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POINT LOMA, CALIFORNIA, U. S. A.

9781

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

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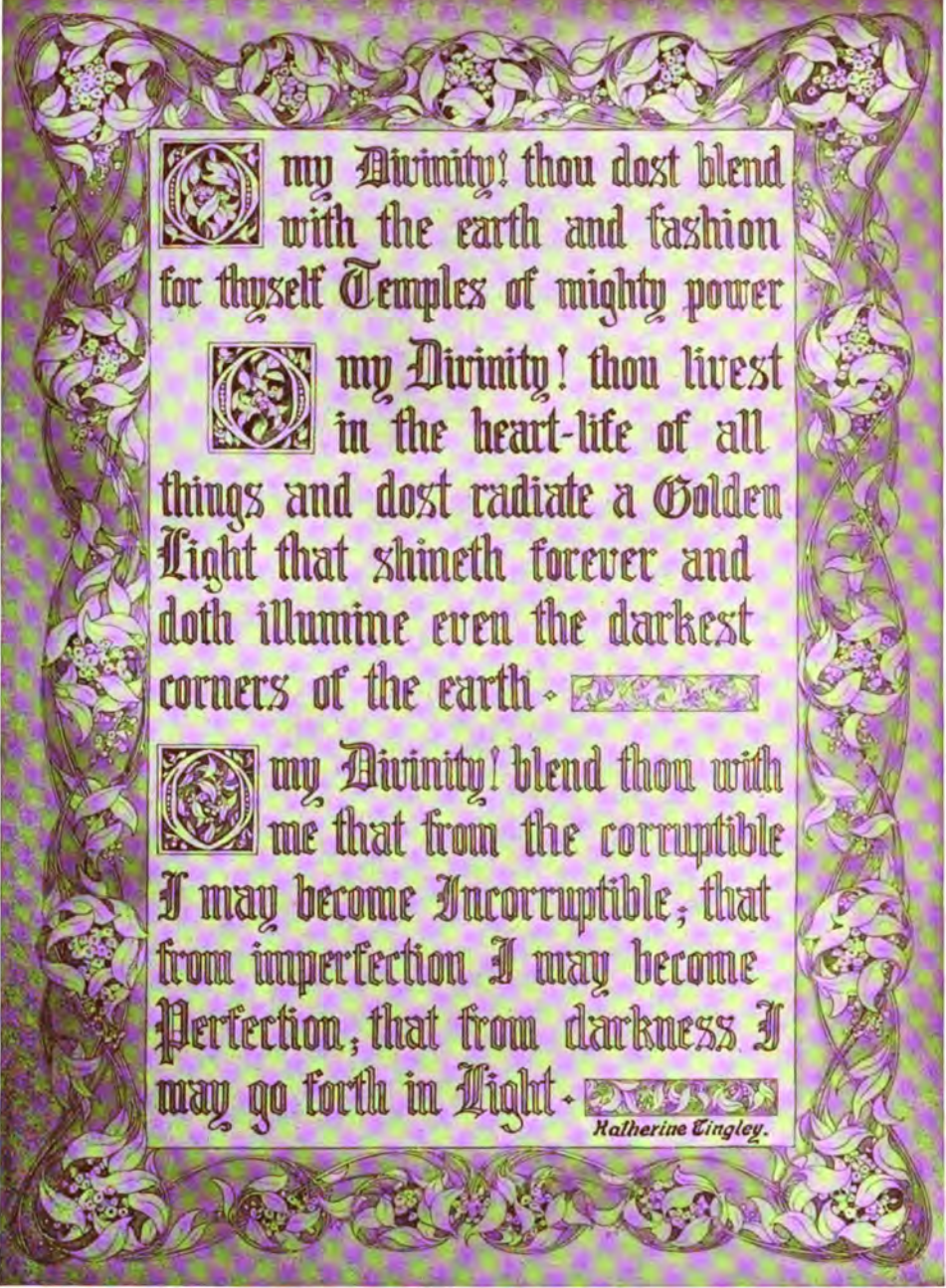


Illustrated


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


Edited by Katherine Tingley

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.

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THE GLINT OF THE WESTERING SUN ACROSS THE WEED-CLAD ROCKS AT THE
FOOT OF THE CLIFFS

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIX, NO. 1

JULY 1925

"THE reason why the world lacks unity and lies broken and in heaps, is because man is disunited with himself."— *Emerson*

EXPLANATION REGARDING THE CONSTITUTION OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

KATHERINE TINGLEY



THE *Universal Brotherhood and Theosophical Society* is the expansion of the *Theosophical Society* founded by *Helena Petrovna Blavatsky* and others, in 1875, in New York City.

The *Constitution of the Universal Brotherhood and Theosophical Society* is an instrument intended to preserve the integrity of the *Theosophical* teachings and their purity, as *H. P. Blavatsky* presented them; while at the same time guaranteeing the widest possible field for the development of *Theosophic* thought and endeavor.

The *Constitution of the Society* was born of necessity, at a time when the *Society* was in the throes of internal change, and the members, after the passing of *William Quan Judge*, the *Successor to H. P. Blavatsky*, were turning to me for guidance and help.

This *Constitution* represents, in all the essentials that it contains, the principles of government on which archaic *Theosophy* as represented in the great and powerful movements for true spiritual and mental progress in ancient times, reposed.

Theosophy itself is ageless and deathless; but when its spirit moveth among

THE THEOSOPHICAL PATH

men, and worketh out in movements for religious and philosophical advancement, that spirit createth bodies, societies, sodalities, through which and in which men seek to bring truth, light, and liberation unto others less advanced along life's pathway.

It being, then, the ancient and in a sense the esoteric or inner plan of government, which this Constitution represents, I expected that it would meet with criticism from those who knew nothing, or exceeding little, of the Ancient Wisdom.

At the time when I prepared and proposed this Constitution, I foresaw disintegration in the Society, nay, I foresaw its destruction. I foresaw that the Society would in time drift into either one or the other of two menacing dangers: demoralization on the one hand; or, on the other hand, a dogmatic, close, iron-clad, and egoistic sectarianism, — probably to be accompanied by specious claims to infallibility on the part of some one or more, — and certainly to be involved in grotesque and even repulsive growths of psychic phantasies.

Therefore, the only way to save the Society, so that it would live on and be prepared to hand down Theosophy to future times, was for me boldly to propose and to ask the members of the original Theosophical Society to accept a Constitution which would give unity to the members, rationality and certainty in the method of presenting our teachings, a guarantee of spiritual and mental freedom to all, and which would insure the preservation and integrity of the property of the different Lodges, valuable libraries, etc., against the possible action of any one or more, within or without the Lodges, who might seek to obtain or destroy that property.

William Quan Judge, whom H. P. Blavatsky named as her "only friend, and coworker," and whom she left as her Successor, through the Inner School, often said, I remember, that the Society's real danger lay within itself, for not only were its form and general make-up insufficiently knit together (through lack of knowledge of many members of the real spirit of Theosophical co-operation), but the members themselves ought to know and should accept such a government in the Society as would guarantee all that they enjoyed in the way of freedom, but which also would protect them.

So it remained for me to form the Constitution and ask its consideration and acceptance by the members of the original Theosophical Society. This was done at the great Convention at Chicago, on February 18, 1898, by a vote which was overwhelmingly favorable. The action of the Chicago Convention was cabled to Lodges in Europe, Australia, and New Zealand, and these Lodges united themselves immediately to the Universal Brotherhood and Theosophical Society.

Since then, the wisdom of merging the original Theosophical Society into the

EXPLANATION REGARDING THE CONSTITUTION

larger growth, has proved itself a grand success. The growth of the Society has been steady and sure; its membership has increased rapidly; the inner progress of all the members is safeguarded, because they now have time to think and to study in peace; and there is the binding and knitting together of them in true spiritual brotherhood in action.

When H. P. Blavatsky organized the Theosophical Society in 1875, she wanted it carried on absolutely in the manner of the ancient esoteric schools, and not according to the modern parliamentary rules of procedure. But her plan was not acceptable at that time to many of those whom she depended on to help her, as they were mere children in the knowledge of the true meaning of Theosophy. But I found the time was ripe to introduce this new Constitution when I organized the Universal Brotherhood in New York in 1898.

The power accorded to the Leader and Official Head of the Universal Brotherhood and Theosophical Society enables the Society to stand firm against all attacks, not vacillating, because the governing power is not subject to the caprice, whim, or possible ignorance of the balloter; for, as we well know, however good and excellent that system may be in civic and political life, in spiritual, esoteric, Theosophic questions, something more is needed: — the single idea, the direct action, the esoteric knowledge, and the complete and utter devotion that this Constitution permits, yes, and demands from the Head of the Society.

It must be plain to all, from a perusal of the Constitution, that the position held by the Leader and Official Head is not autocratic, as is sometimes so asserted by enemies of our Society, and by those who ignorantly repeat this assertion; but is, on the contrary, based on constitutional guarantees, and derives from the Constitution all its official validity.

An ancient and wise saying has it, that a tree is known by its fruit. We have but to compare the orderliness, harmony, and splendid progress, as well as the absolute intellectual freedom of our members all these years since the Chicago Convention in 1898, with the interminable squabbling, the distressing confusion, and the painful indecision and timidity so noticeable in some societies which work under the name of Theosophy, to see this.

On one hand, we have the Universal Brotherhood and Theosophical Society standing in the bright sunlight of progress, respected, loved by thousands; which, indeed, has its bitter enemies, it is true, for this is inevitable wherever such movements as our Theosophical Movement take a determined stand for truth and righteousness; and, on the other hand, we see societies working under the name of Theosophy, which yet, despite their professions of brotherly love and universal

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harmony, are rent with dissension, sometimes laughed at by the public, inwardly bitter with the disillusionment that comes from disappointment in those once trusted, and, finally, heavy-laden with the Karma of certain things which are here alluded to only.

Many Lodges and members of these bodies have courageously and firmly separated themselves from such conditions, and, standing apart, seek better things, waiting for the Higher Law to bring to them the help that they most need. Those seriously interested in Theosophy, should, as early as possible, make themselves familiar with the history of the original Theosophical Society founded by H. P. Blavatsky; and further, they should know the true history of the great Theosophist, Helena Petrovna Blavatsky, who first brought Theosophy to the western world in a deeply materialistic age.

The life of William Q. Judge, and his association with H. P. Blavatsky, his co-operation with her in all her Theosophical efforts, and his splendid work as her Successor, should also be studied in order that the numerous misrepresentations made by the enemies of Theosophy may be crushed for all time; and thus these two noble workers, the pioneers of Theosophy in modern times, will be placed in their true light.

In this connexion, a letter written by H. P. Blavatsky from London, in her own handwriting, on October 23, 1889, is of interest:

“London, Oct. 23, 1889.

“He or she, who believes that under any circumstances whatever, provocations, gossips, slanders, or anything devised by the enemy, H. P. B. will ever dream even of going against W. Q. J.— does not know H. P. B.— even if he or she, does know H. P. Blavatsky, or thinks he knows her.

“The idea is absurd and preposterous. If W. Q. J. gets riled under any provocation for more than 5 minutes by the city clock — then he is a flapdoodle. H. P. B. would give 7 dozens of Bridges, 77 dozens of Noyeses, and the whole esoteric brood in the U. S. A. for one W. Q. J., who is part of herself since several aeons. Those having ears will hear; those who are deaf and blind, let them provide themselves with false ears and glass eyes, or — vanish away.”

THEOSOPHY THE ONLY HOPE

T. HENRY, M. A.

IT is all very well for people to talk and write earnestly about what they will have to do 'when the trouble is over,' and how they will have learnt such a lesson that they will never make the same mistake again. But they will simply go through a repetition of the same weary round of changes, and, after a respite due to temporary exhaustion, the forces of evil will grow again and tend as before to a reproduction of a similar catastrophe: — all this will happen *unless* people alter the basis of their philosophy of life and build upon something better than they have built upon in the past.

The essential Divinity of man must be accepted, and accepted not as a lip-belief but as a working faith; the doctrine that man is essentially a mere animal must be given up, for it is not true and can only lead to disaster. The immortality of the Soul must be held as an article of faith, and man must learn to regard his body as but a temporary abiding-place of the Soul; always understanding, however, that present opportunities are given us to be made use of and not to be shunned.

Faith in the inviolability of the laws that govern the universe and the life of man must be cherished; otherwise our life will seem a chaos, ruled over by an unjust or reckless God, and we can have no respect or good feeling either towards the world or our place in it. But how are we to understand the justice of things if we fail to recognise that the Soul of each one of us has lived before and will live again?

It must be understood that the Soul is the real man, the real liver of the life; that it knows and that its purposes are just and its aims sure. Our mind is imprisoned in a jungle of fatuous desires and vain conceits, and it is not to be expected that our notions and whims can set the pace to universal law. Why should we call the Law unjust because it does not work in accordance with our own petty ideas?

But it must be realized that it is within every man's power to release his mind from this bondage and to seek out the Light that is within him, so that he may come to know what is the real purpose of his life and be guided by that unwavering Light instead of by the will-o'-the-wisps of desire and folly.

We have lost faith in ourselves and must regain it. And instead of waiting for some Divine power to descend and help us, we must evoke the Divine power which we already have. To Christians: Why should a God instruct us or lift us if he has already endowed us with a spark of his own

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Divinity and with the Divine breath? Or how can we ever become strong if we are never to be permitted to walk alone?

Of what use will be the fantastic speculations of clever and imaginative writers, the sermonizings of earnest people, or the ingenious schemes and forecasts of political and social reformers of various schools, if they are one and all based on the same old errors? They will simply lead us around in a vicious circle. We must go back to primitive truths and facts.

Yet we must have teachings; for we cannot go back to primitive ignorance. A piety that is based on mere uninquiring faith -- a religion of the ignorant -- cannot compete with brains and intelligence. What is necessary, therefore, is to replace our false doctrines of animalistic evolution and our absurd notions about the nature and destiny of man by something more substantial and satisfactory. For the materialistic philosophy of laying up treasure and cultivating personal desires as much as possible is backed up by materialistic science, materialistic philosophy, and materialistic religion.

We have pinned all our faith to material forces and have not believed in spiritual forces, except theoretically. So much the preachers are telling us; but they do not tell us how we are to regain our faith in spiritual forces. A strong aspiration to do so is necessary for a start, and will carry us a good way; but much more is needed. We must study the nature of man as it is set forth in the Theosophical teachings, so that we may have a basis for our faith. And we must verify these teachings by self-study and by the constant practice of the ethics of Theosophy.

Theosophy needs no factitious recommendation, for it claims to be able to point out the way and to give people the light they are seeking. The work of the Universal Brotherhood and Theosophical Society is before the world to prove to people that this work is backed by knowledge and is wisely directed. Hence people, seeing the results, will inquire after the cause. The Theosophy brought by H. P. Blavatsky is humanity's great hope for all crises, as the same teachings have been in many other crises in the world's history. And without Theosophy we find that the authorities are all at sixes and sevens, not knowing where to look.

Take the problem of education as a particular instance. Though all are agreed as to its vital importance, none knows how to grapple with it. How can we evoke in children the moral power, when we ourselves are in such a state of doubt? We must be able to show the children that we have that power, for they instantly detect shams. Therefore we must first grapple with the problem of our own nature, so that we may be competent to teach the young. And results show that the necessary conditions are only secured in the Râja-Yoga education, as carried on under the direct and unceasing supervision of one who is qualified for that function.

SOME MISINTERPRETATIONS OF THEOSOPHY

H. A. FUSSELL

"Theosophy is not a creed, but a new life to be lived."— *W. Q. Judge*

THEOSOPHY has been confused with one or the other of several religions, and it has been represented as being hostile to Christianity. It has been called 'a juggle'; 'a blend of mysticism and mystery'; and it has been compared to 'a fog beclouding the human mind.' Some have thought of it as 'a new fangled religion'; while others have stigmatized its adherents as 'merely speculative philosophers,' and 'atheists.'

Even today, when Theosophy is showing itself such a potent factor in human progress, and despite such books as *The Key to Theosophy*, the *Theosophical Manuals*, and other popular expositions of its teachings, its true nature is but little understood. There is still a widespread tendency to condemn it off-hand, though one would think that the very name 'Theosophy,' that is, Divine Wisdom, would make its detractors pause and examine carefully before passing judgment. The truth is that few people take the trouble to consider it in its entirety; the majority content themselves with criticizing detached fragments and isolated statements which can easily be made to appear paradoxical; and this method, especially in the hands of unscrupulous opponents, is a prolific source of many of the misinterpretations from which it has had to suffer.

It is a wise maxim that 'Investigation should precede Judgment'; that no verdict should be given until after a careful correlation and sifting of *facts*. Now Theosophy courts investigation; it is not desirous of hiding its light under a bushel; it is like a city set on a hill that cannot be hid. Its call to every human being is: "Know thyself; look into thine own heart, look out upon the world of nature and of man; look facts squarely in the face, interrogate life, and thou wilt see that there is no other answer to its enigmas than the one I bring."

THE THEOSOPHICAL SOCIETY

The Theosophical Society was founded in 1875, by H. P. Blavatsky, in order to make known again to mankind truths that had been forgotten amid the dust of centuries, or had been so overlaid with dogmas as to have become well-nigh unintelligible. Its purpose is to teach Brotherhood and to make it a living power in the life of humanity; to stem the tide of materialism; to reveal to man his true nature, which is divine, so that in the strength of the Divinity within, he may refashion the world and

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society, and by realizing the best and noblest in himself and his fellows attain to that state of Perfection where Wisdom and Love alone reign.

But, as of old, the Light-bringers were misunderstood and persecuted. Where it was impossible to ignore their beneficent work they were wilfully misrepresented and slandered, and the people hindered from believing their message. For the different religious establishments had taken alarm lest men might be led to good by some other way than the one they had decreed. As H. P. Blavatsky said in 1889: "Since Theosophy does not agree with any sect or creed, it is considered the enemy of all alike, because it teaches that they are all, more or less, mistaken." Moreover, history teaches us that many so-called religious leaders have not always been on the side of truth.

THEOSOPHY IS NOT HOSTILE TO CHRISTIANITY

How could it be, seeing that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY is unsectarian, that its members sympathize with every world-religion, condemning only the abuses that have sprung up within it. Theosophy shows the followers of the various religions how to get at the common foundations underlying them all. By bringing to them the purer faith of spiritual antiquity, based on a philosophy which is at once science *and* religion, it would put an end to all religious strife and controversy. Instead of antagonizing the great religions of the world, and declaring them wholly false, Theosophy sees the truth in each, which belongs to them as different, though but partial presentations of the ancient WISDOM-RELIGION, from which they are all derived. Indeed, if sincere Christians would only study the Bible in the light that Theosophy affords, they would find that many passages which appear obscure or paradoxical, teach great spiritual truths.

It is impossible to believe that mankind had to wait until any one religion appeared upon the scene, in order to know what true religion is; for religion, in its deepest sense, is as old as humanity. Church-religion, on the other hand, as many earnest Christians have themselves pointed out, is but too often the empty husk of what was once a living faith in divine truth. "There is no religion higher than truth" (motto of the Universal Brotherhood and Theosophical Society), and so "the tendency of the Theosophical Society," as H. P. Blavatsky said soon after its foundation, "is to emancipate its fellows from all hatred of or preference for any one *exoteric* form of religion — that is, with more of the human than of the divine element in it." These considerations show, moreover, how absurd is the statement that Theosophy is any 'ism.'

SOME MISINTERPRETATIONS OF THEOSOPHY

KARMA AND REINCARNATION

Theosophists have been charged with trying to foist new dogmas, drawn from Oriental sources, upon the religious thought of the West, in the attempt to undermine current beliefs; and in this respect special reference has been made to Karma and Reincarnation. Those who make these accusations forget that the founders of the great religions, for example, Confucius, Buddha, and Jesus, all taught the same *fundamental* truths and never contradicted one another, even though they may have emphasized some particular aspect of truth, according to the needs of different ages and countries. Not only was Reincarnation taught by Jesus, but it was also believed in by many of the Jews of his time as well as by some of the early Christians; and today there are not wanting devout Christians and distinguished philosophers and thinkers for whom it is an article of faith.

The term 'Karma' was adopted by Theosophists because there is no word in the different European languages to render its meaning. When Jesus said: "That every idle word that men shall speak, they shall give account thereof in the day of judgment," and when Paul wrote: "Whatsoever a man soweth, that shall he also reap," these great Teachers were but giving example of the working of the Law of Karma. In Theosophy, which, however, as has already been stated, is philosophy as well as religion, the reason and explanation of this teaching is given. To quote *The Key to Theosophy* (pp. 198 *et seq.*):

"Karma gives back to every man the *actual consequences* of his own actions. . . .

"It is the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. . . .

"We describe Karma as that Law of readjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. . . .

"All pain and suffering are results of want of Harmony, and the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or other. . . .

"Belief in Karma is the highest motive . . . toward effort to better the succeeding re-birth. . . .

"Every mean and selfish action sends us backward and not forward, while every noble thought and unselfish deed are stepping-stones to higher and more glorious planes of being."

It has been said that "Reincarnation is the promise of human perfection." We return to earth to reap the reward of our actions and to learn more of life's lessons; and it is by means of Karma and Reincarnation that the regeneration of the world is being effected.

THEOSOPHY IS NOT ECLECTICISM

It is not a cunningly devised mosaic or, as one of its critics avers, "an incoherent medley of ideas borrowed from almost everywhere," the different parts of which, like a heap of crystals, though emitting a corus-

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cant brilliancy, lack logical coherency. Theosophy is an organic whole, all the parts of which are necessary and inseparably connected. It is, in fact, *the only complete* philosophy of life in existence, and every one of its teachings must be carried out to its logical conclusion, if the moral and spiritual evolution of mankind is ever to be consummated. Unless studied as a whole it cannot be comprehended. He who would understand it fully must *live it*, and develop along all lines, physical, mental, moral, and spiritual. Under its guidance a one-sided development of mankind would be impossible. And it is because man has forgotten this great truth, that modern civilization, brilliant as it is from the material point of view, is lacking in precisely those qualities which would have made war impossible and have put an end to the merciless competition which is eating out the vitals of modern society. Our civilization has accomplished much on the outward plane, but lacking the guidance of Theosophy, it has not brought about the spiritual regeneration of man, nor has it contributed to his real happiness, which can only be attained by a sincere application of Theosophical principles to human life and conduct.

THEOSOPHY IS NOT DOGMA

Anyone who is sincere in his belief in and practice of Universal Brotherhood is, *de facto*, a Theosophist, and will be welcome in the Theosophical Society. Nowhere is the freedom of the individual conscience so much respected as in the Theosophical Society, that is, in the original Theosophical Society, founded by H. P. Blavatsky and now under the guidance of Katherine Tingley. It holds that every man must find the truth himself. Truth can only be acquired by assimilation, not by accretion; it cannot be fed to any one as with a spoon. The ultimate court of appeal is the individual conscience, and by the conscience we mean the 'Divinity within a man.' In this respect Theosophists are in complete accord with the Bible admonition: "Why even of yourselves judge ye not what is right?"

H. P. Blavatsky herself says that no statements in Theosophy have ever been issued on authority. The appeal is always to the individual reason and judgment. Each must listen to the voice of his own inner self, which is divine. And William Q. Judge, H. P. Blavatsky's successor, writes: "The more the intellect is developed and expanded, the more will the spiritual state and the spiritual consciousness be established on a firm basis."

THEOSOPHY IS NOT ANTISCIENTIFIC

It is true that it rejects the mechanical theory of the universe, which

SOME MISINTERPRETATIONS OF THEOSOPHY

is held only by out-and-out materialists, and such will never accept the truths of Theosophy. The trend of science is now more and more away from materialism and confirmatory of the teachings of Theosophy, which is in possession of *facts* as to the evolution of life on our planet, which are continually being borne out by archaeological and anthropological research. Theosophy may be, and is, in advance of modern science, but it can never be hostile to true science, which postulates the intelligibility of the universe,— though it may be to some of its speculative theories which are continually changing. Theosophy has no dogmas into which scientific and historical inaccuracies have been incorporated. An acceptance of Theosophy would render for ever impossible the old sad strife between Religion and Science, from which both have suffered so grievously in the past; for science can discover no *facts* which are not already known to the ancient Wisdom-Religion, of which ever more and more will be made known according as mankind advances *morally and spiritually*. Until that advance is made, both science and philosophy will seek in vain to solve the enigmas of the universe.

MISCONCEPTIONS REGARDING LIFE AT THE THEOSOPHICAL HEADQUARTERS AT POINT LOMA

One of the most common of these is that it is some sort of communal experiment. In this connexion it may be remarked that the Theosophical Society is *not* a political organization, and that it does not hold a brief for any sociological theory whatever. As a Society it does not interfere in such matters. Far more important than outward forms of government or organization is the *spirit* that animates them. The Theosophical Society has but one object, the improvement of humanity. As H. P. Blavatsky very pertinently remarks: "Progress can be attained, and only attained, by the development of the nobler qualities"; and so Theosophists strive to inculcate "justice, kindness, and love in social relations, instead of the selfishness, indifference, and brutality, which now too often seem to reign supreme."

Another false idea is, that the students living at the Theosophical Headquarters have to give up their own individuality, that they are subjected to the irksome and often indiscreet rules of a 'community-life.' Nothing could be farther from the truth. It is a place of homes, of united families, and happy children, who grow up under the loving care of parents and teachers. How absurd, too, is the question so often asked: "But are not the children separated from their parents?" Not at all; such a remark would be more in place when speaking of a fond mother who decides to send her children to a mere boarding-school.

Another and perhaps even more absurd idea is, that the liberty of

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those living at the Theosophical Headquarters is restricted. It is very puzzling for the members who live there, to imagine how all these wanton misconceptions could have arisen. They are not conscious of any more restrictions on their personal liberty than they were before, in the different countries of their birth. If business calls them to New York, to Australia, or to one of the European countries, they feel perfectly free to go there, and to stay as long as they desire.

That those who leave for any purpose whatever, long to return as soon as possible, is not to be wondered at, for they feel that life is fuller, freer, and on a higher plane, than in the busy, bustling, selfish marts of the world. For it is the endeavor of all the students, old and young alike, to exemplify in their lives the great principle of Brotherhood, and to demonstrate, *by living them*, the lofty teachings of Theosophy.

In a word, the Theosophical Headquarters at Point Loma is, as its name indicates, the place where the business of the Organization, which is world-wide, is carried on. It is also a large educational center, of growing importance and influence in the world at large. Through its uniqueness and success the Râja-Yoga system of education, instituted by Katherine Tingley, the present Leader of the Theosophical Movement throughout the world, is attracting more and more the attention of the foremost educators not only in this country but also in other countries.

WHAT THEN IS THEOSOPHY?


It is the sifted wisdom of the ages; and, as it embraces all thought and all knowledge, it may be considered as the expression of our common humanity, which is divine in so far as it is truly human. Uniting all men and nations in the sacred ties of Universal Brotherhood, it ever seeks to guide them along the path which leads to perfection, in accordance with the injunction of the great Teacher, Jesus: "Be ye therefore perfect, even as your Father which is in heaven is perfect." It frees man from bondage to his evil passions and desires; it transforms the will, making it a power for good; and, by purifying and enlarging our consciousness, it lifts us on to a higher plane whence we may see the unity of all life and all being. As Katherine Tingley says: "The aim of Theosophy is to bring the whole nature of man to the standard of Godlike perfection."



"THERE is no question that the heights where Truth becomes self-evident, are open to a pure mind aspiring for that jewel. Impurity, in thought or act, serves like a fog, to shut one out from that Light. So simple it is to rise into our divine natures."— *Selected*

GOOD TASTE AND BAD

R. MACHELL

OOD taste is the fine flower of culture, and like the flower it is a natural product favored in its evolution by the care of the gardener. The garden under culture may produce freaks, some of which may be esteemed as beautiful, and may be made the starting-point of a new variety which, while it is certainly a product of deliberate culture, is also natural.

We must distinguish between natural and artificial products. An artificial flower is manufactured, it does not grow. A new variety of natural growth should not be called artificial because it is the result of the co-operation of man with nature. Its peculiarities may be artificially induced, but the flower is still a natural product; and as such it is entirely distinct from the finest artificial creation that man can accomplish. So, too, good taste is the expression of natural inclination directed by culture.

Bad taste is artificial. Lack of taste implies a dormant condition of the faculty of sympathy or appreciation, or else atrophy induced by long neglect or wilful suppression of a natural function.

Good taste may be entirely natural and spontaneous, to all appearances. That is to say it may not have been specially cultivated in the lifetime of the one in whom it manifests itself. But as a man may come into this world with many of his faculties already highly developed, while others may be as evidently in a dormant or immature condition, one may reasonably ask if the specialized development of certain faculties does not rather definitely indicate the probability of special culture along those lines in former lives. Even so, culture is not manufactured: and the product of special culture should not be called artificial. Why then, you may ask, should bad taste be so classified? Because it is not that which it seems to be. Certainly even the worst taste is natural in a sense: just as deformity or disease is natural, though perhaps a little less so, because it is the attempt of one faculty to usurp the function proper to another. There is an element of dishonesty in it that is not truly natural. Of course in the wide sense all that exists is actually within the realm of nature, including man and his machines and manufactures, but not in the general understanding of the term.

In general use, we do distinguish between natural function and mechanical, between the work of nature and of man. To call a manufactured flower natural is straining the sense of words, which after all depend

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in the last analysis upon usage for their sanction and authority. The meaning of words is just what is understood by those who use them; it cannot be permanently fixed; the most authoritative dictionary must be continually re-edited and revised, in order to keep pace with the evolution of language and the constant modification introduced in the use of words.

So it seems reasonable to say that bad taste is artificial, because it is not natural. It is not natural because it is the result of substitution of the brain-mind for the sympathetic faculty. Bad taste is acquired, not evolved. For that reason it resembles the manufactured article, and is not natural. It is the result of a desire to appear cultured, and that is a very different thing from a desire for natural development.

The desire for growth is but the mental recognition of an inward and natural impulse to expand along the line of natural evolution. This natural impulse may be influenced by other desires, such as vanity; but essentially it is an indication of the activity of the soul within eternally endeavoring to perfect the instrument through which it seeks expression in the material world. But the desire to *appear* cultured is just vanity, pure and simple. It is an expression of the outer personality, that ephemeral self that imitates, rather than expresses, the action of the soul. This personality when under the influence of vanity is something apart from nature, in the same sense as the speech of a parrot is distinct, even when indistinguishable, from human speech. The parrot's mimicry may very well deceive a man, but no one pretends to classify that peculiar fowl as human. Even as a bird he seems unnatural: his speech is unnatural, it is acquired, and is not the result of natural evolution. Man has the power to interfere with nature, and to produce extraordinary results; but these are all artificial and are always departures from good taste, however amusing they may be.

Society is in an elementary condition in the Occident; its culture is chaotic, and its taste is all mixed up with crude desires, and sometimes with disordered appetites; so that it constantly occurs that more or less cultured people may have a taste for vulgar and degraded ornament, as well as for vulgar and degrading forms of entertainment. Society is full of strange elements, and we may expect to find contradictions and incongruities even in individuals, and more so in communities. For that reason it is well to distinguish between the genuine article and the spurious imitation.

Bad taste is in the latter category. It is an imitation, a pretense, an affectation. It is invariably based on authority, never upon appreciation. It is propped up on stilts, as it were; it is above itself. It is ridiculous. The simple lack of taste is never ridiculous, because it makes no pretense.

GOOD TASTE AND BAD

The parrot is always ludicrous. A person who acquires taste does so by memorizing rules, and following suggestion. Sometimes the utterances of such people are as appropriate as the speeches of the parrot, and are just as surprising, and it must be admitted just as liable to sound natural as Polly's talk. The fun of a parrot's mimicry is just that it can deceive us occasionally, and the entertainment to be derived from the effusions, written or spoken, of the critic who has acquired taste is due to the same cause. It is amusing to be thus entertained; and though one may sometimes feel mad with the parrot for fooling us, our irritation is blended with amusement, and also with a tinge of pity for the poor creature, who is doing his best to be companionable. So too at times one does rebel rather indignantly against bad taste, but in general we tolerate it regretfully.

Bad taste is unnecessary. It is an attempt to occupy a place that the ambitious one is not yet qualified to fill; nay, more: it is an attempt to pass off false goods for true. It is invariably based on insincerity, even when it has been adopted in the honest belief that it is the genuine article. In the latter case the insincerity is due to self-deception primarily; but there is always deception in it.

Without the Theosophic explanation of the duality in human nature we should be at a loss to draw any real distinction between good taste and bad, and so might fall into the error of supposing that it is but a question of degree.

No! there is difference of kind between the personality with its brain-mind and its rules and theories, and on the other hand the soul with its intuitive perception of the essential qualities in nature, and its recognition of spiritual principles operating behind natural phenomena. There is a difference in kind between the spontaneous appreciation of beauty, no matter how crude or elementary its form may be, and the most carefully acquired opinions uttered by the trained intellect of a critic.

The training of the intellect will facilitate the expression of a spontaneous appreciation, but it will not supply its deficiency. The brain-mind may serve the soul, but it cannot supplant it. Good taste may be a soul-expression unhelped and unheeded of a cultivated mind, or it may be most adequately clothed with a fitting garb by a mind capable of commanding all the resources of intellectual culture. Bad taste is soulless.



“EVOLUTION is the law of human life. All have evolved differently and each must shine according to his light.”—*Katherine Tingley*

THE THEOSOPHICAL PATH

YOUR BIRTHDAY!

