells, and Jacks are more in the public eye.

"MEN LIKE GODS"

H. G. Wells has come out openly and said: "I desire the confederation of mankind." In the first of a series of syndicated newspaper articles, which provide for him a more numerous and probably more attentive audience than any previous writer has ever had in his own lifetime, he prefaces his effort with a statement which assures us we are not wasting time listening to a mere experimenter with the world's emotions. "Since 1917," he writes, "I have given much more of my waking life to that vision of a confederated mankind than I have given to any other single interest or subject." Good. That means, we have a duty to ourselves to listen seriously, for whatever may be said in disparagement of Wells by his critics he is undeniably a thinker, whose mode of expressing his thought is clear, who habitually thinks before he writes, and who is not afraid to irritate those who do not agree with him.

Men Like Gods (1923) preceded these newspaper articles. It is the most recent of forty-five books by the same author, and it seems to be his effort to depict a vision that he sees, toward which he would like to lead the world. He seeks to show us what the world might be, if we would only abandon all the idiotic suppositions and false standards that have led us to the present state of conflict; and he undoubtedly succeeds in describing a prodigiously more agreeable planet than that on which we live and move and have our being at the moment.

His hero, Mr. Barnstaple, is a typical Wells hero, a kindly, obscure,

THE TURNING TIDE

rather bewildered father of a family, who loves his wife and grown-up sons with quiet devotion, but who finally rebels against the tyranny of a suburban household and starts out in a small motor-car on a vacation by himself. By a miracle that leaves the reader to imagine what he likes about Einstein's Relativity, but that does not preclude the probability that Wells has been studying *The Secret Doctrine*, Mr. Barnstaple suddenly finds himself on another planet, on another dimension. The miracle turns out to have been engineered by two scientific experimenters on this fourth-dimensional planet, and the same explosion (or whatever it was that happened) catches in its vortex and transfers along with Mr. Barnstaple another motor-car full of individuals whom the author adroitly uses to typify those elements of society that are holding our own world back from the fair development that would be possible if it were not for their political power, their stupidity, and their convictions.

The limousine's occupants consist of Mr. Catskill, Secretary of State for War; Mr. Burleigh, a great conservative leader; Lady Stella, one of the upper ten; Mr. Freddy Mush, secretary to Mr. Catskill and incidentally an intellectual poseur; Father Amerton, a Roman Catholic priest very much 'in society,' whose reputation has been made by denouncing society's sins; and Robert, the chauffeur. To these, in yet another car that has been caught in the blast of the experiment, are presently added Lord Barralonga, a business man who has recently purchased a peerage; Miss Greta Grey, a rather notorious actress; an American named Hunker, the 'cinema king'; Émile Dupont, a Frenchman; and Ridley, a chauffeur. The party of 'earthlings' now includes sufficient pegs for the author to hang most of our world's stupidities to, with Mr. Barnstaple charmingly and modestly acting the part of Magdalene. He is the only sympathetic character among the 'earthlings,' as the author manifestly intends, and Mr. Barnstaple is so well drawn that he succeeds in balancing the purposely exaggerated crudity of all the others. But it is perhaps a pity that Lady Stella was not used to illustrate the effect on a really spiritual-minded woman of being suddenly transferred to the author's fourth-dimension planet.

In fact, the book's one weakness is that there is not a woman in it whom we can like and with whom we can sympathize, as we like and sympathize with Mr. Barnstaple. Even among the Utopian women whom we meet in the course of the story there is none whom we feel particularly sorry to leave behind us when the story is finished, although the author devotes considerable space to describing the condition of the women of this Utopia and several individuals have the stage to themselves for a while.

Like the men of Utopia, the women go without clothes; they are

THE THEOSOPHICAL PATH

modest; and they realize that these earthlings are in no fit mental state to follow their example; when Greta Gray makes bold to imitate them, they provide her with a garment. And it is interesting to observe that the only members of the 'earthling' party who take offense at the Utopians' nudity are Father Amerton and the two chauffeurs.

The story is too good to be told in a review, and its imaginative scope is too vast to be compressed into any sort of tabloid form. The author has described for us a world in which there are no churches, no parliaments, no poverty, no idleness, not much disease, and in which, nevertheless, men and women feel themselves no more than on the threshold of evolution. They are conscious of a past, by them referred to as the "Age of Confusion," in which conditions were about the same as those on our own world today; a past in which wars, disease, and competition were considered necessary. The author contrives to show the patient steps by which the Utopians escaped from the "Age of Confusion" and emerged into a truer civilization, not omitting to point out how slow and painstaking, as well as how worth while, the process necessarily must be.

But therein lies the principal weakness of the author's argument. It is beside the issue to suggest that other men and other women might imagine an Utopia more to their liking; Mr. Wells has a perfect right to paint his own picture, and he has produced one well worth studying. But he has also emphasized the fact that it will take time — long, faithfully, successively devoted lifetimes — years reckoned by the thousand before we can arrive at the Utopia of his vision. He has discarded commonplace religious dogmas — those alleged incentives toward altruism that have done their full share in bringing our world to its present sorry predicament. But what incentive has he substituted? The tawdry old retort "what did posterity ever do for me," swinish though it is and repugnant to every man or woman possessed of a spark of the Divine Fire, disarms him entirely unless he has the truth unanswerable in reserve. (And that may well be. Mr. Wells is plowing, not teaching; he is getting the ground ready for the seed.)

THE HEART-SATISFYING LOGIC OF REINCARNATION

He shows us, wittily and with a skill that compels admiration, how we mortals might react to an environment too good for our present mental and spiritual development. The humor of the situation is immense when the 'earthlings' — quarantined in a castle because they have brought disease with them to which the Utopians have long since ceased to be immune, the disease having vanished from their economy — proceed to

THE TURNING TIDE

try to conquer Utopia, relying partly on the disease they brought with them to weaken the ranks of their opponents. The speciousness with which the would-be conquerors justify themselves; the attitude of Hunker the American, who refuses to enter into an intangling alliance but is willing to help do the fighting and more than willing to share in the prospective profits; the insistence by Dupont, the Frenchman, that there must be "some guarantee, some effective guarantee, that the immense sacrifices France has made and still makes in the cause of civilized life, will receive their proper recognition and their due reward in this adventure," are all to the point; they emphasize the selfishness of the minds that must be changed before Utopia could be anything more than an excuse for new cruelty and conquest. They remind us of Pizarro and his conquistadores; of Blücher surveying London from the dome of St. Paul's, saying "*Was für Plunder!*"; of Clive and Hastings and their swarm of followers "shaking the pagoda-tree"; of the Fortyniners tearing down the forests, wresting out the gold, and squandering the proceeds; of all the argonauts who ever saw a good thing and devoured it. Mr. Barnstaple's refusal to take part in the proposed conquest constitutes him, in the eyes of the others (the women included), a traitor to mankind. And that is all very marvelously drawn; probably no other pen than that of Wells could do it. But, except that he makes the reader sympathize with Mr. Barnstaple and disagree with the other 'earthlings,' the author makes out no case against the proposed iniquity. The 'earthlings' are defeated by Utopian methods as drastic in their own way as those that the 'earthlings' had in mind to use. The result is merely the defeat of a lower materialism by one that is more intelligent and therefore possessed of more resources.

Mr. Barnstaple, responding to a truly spiritual impulse, offers himself at last for an experiment. The Utopians are to try to return him to earth; and they succeed. Mr. Barnstaple rejoins his family in the London suburb, possessed by a vision of Utopia and a hope for the redemption of the world. But on what is his hope based? The reader is left wondering how Mr. Barnstaple shall persuade the world to mend its ways, without any prospect to offer them that he who shall truly labor for the advancement of mankind shall inevitably see the consequences of his labor. It is easy enough to enjoy Mr. Wells' vision of Utopia, and to realize how Mr. Barnstaple must have been thrilled by it. But Mr. Barnstaple is a more than middle-aged man, who must die before long. The author leaves him helpless without the heart-satisfying logic of reincarnation on which to base his program of reform.

If we accept the fact of reincarnation, Mr. Wells' vision of Utopia becomes a reasonable prospect, within reach, worth striving for, to be

THE THEOSOPHICAL PATH

amended and improved as our imagination grows and we learn by experience. But if, when we die, we are dead and don't come back again, why all this plowing? Why not eat and drink, cease hoping and be done with it? There is, there must be, a tremendous faith, a knowledge, that makes Mr. Wells plow (and whistle) so sturdily. He would have done well had he intimated *why* evolution should be interesting to us all, *how* we are all a part of it, and *how* we are all inevitable gainers if we strive for posterity's benefit, because posterity is we ourselves.

"LEGENDS OF SMOKEOVER"

L. P. Jacks is Principal of Manchester College, Oxford, and Editor of *The Hibbert Journal*. One may safely look to him, as to Wells, for a book that compels thinking. In *The Legends of Smokeover*, the most recent of eleven books, he has striven mightily to lift the world a little on an upward course and, unlike Wells, he more than hints at ways and means. He has written a delightful story, in which he seems to overrate the power of money to accomplish spiritual purposes — even as Wells appears to overrate the power of material comfort to produce a zeal for spiritual living — but he has brought out from the half-respect, to which the creeds have all conspired to relegate it, one of the splendid elements of human character; and his story contains two women who are really spiritual beings, blessing everyone and everything they touch. Withal, they are human, credible, likable. And in the mouth of one of them he puts a question whose correct answer solves the whole riddle of the world's course out of its present tragic condition.

The quality that L. P. Jacks has stressed and seeks to build upon is sportsmanship. By frequent instances he shows what sturdy stuff that is, how it persists in all layers of society, and how the practice of it comforts even those who are dying in agony. To all intents and purposes the author invites the world to 'take a chance,' perhaps a very long chance, for the benefit of all mankind; and he has come extremely close to true prophecy or, to coin a word, true seersmanship.

The story is divided into five legends, the first of which concerns the rise to fortune of Rumbelow, the betting man. His birth is obscure, but in early youth he is the reputed son of a drunken rascal of that name, who goes the round of the country fairs with a Coco-nut Shy. At the age of ten the youth began his studies of the Doctrine of Probability, as the result of which he finally evolved a formula. The disreputable Rumbelow senior is conveniently killed, the boy takes over the Coco-nut Shy, sticks to his formula and makes a fortune, and for a while disappears from view.

THE TURNING TIDE

He is known to be traveling abroad, and it is hinted that he is acquiring an education.

Here at once is the Achilles' heel of Mr. Jacks' whole argument. His story is an appeal to the world to wake up and be educated; he shows wittily and well how that splendid quality of sportsmanship inherent in most human beings is the educators' opportunity; but he does not point out who shall teach the educators, or where they shall derive that knowledge which shall redeem mankind. He shows us Rumbelow, the man of zeal, who is afraid of nothing, not even of the Pharisees; My Lady, Rumbelow's wife, with whom he returns from his mysterious journey in quest of an education and who thereafter is his wise confederate, adviser, guide, and friend. We are introduced to the "Mad Millionaire," Mr. Hooker, who has Quaker principles but who is foisted into a war-fortune in spite of himself and howled at as a profiteer. Mr. Hooker with his millions becomes one of the syndicate of five who conspire to teach the world; and a charming old conspirator he is, possessing tact and modesty. We have Miss Margaret Wolfstone, a born educator, almost too wise and delightful to be true, whose successful school for girls is wrecked through the spite of the reactionary element in Smokeover. And that part of the story is amazingly well told. The fourth legend concerns Professor Ripplemark, "Regius Professor of Virtue in the University of Oxford," a V. C. man, possessed of humor, who ultimately resigns his "Chair of Virtue" to become the fifth member of the board of conspirators.

It is all very cleverly done, with such good humor and such earnestness that it is difficult to lay the book down once the first page is turned. The author has assembled five characters who convince themselves, and thus the reader, that the world must be educated out of its materialism. There is not a dull page in the book, nor a hint of pessimism. All that is lacking is the key. The reader is left wondering what this new education shall be all about, and whether the deadweight of Rumbelow's and Hooker's millions will not in any event prove to be more than the magnificent ideal can carry.

From owning Coco-nut Shies Rumbelow proceeds until he is the proprietor of a titanic betting establishment which will work out mathematically and declare the odds on anything from a horse's chance to win a selling-plate to a clergyman's prospect of promotion to a bishopric. The firm even takes up insurance on a downright betting basis, naming the scientifically calculated odds and accepting wagers as to whether or not a house will burn down, whether or not a man will die before he shall have saved enough for his dependents. One suspects Mr. L. P. Jacks of deliberately poking fun at pious humbug, rather than of pretending that Rumbelow's fortune is acquired by desirable means.

THE THEOSOPHICAL PATH

At any rate, Rumbelow, a most appealing character, grows fabulously rich, and he worships that mysterious wife of his, whom he insists on everyone addressing as "My lady." It is she who directs his titanic energy along the altruistic course, and she who voices the question whose proper answer shall solve the riddle of the world's unrest.

"WHO IS MY NEIGHBOR?"

Rumbelow's experience as a gambler convinces him that the universe is not *governed* at all. The relation of Spirit to the world, according to him, is that of a lover to his beloved — anything but the relation of a power-loving potentate to his subjects. Professor Ripplemark, confirming that opinion, adds that "teaching" is primary, "ruling" is secondary. Rumbelow adds to that again: "Government should be a department of education instead of education a department of government." It is on that platform that the five conspirators agree, Rumbelow adding that sportsmanship is a "bridge between time and eternity." Says he: "the sporting instinct is the easiest transformed into its spiritual equivalents." But it is "My Lady" who transforms that platform from a mere experiment in phrasing into a spiritual possibility with her quiet question, "Who is my neighbor?" When the men and women of the world wake up and realize that all of us are neighbors there will be no more need to strive to pin down spiritual thinking into formulas; then there will be no more poverty and no more war between the nations — incidentally no need for Mr. Rumbelow and his gigantic betting firm.

But the fact that two such books as these by H. G. Wells and L. P. Jacks can command an audience is proof enough that the tide has turned. The world is waking up. Neither Wells nor Jacks has given us a satisfying reason why we should take seriously in hand the task of leaving behind us a world more fit for posterity to live in. Both speak of evolution as a fact. Neither of them shows how evolution is the intimate concern of all of us. But both have succeeded in showing by contrast and illustration how hugely better the world might be, and Jacks has hinted — hardly more than hinted — at the process by which transformation is to be accomplished.

Who is my neighbor? The word is hardly intimate enough. We all are brothers. Change Wells' word "confederacy" into "Brotherhood," add Jacks' "spiritual equivalent of the sporting instinct," and we are not far from the Path blazed by Theosophy. For sportsmanship is a will to meet the other fellow more than half-way and a determination never to accept unfair advantage.

But the underlying reason for the hope that rises eternal in the human

EVOLUTION AND EMANATION

breast, despite all the piled up horrors of materialism and the failure of all dogmas to provide more than a temporary anaesthetic, is the fair, heart-satisfying fact of Reincarnation, and of all-compensating Karma — fact that men know intuitively, and that springs forth as the clods of material delusion are broken up. The plowing is being well done. The seed is sown in secret. Let Theosophists not neglect its cultivation; for the weeds turned under by the plow persist interminably, and the one hope for the seed is to keep it growing.

EVOLUTION AND EMANATION

H. TRAVERS, M. A.



THE great question left unsolved by those who speculate on evolution from the materialistic point of view is, Whence comes the impulse to evolution?

We must accept evolution as a fact, and we may be able to trace its steps; but explain its cause we must postulate a vital force, an intelligence, and a pre-existent plan. Without the force, matter would remain for ever dead and changeless; and without intelligence and design evolution could only be haphazard and chaotic. But we know that germs do grow, and we know that they grow true to type, each according to its own kind.

The place where materialistic philosophy starts is the halfway point: it starts at the physical germ. The whole process is twofold: a movement from spirit to matter, and then a movement from matter to spirit. The first part of the process is designated by H. P. Blavatsky, in her interpretation of the ancient teachings, as Emanation; and Evolution is the second part of the process.

“What gave the first impulse to those molecules and endowed them with that mysterious faculty of life?”

asks H. P. Blavatsky in *Isis Unveiled*, I, 420; and in Volume I, page 466, she says:

“It has been the speculation of men of science from time immemorial what this vital force or life-principle is. To our mind the ‘secret doctrine’ alone is able to furnish the clew. . . . Says Professor Joseph Le Conte: ‘What is the nature of the difference between the living organism and the dead organism? We can detect *none*, physical or chemical. All the physical and chemical forces withdrawn from the common fund of nature, and embodied in the living organism, seem to be still embodied in the dead, until little by little it is returned by decomposition. Yet the difference is immense, is inconceivably great. What is the nature of this difference expressed in the formula of material science? What is that that is gone, and whither

THE THEOSOPHICAL PATH

is it gone? There is something here that science cannot yet understand. Yet it is just this loss which takes place in death, and before decomposition, which is in the highest sense vital force.' ”

From this it is evident that evolution, so far from contradicting Religion, needs Religion to explain it. There can be no conflict between Religion and Science, which are essentially one and the same thing, viewed in different aspects; but there may be conflict between creeds and dogmas on the one hand and materialistic speculations on the other. As the author of *Isis Unveiled* continues, the invisible world behind the visible is visible to the eye of the seer; while, to the simple believer ungifted with the seeing eye, there remains *faith*, faith that all is built upon the “rock of ages — God and immortal spirit.” The universe is primarily Spirit; and all else is emanation therefrom. Evolution becomes visible to the eye of science when it reaches the material plane. Science observes the growth and development of matter, but not the spirit of life and intelligence which is causing that development. But to the plain man, an animal is first and foremost a living soul.

In man the case is still more complex and involved; for, in addition to his animal organism, with its physical body and animal consciousness, he has the faculty of self-conscious mind — the Ego-Sum, as H. P. Blavatsky calls it in one place — which no animal possesses, and which makes man wholly different, in kind as well as degree, from the highest animal. It is admitted by everybody that man has the power of consciously directing his own evolution; and this admission is tantamount to recognising a distinction between the evolution itself and that which causes it; or, in other words, a distinction between the lower or animal man and the self-conscious intelligence that occupies it. This latter principle is spoken of as derived by *emanation* from the deity or cosmic intelligence.