KENNETH MORRIS

I WISH I could capture
The mockingbird's note
And the hummingbird's rapture,
The gems on his throat,

And the green-golden light
On the tops of the trees,
And the cream-silver white
Of the glint on the seas;

The laughing sea's sun-bekissed
Sapphires agleam;
The far hills in amethyst
Dimly that dream;

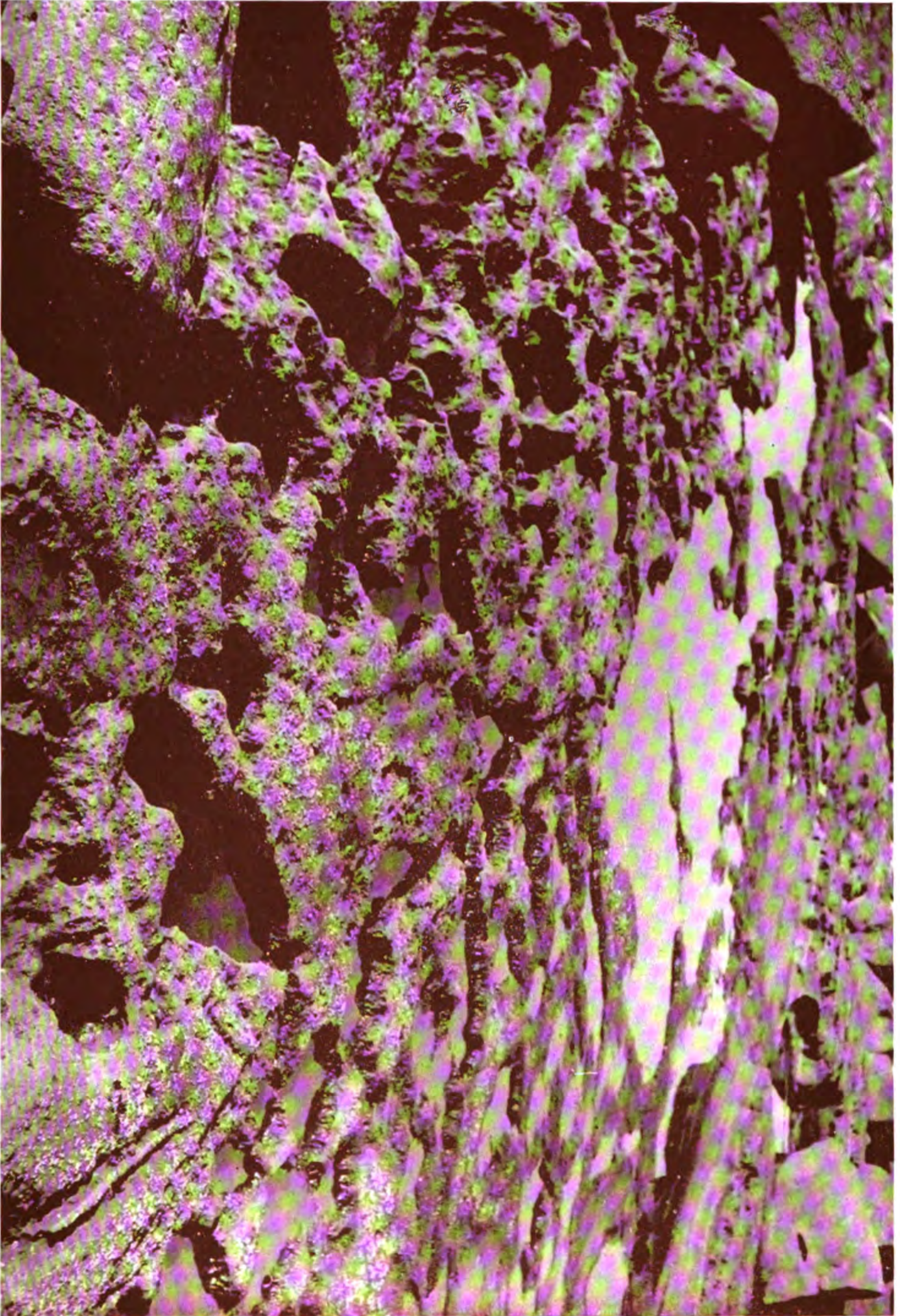
The sweet-peas' aroma,
The tints of the flowers —
All the dearness of Loma-
Land's sun-lovely hours,

And all the bright words
That the sky, sea, and earth say —
And our hearts — and the birds —
For a song for Your Birthday!

*International Theosophical Headquarters
Point Loma, California*



“WE lost touch ages ago with the Mighty Mother, Nature; and now need to go to her again, for the most part, in her forests or on her hill-tops or by the sea-shore, to find our own souls in her quiet places, and to learn that all matter responds to the spiritual touch. Out beyond hearing and seeing and thinking are infinite Laws that control our lives: divine Laws hold us in their keeping; and immediately behind the veil of visible things, and but a little way from the consciousness of our mortal selves, are Higher Forces at work for our good.”— KATHERINE TINGLEY, in *The Wine of Life*



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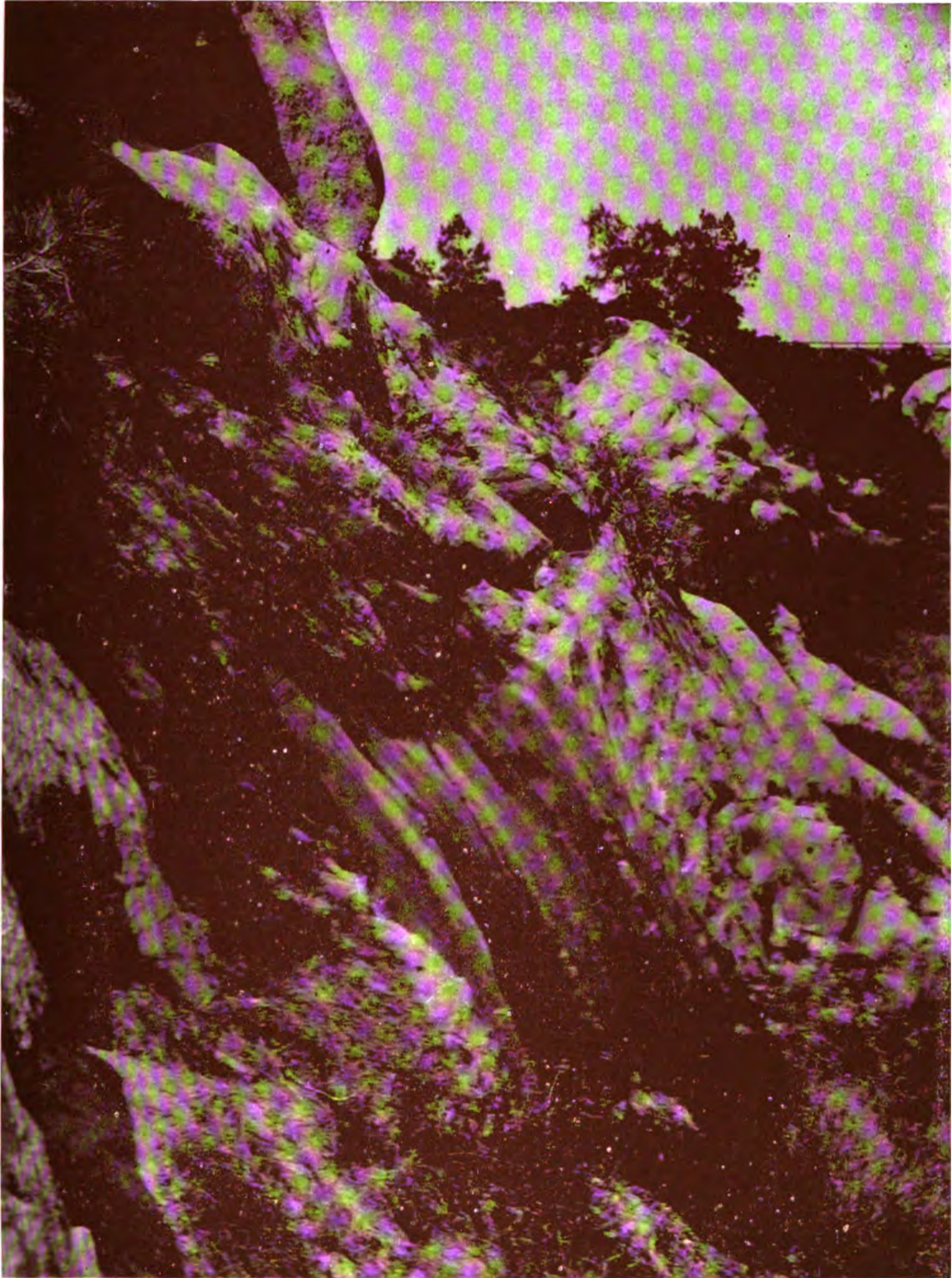
A HONEYCOMB ROCK-FORMATION DISCLOSED AT THE EBB OF THE TIDE
INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



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AN INTERESTING WATER-WORN ROCK AT THE FOOT OF THE CLIFFS

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TYPICAL COUNTRY AT THE SITE OF THE TORREY PINES
ABOUT FORTY MILES NORTH OF POINT LOMA




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A 'CLOSE-UP' VIEW OF ONE OF THESE RARE TREES

It is said that the Torrey Pine is found in no other natural site on the American Continent

WHAT IS THE TRUTH ABOUT ATLANTIS?

H. T. EDGE, M. A.

N old press-clipping gives occasion for a brief review of H. P. Blavatsky's teachings on this subject, and for a comparison of them with certain opinions that are afloat. The extract is from the *Illustrated London News* (February 8, 1913), whose scientific editor makes Atlantis the topic of his weekly page. Alluding to Plato's well-known story, he admits that much nonsense has been talked about Atlantis recently, and then goes on to give the geographical and geological evidence in favor of the theory that such a continent did actually exist. This evidence he pronounces conclusive. Just outside the Straits of Gibraltar the sea sinks suddenly to a depth of about 4,000 meters; rises again suddenly to form the base of Madeira; sinks again to 5,000 meters between Madeira and the southern Azores, around which its depth is less than 1,000 meters; continues for a considerable distance to the southwest at a depth varying between 4,000 and much less than 1,000. After this we get a fairly constant depth of about 5,000 until the Bermudas, from which there is a submarine shelf rising from 4,000 and finishing up on the coast of America. This points to the existence of a submarine continent, and there is much evidence that it was volcanic. Geology shows that it was once above the sea, and that there were at one time two great strips of land, one connecting Britain with Canada, and Europe with the United States, the other joining north Africa with South America. These continents existed, according to some authorities, well into the Tertiary Age.

Other facts lead us to think that the more southern of these continents may have disappeared slowly and have left some remains until recent times. The land-fauna, and particularly the molluscs, of the Azores, Madeira, the Canaries, and Cape Verde, are all similar to those of the countries around the Mediterranean in Quaternary times and differ completely from those of equatorial Africa; and other facts are also cited.

In connexion with the above, and with many similar utterances, the following forecast made by H. P. Blavatsky previously to 1888 may be quoted. Speaking of Atlantis, she says:

"Soon its actual existence will have become a scientific fact."—*The Secret Doctrine*, Vol. II, p. 221, note.

Ignatius Donnelly wrote a book in which he marshaled a great mass of evidence in favor of Atlantis, and to this work H. P. Blavatsky refers. Since then, a good deal more has been written about Atlantis, and the

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topic has been exploited to a considerable degree by dealers in psychism and pseudo-theosophy. Books have even been written which claim to give detailed information about the inhabitants, manners, and customs of Atlantis, based on the 'revelations' of self-styled seers. This gives justification for what the writer says about 'nonsense.' It is matter for congratulation that the subject is now claiming the attention of serious science.

The admission that the continent existed, however, is one thing; and the admission that there were men on it is another. H. P. Blavatsky gives this as a possible reason for the reluctance to mentioning Easter Island and its marvelous statues. Modern science has yet to concede to civilization a far greater antiquity than has hitherto been assigned it. Is it yet willing to admit that Atlantis was occupied by a mighty civilization?

H. P. Blavatsky, in *The Secret Doctrine*, states that she does not need to rely on legendary evidence about Atlantis, as the historical evidence is plentiful; it only needs to be collected and brought together to become overwhelming in the eyes of the unprejudiced. Hence her writings will be found a welcome antidote to the aforesaid 'nonsense' that has been written about Atlantis. She simply challenges scholarship; in her books the historical evidence has been collated, so that the unprejudiced may read and ponder it if they will. They are expected to use their own judgment; but yet they are not debarred from availing themselves of the help which another judgment may be able to give them. It is the claim of the author of *The Secret Doctrine* that the teachings which she outlines therein supply certain missing keys by which many puzzles may be solved; and her work vindicates this claim. Students who read this work, therefore, have not only the advantage of having the historical evidence collated, but the additional and very important advantage of the author's commentaries and interpretations. These interpretations, of course, are to be judged according to the light they may be able to shed in the mind of the inquirer.

Now one of the most important teachings in *The Secret Doctrine* is that about the antiquity of civilization and the chronological scheme of races. This scheme is so vast that it is calculated to stagger the mind at first acquaintance; but when we consider the great progress which modern science has made in archaeology and ethnology since H. P. Blavatsky wrote, and that this progress confirms her teachings, we may have faith in the future vindication of all her statements. An enormous mass of evidence is brought together in support of these teachings, and it is shown that ancient scriptures, records, mythologies, of all lands agree on essential points, if interpreted in accordance with known laws of symbolism.

Atlantis is associated with a great human Race which flourished so

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long ago that the figures would probably shock modern scholarship even at this late day. For the Atlantis of Plato was but a final remnant of the great continent and survived that continent a long time. It was about 12,000 years ago that Poseidonis went down. It will be remembered that Plato is narrating a conversation between Solon and some Egyptian priests, who tell Solon that the Greeks are but a poor remnant of a far greater civilization that lived on Poseidonis, and that they (the priests) possess the secret records of this race's knowledge. The last great peninsula of Atlantis itself was submerged 850,000 years ago. This, of course, is nothing to geologists, who can swallow much greater periods of time without making a wry face; but the anthropologists will certainly grimace, for they have not yet gotten Archbishop Usher and his chronology out of the back of their minds. Aeons to them are abundant and unstinted; yet all the use they can find for the earth during all those ages is as a home for trilobites or saurians. This is speculative enough; and the hypotheses of *The Secret Doctrine* are at worst not more speculative; and there is abundant evidence adduced in their support.

Voltaire and Bailly are quoted, among a host of other eminent authorities, in support of the contention that the learning of the Brâhmans and other ancient people must have been derived from antecedent civilization. The theory that knowledge is somehow generated in man as he progresses from brute to civilized being is not only a logical nut to crack but is against history. Knowledge is handed down, passed on. One savage race uses a boomerang. Another savage race lives for thousands of years without ever finding out how to plant a crop or weave a mat — until somebody shows it, and then it goes on doing that one thing indefinitely but never discovers anything new. Another tribe in the middle of a forest in Borneo makes fire by air-compression. If this knowledge was evolved, why have not other races acquired it? Our own knowledge was derived by instalments from the Arabians, the Romans, the Greeks, and so on. Dormant Eastern nations are touched into activity by a spark from the energetic West. Pupils learn from teachers, and the young from the old; this is the unvarying rule by which the light is passed from one to another.

The great geological changes in the distribution of land and water run *pari passu* with the cycles in the history of man. These changes are recorded in the rocks and recognised by modern science; all that remains for science to do in this matter is to bring up its anthropology to the level of its geology.

Every cycle runs through the successive stages of incipiency, maturity, and decline, whether the cycle be that of a man's life or that of a race's life. Hence many human races, both major and minor divisions, have run their course and departed, and many more are destined to do the

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same. But this does not mean that humanity is condemned to eternal disappointment like Sisyphus and his stone. A solar day is a small cycle; and after one such day has run through its phases, it is succeeded by another day; and thus, though the day is dead and gone, the year (which has a longer life) is not perished; and even when the year has passed away, time still goes on. Thus with man, even a lifetime of seventy years is only a day in the life of the incarnate Soul. And so with races, though they must die, the humanity which manifests itself through them does not die, but reappears in succeeding races. Thus cycles embrace cycles infinitely, and birth and death are recurrent phases in an eternal progression.

The races at present occupying the earth are all minor subdivisions of the great human genealogical tree. The scheme outlined in *The Secret Doctrine* deals with the larger divisions also. Confining ourselves for present purposes to the cycle of time known as a 'Round,' we begin with the statement that during this Round there are seven Root-Races. We are now in the Fifth Root-Race. Each Root-Race is divided chronologically into seven sub-races. The Fifth Root-Race has already been in existence, *as a separate and distinct race*, for about 1,000,000 years.

This gives an idea of the largeness of the scale on which we have to work when dealing with such subjects. But, as said, such a scale is nothing to the geologist.

We find all over the northern hemisphere those enormous stone monuments which are such a puzzle to archaeologists — the dolmens of Brittany, Stonehenge, and so forth. These were erected by one of the early sub-races of our Fifth Root-Race, as memorials of the *Secret Doctrine* and to fix large astronomical cycles. They had means at their disposal, better, perhaps, than those of modern engineering; and in some cases very ancient megalithic monuments were erected by giants — another point to be considered in connexion with Atlantis. Humanity reached the culmination of physical development during the Fourth Root-Race (the Atlantean), for half-way through the Fourth is half-way through the whole Seven, so that this epoch marks the lowermost point of the circle. The Atlanteans were of gigantic stature; but their bones are of course buried beneath the ocean-floor. Nevertheless tradition is unanimous in speaking of the existence of such giants.

What is important for us is that the Fourth Root-Race, having run its entire cycle, had attained to the summit of its possibilities, whereas the present Fifth Root-Race is about at the bottom-point of its cycle and has still several sub-races to come. Consequently, though this Root-Race will advance beyond where the Fourth reached, it has not yet reached so great a degree of knowledge as was attained by its predecessor. This

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fact accounts for the universal traditions about divine teachers, heroic ancestors, gods and demigods.

Now the evolution of the Atlantean race did not result in the whole of it being successful. There were some who missed their way and developed into black magicians or sorcerers. So powerful did this clan become that there ensued a battle royal between the marshaled forces of light and darkness, in which the dark forces were defeated. The traditions of this battle are everywhere found, as in the Greek myth of the war between the Gods and the Titans, in the Scandinavian mythology, in the Indian *Mahâbhârata*, in American Indian folk-lore, and in the Jewish Bible — where it is said that “there were giants on the earth in those days,” but they were destroyed by a flood and the faithful were saved. Yet some clever scholiasts have tried to make themselves and other people think that all this elaborate mythology was constructed in celebration of the triumph of day over night, or of spring over winter; as though the entire ancient world were so stricken with amaze over ordinary natural phenomena that they unanimously celebrated them in mighty epics and elaborate theogonies!

The victorious White Atlanteans passed on their knowledge to the nascent Fifth Root-Race, so that the earlier sub-races of the latter inherited it; and from them again it has been handed down, though in ever decreasing measure. Archaeology is destined to confirm this truth by finding out the links which connect us with antiquity; it has already, since H. P. Blavatsky wrote, done much in this line, especially in connexion with the predecessors of the Greeks

As to the defeated black Atlanteans, they became dispersed and fled for refuge to isolated corners of the world, where their remote descendants still live, affording a difficult problem to ethnologists by their great diversity of type. The Fourth Root-Race, it must be borne in mind, was an entire humanity, embracing races as various as those which people the earth today. These relics of Atlantis, of which so many are found in Africa, have handed down vestiges of their ancient lore and often of their sorcery.

The Flood-Story, so universally found, relates usually to the last great submergence, but sometimes to minor and local submergences. It is a feature of these Flood-Stories that the good seed is carried over safely in an ‘Ark’ for the formation of a new race.

The variations in the inclination of the earth’s axis are connected with these cyclic changes, and science is now considering that question also, especially in connexion with gyroscopic action.

Anthropoid apes do not mark a stage in the evolution of man, but are a by-product, a bastard branch in the genealogy, so to say. Their creation

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was due to a lapse of responsibility, and their likeness to man is not a thing to be proud of. Science, in this respect again, has recently shown a leaning toward the Theosophical teachings.

As to the future, the next sub-race to appear is the sixth family sub-race of the Fifth Root-Race, and it is already forming. In America there are all the races of Europe and some from other continents in process of amalgamation; this of course refers to the whole of both American continents.

These remarks are necessarily very fragmentary, but they may suffice to induce many unprejudiced inquirers to study the matter further and see what help they may be able to derive from *The Secret Doctrine*. All mere speculation, and above all the lucubrations of pretended seers, should be disregarded, and facts and sane judgment should alone be relied upon.

THE CONQUEST OF DEATH

MARJORIE M. TYBERG



O the Theosophists the conquest of death does not signify the discovery of some elixir that will prolong the life of any one human body indefinitely, though no one knows better than the student of Theosophy what a powerful effect pure living and high thinking and harmony with the laws of life have in perfecting the human instrument as a vehicle of the Soul's activities and in enabling man to avoid waste of energy and conserve the opportunities which life in the body affords. Our conception of this conquest is rather that man, by learning the part the change we call death plays in the great drama of human evolution and by availing himself of conscious participation of the benefits of this change, may help to lift the shadow which hangs over one who is born into human life and knows not the mysteries of death, knows not the glorious, unbroken golden thread of destiny that the Soul winds in and out through many earth lives, on its long pilgrimage.

It is Theosophy which reveals these mysteries and teaches us how to find the Self in each one of us which is deathless, which knows death of the body as a gate to rebirth and further advance, which enriches our everyday consciousness with an intimate sense of the Eternal and enables us to kill out fear of what is before us and replace it by a trust, a knowledge, an exultation over our opportunities, unknown to the world at large.

For the benefit of those quite ignorant of the principles of Theosophy I will state that the Theosophical conception of the whole nature

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of man is a great step towards the solution of the mysteries of death. The belief that the physical body, the inner form-body, the desires, and the mere brain-mind, are the impermanent elements of the human being and that the real Self consists of a higher, more spiritual, permanent, in fact deathless entity, is in itself the beginning of a new grasp upon the underlying laws of life. When these teachings are accepted old, narrow, ignorant ideas of these vital truths begin to fade out and lose their influence over us, leaving open a pathway to more and more life, greater and greater opportunities for the Soul to work out its wonderful destiny.

To the majority of ordinary thinkers the orthodox heaven must, if they ever honestly face themselves and what they most truly long for, seem a dreary outlook. But to all who reflect, who aspire toward ideal conditions of life, who at times feel near to higher things they cannot express, an after-death state, in which, unencumbered by body or desires, they can more fully assimilate their experience and draw nearer to their more sacred ideals and conceptions and thus prepare for new activities on earth, must appeal strongly. Not earth-life as a preparation for an eternal heaven, but Devachan, the period of rest between earth-lives as a preparation for new efforts and achievements upon earth, this is the teaching of Theosophy.

Who that has loved and served and known how little the human heart has ever yet uttered itself, wishes to die and go to eternal rest? This is a teaching for sluggards, for those who lean while others lift. Theosophy holds out a wonderful, inspiring ideal for man to strive towards — a path of deathless duty, a return again and again to earth to labor until the law of compassion is triumphant and brotherhood is the recognised law of life.

Nature everywhere speaks her message of 'the conquest of Death.' The great trees in northern countries stretch their bare arms above the snow; and never once in our lives have we doubted that they will burst out in leaf again when spring comes. Shall we be less than these?



“FOR logic, consistency, profound philosophy, divine mercy and equity, this doctrine of Reincarnation has not its equal on earth. It is a belief in a perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the spiritual, arriving at the end of each stage at absolute unity with the Divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own Savior in each world and incarnation.” — *H. P. Blavatsky*

THE SOUL'S DESTINY

H. CORYN, M. D., M. R. C. S.

THIS may be an age of unbelief in things spiritual; to some extent it certainly is; but the extent is not so great as it looks. When a man says he disbelieves in the soul he may merely mean that he disbelieves in soul as soul is defined by somebody else. Give him another definition and he may say, "Oh, that; of course I believe in that." In general, the pulpits, where there is most talk about the soul, give us no definition of it; and the skeptic, as often as not, is merely a man who declines to express belief in a something that is not described to him or defined to him.

Let us leave the definition for a moment and take another word, the word *self*. Each of us attaches a meaning to that word. In its longer form, *myself*, it seems to need no definition; nor in its longest, *I myself*.

Each of us, when he falls to considering those words, repeating *I myself* to himself, comes upon the fact of change and not-change. He does not feel the same yesterday as he did the day before; he feels quite different while absorbed in his dinner, studying geometry, and listening to high music; he finds himself to have altered almost all through since that Christmas Day five years ago or that great shock of ten years ago.

But yet he knows that he remained *I myself* unbrokenly through all the changes. That is a changeless thread despite the constantly changing fabric woven around it. So there is change and not-change.

There are several sorts of change through which this unbroken thread of *I myself* persists unchanged. There are the changes that nature makes as she carries us through childhood and adulthood on to old age. There are the changes of disposition that experience brings. We outgrow old hopes and interests and acquire new ones. And sometimes the entire character seems to be transformed in a moment. Lastly there are oscillations between states that we all understand as high and low: as for instance when some ordinary averagely selfish man, at the call of emergency steps out of his common nature and becomes a hero; or when a musician from his height and white heat of inspiration steps down the ladder of his being and comes hungry to the dinner table.

Where is the soul amid all these changes? We have been speaking of self, *I myself*. Is not soul another name for that? If the soul is not *me*, is not *I myself*, but something else altogether, why should I be interested in its destiny or immortality? Man is interested in man, in self, each in his own self and in the selves of his fellows, not in what is neither his

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nor any other's self. So if soul is not self we don't want to hear anything about it, at any rate are not going to develop much enthusiasm and excitement about it. It is about *selves'* destiny that we will become enthusiastic and excited. But soul is nevertheless a good term for *self considered spiritually*.

Destiny is a long word. When we speak of the soul's destiny we are thinking of the greater ranges of time. Death slips out of our view almost as a nothing. We are looking far beyond, but yet not towards eternity. Eternity is where time has ceased to be. But a destiny is in time, the great sunlight of time in whose rays there is growth, expansion, strength, life and more life, change.

We are asking what will time give us when we ask what is the soul's destiny. We breathe the air of a great question and feel that somewhere in the depth of us is the power to answer it. It would be strange if there were not materials in us for an answer. We have died often enough in the past, died and found we were still alive; died back again as many times from that side of the gateway on to this and found that we were still ourselves, still alive; and the upshot of it is that none of us, as materialistic as ever he may think himself, can use the words *the soul's destiny* without a stir of vast un-get-at-able memory in which is a certainty of undefinable knowledge that time will not close for us, that time is our home in all its immeasurability, and that our future is growth, life and more life.

But then the little mind, neatly packed in our little brain, chirps in: "*How can we know? Alas, there is only faith, and the great nineteenth and twentieth centuries have taught me so much chemistry and physiology that my early faith is gone.*"

And we perhaps reply: "You *don't* know, packed up in that little brain. But *I* know, though my knowledge may be too big to go into your little thought-forms. Indeed anything small enough for you, in your present development, to know quite clearly, can't be very important." Then we turn to our selves again, to our deeps, and find the formless knowledge growing surer and more luminous. Great time opens out and death again gets out of view.

It is very important to make the mind keep its place. Reasoning on testimony, and weighing and measuring things, are very useful. But every hero who risks or sacrifices himself does what the mind, left to itself, cannot understand. And every musician, as his inspiration breaks upon him, rises to a state where the reasoning mind cannot follow at all or in any way explain, and yet a state which the musician reckons as reached in the crowning moments of his life, moments when he is more alive and more conscious than in any others. So we need not be so respectful to the mind's views on questions that are out of its range.

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In one of Dickens' stories there figures a certain city clerk, Mr. Wemmick, I think, by name. He lives in the suburbs with his old father whom he loves and cares for very tenderly. While here at home he is the loving son, the friendly host to those he brings back from town with him to the pleasant little evening meal. Not a word about business or the city, apparently not a thought. You would suppose he never did anything else but stay at home, potter about the house, chat genially with his old father, and entertain a few friends over a cup of tea and buttered muffins. But each morning he walks into the city and as the minutes go by he gradually changes. His talk becomes of business, books and the office. By the time he reaches the office there is nothing but the city clerk. The home man, the loving son, the cheery host of the tea and muffins, has vanished, apparently forgotten. He will have nothing but ledgers, the desk, ink, and quills. This man lived in two places, the city and the suburbs, and kept a distinct mental state for each, a distinct personality.

Milton, the poet, kept two states or personalities. In one he was Cromwell's foreign secretary and a tremendous and thunderous political pamphleteer. In the other he had created the Garden of Eden, lived in that garden and heard the great harmonies which he imbodyed for us in the words of his poem *Paradise Lost*.

Sometimes the line between personalities or states cuts so deep that the brain-memory does not cross from one to the other. Neither of them remembers anything of the words and deeds of the other. This of course amounts to mental disease, the disease known as 'multiple personality.'

But may we not all of us, in a certain sense, be the victims of it? I mean, may there not be, for us all, states so widely sundered — one so high, one so low — that memory as yet cannot connect them? May not the state that we live in after death, between lives on earth, and the state that we are now in as *imbodied* selves, be so far apart, the one so far above the other, that the thread of memory does not yet connect? And in that other state there may be a knowledge of what is the soul's destiny that we cannot yet get into our brain-minds. It is not likely that Milton would have any memory of the waterfalls of the Garden of Eden or of his dreams and thoughts as in imagination he sat under the moonlight by their banks, whilst he was raging over a pamphlet on the liberty of unlicensed printing: or that Händel, writing the 'Hallelujah Chorus,' seeing the gates of heaven open before him, and as he said, hearing the quiring angels, would be the same Händel that presently crammed the dinner of two men down his throat or tried to throw a prima donna out of a window for not giving an opera-air as he wanted it. At neither end of the scale would he have any memory of the other. May it not be that same sort of contrast, only more marked and more unmemoried,

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that we experience on the two sides of death? To Händel, looking into heaven and hearing the quiring angels, it might have seemed almost death to come down to his earth-self. If it is death to pass into the greater beyond, it may even more truly be death to pass from it to this little *here*.

It is very useful, then, to think out this fact of different states or levels of our consciousness, of our self, of soul, states from one to another of which we are constantly passing. The musician gives us an extreme example, and the poet another: an extreme example of the two poles, the divinely creative pole, the pole where there is rapt inspiration,— and the common human-animal pole where most people live most of the time. At the very bottom there is, of course, the quite animal level, the level of the sensations and desires of the body. The body is an animal, and the soul-self, incarnate in the body, may get so mixed up with bodily doings and wishes and feelings as to forget that it is anything different or higher.

But more or less, we all reach a state and use a power almost entirely beyond animalism,— the state and power of *thought*. There is the soul functioning, not as animal but as *mind*. And of course we often get so absorbed in mental work as to forget for the time all about the animal lower down, let a meal-time go by, for instance, feel no call for sleep, or temporarily forget a pain.

And then, beyond this thinking level, there are the inspired and creative states entered by the musician and poet in their highest moments: though they, and especially the poet, must keep in touch with the mind levels in order to render their inspiration into musical or poetic forms. But they *might* get so rapt as to forget that, reaching a state which, from the mind point of view, would have to be called quite formless. Memory could not bring back to the mind anything of that. Nor could memory carry up to them, in that moment, any thought of their common tax-paying, eating-and-drinking personalities. There are, of course, states so high that no words and even no musical forms that we have as yet could convey at all.

So we can see the possibility that after death, and even in deep sleep, we may reach such states as cannot impress the memory and are too high for realization in any terms of our brain-thought. One might perhaps call these states the *Kingdom of Heaven* so long as we are careful to remember that they are states of intense activity, not passivity,— though the nature of such inspired and creative activity would not be comprehensible to our brain-minds. Yet the vague and unformulated memory of them does in some sense remain with us and constitutes the urge we all have to noble action and the small heroisms of compassion. And we get up nearer to them by yielding to this urge, and also as we lend ourselves

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to noble music and poetry. For he who partakes rightly of music and poetry is at that time himself in some degree creator of them. It is only as he can create them in himself as he goes along listening or reading, that he can understand them. In the same way, if there are great glories of life for us in the states beyond death, we shall only understand them, they will only be glories for us, in proportion as we can creatively use them, take them in and work with them. One only enjoys the colors of the western banner of sunset by creatively repeating them within. He who does not do that in the very act of looking, is looking merely as an animal looks, passively and unenjoyingly. The soul's proper business and destiny is action and creation. There cannot be *passive* rapture. The 'Kingdom of Heaven' is not a hypnotic state — the false ideal, by the way, of some ancient and modern forms of monasticism and retirement from the world.

Among other peoples and in other days there was never the difficulty about believing in immortality that we have let our minds make for us. The peoples *felt* their immortality quite simply and naturally. They did not live, as we do, entirely in the brain-mind, and the brain-mind had not then set up its modern claim to be judge of all things, its claim that if *it* could not see something as a truth that something could not be true. They felt immortality as a fact and demanded no brain-proof of it.

That sure but quiet feeling of immortality, beyond what we call faith, for us has mostly vanished. Once that self, I myself, and soul, are thought of as distinct, soul becomes undefinable and unthinkable and unreal. Then self, no longer feeling itself as soul, feels itself as brain-mind and lets its knowledge be limited down to so much as brain-mind can understand and formulate into words and reasonings. So instead of feeling the surety of immortality we reason that it is likely, or possible, or take it on trust, or perhaps deny it. If we have altogether ceased using or reading a foreign language that we knew twenty years ago, it will have almost slipped away. And if we have ceased using the feeling of immortality for twenty generations it too will have slipped from us. And it mostly has. It is disused. So the knowledge of the soul's destiny that it contains has vanished too.

This feeling and knowledge should be fullest and richest in old age. The animal body, with its senses and passions, has failed and is failing more. Failing in all its powers: yes, but failing also in the power to preoccupy and overrun the soul- or true self-consciousness with that ceaseless stir of its senses and impulses which we call life. The higher, truer life and consciousness should now be the clearer. And they would be if we had allowed them to exist, if we had cultivated the feeling of immortality.

The mind, with its everlasting flow of small-talk, of pictures, of

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memories and anticipations, its constant preoccupation with the temporary and the local, is failing in *its* powers: yes, but that again should leave the soul-consciousness the clearer. And in that increasing clearness the self should be increasingly able to perceive or feel that it is beyond brain-mind and of another nature, beyond the animal body and of another nature, immaterial and deathless. It would be so if we had cultivated the feeling of immortality and sought daily for that light which is ever so ready to illuminate our consciousness. We might make the last hour of each day a foretaste of the peace and clearness that properly belong to the close of life. For then too the body and mind have slackened down and quieted, and the other consciousness is ready to shine if we would give it opportunity, the consciousness of immortality and of an ever expanding and more glorious destiny of creative activity, the realization of all the ideals of worth that we have ever had. True life is the life that must become ever more and more worth living. With higher and higher intelligence we shall make higher and higher demands on its infinite riches, and the demands will draw forth the response.

Let us then have faith — in ourselves, in the knowledge that, as soon as we search, we find in ourselves. It will grow, month by month, year by year, as we dwell upon it; and it will soon reach a certainty that will be beyond any doubts that brain-mind can raise to trouble itself. This mind will indeed in no long time co-operate and we shall have to check it in another way. For it will be ever trying to reduce to its own terms, its own scale of thought, these grander scales of knowledge, of our soul-knowledge, that are beyond such concrete formulation.

When a Syrian Teacher said "the kingdom of Heaven is within you," he never tried to define that 'kingdom' in words and mind-terms, because it won't go into them. Its scale is too big. Later and less wise people *have* tried, and mostly spoken such foolishness that the phrase is now almost unusable. All the dogmas that have shaken the foundations of religion in our centuries have consisted of this attempt to put into words and brain-mind terms what is essentially beyond them.

But knowledge that is too large for words is not too large to have and to hold and to live by and rejoice with. We go on living the common life of the world, go on with duties, have pleasures and endure pains, think the better thoughts of the time, watch the progress of science and discovery, take our share in civic and political life, give and accept comradeship and the offices of affection,— yet have also in full consciousness that other deeper and more luminous life which is not reached by death and which lends an added sweetness and joy to whatsoever things are now sweet and joyful and pure. We are constantly in awareness of the harmonies and the lights and the meanings beyond, yet none the less in

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the common daylight of duties and friendships. All may come to us by search into ourselves in the hour of silence, by hope, by unmeasured goodwill to all, by service, and by self-trust, trust in those gleams from the larger world that from the first will begin to come as we begin to give them opportunity, momentary rifts in the low roof of common consciousness.

There is at last a moment, say the Teachers, when for those whose persistence cannot be shaken, the roof vanishes altogether and for all, and we stand under a new sky and in a new sunlight and find that we understand the soul's destiny. This is the rebirth, this the true 'conversion,' this the alchemical transformation. Soul has come to itself and knows now that it is *in*, not *of*, the body, that mind will no longer be its master, and that it can never more lose consciousness of the great Light of which it is a reflexion. The self is now the god that has remembered itself.

LI PO ANSWERS AN INQUIRER AS TO THE ORIGIN OF HIS INSPIRATION

KENNETH MORRIS

WHERE goes my soul to learn the spell
That turns these words to sprites of song?
You ask in vain!
Fool-like I smile; I cannot tell.
How should the brain
Know where her Master stays so long
Who hath gone wandering midst the throng
Of stars and dragons where they dwell?
She knows not well
E'en when that Bright One comes again.

You ask not where the blossom goes
The orchard strews beside the stream
At the end of spring.
Enough that it was flushed with rose!
Enough that it was white with dream!
And when I sing,
Enough if words and tune disclose
Some phoenix' plumage far a gleam,
Or dragon's wing!

*International Theosophical Headquarters,
Point Loma, California*

MODERN SHELL-SHOCK

LYDIA ROSS, M. D.

THE condition known as 'shell-shock' is a dislocation of the consciousness,— a psychic trauma, to be handled as such. The bizarre symptoms consistently fit the fact that there is a coherent, conscious body, enmeshed in the tissues of the physical frame. Though this view of the subject is frankly foreign to that of materialistic medical psychology, the logic of it will appeal to open-minded and philosophic thinkers.

The term 'shell-shock' came into use in the English army in the latter part of 1914. The subject already has assumed an important place in military medical circles and in the affairs of private life.

The question of the 'war after the war,' so often argued by able editors and sociologists, will not be settled by military or naval supremacy, or by commercial and industrial domination. The more subtle and potent powers to be reckoned with, will work out the natural law of final efficiency. The whole human problem is demanding knowledge which teaches control of the animal in man, by conscious use of the finer force in nature and in human nature. The scientific psychology of the day, in leaving the soul out of its reckoning, is symbolic of a civilization which has all but quenched its own light.

A digest of the English literature on the subject of shell-shock appeared some time ago in the *Journal of the American Medical Association*, written by Dr. Henry Viets, First Lieutenant, M. R. C., U. S. Army. Space does not permit full quotation of the data he presents, but even an outline of the striking symptoms makes a graphic picture of astral influence. Before taking up detailed symptoms, however, some general principles may be considered, relative to the patient and his environment.

Shell-shock conditions are related, objectively, to the tremendous military equipment and ferocity of the contest; and, subjectively, to the highly-organized modern brain and nervous system, of whose output the whole military mechanism is a characteristic product. The steady, slow-going older generations were free from many mental and nervous disorders which, today, show that the average resistance is unequal to the peculiar wear and tear of even our civilian life. The modern make-up, like a fine watch, capable of complex function, and affected by disorderly magnetic currents, is injured by conflicting social conditions, which staid and more primitive types of character might withstand as well as a sun-

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dial could endure the shock of bullets. Naturally, with the outside attack intensified, and inside resistance diminished, at present, even the picked men of the race are reacting in shell-shock.

It is stated that a large majority of these cases at the front had a neuropathic tendency or inheritance,— the very kind that haunt the average doctor's office. Now the psychasthenic type has an elusive quality of make-up, which no test-tube or microscope can detect. A typical case is apt to be both interesting and disappointing: capable and yet falling short, variously; appears in average health, yet goes to pieces easily; or he looks rather frail and anemic, but displays unexpected endurance, on occasions. Not rarely his brain-mind overshadows his moral sense, as in the many precocious, assertive children, who vaguely elude rather than defy the puzzled parent and teacher. Too often, our young life carries off a certain sophisticated assurance and degenerate brilliancy, as if justified by some unknown standard of conduct. The young or the mature neurotic often shows uncanny cleverness in his mere surmises,— just as intelligent animals are more quickly and keenly aware of things than the master,— *vide* the story of Balaam and his beast, for instance, by way of sensing astral visions. In short, the psychasthenics have a marked degree of instinctual awareness, which is not intellectual, nor purely intuitional, but suggestive of a partly-deferred, impending existence, for which our language has no fitting word. In robust, matter-of-fact society, they are a sort of naturalized aliens, so to speak, with common human qualities and like interests as their neighbors, but — *different*.

While neurasthenics and neurotics are found everywhere, a relatively large number drift into various so-called metaphysical cults. The mushroom growth of these societies, and of allied literature and lecturers, has kept pace with the growing demand for expression of a new phase, or rather a new degree, of race-consciousness. Many cases possess mediumistic traits, or seek new powers by hypnotic, mesmeric, or other departures. Doubtless they cultivated this line in previous lives. The usual scientific dismissal of the whole group as 'cranky' or 'spooky' does not define wherein their departure from the norm lies.

There is no lack of unclassified evidence that the modern man — and more often, woman,— is living along the borderline of the physical and the interpenetrating astral world. Experiences are increasingly common of premonitions, or of telepathic type. This ability to project, and of sensitiveness to receive, impressions, prototypes the more subtle, objective form of communication which now sends and receives wireless messages. Thus as the living man evolves, he reacts upon the mere mechanism of life, in timely keeping with the general scheme of evolution. Nature, which always begins at the center and works outward,

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began to develop the human sensitives, of today, before the stimulated mind evolved the wireless.

As will be seen presently, the strange symptoms characterizing shell-shock are a more marked degree of the allied functions already operative in the modern make-up. The instability of the nervous system, so common in civilian life, culminates, in shell-shock, in disruption between the normal physical and astral man. As a result, the consciousness is thrown out of alignment with the five organs of sense. For instance, in cases who are rendered totally blind by the shock, the oculist finds physically perfect eyes. Again, patients may be unable to recognise their own relatives, or to tell their own name, and yet will have spells of vividly seeing and taking part in invisible dramas of warfare. Cases rendered deaf and mute, will shout out commands and reply to imaginary enemies, while dreaming. The symptoms — all paradoxical in character,— are unexplainable by a physiology which does not recognise the real man as something other than his body and his mind.

The whole undefined situation in this partial functioning on the astral levels, accounts for that semi-detached, intangible, uncanny quality, in the psychasthenics which eludes ordinary diagnosis. Herein also lies the explanation of unreliable and unmoral impulses which gain possession of excellent persons who cultivate mediumisms. They open a door to and from the invisible astral world and its influences, often attracting earth-bound entities, who have the advantage of a familiar field, and a positive impetus to leave it. It is here, as said by W. Q. Judge, in *The Ocean of Theosophy*, that

“suicides and those who are suddenly shot out of life by accident or murder, legal or illegal, pass a term almost equal to the length life would have been but for the sudden termination. They are not really dead. To bring on a normal death, a factor . . . must be present, that is, the principles described . . . have their own term of cohesion, at the natural end of which they separate from each other under their own laws. . . . Before that natural end the principles cannot separate.”

Theosophy states that the evolution of the ego proceeds gradually from spirit downward into matter, during many lives. And having reached the depths of materiality, we are now beginning to emerge on the upward arc of the evolutionary cycle, and therefore are becoming conscious on the next stratum of physical matter, of which the astral is only a finer form.

The foregoing types represent increased function of the astral body, through which the life-principle acts upon the organic and inorganic matter of flesh and blood. As the nervous system connects the physical and astral bodies, this is the organ most affected by unstable adjustment

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between the two, hence the many puzzling phases of mental and nervous disorders everywhere observed.

In this transition-period of the conscious inner man,— and a like unstable condition of all his institutions,— the individuals most affected are insecurely located, and negatively drift back and forth.

As the lower astral levels correspond to the lower thoughts and feelings, the negative sensitives gravitate there, instead of rising toward the heights of vision attained by the conscious will of the true seer. The result is contact with the dregs of human impulses, devoid of conscience, and even with the evil influence of un bodied entities, seeking a body in which to gain physical sensation,— as in epileptic convulsions, where the patient himself is ousted, during unconsciousness. The astral conditions operating in epilepsy are more fully considered in THE THEOSOPHICAL PATH for December, 1916. The fear and horror, so often expressed in the faces of epileptics at the onset of a convulsive attack, show that they are keenly conscious of some terrifying inner vision, which dominates them as the serpent charms the bird that is negative with fear. Without physical contact between the bird and the serpent, the astral light furnishes a medium for subtle forces as deadly as the poisonous fangs. So in the hallucinations of shell-shock, the patient, unconscious of his surroundings, is held, vividly conscious of some terrifying drama in which he played a part, and which is now pictured upon the screen of time.

Epilepsy, by the way, attracting special medical attention, of late, was not absent from the war zone, despite rigid medical examination of recruits. Nor will epilepsy be absent from the war's aftermath of nervous problems. The unexpended passion of conflict in millions of robust men, too suddenly hurled out of bodies to know they are dead, may literally add impetus to their comrades who continue the convulsive struggle. This ghastly truth will compel a new and more wholly human psychology in meeting after-war conditions, especially where the oncoming European generations will be grievously handicapped in the physical, mental, moral, and astral natures.

The ordinary perceptive faculties act on the plane of physical matter, in the present state of our evolution. But that the inner eye and ear do act on another plane is seen in dreams, in the lightning panorama of a drowning man's life, and in other ways. The half-waking, half-dreaming state is a familiar borderland experience. Cases of narcolepsy were reported from the front, where soldiers had long spells of sleeping, while on the march.

Reports of the shell-shock cases showed that most patients lost consciousness at the time of the shock, which is evidently the time when the normal relations of the inner and outer man are ruptured. Many, how-

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ever, were only dazed or stuporous, moving automatically, perhaps walking to the dressing station, as the somnambulist walks in his astral adventures, while physically asleep. Amnesia, or loss of recollection, a common and persistent symptom, may be severe, even complete. In some cases reported, after prolonged unconsciousness, the patient's mind was said to be completely blank, "he was speechless, and his expression was dazed, mindless, mask-like."

Now Theosophy defines one field of memory as a soul-faculty of reading the recorded thoughts and events pictured in the astral light. That the combination of war-bombardment and war-horrors producing shell-shock should disrupt the relation of soul and body is what might be expected. The soul practically is forced out of conditions too wholly foreign to its nature to permit it to function as the "light that lighteth every man that cometh into the world." The dazed, mindless, mask-like, speechless automaton described above, like other cases 'not all there,' are negative evidence of that indescribable, enduring self, animating the ever-changing man of clay, who is wholly renewed every seven years.

Considering the combined causes that operated in the war, the wonder is that more cases were not disabled psychically. The sustained assaults by vibratory shocks of sound and of disturbed air, from gun-fire, were sufficient cause to upset that equilibrium of the nervous system, which is its normal state. The *quality* of the sound is disintegrating, as contrasted with the rhythm of good music, for instance, which antidotes fatigue on the march. Then the danger from poisonous gases adds to the distraction of attack, while bombs overhead completed the sense of insecurity. The vast number of casualties make the modern battlefield a vortex of destruction, with the great current of outgoing life drawing subjectively upon all vitality within the area, aside from conscious effect upon the mind. Though military sanitation has done much to redeem its classic shame of recorded mortalities from preventible camp-diseases, the 'minor horrors' make united assault upon every ethical and aesthetic sense of a civilized creature. Trench-conditions of cold, wet, hunger, thirst, stenches, vermin, loss of sleep, danger, and the sight or recurring memory of mangled or dead comrades, all combined to keep the whole mind and nervous system in a tense state of unrest, repugnance, fear and horror, that is wholly abnormal.

Common among the symptoms of shell-shock, are terrifying dreams, with physical signs of fear apparent in the facial expression, in cold, blue hands, feeble pulse and respiration, sweating and tremors. These dreams often become nightmare rehearsals, in pantomime, of some terrible experience at the front, as a hand-to-hand conflict. Evidently, the shat-

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tered and negative patient drifts, in dreamland, to where the astral pictures record his most vivid thought and feeling. Here his consciousness reacts upon his unconscious body. The active muscular rehearsal of a charge 'over the top,' shows he is aware of a drama on inner lines. His struggles graphically portray experience upon the same level as that of a patient who is slipping out of the body-senses, in the struggling stages of anesthesia. Here, as is well-known, the patient's early efforts to be free from the choking fumes of ether, are largely conscious, and far less vigorous than his later struggles often are, in the deeper stages of anesthesia, before sinking into complete unconsciousness, below the astral level. (In passing, it may be noted that these conditions are wholly unaccountable by popular teachings of psychology, which makes muscular action the *cause*, and not the *result* of thought and feeling.)

Dr. Frederick W. Mott, of England, in extended experience with cases returned home, found marked similarity between post-mortem brain-findings after shell-shock and cases of coal-gas poisoning. As the red 'blood is the life,' physically,—and rated in Theosophy as a conscious organ, moreover,—the acute, artificial anemia of coal-gas poisoning leaves the pale, relaxed, breathless patient near the physical borderline, as in similar conditions considered above.

In shell-shock, paralytic symptoms and disorders of gait are common, usually associated with the *suggestion* of an injury. For instance, a pugilist, terrified by an exploding bomb from a Zeppelin, developed a series of jerky, purposive movements of head and shoulder, as if to avoid blows, and pugilistic facial grimaces. The prolonged tension of expecting to be hit, may snap finally, with resulting paralysis or spasmodic action of muscles, though the patient is untouched by the final explosion. Most common are the muscular tremors, and rhythmic, spasmodic movements, as would result when vital impulses from the astral motor-centers were short-circuited or reverted back, instead of finding normal outlet in action. Sensory disorders are frequent, also, with loss of sensibility, to all stimuli, pricking, heat, cold, touch, etc. These symptoms point to a stunned astral sense; while the even more common cases of hyper-aesthesia, with shrinking from the lightest touch, bespeak an over-active inner body.

A case was reported of a young captain

"admitted to the hospital in a state of restless delirium; he moved continually; sat up in bed, passed his hand across his forehead, as if seeing some horrifying sight, muttering to himself; yet when interrogated, answered quite rationally."

Another young man came to the hospital, suffering with shell-shock, due to emotional stress and shell-fire. He had terrifying dreams, and

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soon after arrival developed terrible attacks of maniacal excitement:

"One afternoon he lay down and went to sleep; he suddenly awoke with a startled, terrified look; his face was flushed, he was sweating profusely, and made for the door, as if to escape from some terrifying conditions. He was restrained with difficulty. He remained thus excited, rapidly glaring from side to side, as if viewing terrifying hallucinations of sight and hearing, and would not respond to questions. He did not know his wife, the doctors or the nurses. The sight of two medical officers in uniforms agitated him violently, as if they aroused memories of terrifying conditions; his face flushed and the perspiration dripped off his nose in a stream. The attacks would last from a few hours to a few days: they came on quite suddenly, *like an epileptic fit, and often without any apparent cause. It may be stated that no history was found of epilepsy or insanity in the family. The case rather suggests the psychic equivalent of epilepsy in the attacks.*" [Italics added.]

Physiology describes the entrance of the optic nerve at the back of the eyeball, and extending around in a varying field of vision on the lining retina. This enables one to see not only straight ahead, but out of the 'tail of the eye,' so to say. In shell-shock, disturbed vision was common. Complete blindness occurred, where examination of the eye showed it to be absolutely normal. This is significant of injury to the inner sense of vision. These patients, with progressive improvement, managed to grope about, usually with hands outstretched before them. But it is noteworthy that they usually did not stumble against objects in the path, as they inevitably would have done, without a visual sense supplementing the physical one. The doctors reported "marked contraction in the fields of vision, which seemed scarcely consistent with the avoidance of objects in walking."

Of the speech symptoms, mutism is most common. Mott says:

"Many unable to speak voluntarily, call out in dreams expressions they use in the trenches and in battle. Sometimes this is followed by return of speech — more often not. This mutism is due to emotional shock: it is a psychic rather than a physical trauma, in my judgment."

Of auditory symptoms, deafness, hallucinations, and hyperaesthesia are frequent, showing a paralytic or over-active sense of the astral ear.

The many cases of 'irritable heart' developed during the war, have not been easily classified, as, with marked symptoms of pain, palpitation, breathlessness, small, frequent pulse, etc., there were no physical signs of structural cardiac changes. At present, these cases are said to come "under shell-shock, as they are certainly functional disorders of the nervous system that are peculiar to modern warfare." The above symptoms, however, with low blood-pressure and cold, relaxed skin, are similar to the hypnotic condition, which H. P. Blavatsky states, is

"produced by withdrawal of the nervous fluid from the capillary nerves, which being, so to say, the sentries that keep the doors of our senses opened, getting anesthetized under hypnotic conditions, allow these to get closed."

The treatment of shell-shock cases by rest, quiet, and wholesome

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surroundings, followed by re-education and discipline, tended to gradual restoration of the normal nervous circulation, and, with it, the displaced consciousness. Any mental or physical overstrain resulted in a disproportionately severe setback, and apparently cured cases were unfit for further front-line duty.

This incomplete attempt to relate acute mental and nervous problems of civilian and military life to our status of racial evolution is based on extensive detailed information, to be found in Theosophical literature. Review of this information will show how consistent the paradoxical symptoms are, viewed from any angle of man's sevenfold nature. This Theosophical revival of the ancient wisdom,—the work of H. P. Blavatsky,—was started to meet the present needs of the times, which it does do in peculiar degree. In speaking of recurring cycles in human affairs, H. P. Blavatsky gave in *The Secret Doctrine*, nearly forty years ago, this hint:

"It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe: France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to."—I, 646

THE INWARD LIGHT

PERCY LEONARD

"THE path that leadeth on is lighted by one fire — the light of daring burning in the heart."— *The Voice of the Silence*



FHINK of a traveler treading his lonely way through some forsaken, pathless wilderness: beset on every side by quagmires, doubtful about his proper course, fearing the beasts whose roars re-echo down the avenues of trees, and above all groping his way through darkest night. This is a symbol of the life of man — of any man — of you yourself as you fare onwards through the dark perplexities of daily life. We may be told of Elder Brothers who stand ready to assist, of guidebooks handed down from dim antiquity; we are reminded that the day will surely dawn at last. But there are times of crisis on the way when outside aid seems unavailing and the traveler feels that he must either find some inner source of light or perish in the wilderness alone.

The darkness may appal you by its deathlike silence and its gloom, the loneliness may chill your heart, the sense of being insufficiently

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equipped may overwhelmingly oppress, yet give not way to hopelessness nor grovel in despair. Stand like a man upon your feet! Face the unseen, and greet the unknown future with a cheer! If you must perish, have at least the satisfaction that you played a man's part to the very end.

To falter and despair is but a sign of ignorance and inexperience. The seasoned traveler must have often come to points along his course from which all forward movement seemed impossible, and two alternatives alone remained; either to halt, or to go back the way he came. And yet by facing forward a new way is seen to open up. It may be but a goat's track up a precipice — no matter, it leads on. Perhaps the path is such a steep ascent that all the luggage must be left behind. So much the better, you will travel the more lightly after this. To wait for daylight will afford no permanent relief, for sunset ever follows on the dawn and leaves you in the dark again.

The seasoned traveler knows a light within that never fails; the shining of unclouded hope, the deathless glow of daring, the vigor of a dauntless energy that never tires. Not though he pass through roaring torrents, not though he grope through sunless caves, or travel in the regions of eternal cold, will that clear shining from the central flame grow pale and die. A man who knows this sure, unfailing comforter will never quarrel with another as to what its name may be. He feels its presence as the one chief good, the light of lights, the well of satisfaction whose sweet waters never fail. There at the inmost center shines the light that cannot be defined or classified by intellect, however keen.

Do not despair if at the first nothing but darkness meets your earnest gaze. It may be that some murky covering hides the light that must be first destroyed by painful fire before the hidden glory can break forth.

The light is only to be found by pilgrims who are on the path. Contented settlers in the vales desire no inward light, well satisfied to bask and vegetate among their herds and pleasant fields, warmed by the fitful shining of the intermittent sun. But when the man's own restless, seeking soul shatters the peaceful valley-home and forces him to set his feet upon the first ascending slope that leads towards the heights; when he becomes a pilgrim and a wanderer, then has he entered on a path which cannot be pursued unless he find the light. When will he reach the goal of everlasting day? Is there indeed a final resting-place with no beyond? Or is this path an endless process of progressive growth diversified with temporary breaks and halting-places by the way?

It is a path on which a man loses all thought of personal ambition to succeed and has begun to blend his individual will with that unseen, pervasive Presence everywhere at work which shapes the formless into molds of beauty, breathes sparks of life into dull clods, and shoots

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bright beams of golden light into the darkest corners of the world.

It may be that the highest bliss is not the reaching of some lofty pinnacle; but to relinquish all desire for personal success and so become a pure intelligence helping the first feeble footsteps of the lower forms of consciousness upon the small old path that leads to endless day.

THE RUINED TOWER

After Li Po

KENNETH MORRIS

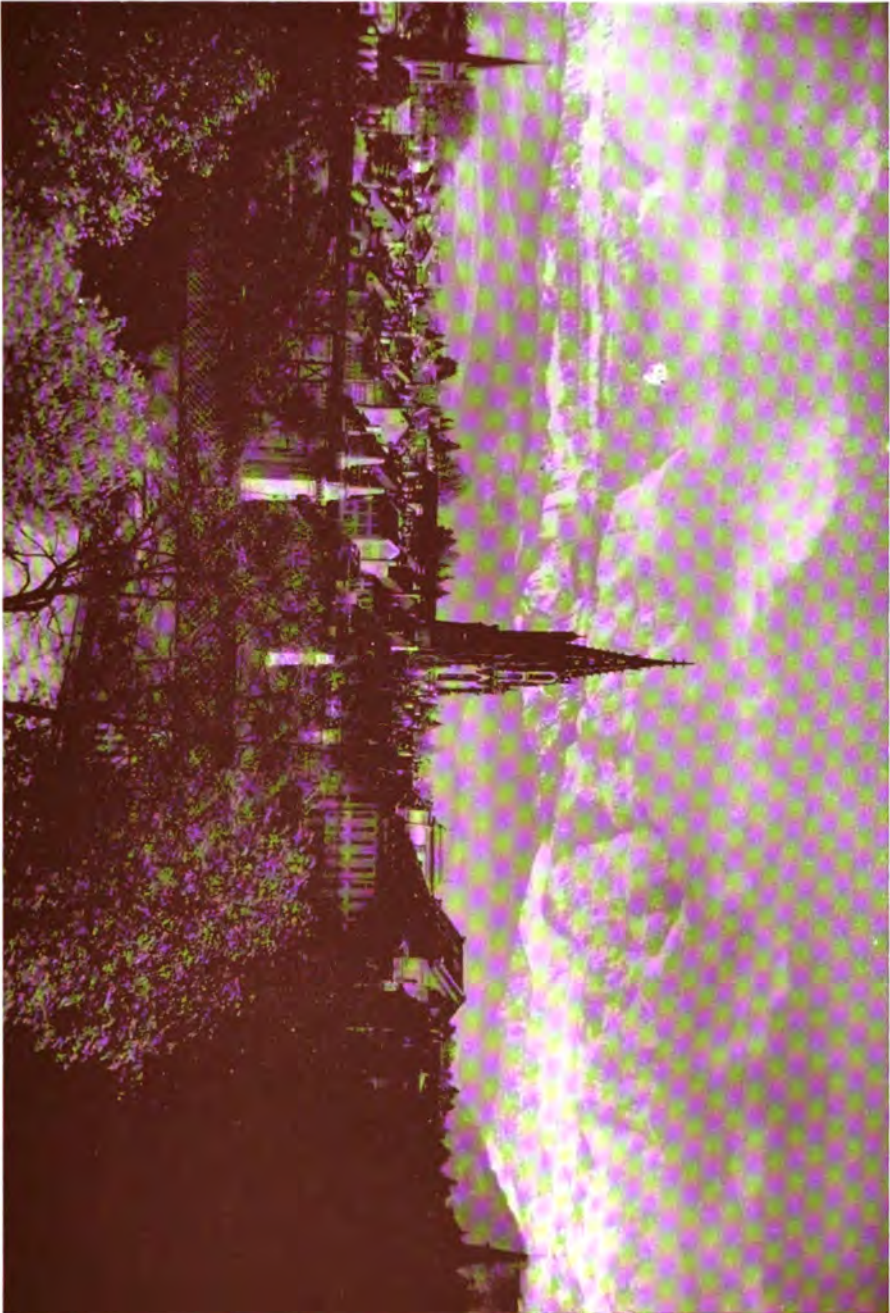
HERE, by the moonlit ruined tower,
The men of old sang such farewells
A ghost of music yet enspells
This keen stillness chilled with the moon.

Their thought still breathes here, night and noon.
Large pond-lilies, spring by spring,
Crimson globed and creamy blue,
Loll on the old moat-waters clear,—
Olden will and dream aflower.

And now the white moon shines anew
On farewells said here, and distills
New curious witchcraft o'er these hills,—
Beauty pricked and tinged with pain.

Thought endureth, year on year.
Whispering, low-perishing,
Here as long as autumns wane,
Night by night the winds will sing
Our farewells through the wan bamboo.

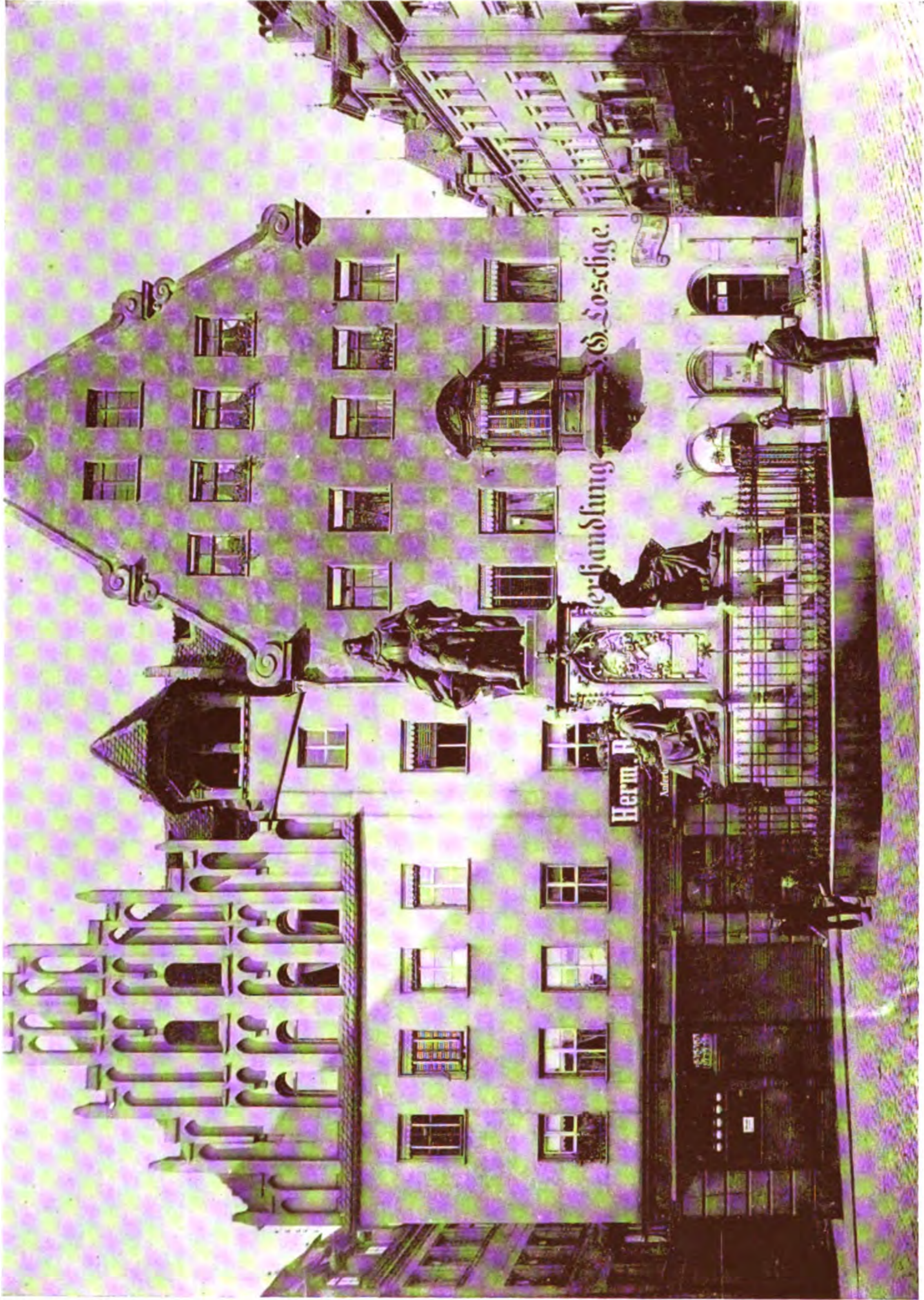
*International Theosophical Headquarters,
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THE CITY OF BERNE, SWITZERLAND

The Bernese Alps in the background (taken through telephoto lens)



Lomaland Photo & Engraving Dept.

THE BEHAIM MONUMENT, NÜRNBERG, GERMANY

MEDITATIONS

H. T. PATTERSON

IN my office I was tying up a package. The paper did not fold down as it should — it was rather stiff and inflexible. Rather than let it go thus, using considerable will and energy I pressed the lap ends down firmly with my thumb and fingers and got the parcel into proper shape. Instantly my mind began reflecting on the incident. Suppose will and energy were used constantly and in all the details of life, in equal proportion? They should be. Would not the result be a development of these qualities, of inestimable value? Would they not become potent factors in the transmutation of the lower elements in the nature to higher ones? Could will and energy be developed in any other way than in recurring details of life?

From the foregoing my mind ran to the multiple activities of the day — the automobile, the trolley-car, air-vehicles. What wonderful concentration is required in them! A driver in an auto has to keep eyes, ears, hand, feet, busy and alert. The same with the driver of a trolley-car. What concentration!

The book of *Yoga Aphorisms* begins by saying: “Assuredly the exposition of yoga, or concentration, is now to be made.” Note well ‘concentration.’ Concentration and yoga are used synonymously. Turn then to the *Bhagavad-Gîtâ*. In it concentration is repeatedly shown as a *sine qua non* for spiritual advancement — advancement in devotion. It is the same in all truly occult teachings. Yet by what gradual degrees — step by step — the student is gently led on!

The first chapter of the *Bhagavad-Gîtâ* is entitled: “The Despondency of Arjuna,” beginning with the sacred word ‘Om.’ Then comes the second chapter — “Devotion through application to the speculative doctrines” — and so on; “Devotion through the right performance of action; Devotion through spiritual knowledge; Devotion by means of renunciation of action; Devotion by means of self-restraint; Devotion by means of spiritual discernment; Devotion to the omnipresent spirit named as Om; Devotion by means of the kingly knowledge and the kingly mystery” (the king here is the initiate); “Devotion by means of the universal divine perfections”; and then the glorious culmination, “The Vision of the Divine Form as Including All Forms.”

Think of the mere enumeration of headings of chapters: despondency; speculative doctrines; right performance of action; spiritual knowledge; renunciation of action; self-restraint; spiritual discernment; the omni-

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present spirit named as Om; kingly mystery; divine perfections; the vision of the divine form; — is it not step by step? An ascending path by which one reaches the summit where the mind is directed to “things wonderful, never seen before . . . the whole universe in all its vast variety . . . the radiance of a thousand suns rising together . . . habitation of the universe . . . indivisible being and non-being . . . final supreme receptacle of the universe . . . the father of all things animate and inanimate. . . .” Thus the mind is led from despondency upward, upward, upward, upward, through the man, men, the finite, till it is concentrated on the infinite, indivisible, unmanifested, inexhaustible, unthinkable, invisible, undemonstrable, omnipresent!