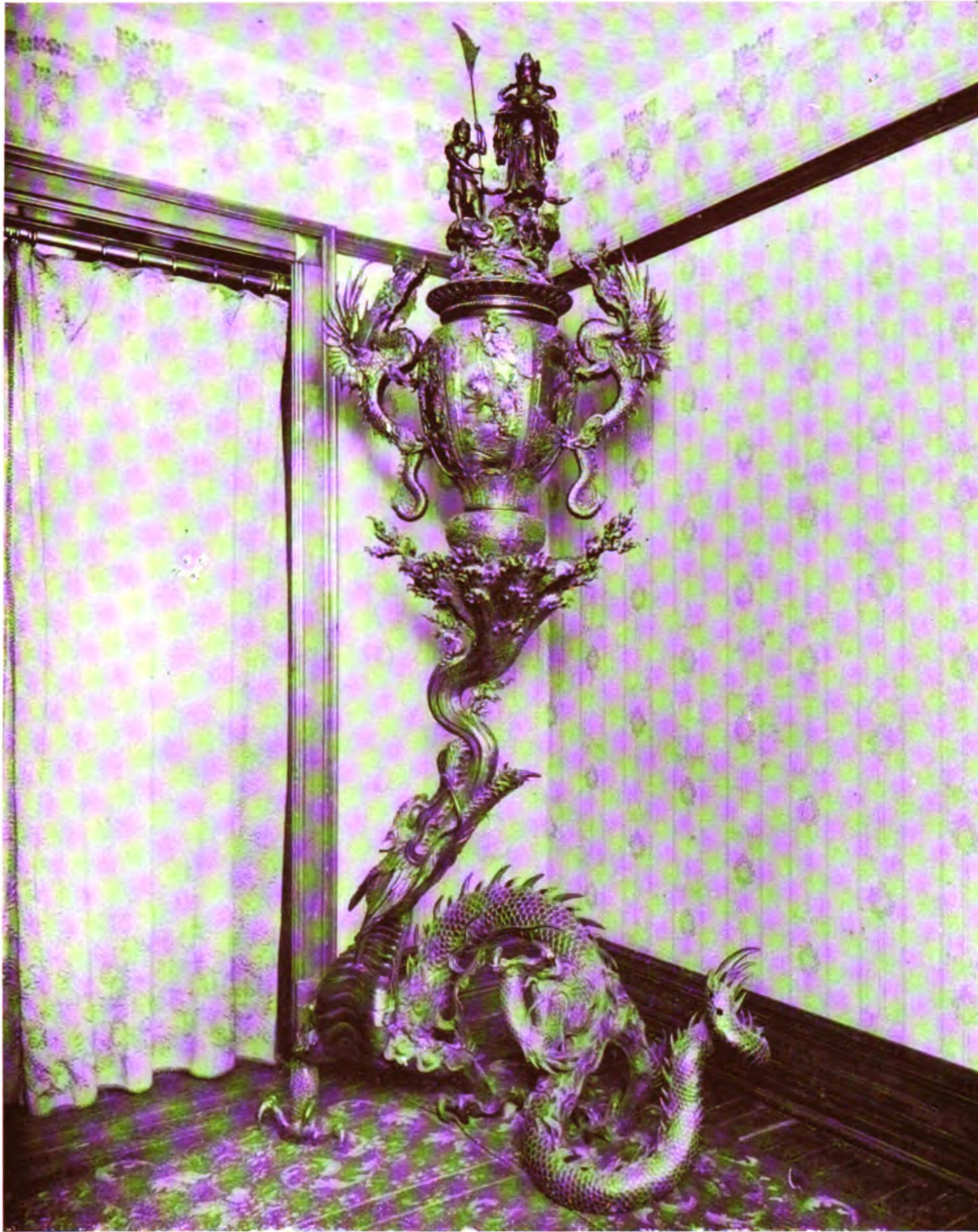
SUGGESTIONS FOR THE EXPLANATION OF THE SYMBOLISM OF A JAPANESE BRONZE

E. L. N.



THIS bronze, of the fifteenth century, ten feet six inches high, and weighing one thousand pounds, as a whole represents the periodical evolution and destiny of the manifested universe, which emanates from the bosom of the Supreme Deity.

The dragon at the base symbolizes the Unmanifested Logos, Pre-Cosmic Ideation, eternal in its potentiality and periodic in its potency;



Lomaland Photo & Engraving Dept.

A JAPANESE BRONZE OF THE FIFTEENTH CENTURY

(See the accompanying Note)



Lomaland Photo & Engraving Dept.

CRYPTOMERIA AVENUE AT HAKONE, JAPAN

THE SYMBOLISM OF A JAPANESE BRONZE

from which emanates the divine Fire of Life and Intelligence, symbolized by the flame issuing from the dragon's mouth. Fire being the first element that differentiates from Primordial Matter, it forms the basis of all the other elements which evolve from it in turn, and form the basis of the whole manifested universe. The latter is symbolized by the vase, which, like the manifested universe, contains all and everything; — the three Elemental Kingdoms, the Mineral, Vegetable, Animal, and Human Kingdoms. On each side of the vase are dragons, which represent the duality that pervades all manifested existence, — good and evil, light and darkness, life and death, day and night, and all the other pairs of opposites by means of which all creation tends towards fuller self-consciousness, spiritual wisdom, and final perfection.

Life pervades the whole of the universe; and every atom in space, in order to attain this goal, is destined, in the course of its evolution, to pass through the Human Kingdom. Only Man, by means of self-directed evolution, through a ceaseless round of incarnations (birth and rebirth), can finally reach the stage of a perfected Buddha, which is symbolized by the Buddha and his disciple (the latter bearing the spear of the spiritual will) standing at the top of the vase. The Buddha stands on the dragon of the lower self, which he has mastered. Such perfected beings watch over and protect mankind, reflecting back the Light to those who are striving to rise and reach liberation from the bonds of material existence.

The above suggestions are based on universal symbology, which has existed from time immemorial. Every great religious teacher has based his or her teachings upon these primeval revelations, and has brought them to those who have needed guidance and help in the form that was best suited to their understanding, and the exigencies of the times in which they lived.

This bronze symbolizes but one aspect of the truths that underlie the mystery of all existence, which can be found in one form or another among all peoples and nations. All the religions of the world and the bibles of humanity contain these truths, though hidden in symbology or word-pictures, for they are based on the Wisdom-Religion — Theosophy.

The key to this symbolism is given in the works of H. P. Blavatsky: *The Key to Theosophy*, *The Secret Doctrine*, *Isis Unveiled*, etc.



“THE Scripture saith: ‘Be kind and benevolent to every being, and spread peace in the world. — If it happen that thou see anything to be killed, thy soul shall be moved with pity and compassion. Ah, how watchful should we be over ourselves!’ ” — *Selected*

THE FALCON

KENNETH MORRIS

FROM the warm sandy canyon floor,
All silence-sweet and breathless still,
I watched a falcon circle and soar
High o'er the quiet hill.

I thought, "With e'en such pride and grace
Star Betelgeuse and all his peers
Circle the azure deeps of space
And their unending years.

"God's beauty 'tis that whispers through
And shines through all these natural things;
God's lonely beauty sweeps the blue
On those swift Horus-wings."

Then the bird stooped, and down the air
Shot boltlike, talons clenched to kill;
Poor torn and scattered fur-tufts there
Would prove she had had her will.

But Beauty whispered: "That which came
So deadly down from nigh the sun,
And that which kindled in the flame
Of mortal pain, are one,—

"That thirst for me, the primal breath
Of God which first, ere time began
Called time from out the realms of death
That stars might be, and man.

"E'en in such swift ecstatic fear,
Such sharp fierce pain endured, 'tis I
Wake in my dimness prisoned here
A larger mystery.

"I but fulfil myself, who fare
Indifferent, in these, in thee,
Or proudly winged through the upper air,
Or lowly in agony."

*International Theosophical Headquarters,
Point Loma, California*

FEAR

R. MACHELL

FEAR is such a common experience that it may seem captious to ask what the word means. And yet I must confess my own inability to say just what it is or why it is; but I feel very strongly that it is evil; more, that it is unnatural. I think we all resent its presence even when we nurse it; for we certainly do nurse and foster most unnecessary fears. Indeed, it may be said that all our fears are unnecessary and that they are our own fosterlings, even if we are not their mental parents.

They are a dismal brood, and cling to us through life if we allow them, slinking away into the shadows when the sunlight of life shines brightest and the heart is full of joy.

They do not like to be laughed at; indeed they have no sense of humor. They are elusive as the shadows that they haunt. Yet they are powerful in their way, and their way is wholly evil. They are the agents of decay, resembling some noxious vapor, formless in itself yet capable of assuming all appearances; one, yet innumerable; a mere negation, but able to paralyse the action of the will. Fear is a deadly thing, if it can at all be called a thing. What is it? A mood? an involuntary emotion? or is it a paralysis of the will? To call it an obsession would be to endow it with some sort of individuality, to make of it an entity.

Fear is so general, so widespread a condition as to seem almost natural and unavoidable; yet the higher side of one's nature rejects it as an intrusion on the sanctity of self-consciousness; an unnatural distortion of the imaginative faculty. To yield to it is surely sin against the higher self. Fear is a noxious exhalation from the cesspool of the lower mind.

According to the ancient Scandinavian mythology there was no fear till man was made, nor was there right and wrong nor good and evil. Sin was unknown, all things obeyed the laws of nature, which laws were the expression of the natural forces inherent in things. But with man came hope and fear, virtue and vice, sin and repentance, and doubt, and death, and dreams of paradise, and fear of hell; and with man came the possibility of wisdom to be attained as well as of knowledge to be extracted from experience, of power to be acquired, and vision to be unveiled, as well as of sin, the revolt of mind against the laws of Life. With man came the power to break those laws by which he lives, and so came death, and repentance, remorse, and shame, all theretofore unknown; and then came fear, and fear is Hell. There is no hell but that which man has made, and it is here. The gods made the heavens and the earth,

THE THEOSOPHICAL PATH

but man is the maker of hell, where fear is the breath of life and that life is a living death.

Man has perverted all the laws of life and changed the course of nature, imagining that life must be a struggle for existence which should have been a song of joy.

It was for man to make of earth a Paradise and he has made of it a Hell; the very animals have learned to fear him: they share the hell that he has made, and look to him for their redemption, knowing perhaps that he who caused the suffering must cure the ill as well as share the pain. Yes! man who has wrecked the earth must in the course of evolution become the world's redeemer, and the foreknowledge of his destiny works in him stirring up remorse and infinite regret and yearning for the light. So deep within him in his soul, the good law works unceasingly, the primal law of life, Compassion. Then true Self-consciousness awakes and he becomes aware that he is one with all that is. Then fear is dead.

Fear is the fruit of ignorance. Self-knowledge puts an end to fear, for the true Self of man is the Divine, the Universal. When man knows the divinity of his own essential nature, and feels at one with all; what is there in the universe that he need fear?

The sense of Union is Love; the realization of that union entails compassion. But fear is based on the delusion of separateness, from which springs the struggle for existence as a natural outcome of the mistake man makes when he identifies himself with the lower elements of his nature. Then, ignoring his divinity and looking on himself as separate from all other selves, he feels the smallness of his personality lost in the multitude of warring selves, and fears those brothers he was born to love.

Thus ignorance and fear unite to thwart the purpose of his life, which is the attainment of self-consciousness.

When self is understood as a universal principle, then self-consciousness is a bond of union between all selves or personalities; self-interest becomes the interest of all collectively; and then the necessary basis of society is universal brotherhood, in which no cause of fear can possibly exist.

But fear is unreasonable, and unnatural, in that apparently it can exist without a cause, or at least without any outward, sensible, sufficient cause. Indeed, it would almost seem that fear is a product of imagination rather than a result of any act or deed or circumstance.

Perhaps the sense of fear is most intense in sleep; for then it seems to have full sway over the mind, and the imaginary cause of terror in sleep is usually some vague, undefined, or formless presence, an influence rather than an object, a menace rather than a personality. Fear may

THEOSOPHY AND ARCHAEOLOGY

be entirely devoid of form and independent of object: a state of mind, or a condition due to causes altogether unknown.

But we have a key to the nature and cause of this terrible affliction in the mental attitude of a fearless individual; for courage means faith either in self, in destiny, or in the protecting power of some deity or guardian-spirit. I am not now including among fearless persons those dull natures whose ignorance or stupidity blinds them to danger. The truly fearless man has perfect faith that all is well. Fear follows loss of faith; and from fear springs superstition, for man lacking faith will try to fill its place with some pernicious substitute, and superstition is the most natural substitute for faith. Weak natures sometimes hide their fear behind a blustering display of violence and find comfort in the resort to force. But the boldest bluff is comfortless when there is no one near to be imposed upon. It is the secret fear that sets its stamp upon the features of its victim and lurks in the dark recesses of those shifting eyes.

It has been obscurely said that "nature abhors vacuum" and this aphorism may be paraphrased thus: "Mind abhors formlessness." So fear finds for itself forms in the imagination of the fearful, and takes possession of these forms, giving them some sort of spurious vitality, that may at last usurp the throne of reason and rule with absolute authority, until the true self assert its sovereign will and take its place as master in its own house. This restoration of the rightful ruler of the 'house' can only be accomplished by the man who has faith in his own divine self and who is master of his will. In the presence of such faith fear fades away into the darkness of that nothingness from which it sprang.

THEOSOPHY AND ARCHAEOLOGY

H. T. EDGE, M. A.



At Baalbek the columns in the Great Temple are $7\frac{1}{2}$ feet in diameter and 70 feet high including bases and capitals, the shafts each being composed of three stones. High up in one of the walls is a row of three stones, the shortest of which is 63 feet long and the longest 65 feet, each being 13 feet by 12 in width and thickness. In the quarry near by lies a block, not detached from the matrix; it is 70 by 13 by 14 feet, and its weight is estimated at 1,100 tons.

The ancient city of Tiahuanacu on Lake Titicaca, a lake whose surface is 12,508 feet above the sea, covered a large area and was built by

THE THEOSOPHICAL PATH

skilled masons with enormous stones. One stone is 36 feet by 7, weighing 170 tons; another 26 by 16 by 6. (Sir Clements Markham). The lines of this masonry are accurately straight, the angles correctly drawn, and the surfaces true planes.

All over the globe are buildings of enormous antiquity, remarkable not only for their vastness, but often for the marvelous skill and artistic power shown in their construction. It would be easy to collect a very long list of these from past numbers of this magazine and the *Century Path*, or from the pages of the *Geographical Magazine* and various archaeological journals. These things are usually considered one by one, piecemeal and in detail, and not in their entirety.

Voltaire and Volney, two acute intellects of the 18th century, perceived the conclusion to which such evidence points — the existence in times remote of great civilizations of which we have lost the records. Again, in the corresponding period of the 19th century, attention was called to the evidence by H. P. Blavatsky.

As archaeological discoveries progress, it is becoming increasingly difficult to explain them in accordance with the conventional theories as to the past of humanity. It is only necessary to point to the views held a century ago, in order to show how great already has been the widening in the views that are taken of past history. Certain facts observed and put together by Darwin and others, led to the establishment of a principle of evolution, which has been applied to matters which it does not concern, such as human history; and it has been supposed that archaeology would reveal the existence of a progressive development of civilization from rudimentary beginnings, through successive stages, up to the present standard. But the evidence obtained fails to support this theory; and when we look into the far past, we discover, not the beginnings of civilization, but the vestiges of cultures already ancient and mature. In fact, the evidence of archaeology bears out the teachings of Theosophy as to human history and evolution; and it was to show this that H. P. Blavatsky has collected the evidence in her *Secret Doctrine*.

According to ancient teachings as to the evolution of humanity, there are seven Root Races, of which we are in the Fifth. This Fifth Root Race has been in existence about 1,000,000 years. Each Root Race is subdivided into seven sub-races, and we are in the fifth sub-race of the Fifth Root Race. The sub-races are again divided into family races, of which the duration is about 30,000 years each. It will be seen that this scheme is altogether out of scale with the theories of present-day archaeology; yet the large figures given for the duration of ages are not large by comparison with the amount of time demanded by geologists, astronomers, and those who study the evolution of animals and plants.

SCIENTIFIC BREVITIES

In view of this larger plan of human evolution, we see also that high levels of culture must have been attained many times in the remote past; for each Race and subrace has passed through its own cycle of birth, maturity, and decline.

H. P. Blavatsky calls attention to the universal tradition among peoples that they were descended from divine and semi-divine (or heroic) ancestors; and affirms that there is truth in this universal testimony, for that, in past ages, when materialism and the love of physical power and possession was not rife, divine Teachers did indeed come among men, and taught them the true way of life and the various arts and sciences.

These teachings may perhaps seem too revolutionary for our ideas; yet scientific opinion, founded on the evidence of facts, and changing from day to day, is ever advancing in the direction of their confirmation. It is encouraging to think that we are the heirs of such a heritage, and that we have such an ancestry behind us; rather than to believe that we are the descendants of bestial creatures. And it is always to be borne in mind that, even though science should succeed in establishing a line of heredity extending from animals to man (which will not be the case), still there would remain the all-important question of how the unique and marvelous capacities of Man came into existence and whence they came.

SCIENTIFIC BREVITIES

BY THE BUSY BEE

ORGANIC AND INORGANIC



BY way of showing analogies between 'organic' and 'inorganic,' it has been stated that a drop of chloroform under water will behave very much like an amoeba. The drop runs away from a glass rod; but, if the rod be coated with shellac, the drop will suck it in; and when the shellac has all been absorbed, the rod is thrust out again. This resembles the processes of nutrition and excretion in a living organism. It is supposed to suggest that the living organism may be a mere mechanism; and by one of those easy jumps so familiar to exuberant speculation, we may perhaps infer that we ourselves (who reason about these matters) are also mere mechanisms. But the argument can be turned the other way, and made to yield the inference that the drop of chloroform is alive and intelligent. It devours the shellac and spits out the glass. In all nature, whether 'organic' or 'inorganic,' we discern *properties*; and if these properties are not manifestations of intelligence, we should like to know of what they are manifes-

THE THEOSOPHICAL PATH

tations. There are several kingdoms of animate beings in nature; and in all of them is manifested some degree of intelligence. The farther science progresses, the more does it discover in confirmation of this statement. It is known that plants and even metals are sensitive to external conditions in many ways that had not previously been suspected. Mind and consciousness are at the root of everything; and dead matter is merely a convenient fiction.