Thus the *Bhagavad-Gîtâ* rises from particulars to universals. The stanzas of the *Book of Dzyan* start with universals: the eternal mother; seven eternities; duration; darkness; the Boundless All; that which is and yet is not; and passes, step by step, down to the finite.

But what has the doing-up of packages, the running of autos and trolley-cars, of air-machines, to do with the immediately preceding?

A race, a sub-race, is having its inception, its initiation. Through general conditions the inhabitants of earth are being trained in concentration. From the center of light, the O. H. is disseminating spiritual instruction, spiritual thought, spiritual energy. As these are absorbed, the concentration acquired will be turned, little by little, step by step, from material things to immaterial things; from material uses to spiritual uses. Souls from the present races will incarnate in the new race, a new land will rise, the old lands and the old races will disappear. Then will the meaning of it all: the training, the concentration, the spiritual efflux, be understood.



“To speak of God is impossible. For the corporeal cannot express the incorporeal.”

MARVELOUS the interblending of the teachings of Wisdom! — those of H. P. Blavatsky, of William Quan Judge, of Katherine Tingley, and what we find in the old scriptures, ‘The Book of the Dead,’ the Hindû and Buddhistic writings, the Chinese, and all the others. How one portion throws light on another! How a truth obscure when looked at from one angle becomes luminous from another viewpoint! How scientific discoveries enable us to get a new light on old teachings before but dimly comprehended, and how then the grandeur and profundity of the old is better understood and appreciated! But, above all, how the study and application of the sacred teachings and precepts help one in the ceaseless battle against lower tendencies! Yea, the battle is ceaseless, but steadfast faith will prevail and the divine will restrain the lower.

MEDITATIONS

Orestes says, "faith have I." *The Eumenides* of Aeschylus depicts the probation, initiation, and redemption of a soul, of a man, of mankind. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." When Arjuna has seen the Divine Form — a most wonderful description — there is culmination in faith. But he began in despondency. So it is with all perhaps: first despondency, then the battle, and then the culmination. How glowing the picture! It is shown even in a mere enumeration of successive titles of the chapters of the *Bhagavad-Gîtâ*, thus: "The despondency of Arjuna; Devotion through application to the speculative doctrines; Devotion through the right performance of action; Devotion through spiritual knowledge; Devotion by means of renunciation of action; Devotion by means of self-restraint; Devotion by means of spiritual discernment; Devotion to the omnipresent spirit named as Om; Devotion by means of the kingly [initiate] knowledge and the kingly mystery; Devotion by means of the universal divine perfections; The vision of the divine form as including all forms; Devotion by means of faith."

"I am the ego which is seated in the hearts of all beings. . . . Of forms of worship the silent repetition of sacred texts. . . . I swear that he who worships me never perisheth."

The teachings of revived Wisdom of H. P. Blavatsky, of W. Q. Judge, of Katherine Tingley, are so interwoven that the study of one part necessitates the study of the rest; enlightenment on one part becomes enlightenment on all; an understanding of one portion an understanding of other portions; an unlocking of one the unlocking of all.

The expositions of *The Secret Doctrine* now being made in our esoteric studies illuminate the understandings of the students in all phases of the mentality, and arouse to fuller and fuller comprehension of all that is knowable. The more one comprehends *The Secret Doctrine* the more that one comprehends the *Bhagavad-Gîtâ*, *Theosophy: the Path of the Mystic*, *The Stanzas of Dzyan*, *The Voice of the Silence*.



"Ere the soul's mind can understand the bud of personality must be crushed out."

"The change of a man into another class of beings — such as that of a celestial being — is effected by the transfusion of natures."

COSMIC progress is largely effected through the formation and existence of hierarchies in Nature. Hierarchical formation is a fundamental part of Nature — on a large and on a small scale — in celestial and terrestrial activities. "As it is above, so it is below. As is the inner, so is the outer. As is the great, so is the small."

In hierarchical activity there is a subordination of the units, in which

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it has its lowest manifestation, to the hierarchical consciousness and influence, coincident with an evolution and development of the units, as such, impossible excepting as portions of the hierarchical whole.

Transfusion of natures is a basic elemental process in manifestation. In physics it is known as osmotic action. It is seen in every phase of earth-life. The dog partakes of the nature of its master, but there is an interaction and the master acquires something from the beast. The wife partakes of the qualities of the husband and he of hers. There are no lines of demarcation in nature. Day merges into night, night into day. There is no inharmony in wild growths, colors imperceptibly blending, mutually modifying; forms doing the same; and likewise sounds. Each is affected and modified by that which is contiguous, obliterating sharp lines of difference. Transfusion is the basis of intercommunication. When we speak there is a transfusion of thought-consciousness. Mere contiguity causes transfusion, however infinitesimal it may be. Cities, states, nations, each in a degree a hierarchy, show this transfusion — the transfusion of the integral parts.

“Ere the soul’s mind can understand, the bud of personality must be crushed out.”

When the soul’s mind does understand then the personality it overshadows is transformed and the personality is changed into a channel for divine consciousness and activities and thus becomes a celestial being.

SEEKING THE GRAIL

F. M. P.

SEEKING with eagerness the Holy Grail,
Often with agony without avail.
Scouring the desert, treading the trackless Wild,
Pressing on cleanly sometimes, often defiled.
Ever persisting, drifting or willing to know
Whence and Whither, and why we come and go.

Weary — gone hopeless — no trail’s end nor goal;
Turned back upon ourselves — we find the soul
Under its rainbow arch along the trail,
And in our hearts chalice the Holy Grail.

*International Theosophical Headquarters,
Point Loma, California*

THE INFLUENCE OF THE MOON

Science and Superstition

C. J. RYAN



“TIMES change, and we change with them,” is an old saying, and in nothing is this more plainly seen than in the progress of modern scientific thought. An example of this has been conspicuously displayed in the recent modification of opinion on the subject of the influence of the moon on vegetation, and the fact that other possible influences of our companion-planet are being discussed without prejudice in scientific circles. A few years ago such considerations were tabooed and regarded as beneath contempt. Our readers, and especially students of Theosophy, may be interested in a short survey of these points.

Miss Elizabeth S. Semmens, of Liverpool University, England, was told by a gardener of the Swanley Horticultural College that his cucumbers grew two or three inches more in moonlight than during the daytime, and that seeds planted in the first quarter of the moon (the ‘increasing, or light’ period) thrived better than when planted in the dark or diminishing period of the moon. Being evidently more open-minded than many distinguished savants whose attention had been previously called to this kind of claim but who immediately brushed it away as another relic of ‘medieval superstition,’ Miss Semmens set to work to test the matter by experiment and chemical analysis. She may have thought it not unreasonable that there should be some basis for the belief in lunar influence on vegetation in view of the fact that gardeners and farmers, whose livelihood depends upon the most economical employment of their resources, have so persistently held to the notion.

As moonlight is at least half a million times weaker than sunlight the idea that it could be more effective in stimulating seeds seemed, on the face of it, absurd; and, further, the moon’s rays ‘are only reflected sunshine.’ But facts sometimes have an awkward way with theories, and Miss Semmens’ experiments proved that the gardener was right! It was necessary then to find some explanation which would harmonize with this very unorthodox behavior of the plants and yet not outrage our conceptions of the nature of light in general and moonlight in particular, and this was done. But whether the theory advanced is altogether satisfactory is a problem open to various answers.

According to the undulatory or wave-theory of light, there is a differ-

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ence in the structure of reflected light as compared with direct light from a luminous body like the sun. Speaking in general terms, in reflected light certain vibrations are supposed to be quenched, and the remainder what is called 'polarized.' Miss Semmens, suspecting that polarization of the lunar rays had something to do with the better growth of the seeds at the period when the moon was approaching its brightest, experimented with artificially polarized light upon leaves and starch-grains, and discovered that certain chemical changes (breaking down of starch-molecules into sugars) of great importance to growth, were highly stimulated by exposure to polarized light. The experts were incredulous, but she has proved her case and, incidentally, that the practical horticulturists were right. Botanists are now saying that a new door has opened to scientific research and that "we may be on the eve of learning what takes place within the leaf itself."

Dr. Edwin E. Slosson, of Science Service, Washington (who draws attention to Miss Semmens' discoveries in the *Scientific Monthly* for December, 1924), in speaking of the change undergone by sunlight in being reflected at certain angles and polarized, says "nobody thought it made any difference." This is another proof of how slowly unpopular facts become known and how easy it is to *suppress* information that appears to disagree with the orthodox, materialistic, superstitious, and mechanical conception of the universe, for the idea of the chemical action of polarized light came up some twelve years ago in connexion with another so-called 'discredited superstition of our unscientific ancestors!' — the idea that the rays from the moon favor putrefaction. We quote from the *Westminster Gazette*, London, October, 1913:

"Mr. E. C. Bryan, B. A., B. SC., writing in a recent number of the *Chemical News* from Port Elizabeth, South Africa, suggests that a possible explanation of these phenomena, assuming them to be true, might lie in the well-known fact that the light of the moon, being reflected light, is more or less polarized, and possibly polarized light may exert a peculiar chemical action. When two slices cut from the same fish were hung, one in the direct light and the other in the polarized beam, the latter invariably began to decompose before the former, though the temperature of the polarized beam was several degrees lower than the direct light. There were indications, also in the case of other perishable food-substances, of a tendency to decompose when they were bombarded with polarized light. The question, the *Lancet* thinks, is worth further investigation. It would be curious to find that such terms as 'moonstruck,' 'mooney,' and 'moonshine' were after all not entirely empirical."

That is to say that our ancestors were not such fools after all as superior beings such as theorists have assumed in their ignorance. The suggested explanation of the more rapid putrefaction of meat and fish under the moon's rays is that they have a less germicidal power than direct non-polarized light, but the *why* is unanswered. And further, why should moonlight, or polarized light, have an *energizing* effect upon the

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germs of decay as compared with absolute darkness, unless it has some property of its own?

According to the undulatory or spreading-wave theory of light (until lately unanimously accepted by scientists since the repudiation of Newton's corpuscular theory) the vibrations of a ray of light move transversely across the line of motion in every direction — up and down, horizontally and obliquely. When light is polarized by reflexion or in other ways, the vibrations which move transversely in every direction but one (say, for example — vertically) are modified in some way or quenched, thereby reducing the brightness of the rays. Polarizing eyepieces which do this are of great service for observing the sun in large telescopes, being free from the objectionable features of dark glasses. This apparatus does not change the color or appearance of the sun but merely reduces the unbearable brilliancy of its rays.

Now the question arises: how does this explain the action of polarized light on plant-growth, decomposition, etc.? And further; is the nature of light really understood at all or are we face to face with one of the most occult mysteries of nature which cannot be explained on mechanical principles? To the student of Theosophy it seems that the human mind has not yet evolved the qualifications for understanding the ultimate causes of the 'affections of matter.' We have to study Consciousness, which is the one thing of which we are certain: the key to real knowledge is there. The classification of external phenomena alone, so dear to the modern mind, will never take us very far.

The hitherto accepted theory of polarization depends upon the wave-theory of light which has explained many optical phenomena very satisfactorily, and this depends upon the hypothesis of the luminiferous ether. But now comes Einstein who claims his theory requires no such ether as was supposed; and the revolutionary 'quantum' theory of light is advancing so rapidly in favor that it is possible for Dr. E. E. Free to write:

"The science of ether-radiation [electro-magnetic and light] is now in the state of having had one theory shot from under it and not being able to find another. There is little doubt that the spreading-wave theory is wrong or incomplete. It is reasonably certain, too, that the quanta represent some kind of reality which we do not yet see in detail. . . . Just what these quanta are we do not know. Most scientists seem to incline to the idea that they may be 'darts' [of small individual particles] that still maintain something of a wave-like character; a kind of snake-like object that goes ahead in a straight line but consists, somehow, of a succession of humps and hollows as a moving snake does."

A striking illustration of the difficulties in the way of gaining any final or even comprehensible definition of the nature of light, in view of the clash of authorities and the want of harmony in the observations, is shown by the brief reports so far published of the annual meeting of the National Academy of Sciences at Washington. Dr. D. C. Miller, of the

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Case School of Applied Science, Cleveland, Ohio, reported that experiments conducted during the last four years there and at the great observatory at Mount Wilson, California, led to the conclusion that the earth is moving through the ether; this, he said, tends to *disprove* the Einstein theory. Then Dr. G. E. Hale and Dr. W. S. Adams, of the Mount Wilson observatory, announced new observations of the spectrum of the faint companion to Sirius in which the shifting of the spectral lines towards the red end was such as to *confirm* Einstein. According to one report the ether of space is strongly confirmed, and the other supports Einstein's theory which declares that the orthodox kind of ether is a superfluous hypothesis, not needed to explain the phenomena of light! Professor W. Bragg, one of the most brilliant investigators in the physics of light, humorously declares that he has to keep the undulatory theory for use on three days a week and the corpuscular theory for the alternate days!

The problem is deeply interesting but rather too technical for us to follow here; it is sufficient to say that the new discoveries in radioactivity seem to prove that if the undulatory theory is true and light is merely a vibration in the hypothetical ether we are running counter to the fundamental principle of modern science — the Conservation of Energy. If Einstein is right we have to return to Newton and his theory that light is in some way made of particles — corpuscular. But the next ten years may see unexpected means of combining the apparent contradictions which have proved so bewildering. Anyway it is fairly clear that no definition of 'polarized light' is yet satisfactory, and we are perfectly free to agree with the ancients that some unexplained influence comes from the moon itself through the medium of its light and otherwise.

In connexion with the mystery of light, now admitted by science to be a greater puzzle than ever, and especially with our subject of moonlight and polarization, there are several very illuminating passages in *The Secret Doctrine* by H. P. Blavatsky; for instance:

"We must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states — states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of matter in motion. Such states can be seen by the SEER or Adept during the hours of trance, under the *Sushumna ray* — the first of the Seven *Mystic* rays of the Sun. . . .

"Nothing, at the first blush, can appear more ridiculous, more outrageously absurd than to say, for instance: 'the Hindû initiated Yogi knows really *ten times more than the greatest European physicist of the ultimate nature and constitution of light* — both solar and lunar.' Yet why is the Sushumna ray believed to be that ray which furnishes the moon with its borrowed light? Why is it 'the ray cherished by the initiated Yogi'? Why is the moon held as the *deity of the mind*, by those Yogis? We say, because light, or rather all its occult properties, every combination and correlation of it with other forces, mental, psychic, and spiritual, were perfectly known to the old adepts."— Vol. I, pp. 515-516

". . . the lowest principle of the Primordial Essence which is *Life*. . . . It descends in a larger supply to vegetation in the *Sushumna* sun-ray which lights and feeds the moon, and

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it is through her beams that it pours its light upon, and penetrates man and animal, more during their sleep and rest, than when they are in full activity."— Vol. I, p. 537

Other references, highly suggestive to the deeper students of Theosophy, are found on pages 155, 522, 390, 228, and 263 of Volume I, and pages 498, 399, 105, and 75 of Volume II of *The Secret Doctrine*. On page 105, Volume II, the significant remark is made:

"... that mysterious power in the Moon which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals."

The key to the situation is evidently not to be found in any theory of light or polarization depending entirely upon mechanical principles — whether the wave or the quantum or some other to be invented later — but in Life and Spiritual Consciousness: the Universe is not a dead thing but a living Whole.

However obvious it may become that no satisfactory scientific explanation of polarization has come to hand, it is a satisfaction to have it established that moonlight, for whatever reason, produces the remarkable effects upon plant-growth discovered by Miss Semmens, for it is another blow at the vainglorious materialism which sees nothing but superstition in the traditions of antique wisdom which have come down to us.

Why should there not be a definite vitalizing force brought to the earth by means of the lunar rays, as the ancients believed and understood? Why should this be more incredible than transmutation of metals, another so-called absurdity — "there were the 'elements' and there they always would be" — but we have now done a little transmutation ourselves and are even talking of making gold out of *mercury*, the alchemical quickener.

Telepathy, one of the most elementary of the inner powers of man, is now taking its place as a subject of grave experiment and demonstration by leading scientists and scholars. The art of flying, regarded as utterly impossible, but claimed in Oriental literature to have been perfectly familiar in very ancient days, has been rediscovered. It is no longer rational to sniff contemptuously at the so-called superstitions of antiquity, for there is increasing reason for thoughtful minds to realize that actual knowledge was hidden behind the queer outward garb of symbols, myths, and fables. To this end H. P. Blavatsky's great work, *The Secret Doctrine*, published in 1888, has contributed the largest share.

The chemical changes on the starch in leaves effected by polarized moonlight seem by no means the only results of lunar influences on plants; there is a good deal of evidence to show that other vital phenomena coincide with the phases of the moon. For instance in Martin's *History of the British Colonies*, considerable space is given to problems of lunar influence on vegetation in tropical countries. It is claimed that bamboos cut during the darker lunar period last for ten or twelve years, while those

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cut about full moon perish in two or three. The same with the Wallaba, a resinous tree resembling mahogany; when cut in the dark moon it is excellent for house-building, but quickly decays if cut at the full. If bamboos are cut before full moon they are said to be liable to the attacks of a boring insect which never touches them if cut later in the month. All this seems to have a direct bearing upon the quantity or condition of the sap, and this idea is supported by the assertion of some woodmen that stumps of trees felled during the waxing moon exude greater quantities of sap than those felled during the wane.

A question addressed to a Dr. Garrett Serviss by a correspondent and publicly answered by him without an imputation of 'gross superstition' in his reply, is of interest in this connexion. The inquirer asks if there is any foundation for the assertion that the phases of the moon have any effect upon turf, saying he has been shown instances such as that of a brick placed upon the sod during the moon's period of darkness showing a depression of half an inch and leaving the grass bleached. A brick similarly placed during the full moon period shows no depression. He says farmers in his part of Illinois will not plant seeds without considering the phase of the moon. Dr. Serviss says that the whole subject deserves careful study and is properly within the domain of scientific research.

If we consider marine phenomena we shall find that there is curious evidence, outside the familiar tidal demonstration, of periodic conditions incontestably controlled by lunar action. Take the Palolo Worm, *Eunice Fucata*, for example. This creature, a favorite article of food in Polynesia, can be easily caught only at the rare intervals when it comes to the surface of the water for breeding-purposes. According to the *Encyclopaedia Britannica*, about three o'clock on the morning following the *third quartering of the October* moon the worms appear in quantities; after sunrise they break in pieces, and by 9 a.m. they have all disappeared. The morning following the *third quartering of the November* moon they reappear but in smaller quantities. After that they are not seen till October of the next year. The Palolo worms are also found in the Gulf of Mexico, and the biologists at the Carnegie Marine Laboratory in the Tortugas have conducted some valuable experiments by keeping them in tanks where no tidal effects were present and where the light of the moon could not shine on them. Under these conditions the swarming took place just the same and at the regular time. One scientific observer remarks that as it is obviously not due to tidal influence or the visible rays of the moon, "the great question is — what *does* cause this remarkable response, for it appears to be some form of energy to which we ourselves are not sensitive."

Dr. H. Munro Fox, of the Cairo School of Medicine, in an article on

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'Lunar Periodicity in Living Organisms,' has shown that a certain sea-urchin at Suez has a reproductive cycle correlated with the lunar period, and he declares that an influence of the moon has been detected in the migration of fish. Other worms, beside the Palolo, and ten species of Japanese seaweed, *Sargassum*, show equally definite relations with lunar periods.

According to many years' observation by an experienced bee-keeper at Point Loma, California, bees show unmistakable evidences of being affected by the lunar periods; their tempers are far better during the waxing moon than when the darker phase comes on, and it is wise to handle them in the former time if possible in order to avoid trouble. Little attention has apparently been given to this subject by bee-keepers in general, but careful records would be of great interest in the endeavor to establish another proof of lunar influence on scientific grounds.

Evidences of the influence of the moon on terrestrial affairs in other directions are not far to seek, and may prove as illuminating when properly studied as the effect of moonlight on plant-growth has proved. For instance, the visible presence of the moon (at any phase) is strongly suspected to affect radio-broadcasting. This was first suggested in 1913 when some astronomers declared that it seemed probable that the moon emitted rays of its own in such abundance for four days after full moon that transmission was interfered with. Recently the *San Francisco Chronicle* published a statement from a British source to this effect:

"London, October 18, 1924.— Does the Moon affect reception? asks a learned British wireless scientist. Why is it that one can hear stations on the west perfectly one week and then the next week not hear the west; while the east becomes much clearer? A long series of observations here prove that receptions are best during the full-moon period. It has been ascertained that as the moon appears in the east, excellent reception follows from eastward stations, and as the lunar planet rises, spreading light, reception is distinctly improved over all sections illuminated.

"In the first quarter of the moon reception was found better in the early evening. At the full moon the hearing clears late at night. During the critical period when the moon changes from full to new reception is said to be poorest. These observations do not take into consideration atmospheric or local conditions. The only theory is that certain interferences are set up between the earth and the moon, causing static lines of force between those bodies. If this idea is correct, it makes simple an explanation of fading signals."

During the eclipse of the sun on January 24th, curious effects were noticed in regard to radio-transmission, but it will take time before the observations are fully analysed. A radio-station at Wiscasset, Maine, reports an increase of wave-length at the rise of the tide and a decrease at the fall.

The question of the influence of moonlight and the lunar phases on man has been hotly disputed. A large mass of evidence exists to show

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that sleeping in bright moonlight, at least in southern latitudes, produces injurious effects, the so-called 'moonblink,' which cannot be explained by any other cause. The writer is acquainted with several persons who claim to have suffered temporarily though very acutely from incautiously sleeping with the head exposed to the rays of a bright full moon. The effects were not produced by sleeping in the open air when sheltered from the moon's light. Regarding the effect of the phases of the moon on the mind, Professor T. Peete Cross, PH. D., of Chicago University, writes:

"It is an ancient tradition that certain types of insanity are caused or affected by the phases of the moon. Persons supposed to be thus influenced were once known as lunatics, that is, 'moon-struck ones,' and the name still persists, although faith in the influence of the moon on the human mind has long been cast aside by many men of science. But the matter is not closed.

"A recent writer in a distinguished medical journal gives the results of investigations in a large institution for the insane. He has discovered that the alteration in the behavior of many patients agrees with the changes of the moon.

"Can it be that our ancestors were really wiser than we when they asserted that the moon caused lunacy, or are we again face to face with one of those strange coincidences which have so often misled our race in its search for truth? Whatever the educated public may think, physicians and folklorists are likely to suspect that, after all, a grain of truth underlies the belief still current in some part of the United States that it is unsafe to sleep at night with the moonlight falling across your face.

"The investigations of an Austrian physician recently mentioned in the *New York Medical Journal* tend to show that somnambulistic patients 'under the influences of moonlight are recalled to times and scenes of active childish wishes . . . for power-expression. The moon calls them in deep sleep to act out dream-wishes.'

"If, then, the moon has power over somnambulists, as this scientist points out, it is a question whether our wholesale dismissal of the moon's psychologic power is correct. . . .

"It is an encouraging sign that the world is gradually coming to realize that our forefathers were not such blockheads as our own smug self-satisfaction would persuade us. . . . To adapt the language of Aubrey de Vere, we are far too liable to unreasonably disbelieve what our fathers fearfully believed."

In Eastern philosophy the moon is looked upon as having a certain control of the mind of man, and it looks as if western psychology is beginning to regain a little knowledge of what was fully investigated and systematized by great thinkers and illuminated seers ages ago. Students who wish for further information on this important subject will find many significant teachings and hints in H. P. Blavatsky's *Secret Doctrine** and *Isis Unveiled*. This is connected with the subtil force called the *Sushumna-ray* referred to above, and thoughtful students will find vastly more in H. P. Blavatsky's remarks than would be apparent on a cursory reading.

*See *The Secret Doctrine*, Vol. II, p. 495 *et seq.*, for points concerning the connexion between the spiritual and personal aspects of the mind and the sun and moon respectively. Also pages 45-46, 498-499 on *Soma*, the moon.



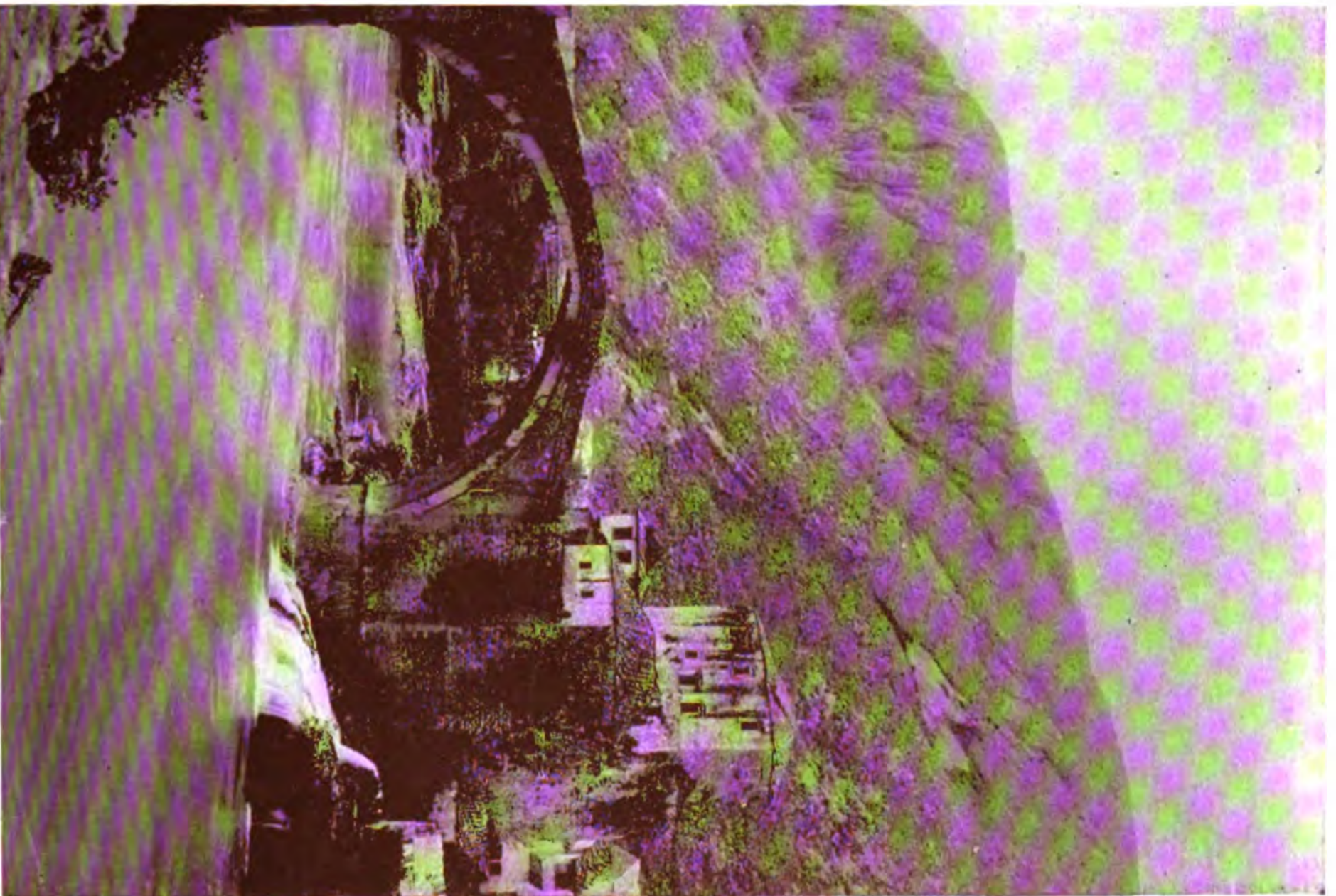
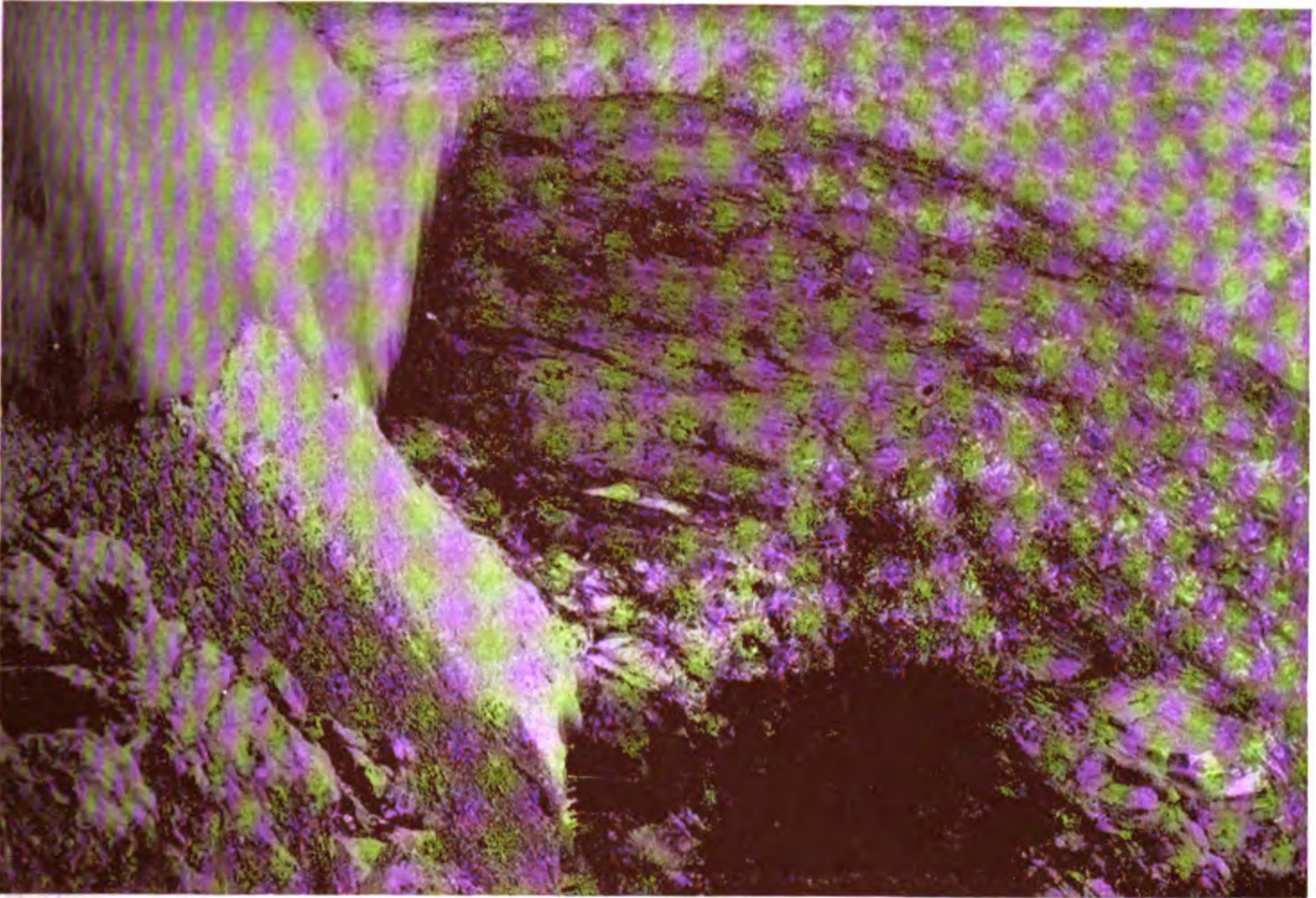
A BEAUTIFUL MOUNTAIN-STREAM, BOSNIA

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A PICTURESQUE BOSNIAN TOWN



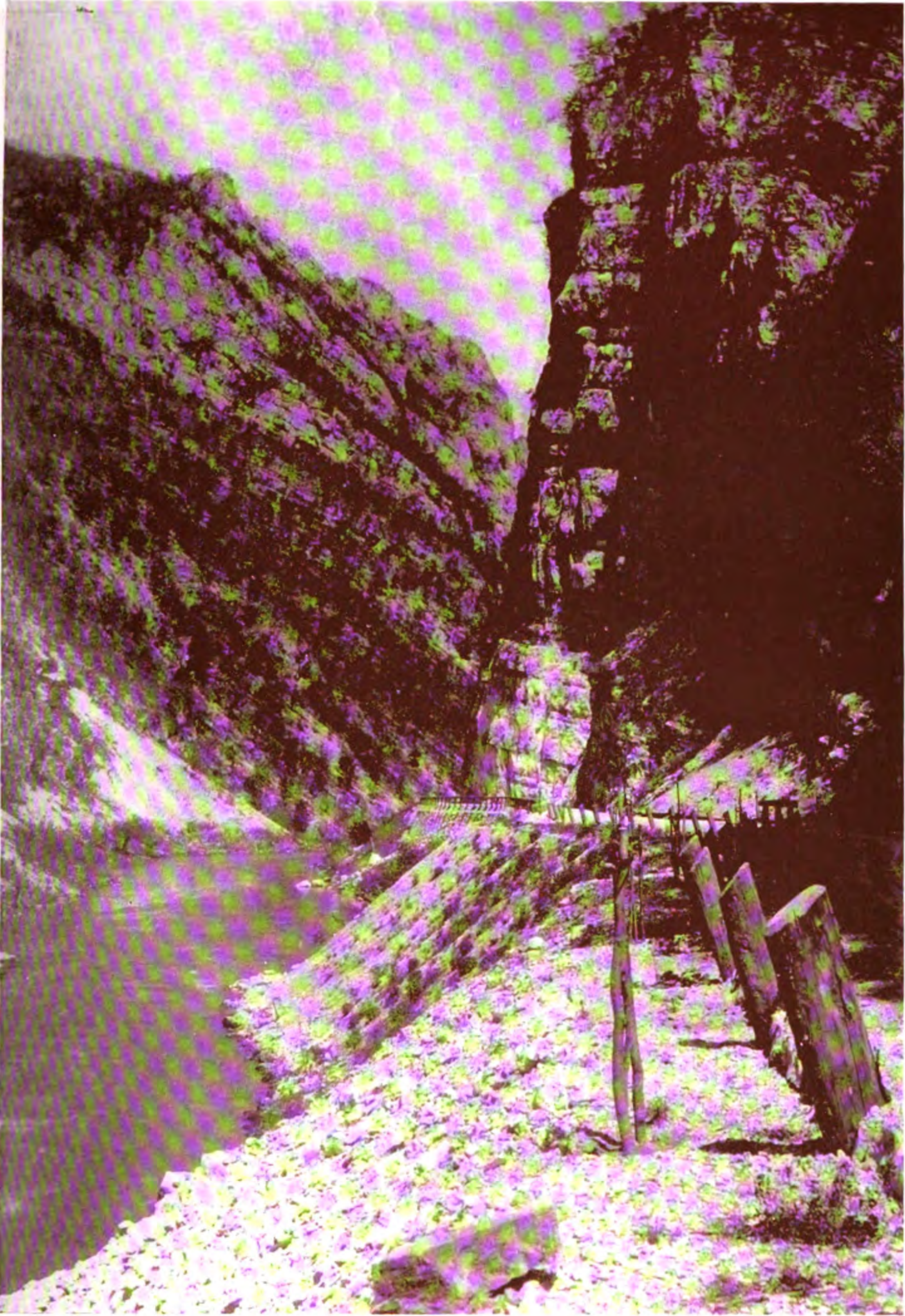
(AT LEFT) A SCENE IN THE VERBAS DEFILE, BOSNIA
(AT RIGHT) THE BRIDGE AT MOSTAR, HERZEGOVINA

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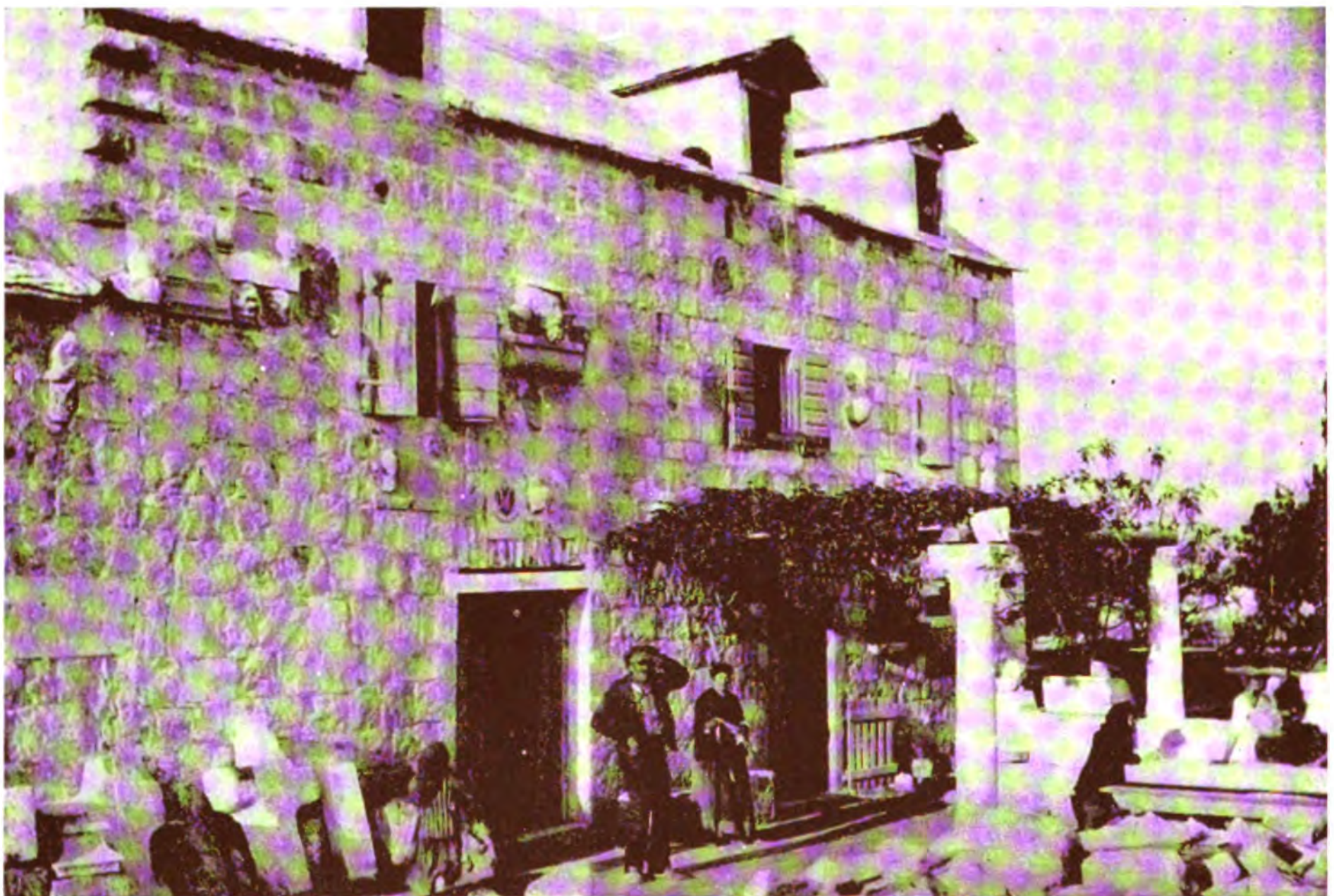
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THE FALLS OF PLIVA, AT JAJCE, BOSNIA



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ANOTHER VIEW IN THE VERBAS DEFILE, BOSNIA



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AMIDST THE RUINS OF SALONA, NEAR SPALATO, DALMATIA

THE LAST DAYS OF PURITANISM IN NEW ENGLAND

F. M. P.

WITH a mixed feeling of amused wonder and reverence, one of the old New England Puritan stock looks back sixty or seventy years into rural New England life, when Puritanism ruled, unchanged by the fringe of the foreign invasion, the later full tide of which swept over and occupied that stern, sterile country.

But that invasion did not drive out the Puritan stock. That stock was not to be *driven* by any! The rich soils of the opening West and pioneer opportunities rendered New England soil-culture no longer profitable and attractive to its young people. These disadvantages and pioneer-adventure denuded New England of its young generation of Puritans, which scattered itself through the West and in large eastern cities. There they made for themselves places of influence, often of leadership, in all the progressive engagements of American life.

What a singular, what a unique, people were the Puritans of four generations ago! Fervent and honest in a dolorous religion, as a constant basic influence, which would have clouded under any other people in a hopeless sadness. But their hardy, stern, and unyielding natures enabled them to extract from it a doleful joy which held their real natures ready at call.

See the almost ecstatic face of a mother, seated with her little boy in the sunshine pouring in through an open window, singing to him of a dead sister-playmate:

"She can hear no sound —
Buried in the cold, cold ground."

And for lighter music:

"O my poor Nellie Gray,
They have taken you away,
And I'll never see your face any more!"

And for sacred service:

"Jesus, lover of my soul,
Let me to thy bosom fly,
When the billows round me roll,
And the tempest still is high."

Songs of gloom and sadness, and almost abject dependence and humility — those independent, self-reliant, unyielding folk, who asked no

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odds of any in all their private and public affairs. And all the time their religion sustaining their self-directed attitude! The rolling chords of 'Old Hundred,' sung to the words "Great God our king," or the devotional sweep of —

"My country, 'tis of thee,
Sweet land of liberty —
Of thee I sing,"

— brought out the true Puritan character in a rolling volume as irresistible as they were in a purpose of principle.

In the matter of health. Mrs. A.'s inquiry after the health of her neighbor, Mrs. B., is made in a doleful voice, indicative of the 'last stage' condition of her own health. And she is answered in a woeful, death-impending way: "I'm feeling just tolerable. Hope the weather doesn't change for the worse. Don't believe I could pull through, if it should." Then Mrs. A. announces herself as being in a still more advanced stage of peril. Then both proceed with their work, demanding hardihood and endurance.

Strong women, not unfavored physically and mentally — and cooks and housekeepers never excelled. And the men; tall, lean, with ample muscular strength and nerve; clear-headed, straight thinkers, and of high principles. And these people were really bolstered up by a kind of satisfaction, of saddened joy and staid enthusiasm, which they extracted from their announced near-death conditions of health!

Perhaps the natural reaction from the doleful — even hypocritical — exterior life of the Puritan, was the honest, straightforward, stern, unyielding, and high-principled hardihood with which they met and performed whatever they had to do.

This last picture is the impression which the Puritans made on American life, and bred into it; taking it into legislation, where it remains fixed in honorable, common-sense public enactments and laws of the land. Nor is it either a dead or a latent force dispersed through the life of the nation.

The Puritans were commonweal people, and still live as an upright, ennobling influence in American life. May they long continue to do so!



"BROTHERHOOD is not sentiment; it is not emotion; it is not so-called love. It is putting one's self mentally in the very place of another, and realizing his difficulties, while showing him that true compassion which we would hope in like place."— *W. Q. Judge*

THE GOSPEL ACCORDING TO JOHN

M. G. M.

“In the beginning was the Word, and the Word was with God, and the Word was God.”

“In him was life; and the life was the light of men.”

“That was the true Light, which lighteth every man that cometh into the world.”

— *John*, i, 1, 4, 9

HOW many of the present age understand the true meaning of those words attributed to John? Whoever he was who uttered them was most assuredly an Initiate of the Secret Doctrine, or ancient Wisdom-Religion, and knew both the beginning and evolution of man upon this earth, and had also a knowledge of occult symbolism.

The verses quoted are utterances of the most profound truths, which can only be understood by those having the key to the ancient symbolism, which is now to be found in H. P. Blavatsky's wonderful volumes called *The Secret Doctrine*, which she received from those Masters of Wisdom who live to benefit the world.

“In the beginning was the Word, and the Word was with God, and the Word was God.” What could that mean but the Eternal Thought or Mind which, acting upon eternal substance or primordial matter, creates sound, motion, color, and form; and everything which has sound, motion, color, and form, has also life.

“In him was life; and the life was the *light* of men.” Their intelligence, their mind and soul; the Light of the Divine Mind: thought and understanding, or intuition, in men.

“That was the true Light, which lighteth every man that cometh into the world.” The Divine soul of man, a part of Divinity, our Higher Self.

In *Genesis* it is written that the first creation, or manifestation rather, was Light.

“In the ‘Book of Hermes,’ . . . Pymander, the ‘Thought Divine’ personified, says:

“‘The Light is I, I am the Nous [the mind or Manu], I am thy God, and I am far older than the human principle which escaped from the Shadow. . . . I am the germ of thought, the resplendent *Word*, the *Son* of God. All that thus sees and hears in thee is the *Verbum* of the Master, it is the Thought [*Mahal*] which is God, the Father.”

— *The Secret Doctrine*, I, 74

In *Genesis*: “And the Elohim said, ‘Let there be light: and there was light.’ ” Man appeared — spiritual man,— and began his descent into darkness, chaos or matter, on this our earth. Here we see why he

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was called a 'fallen angel' having once been a purely spiritual being, now fallen into the veils of material existence and generation, to gain therein experience in overcoming, mastering, and transmuting the forces acting in material existence which tend to hold him in their embrace and would prevent him if possible from ever finding his way back to his inner divine self, plus his knowledge and strength gained in conquest of and purification of his lower animal nature, his physical world. And that is why all the World-Teachers down through the ages have laid so much stress on the law that "to know the truth one must live the life," which is below, of highest ethics or purity, aspiring to the Divinity within themselves. Live, therefore, a life of unselfishness, compassion, brotherhood, active service for others, with a belief in the spirituality of man and his ability to climb, through self-conquest, to nobler realms of thought, action, and powers.

The Light of men, or their divine inner selves wherein dwells true wisdom, has for ages past been submerged in the outward material world of passion, love of gain, ambition for fame, the sense of separateness, desire to get the best of others, and the gratification of all the material senses; which bring on hatred, war, crime of all kinds, and an eclipse of all our higher soul-qualities.

This divine part of our natures was called "the Father in Heaven" by Jesus, because it does not itself descend to the physical plane of existence in man but sends its ray to enlighten him when he seeks it, and lives the pure life so as to make it possible. Therefore every World-Teacher has enjoined their disciples to aspire to their Father in Heaven, their Higher Self.

The Secret Doctrine teaches that true prayer is a silent aspiration, and the blending of the mind with the spiritual, where the Father or Master dwells.

In *Theosophy: the Path of the Mystic*, Katherine Tingley says:

"The world has not yet realized how much of truth children already know. . . .

"Children are often wiser than we know, often more observant than their elders. They are keenly receptive and responsive to what they hear, see, and feel, either of good or evil."

The veils of illusion are so thin before the soul of a young child, that it often feels and gives utterance to its inner wisdom, and has a keen intuition concerning the truth of things hidden from its elders.

In the writer's own case, it is remembered that when a child of six or seven, my parents occasionally took me to the village Sunday-School, in which the children were asked to memorize some verses from the New Testament of their own choosing, so as to repeat them in the class when they came again. I did not care much for church or anything the preach-

WANTED — A FLAMING IDEALISM!

ers had to say, but I chose to memorize the first fourteen verses of the first chapter of *John*: "In the beginning was the Word," etc. I loved them and never tried to memorize anything else in the New Testament except the 'Lord's Prayer.' All through my life the words of the first, fourth, fifth, and ninth verses often rose to my mind as something I knew as true, but had no language to explain. Imagine my joy when first reading H. P. Blavatsky's interpretation of the meaning of the 'Word,' of the 'Elohim,' of 'Light' and the beginning of evolutionary life in the world.

In *The Secret Doctrine*, H. P. Blavatsky says:

"In the Kabala, which explains the secret meaning of *Genesis*, this light is the DUAL-MAN, or the Androgyne (rather the sexless) angels, whose generic name is ADAM KADMON. It is they who complete man. . . ."— II, 37

— that is, incarnate in him, the lower material animal man.

WANTED — A FLAMING IDEALISM!

M. M.

"There is a state of consciousness that is an open way to the Light."

EVERYWHERE we see it — this endless play between Higher and Lower — this age-old Drama of Duality. Today in almost every case it is a pathetically uneven fight — nearly always the Lower uppermost, dominant, in control; the Higher an ingredient, a mitigation, a palliative, glorious wherever it shows itself, sublime where it flames up and for a time holds the field; but generally non-conscious in the sense of being the deliberate choice and design of the man — mainly a point in a cycle, too often a rebound of the pendulum from a free swing in the opposite direction. This is the tale of our national life, of our twentieth-century civilization — a rather blatant and bare-faced triumph for the Lower and lots of keen intellect and intelligence in forwarding its policies, and in this world and on this plane a sort of perennial compromise enforced upon the Higher by human ignorance and uncertainty in spiritual things.

Place before this race and this civilization one conscious of the Higher, intelligently imbued with its aims and aspirations, knowingly bodying them forth in thought word and act, and that one — a Spiritual Teacher

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by force of his or her spiritual insight, and loyalty to the vision — is for the most part misunderstood, universally slandered and persecuted, and by a minority accepted and listened to — *with reservations! Always with reservations.* The reservations first of brain-mind limitations, second of personality, thirdly of will to choose. Beyond these there are a handful — a very small handful — of those whose ‘reservations’ are sufficiently few and sufficiently latent — but real and existing nevertheless — to allow themselves to come to the Teacher, accept him and work within the limit of their capacities with him. These are those who are capable of embracing, comprehending, and striving for a Flaming Ideal. They are *the salvation of the race!*

This is what the world is crying out for today — the power to understand a Flaming Ideal; to embrace it uncompromisingly, to stand uncompromisingly loyal to it, to labor uncompromisingly for it. This is the only thing that can save this world, save it from self-extermination on the path along which it is steering headlong today, despite reform, legislation, leagues of nations, and all other devices. Sift any one of them sincerely to the bottom, get the facts and the innermost working, follow them into application, and you will find that in each case one or two have in their hearts and lives a flaming ideal — are uncompromisingly loyal to it — while the majority are meeting the loyal ones either with reservations or with out-and-out insincerity and intent to ‘bluff.’

That is what has to be eliminated today — ‘bluff’ — playing at reform, playing at progress, playing at patriotism, playing at peace. Some of the earnestness, sincerity, and enthusiasm with which we carry on the business of the stock-market, the business of politics, the grim earnestness of purpose to get what we are after, and to ‘down’ the other man, has to be transformed, translated, into a flaming ideal of Service whose white heat shall burn out of us the dross of desire which is the well-spring of all compromise and insincerity. And that transformation can never be effected by you or by me for the other man; all reform begins at home. One man in this world, and only one man, can make me sincere, imbue me with the power and the passion of unfaltering loyalty to my Flaming Ideal and that man is — *myself!* One man in this world and only one can cleave your fetters for you, release you from your maze and leave you free to leap into power and progress in the service of your own Flaming Ideal. That man is — *yourself!*

As a matter of fact we are *afraid* of idealism. It has been found (they say) not to work in this ‘practical’ world of ours. Something else is needed. But is it something else *instead* of idealism, or is it more, greater, deeper, more overwhelming idealism? Whence comes the Flaming Idealism that breaks through suffocating bonds of smug respectability,

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of worn-out tradition, of antiquated ideas, of the tyranny of 'things as they are'?

"If man cannot endure the restraint of a tradition which seems to him lifeless and untrue, he must dig down into *himself* for a new one";

— said a literary critic recently in the London *Times Literary Supplement*, naming the very crux of the matter. Whence the Flaming Ideal of Krishna, of Gautama-Buddha, of Jesus, of Joan of Arc, of Helena Petrovna Blavatsky? Was it not the very Flaming Soul of them leaping up into superb command, mastering the whole life, compelling upward and outward to Serve, to *Serve*, to SERVE?

We need revitalizing spiritually; we need to revitalize spiritually ourselves with some Flaming Ideal that shall burn us clean and light us out to the paths of service. What of this matter of Peace and War? Do we want Peace? Do we want War? Our position, it seems to me — as a civilization — is: we want Peace but we are not equal to being quit with the things that make for war, go with war, and are the spoils of war. Nations are on the verge of war today; we shall have war and continue to have war until some Flaming Ideal shall burn the hatred out of us, burn the lust out of us, burn the insane and empty ambition and greed out of us — not out of a few of us, not out of most of us, but out of *all* of us.

And when a nation declares war, it is for the most part folly to claim that all or most of the nation goes into it willingly, understandingly, intelligently, and with eyes open. The bulk of the nation is in the dark as to *actual* causes, *real* motives, *genuine* objectives. A thing miscalled 'patriotism,' too often compounded of soap-box oratory, death-to-the-so-and-so propaganda, flag-waving, and song-singing, with ingenious appeals to 'manhood' and an imperative need of 'making the world safe' for this or for the other thing is flaunted in the eye and dinned into the ear of the thoughtless or partially thoughtful to blind them to real issues and deafen them to the voice of conscience and reason. In the hubbub and confusion, the psychological storm of conflicting emotions and conflicting appeals, and above all through the unbelievable power of 'mob-psychology,' a whole nation has again and again been railroaded into wholesale legalized slaughter, the after-effects of which can invariably be shown not only to have failed in bringing about any of the results called for by true patriotism but to have lowered national vitality, sown the seeds of moral disease and degeneration, and violated the best interests of the country which alone real 'patriotism' can be conceived to cherish and protect.

Verily, verily, some Flaming Ideal is cried out for, to still this monster — an Ideal bigger than the most gigantic and vaunting of all the 'bluffs'

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upon which national and international slaughter is carried on. More than that, the Ideal must be espoused by enough devout lovers of the human race to turn the scale of public opinion, to gather in the true adherents, to rally the uncertain, to convince the irreconcilables. Public opinion and only public opinion can do it.

Is there such a Flaming Ideal? Is there so much as a nucleus of its devotees? Is there a Guiding Power to make the Ideal an actuality? To all these queries the answer is emphatically YES! There is a Flaming Ideal — *The Flaming Ideal*. There is a nucleus of its devotees — with representatives in all parts of the world. There is a great international organization dedicated to its realization. There is a Leader at its head capable of directing the efforts of those inspired with this ideal. The Ideal is UNIVERSAL BROTHERHOOD. The nucleus of its devotees, represented in many countries of the world are members of an International Brotherhood of Humanity. Its Leader — the one whose wisdom is capable of making the Ideal a reality — Katherine Tingley.

Here lies the open portal to the launching and triumphant maintenance of a Flaming Ideal — the Flaming Ideal for which the world is crying out today, the one radiant, potent panacea for the burning out of this deadly world-consuming disease. How long ere the sincerity and genuineness of this human race of ours shall come to the front and put itself on record for the Things of Light, casting away forever the Things of Darkness?

If our civilization is to be the thing we would have it be, if our Progress is to be the thing which *progresses* — upward and onward, and not downward, tortuously and darkly — then there must be a majority of the human race ready to deal sincerely with itself, to meet issues honestly, to choose with the choice of the Spirit and not merely with a desire-vacillating intellect swayed this way and that by desires. The Thinkers of this civilization — the Thinkers with Heart as well as Mind — must cease to be an ignored minority. They must be up and doing, solidifying, standing shoulder to shoulder, recognising true spiritual Leadership, protesting sanely and with judgment, letting their voices be heard for the salvation of the nations. Let us be up, glorify our thinking and doing with a *Flaming Idealism*, transmute the demon into the sublime, hero-crested Conquest of the Lower in the SERVICE OF THE DIVINE!



“THINK of the happiness and beauty of life — of its splendor in the delight of selfless giving, when every day is Christmas; humanity filled with and rejoicing in its spirit! And this is to be!” — *Selected*

THE STORY OF KALANDA

P. A. MALPAS

VI — THE WESTERN MISSION (*continued*)



HERE is a quiet stir about the palace; an air of expectation pervades the place; little is said, but one gathers that some great movement is on foot. And so there is.

In one of the great rooms of the mighty Aśoka's palace there is a meeting held. Like the palace of his grandfather Chandragupta-Aśoka, it is furnished to the point of extreme simplicity; but severe as it is, there is a feeling of majesty about the building that could be supplied by no gorgeous and luxurious fittings.

The building reflects the man; the man the building. Almost without ceremony Dharmāśoka enters the assembly and takes his place in the center of the circle of ascetics. We must not delay long in describing the scene, for much had to be said and done, and much was said and done. The drift of the matter was that the time had come when it was possible to propagate the Good Law in the West. Little preparations had been made from time to time; individuals had been helped; visitors from the far west had been received; but now for the first time the great world's clock of the cycles pointed to a moment when it was possible to give Buddhism to the Western world without waste of energy or creation of unconquerable opposition.

Seventy missionaries were to be chosen, and before sunrise the next day they were to commence their journey Westward. Rules and conditions were given; men were chosen; modifications of custom and routine were made to meet the conditions of the various countries; interpreters were selected; a thousand and one things were done to make the world-mission a success; not least important was the preparation of books and rolls of the Buddhist Scriptures to be carried to distant lands.

So accustomed were the monks and courtiers to Aśoka's genius for preparation through long years, if need be, for any great movement, that they were only mildly surprised when they found that many and many a puzzling thing in past years now found its immediate and glorious explanation. Here some traveler to Britain was found ready at hand to interpret; here a physician-monk was at call to go to a country where such knowledge as he had of medicine would prove invaluable. A student of the dry history of ancient religions was ready to go to a country where the people could only be reached by appeal to the antiquity of their



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religion and history. A mystic of rare attainments was prepared to go to the Druids. Seemingly useless multiplication of books now more than justified itself. Everything seemed to have been thought out by the foresight and farsight of Aśoka.

Our old monk was picked for Syria and the country of old Phoenicia. He was to lead the mission to that part of the world. Was he ready? Certainly! Had he not as a boy lived for two or three years precisely in that country, and had he not always made a passion of the languages of that motley nest of dialects?

“My mother used to say that my father died because he knew nothing of the language of the country where he was killed. He was a Kshatriya, a soldier, and she used to say that therefore a soldier needs to know more than how to hold a bow and spear. So I began to learn languages, and have never forgotten those I learnt.”

Now Aśoka was speaking in his mild bell-like voice. “You are Kshatriyas, soldiers of the Law, and as soldiers of peace you shall win greater victories than are won on battle-fields.” He said much more than this; and at the end the monks all filed past him on the left side and saluted as he gave them parting-words of greeting and farewell and advice for their journey and mission.

As our old monk came before him, the Emperor smiled in his calm and kindly way as he said: “And you, too, Kalanda, you shall do great things for the Law and peace shall be yours at the last.”

Kalanda passed on silently; his heart was full; there was nothing he could say.

And so they all separated until the hour before the dawn when they were to leave the Western gate of the city on their long journey.

The party of missionaries under Kalanda's lead took ship to Babylon up the Persian Gulf; from thence overland to Syria was an easy journey along the established trade-route between East and West. Some little propaganda was made at various halts, but their objective was Galilee, where they arrived without difficulty a few days before the appointed date. In such matters the date was very important and there was no intention of beginning their work in earnest before the time laid down by Aśoka, nor could they dare to be a day late.

It was not a public work and the efforts of the missionaries were confined to reforming the secret societies of the day from within, precisely as Buddha had done in India with the Brâhmana and other secret hierarchies. The exoteric religions could take care of themselves if the heart of the matter could be reformed. Practically every real religion was secret and what was known to the public had almost ceased to be religion,

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though it might be called religious ceremony and formal worship. This was especially the case with the Judaeian cult, and from time to time there had arisen prophets in the short period it had existed, declaiming and denouncing the evils that had gained the day through such outward and formal ceremonial and power-seeking, while of real religion there was hardly a trace left. The only genuine religion that remained was confined to other secret cults — secrecy was the only guarantee of preservation — and of these cults perhaps the best and best known was that of the Essenes — the Healers, who had branches and adherents all over the world. Not that all of them possessed the power of healing, but that was an important part of their religious attainment; it was also a very practical way of justifying in the outer world the time and devotion they gave to spiritual things in their own retreats.

There is not much we can say about this work of Kalanda and the Buddhist missions to the West, because the real work was private, as was the deeper work of Buddha himself. Usually that work is considered as 'founding a religion,' but though correct in a way to call it that, the process is more like building strong foundations for others to put some sort of a visible structure upon afterwards, according to their local fancy. The foundation is practically the same in every case — the outer buildings differ widely.

Kalanda's perfect knowledge of the language was of inestimable value. He found the Essenic body the most fertile soil for his reformatory propaganda and in the end they enthusiastically embraced his doctrines — Buddhism. Remaining in the country long enough to establish the lodges and make the foundations sure, the missionaries returned home by way of Egypt as he had done sixty years before. This time, however, there was an understanding with many temples and their heads — the secret bond was strong — and the party stayed for short periods at various temples as guests while making their leisurely way to the Red Sea.

It was while at such a temple on the banks of the Nile that Kalanda had a great surprise. In the sacred precincts he found an old friend — no less than dear old Hari, now sixty years older, but looking much the same. Hari was looked upon as one of the temple's shining monuments and he led an easy life. Occasional processions gave him ample scope for displaying his dignity, and he was a general favorite with those around him.

Sixty years is a long time and Kalanda was no longer a boy, but Hari met him with every sign of delight. Whether it was because of his Indian skin and Hari recognised it, or because he really recognised Kalanda, is more than we can say, but it is pleasant to suppose that the latter was the case.

So the missionaries returned home to Aśoka the Pious, Beloved of the

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Gods, their mission well done. All the West, even Britain and Gaul and Spain, had received the Good Law, and for Kalanda's part, he had seen to it that its foundations were so strong in Syria and Palestine that millenniums could not uproot it. To this day the secret societies of the Lebanon carry on the tradition of the deeper Buddhism; also many of the curious outer corruptions of it that crept out into the thoughtless outer world now encircle the whole earth with their dogmas. Not that one would recognise them for Buddhism without close study, as they stand now, but that is what they were originally founded upon.

About the year 27 A. D., when John the Baptist was ending his career, travelers used to say that there was an elephant at Taxila which was a great favorite with the inhabitants, who, on festive occasions, adorned him with garlands and anointed him with precious perfumes. His name was Ajax. Round his tusks were rings of gold inscribed in Greek characters, "Alexander, the son of Jupiter, dedicates Ajax to the sun." The story was that he had been captured by Alexander from King Porus and had been honored by the Macedonians for his courage and brave exploits in the battle three hundred and fifty years before John's time, and none knew how old he was at the date of the battle. I hope Hari lived as long and longer in his lotus days by the Nile.

And this was the manner of the coming of the Good Law of the Buddha to Palestine and Britain and all the world. Seeing which we will say good-bye to Kalanda and rest a while before following out the growth of his work and some of the events connected with it in later years.



THE SOUL

"WE may compare the soul to a chariot, with a pair of winged horses and a driver. In the souls of the gods, the horses and the drivers are entirely good; in other souls, only partially so, one of the horses excellent, the other vicious. The business, therefore, of the driver is extremely difficult and troublesome. . . .

"But if, being unable to elevate itself to the necessary height, it altogether fails of seeing these realities, and being weighed down by vice and oblivion, loses its wings and falls to the earth, it enters into and animates some Body . . . that which has seen most enters into the body of a person who will become a lover of wisdom . . . the next in rank into that of a monarch who reigns according to law, or a warrior, or a man of talents for command . . . the ninth, into a despot and usurper. And in all these different fortunes, they who conduct themselves justly will obtain next time a more eligible lot; they who conduct themselves unjustly, a worse."— PLATO, *Phaedrus*

THEOSOPHICAL ITEMS OF INTEREST

For Members of the Universal Brotherhood and Theosophical Society

ON Friday, May 15th, a reception was extended by Katherine Tingley and the faculty and students of the Theosophical University and of the Râja-Yoga School, to the delegates of the Joint State Conventions of the Disabled Veterans of the World-War, and the World-War Mothers, in the Memorial Temple of Peace, at the International Theosophical Headquarters,

Veterans Entertained

Point Loma. Besides a musical program of unusual interest, there were addresses by the Teacher, Katherine Tingley, and by Mr. Talbot Mundy, and appreciative responses by Mr. Earl Brown, the Past Commander of the Veterans, and Mrs. Dodge of Fresno, President of the California World-War Mothers. A full report of this entertainment, with lengthy extracts from Katherine Tingley's remarks, will be found in 'The Screen of Time.'

On May 12th, Mr. Joseph H. Fussell and some of the students of the Isis Conservatory of Music, at the Teacher's instance, furnished an entertainment to the members of the Grand Army of the Republic (U. S. Civil War Veterans), and of the Women's Relief Corps in San Diego.

In expressing his appreciation for the entertainment, Quartermaster C. L. Hubbs recorded this interesting story of his gratitude:

"I myself owe a special debt of gratitude to Katherine Tingley because of what she did for my son. It was some twenty years ago, that Madame Tingley founded a Râja-Yoga Day-School down here in San Diego at the Isis Theater, where those who could pay did so, and those who could not, sent their children free. It was at a time when all the children who attended the public schools had to be vaccinated, that Madame Tingley established this school.

"My son was a little fellow at the time, and the public school-teachers could not do anything with him. He antagonized them and they antagonized him. I took him from the public school and I sent him to Madame Tingley's school. One week after he had entered that school, you would not have known the child. He had been backward in the public school, but now he started in and forged ahead and never stopped. He went through the grammar-school grades, and after leaving that school he went through high-school and then went to Stanford University, where he graduated with the highest honors at the age of twenty.

"After that David Starr Jordan recommended him to a position of responsibility where he took charge of the exhibits for three years. Then he was drafted to the University of Michigan, where he is still."

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From London, England, there comes a copy of a circular letter sent out by Brother Herbert Crooke, Director of the Universal Brotherhood and Theosophical Society in Great Britain, telling of the Easter Bazaar held by the London members and of its success in raising funds for the advancement of the Theosophical work at their center. Among the most prized articles offered were those contained in a 'surprise box' sent by the Leader from Headquarters, with products of the Arts and Crafts Department at the International Theosophical Headquarters.

Concerning the public meeting held on April 8th at Lindsey Hall, London, under the auspices of the Universal Brotherhood and Theosophical Society, with Mr. Crooke directing and Miss Emmeline Medd-Hall in charge of the musical program, the former writes:

"Our public meeting last night passed off beautifully. A good audience attended. Our principal feature was the reading by Mrs. Mary Stanley of *The San Diego Union's* report of Katherine Tingley's magnificent address on 'Theosophy For Those Who Doubt.' [See THE THEOSOPHICAL PATH for April, 1925.] It exactly suited our announced subject, 'A New Era of Thought.' It was listened to with the greatest interest and not a single person left the hall until the conclusion of our proceedings. All the members are delighted."



Readers of THE THEOSOPHICAL PATH in this country and abroad, will be interested to learn of the marriage on April 3rd, of two of our young comrades now living in Los Angeles — Lieutenant Alarik Unger-Söderberg of Sweden, and Miss Mary Louise Lloyd, who with her three brothers, was educated at the Râja-Yoga Academy at Point Loma.

Lieut. Unger-Söderberg visited the International Theosophical Headquarters a few years ago while on a trip around the world; became so much interested in Theosophy and the work here being carried on that he gave up his tour, joined the Universal Brotherhood and Theosophical Society, and at once began taking an active part in its affairs, accompanying the Leader on her lecture-tour to Sweden in 1922, and rendering invaluable assistance.

Miss Lloyd is the daughter of Mr. and Mrs. Weldon F. Lloyd, formerly of Buffalo, both devoted members of the Universal Brotherhood and Theosophical Society. All our readers will wish Mr. and Mrs. Unger-Söderberg much happiness in their married life. They have endeared themselves to all who know them.