IF THY TAIL OFFEND THEE

ONE morning, while hoeing some tall weeds in the orchard, we descried something that looked like a small snake wriggling vigorously but not getting anywhere. Closer inspection showed it to be a large scaly tail, about nine inches long, with a few inches of the end nearly chopped off. Later on, the erstwhile owner was discovered, in the shape of a species of large nocturnal lizard. He was only half awake, dimly aware that something was the matter, and vaguely trying to go somewhere out of the way. We immediately recollected the saying: "If thy right hand offend thee, cut it off, and cast it from thee." Here certainly was a lizard which a few minutes before had a chopped tail; and now it was a lizard without a chopped tail. What an excellent solution of the difficulty! Mere man would have tried to heal that chopped member, and have carried it about with him; but this creature of archaic wisdom, simply discarded the whole trouble. By this time he has begun to grow a new tail; but it will not be vertebrate like the old one: its core will be a mere cartilaginous rod. It is said that the tail-shedding device is a means of foiling predatory foes, who seize the wriggling tail and go off with it, while the owner escapes. Lizards may often be seen without tails, or with new tails in various stages of growth, as though they had been badly fitted at a ready-made tail-store.

ASK THE SOIL

"Until recent years it was believed that a chemical analysis of soil-samples truly indicated the qualities of that soil, as well as the particular elements to be added to it in the form of artificial fertilizers. Today it is known that, while such an analysis is of value in soil-treatment, it is not the last word. It was often found that the addition of the elements indicated as lacking by the analysis did not produce the desired results. It is now recognised that the best way to determine what the soil needs is to experiment with the life that grows from it. If one wishes to know, for instance, whether a certain kind of soil will raise potatoes well, it is necessary to try growing potatoes on it, that is, to 'ask the soil.' Analogously, in finding a bread that is a complete food, it is necessary to 'ask the body' by trying it as a complete food."— *Scientific American*.


THE putting together of the component parts does not necessarily reconstitute the original whole from which those parts were derived by analysis. This is too obvious to need illustration. The empirical methods,

THE IMMORTAL GERM-PLASM

to which resort is recommended above, are such as would be applied by a person totally ignorant of science. Thus we arrive by a long *détour* at the starting-point. After a qualitative and quantitative estimation of proteins, fats, and carbohydrates; or a calculation of calories; or an investigation of vitamins; we are driven to the primitive plan of feeding the patient and watching results. This is not however to disparage science; for, to a complete knowledge of the question, both chemical research and practical experience are necessary. Both the virtues and the defects of the scientific method are illustrated. In reasoning from data obtained by observation — the inductive method — we must know the facts, *all* the facts, and nothing but the facts. If we only know *some* of the facts, our conclusions will be incorrect; except in the unlikely contingency that a flaw in the reasoning has counteracted the deficiency in the data. The general trend of scientific research is towards a confirmation of the view that living *organisms* are at the back of all phenomena; whether these be bacteria in the soil or elusive 'vitamins' in the bread. And the peculiar method of physical and chemical science decrees that it shall always find on its filter papers and under its lenses the deserted tenement of the vital organism, while the organism itself eludes discovery. The germ we can see, and the germ within the germ; but what and whence the soul within the germ, without which it is dead and useless? This surely pertains to other methods than those of sensory observation.

THE IMMORTAL GERM-PLASM

T. HENRY, M. A.

 HE attitude of Theosophy towards the doctrine of evolution has often been dealt with in these pages and in others of our publications. But, as the subject is one of perennial interest, and is constantly being brought up by voice and pen in the busy mart of public opinion, there is always occasion for a recapitulation. Evolution is a mighty universal law and process, and it would be difficult to find any other principle more universal and fundamental in the cosmos. Science has succeeded in discerning some threads of this process, within the sphere of scientific observation and inference. But, as the scientific method is to draw inference from observed data; and as moreover the data which it possesses are incomplete, its inferences are necessarily faulty. These inferences should, in strict loyalty to the declared method of science, be regarded as pro-

THE THEOSOPHICAL PATH

visional and tentative only; and doubtless this precaution is duly observed by many worthy exponents of science. Yet we have not escaped the inevitable tendency, on the part of some minds, to dogmatize in advance of what is justifiable; to forget what is ascertained fact, and what merely conjecture; to supply missing links from the imagination; and to make an unfair selection of facts in deference to a favored conclusion.

Another thing we find, when we explore the field of scientific speculation, is that different workers, examining different parts of the problem, come to conclusions which seem opposite and irreconcilable; wherein we are reminded of the well-known parable of the blind men examining an elephant: one feels the trunk and concludes that the beast is like a huge serpent; another feels a leg and infers that the animal is like a tower; and so on. All these hypotheses may be true within certain narrow limits, and reconcilable within those limits; but false when pushed to extremes.

Our point is illustrated by the following quotation:

“Sir Arthur Keith . . . bids us substitute for the old faith in plan and purpose and design in Nature a belief in ‘evolutionary predestination.’ . . . His dogma is that ‘man’s destiny is written in the germ-plasm from which he springs.’ Everything that civilized cultured man is and has today he has acquired in virtue of gifts which were conferred upon his race from the beginning of time. The powers which he exercises, the virtues which he has attained, his insight, such as it is, into the mysteries of existence, were latent in the most primitive savage. Nothing which any generation of man has done or could have done would have prevented him from being the ‘master of things.’ In his own words, ‘man has come by his great gifts, not by any effort of his own, but, like a favored child of the present day, has fallen heir to a fortune for which neither he nor his ancestors have labored.’ . . . He suggests that ‘there may be some consolation in knowing that there is nothing which we can say or do, eat or drink, which will alter our evolutionary destiny.’ ”— *Daily Telegraph*.

The controversy here is between those who say that acquired characteristics are transmissible, and those who hold that acquired characteristics are not transmissible. The authority just quoted is arguing for the latter opinion. In connexion with his statements about the continuity of the germ-plasm, we may repeat some remarks from Vol. XXI, No. 2, page 164 of this magazine:

“Organisms higher in the scale of life . . . consist of two sorts of cells, called germ-cells and somatic cells. The germ-cells are passed on by reproduction from one generation to another; except that some of them, which are not so passed on, die along with the somatic cells. Thus in all complex organisms there are somatic cells (or body-cells) which, with some of the germ-cells, die; those germ-cells which are passed on from generation to generation, thus being immortal.”

It may seem difficult to decide what one is expected to infer from the above — conclusions pessimistic or conclusions optimistic. “Man’s destiny is written in the germ,” we are told; but what, we ask, is that destiny? All his gifts, past, present, and to come, were latent in the primitive savage. This seems hopeful; but on the other hand we are informed

THE IMMORTAL GERM-PLASM

that nothing we can do can alter this foreordained destiny. On the whole it seems evident that scientific research has revealed some facts confirmatory of the true teachings as to evolution; and that these facts have been misunderstood owing to the materialistic point of view from which they have been considered.

The assumption seems to have been made that man and his physical organism are identical; but in the Theosophical teachings the physical body is only the lowest of the seven principles of which man is composed. The real Man, the Soul, reincarnates again and again in many successive physical bodies; and the fact that a man derives his physical body from his earthly parents by certain natural laws of reproduction, does not interfere with his becoming a Socrates or a Shakespeare, or even one of the great Masters of Wisdom who are the Teachers of humanity. The evolution of the Soul and its character and attainments has to be kept distinct from the biological history of the human physical organism.

It is also very necessary to point out that *Evolution* is only one half of a process, of which the other half is *Emanation*. And here we must be careful to give due credit to the great modern exponent of this ancient and formerly well-recognised truth — Helena Petrovna Blavatsky. And first let us quote the following from her *Theosophical Glossary*:

“EMANATION, *the Doctrine of.* In its metaphysical meaning, it is opposed to Evolution, yet one with it. Science teaches that evolution is physiologically a mode of generation in which the germ that develops the foetus pre-exists already in the parent, the development and final form and characteristics of that germ being accomplished in nature; and that in cosmology the process takes place *blindly* through the correlation of the elements, and their various compounds. Occultism answers that this is only the *apparent* mode, the real process being Emanation, guided by intelligent Forces under an immutable Law. . . . As shown in *Isis Unveiled*: ‘In Evolution, as it is now beginning to be understood, there is supposed to be in all matter an impulse to take on a higher form. . . . The controversy between the followers of this school and the Emanationists may be briefly stated thus: The Evolutionist stops all inquiry at the borders of “the Unknowable”; the Emanationist believes that nothing can be evolved . . . except it has first been involved, thus indicating that life is from a spiritual potency above the whole.’ ”

Isis Unveiled was written in 1877, and the *Glossary* at some time previous to 1891. Next we quote from the former work, Vol. I, pp. 419, 420. Commenting on a lecture by Huxley on the physical basis of life, the author says:

“Compressing his theory within the closest possible limits, it may be formulated thus: ‘Out of cosmic matter all things are created; dissimilar forms result from different permutations and combinations of this matter. . . .’ As far as chemistry and microscopy goes, Professor Huxley’s system may be faultless. . . . But its defect is that the thread of his logic begins nowhere and ends in a void. He has made the best possible use of the available material. Given a universe crowded with molecules, endowed with active force, and containing in themselves the principle of life, and all the rest is easy. . . . But what gave the first impulse to those molecules and endowed them with that mysterious faculty of life? What

THE THEOSOPHICAL PATH

is this occult property which causes the protoplasm of man, beast, reptile, fish, or plant, to differentiate, each ever evolving its own kind, and never any other?"

Thus we see that to start evolution with a physical rudiment, such as an atom or a cell, is to begin in the middle. We have first to know the origin of that physical rudiment. And true Science teaches that the entire universe consists of various forms of manifestation of the Cosmic Mind; that Spirit precedes Matter; that there is no organism, from the highest man to the lowliest speck, but is animated in some manner and degree by a spark of the universal life and intelligence. On page 35 of volume II, H. P. Blavatsky quotes the Kabalistic teaching that all things "are derived from one great Principle, and this principle is the *unknown* and *invisible* God"; and emphasizes the following statement:

"Matter is nothing more than the most remote effect of the emanative energy of the Deity."

Observe the result of trying to visualize human evolution as a merely physical process. The man of science searches for the connecting link between one generation and the next. He finds that every cell and atom of the body disappears, except one rudiment, which he calls the germ-plasm. Everything, therefore, must be loaded upon this germ-plasm; it alone is the Noah's Ark which carries the seed across the flood. And this germ-plasm is unaffected by the changes and chances that harass all the rest of the man in the course of his eventful pilgrimage from the cradle to the grave. Through ages — ages of rough stone, finished stone, bronze, iron, what you will — that germ-plasm has abided ever the same; and of it we may truly say with the poet: "Birthless and deathless and changeless . . . never the time it was not." This germ-plasm looks very much like the immortal Soul of man, abiding throughout the cycles of earth-life. But, as said, nature's machinery for perpetuating the human physical organism and keeping it true to the type required for its functions in a physical world, has little to do with the destiny of a human Individual. In the life of the Soul, the periods of incarnation are temporary episodes.



"IF the consent of all men be the voice of nature, and all men do universally consent that something belonging to them remains after their departure from life, we cannot but adopt the general opinion." — *Cicero*

"ALAS! my failings make me but too sensible that man is but half alive in this life, and that the life of the soul commences at the death of the body."
— *Jean Jacques Rousseau*

THE WISDOM OF APOLLONIUS, THE PHILOSOPHER OF TYANA

P. A. MALPAS

XII — ATHENS

OBSERVING the brazen statue of Milo standing on the discus and holding in the left hand a pomegranate, while the right was outstretched with the fingers very close together, the popular explanation of the attitude is contrasted with the inner significance. The tightly clasped fingers were said to show his strength, the fillet round his head was to indicate his modesty, and the feet close together on the discus showed that he was so strong that he could defy anyone to move him. Apollonius, ever on the alert to teach, acknowledged that the story was ingenious, but that the real meaning was slightly different. The people of Crotona made him a priest of Juno, hence the sacred fillet. From his position on the small buckler it is to be seen that he made his supplications to Juno in that way; the right hand held out indicates the same. The inseparable position of the fingers shows the excellence of ancient sculpture. The pomegranate is sacred to Juno.

A lesson within a lesson and a lesson within that. All that is here publicly stated is little more than a disguised statement that there is a real meaning in such statues, just as in some philosophies there is not an ancient building that does not tell its divine story, its sublime masonry of the divine architects. The pomegranate with its interior full of seeds indicates, in the esotericism of the mysteries, the fecundity of nature, the wife of the Deus Pater, Jupiter. Doubtless the symbolism would be worth following more closely for symbologists, but here the important thing is that Apollonius is indicating that deeper teachings exist, to those who know enough to apprehend his meaning.

He praised the Eleans for their order and decency, which were a passion with them. They were as anxious for public approval as the athletes. Apollonius, asked for his opinion, said: "I know not if they are to be called *wise*; but they certainly are *sophists*." That Philostratus wrote this with his tongue in his cheek it is not to be doubted. Why should he not have his little joke as much as any other Roman orator of the early third century? He was himself of such superior eloquence that the title of Sophist was conferred on him. Whether the Empress Julia Domna regarded him as also a wise man, there is nothing to show. But from some of the things he says, it may be that he was not uncon-

THE THEOSOPHICAL PATH

nected with a wise school of which she may have been an ornament and Apollonius himself a founder. Such a man does not depart after about a hundred years of intense activity without some of his schools lasting awhile.

A young author full of conceit wished to show Apollonius a bulky poem he had composed in honor of Jupiter. He doubtless wanted Apollonius's opinion, so long as that opinion spelt praise; it hardly occurred to him that he merited anything else. Apollonius was very ironical and led the conversation round in such a way as to show that the young man might very well have written a panegyric of his father, but that he feared he would bring ridicule by his fulsome praises of so excellent a man.

"And yet you dare to praise the Father of Gods and men, without any fear of him or apprehension of being engaged in a work surpassing all human ability," thundered Apollonius in one of his apparent rages.

While at Olympia, Apollonius discoursed on topics useful to mankind, fortitude, wisdom, temperance, and all the virtues. This was in the porch of the temple. The Lacedemonians ran to him in crowds and in the presence of Jupiter pronounced him their guest, the father and director of the young, and the ornament of the old. These were the men who had taken his apparently harsh letter so seriously and good-naturedly and to them, it appears, came the reward of their action in this attention they received from the greatest man in the world of their day.

A Corinthian was touched to the quick by this enthusiasm and sneered at the Spartans.

"Are you going to honor him with a Theophany, as if a god had actually appeared among you?" he asked in scorn.

"By Castor and Pollux, we are ready for it!" they cried. And they would have done it but Apollonius did not permit, fearing to create envyings and jealousies.

It was indeed the fulfilment of the saying of Iarchas that he would be recognised as a god while he was yet living. Yet this is one of the two extremes the gods avoid when they appear among men; either they are called devils and stoned or crucified, or they are worshiped blindly, in either of which cases their mission remains unfulfilled to the public, to make men make themselves better.

Passing Mount Taygetus he entered Lacedaemon and found the magistrates engaged in the zealous observance of the laws of Lycurgus, and the inhabitants all busy about their own affairs. He determined to give the magistrates the benefit of his views if they so desired, seeing that they knew how to profit by them.

He told them the gods were to be worshiped as masters, and the heroes as fathers, but how men were to be honored was not a question that Sparta should ask. Laws are excellent masters and masters will be

THE WISDOM OF APOLLONIUS

applauded in proportion to the diligence and industry of their pupils.

Of fortitude, he said: "Use it if you have it!"

The Emperor Claudius wrote to the Lacedemonians about the improper use they made of their liberty of which they were accused by the Proconsul of Greece. The Lacedemonians debated whether to send back a lofty answer or to deprecate the wrath of Caesar. They consulted Apollonius.

His answer was on middle lines. "Palamedes invented letters," he said, "to the end that men might know, not only what to write, but also what not to write." In this way he dissuaded the Lacedemonians from too much audacity and from excessive timidity in their reply.

Apollonius intended visiting Rome, but a vision induced him to go to Crete first. This he did, taking with him his whole company and their domestics.

When he arrived in Rome he found philosophy in much disfavor with the Emperor Nero, who suspected all philosophers of concealing evil magic under that name. One Musonius was such a philosopher, regarded as second to Apollonius. He was in prison, and only a robust constitution saved him from death. In such circumstances it required a vast courage for a philosopher to approach the Imperial city, much more so for one like Apollonius, with a whole school of philosophers in his train.

A hundred and twenty stadia from Rome the party met Philolaus of Citium in Crete, a man of eloquence but not fitted for suffering persecution. He exhorted Apollonius to bow before the storm and not to go to Rome, frequently casting fearful glances behind him while he spoke, as though he might be overheard. Philolaus described the Emperor as driving a chariot by day, as singing on the public stage, as living with gladiators and actually as one of their company killing men in combat. Such was the low condition of the most powerful monarch of the time.

Philolaus failed to persuade Apollonius. Damis attempted to counteract his fearful warnings lest the young disciples should be terrified and depart. But Apollonius told him it was a god-given opportunity to test their devotion to philosophy. Some declared they were sick, others that they were unprovided for the journey, business affairs at home claimed some, and unlucky dreams warned others. Thus of the thirty-four disciples, eight alone were found faithful. The rest fled through fear of Nero and philosophy. Among those who remained were Menippus, the one saved from the vampire woman, Dioscorides the Egyptian, and Damis. These three, and the other faithful five, Apollonius called true philosophers, and promised to teach them all he knew, while refraining from calling the deserters cowards. "But first it is our duty to thank the gods by whose assistance both they and we have been inspired with such senti-

THE THEOSOPHICAL PATH

ment, and next to solicit their direction and guidance on our journey, *for without them we are nothing.*"

Apollonius told in detail the history of Nero and what a tyrant he was, worse than any wild beast; how he had murdered his own mother in an artificial shipwreck, and had committed other fearful excesses. But however terrible he might be, no true philosopher should know fear. "Nothing is terrible to men who have made the maxims of temperance and wisdom the rules of their lives." Bound more closely into mutual companionship by these words, the party went on their way to Rome.

They entered the city unquestioned by the guards, who marveled at their singular dress, strange enough but obviously of a religious significance rather than that of quacks or mountebanks. At a public hostel near the gate they ordered a late meal, and came across one of the strange sights of Rome, in the shape of a drunken musician who was paid a salary to sing the verses of Nero all over the city. He was licensed to arraign all as traitors who did not listen with attention or who refused to pay him. He had a harp and a little box with a precious string which Nero himself had played upon. He sang various extracts from Nero's compositions, his *Orestea* and *Antigone* and other tragedies. Discordant as they were on Nero's lips, this man yet made them more or less pleasing with his variations.

Seeing that Apollonius and his companions paid him little or no attention, he exclaimed that they were the enemies of the divine voice of Nero and had violated the majesty of the Emperor. The philosophers seemed little concerned at this, but Apollonius said it was not their business to show signs of dissatisfaction, and decided to pay him. It was his tribute to Caesar.

In the morning, Apollonius was sent for by one of the consuls who had a leaning towards philosophy and was a religious man. This is that Telesinus who in the reign of Domitian preferred exile from his home rather than give up philosophy.

"Why do you wear that peculiar dress?" he asked.

"Because it is ours and not taken from any living creature."

"What is that wisdom you possess?" asked the consul again.

"It is a divine instinct which teaches what prayers and sacrifices are most proper to be made to the gods," replied Apollonius.

"Is there any philosopher who does not know this?"

"Very many," said Apollonius. "But if a philosopher is well informed in these things, it will be much to his advantage to learn from one wiser than himself, that what he knows, he knows well."

At once this singular method of reply convinced Telesinus that he was talking with no less a man than the renowned Apollonius. He fore-



ANCIENT ITALY

(An engraving of the painting by J. M. W. Turner)

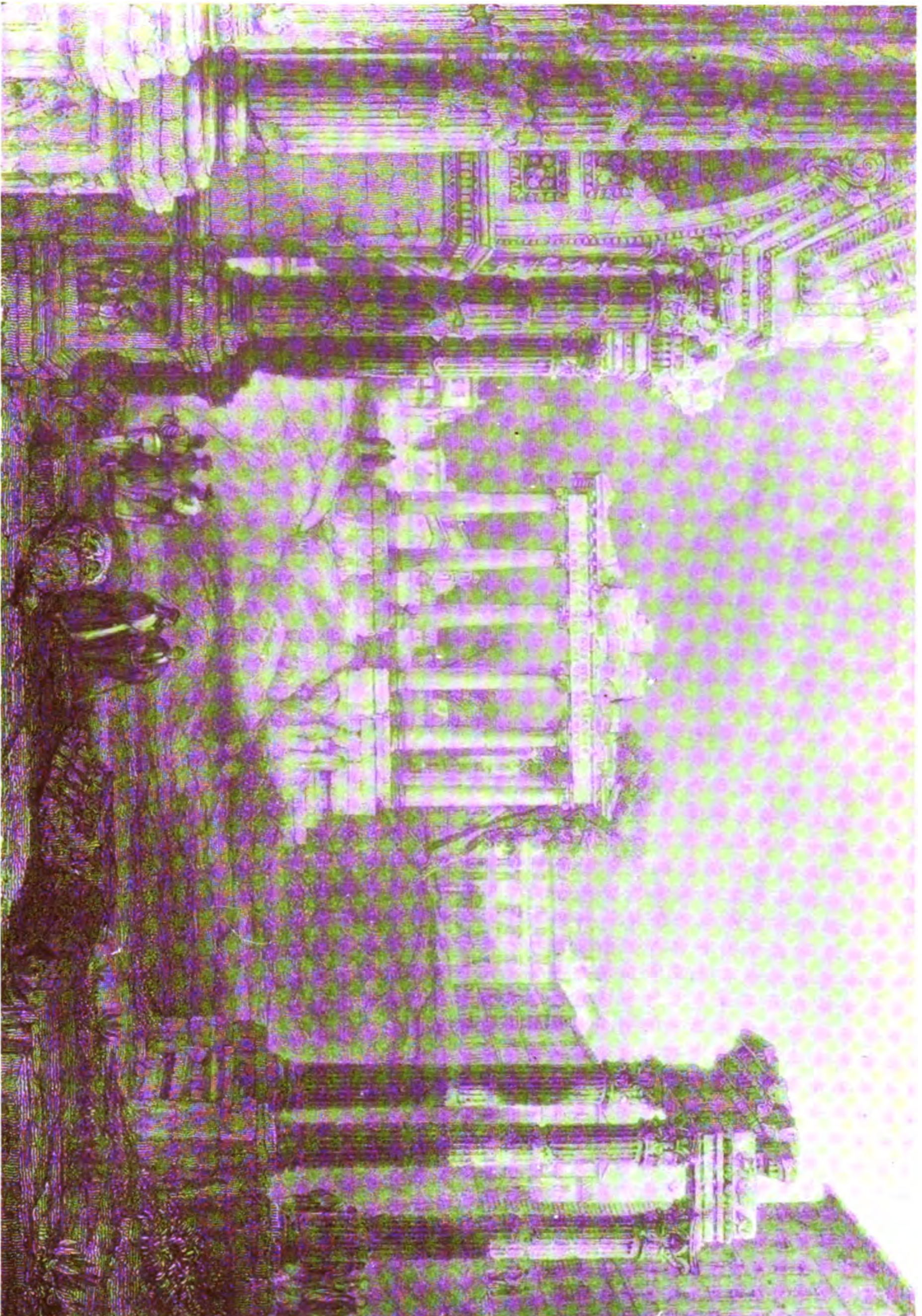
Lomaland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

ANCIENT ROME

(An old engraving of Turner's well-known painting)



Lomaland Photo & Engraving Dept.

THE FORUM, ROME

(From an old engraving)



Lomaland Photo & Engraving Dept.

THE ROMAN EMPEROR, NERO

THE WISDOM OF APOLLONIUS

bore to ask his name, in case the latter wished to keep it secret. But his next question was based on knowing his quality.

"What do you pray for when you approach the altars?"

"That justice may prevail; that the laws may not be broken; that wise men may be poor, and the rest of mankind rich, but not by fraud."

"What! do you think you will obtain such great things by asking?" said Telesinus.

"Yes, I do. For when I approach the altars, I include every request in my one prayer, "Grant O ye Gods, all that is convenient for me!" If the gods consider me good, I hope to obtain more than I ask, but if they number me with the wicked, I know the contrary of what I ask will be given, and I will not blame the gods for judging me undeserving of their favors through my demerits."

This philosophy astonished Telesinus. He desired to show Apollonius all respect, and said: "Be it lawful for you to enter all the temples. I will write to the priests to receive you and submit to your superior orders."

"Would they not receive me without your written commands?" asked Apollonius.

"No," said Telesinus. "The permission depends on my position as Pontifex Maximus.

"I am glad so illustrious a man fills the office," said Apollonius. "At the same time I would have you know that I would prefer to dwell in temples not so vigilantly guarded. None of the gods reject me, and all give me the protection of their roof. This is all the permission I ask, and it is not denied me even by the barbarians."

"If that is so," replied Telesinus, "the barbarians are beforehand with us in such a praiseworthy attention, and I wish it were said of ourselves."

After this Apollonius dwelt in the temples and he dwelt in none without making some reformation. In this way he passed from temple to temple, and there was some gossip which he settled by declaring that as the gods do not always dwell in the heavens but visit Aethiopia and Olympus by turns, and sometimes Mount Athos, so it was proper for men to visit all the gods. A valuable lesson in toleration.

While he instructed people in the temples they were more than usually crowded with attentive worshipers; also the publicity of his teachings prevented any being misreported. He visited no man, nor ever paid his court to the great and powerful. He received all with civility and what he said to them he said to all the world.

(To be continued)

THEOSOPHICAL ITEMS OF INTEREST

Published especially for Members of the Universal Brotherhood
and Theosophical Society

ON October 22nd, Katherine Tingley and the seven Râja-Yoga Students who accompanied her on her recent lecture-tour in northern Europe, returned to the International Theosophical Headquarters at Point Loma, California. They were tendered an enthusiastic reception in the Temple

**Leader and Râja-
Yoga Students
Return**

of Peace, and in their turn stirred the members of the Headquarters Staff at several meetings, recounting their experiences on this last most successful lecture-tour.

Members abroad who were distressed at the temporary physical disabilities under which the Leader labored during the latter part of her lecture-tour in Europe, will be glad to learn of the very marked improvement in Katherine Tingley's health, now that she has been relieved of the severe strain incident to traveling about to fulfil public engagements, meeting continuous demands upon her time and energies. Many of those closely associated with her say that she appears to be in splendid health. Certainly her energy is colossal, and the number of hours of intense activity that she devotes to the duties of her office every day would be incredible, if it were not a matter of such common knowledge at Headquarters.



The musical activities at the International Theosophical Headquarters, always regarded by the Leader as of vital importance in character-building, and in the harmonizing of life itself, have been enriched lately by the arrival

**Feodor Kolin,
New Musical
Director of the
Isis Conservatory**

from London of Feodor Kolin, the young Russian musician of noble descent, whose brilliant compositions, artistic playing, and masterly conducting have received enthusiastic recognition in London and Paris. Katherine Tingley discovered him in London in October, where he was Director of the International Orchestra. He is now in charge of the Isis Conservatory — the musical department of the Theosophical University, Point Loma.

From the many fine press-reports of Professor Kolin's work, the following is taken as a sample, written by the editor of *The Concert World*, London, July 22, 1923:

"Mr. Feodor Kolin played several of his own compositions, including his 'Sun-Temple,' a work I am never tired of hearing. 'The Call of the World,' 'Garden Dance,' 'A Japanese Fantasy' and some charming Children's Pieces, with his accustomed force and charm. He is a most interesting composer, for whom I confidently predict big things in the future."

THEOSOPHICAL ITEMS OF INTEREST

Professor Kolin takes the place recently left vacant by Professor W. A. Raboch. He has embraced Theosophy most devotedly, and finds in Katherine Tingley's work a most gratifying channel for service to humanity which has been his hope for years.

Professor Kolin has been much impressed by the splendid Theosophical spirit in which he has received co-operation from Professor Kurt Reineman, whom he has relieved as Director of the Râja-Yoga Orchestra, and who had labored so conscientiously to sustain its high standards, often, we fear, to the detriment of his health. In yielding the bâton to Professor Kolin, Professor Reineman has not surrendered one bit of the love and admiration which all his pupils and comrades had for his sterling qualities as a Theosophist and a man.



As soon as the Leader has cleared up important matters requiring her attention at Headquarters, and reorganized some of the departments to meet the demand of their expanded activities, she is planning to start first to

Two New Lecture- Washington, D. C., to do important public work there.
Tours Planned She will give free public addresses on such subjects as 'Higher Education,' 'Christianity and Theosophy at the Cross-Roads,' 'Death or Rebirth,' and 'Peace and Universal Brotherhood,' etc. Then the Leader plans to have three other entertainments, for which admission will be charged; these will include recitals by Feodor Kolin, the noted Russian composer, musical director and pianist, assisted by a selected choir and orchestra made up of students of the Isis Conservatory — the musical department of the Theosophical University, who are receiving special daily coaching under his personal direction. On another evening, the Leader plans to show artistically hand-colored stereopticon views of beautiful California, including many that have not hitherto been shown, especially of Lomaland, and of the educational activities at the International Theosophical Headquarters. The proceeds, over and above expenses, will be devoted to the humanitarian purposes of the International Brotherhood League. Before starting to Washington, Katherine Tingley hopes to bring out her program at the big Spreckels Theater in San Diego and possibly also at Coronado.

When this Washington trip is over, the Leader is planning to tour California with a larger musical combination. For this purpose negotiations are under way for the purchase of a twenty-passenger auto-bus, which would greatly facilitate transportation, save much traveling expense and would be available at all times in Southern California's beautiful climate; and the fine state-highways make motoring in California one of the great attractions of winter tourists. Most of the students accompanying Katherine Tingley from the Isis Conservatory and Theosophical University have been educated at Point Loma since childhood. They will serve in the manifold capacities of singers, instrumentalists, speakers, and secretaries — a fine example of the Râja-Yoga all-around education.

The personnel of the party as at present constituted will be (1) Katherine

THE THEOSOPHICAL PATH

Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society throughout the world — orator, editor, teacher, educator, and humanitarian.

- (2) Feodor Kolin, piano soloist, conductor, composer.
- (3) Helen Harris, traveling companion to Katherine Tingley, contralto, and violinist.
- (4) Frances Eek, harpist, pianist, violinist, contralto.
- (5) Christine Wright, soprano soloist, harpist, pianist, violinist.
- (6) Olive Shurlock, violin soloist, soprano.
- (7) Joan Coryn, contralto soloist.
- (8) Helen Morris, soprano soloist, pianist, violinist.
- (9) Kurt Reineman, concertmaster, violinist, tenor, speaker.
- (10) Lars Eek, tenor, speaker, foreign correspondent.
- (11) Montague Machell, 'cello soloist, speaker, bass, and correspondent.
- (12) Iverson L. Harris, secretary, bass, speaker, clarinetist and press agent.
- (13) Sidney Hamilton, bass, speaker, photographer, and assistant stage manager.

The Leader has stated that each time a lecture-tour is carried out, she is strongly impressed with the fact that, besides the public work accomplished, the members of the Universal Brotherhood and Theosophical Society throughout the world are brought, even in the physical sense, in closer touch with the International Center and its activities.



From a letter written to the Leader by the British members on October 10th, we quote the following:

English Members
Enthusiastic

Kingsway Hall on October 3rd, in spite of unexampled weather conditions, was an earnest of the deep interest aroused in Theosophy and in your presentation of it, as well as in the practical demonstration of its value in education and life afforded by the dignity and charm and the fine musical and oratorical accomplishments of those dear Râja-Yogas who have accompanied you."

And two days later, Herbert Croke, Esq., Director of the Universal Brotherhood and Theosophical Society in England, wrote:

"Dear Leader, although the average Britisher is not very demonstrative, there is deep down in our hearts a great longing that you may be strengthened and supported by us all to the utmost of our ability and I am sure each and all will respond to the calls that may come to us for the furtherance of your noble work — certainly we in London mean to extend our activities more and more, so that on your next visit there will be a much bigger body of earnest enthusiastic workers to uphold your hands in the mighty struggle for humanity's spiritual rights and privileges."

THEOSOPHICAL ITEMS OF INTEREST

Frau Alice Löwenstein-Hellmann, daughter of our Leader's dear friend, Frau Rega Hellmann, writes from Berlin of the bitter disappointment it was to many in Germany that Katherine Tingley was unable to visit their country on the last lecture-tour. She says:

**Germany's
Sad Plight** "We were all so happy in anticipation of your being here again in our country, so that we might hear a noble soul speaking to us and making us forget, even if only for a short time, the sorrow that surrounds us here. Life is very bitter for poor Germany. Big gray clouds are hanging over us, so that not even a little glimpse of the blue sky is left. And now that we all thought we would get a bit of sunshine, hope has vanished and we are left in the dark again. I refuse to believe that you are not coming at all to Germany. I know that you have only postponed your visit and that we will all have the great pleasure of seeing you next year here in Siegmundshof."



Comrade J. Th. Heller, Director of the Universal Brotherhood and Theosophical Society in Germany, in a recent letter wrote to the Leader:

**German Members
Hopeful** "I am fully convinced that it was entirely out of the question for you to come to Germany this time. And deeply as we regret this, we all wish you to have the necessary rest and treatment in Lomaland, that you may soon recover. . . . Dear Leader, you can go to your dear Lomaland with the full conviction that your work in Germany will grow and grow in the true Theosophical spirit. We shall keep the light burning in our hearts. There is already a wonderful atmosphere of harmony and peace in our meetings, and surely our efforts will be a defensive wall that will guard our Fatherland against the worst of all evils, civil war. I feel that all the faithful comrades will do their full duty as members and co-workers in our Cause. . . . It is a joy to live in spite of the hard times, which I know will lead eventually to a general acknowledgment of Theosophy as the panacea for the world's woes."

A touching letter has been received by the Leader from a young member at Cologne. She says among other things:

"Last year I had the honor to be introduced to you on an unforgettable, radiant day. Unfortunately I was not able to speak in your mother-tongue to you. But I followed your advice to learn English so that now I am at least able to express my feelings in words. If I make mistakes, I beg to be excused as I must still learn very much. I am only a simple maiden and I must work very hard for my mother's and my own existence. Through the great war I lost everything I possessed. My life was filled with bitterness until I became acquainted with Theosophy. It was a radiance in the depth of night. And then I saw and heard you, dear Madame Tingley, and I cannot really tell you what you brought me. I want to thank you for all you have done for us poor Germans! Since I saw you and you spoke with me, you have changed my heart and taken it with you to beautiful Lomaland. When I was a young girl

THE THEOSOPHICAL PATH

I often said to my companions there must be somewhere in the world a land where other more noble and better men lived than here. They laughed at me and said it was impossible. But now I know where this land is situated and where my heart leads me, and that is to Lomaland — the International Theosophical Headquarters at Point Loma, California. We live here in horrible circumstances. If I had not found Theosophy I could not bear the life. . . . You alone can give me new courage and new hope.”



An account of Sven Hedin's visit to the International Theosophical Headquarters at Point Loma was published in the October issue of THE THEOSOPHICAL PATH. The following is a copy of a letter received by Mr. Joseph H. Fussell, the Secretary of the Universal Brotherhood and Theosophical Society:

**A Letter from
Dr. Sven Hedin**

letter received by Mr. Joseph H. Fussell, the Secretary of the Universal Brotherhood and Theosophical

“Dear Mr. Fussell:

“I cannot leave charming California without sending you my heartiest greetings, thanking you most cordially for all the great kindness you have shown me at Point Loma, as well as for the interesting books you have been good enough to give me. I can assure you that I will always remember this time and the beautiful hours I have spent in your company.

“I am only sorry I did not meet Mme. Tingley, but I know you will kindly tell her how much I enjoyed Point Loma and the hospitable reception I got there on three occasions.

“Please give my love to all my friends at Point Loma and believe me ever,

“Yours very sincerely,

“SVEN HEDIN.”



Comrade Arvid Dahlgren, Swedish electrical engineer, who spent a number of years at Point Loma and is now in Calcutta, India, has remained a staunch supporter of the Leader, the International Headquarters, and the Göteborg Center, of which he is a member. He writes with enthusiasm of the progress of the Work throughout the world as he observes it. He feels that splendid results are already to be observed from the Leader's recent work in his country, and that perhaps in ten years Sweden will be the strongest Theosophical country in the world. He is hoping to return to Sweden ere long.

**Greetings from
Calcutta**

supporter of the Leader, the International Headquarters, and the Göteborg Center, of which he is a member. He writes with enthusiasm of the progress of

the Work throughout the world as he observes it. He feels that splendid results are already to be observed from the Leader's recent work in his country, and that perhaps in ten years Sweden will be the strongest Theosophical country in the world. He is hoping to return to Sweden ere long.