Mrs. Emily Lemke-Neresheimer contributed the following report concerning visitors to the International Theosophical Headquarters for the

THEOSOPHICAL ITEMS OF INTEREST

April issue of 'The Items of Interest' but, owing to lack of space, it had to be held over until now:

"This is the busy season of the year for Southern California, and it is easy to see, by the large number of visitors who come to the Theosophical Headquarters, how much the interest of the public is growing in our Theosophical educational and philanthropic work.

Visitors to Lomaland

"It is true that many of those who come to visit the grounds, are but sight-seers, who have heard of Lomaland as one of the most beautiful, noteworthy, and interesting places in the West. These are taken by guides to see the Greek Theater,— with its marvelous surroundings and outlook over the ocean,— the School, College, Academy and University buildings, and the Temple of Peace, built by Katherine Tingley in memory of her predecessors H. P. Blavatsky, and William Quan Judge.

"Those who may have had a mistaken idea that Theosophy is but one of the many isms of the day, that pander to the desires of human nature for powers or profit of some kind for themselves, are thoroughly disabused of any such notions. The superficial interest of the tourist is soon replaced by a genuine and friendly interest in the Work, and an eagerness to know something more of its objects and aims, and all leave with an impression that serious work is being done at the International Theosophical Headquarters, for the betterment of human life.

"Quite often people express surprise at the extent of the activities, and when they hear that all is accomplished by volunteer-workers,— be they occupied with household work, gardening, work in the orchards and vegetable-gardens, teaching the children or University students, literary or artistic work, etc., that all are inspired only by their enthusiasm for the great ideal of Universal Brotherhood in actual practice, they are amazed, and wonder that such a thing should be possible in these days of universal competition and rivalry.

"Many of our visitors remark upon the atmosphere of peace that pervades the whole place, and their silence, their attitude of reverence upon entering the Temple of Peace, sufficiently indicate that they more or less consciously sense the sacredness of their surroundings.

"All our visitors are asked to register their names and addresses, and by their comments we know that new friends are being made all the time for the great Cause."



Mr. Walter Forbes, Superintendent of the Boys' Department of the Râja-Yoga College, contributes the following 'Item':

"Perhaps there is nothing whereby we can gage the remarkable progress made by the students of the Râja-Yoga College and Theosophical University better than in their histrionic and musical ability — the results being so obvious that it calls forth from the most exacting critics the highest praise:

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witness the many press notices. Self-control (the basis for character-building in the Râja-Yoga system) supplies the concentration necessary not only to

The Drama in Râja-Yoga Education

delve deeply into the subtilty of the characters portrayed but affords the poise and dignity which is so essential in giving the living touch to the ancient dramas, which can be so blemished by modernism.

“ ‘Drama ranks almost equally high with music in the educational life of Point Loma. It is made to enter largely into the instruction of the children, and nowhere are the advantages of the system more strikingly illustrated than in the dramatic power which can be called forth wherever there is an absence of self-consciousness and of vanity.’ Many must have recalled these words of our Teacher, Katherine Tingley, when they watched *The Eumenides* recently enacted by the students of the Râja-Yoga College and Theosophical University — the truth of them was driven home by the living examples of dramatic power, with absence of self-consciousness and vanity, and that when faced by an audience which filled the theater.

“It is truly a time for the greatest optimism for the future growth of the Râja-Yoga College and Theosophical University when we have these wonderful results in mind. Then let us not forget that the present greatness has been achieved through the long-sustained effort and wondrous foresight of our Teacher. In the recent words of a dramatic critic we have the vista of the future epitomized: ‘Only Katherine Tingley would be capable of making or conceiving improvements,’— and we know they will come.”



Our beloved Comrade, Mrs. Sophia Westling, one of the oldest members of the Universal Brotherhood and Theosophical Society in Finland, writes

Word from Finland

from Helsingfors with enthusiasm about *The Wine of Life*. She says she has already translated the first section into Swedish, and that those who heard it read were “exceedingly happy over it. The second section I shall translate and read at our next meeting.” She continues: “It is encouraging to see the members working so intensely and so whole-heartedly, all of them so happy and interested in their Theosophical labor for the future of humanity.”



Konsulinnan Fru Anna Wicander, Directress of the Stockholm Center of the Universal Brotherhood and Theosophical Society, and the organization's corresponding secretary for Sweden and Finland, writes to the Leader under date of April 18th:

News from Sweden

“I am glad to report that everyone at our Stockholm Theosophical Center is doing his or her part with enthusiasm and joy. At our public meetings there are sometimes so many people that we have to send some of them away,

THEOSOPHICAL ITEMS OF INTEREST

because we are not permitted to have more than a certain number in our hall. . . . The first Symposium received from Point Loma, entitled 'What is Theosophy?' has been translated into Swedish and given publicly twice. I feel that it is received in the right spirit by our large audiences. We have heard from several people that they liked it so much because it immediately gives the answer to the very questions that they themselves wish to ask. . . . To the delight of myself and the members, Col. Arthur Conger and his wife visited us. They attended our public meeting. The Colonel said he understood most of the lectures, because of the similarity between the Swedish and German languages."

Dr. Erik Bogren, President of the Universal Brotherhood and Theosophical Society in Sweden and Finland, and Director of the Hälsingborg Center, speaks of conducting public Theosophical meetings both in Malmö and in Hälsingborg, which were attended by large and sympathetic audiences. In fact, he says: "At every public meeting conducted in Hälsingborg, there is a large audience. Great interest is manifest in our Theosophical literature at these meetings. Our library is open for inquirers and for the lending of books. We are all delighted with our new headquarters."

On March 25th, the Leader cabled Dr. Bogren: "Invite all Swedish and Finnish members attend Fiftieth Anniversary Convention, Visingsö, Midsummer, Sunday, June 21st." The cablegram was also sent to Direktör E. A. Gyllenberg, Business-Manager of the affairs of the Universal Brotherhood and Theosophical Society in Sweden, who replied shortly thereafter: "Cablegram regarding celebration of our organization's Fiftieth anniversary was a surprise indeed, and we all rejoice at the great event."

In speaking of the Swedish translation of *The Wine of Life*, Mr. Gyllenberg writes: "Only a poet could do it properly." Konsulinnan Wicander expresses the same opinion.

Mr. Oskar Berggren, our devoted comrade who directs the Universal Brotherhood and Theosophical Society Center at Borlänge, Sweden, writes: "The light of Theosophy does not wane here in our dear Dalecarlia. We all guard it with joy and devotion, that stronger hands may care for it after we pass out."

Comrade N. J. Björk, an energetic and enthusiastic Theosophical worker at the Hälsingborg Center of the Universal Brotherhood and Theosophical Society, writes of the progress of the Boys' Brotherhood Club which he directs there, which was inaugurated after the Leader's visit to Sweden in 1923: "Since the Club's beginning we have regularly met ever Monday, except at Christmas-time." The attendance and interest in the club is growing.

A recent letter from Mrs. Gerda Nyström, one of the faithful comrades of the Stockholm Center, voices the enthusiasm of all the members in Sweden at the prospect of meeting the Leader again at Visingsö very soon, also their eagerness to have *The Wine of Life* translated and published in Swedish. This is already under way. Mrs. Nyström pays a beautiful tribute to Konsulinnan Wicander as Directress of the Stockholm Center. She writes:

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"This year I have been a member for thirty-one years, and it is my deepest conviction that never before have the members as a whole been in such close touch with the Leader, with the International Headquarters at Point Loma, and never before has there been such complete harmony among all the comrades as now."

Mrs. Nyström also reports that a pamphlet, telling about the Leader's crusade last year, was distributed to several thousand persons all over Sweden — to the King, to all members of Parliament, to lawyers, physicians, teachers, business-men, etc., etc.



The following are translated extracts from German press-clippings received from Weimar, concerning one of the sons of our Göteborg Comrades, Mr. and Mrs. Gustaf Kahlson:

"The chamber-music concert of Erik Kahlson (violinist), and Rudolf Volkmann (pianist) — the latter the musical director of the university — on February 8th, afforded a most delightful evening. Erik Kahlson (Göteborg, Sweden) **Erik Kahlson a promising artist** appeared for the first time as a solo-violinist before a large audience. One can heartily congratulate the youthful artist on his wonderful musical and technical gift — and also congratulate his excellent teacher, Professor Reitz of Weimar.

"In the Händel sonata, Kahlson's beautiful tone-production was striking — also his exact grasp of the tempos and the musical continuity. The little Mozart sonata is less adapted for a concert-piece, as the piano dominates too much. The performance reached its climax in the Brahms sonata in A-major, which has scarcely ever been rendered here with such beautiful tone and solid musical worth. The *rappor*t between the violin and the piano was meticulously preserved, so that the beautiful work was brought out in a wonderful manner. The gorgeous sonata in A-major by César Franck was likewise a great success.

"It is fabulous what creative power the young artist possesses. With further conscientious study, one can certainly predict great things for him. The applause which the two gentlemen brought forth was so tremendous that they had to give an *encore* — 'Rondo' by Schubert."

And another German critic wrote:

"In Erik Kahlson there was presented a young violinist of most promising talents. A sound, original temperament is joined with a sure feeling for style, as his self-identification with the character of the different works proved. His playing is excellent, not directed towards outward effects, as was advantageously brought out in the rendition of the sonatas by Händel and Mozart. Also the performance of the modern works (Brahms and César Franck) won approbation for the young artist. Especially successful was he in the movements of the Brahms sonata. Franck was also grasped with sure precision

THEOSOPHICAL ITEMS OF INTEREST

of style—and what tone effects! That an *encore* was demanded was natural. Kahlson played a rondo by Schubert, which in many respects resulted in a climax to the previous offerings. Here his performance was free from all the restraint of a first appearance; he played with warmth and devotion to the piece and brought it out with brilliant effect.”

It will be of interest to the readers of THE THEOSOPHICAL PATH to know that all of Mr. and Mrs. Kahlson’s four grown sons, who have proved a credit to their parents in several fields of activity, were brought up in a Theosophic home from childhood, and as children attended the Lotus-Group conducted at the Center of the Universal Brotherhood and Theosophical Society in Göteborg. It is possible that Erik Kahlson, the violinist, will assist the Leader with music at her public lectures in Sweden on her present tour.



A correspondent in Hawaii writes to the editor as follows:

“I am so thoroughly in sympathy with your thoughts as regards the bringing about of universal peace, that I am unable to refrain from submitting to you at least a few words of my view.

Kill Out Hate!

“When the world will have reached to the understanding that Hate in any form hurts first, last, and all the time the body from which it is produced, and that the effect of the generated poison is the cause of all the disease to which man is heir, then perhaps we may have a chance of winning our point. . . .

“Should Hate be continued, as is the case in war, it produces insanity, and therefore War is rightly called insanity.”



Comrade Arvid Dahlgren writes from Calcutta, India, of the successful efforts he has been making to get standard Theosophical literature, emanating from the Theosophical Publishing Company at Point Loma, before the

**From Calcutta,
India**

public there. He has been untiring in his work along this line and has made good karma for himself thereby. Brother Dahlgren expects soon to return to his native country, Sweden, and expresses the hope that he may meet the Leader there.

Writing of H. P. Blavatsky, he says: “When I read what she had to go through, how she was slandered, libeled, and persecuted in a body that would break down at any moment, I do not think any man or woman in historic times has suffered as she did. When will the world realize the importance of her work? I will prize her and defend her as long as I live for what she did for humanity and for myself. What a diamond-heart she had—pure, strong, courageous, full of compassion and unselfishness! And as the centuries roll past, her name will stand out clearer and clearer as one of the

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greatest beings that have been working in the world since the beginning of our computation of time."



From Comrade Harry L. Fry, of Sydney, Australia, comes a most interesting letter in acknowledgment of congratulations received from the Leader on the occasion of a splendid, public 'send-off' given him when he retired after many years' service as Headmaster of one of the big public schools there. The following extracts from the letter speak for themselves:

From Australia "The enthusiasm displayed on that occasion by the parents was due, in a very large measure, to the fruits of what may be called truly Theosophic teaching imbibed by my pupils every day of their school-lives and which matured with their years; for many of the adults present were my pupils years ago, none of whom refrained from sending *their* children to me to receive a similar training to that they themselves had received at my hand. Of course, it is needless to say that my success as a builder of character and a teacher was due solely to the grand truths Theosophy had revealed to me; giving me a much more comprehensive view of every subject I was called upon to teach. For that or rather those blessings I shall for all time be indebted to our three great Leaders, all of whom have been world-Benefactors. . . .

"As a Past Master in Masonry I have had many opportunities of bringing the light of Theosophy to bear on the different parts of our Ritual, much to the surprise and enlightenment of my audience."



The Weekly Scotsman — one of the largest weeklies in Great Britain, frequently quotes from THE THEOSOPHICAL PATH. A recent issue has the following quoted from Katherine Tingley:

Theosophy in Scotland "Nowhere in the social life of today 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 thought that it might be so powerful to suppress. . . . We are in 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."



Under date of March 17th, Comrade J. Th. Heller, Director of the Universal Brotherhood and Theosophical Society Center at Nürnberg, Germany, forwarded to Headquarters the minutes of the meetings of the Nürnberg Center from January 31st to February 28th inclusive, all of which reveal the same spirit of loyalty and of earnest devotion to the Theosophical principles that has

THEOSOPHICAL ITEMS OF INTEREST

been shown in all the work of the German members for many years past. Brother Heller also reports that standard Theosophical literature is being sold by prominent book-sellers in many parts of Germany; that on his various business-trips he finds new avenues for the spreading of our Theosophical literature; and that other members such as Comrade Hugo Scharnick in Hamburg, and Comrade Georg Saalfrank in Cottbus, have also had great success in this line of Theosophical Propaganda.

Brother Conrad Wening, who was named by the Leader to form and direct a Boys' Brotherhood Club during her visit to Nürnberg last September, reports under date of March 4, 1925, that at last the Boys' Club has been thoroughly organized, and that with the assistance of Mrs. Emilie Fersch, also a member of the Board of Directors of the Club, an appropriate meeting-place for the boys has been found in the 'Jugendheim.' The club held its first meeting on February 14th. Like the Râja-Yoga School at Point Loma, it began with five pupils; but the very next week ten new members applied, and ever since then the club has held its regular meetings every Saturday afternoon. Comrade Wening reports that the boys show great enthusiasm and are eager to attend the meetings, and are now clamoring for more than one meeting a week. He says: "We surely believe that our beginning was a success, and we feel indeed very happy in communicating this to the Leader."

Comrade F. A. Heidrich, Director of the Universal Brotherhood and Theosophical Society Center at Fürth, Bavaria, under date of March 8th, forwarded to the International Theosophical Headquarters, reports of the public and private Theosophical meetings conducted in Fürth, which indicate a continuous effort to spread the teachings of pure Theosophy. The local newspapers appear always to publish a fair and just account of the public meetings. Comrade Heidrich adds:

"Future Theosophical co-operation between Germany and America appears assured. The members in Fürth are co-operating in full with the members in Nürnberg, and to the best of their ability with all the members of the Universal Brotherhood and Theosophical Society, and with their highly honored Leader, Katherine Tingley."

Comrade Georg Saalfrank of Cottbus, writes under date of April 5th: "No doubt the Leader's new book, *The Wine of Life*, will give once more great help and inspiration to all the German members. May it become the source of as much help to our great Cause as has been the case with Katherine Tingley's noble book, *Theosophy: the Path of the Mystic*. All the members in Germany are rejoicing in the prospect of the Leader again visiting Germany this Fall. We are sure that she will open up new possibilities for our further work."

One of our new German comrades in Berlin, who holds a government position as a translator, writes: "I am now working hard in the cause of true Brotherhood and think continually towards Point Loma as our Center of great light. Although so far away from our International Center, we feel the Leader's help and her kind-heartedness towards us."

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The enthusiasm created by *The Wine of Life* may be gleaned from a few out of the many expressions of appreciation received. The following is from

The Success of a distinguished Spanish-Mexican jurist, former vice-
"The Wine of Life" president of the Supreme Court of Mexico:
"*The Wine of Life* is a wonderful work. The writer's talent is widely recognised, and I am positive that every line of her book will give forth the expression of her rare and highly cultured mind."



Comrade Axel Jorgensen of Macon, Georgia, writes: "The Leader's new book is simply magnificent. I am having it placed in the library in this city, and am also sending copies to friends in different parts of the country." This is a good suggestion for other members to do likewise.



From Mrs. Alice S. Danforth of Berkeley, California, the Theosophical Publishing Company has received the following words of appreciation:

"That *marvelous* book *The Wine of Life* has arrived, and I am delighted with it beyond any words that I can express. It is kept on my sitting-room table, where I can take frequent inspiring draughts, and give also to my friends for their refreshment and well-being."



A prominent club-woman of Washington, D. C., writes of Katherine Tingley's new book: "It has already proved wine to me, as well as life and inspiration."



A prominent Southern gentleman, President of a large insurance-company, writes to our Leader:

"I have just read your book, *The Wine of Life*. It will prove a mountain of strength to those who read and understand it. In years to come it will be a monument to you and your work. What a blessing it would be if students in all our universities could have it; how clarifying would it prove to those who at present are wading through the mist and darkness of so-called 'applied psychology' as it is taught, not only in the universities, but expounded from the lecture-platform."

To the above his wife adds:

"*The Wine of Life* is very precious to us. We have read it with deep interest and appreciation and will continue to do so. . . . It is a book to be read every day. I think of the author as a quickener of the dead. We have ordered several copies of *The Wine of Life* for our friends, and if they can just open up their hearts to its splendor and truth, it will be an epoch-making time in many lives. We are going to try to get up a plan to use quotations from the book for the employees of my husband's company, from week to week. It would be fine for them, and a splendid opportunity, and very inspiring."

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A well-known scholar and littérateur in Connecticut, writes: "I have finished and enjoyed Katherine Tingley's inspiring book *The Wine of Life* and did not have to skip a single word! The best wine I have drunk since prohibition — and before!!!!" And then commenting approvingly on what our Leader writes about criminals on page 238 of *The Wine of Life*, the same critic says:

"If we concentrate our mind on a certain subject we can bring our thoughts to act upon it, but most of the time our thoughts are created by some unknown power and are thrust upon our conscious mind! Then why are we responsible? One person is given the thought, the desire to steal, another has no such thought or desire. Then where is the merit or demerit? We do not blame a weed for not being a June Rose. Crime is a disease, a cancer of the brain; that is what Wilde and Chapman had. Probably all criminals should be *confined*, but they are to be pitied rather than blamed!! Is man a human machine driven by a chauffeur that we know nothing about?"



Mrs. Mary Lewis Allen writes:

"How much I love and value *The Wine of Life*. It seemed to me before I read this latter work, that I could never be so fond of any book as I am of *Theosophy: the Path of the Mystic*. But as with that gem of a volume, so I find it with *The Wine of Life*, whenever one opens the volume, there is hope and understanding and such valuable suggestions for growth — not to mention the deep touches of beauty everywhere. All, it seems to me, who read it,— inside or outside the Universal Brotherhood and Theosophical Society — must feel they owe the author a real debt of gratitude and love!"



Comrade J. Th. Heller, Director of the Theosophical Propaganda Center in Nürnberg, Germany, writes of *The Wine of Life* as follows:

"It is indeed a revelation, a great light whose rays are of mighty and god-like power, which must surely be felt by all who are really longing for and aspiring to the truth. Its language is like heavenly music. I cannot express the lofty feelings, the inspiration and joy of life which emanate from the wonderful treasures which this masterpiece gives to humanity."



The work of the International Brotherhood League, inaugurated by the Leader at the California State Prison at San Quentin over a quarter of a century ago, has continued without interruption ever since. For many years, and until his death, Dr. Allen Griffiths was most active in this work. Mr. H. H. Somers and Mr. Jesse Greenbaum are still faithfully carrying on there — visiting the prisoners and conducting regular Sunday meetings for the benefit both of those who are in for comparatively short periods, as well as

The Work at San Quentin

THE THEOSOPHICAL PATH

for the still more wretched who are condemned to life-imprisonment or even to death. It is glorious work they are doing for those who most need Theosophical enlightenment.



One of the most touching expressions of appreciation for Katherine Tingley's new book, *The Wine of Life*, came recently from a Cuban señora, formerly a pupil in the Râja-Yoga Academy at Point Loma. Being in a delicate condition she suffered a severe fall, which confined her to her bed for a number of weeks, suffering great physical pain, as well as even worse mental anguish. At about that time, a copy of *The Wine of Life* came into her possession, and this is what she writes to the author:

"This is the first letter I have written in many days and I wish it to be one of gratitude and thanks to you for the treasure that, under the title of *The Wine of Life* has come to my hands. And at what an opportune moment too! I received it four days ago, the very day that, for the first time in three weeks, I was able to leave and exchange my bed for an easy chair. . . . Since I started to read your book, I have begun to feel a comfort and consolation that nothing else could give, and it has become my constant companion. Please accept for this again my thanks and gratitude. Your book is bound to help thousands of people."



From quite another source — from the mother of a Râja-Yoga student who has only recently come in touch with Theosophy and Katherine Tingley's work, come these words of appreciation:

"I now have your book, *The Wine of Life*, so exquisitely bound that it is a feast for the eye, and a pleasure merely to hold it in one's hand. I have read but a paragraph here and there, each word striking a responsive chord in my mind and heart. I refer particularly to the chapter on 'Home and Education,' and also the last chapter. . . . I cannot feel satisfied with myself until I have expressed also my appreciation of the privilege of attending the Sunday afternoon services held in the Temple of Peace at the International Theosophical Headquarters, Point Loma. They were wonderful. From beginning to end they were an inspiration, moral, mental, and cultural."



The following letter has been received by Katherine Tingley from the Commander of the Disabled American Veterans of the World-War, San

**Appreciation
from Veterans**

Diego Chapter, and from the Chairman of the Convention, held in San Diego in May, referred to in the 'Screen of Time':

"Please accept the most sincere thanks of the Disabled American Veterans of the World War for the wonderful entertainment you gave them on the morning of May 15th. They will never forget it. Your talk was most encouraging and inspiring and the music was delightful." — RECORDER



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

SAN DIEGO, ATHENS OF AMERICA

BY KATHERINE TINGLEY

*Leader and Official Head of the Universal Brotherhood and Theosophical Society
Throughout the World*

SAN DIEGO is destined to become the Athens of America.

This was my thought when I first came to Southern California to establish the International Theosophical Headquarters at Point Loma, seven miles from the city of San Diego. And I stated it publicly in one of my first lectures at the Isis Theater in 1903.

I felt then, as I feel now, that the optimistic, practical, refining influence of the Theosophical teachings and activities, with the archaic touch that is given the work here, would in the course of years bring about a higher education for all classes — and time has proved that year by year some of the most cultured from different countries, as well as some of the best craftsmen, have been attracted to San Diego and have located here permanently.

NATURAL BEAUTY HERE

There can be but few cities in the length and breadth of this old world of ours which possess greater advantages in the way of natural beauty and climate than does San Diego — a city which fronts one of the bluest bodies of water to be found anywhere, which is sheltered to the north and west by the long and lofty promontory of Point Loma, and behind which is range upon range of mountains in every shade of purple and gold and dominating them all the bold and glorious outlines of Cuyamaca and San Miguel. It is a picture, as seen from Point Loma across the bay, that one does not soon forget. Add to all this a climate nearly all spring and sunshine, the advantage of being the nearest American port to the Panama Canal, the only natural harbor south of San Francisco, and one obtains a prospect surely as rosy as any city could desire to possess.

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SUGGESTS THE NAME

Older residents of San Diego may recall that more than twenty years ago I suggested renaming our city 'Port Orient,' as being in every sense more appropriate to the city's unquestionable future.

Twenty years ago things were very different in San Diego. In place of its present population of about 100,000 it had but 17,000 then. The day of its boom, which had been such a terrible disappointment to many of its best citizens, was over forever. There were practically no buildings of architectural beauty in the town. Indeed, San Diego then had the appearance of being a struggling mining town without any mines! Grass was growing in some of its empty and lonely streets.

In 1896 I had succeeded William Q. Judge as the Leader of the Theosophical Movement, and at that time I had made public my intention of establishing an international Theosophical educational center at Point Loma. It may be well to mention in passing that Mr. Judge was a co-founder, with H. P. Blavatsky, of the original Theosophical Society in New York City, in 1875, and, at her death, succeeded to her place as the head of the Theosophical Society.

FOUNDED IN 1897

In 1897, on my return from my first Theosophical Crusade around the world — starting from Boston in June of 1896 and visiting Great Britain, Ireland, Holland, Germany, Austria, Italy, Greece, Egypt, India, Ceylon, Australia, New Zealand and some of the Pacific islands, and becoming acquainted with the needs and conditions in various countries and with Theosophical activities throughout the world — I laid the corner-stone for the School of Antiquity at Point Loma and made preparations for the permanent establishment here of the International Theosophical Headquarters.

It was not, however, until 1900 that the Headquarters of the Universal Brotherhood and Theosophical Society were finally removed from New York to Point Loma, when I began my residence here. At that time intercourse with San Diego was a matter of great difficulty on account of poor roads, which really were scarcely better than trails. Quite a contrast to the magnificent paved boulevards which now network the whole of California!

The property now used for the activities of the International Theosophical Headquarters covers an area of hundreds of acres. At the beginning of our work here it was a waste of sagebrush and chaparral, the haunt of rabbits and rattlesnakes, without water supply or any natural facilities, and with little to recommend it beyond the wonderful climate and the pure ozone from sea and mountains, and a panorama of views which would be hard to equal anywhere in the world.

GARDENS BEAUTIFUL

It is now covered with beautiful gardens, growing parks, groves of shade

MIRROR OF THE MOVEMENT

trees, orchards and vegetable gardens; and is crowned with imposing buildings — the Râja-Yoga Academy and the Memorial Temple of Peace, and dotted over with the bungalows and offices of the hundreds of students and workers.

The establishment of the Râja-Yoga School, with five little children as the first pupils, quickly gave promise for the fulfilment of my hopes for that little town of San Diego and for humanity at large. In the world-wide ranks of the original Theosophical Society, which embraces men and women of all races and classes and walks of life, it was not hard for me to find and to gather at Point Loma educationalists of high scholastic attainments eager to devote their abilities and time to the work I proposed to carry out at our Headquarters.

EDUCATORS COME

Professors from European and American universities, music teachers from some of the most renowned art centers in this country and abroad, men and women of devotion and wide experience, came forward prepared not only to give their services without salary, fee or reward of any material kind, but also to adopt in their educational work the somewhat unusual methods of the Râja-Yoga system, which I had originated and which I was introducing.

In these circumstances, it is not unnatural that a new intellectual life began to manifest itself in San Diego among an interesting class of progressive minds. Lectures were given every week at my Isis Theater by members of our staff of professors and sometimes by myself; musical programs were given from time to time, either by members of the young folks' Râja-Yoga Orchestra and Chorus, or by the adults' orchestra from our headquarters.

Tourists began to visit San Diego in greater number each year, for they found that there were now elements to be met with in the Silver Gate city refreshing and recreative to the mind as well as to the merely physical life.

WORLD IS ATTRACTED

From a remote, unknown township, San Diego became famed in every country of the world — largely the result of our many Theosophical publications in different languages. The devoted members of the Universal Brotherhood and Theosophical Society came to look upon San Diego in an unusual way, regarding it as a living center, reflecting the practical and progressive work at the Theosophical Headquarters at Point Loma. Indeed, to every member of our Society throughout the world, as well as to many others in the different countries I have visited, Point Loma is looked upon as the Mecca of their hopes.

A notable feature of the life at the Theosophical Headquarters at Point Loma, as it is today, is its thoroughly international character. Among the adult students of the Theosophical University and the pupils of the Râja-Yoga School, Academy, and College, there are not less than twenty-six different nationalities represented. None of them forgoes his nationality or

THE THEOSOPHICAL PATH

learns to think of patriotism as a foolish or useless quality. All on the contrary study to bring out to the best of their ability whatever may be the best and highest in their own national life. Still, all are eager to honor the patriotism of their comrades. There are no national jealousies or setting of one nation above others. •

THEOSOPHY EXPLAINED

Generally stated, Theosophy teaches the spiritual nature of the universe and of man. It is essentially a spiritual teaching, and as such opposes all forms of dogmatism. It holds that the soul of man is divine in its origin and essence, and capable of raising to great heights of wisdom and conduct the personality which it informs. Thus, there is a duality in each, and it is the brain-mind and passions of the personality — the lower part — that cause man to fall away from his lofty possibilities.

Theosophy teaches also that the soul is immortal, which means, when rightly understood, without beginning as well as without end; and that it inhabits personality after personality, reincarnating again and again for the sake of acquiring experience here on earth and fulfilling its destiny. The end being the attainment of perfection.

The method and governing power in evolution, as thus carried forward, is the law of Karma, *i. e.*, that a proportionate effect follows every cause, whether in the mental, moral, or physical world. This is applying the scientific axiom that action and reaction are always equal and opposite, in the planes of human thought and conduct. Further, it satisfies our moral and spiritual ideals, showing as it does that perfect justice rules the world, and that "As we sow, so must we also reap."

METHOD OF TEACHING

The application of these principles or teachings in education constitutes the secret of the Râja-Yoga system. The student is brought face to face with himself. Day by day he learns to discriminate between the voice of the higher nature within him, pressing him to duty and service, and the urge of the personal and passional self, calling for self-indulgence.

Through the study of Theosophy a rare discrimination is obtainable. In the Râja-Yoga system, the lower side of the pupil's nature is never pampered or fostered, while the higher nature — the soul struggling to find expression and to master the selfish tendencies, which in the majority of cases serve effectually to hinder all true expression of the soul — finds always the teachers' sympathetic encouragement.

Infinite care is exercised in training children to withstand temptation. They are shown through the Râja-Yoga system that they have, ready at hand, a weapon invincible in the divinity within themselves; and they are not allowed to pass on from any failure, until they have endeavored to master

MIRROR OF THE MOVEMENT

the weakness that caused it. This is the principle of trying to arouse the strength and love of high ideals in the student, rather than letting him grow up a weakling, petted and carefully secluded from all temptations. If he is started right, there is no fear of his falling away in after life from the lessons learned in school-days — lessons in conduct and character-building, as well as in the ordinary scholastic curriculum, which is intended to develop the intellectual powers.

HOPES NOT DISAPPOINTED

Nor have my hopes in this respect been disappointed. While we have had children and students drawn from different ranks of society — many from the most refined and wealthy homes — we have also had orphans from Cuba, born under the terrible conditions of the war for independence in that then unfortunate island. Some of the orphans were afflicted with anything but a high order of heredity, yet, when they have gone out into the world at the end of their scholastic course, in hardly a single case have they lost sight of what help the Râja-Yoga training has been to them.

California ought to be the Mecca of the world. Westward the course of empire and civilization has been passing for many centuries, from the ancient cities of the Orient, through Europe and across to the American continent, to find here in our Golden State no possibility of going farther on this coast.

By this sea, blue as the Aegean, in this climate of perpetual spring, conditions are in every way suitable for the ripening of a higher type of humanity and a more perfect expression than has been evolved in historical times.

To attain such heights, the basis of culture must be broadened and deepened. The best elements from every nation on earth must be introduced and the whole must be harmonized and given point by a deeper spiritual influence in the knowledge of the divine life of man. Otherwise California will fail as nations and races have failed before, notwithstanding its extraordinary development since its incorporation in the Union, both in population and material prosperity, and along general lines.

HANDICAPS OVERCOME

It must be confessed that in the early days, after my establishment of this institution, there was noticeable a sad lack of magnanimity towards new ideals and progressive means for the general good of the state and the upliftment of the people, on the part of some who called themselves Christian shepherds and others who professed love of humanity. Yet in later years there has been a great increase in the spirit of awakening and tolerance — a better insight among the best people of California, into the true interests of the country, and a promising decrease of the old atmosphere of bigotry and unbrotherliness.

May this progressive spirit continue to grow, for I do not hesitate to

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say that it is only by the accentuation of the practical, real, and spiritual elements in the national life, that California can attain the lofty position destined for her and it is precisely this accentuation that is going irresistibly forward at Point Loma.— *The San Diego Union*, May 18, 1925

WAR VETERANS AND WAR MOTHERS IN LOMALAND

ON behalf of her Cabinet members, and the faculty and students of the Râja-Yoga College and Theosophical University, Madame Katherine Tingley extended the courtesies of the International Theosophical Headquarters Friday morning, May 15, 1925, to the State Disabled Veterans of the World War and the War-Mothers of California, now in convention in our city. The large delegation was received in the Temple of Peace, which was filled to capacity. The Theosophical Leader was assisted by Mrs. C. S. Morris, Mrs. L. L. Wright, Talbot Mundy the distinguished author and world-traveler, Professor de Purucker of the Theosophical University, and others.

The musical program, which opened with two numbers of the famous Ole Olsen *Kleine Suite* — 'Fanitull' and 'Papillons' — for piano with String Orchestra accompaniment, included numbers by the Râja-Yoga International Chorus, the Young Women's Chorus, and also vocal duets with harp accompaniment. The tiny children, dressed in white and wearing flowers, sang two of their charming action-songs.

Madame Katherine Tingley, who gave the address of welcome, said in part: "Words are inadequate to express the hearty welcome I wish to give you, representing as I do the members of the Theosophical Society, and the teachers and residents here. My father was one of the veterans of the Civil War, and since the last great war my own interest has increased in all the veterans who have survived the terrible war, and I know of no class of people who deserve so much appreciation, or who stand so high in the mind of the nations, and especially America. They have shown so many rare qualities, wonderful power of endurance, wonderful power of patience and of courage — and according to the teachings of Theosophy, these are part of the soul of man. During the war I was almost persecuted because I held that men ought to live for their country rather than die for it, for upon their ability and effort and courage the advancement of their country must depend. I believe that there is enough of these qualities in the manhood of America now, to see to it that there shall never be another war. Now that we are at peace, let us preserve it. [Applause]

"And while we have our Veterans with us, let us do all that is in our power to bring to them the spirit of a blessed forgetfulness of the horrors they have undergone, that they may live in the peace of their higher natures and in the consciousness that all men are members of God's great family. I plead with you to sustain that one idea of eternal peace. We shall not have much to pass down to posterity if we do not preserve that one high conviction that man must live for his country, not die for it.

MIRROR OF THE MOVEMENT

“And as to the women of the war, especially the dear mothers, who have borne the cruel pressure of anxiety — their names should be written in golden letters on the Screen of Time. There is no limit to the appreciation of myself and all of my members for the splendid things you have done. And you are marking time with the Higher Law today. Under the infinite laws of God there is compensation for everything. The body may be marred or destroyed, but the soul in its majesty lives on.”

Talbot Mundy, introduced by Madame Tingley, said in part:

“We are all of us veterans, for we Theosophists are convinced that we have lived on earth before and have passed through the gamut of experiences by which we have reached the stage at which we are. So I am speaking as a veteran in more than one sense.”

Mr. Mundy made a vivid contrast between a war-review which he once saw in India and a certain other war-picture, later. In the one case the picture was inconceivably brilliant. It was a review of the entire Indian army, representing some sixty provinces, before the Viceroy and native Princes; beginning with the guns and cavalry, and ending with the elephants, with every trapping of splendor and *éclat*. In the other, he saw over a thousand men one night sleeping under newspapers on the Thames embankment,—men who were homeless, hungry, and cold, and *more than one half of whom were veterans of some war*. He said: “I have served in three armies. I know the thrill when squadrons wheel into line and go galloping off together. I know the thrill that seizes men in battle and carries them into danger without a single thought of fear. And it occurs to me: cannot we capture that energy, that splendid heroism, and divert it into better channels? If that could be taken and used for the establishment of eternal peace — that splendid, godlike willingness to sacrifice yourself for others — the world might begin to go forward. Theosophists believe in Universal Brotherhood. Brotherhood would end war.”

Mrs. M. E. Dodge of Fresno, State President of the War Mothers of California, responded briefly: “I am unprepared for this great pleasure, but I wish to state that to me this has been a very sacred hour, how sacred, words are totally inadequate to say. But in behalf of the War-Mothers of California, dear Madame Tingley, I wish to express our deepest appreciation for the great honor you have paid us. In the midst of this beautiful environment and these happy-faced students and children, and among these beautiful flowers, the thought comes to me: are we not, each of us, just one flower in the beautiful bouquet of life? Expressing the love and hearty good wishes of our Organization, I thank you.”

On behalf of the Veterans, Comrade Earl Brown of Oakland Chapter No. 7 walking slowly to the rostrum on crutches, said: “My dear Madame Tingley, members of her Society, War-Mothers, and Comrades: It is a privilege and

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an honor to be called upon by my comrades to respond to the wonderful entertainment we have enjoyed here this morning. I want to assure you, my dear Madame Tingley, and I believe I need not hesitate to state on behalf of all my comrades, that this beautiful entertainment, together with your own words, have inspired us to such a degree that we cannot, in the future, fail in our duties, especially to our disabled brothers. On behalf of all the veterans of whatever state or nation, I thank you from the bottom of my heart."

A visit to the Greek Theater and to other parts of the Theosophical Grounds closed the program of the day.

[Translation from *California Veckoblad*, Los Angeles, California, May 28, 1925]

THE TRUTH ABOUT KATHERINE TINGLEY A STATEMENT OF FACTS PUBLISHED IN JUSTICE TO THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY AND ITS LEADER AND OFFICIAL HEAD

IN the editorial section of *California Veckoblad's* issue of Thursday, March 13, 1924, there appeared an article written by our then San Diego Correspondent, B. F. Randel, purporting to deal with the visit of one C. A. Aronson of Sweden to the International Headquarters of the Universal Brotherhood and Theosophical Society at Point Loma, California. It also commented on Katherine Tingley's plans for establishing a school in Sweden, and was hostile to said project. Since the publication of the article, however, we are informed that a Râja-Yoga Summer-School was successfully established by Katherine Tingley last summer on the Island of Visingsö, and will conduct its second session this summer.

Veckoblad's article was widely circulated and was reproduced in whole or in part by other newspapers in the United States and in Sweden. It has caused serious injury to Katherine Tingley and to the members of the Universal Brotherhood and Theosophical Society in Sweden. They have complained and demanded justice.

Veckoblad is now satisfied that the article was defamatory and misleading; that it and other articles similar in tone emanating from the same source did Katherine Tingley and her associates at Point Loma an injustice and that they should not have been published. This journal is now glad to take what it conceives to be the honorable and just means to help undo as far as possible the injury complained of. Hence this retraction.

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. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual 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

BOOK



LIST

- THE SECRET DOCTRINE:** *The Synthesis of Science, Religion, and Philosophy:* by H. P. Blavatsky. Third Point Loma Edition, 1925: Virtually a verbatim reprint of the original edition published in 1888 by H. P. Blavatsky (2 vols.) per set \$12.00
- ISIS UNVEILED:** *A Master-Key to the Mysteries of Ancient and Modern Science and Theology,* by H. P. Blavatsky (4 vols.) per set 12.00
- THE KEY TO THEOSOPHY:** *A Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which The Universal Brotherhood and Theosophical Society has been founded, with a copious Glossary of General Theosophical Terms,* by H. P. Blavatsky per copy 2.25
- THEOSOPHY: THE PATH OF THE MYSTIC:** A unique collection of Citations from the Teachings of Katherine Tingley, including extracts from Private Instructions gilt edge \$3.25; gift 2.50; fabrikoid 1.25; paper .75 per copy
- THE WINE OF LIFE:** *The Wisdom of sane mysticism presented with a beauty of diction and wealth of illustration unsurpassed. A guide for the daily life of the individual, home, nation, and humanity,* by Katherine Tingley. Special Autograph leather-bound edition 5.00 per copy 3.00
- OM: THE SECRET OF AHBOR VALLEY:** *Profound truths in the guise of vivid and fascinating fiction, by one of the most prominent writers of today:* A novel by Talbot Mundy 2.00 per copy
- REINCARNATION: A STUDY OF FORGOTTEN TRUTH:** by E. D. Walker. A work valuable alike to the student of Theosophy and to the general reader. Point Loma edition (cloth) 1.75 per copy
- BHAGAVAD-GĪTĀ:** *The Book of Devotion. A Dialog between Krishna, Lord of Devotion, and Arjuna, Prince of India. An Episode from the Mahābhārata, India's Great Epic.* Recension by W. Q. Judge 1.00 per copy
- THE VOICE OF THE SILENCE,** and other fragments from the *Book of the Golden Precepts. Dedicated to the Few. Translated and Annotated* by H. P. Blavatsky .75 per copy
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- HELENA PETROVNA BLAVATSKY,** by Katherine Tingley: with Quotations from the writings of H. P. Blavatsky; tributes by W. Q. Judge and Students cloth .90; paper .75 per copy
- A NOSEGAY OF EVERLASTINGS:** *from Katherine Tingley's Garden of Helpful Thoughts. Short extracts culled from various addresses delivered in Europe and America* cloth .75; paper .50 per copy
- THE FATES OF THE PRINCES OF DYFED:** *A Romance from that Wonderland of old Celtic Mythology of which so many literary exponents have won fame in the last thirty years: derived, however, from Welsh and not, as the mass of Neo-Celtic literature has been, from Irish sources;* by Cenydd Morus 2.00 per copy
- THE PLOUGH AND THE CROSS:** *A Story of New Ireland,* by William Patrick O'Ryan 1.00 per copy
- A NOSEGAY OF 'YORICK'S' EDITORIALS:** *Compiled by a Student of the Theosophical University, Point Loma, California, in memory of Edwin H. Clough, America's Great Journalist and Critic* .25 per copy
- LOMALAND:** An Album of Views of the International Headquarters at Point Loma, and Quotations from the three Theosophical Leaders (10 x 13 in., postage 6c. extra) .50 per copy
- KATHERINE TINGLEY ON MARRIAGE AND THE HOME,** by Claire Merton .25 per copy
- INCIDENTS IN THE HISTORY OF THE THEOSOPHICAL MOVEMENT,** by J. H. Fussell .25 per copy

THEOSOPHICAL PAMPHLETS: 15c. per copy

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- THE MYSTICAL CHRIST, by Katherine Tingley
- THE READJUSTMENT OF THE HUMAN RACE THROUGH THEOSOPHY, by Katherine Tingley
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- THE EVILS OF HYPNOTISM, by Lydia Ross, M. D.
- ON VERSE, "FREE VERSE," AND THE DUAL NATURE OF MAN, by Kenneth Morris

AUG 5 1925

The Theosophical Path

KATHERINE TINGLEY, EDITOR



VOL XXIX NO. 2

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AUGUST 1925

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THE PATH

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

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

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

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

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

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

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



The Theosophical Path

An International Magazine

Unsectarian
Monthly

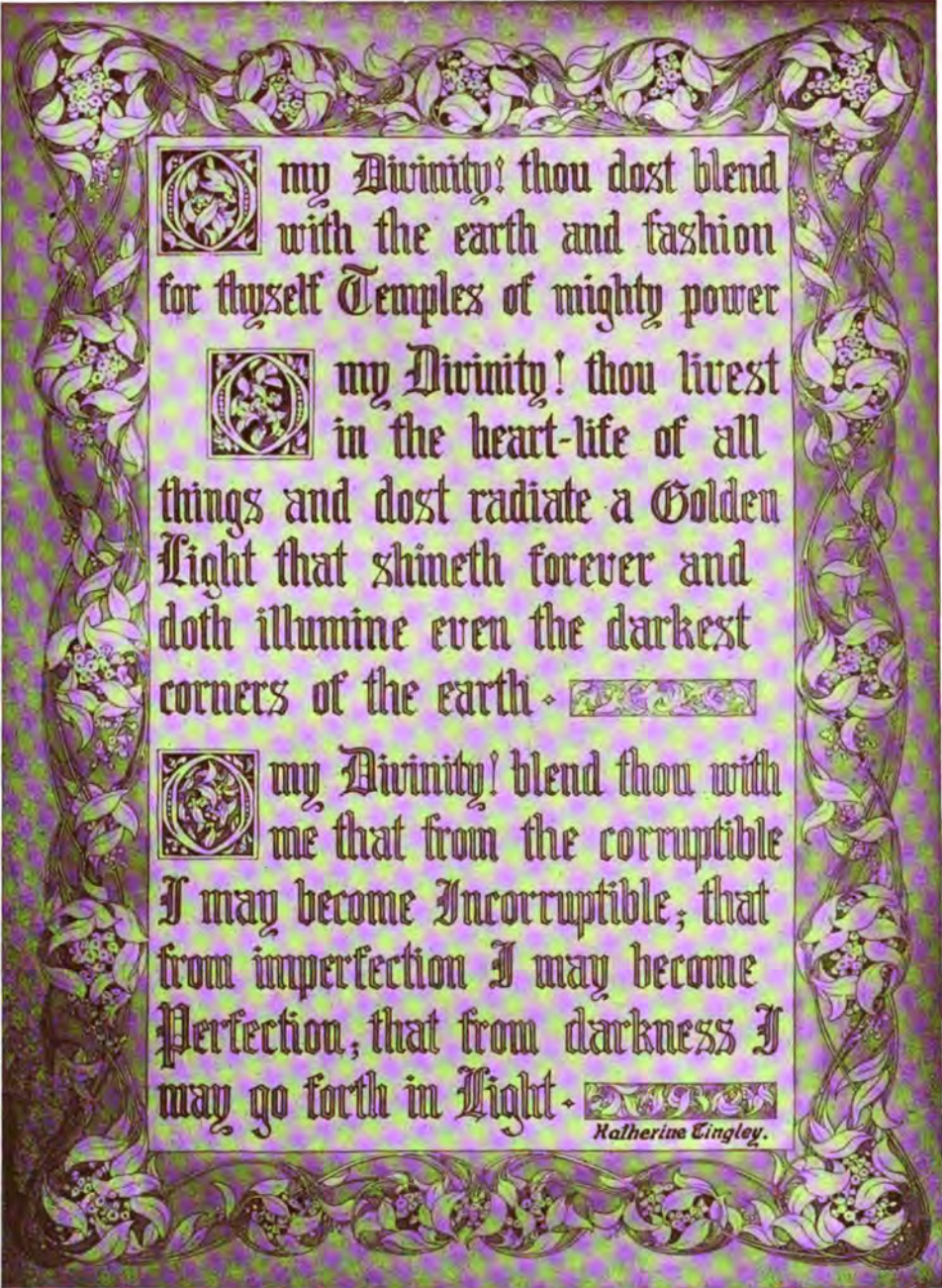


Nonpolitical
Illustrated


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


Edited by Katherine Tingley

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



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

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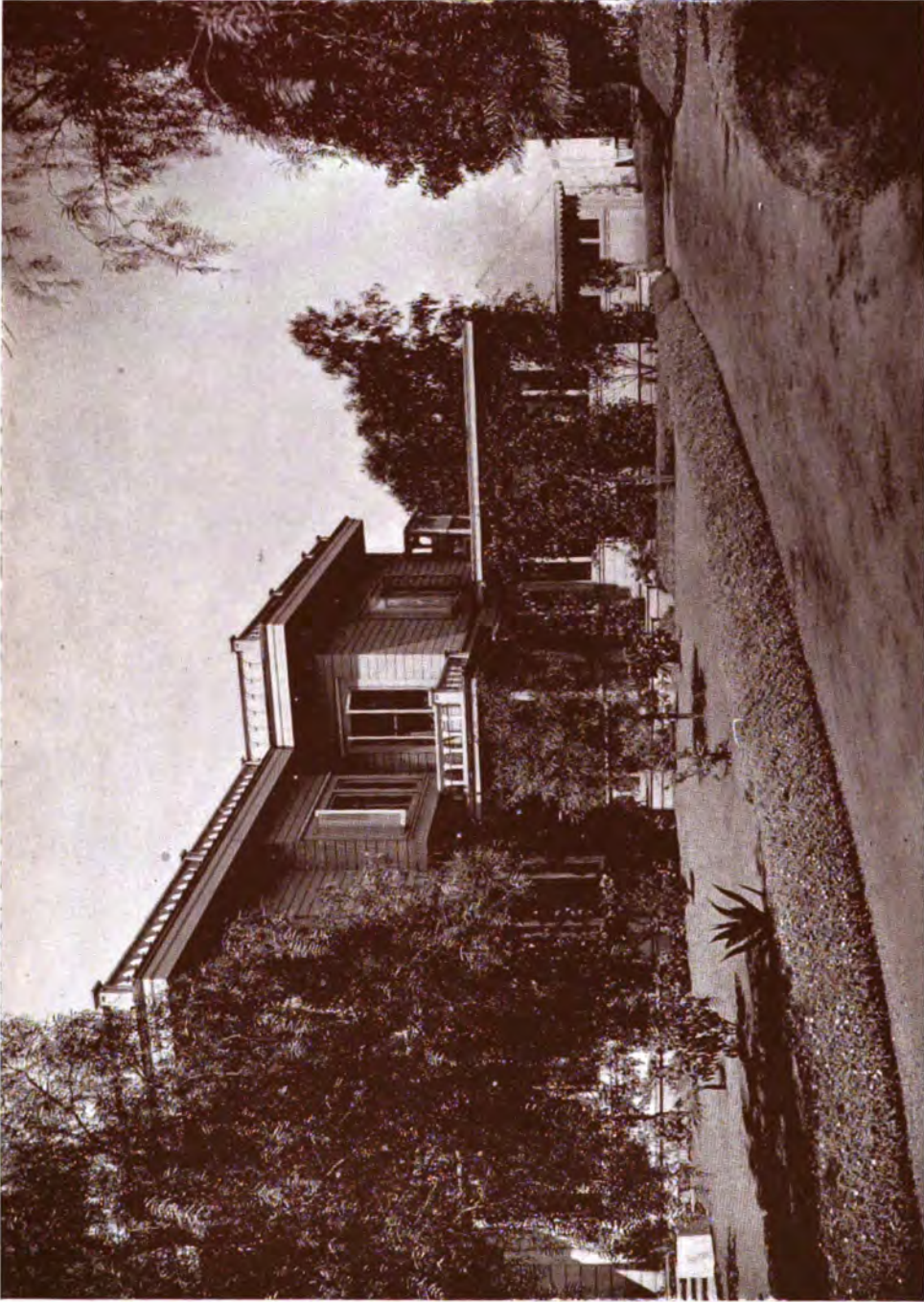
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RESIDENCE OF THE THEOSOPHICAL LEADER, KATHERINE TINGLEY

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIX, NO. 2

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"WE live in succession, in division, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One."—R. W. EMERSON: *The Over-Soul*

THE SONG IN THE SILENCE

KATHERINE TINGLEY

IN silence we must stand . . . to gather out of that solemn beauty the joy humanity needs. . . . Much more can be expressed through silence, always, than through speech. The inner life which is music — the overtones and undertones of the universal harmony — is only accessible in the silence. Music lifts for awhile the veil between ourselves and the Unseen, the Unspoken, the Unknowable; but there is a music that cannot be heard — that the heart can feel and the soul realize and the mind reach to — so potent that it is without outward sound.

Before ever man was on earth, Nature, dwelling alone in her beauty and secret mysterious power, felt the need of some grander manifestation of Divinity, and as it were cried aloud to the Higher Law to bring a new power into the world; and in answer to her prayer Man stepped into the arena of life — Man the Master, thrilled through and held and controlled by the Divine Spark, the spiritual center of his being. Then when thus the Human Soul was first incarnate here, out of its own inmost depths and out of the heart of the deep silences of Nature a glorious song arose that swept and echoed through the universe,—

*"The stars of Morning sang together,
And all the Sons of God shouted for joy;"—*

the Soul of Man and the Soul of Nature singing in harmony; and the song became assimilated with the silence of the stars and the mountains and the murmur of the forests and the seas, and has sung itself down since through all the reaches

THE THEOSOPHICAL PATH

of time: its magical overtones, heard in our hearts, reminding us of our lost godhood, of our goal which is perfection, and of the unflinching courage proper to us as souls.

Only in the silent and secret recesses of our being can we hear it; only there can truth be fully known. When the outer senses are stilled, and self-control takes possession of the mind, listening inwardly, one may hear the deeper notes of the divine melody.

It works on inner and quiet lines; touches our consciousness here and there, quickening it to greater sensitivity.

Our outer ears are deaf to it because we have willed them away from hearing; our minds cannot perceive, because with our indifference we have rebuked the Higher Law, and allowed the confused thoughts of the lower man, mean or doubting, to keep us in the shadows; and yet I know that wherever we might be, in the darkest corner of the earth or the most beautiful, were our sense not dulled with the noise of the world we should hear the Grand Symphony.

Go back in thought to the time of your childhood, when the world was beautiful to you, and such appreciation of the fullness of life came over you that your inmost soul told you of its own divine nature, and you felt in your heart the presence of God: you caught the sound, inwardly, of the mighty undertones and overtones then! To all of us such moments of revelation come; and if they pass quickly it is because our thoughts run so in the grooves of self, and we hold our minds, which, divested of self-satisfaction, might become superb factors in the refashioning of human affairs, too often as if each day were eternity and our business in it nothing but to make trouble for ourselves.

As a child in the woods of my father's estate in New England I learned to love the silence. There was always a song for me in the noiseless waters of the historic Merrimac as they swept along the woodland shores towards the sea. The quiet of friendly pine-trees soothed my unrest: they seemed to me dear companions of my own, set there to guard the secrets of Nature. The birds in my imaginings were darling wood-fairies, messengers from some inner and lovelier land; the fragrance of the pines and laurels was the breath of the Great Spirit, the Love that brooded over all things. I felt as though I were some winged thing; at unexpected moments a Master-Power awakening within me filled my brain with pictures that came and went. It spoke to me through the silence of the pines; and when a bird chirped or a small breeze stirred the branches, the sound blended in my thought with infinity and became for me a message from the Divinity within.

It all came back when I went up into those same woods at 'The Laurels' again a few years ago. The old beauty was there, and the feeling of the infinite

PESSIMISTIC PROPHETS

life above and about me and the Infinite Presence I could trust: God that is all-beauty; the Reality behind this world of appearances; the Supreme beyond the range of thought, 'in whom we live and move and have our being.' I never was so sure of the greatness of humanity, never so sure of myself, as I was then, out under the old pines and oak-trees, with the sun shining down through the leaves and gleaming between the tree-trunks on the Merrimac, until every ripple seemed sacred and a reminder of the warmth and glory of life. I felt through sun and trees and river the immeasurable joy that flows towards us forever through shining Nature and her silence. . . .

And then came a pang because humanity will not believe, since it does not hear and see; and will not listen for the great Song of Life, and is shut out from all this sacredness, and dwells exiled and oblivious in this radiant universe its spiritual home, and knows nothing of the inward beauty, the symphonies that are yet unheard, the divinity that thrills through ourselves and all things.

— From "The Wine of Life"

PESSIMISTIC PROPHETS

H. T. EDGE, M. A.



HE accuracy and certainty of science in its legitimate sphere must command the admiration of all who have a practical acquaintance with it; but none the less there are some things going by the name of science that certainly do not exhibit those admirable qualities. We allude to those forecasts of the future of human society which are so rife that we can scarcely pick up a paper without finding one. The looseness of the inferential chain in these predictions reminds one of the predictions of rainfall, or of those astrological forecasts for the coming day or year, or for the fate of a child, which violate the rules of astrology itself.

Such forecasts are based on the assumption that any tendency observed today will continue to operate in the same direction for an indefinite time, thus leading to this or that extraordinary and lamentable result. The particular prophet in each case ignores all other tendencies but the one he is looking at. Thus we learn that mankind will become the slave of machinery; that he will lose all his teeth and hair; that civilization will become entirely commercial, with the United States at the head; that civilization will destroy itself with explosives and gases; that the Chinese will sweep the world; and so on with instances which

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the reader can easily supply. Sometimes the perusal of such a prophetic survey, written by a quick and teeming brain, leaves one with the impression that everything, physical, mental, and moral, is hopelessly fluid and loose; and that we are drifting about in a sea of perpetual and meaningless change.

Yet it is easy to discern beneath these pessimistic utterances the voice of protest, as though the writer were challenging himself and his readers to a denial of his own assertions; just as a Zeno might show, by his paradoxes, the insufficiency of mechanical reasoning; his apparent pessimism being actually an appeal for the recognition of surer means of knowledge. Perhaps behind the writing H. G. Wells there is another H. G. Wells peeping over his shoulder and saying: "See how preposterous things look when viewed by the light of *my* philosophy! See, and take warning."

It has often been said of physicists that they refuse to recognise the existence of anything non-physical; and so they are obliged to seek the causes of physical effects in the physical world itself; which results in utter logical absurdity, as so well shown by H. P. Blavatsky in the third part of volume I of *The Secret Doctrine*, in quotations from Stallo's *Concepts of Modern Physics* and other writings. The ancient philosophers saw in physical 'forces' the *effects* of ultraphysical forces, these latter being conscious, and being *wills* rather than 'blind forces.' Science is now rapidly coming round to the view that the world can only be rationally conceived as animate.

The materialistic view in science has reflected itself into our views of human nature and into our philosophies — sociological, anthropological, religious, what not. We have been attaching too much importance to results and effects. To take an illustration. At the end of last century, physics and chemistry had reached a static condition; it was supposed that all the principles had been discovered and that only details remained to be filled in. Then radio-activity was discovered, whereby was revealed a new and inexhaustible source of energy and vitality in matter, upsetting previous calculations, including those about the heat of the sun and the age of the earth. Later still, new properties of the ether were found out. The Roentgen rays have given us a new range of vibration-frequencies, and there are still plenty more frequencies left to be discovered. The atom, once the bed-rock and last word of physics and chemistry, has been analysed — into constituents which cannot reasonably be called physical, since they are the rudiments out of which physicality is made. So that in science we have *suddenly and unexpectedly* overstepped a threshold, passing from a fully furnished room into a wide open space with trees and all sorts of other things not previously suspected.

PESSIMISTIC PROPHETS .

Why not apply the analogy to wider affairs? Tomorrow we may take such a step in our knowledge of human nature and in our vista of the possibilities before man. And we may soar to a point where Wells and the others will look like children playing with building-blocks in a parlor. New forces are stirring among men; the breath of the Spirit is moving on the waters, and no one can tell what a day may bring forth. The life of an individual may be profoundly changed by the Theosophical teachings. These give him a totally new conception of his own nature and possibilities, lifting him out of his previous groove of habits and fixed ideas, as though he had arisen and stepped across the threshold into the great out-of-doors. Why may not the same thing happen to the world of men, composed as it is of individuals?

It is true that things run in a cycle of birth, maturity, death; but rebirth and regeneration — resurrection — are equally a general law. We may throw ourselves exhausted on our couch at night; but despair has no power, because we know there is a new day. It is of no use treating the world as though it were a machine, running perpetually in the same course, and destined to run down. *Things are alive.* As to history, and its use as a possible analogy for forecasting the future, would it not be better if we knew a little more about history first? The expression 'a fluid past' may certainly be applied to our conceptions of the past, for they are continually changing. Always we are discovering some new evidence of what mankind has achieved in some remote epoch. So that, as far as analogy goes, we are justified in saying that anything is possible in the future. If anyone says: "That which has been, it shall be again"; we will ask him: "What *has* been?"

Let each individual take a new hold of his own life. When he finds himself apparently bound in an endless chain, let him consider to what extent that is due to the circle of habits and fixed ideas to which he clings — or which he allows to cling to him. Then, by stepping out of this mental bondage, he may find that his outer circumstances will change too; for our circumstances adapt themselves naturally to the requirements which we set up by our thoughts and habits.

Let us remember that the phenomena of death and rebirth are going on all the time; and it is open to anyone to give himself a rejuvenation, by simply calling in the higher forces of his own nature. It is his *personal* desires and fears that hold him down and close him in. It is little wonder if we are pessimistic when we chain ourselves down to the narrow cell of our personality with its ailments and grievances. Correspondingly, when we soar beyond those confines, we leave behind the reasons for pessimism; for we have hitched our wagon to a star, and cannot dare to forecast the possibilities that may lie before us in our new career.

THE CHANGPU BLOOM

After Li Po

KENNETH MORRIS

“WHERE dwell you, Sir?”
—“Where the moon shines
Yellow and large o'er somber pines
High up on Tsong Yuan Mountain breast.”

—“How shall I find you?”
—“Seek the crest,
Up there, of Jewel-Maiden Hill,
And then look westward.”
—“By the rill
Under that hill, they say, the blue
And purple wonder-bloom *Changpu*
Flowers, which who finds fears death no more.”

—“So the tale runs.”
—“When winter's o'er
I'll come.”
—“Why wait? 'Tis when the snows
Melt, that dark lustrous blossom blows.
I may have found the *Changpu* bloom,
And you, had all your climb in vain.”

—“How?”
—“If you found an empty room,
And me — flown with the Yellow Crane
Whither the Dragon Sages reign?”

*International Theosophical Headquarters,
Point Loma, California*

“ASK, AND IT SHALL BE GIVEN YOU”

T. HENRY, M. A.

“Ask and, it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”



HE words of Jesus? At any rate those assigned to him in two of the Gospels. But whether he said them or they were assigned to him, in either case they are standard teachings of the ancient Wisdom, such as a Teacher declares to his disciples. A law of man's spiritual nature was thus enunciated. When we ask or seek or knock, we put in motion a force, and some effect or other must be produced. It may be that our force is too feeble to produce the effect contemplated; it is neutralized by other forces, it falls spent ere it can fulfil its purport. It may be that the force is strong enough, persistent enough, to generate its designed effect. If the wish was for some personal acquisition, we are really guilty of black magic, for we have used subtil forces for the attainment of personal ends. We have asked, and we have received; but the genie that sped to the beck of our incantation was dark and fell, fierce of eye and somber of brow. In return for his services he will exact a toll. Once summoned he cannot be got rid of; he will become a tyrant and taskmaster, bound to our back like Sindbad's Old Man of the Sea. The personal quality of our wish caused the *lower* forces of our nature to be invoked; the heavens above were moved by no sacrificial smoke and heard not our petition; wingless, our prayer scaled not the heights.

Does the parable speak to you? Are you involved in the meshes of desire and frustration? Those bitter things that come to you, are they not perhaps the fruit of past mistaken wishes, vampires that you have attracted into the train of your destiny; no longer loved by you, but bound to their creator until laid by him to rest? Some day, some hour, some blessed moment, you will lay the burden down, cease desiring, and win a welcome peace.

Personal desire always brings disappointment in its train. Man was created for a higher destiny. By the use of his brain-mind, he intensifies his desires; the pendulum he sets in motion has a longer swing; but when it comes back, its impetus and duration are proportionate. Even more so if he has mistakenly invoked subtil forces to the aid of his desires.

But the Teacher's message — how different! On what another plane! To what a pure air are we lifted in hearkening to it! It comes in the

THE THEOSOPHICAL PATH

midst of an inspired talk to his immediate disciples, and the atmosphere is pure and serene as he discourses of the sacred Path or Way to Truth, Light, and Liberation. He points out, as Teachers must point out, that the Higher nature of man stands ever ready to help those who truly ask for help. But their voice must be pure and free from personal desire, or it can never soar to the fount whence flow the waters of life. And how are we thus to ask, to seek, to knock? The power to do so comes in moments when, wearied with the delusions we have been surrounded with, we yearn from the heart for the clear waters of truth, desire the impersonal, shed our vanity, strive to reach a place where the personal motive, the love of approbation, the fear of being misunderstood, are absent. It is *now* that the Soul hears our prayer, now alone that it is *able* to answer; and how joyfully, how effectually does it respond! Think of the longing the Teacher must have to disclose this blessed truth to his fellow-men — to make them see it, experience it. Woe to them (as he said himself) who strive to thrust themselves in between the pilgrim and his goal, between the disciple and his own inner Teacher; woe to those who claim to dispense light and salvation for a consideration and dictated terms. Woe to those who permit themselves to be thus victimized.

Prayer is the pure aspiration of the exiled heart of man for reunion with its home. Man is a pilgrim (says our first Teacher, H. P. Blavatsky), on his way to regain that which he has lost. It is when he realizes what he has lost, and yearns to regain it, that he truly prays. And the prayer is answered; not by the gratification of desire (he wants not that — anything but that), but by the bestowal of *grace*. His feet are washed, the scales taken from his eyes.

Such experiences may happen to any earnest person, whatever religion he may own, or if he owns no religion. For every man is a Divine Soul incarnate, and religions are the professed and standardized faiths of bodies of people, founded originally on the teachings of a Teacher, but usually much modified and materialized by subsequent generations. True religion remains always the same, and the source of grace and enlightenment is open to every man. Today there is a great stirring to be free from the shackles of sectarianism and to bring together all who believe in the power of the Spirit in man. All who know such experiences as we have spoken of are *ipso facto* brothers in a Spiritual union. We can have our true prayers answered, and receive grace and wisdom, not because anybody has died for us, or because we have subscribed to any creed, but simply because we are *Man*, a Divine Soul in an animal body. We are entitled to this as a birthright; born, as we are, of the Spirit.

THE PATH OF CONTEMPLATION

E. A. NERESHEIMER

MAN is constantly compelled by Nature to be engaged in work of some kind, employing his bodily, mental, and moral faculties in various ways. While engaged in his usual activities, his mind, at the same time, follows an inherent tendency of its own, somewhat akin to a meditative continuity of thought, which has but little if any bearing upon the work he may be engaged in at the moment. This is due to the fact that the mind has two different aspects; the one purely introspective, intuitional and contemplative, usually called the 'Higher mind,' while the other, designated the 'lower mind,' is analytical and argumentative. The former concerns itself mostly with intrinsic moral relations and values, pertaining to the inner consciousness, while the latter, the lower mind, is more concerned with obvious facts, and things relating to men's material and mental interests, not necessarily regulated by ethics.

The intuitional element is primarily connected with the presiding center, or the Real Inner Self of man, which, in its highest aspect, is identical with the Divinity that animates the Cosmos; while the lower mind has, thus far, but a reflected existence, dependent upon the false or temporary self, called the 'personality.' However, it is just this personality, the lower self, insouled or rather overshadowed by the Higher Self, which must evolve and reach perfection, like unto that of its 'Father in Heaven' — man's own Divine Ego.

The 'path of contemplation' involves the operations of both the higher and the lower mind, and their simultaneous presence in man is one of the causes for the contrary tendencies which he has to contend with throughout his life. The interaction of these activities is so swift that it is difficult to determine with certainty whether an impulse emanates from the higher or from the lower, until sure knowledge is established by long practice. A knowledge of such interactions is attainable only when the personal self is utterly controlled and calmed. Ordinarily the mind is attracted by all kinds of objects and impressions, physical, emotional, and intellectual; flying from one to the other alternately in ceaseless activity; its perceptions being colored by the feeling or mood that happens to be uppermost for the time being. But there is always present that peculiar underlying line, that continuity of deep reflexion, which, though the less apparent factor, is the actual molder of the character.