Miss Emilia de Moya is one of the enthusiastic Râja-Yoga students who has returned to her country, after receiving a free education at Point Loma,

Cuba Speaks

and done credit to herself and her opportunities. She won a scholarship at the Normal School of Oriente

Province, which entitled her to a course at the Teachers' College of Columbia University. The following is from a letter received by the Leader from her:

THEOSOPHICAL ITEMS OF INTEREST

"Once in a while I receive clippings concerning the great doings at Lomaland which just fill me with pleasure. Lomaland is always in my mind and heart. You cannot imagine how very often that dear place and the persons whom I had the joy of knowing there are the theme of my conversations.

"Enrique calls on us almost every evening and sometimes we spend the whole time talking of Point Loma, and the things we used to do there.

"I am still teaching, working very hard and trying to overcome all kinds of difficulties that we meet in our profession such as lack of material and of assistance on the part of the children, and above all lack of respect and obedience.

"I am glad to say that I have been quite successful due mostly to the discipline which I learnt while at Point Loma and the means of stimulating the children. The Principal of the school is greatly satisfied with my work and of course this makes me happy."



Miss Dorothy B. Greig, of Trinidad, British West Indies, who spent a number of her girlhood-years at Point Loma, is now in charge of a ward of

And Trinidad too thirty-two sick patients at St. Thomas's Hospital, London, where she is studying to be a trained nurse.

The Leader and the Râja-Yoga students were most delighted to meet her while in England and to have her company on the train from London to Southampton on the day of embarkation. Readers of THE THEOSOPHICAL PATH will remember the interesting account in these pages of the recent visit of her sister, Mrs. Irene Greig Ponsonby, to Point Loma. Miss Dorothy writes: "I have had such rapturous letters from my sister Irene, who has spent some weeks in Lomaland. It was so lovely to get letters headed 'Râja-Yoga College' and she was more than happy to be with old comrades again, and to see her little Evelyn amongst the little ones."



The Leader's visit to Holland in 1922 seems to have started new fires burning there. Reports are constantly coming in of the new and splendid

Holland Workers work being carried on there, especially among the young people. Comrades J. H. Venema and wife
Active are sowing splendid seeds at The Hague, as the

following short paragraph from a recent letter to the Leader will show:

"Dear Leader, Hurrah, from today the Girls' Club at The Hague is beginning to roll! Many of the girls can make music and some of them play excellently. They are quite enthusiastic. As to ourselves, the more we work, the more we find people waiting for the light. We shall keep you posted."

In previous issues we have told of Mr. Venema's success with the Boys' Brotherhood Club at The Hague. And Mr. Arie Goud, Director of the Universal Brotherhood and Theosophical Society in Holland, writes: "There is much life everywhere among the young people. The Lotus Group here in

THE THEOSOPHICAL PATH

Utrecht has grown rapidly and the Girls' Club has recently been begun, started by my nieces and Miss Hoestra, assisted by Mrs. Lucie Goud." Similar enthusiastic reports come from Rotterdam, Amsterdam, Groningen, etc. Beyond a doubt our Dutch comrades are very much alive; and the Leader's passage through their country on the train en route to England last September, was like a triumphal progress — members, Lotus children, and boys and girls of the different Clubs throughout the country, flocked to the different stations with flowers, gifts, tributes of song, and expressions of goodwill. By the time the party reached the Hook of Holland, the Leader's coupé was a bower of beautiful flowers.



Dr. Segundo Sabio del Valle, one of our devoted Spanish members, who is a professor of modern languages at Guadalajara, near Madrid, has been suffering lately from ill-health which necessitated a rest at the famous Baths of Jaraba. He writes enthusiastically about the Leader's recent lecture-tour in Europe and expresses the hope that she may include Spain in one of her itineraries. ¿Quién sabe?

Dr. del Valle
Writes

suffering lately from ill-health which necessitated a rest at the famous Baths of Jaraba. He writes enthusiastically about the Leader's recent lecture-tour

in Europe and expresses the hope that she may include Spain in one of her itineraries. ¿Quién sabe?



In the November issue of THE THEOSOPHICAL PATH mention was made of Mr. Harry L. Fry, Principal of the Gordon public school of Sydney. The following is quoted from a recent letter received from him by the Leader:

An Invitation
from Australia

Mystic — I feel that, as a matter of duty, I must write and thank you for the help it has afforded me, my wife and daughter, and of the great help it will certainly be

to all who are fortunate enough to read it. Every statement is pregnant with wisdom, and it will meet a long-felt need among all classes of humanity. One cannot read it without feeling that spirit of the great world-mother which, like the aroma of the violet, is diffused in every sentence, arousing in the reader, the presence of the Warrior.

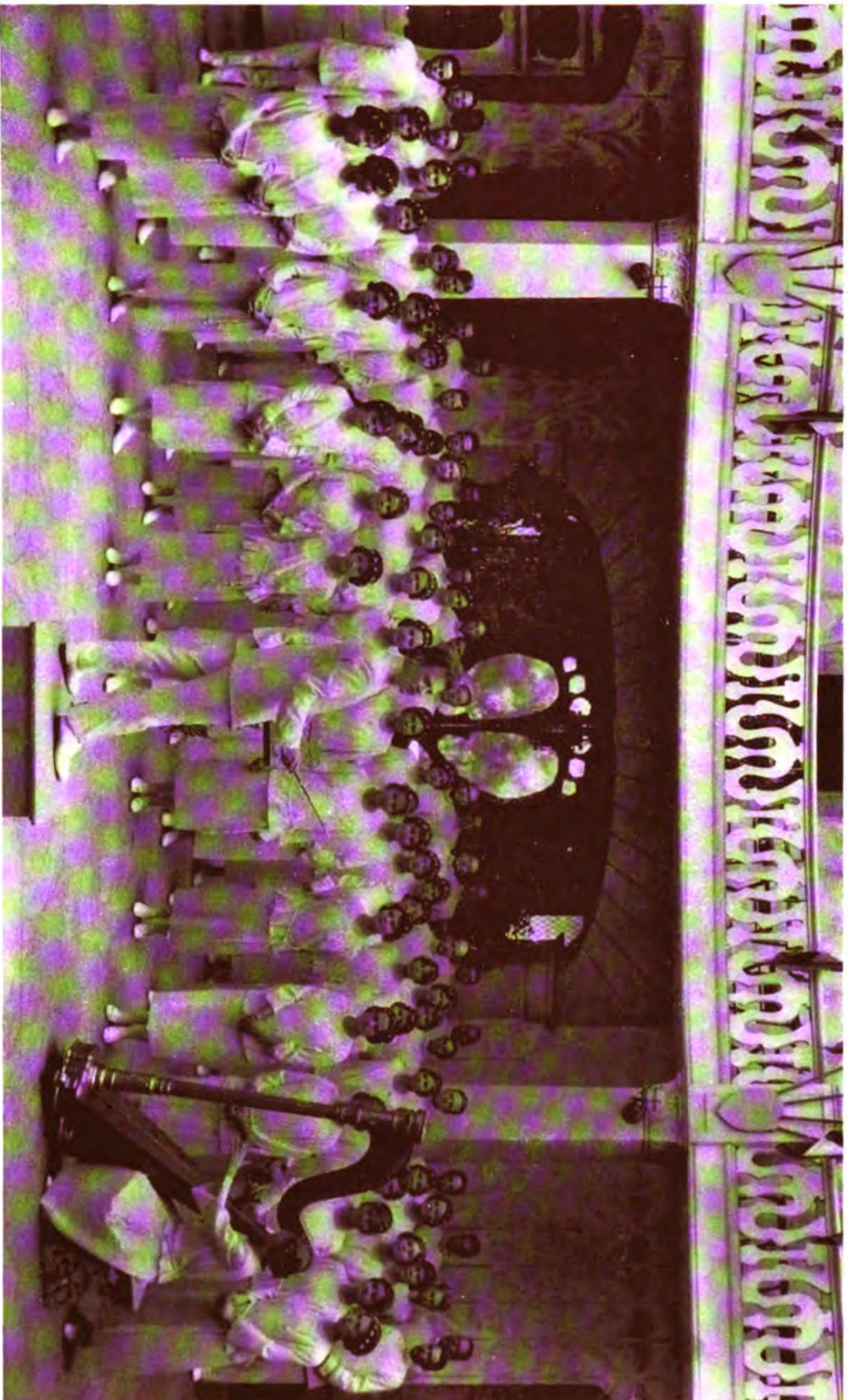
"Those of us who had the privilege of attending your lectures, and meeting you and your Comrades during your Crusade many years ago, are still hopeful of seeing you once again in sunny New South Wales, and partaking of your great spiritual assistance.

"Our Center has fully appreciated the honor conferred upon those of our members whom you have taken into your great Center at Point Loma."



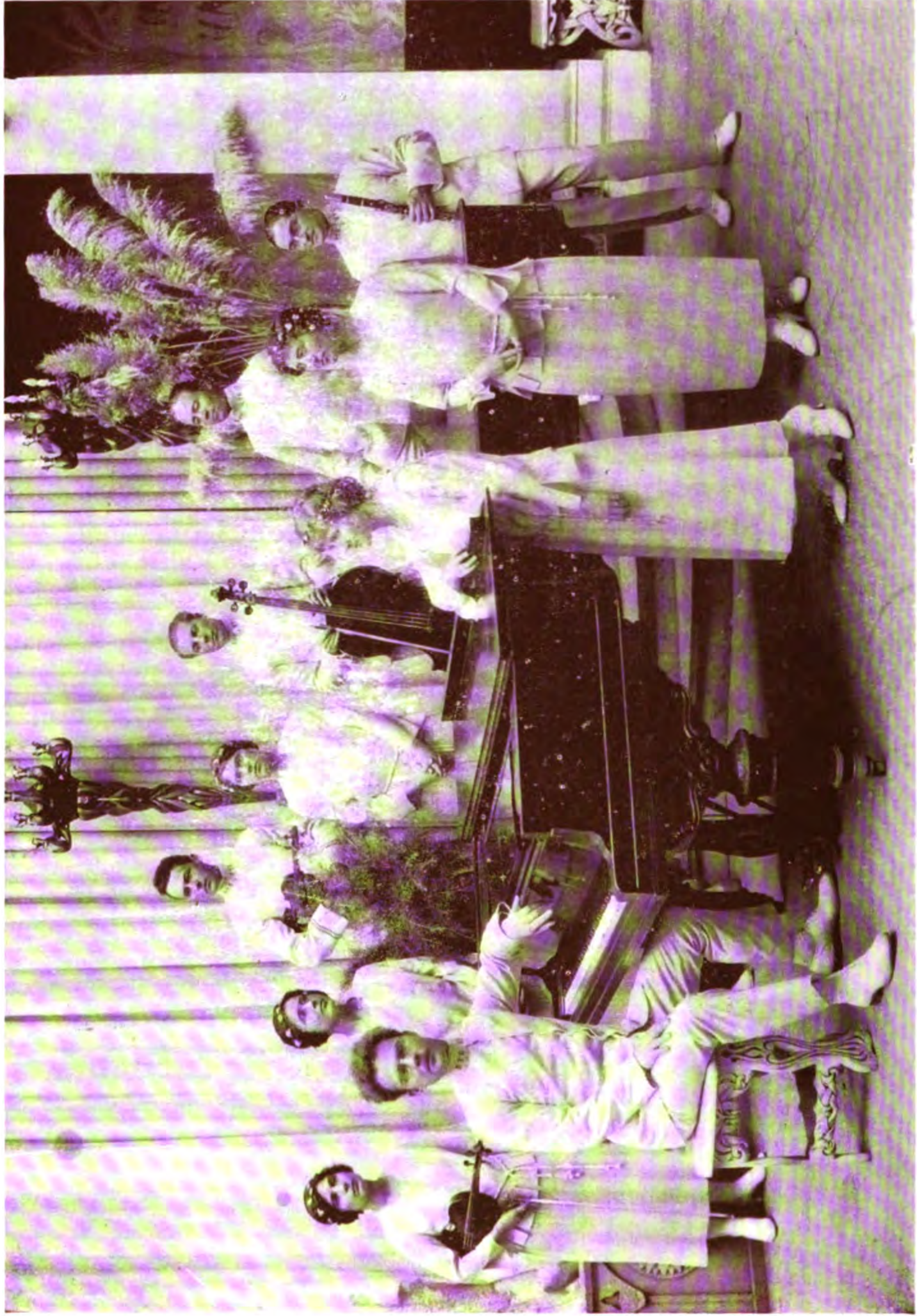
The following is a brief extract from a recent letter received by the Leader
From far-off from Miss Inez Wilén, Directress of the Universal
Finland Brotherhood and Theosophical Society in Finland:

"More than a month has passed since we had the joy of seeing our beloved Leader here among us. During this time public interest in our work has



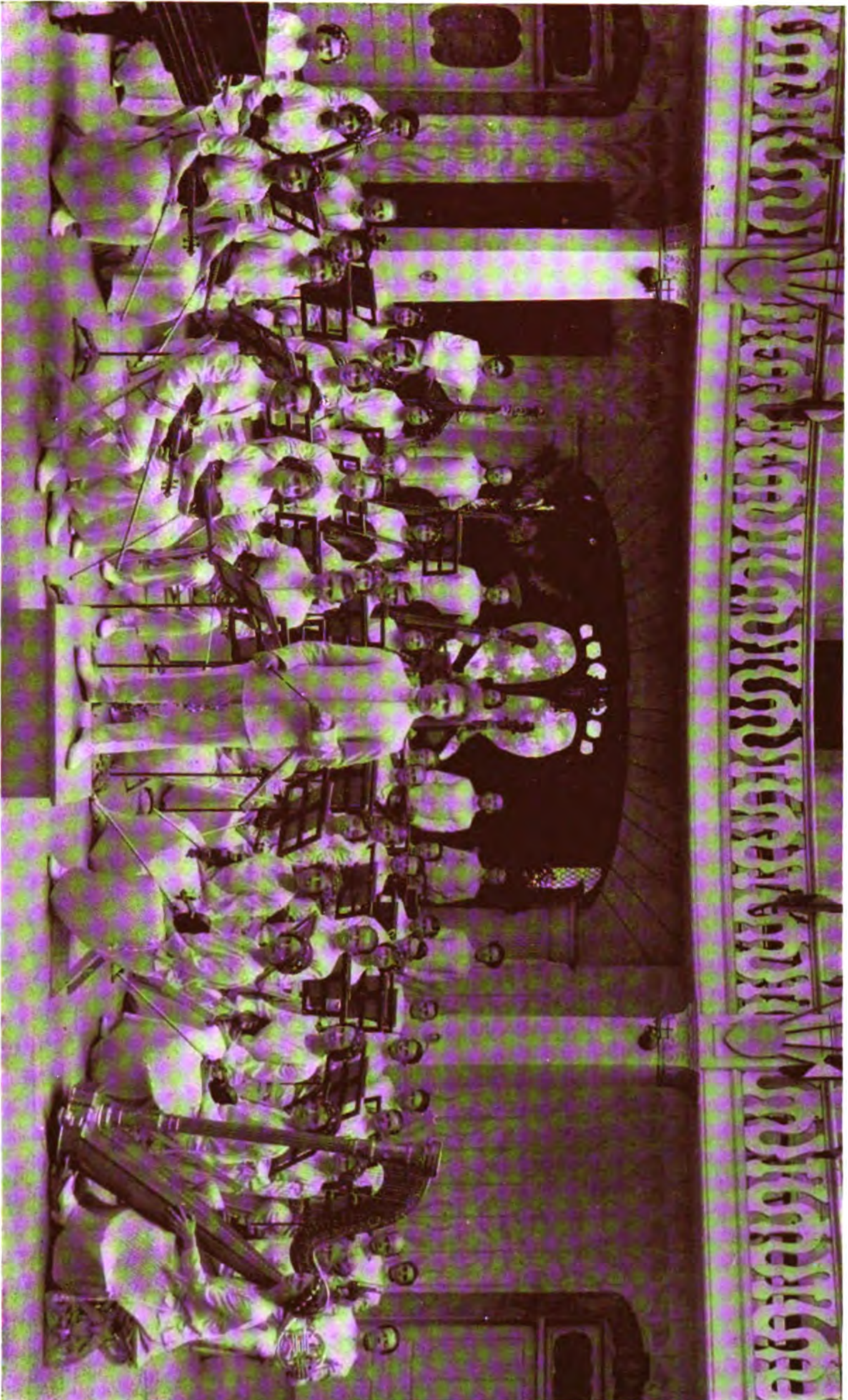
Londland Photo & Engraving Dept.

THE RĀJA-YOGA INTERNATIONAL CHORUS OF THE ISIS CONSERVATORY OF MUSIC
DR. FEODOR KOLIN, CONDUCTING



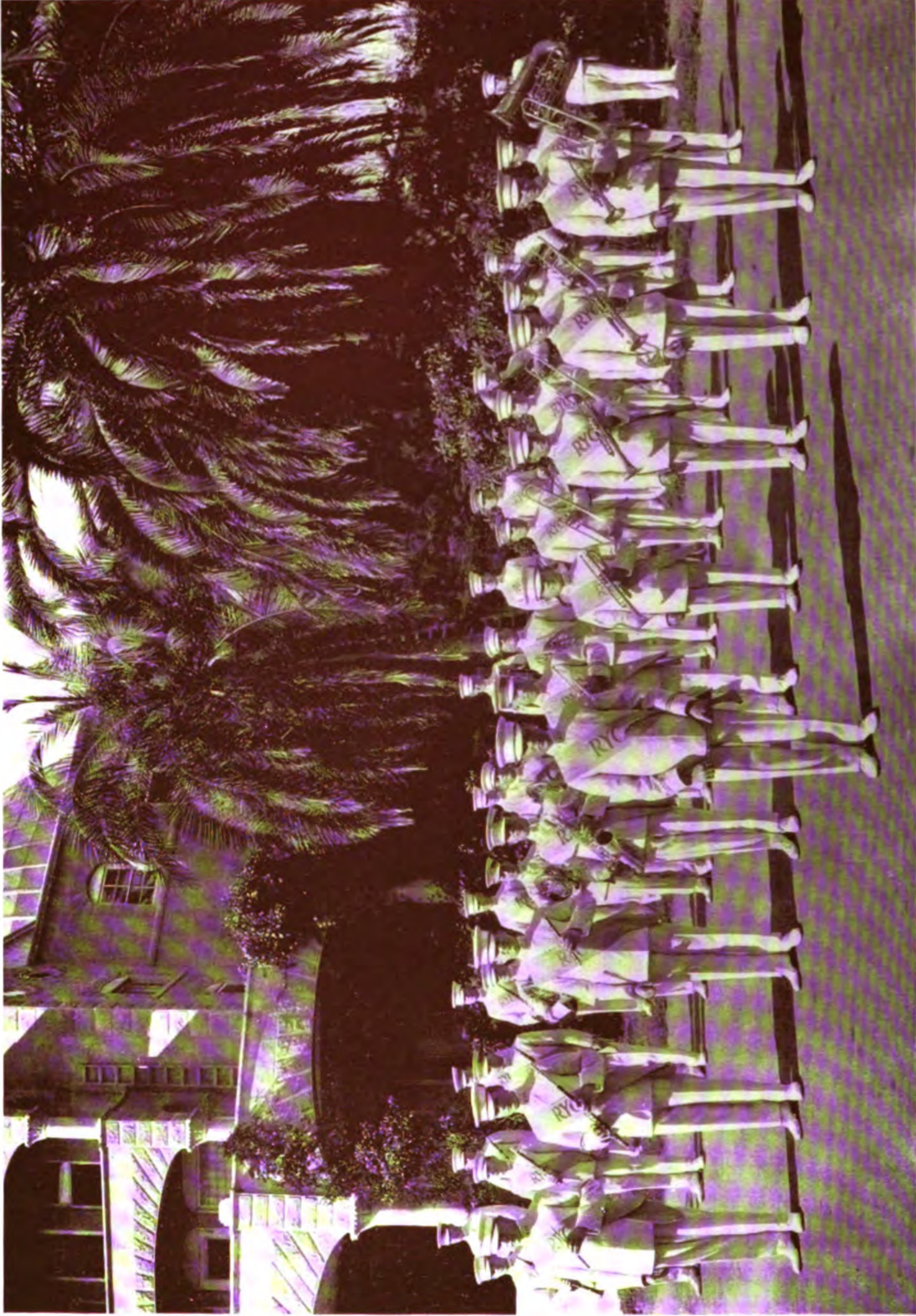
Lomaland Photo & Engraving Dept.

SPECIAL CLASS IN VOCAL AND INSTRUMENTAL MUSIC. DR. FEODOR KOLIN, CONDUCTOR



Lomaland Photo & Engraving Dept.

THE RĀJA-YOGA INTERNATIONAL ORCHESTRA: STUDENTS OF THE ISIS CONSERVATORY
OF MUSIC. FEODOR KOLIN, HON. D. MUS. (THEOSOPHICAL UNIVERSITY) CONDUCTING.
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lomaland Photo & Engraving Dept.

THE RĀJA-YOGA COLLEGE BAND

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



Lanaland Photo & Engraving Dept.

RAJA-YOGA STUDENTS AT AN ART-LESSON. MISS EDITH WHITE, THE FAMOUS
CALIFORNIA FLOWER-ARTIST, DIRECTRESS.



Lomaland Photo & Engraving Dept.

ART-CLASS OF JUNIOR STUDENTS, RĀJA-YOGA COLLEGE. MRS. HILDOR BARTON,
TEACHER AND STUDENT, RĀJA-YOGA COLLEGE.

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



TINY TOTS AT THEIR ART-WORK

Lomaland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

A GROUP OF RÂJA-YOGA STUDENTS: A CLASS IN TYPEWRITING



Lomaland Photo & Engraving Dept.

SOME OF THE LITTLE FOLK OF THE RAJA-YOGA SCHOOL AT PLAY IN THE WOODS
WITH THEIR TEACHERS



Lomaland Photo & Engraving Dept.

RÂJA-YOGA BOYS AT WORK IN THEIR FLOWER-GARDEN



Lomaland Photo & Engraving Dept.

THE EDITORIAL STAFF OF THE "RĀJA-YOGA MESSENGER," AT WORK



Lomaland Photo & Engraving Dept.

**RÂJA-YOGA BOYS RECEIVING TUITION IN PRESSWORK AT THE
ARYAN THEOSOPHICAL PRESS**

THEOSOPHICAL ITEMS OF INTEREST

greatly increased. Our two public meetings in September were crowded by an interested audience. Even the vestibule outside was over-crowded with people and many were turned out unable to get in. We fear we shall have to hire a larger hall for our public meetings . . . We thank you for the ever memorable, priceless days that we had the privilege of your presence among us. Rest assured that we here are doing our best in the work which we have received through you and which has proved a blessing to all of us . . ."



In the July issue of THE THEOSOPHICAL PATH there was printed a biographical sketch of Dr. W. Y. Evans-Wentz, the noted scholar, whose researches into Celtic anthropology and religion have become famous. Dr.

Dr. W. Y. Evans- Evans-Wentz has now returned to Jesus College,
Wentz writes Oxford, in order to publish the results of his past few years' researches in India, Ceylon, and Tibet. He

has been a student of Theosophy since he was twelve years of age. He spent several months in San Diego during the latter part of 1922 and the first half of 1923, and was a frequent visitor to the International Theosophical Headquarters, where he was entertained by Katherine Tingley and her staff, he giving several interesting lectures on his experiences in India. On the eve of his departure to England, he wrote the Leader a long letter from which the following is a brief extract:

"I felt last evening more than ever before, after you had addressed us, that your own life-work has been so rich in results, visible to the outer world, that they of themselves already are and will in future be adequate to justify your many years of effort to spread the message of Liberation among mankind. In the sorrows which you have had to suffer — although, fortunately, in the midst of joys which are incomparably greater — you have had, as you now have, the sympathy not of the Brotherhood alone, but of many sincere workers for human betterment outside."



One of the most beautiful memories of the Leader and her Râja-Yoga students from the last lecture-tour was the visit to London of Mr. Art O'Murnaghan, who is in charge of the work of the Universal Brotherhood and

Old Ireland is Theosophical Society in Ireland. An artist, a scholar,
also heard from and a musician, Mr. O'Murnaghan is above all an Irishman and a Theosophist. That he felt his visit

to the Leader in London was worth while, may be gleaned from the following paragraph in his letter:

'Dear Leader, I feel greatly refreshed after the flight across the sea once more to have the great privilege of renewing and adding to the spiritual link binding me to the work for humanity under your guidance. That it may be, in the words of W. Q. Judge, apprehended by me so that I may see a

'Deep significance, an inner meaning,'

THE THEOSOPHICAL PATH

and may so learn their import that I may fit myself for higher work."

Comrade O'Murnaghan also writes of the interest which George Russell, the great Irish poet (*Æ*) still shows in the Theosophical Movement. Mr. Russell, for many years a member of the Universal Brotherhood and Theosophical Society, is now editor of *The Irish Statesman* Dublin, a weekly paper well worth reading by all interested in obtaining authentic information about Irish affairs.



SOME time ago, the Leader invited a number of convalescent soldiers from the Veteran Hospital at Camp Kearney, near San Diego, California, to be her guests at the Râja-Yoga production of "A Midsummer Night's

**Appreciation
from the U. S.
Veterans' Hospital**

Dream." An appreciative letter was received by Katherine Tingley from the Recreational Director thanking her for this courtesy, and saying, among other things: "It was indeed a treat for them. I wish you might know from the men themselves just how much they enjoyed your charming presentation of 'A Midsummer Night's Dream,' for they are still talking about how lovely it was, and how very much they enjoyed the opportunity of being there and of your kind interest in thinking of them. It is the sort of thing these men need."



The San Diego Branch of the Universal Brotherhood and Theosophical Society is now holding its meetings in the large and beautiful hall of the

**Theosophical Work
growing
in San Diego**

San Diego Women's Club, in the center of the city. During the past month several new members have been added to the Branch, and all the members are looking forward with great enthusiasm to an expansion of their work in accordance with the Leader's suggestions in the way of holding occasional public meetings.

Beginning with Sunday, December 16th the Club House has also been secured for the purpose of Sunday evening public meetings, and in the day-time for the Lotus Group (unsectarian Sunday School) for children and young folk, and classes for adults — all this in addition to the Sunday morning services held for the public in Isis Theater, which is not available for evening services.



THE following copies of a few out of the many telegrams and cablegrams received at Headquarters and elsewhere, will give members of the Universal Brotherhood and Theosophical Society throughout the world, in as few words as possible, some idea of the success of Katherine Tingley's recent European lecture-tour. Members will be glad to read them:

**Telegraphic Echoes
of the European
Lecture-Tour**

THEOSOPHICAL ITEMS OF INTEREST

“Stockholm, August 19, 1923.

“L. C. D. Yelgnit, San Diego, California.

“Leader’s public address tonight refreshing, inspiring, powerful. Despite early season, hall crowded; appreciative audience; hundreds turned away. Opening new door for Theosophy in Sweden.

“WICANDER, DEWAHL, SIRÉN, BOGREN, GYLLENBERG.”

“Stockholm, August 22, 1923.

“L. C. D. Yelgnit, San Diego, California.

“Estimated over thousand turned away from Mirror Hall, stereopticon lecture last night. I repeat big Stockholm Auditorium thirty-first with lecture. Leaving for Helsingborg tonight.

“TINGLEY.”

“Helsingfors, Finland, August 27, 1923.

L. C. D. Yelgnit, San Diego, California.

“Greatest victory, rising ovation, largest audience Svenska Teatern, enthusiastic, crowds disappointed. Stockholm Wednesday.

“TINGLEY.”

“Helsingfors, Finland, August 27, 1923.

“L. C. D. Yelgnit, San Diego, California.

“Police necessary restrain crowds stampeding big hall Monday night. Special Finnish meeting last night by request, big audience, hall provided free. Capacity house, rising ovation. Subordinate on biggest newspaper slipped in libelous article yesterday morning. Leader demanded retraction. Editors profuse in apologies. Long retraction this morning. Stockholm today.

“IVERSON.”

“Stockholm, September 1, 1923.

“L. C. D. Yelgnit, San Diego, California.

“Leader’s address new, superb, crowded capacity seventeen hundred. Helsingfors retraction silenced hostile newspapers. Nothing adverse today. Gefle tonight. Göteborg Monday.

“WICANDER, SONESSON.”

“Gothenburg, Sweden, September 4, 1923.

“L. C. D. Yelgnit, San Diego, California.

“Gefle marvelous public success.

“TINGLEY.”

“Jönköping, Sweden, September 14, 1923.

“Yelgnit, San Diego,

“Visingsö Islanders with us. Wonderful!

“RÂJA-YOGAS.”

THE THEOSOPHICAL PATH

"Hälsingborg, September 18, 1923.

"L. C. D. Yelgnit, San Diego, California

"Greatest Theosophical Evening in Hälsingborg's history. Splendid capacity audience, standing ovation Leader's entrance, address gloriously illuminating, overflow hundreds clamor admission. Greetings all.

"BOGREN, GYLLENBERG, SÖDERBERG."

"Stockholm, September 20, 1923.

"Katherine Tingley, Hotel Savoy, Malmö.

"We members of the Stockholm center assembled at our first meeting this fall wish to express to you dear Leader our heartfelt thanks for all you have given us during your recent visit to our country. A greater enthusiasm and a stronger determination to follow you have arisen in our minds, and a deeper love for humanity is awakened in our hearts by your noble and uplifting example. Dearest love to yourself and our beloved Râja-Yogas and best wishes for a good journey.

"WICANDER."

[Directress, Stockholm Center of Universal Brotherhood and Theosophical Society.]

"Malmö, September 27, 1923.

"L. C. D. Yelgnit, San Diego, California.

"Leaving for London tonight huge crowd overflows big Hippodrome, Leader vigorously answers Lund professors. Dewahl, Gyllenberg, Malmö members enthusiastic, newspapers sympathetic. Montie, Lars conducted Râja-Yoga meeting Hälsingborg, Tuesday, fine write-ups; capacity audience, plus.

"CRUSADERS."

"Hälsingborg, October 8, 1923.

"Madame Tingley, Steamer Olympic, Southampton.

"Dear Leader, we wish you and your party a happy voyage and thank you for all your kindness and welcome soon again.

"BOGREN."

[President of the Universal Brotherhood and Theosophical Society in Sweden.]

"Utrecht, October 9, 1923.

"Madame Tingley, Earthstar, London.

"Deepest love and godspeed on homeward journey to our ever victorious Leader and brave crusaders, best wishes for your health, greetings to all in Lomaland.

"DUTCH COMRADES."

"London, October 9, 1923.

"Yelgnit, San Diego, California.

"British Comrades now assembled with the beloved Leader, Râja-Yogas,

THEOSOPHICAL ITEMS OF INTEREST

joyful and grateful. Would share our happiness with you in great movement and all it holds of promise for humanity's future, under the direction of our unconquerable Leader.

"EARTHSTAR."

"London, October 10, 1923.

"Madame Tingley, Olympic, Southampton.

"Wishing you a safe and pleasant journey with our love.

"TOMLINSON."

[Faithful member of many years' standing — one of H. P. Blavatsky's personal students.]

"Boston, Mass., October 16, 1923.

"Madame Katherine Tingley, Hotel Plaza, New York.

"Welcome Home, sorry not to see you all, rejoice in your victories, love from Boston Center.

"MRS. F. E. LEWIS."

[Directress, New England Center, Universal Brotherhood and Theosophical Society.]

"Macon, Georgia, October 16, 1923.

"Madame Katherine Tingley, Care Hotel Plaza, New York.

"Congratulations on the achievements and success of your wonderful European tour, I hope you will soon be restored to perfect health. Best wishes to the entire party. Love to Mrs. Small and yourself.

"W. E. SMALL."

"Macon, Georgia, October 16, 1923.

"Madame Katherine Tingley, Hotel Plaza, New York.

"Sorry you will not be able to come to Macon in November as there are still many here who haven't learned the true road to Heaven. With sincere wishes for your speedy recovery.

"W. T. ANDERSON."

[Editor, *The Macon Telegraph*]

"Stockholm, October 23, 1923.

"Yelgnit, Point Loma, California.

"Swedish members rejoice with Lomaland Comrades at your safe return. Loving greetings.

"WICANDER."

[Directress, Stockholm Center, Universal Brotherhood and Theosophical Society]

THE MAGIC MIRROR

R. MACHELL

(Continued from the November issue)



HE portrait-painter was fascinated with this strange personality, and soon was made to feel at home with his cosmopolitan hostess, chatting a little in French about his life in Paris, and about art and music in Europe generally, occasionally dropping almost unconsciously into Italian, and reverting to English as the language of the majority of those present.

Accustomed to look at people as subjects for his art, the portrait-painter noticed the beautiful hands and the extraordinary eyes of this strangely attractive but entirely 'unpaintable' person. The idea of painting her portrait rather shocked him when it occurred as a possible eventuality; for he felt that it would require a man of genius to express the living force and commanding intelligence that showed through the sallow face disfigured by sickness and storms of all kinds, but that yet had a calm of its own and a smile of extraordinary frankness that rather enhanced the penetrating keenness of the eyes.

She caught his thought and asked him seriously if he would not like to paint her as Psyche, with a bearded Russian who sat silent near by, as Cupid. The Russian did not smile, but Eisdale felt that his own mind was an open book to those far-seeing eyes; but he also felt that the seer was one who could understand what was seen, and he knew the truth of the saying: *tout comprendre c'est tout pardonner*. So he could smile and feel no embarrassment in her presence. She asked how he came to hear of Theosophy, and if he was a disciple of Mr. Saunders, who, she said openly, was too argumentative to be able to learn anything new. "But," she added irrelevantly, "he wears beautiful shoes: look at them!"

Everybody looked at Saunders' patent-leather shoes and laughed. Saunders himself broke off the dissertation he was giving to some ladies, who seemed to admire him and to be worshipping at his shrine. He was annoyed, and could not quite conceal the fact. His vanity was hurt, and his eloquence dried up. Eisdale took notice. He had been half impressed with the assumption of superior wisdom that Mr. Saunders generally found so effective; and the artist wondered if this little incident was intended as a warning to him not to be so easily deceived in future. He felt that the apparent levity of the conversation only served as a veil to hide the purpose at work beneath the surface, and he recalled a saying that had puzzled him when he first heard it, to the effect that "nothing is great, nothing is small, in the divine economy."

Eisdale and Saunders left the house together, and the lawyer alluded to the little incident of the reference to his shoes as one of those unfortunate lapses of a great mind into littleness and even vulgarity, that are so deplorable. He spoke of the eccentricities of genius apologetically. But the artist had

THE MAGIC MIRROR

read the incident differently; and had drawn conclusions that were hardly flattering to the lawyer.

Reflecting further on all that had passed, he remembered that his allusion to the Baroness de Balon was received by Madame Blavatsky in silence, and that Lady Loseby's name called up only a rather pitiful smile of gentle tolerance. In fact, it seemed to him that several unasked questions that were in the back of his mind had been answered in some mysterious way, and that he had been warned of dangers in the path without any direct reference to such a subject. As to the incident that Saunders thought so deplorable, it appeared to Eisdale as a rather rough and ready but effective way of cautioning those who might need the hint not to put Mr. Saunders on a pedestal, where he would certainly be out of place.

The lawyer himself felt that the evening was a failure. There had been no opportunity for him to engage in a metaphysical tournament or to display his knowledge of philosophy. The remark about the shoes rankled; but he was not easily abashed, and looked forward for a chance to set himself right in the eyes of his admirers in some future discussion.

But the founder of the Theosophical Society had no intention of allowing it to be used as a debating club, nor as a platform for the display of any member's vanity, nor as a recruiting station for sectarians of any kind; not while she lived.

Eisdale had seen enough to understand that her position was no sinecure; a conviction that grew upon him as he saw more of the curious variety of strange characters attracted to this new center of spiritual energy. And as he came to understand more fully the marvelous complexity of human nature, his admiration for the courage of the founder of such a movement deepened; and his wonder grew at her faith in the divinity of the human soul, which to his pessimistic vision seemed utterly divorced from the divine, if indeed the two were not eternally divided and distinct in the majority of men and women of the world. Unlike the ordinary materialist, he did not doubt the reality of the human soul; he merely thought it was entirely vile. The beauty that he found in life seemed to have no more kinship with the world than has the sunlight, that we see reflected in a filthy puddle, with the mud that serves it as a mirror.

Having set himself right in his own eyes, Saunders recovered his good humor and persuaded the artist to accompany him to a French restaurant in Soho, a neighborhood where all the riff-raff of cosmopolitan London used to congregate, before a great thoroughfare was driven through that center of corruption to let the daylight in where it was least welcome. These foreign restaurants were meeting-places for all sorts of queer characters, as well as criminals; and Saunders could generally count on meeting one or two of those eccentric types that have no contact with the criminal element, and no place in respectable society, but who are irredeemable bohemians,— financial failures all, accomplished borrowers, intellectual vagrants, or perhaps literary hacks, whose genius had been drugged to death: while here and there ap-

THE THEOSOPHICAL PATH

peared a man who was a mystery to all, neither a drunkard nor a criminal, nor yet a 'sponge'; a man of wide reading, perhaps, and strange learning, whose business was unknown but who would be generally considered a literary man; probably a frequenter of the reading-room in the British Museum.

One such, a Corsican, who claimed connexion by marriage with the British aristocracy and boasted of his brief tenure of some office during the reign of the Commune in Paris, was a particular friend of the lawyer, who gave him legal advice gratis, and would occasionally correct his literary effusions for him in return for stories of his life; most of which were probably adopted and adapted from the lives of other men.

From the voluminous documents that were submitted to him from time to time for his correction, he gathered first that the man was a lunatic, then that he fancied himself deprived of his rights to some share in the property of his wife, who had left him, probably with good reason; also, that this former communist was considered out of date by other similar types.

The crazy Corsican was very secretive, but he was no match for Saunders, who was gradually probing his fevered brain in search of information as to the mysterious head or heads of a certain revolutionary society. He soon came to the conclusion that Romanetti himself was some sort of outside agent or perhaps merely a pensioner of the society, who might serve him as a go-between, if it should seem worth his while to look into the secret activities of the order. Meanwhile, the lawyer found him an amusing companion for an occasional evening, a romantic figure full of wild dreams and utterly impracticable ideals, instinctively generous and affectionate, but also treacherous and revengeful, nursing fierce hate against imaginary tyrants; eloquent as he was illiterate. The plaything of his passions, he still believed himself a creature of a higher order than the ruck of ordinary humanity. This belief gave him a certain dignity, and enabled him to accept a loan from any one without loss of self-respect, as also without sense of obligation as to its repayment; which indeed would have appeared to him an act of sheer vulgarity if it had ever presented itself to his mind at all.

The restaurant selected by Saunders was one of Romanetti's haunts, and there they found him seated at a table, writing as usual, smoking occasional cigarettes and drinking coffee. He looked up pleasantly at Saunders' greeting and turned to look at the friend who was with the lawyer. To Saunders' surprise the old man did not hold out his hand but merely ejaculated: "Tiens! c'est toi?" To which unceremonious greeting his friend replied in the same tone, but with a certain lack of cordiality that made Saunders feel uncomfortable. It was evident that the two were well acquainted, and that the acquaintance was not altogether a source of pride or pleasure to the artist. But Romanetti was always superb, and did the honors of the house in his most agreeable manner; with the perfect assurance that his guests would not dream of allowing him to pay the bill, even if it should occur to him to make such a degrading proposal.

Saunders had tact enough to show no surprise at the evident intimacy of

THE MAGIC MIRROR

these two men, but he wondered what the relationship might be. Eisdale allowed Romanetti to do the talking, after offering him a cigar, which the latter accepted in the 'grand manner.'

To Saunders the ex-communist was an interesting study, but to the artist he was distinctly a 'thorn in the flesh,' a thorn that not only rankled in the flesh, but that 'bled' his victim systematically. The artist called him uncle, and believed himself indebted to him for his early education, and for the apology for a home that the adventurous Romanetti had given him. But latterly he had found reason to suspect that the Corsican was actually his father; and that his mother was an English lady of good family who had deserted her husband for love of the romantic revolutionist, leaving in the hands of her lover her personal property and also their infant son. Romanetti denied the story, claiming that the fortune bequeathed to him by his deceased wife, who was sister to the mother of the artist, had been withheld from him by his wife's relatives, and the supposed uncle spent much time and energy in attempts to raise money on an estate in Corsica to which he laid claim.

Eisdale had pity on him, and had supported him almost entirely for many years, during which time he had come to know the man well and to distrust him altogether; and yet he had a sort of love for the old rascal, as well as a sense of gratitude for the generous intentions of his self-appointed guardian, who had been kind to him as a child, and as he grew up had not allowed him to associate with his own unprincipled acquaintances.

As a further protection to the boy the adventurer endowed him with a name of his own and Hubert Eisdale grew up in the belief that his father was a colonel in the British army, who had repudiated the child of his absconding wife. So he had learned to stand on his own feet from the start, and had evolved his own code of honor, which was no doubt fashioned upon what he had read of English romance and history, but which seemed to him to be based on his own perception of the inherent fitness of things. Religion he had none, in the ordinary sense; but he was naturally and intuitively religious in the true interpretation of the word.

Oddly enough his uncle had encouraged him to study Plato, as a protection against the wiles of the priesthood, whom he loathed, and whose subtil machinations he detected everywhere, maintaining that the evils of the world were all attributable to the church, which he declared to be the inheritor of all the abominable principles of preceding religious hierarchies. Saunders loved to torment the old fanatic by defending the church, not altogether hypocritically either; for he had more than a leaning in that direction himself. He looked upon it as the last custodian of the secret sciences, and hoped to be the founder of a new order to be called the Christo-Theosophical Society, which was to embody all that was worth while in both. In this scheme he was encouraged by a certain acquaintance, who hoped to use this new society as a decoy to draw off members of the Theosophical Society into the church. This man knew more about Theosophy than most of the members of the Theosophical Society, and feared it as an enemy of his order; for he

THE THEOSOPHICAL PATH

knew that its real head was in possession of power that his own order claimed, but could not exercise. His hope was to set up a substitute that would mislead the searchers for the truth and turn them into a path that would eventually lead churchward.

Saunders let fall a word or two about his friends the Rosicrucians, and the old man fired up at once; he launched into a scathing denunciation of the whole order, calling it a Jesuit trap for Theosophic mice, baited with promises of magic power and secret knowledge, which was not theirs to give. His earnestness astonished the lawyer, who took the speech as a personal rebuke, but Eisdale guessed that the warning was for him. He had not seen his uncle since he became interested in Theosophy; and he had no thought that the old politician could know anything at all about the subject. Certainly, he was familiar from infancy with his guardian's diatribes, but he was not prepared to find him acquainted with the existence of Theosophy. Still he recalled more than one occasion, when his uncle's bitter cynicism, and ribald mockery of religious institutions, had suddenly been suspended, to reveal the presence of a soul endowed with some strange insight into the heart of things, warning the inexperienced youth perhaps against a hidden danger. These flashes of sanity were rare; but they never failed to touch the heart of the young man with gratitude.

This earnest and impressive manner was quite new to Saunders, and was not in the program of the entertainment he had planned; so he discovered that the hour was late, and rose to go. Eisdale went with him, after paying the bill and saying good-bye to their entertainer; who said something in Italian to the artist as if in explanation of what had gone before. To explain this intimacy to his friend as they strolled down the street, Eisdale said:

"He knew me when I was a boy and he was in more flourishing circumstances, poor old fellow. He was almost a genius then; but he has aged a good deal lately."

So they parted with a conviction that their paths lay not together. Saunders felt vaguely that he had been again discredited; and Eisdale as if he had been warned of a danger to be avoided. But the old Corsican brooded on the past, and wondered at the ways of destiny that had robbed him of the fame and fortune to which he thought himself entitled, and had made him a pensioner living on charity.

Hubert Eisdale expected no gratitude for contributing so generously to the support of one who, in fact, had robbed him of the fortune that should have been his: but he declined to be compromised by open recognition of his disreputable relative, and had stipulated that Romanetti should not claim acquaintance with him nor visit him at his studio. The old man had a bedroom in Soho, the rent of which the artist paid and which served as a permanent address to which remittances could safely be sent, and it was rare that the two met. In reality the old man's life had always been a mystery to his supposed nephew, but enough of it was known to make the young man willing to ignore the rest. Now it seemed almost as if his uncle knew of his

THE MAGIC MIRROR

visit to the founder of the Theosophical Movement, unless indeed the old man were endowed with more intuition than his nephew was prepared to give him credit for.

Hubert more than once had questioned Romanetti as to his mother, whom he understood to have been the widow of a Colonel Macintyre, who had ill treated and repudiated her because of jealousy. He charged Romanetti with being her lover, and the result was a duel, in which the husband was killed. Then the innocent and magnanimous Corsican took the injured widow and her son into his own house, his wife being her sister, and reared his nephew as a son. Such was the story of his birth, as far as he could gather it from his uncle: but of late years discrepancies had begun to appear in the narrative; at times the old man spoke of his wife as Anne and then at other times called her Jeannette. The place and time of her death also varied. Finally, the young man had come into possession of two miniatures, one of which was said to be a portrait of his mother and the other of her sister. When questioned, Romanetti failed to distinguish them, and flew into a fit of anger at some supposed insinuation. It was impossible to rely on anything he said. At times his nephew disbelieved the entire story. The duel he had discarded as merely one of many such romantic incidents with which the Corsican loved to adorn his past. But the miniatures were genuine; and the artist had them in his studio, though the originals might have been persons entirely unknown to Romanetti.

Eisdale's curiosity as to his true parentage always woke up after a meeting with his only known if also doubtful relative. On his return he took a look at the miniatures, and thought they seemed more familiar than before; as if there were some likeness in them to some one seen lately. The one purporting to represent his aunt Jeannette was loose in the case, and when he took it out he found at the back a name faintly written 'Jeannette Sinclair,' and an illegible date. Then he knew who it was that the painting resembled, and asked himself, could it be that Mary Sinclair was daughter to his aunt? He could not question her without some explanation: that would certainly involve a reference to his disreputable relative. Then he remembered that it was at Lady Loseby's house that he had met this possible cousin, and he also bethought him that he owed her ladyship a call, which he determined to pay as soon as possible. She must know something sure about Miss Sinclair's family and could be safely questioned, being somewhat of a gossip.

Next day at tea-time he found himself in Lady Loseby's little drawing-room answering her questions as to his experience of a first visit to the house in Lansdowne Road. In the middle of his story another visitor arrived, Miss Sinclair herself; and Eisdale saw his chance of questioning his hostess vanish. He looked at the object of his visit with new interest, realizing with a thrill of pleasure that she might be related to him, linked too by a similar fate, which drew them both towards the same path though nurtured in such different surroundings.

Mary seemed glad to meet him. She had noticed his keen and intelligent



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

KATHERINE TINGLEY WELCOMED HOME AFTER LONG ABSENCE ON LECTURE-TOUR

LOMALAND CHIEF VOICES HOPES FOR CRUSHED GERMANY
DENOUNCES PEACE TREATY AS UNJUST TO PEOPLES CONQUERED BY WAR

KATHERINE TINGLEY, Leader of the Universal Brotherhood and Theosophical Society throughout the world, arrived in San Diego last evening, after an extended lecture-tour of Northern Europe. She was accompanied by a party of seven students of the Theosophical University at Point Loma, who assisted her as secretaries and musicians.

The Theosophical Leader and party were met at the station by the Râja-Yoga College Band and several prominent officials of the Theosophical Headquarters at Point Loma. A reception was given the party in the Temple of Peace on their arrival in Lomaland.

Some of the topics she lectured on abroad were: 'Theosophy, Humanity's Spiritual Hope,' 'America's Attitude Towards European Affairs,' 'A New Order of Ages,' 'Higher Education,' 'Theosophy and the Vital Problems of the Day,' 'Permanent Peace,' and 'Reincarnation.' Her teachings in regard to death, or as she calls it 'rebirth,' are said to have brought comfort and hope to thousands of discouraged people whom she addressed.

According to press reports, the large halls and theaters in the big cities where she lectured were crowded to capacity, and hundreds were turned away.

It had been Katherine Tingley's intention to take a month's rest at the famous Sanitarium am Königspark at Loschwitz, near Dresden, before continuing her public work in Holland and England, but receiving word from friends that there was possible danger of a revolution in Germany, and that she might have some difficulty in leaving that country, she canceled her reservations at the sanitarium and went directly to London. On arriving at the hotel she received word that on the night that she would have arrived in Dresden the station was barricaded, houses shut up, and there was shooting in the streets.

When questioned as to Germany's present plight, Katherine Tingley said that she felt that there was still some hope of Germany rehabilitating herself, but that it was a marvel to her, considering the harshness with which

MIRROR OF THE MOVEMENT

German people had been treated since the signing of the Treaty of Versailles, that the country had not disintegrated long ago.

Returning on the White Star Liner *Olympic* to New York, the Theosophical Leader and her party, according to their usual practice, gave a program for the benefit of the Seamen's charities, which was received with enthusiasm.

Katherine Tingley expressed herself as more than satisfied with her lecture-tour.

In reply to a question as to what she considers to be the present American outlook and state of mind in regard to the affairs of Europe, Mme. Tingley said:

"This is a difficult question to answer for the reason that public opinion in America in regard to European affairs is so very varied and unsettled. Besides, the Universal Brotherhood and Theosophical Society is entirely non-political, so I must approach the subject from the standpoint of an educator, a Theosophist, and a humanitarian, and not as one with any political affiliations. On the other hand, the majority of the big newspapers in America, from which one generally gauges public opinion, are of rather strong political views, which of course are great factors in determining their policy.

"But I do note one great symptom in the expressions of the American press and of thinking people generally, which is decidedly hopeful; and that is, a much more tolerant and kindly feeling towards Germany and the Teutonic peoples.

"During the war the American nation became to a degree unbalanced and fanatical in its complete acceptance of hostile propaganda against the Germans.

"I rejoice that the American people did not enter the league of nations or sign the treaty of Versailles; but I am deeply humiliated for my country to think that our repudiation of these did not include also a strong authoritative protest against the injustice and betrayal inflicted on a conquered people.

"Personally, I did my part long ago, before the treaty was signed, to have the proper spirit of brotherhood shown towards the German people. In an interview with me published in the *New York Herald* on May 12, 1919, while the treaty of Versailles was still being negotiated, I was correctly quoted as saying: 'War can be defeated by brotherly love alone, and the greatest need of the present, which is vital beyond description, is for the inculcation of brotherly love into the pacts of peace. . . . I add my small voice to the great humanitarian plea for the millions of Germans who have been misled and victimized. . . . I would be willing to die or spend the rest of my days in a dungeon to have the power to add one point to the fourteen upon which peace has been built' (as I then supposed), 'and that one clause would voice a trust in the better elements of a nation which hears nothing but the echo of hatred throughout the world.'

"And on May 18, 1919, writing in the *Washington Times*, Gertrude Stevenson said of an interview with me:

" 'With the final draft of a world peace practically ready to place before

THE THEOSOPHICAL PATH

an American congress at least one woman in the country believes that the time has come for the women of the world to lift their voices and demand that another point be added to the league of nations covenant that will stabilize and make permanent the whole — the point of the universal brotherhood of man. She is Mme. Katherine Tingley, director of the Theosophists of the world, and just arrived in Washington with twelve students from her College at Point Loma, California.'

"I rejoice to find that some of the ablest men in America as well as some of the best known newspapers are at last beginning to take the very position I publicly advocated in 1919 in the face of the strong counter-current of prejudice against the Germans engendered by the war-fever and well-directed and well-financed propaganda of hatred.

"When an enemy is conquered it should not then be crushed. Former Premier Nitti in Italy, John Maynard Keynes in England, and John Kenneth Turner in America, as well as many others, have written most forceful pleas for more justice and brotherhood towards the conquered nations of Germany and Austria.

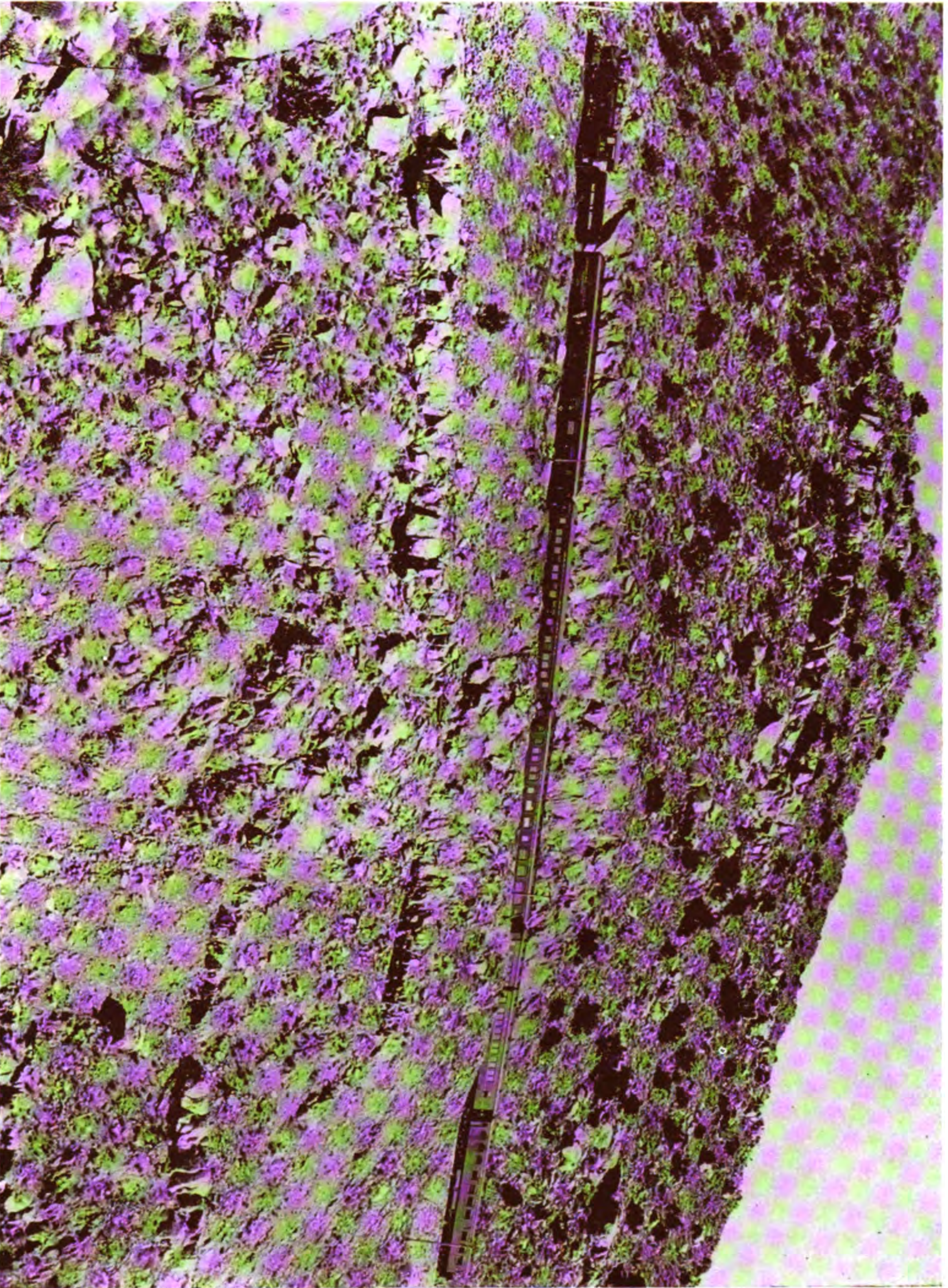
"Indeed, wherever I go, I find a very large number of intelligent, thinking people who agree with me that the unjust terms imposed upon Germany and the other central powers by the treaty of Versailles and the subsequent invasion of the Ruhr, etc. will make a dark page in the history of the world — something that ultimately even those who dictated those terms and participated in their attempted enforcement will regret and be ashamed of.

"Lecturing in Germany last year and meeting all classes of minds, I learned that Germany was dependent to a large degree upon America to use its influence and wealth in bringing about a more endurable situation for them. I am sorry to say that as yet as a nation we have not acted on the principle of honor and justice to a conquered people by at least carrying out some of the promises which we made to the German people before and after our country went into that 'war that was to end war!'

"I have publicly stated in my magazine that Americans ought to adopt towards Germany that great principle which they so acclaimed when it was uttered towards themselves in the British House of Parliament by Edmund Burke before the American Revolution: 'I know not the method of drawing up an indictment against a whole people.'

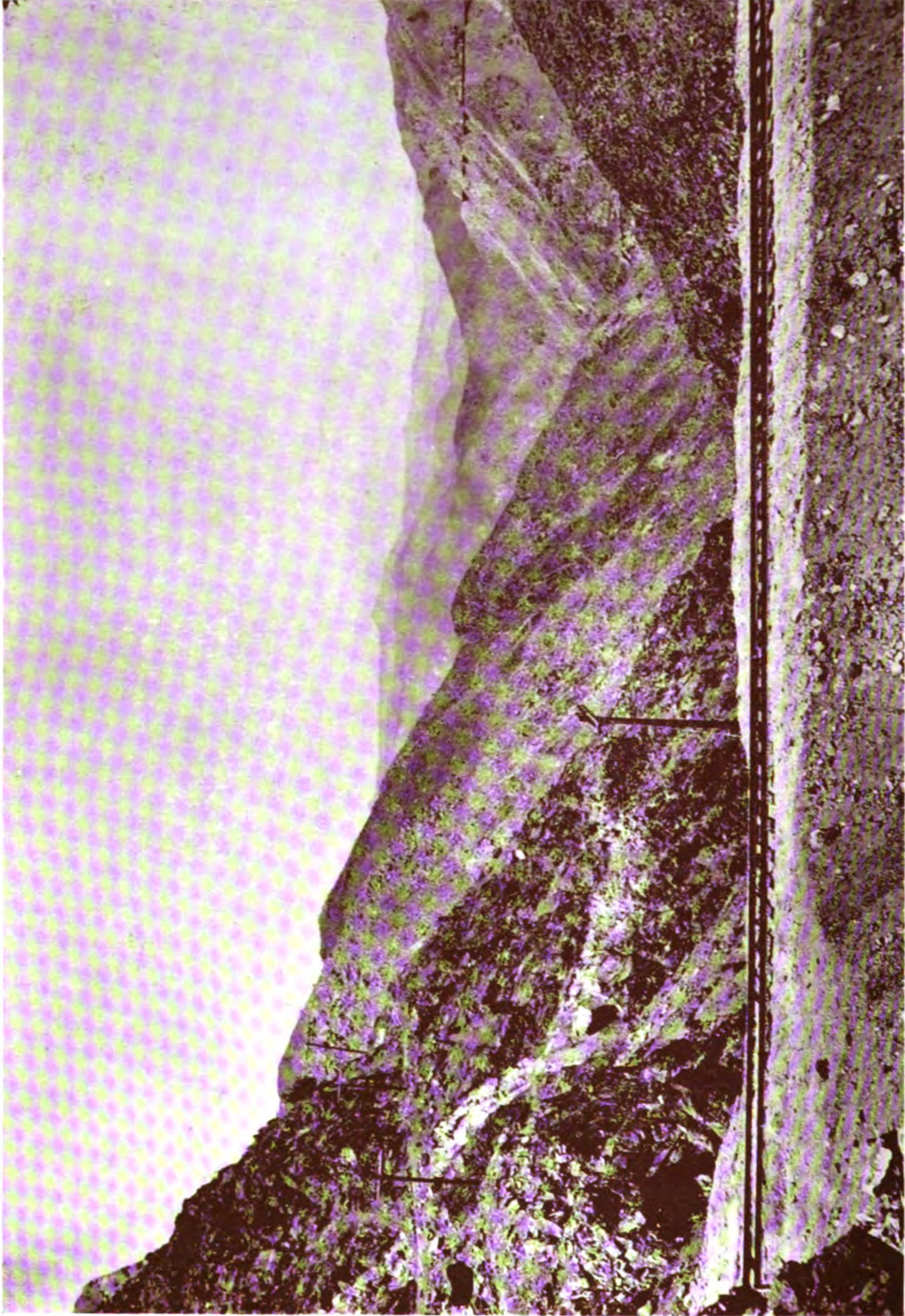
"I speak from an impersonal standpoint and declare that if ever there was an opportunity for the spirit of Jesus' teachings to be invoked — 'Love ye one another' — it is now. And while I do not believe that we are yet ready for immediate disarmament, I do believe that all intelligent people, no matter to what country they belong, should labor for peace and universal brotherhood, in order that the need of armies and navies may each year grow less and less.

"So long as men depend upon intellectual theories and calculations of policy alone, we shall at best have but temporary peace. As I have said before, permanent peace cannot be obtained until those who are most active in attempting to adjust international affairs, recognize that there is a quality



Lomaland Photo & Engraving Dept.

A SCENE ALONG THE SAN DIEGO AND ARIZONA RAILWAY, SOUTHERN CALIFORNIA



Lomaland Photo & Engraving Dept.

ANOTHER VIEW ALONG THE LINE OF THE SAN DIEGO AND ARIZONA RAILWAY
SOUTHERN CALIFORNIA

MIRROR OF THE MOVEMENT

in man that has not yet been sufficiently brought into action. I refer to the spiritual will, which is dominant in every human being but not yet recognised.

“It is the spiritual will working in humanity with intuition that can reveal to all men first the needs of humanity and then give answer as to how to meet these needs. Ere long all things would change. No nation would be permitted to impose on another; the rights of each nation would be protected; and co-operation, the great factor in holding individuals together, would unite all men and all nations in one superb effort for eternal peace.”

— From *The San Diego Union*, October 23, 1923

SUNDAY SERVICES IN ISIS THEATER, SAN DIEGO, CALIF.

‘**M**AN, the Temple of Divinity’ was the subject of an address by Professor Kurt E. Reineman of the Theosophical University, on October 14th. He said in part:

“We are living in one of the most thrilling periods in the history of mankind, we who at the beginning of this twentieth century are witnessing the break-up of the old world-order and the birth of a new. For the old order is already dead — it is only the death-agonies that we witness now. And

**Keynote of
the New Time ---
Brotherhood** why had the old order to die? What deadly disease had laid hold of it? For truly it is no natural death that we are beholding! Katherine Tingley pointed it out years ago when she declared that unbrotherliness

was the insanity of the age — unbrotherliness, individual and collective, growing out of man’s selfishness, and threatening to destroy civilization. Therefore the old order has to pass, giving place to the new.

“The keynote of the new time, then, is Brotherhood. Mankind is being driven to a recognition of human solidarity as a fact in Nature, as Theosophy has declared for the last fifty years. And just as Nature, in her first attempts at producing a fit habitation for the human soul, created many strange and monstrous forms before she was able to give the soul a proper dwelling, so humanity today in its attempts to bring about the reign of Brotherhood in the nations, is trying this experiment and that, discarding one formula only to take up another, and striving blindly after an ideal that even the world-war with all its hates and horrors could not destroy. The one idea that has taken root in the consciousness of thinking men and women all over the civilized globe, and which, since it answers to a basic fact in their constitution is fast growing towards the point when it will take form in action, is this: the Brotherhood of Humanity.

“Is there anywhere in the world today an absolutely sure foundation for our conception of Universal Brotherhood? I think there is. I think it is to be found in the ancient Theosophical teaching of the essential Divinity of man. If every man is in his inmost being a ray from Deity itself, then in essence every other man is one with him, and their separation is only apparent

THE THEOSOPHICAL PATH

and on the outer surface of things. Here we have the true basis — the only true basis — for human solidarity, and like all sublime truths, it is so simple that men pass it by in search of something that is difficult and complex. Yet in spite of all, men are striving, and there is light and hope ahead.”

“If our modern scientists would study Theosophy and especially Mme. Blavatsky’s great work, *The Secret Doctrine*, they would learn that modern science is but touching the fringe of the knowledge possessed in remotest antiquity,” said J. H. Fussell, Secretary of the Universal Brotherhood and Theosophical Society, on October 21st.

“Theosophy is both a scientific religion and a religious science. There can be no divorce between Theosophy and Science, for truth is one. In spite of the prevailing materialistic tendency of modern science, here and there is to be found recognition, as was stated in a recent editorial in *The Scientific American*, that ‘science has a spiritual side.’

“Yet the supreme fact, which still awaits elucidation by modern science, of man’s relation to the universe will forever escape us unless we recognise as the ancients did that for the sake of the soul alone the universe exists, and further that no fact whether of physical or metaphysical science is of any real worth except in the degree of its potentiality of moral results and of its usefulness to true human welfare. Man is not the product of evolution from below, though his outer form may be, yet even this evolution was guided by higher intelligences. The real man is divine in essence; his ancestors were not anthropoid apes but ‘sons of God,’ and his destiny is to attain to this knowledge and the power it confers, which is that of acting as sons of God.

“The greatest of all laws leading towards an understanding of the universe and of life is the law of analogy, which in general is ignored by modern science. Yet the ancient teaching is true that man is the mirror of the universe. Further, it is not a mere sentiment but a scientific and provable fact that all nature is one in its ultimate essence, and that because of our spiritual relationship we are co-workers with nature, that is, with Deity, and have the power to be conscious factors in the evolution not only of ourselves but of all the kingdoms below us and of nature as a whole. This is not only our privilege and our responsibility, but our destiny.”

‘Theosophy and Life’s True Values’ was the subject of an address by Mrs. Marjorie Tyberg, lecturer on history and literature in the Theosophical University, on October 28th.

“We need not look far afield,” said Mrs. Tyberg, “to find strange and tragic contrasts in human life which make comprehensible to us the questions, ‘Is life worth living?’ or ‘What is my life worth to me, after all?’ Some people are living from day to day without a gleam of the glorious truths concerning man and his possibilities, without any of the inspiration and hearten-

MIRROR OF THE MOVEMENT

ing that come from love of beauty in its purest form, and — pitiful comment on our civilization — some live without any appreciation of the practical value of simple goodness.

“In fact, it is evident that most of the people we meet have not as yet discovered life’s true values. Some are reveling in sensuous and sensual gratification; both classes must have a bitter awakening to the lack of any permanent satisfaction in these enjoyments, and most often wake too late to retrieve the lost time and energy. How can they do it, in the brief interval between the unknown past and the unknown future, the less than seventy, sixty, fifty, or even forty years of one life on earth? Even those who have learned some of life’s lessons, have mastered in themselves what hindered progress, have mastered obstacles in their environment and have become creative workers, deplore the lack of opportunity to follow farther the path they found. All are hampered, are limited, are suppressed and baffled by the narrow conception that this one short life on earth is their only chance to be, to do, to grow, to enjoy, to give, to serve, to become what they feel man can become.

“Theosophy corrects this false conception of life here and hereafter. It helps man to find his permanent Self, the Self that stores the experience of life after life on earth. From the standpoint of this Self true values can be discerned; with its knowledge, waste and error can be avoided. It points the way to continuity of effort in harmony with universal law, and consequent happiness and achievement of a permanent nature.”

WHEN TO PREVENT CRIME

THE period of pre-delinquency! Here in one concise phrase human society confronts its most troubling problem since evil came into the world. And the phrase also is a challenge to human society to solve the problem, and it is a challenge for this reason — there is contained in it the germ of the solution of the problem. Crime may be punished, and punishment be a deterrent to future crime, but the potential criminal will still be there, waiting, watching. Prevention by punishment is at best only approximate, an alleviation, and that not enduring. Eliminate the potential criminal; there’s the problem, if society would hack at the root of crime. And if the potential criminal is to disappear, he must be reached before he has yet become criminally minded, or at least before his criminal mind formulates and executes a criminal act. This means that he must be taken young — though not by the arm of the law — while as yet he has not become delinquent, during his childhood, in the period of pre-delinquency. Criminologists no longer attribute crime wholly to heredity or environment, and yet they are practically unanimous in agreement that crime prevention must begin with the child.

The new police chief of Los Angeles elaborates and emphasizes this

THE THEOSOPHICAL PATH

thought in making a plea for the active co-operation of the women in his work there. He says to them that children with habitually bad, imaginary trends, those of irregular habits, neurotic children and even the superior child may develop criminal tendencies. A nagging parent, lack of opportunity for self-expression, unwise repressive measures, absence of companionship between parent and child, immoral or defective home conditions may contribute to a child's waywardness. Even gifted children have found expression in many forms of vice, and because of their disgust with traditional home and school methods have resorted to crime. In adult life these furnish names for the prison blotter. Police efforts to prevent delinquency are hopeless without aid from the home, and he urged that women interest themselves not alone in their own children but in childhood, since there is not enough actual motherhood to go round. And as to the woman worker, herself a police-woman, he insists that she be carefully chosen and that she be trained. An untrained worker often does more harm than good, since the human mind is a very delicate piece of machinery, and irreparable injury may be done to the child by an ignorant tinkerer.

In the field of pre-delinquency then, as the chief of police said to the women of his city, is the golden opportunity for the women of the land to do more constructive work for the betterment of humankind than in any other line of endeavor.— Editorial in *The San Diego Union*, October 18, 1923

ACTORS AND PARTY ENTERTAINED IN GREEK THEATER

ON October 12th, Mr. and Mrs. Charles Coburn and party were entertained at the International Theosophical Headquarters by the officials, teachers and students of the Universal Brotherhood, representing Madame Tingley, who is still abroad. With them were J. M. Dodge of the Spreckels Theater, and also Col. Lewis, who was at Santiago de Cuba, where Madame Tingley did her great relief work, shortly after the time of the surrender to General Shafter.

A short entertainment was given in the Greek Theater, with songs by the children.

Mr. Coburn spoke at length. He said in part:

"I do not believe there is in the entire vocabulary of the English language any words that could tell you how we feel, here in this beautiful theater, or how impressed we are. One of the poets says: 'Heaven has no tongue and bids man speak for it.' Today we have no tongue, and can only ask Heaven to speak for us and for our hearts, for what we would say to you is more than a mere bandying of words.

"The theater, in England and America at least, is a more or less commercial institution. How many spots like this Greek Theater are there in America? And yet how easy it would be, with all the means, the money and the possibilities at command, to foster the higher drama! How easy it would

MIRROR OF THE MOVEMENT

be for the citizens to give their support to such drama without feeling any pinch whatsoever! The real theater, the real drama, has a hard, up-hill fight."

— *The San Diego Union*, October 14, 1923

OBITUARY

FUNERAL services for Walter Littlewood, 57, native of England and internationally famed for his work for the blind, were observed at the Benbough funeral establishment on October 20th, under the auspices of the Universal Brotherhood and Theosophical Society of Point Loma, of which he has been a member for 27 years. J. H. Fussell of the Society officiated.

The deceased is survived by a widow, Mrs. Kate Littlewood of San Diego, and two sisters, Miss Mary Littlewood and Mrs. Ellen Stansfield, both of Rochdale, England.

Walter Littlewood was born in Rochdale, England, in 1866, and died at Alpine on October 16th. He was a remarkable character in England, for more than twenty-five years having been prominently identified with the work for the blind, and for twenty years was head of the big institution for the blind in Liverpool. He was a member of the British committee for the revision of the Braille system of printing for the blind, and a member of the international committee for the same work. He was also the inventor of an improved Braille printer, which has been used in England with great success.

Mr. Littlewood came to Point Loma about ten years ago, on account of a breakdown in his wife's health, but later was forced to leave for the interior to seek a higher altitude for her. He was for a time a teacher in the public schools at Riverside, California, but finally retired from active work on account of his own health failing, and had been assisting recently in Madame Katherine Tingley's work for the blind in San Diego. Just before he died he was engaged in printing in the Braille system Katherine Tingley's book, *Theosophy, the Path of the Mystic*. This met with so much enthusiasm from the blind that the work will be continued by Professor Reineman of the Theosophical University, assisted by Professor H. B. Ferren of San Diego, who is also a member of the organization.— *The San Diego Union*, October 21, 1923

Theosophical University Meteorological Station

Summary for October, 1923

TEMPERATURE		SUNSHINE	
Mean highest	70.30	Number hours actual sunshine	262.90
Mean lowest	57.60	Number hours possible	351.00
Mean	64.00	Percentage of possible	75.00
Highest	90.00	Average number hours per day	8.48
Lowest	52.00		
Greatest daily range	25.00	WIND	
PRECIPITATION		Movement in miles	2990.00
Inches	0.25	Average hourly velocity	4.02
Total from July 1, 1923	0.36	Maximum velocity	24.00

The Universal Brotherhood and Theosophical Society

Founded in New York City in 1875 by H. P. Blavatsky, William Q. Judge, and others
Reorganized in 1898 by Katherine Tingley
Central Office, Point Loma, California

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

MEMBERSHIP

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

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

OBJECTS

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

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

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

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

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

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

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

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

THE SECRETARY

International Theosophical Headquarters
Point Loma, California

ABBREVIATED



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	" "
NOSEGAY OF 'YORICK'S' EDITORIALS, A		.25	" "
PLOUGH AND THE CROSS THE		1.00	" "
PURPOSE OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY, THE		.05	" "
REINCARNATION <i>See Announcement on following page</i>		1.75	" "
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

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

REINCARNATION

A STUDY OF FORGOTTEN TRUTH

By E. D. WALKER

POINT LOMA EDITION

Per Copy, transportation charges prepaid, \$1.75

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