This particular line of consciousness forms what has been called the

BOOK



LIST

- THE SECRET DOCTRINE: *The Synthesis of Science, Religion, and Philosophy*:** by H. P. Blavatsky. Third Point Loma Edition, 1925: Virtually a verbatim reprint of the original edition published in 1888 by H. P. Blavatsky (2 vols.) per set \$12.00
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AUG 5 1925

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KATHERINE TINGLEY, EDITOR



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THE PATH

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

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

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

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

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

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

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



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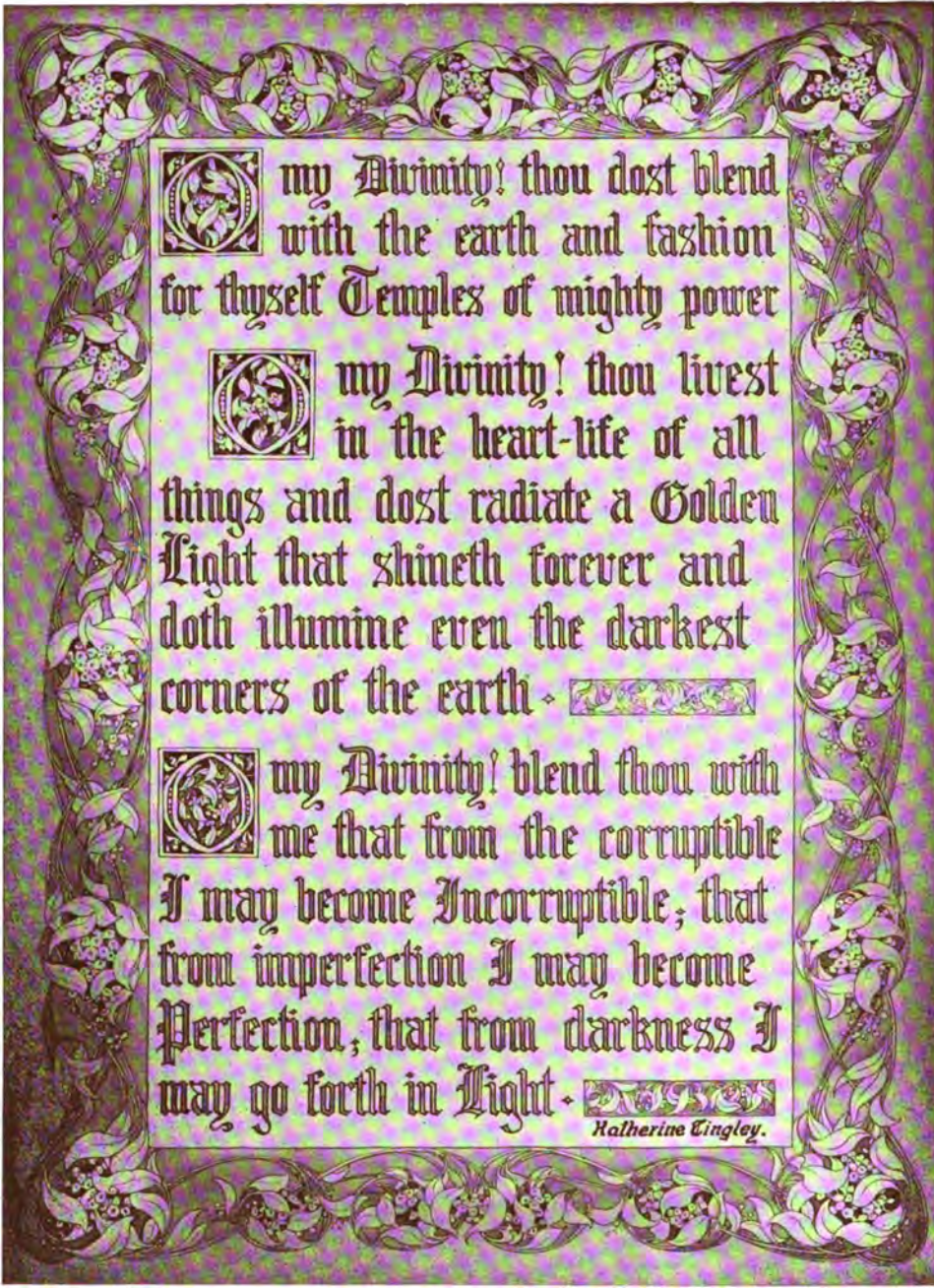


Illustrated


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

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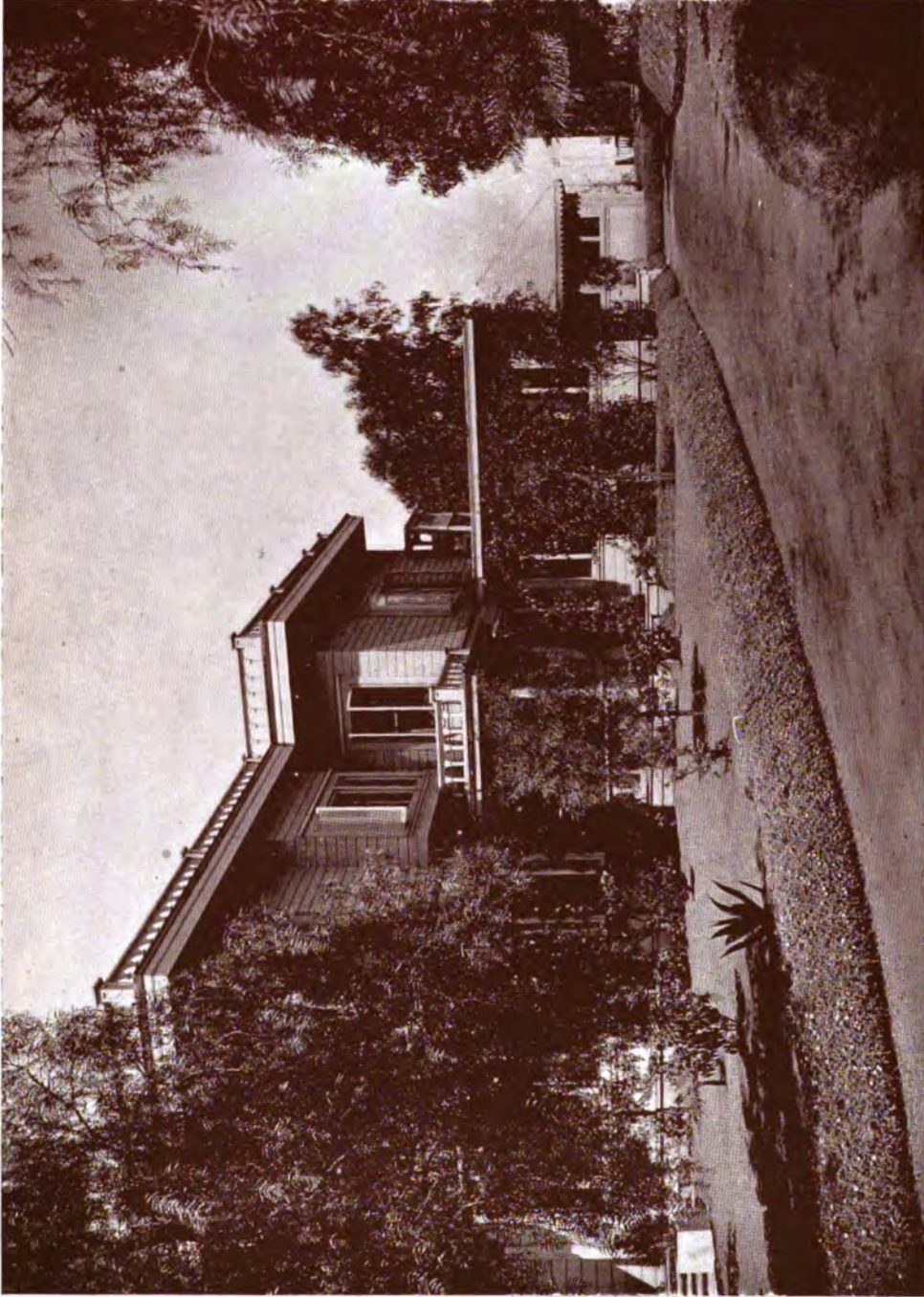
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THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"WE live in succession, in division, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One."—R. W. EMERSON: *The Over-Soul*

THE SONG IN THE SILENCE

KATHERINE TINGLEY

IN silence we must stand . . . to gather out of that solemn beauty the joy humanity needs. . . . Much more can be expressed through silence, always, than through speech. The inner life which is music — the overtones and undertones of the universal harmony — is only accessible in the silence. Music lifts for awhile the veil between ourselves and the Unseen, the Unspoken, the Unknowable; but there is a music that cannot be heard — that the heart can feel and the soul realize and the mind reach to — so potent that it is without outward sound.

Before ever man was on earth, Nature, dwelling alone in her beauty and secret mysterious power, felt the need of some grander manifestation of Divinity, and as it were cried aloud to the Higher Law to bring a new power into the world; and in answer to her prayer Man stepped into the arena of life — Man the Master, thrilled through and held and controlled by the Divine Spark, the spiritual center of his being. Then when thus the Human Soul was first incarnate here, out of its own inmost depths and out of the heart of the deep silences of Nature a glorious song arose that swept and echoed through the universe,—

*"The stars of Morning sang together,
And all the Sons of God shouted for joy;"—*

the Soul of Man and the Soul of Nature singing in harmony; and the song became assimilated with the silence of the stars and the mountains and the murmur of the forests and the seas, and has sung itself down since through all the reaches

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of time: its magical overtones, heard in our hearts, reminding us of our lost godhood, of our goal which is perfection, and of the unflinching courage proper to us as souls.

Only in the silent and secret recesses of our being can we hear it; only there can truth be fully known. When the outer senses are stilled, and self-control takes possession of the mind, listening inwardly, one may hear the deeper notes of the divine melody.

It works on inner and quiet lines; touches our consciousness here and there, quickening it to greater sensitivity.

Our outer ears are deaf to it because we have willed them away from hearing; our minds cannot perceive, because with our indifference we have rebuked the Higher Law, and allowed the confused thoughts of the lower man, mean or doubting, to keep us in the shadows; and yet I know that wherever we might be, in the darkest corner of the earth or the most beautiful, were our sense not dulled with the noise of the world we should hear the Grand Symphony.

Go back in thought to the time of your childhood, when the world was beautiful to you, and such appreciation of the fullness of life came over you that your inmost soul told you of its own divine nature, and you felt in your heart the presence of God: you caught the sound, inwardly, of the mighty undertones and overtones then! To all of us such moments of revelation come; and if they pass quickly it is because our thoughts run so in the grooves of self, and we hold our minds, which, divested of self-satisfaction, might become superb factors in the refashioning of human affairs, too often as if each day were eternity and our business in it nothing but to make trouble for ourselves.

As a child in the woods of my father's estate in New England I learned to love the silence. There was always a song for me in the noiseless waters of the historic Merrimac as they swept along the woodland shores towards the sea. The quiet of friendly pine-trees soothed my unrest: they seemed to me dear companions of my own, set there to guard the secrets of Nature. The birds in my imaginings were darling wood-fairies, messengers from some inner and lovelier land; the fragrance of the pines and laurels was the breath of the Great Spirit, the Love that brooded over all things. I felt as though I were some winged thing; at unexpected moments a Master-Power awakening within me filled my brain with pictures that came and went. It spoke to me through the silence of the pines; and when a bird chirped or a small breeze stirred the branches, the sound blended in my thought with infinity and became for me a message from the Divinity within.

It all came back when I went up into those same woods at 'The Laurels' again a few years ago. The old beauty was there, and the feeling of the infinite

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life above and about me and the Infinite Presence I could trust: God that is all-beauty; the Reality behind this world of appearances; the Supreme beyond the range of thought, 'in whom we live and move and have our being.' I never was so sure of the greatness of humanity, never so sure of myself, as I was then, out under the old pines and oak-trees, with the sun shining down through the leaves and gleaming between the tree-trunks on the Merrimac, until every ripple seemed sacred and a reminder of the warmth and glory of life. I felt through sun and trees and river the immeasurable joy that flows towards us forever through shining Nature and her silence. . . .

And then came a pang because humanity will not believe, since it does not hear and see; and will not listen for the great Song of Life, and is shut out from all this sacredness, and dwells exiled and oblivious in this radiant universe its spiritual home, and knows nothing of the inward beauty, the symphonies that are yet unheard, the divinity that thrills through ourselves and all things.

—From "The Wine of Life"

PESSIMISTIC PROPHETS

H. T. EDGE, M. A.



THE accuracy and certainty of science in its legitimate sphere must command the admiration of all who have a practical acquaintance with it; but none the less there are some things going by the name of science that certainly do not exhibit those admirable qualities. We allude to those forecasts of the future of human society which are so rife that we can scarcely pick up a paper without finding one. The looseness of the inferential chain in these predictions reminds one of the predictions of rainfall, or of those astrological forecasts for the coming day or year, or for the fate of a child, which violate the rules of astrology itself.

Such forecasts are based on the assumption that any tendency observed today will continue to operate in the same direction for an indefinite time, thus leading to this or that extraordinary and lamentable result. The particular prophet in each case ignores all other tendencies but the one he is looking at. Thus we learn that mankind will become the slave of machinery; that he will lose all his teeth and hair; that civilization will become entirely commercial, with the United States at the head; that civilization will destroy itself with explosives and gases; that the Chinese will sweep the world; and so on with instances which

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the reader can easily supply. Sometimes the perusal of such a prophetic survey, written by a quick and teeming brain, leaves one with the impression that everything, physical, mental, and moral, is hopelessly fluid and loose; and that we are drifting about in a sea of perpetual and meaningless change.

Yet it is easy to discern beneath these pessimistic utterances the voice of protest, as though the writer were challenging himself and his readers to a denial of his own assertions; just as a Zeno might show, by his paradoxes, the insufficiency of mechanical reasoning; his apparent pessimism being actually an appeal for the recognition of surer means of knowledge. Perhaps behind the writing H. G. Wells there is another H. G. Wells peeping over his shoulder and saying: "See how preposterous things look when viewed by the light of *my* philosophy! See, and take warning."

It has often been said of physicists that they refuse to recognise the existence of anything non-physical; and so they are obliged to seek the causes of physical effects in the physical world itself; which results in utter logical absurdity, as so well shown by H. P. Blavatsky in the third part of volume I of *The Secret Doctrine*, in quotations from Stallo's *Concepts of Modern Physics* and other writings. The ancient philosophers saw in physical 'forces' the *effects* of ultraphysical forces, these latter being conscious, and being *wills* rather than 'blind forces.' Science is now rapidly coming round to the view that the world can only be rationally conceived as animate.

The materialistic view in science has reflected itself into our views of human nature and into our philosophies — sociological, anthropological, religious, what not. We have been attaching too much importance to results and effects. To take an illustration. At the end of last century, physics and chemistry had reached a static condition; it was supposed that all the principles had been discovered and that only details remained to be filled in. Then radio-activity was discovered, whereby was revealed a new and inexhaustible source of energy and vitality in matter, upsetting previous calculations, including those about the heat of the sun and the age of the earth. Later still, new properties of the ether were found out. The Roentgen rays have given us a new range of vibration-frequencies, and there are still plenty more frequencies left to be discovered. The atom, once the bed-rock and last word of physics and chemistry, has been analysed — into constituents which cannot reasonably be called physical, since they are the rudiments out of which physicality is made. So that in science we have *suddenly and unexpectedly* overstepped a threshold, passing from a fully furnished room into a wide open space with trees and all sorts of other things not previously suspected.

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Why not apply the analogy to wider affairs? Tomorrow we may take such a step in our knowledge of human nature and in our vista of the possibilities before man. And we may soar to a point where Wells and the others will look like children playing with building-blocks in a parlor. New forces are stirring among men; the breath of the Spirit is moving on the waters, and no one can tell what a day may bring forth. The life of an individual may be profoundly changed by the Theosophical teachings. These give him a totally new conception of his own nature and possibilities, lifting him out of his previous groove of habits and fixed ideas, as though he had arisen and stepped across the threshold into the great out-of-doors. Why may not the same thing happen to the world of men, composed as it is of individuals?

It is true that things run in a cycle of birth, maturity, death; but rebirth and regeneration — resurrection — are equally a general law. We may throw ourselves exhausted on our couch at night; but despair has no power, because we know there is a new day. It is of no use treating the world as though it were a machine, running perpetually in the same course, and destined to run down. *Things are alive.* As to history, and its use as a possible analogy for forecasting the future, would it not be better if we knew a little more about history first? The expression 'a fluid past' may certainly be applied to our conceptions of the past, for they are continually changing. Always we are discovering some new evidence of what mankind has achieved in some remote epoch. So that, as far as analogy goes, we are justified in saying that anything is possible in the future. If anyone says: "That which has been, it shall be again"; we will ask him: "What *has* been?"

Let each individual take a new hold of his own life. When he finds himself apparently bound in an endless chain, let him consider to what extent that is due to the circle of habits and fixed ideas to which he clings — or which he allows to cling to him. Then, by stepping out of this mental bondage, he may find that his outer circumstances will change too; for our circumstances adapt themselves naturally to the requirements which we set up by our thoughts and habits.

Let us remember that the phenomena of death and rebirth are going on all the time; and it is open to anyone to give himself a rejuvenation, by simply calling in the higher forces of his own nature. It is his *personal* desires and fears that hold him down and close him in. It is little wonder if we are pessimistic when we chain ourselves down to the narrow cell of our personality with its ailments and grievances. Correspondingly, when we soar beyond those confines, we leave behind the reasons for pessimism; for we have hitched our wagon to a star, and cannot dare to forecast the possibilities that may lie before us in our new career.

THE CHANGPU BLOOM

After Li Po

KENNETH MORRIS

“WHERE dwell you, Sir?”
—“Where the moon shines
Yellow and large o'er somber pines
High up on Tsong Yuan Mountain breast.”

—“How shall I find you?”
—“Seek the crest,
Up there, of Jewel-Maiden Hill,
And then look westward.”
—“By the rill
Under that hill, they say, the blue
And purple wonder-bloom *Changpu*
Flowers, which who finds fears death no more.”

—“So the tale runs.”
—“When winter 's o'er
I'll come.”
—“Why wait? 'Tis when the snows
Melt, that dark lustrous blossom blows.
I may have found the *Changpu* bloom,
And you, had all your climb in vain.”

—“How?”
—“If you found an empty room,
And me — flown with the Yellow Crane
Whither the Dragon Sages reign?”

*International Theosophical Headquarters,
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"ASK, AND IT SHALL BE GIVEN YOU"

T. HENRY, M. A.

"Ask and, it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

THE words of Jesus? At any rate those assigned to him in two of the Gospels. But whether he said them or they were assigned to him, in either case they are standard teachings of the ancient Wisdom, such as a Teacher declares to his disciples. A law of man's spiritual nature was thus enunciated. When we ask or seek or knock, we put in motion a force, and some effect or other must be produced. It may be that our force is too feeble to produce the effect contemplated; it is neutralized by other forces, it falls spent ere it can fulfil its purport. It may be that the force is strong enough, persistent enough, to generate its designed effect. If the wish was for some personal acquisition, we are really guilty of black magic, for we have used subtil forces for the attainment of personal ends. We have asked, and we have received; but the genie that sped to the beck of our incantation was dark and fell, fierce of eye and somber of brow. In return for his services he will exact a toll. Once summoned he cannot be got rid of; he will become a tyrant and taskmaster, bound to our back like Sindbad's Old Man of the Sea. The personal quality of our wish caused the *lower* forces of our nature to be invoked; the heavens above were moved by no sacrificial smoke and heard not our petition; wingless, our prayer scaled not the heights.

Does the parable speak to you? Are you involved in the meshes of desire and frustration? Those bitter things that come to you, are they not perhaps the fruit of past mistaken wishes, vampires that you have attracted into the train of your destiny; no longer loved by you, but bound to their creator until laid by him to rest? Some day, some hour, some blessed moment, you will lay the burden down, cease desiring, and win a welcome peace.

Personal desire always brings disappointment in its train. Man was created for a higher destiny. By the use of his brain-mind, he intensifies his desires; the pendulum he sets in motion has a longer swing; but when it comes back, its impetus and duration are proportionate. Even more so if he has mistakenly invoked subtil forces to the aid of his desires.

But the Teacher's message — how different! On what another plane! To what a pure air are we lifted in hearkening to it! It comes in the

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midst of an inspired talk to his immediate disciples, and the atmosphere is pure and serene as he discourses of the sacred Path or Way to Truth, Light, and Liberation. He points out, as Teachers must point out, that the Higher nature of man stands ever ready to help those who truly ask for help. But their voice must be pure and free from personal desire, or it can never soar to the fount whence flow the waters of life. And how are we thus to ask, to seek, to knock? The power to do so comes in moments when, wearied with the delusions we have been surrounded with, we yearn from the heart for the clear waters of truth, desire the impersonal, shed our vanity, strive to reach a place where the personal motive, the love of approbation, the fear of being misunderstood, are absent. It is *now* that the Soul hears our prayer, now alone that it is *able* to answer; and how joyfully, how effectually does it respond! Think of the longing the Teacher must have to disclose this blessed truth to his fellow-men — to make them see it, experience it. Woe to them (as he said himself) who strive to thrust themselves in between the pilgrim and his goal, between the disciple and his own inner Teacher; woe to those who claim to dispense light and salvation for a consideration and dictated terms. Woe to those who permit themselves to be thus victimized.

Prayer is the pure aspiration of the exiled heart of man for reunion with its home. Man is a pilgrim (says our first Teacher, H. P. Blavatsky), on his way to regain that which he has lost. It is when he realizes what he has lost, and yearns to regain it, that he truly prays. And the prayer is answered; not by the gratification of desire (he wants not that — anything but that), but by the bestowal of *grace*. His feet are washed, the scales taken from his eyes.

Such experiences may happen to any earnest person, whatever religion he may own, or if he owns no religion. For every man is a Divine Soul incarnate, and religions are the professed and standardized faiths of bodies of people, founded originally on the teachings of a Teacher, but usually much modified and materialized by subsequent generations. True religion remains always the same, and the source of grace and enlightenment is open to every man. Today there is a great stirring to be free from the shackles of sectarianism and to bring together all who believe in the power of the Spirit in man. All who know such experiences as we have spoken of are *ipso facto* brothers in a Spiritual union. We can have our true prayers answered, and receive grace and wisdom, not because anybody has died for us, or because we have subscribed to any creed, but simply because we are *Man*, a Divine Soul in an animal body. We are entitled to this as a birthright; born, as we are, of the Spirit.

THE PATH OF CONTEMPLATION

E. A. NERESHEIMER



MAN is constantly compelled by Nature to be engaged in work of some kind, employing his bodily, mental, and moral faculties in various ways. While engaged in his usual activities, his mind, at the same time, follows an inherent tendency of its own, somewhat akin to a meditative continuity of thought, which has but little if any bearing upon the work he may be engaged in at the moment. This is due to the fact that the mind has two different aspects; the one purely introspective, intuitional and contemplative, usually called the 'Higher mind,' while the other, designated the 'lower mind,' is analytical and argumentative. The former concerns itself mostly with intrinsic moral relations and values, pertaining to the inner consciousness, while the latter, the lower mind, is more concerned with obvious facts, and things relating to men's material and mental interests, not necessarily regulated by ethics.

The intuitional element is primarily connected with the presiding center, or the Real Inner Self of man, which, in its highest aspect, is identical with the Divinity that animates the Cosmos; while the lower mind has, thus far, but a reflected existence, dependent upon the false or temporary self, called the 'personality.' However, it is just this personality, the lower self, insouled or rather overshadowed by the Higher Self, which must evolve and reach perfection, like unto that of its 'Father in Heaven' — man's own Divine Ego.

The 'path of contemplation' involves the operations of both the higher and the lower mind, and their simultaneous presence in man is one of the causes for the contrary tendencies which he has to contend with throughout his life. The interaction of these activities is so swift that it is difficult to determine with certainty whether an impulse emanates from the higher or from the lower, until sure knowledge is established by long practice. A knowledge of such interactions is attainable only when the personal self is utterly controlled and calmed. Ordinarily the mind is attracted by all kinds of objects and impressions, physical, emotional, and intellectual; flying from one to the other alternately in ceaseless activity; its perceptions being colored by the feeling or mood that happens to be uppermost for the time being. But there is always present that peculiar underlying line, that continuity of deep reflexion, which, though the less apparent factor, is the actual mold of the character.

This particular line of consciousness forms what has been called the

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'Thread-Soul'; the individual we are acquainted with — differing radically from every such thread-soul in others — but persisting and remaining the same throughout a life-time, and life after life. Herein lies, according to Theosophic teachings, the secret of continuity, and the succession of tendencies brought over from incarnation to incarnation. It is only when man realizes the thread-soul as this underlying line of deep reflexion, that he actually finds himself, and can go forward understandingly, through self-devised efforts, towards the goal of his aspirations.

When an individual has reached the point where he inclines towards self-analysis and introspection, it at once marks a departure towards the ideal world which is solely within, where things experienced are perceived as they are, stripped of all illusive appearances. The Higher Mind, or Manas, then comes into action, which heretofore only overshadowed the evolving self, whose most efficacious tool and instrument, par excellence, is the lower mind.

THE LOWER MIND AND THE SENSES

Although the lower mind is, through its origin, closely related to the higher mind, it nevertheless generally acts in such a decided, self-sufficient, and independent manner that it appears to be the sole arbiter of every situation in which man finds himself. In the mental and emotional fields it can play, and evoke the most subtle of harmonies, or it can render a most confusing cacophony of feelings, for the sense-loving personal self. It applies itself lustily to the discovery of new seductions, to satisfy the ambitions through riches, pleasure, and power, and not infrequently also by gratifying brutal and utterly perverse tendencies; all of which only bind and chain man to the slavery of material things for longer and longer periods of time. On the other hand, when man reaches a point where he is eager to examine the workings of his mind, something entirely new comes into his life. He gradually finds all the links that connect his higher mind with his earthly tabernacle, and the results that are gained through contemplation of this kind are self-perpetuating.

The senses are the feeders of sensation of all kinds, but in themselves they are only neutral psycho-physiological adjutants of the self; the mind giving them the coloring that is the result of the physical and mental life led by their master — the self. Indulgences set up tendencies which crystallize into habits that leave their mark first on the sense-organs, and then on the whole body, tending to induce sluggishness of mind, heart, brain, muscles, etc., so that the self often becomes only an impotent vehicle for the expression of all kinds of fruitless and even harmful impulses. Were it not for the ever-present friendly admonitions

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of conscience, the voice of the Higher Mind impelling to vigilance, it can well be imagined that the personal self would, ere long, so completely lose its hold on the higher mind that all further progress would be endangered.

How easily the senses when indulged finally can encroach upon the whole fabric of the finer sensations heretofore cultivated, may be seen by the way they clamor for ever more and more gratification, even after the point of satiety has been reached! Desire, when pandered to, becomes craving, then insatiable passion, seeking ever to explore new fields of sensation. In such cases ordinary pleasures can no longer satisfy the demands of the personality, which finally resorts even to cruelty, barbarism, and inhumanity in order to attain its ends. Vanity, greed, and lust grow ever crescendo, until finally the senses themselves give way, failing to register facts correctly, and the mind becomes a mere blank — an empty shell.

This shows how easily our natural powers, intended to be used as fitting instruments for our progress, can, through ignorance or indolence, be misapplied to our detriment. But even a little practice in trying to check the workings of the mind will help to curb and regulate the impetuosity of sense-desires. It is true that we are exposed to many temptations, especially in contact with our fellow-men; but man cannot live alone, and, at the same time get the experience needed, and the benefits that ought to be derived from human association. Man is wedged in between familiar associates and a multitude of promiscuous and unknown people, no one of whom is actually his friend or his enemy. In the last analysis all are his teachers. Through any one of them it may be his fortune to gain some helpful and wholesome life-experience; provided he is sufficiently self-controlled to take advantage of each opportunity, when it presents itself to him. Untold harm often comes to us through irresolute action and through dependence on those unworthy of our trust, whereas, if we had the requisite stability that is gained through introspection and contemplation, it is more than certain that no harm at all could come to us.

We are physically, as yet, little more than a bundle of senses, plus the lower mind, presided over by the temporal, evolving, personal 'I'-consciousness, predisposed to view everything it contacts through the emotions that happen to be uppermost for the moment. Our chief instrument of cognition — the lower mind in which we live nearly altogether — colors our feelings and establishes capricious changeable moods, inclining us now to a lofty motive, and then towards an unworthy one. This variable state of mind will undoubtedly subsist until we have accustomed ourselves to a more stable mode of thinking, which can only come from the firm conviction that it is possible to realize a life of ideal beauty and perfection

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as an actuality; such as is realized by us in momentary flashes of truth projected into the lower from the Higher Mind.

The senses are but the messengers that register their findings in the mind which takes them up and passes judgment on them. Since there is no permanency in external sensations, nor any stability in our physical form, no absolute reliance can ever be placed on anything that is recorded by the senses. Not only does that which is cognised by them change continually, but the keenness of the senses is apt to change also, according to the use we make of them. To be sure, each of our faculties has its proper place and use, but it is always the mind, supported by the will, that must discriminate between them, select and nurse the things that are needed, and check and reject those that are useless or harmful.

When the sense-desires assert themselves with overpowering urgency, then the moment is at hand to exercise the will and break the spell, by calmly though firmly dwelling on the thought of some high ideal, or noble example; and should the attack of the lower powers again recur, then the same process must be repeated, until the desired result is attained. No worthier victory was ever won, by even the greatest hero, than that attained by him who has conquered the dominant senses 'beyond reanimation.'

INTROSPECTION, THE KEY TO THE 'PATH OF CONTEMPLATION'

True happiness is to be sought for entirely through our inner resources, since there is no external object, combination of objects or conditions, that could give complete satisfaction and contentment. In the science of self-development every element of human nature is of importance, and none may in the least be overlooked. Body and Mind are closely connected, and interdependent, and their mutual influence on each other is reciprocal.

Thoughtful people are naturally disposed to be calm and silent, rather than addicted to much speech or outward demonstrations of feeling; they are therefore less exposed to the pressure of the passions and the lower desires, which limit all higher mental and spiritual proclivities. Calmness is an indispensable prerequisite for concentrating the mind, and when allied with patience, induces an attitude of firmness towards external things. From this presently arises an introspective and self-analytical tendency, which opens the door to the chambers of the mind itself in its dual aspect, and the principle of discrimination, or Buddhi, gradually begins to function.

Since in self-development nothing can be neglected, it is important to observe everything connected with both mind and body, in which our

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motives, habits, and inclinations inhere; seeking to ascertain how and why the latter arise, and how we can discriminate between those that serve us to advantage, and those that have to be driven out and avoided. The body is not only a physical but also a psychological instrument, since the organs of sense and of action, the plexuses, nerves, and a host of other transmitters of conscious impulses, are all contained and sheltered within it. And how closely the mind is connected with all these physical factors and agents may be judged by the mutual interdependence of the body and the lower mind. So if we really desire to control our 'lower nature' we must begin by studying the body first, and seeking to know all about those forces with which we have to deal; and secondly by applying ourselves to check sufficiently the lower mind by contemplation.

No exact rules or methods can be laid down for general application in this endeavor on account of the dissimilar proportions in which varying qualities brought over from previous lives assert themselves in different individuals. They have to be dealt with by each individually from within, under the direction of the mind, the positive will, and by self-devised efforts. Patience, calmness, concentration of mind, self-analysis, introspection, and contemplation, are the prerequisites for the achievement of this end. The ancient scriptures have summed this up in recommending moderation and 'meditation.' In the *Bhagavad-Gîtâ* we read:

"For him who is regulated in food, in waking, in exertion of work — regulated as well in sleep and waking — meditation becomes the destroyer of all suffering."

The gist of this is reasonable moderation in all things; minding one's own business; not assuming imaginary duties; the observance of one's limitations; meditation as to the intrinsic merit or demerit of every occurrence; doing resolutely all that has to be done, putting aside purely personal considerations and leaving results to take care of themselves, or rather leaving them to the equity of Universal Law.

The contemplative mind, when so equipped, can alone reveal to us our true relation to all things. Knowing this we shall find calmness and serenity of mind; the senses, appetites, and desires can then be regulated and assigned to their proper functions and places (as vehicles). Thus mental tranquillity is attained, even in the active performance of our external duties, and we shall be able to see and feel things as they really are, undeceived by appearances.

Could we but recognise an infinitesimal part of the truly sublime significance of even the meanest of objects, could we but know its long history, the processes of its evolution, its real import in the grand scheme of the Universe of which it and we ourselves are in reality integral parts, we should go well-nigh mad with joy at the revelation of the One-ness, the One-Life underlying all things and all existence.

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Says the holy Krishna-Avatâra, in the *Bhagavad-Gîtâ*, representing the Logos:

“Whoever, relying on spiritual Oneness, sees Me everywhere and sees everything in Me, who am in all creatures, he, the sage of contemplation, in whatever condition he exists, is present in Me. Howsoever men approach Me even so do I serve them. In every case and condition men follow but My path, O son of Prithâ.”

How surpassingly marvelous is Man! Could we but imagine him, revealed in all the beauty of his intrinsic perfection, the crown of combined Spiritual and Material evolution, we should know the value of searching and searching unremittingly within, where the knowledge of these wonders lies hidden. This will reveal itself to us as, one after another, the grosser vehicles which hinder the realization of our birthright fall away through concentration of the mind, the ‘path of contemplation.’

TIAHUANACO, BOLIVIA, AND ITS SIGNIFICANCE

FRED. J. DICK, M. INST. C. E. I.



THE hieroglyphs in old Peru — for Tiahuanaco was in the highlands of old Peru — that cover whole walls and monoliths were as much a dead letter to the Incas as to the moderns. The Incas attributed them to their *unknown* predecessors. And yet the Incas must have had a long history, and their traditional beliefs, in the form they have reached us, were not improbably derived from those predecessors, unless we extend the meaning of the word ‘Inca’ to include the earlier peoples. Thus their Sun-god, with Mama Ocollo Huaco, and their child Manco Capac, were the counterparts of Osiris, Isis, and Horus in Egypt, as well as of the several Hindû gods, etc. One story relates that for the purpose of restoring order among the warring Incas, the Sun-god and Mama Ocollo Huaco appeared on an island in Lake Titicaca and then proceeded to Cuzco, where they began to disseminate civilization. Manco Capac taught men agriculture, legislation, architecture, and the arts; Mama Ocollo taught the women weaving, spinning, embroidery, and house-keeping.

Thus, though claiming descent from the archaic celestial pair, the Incas were ignorant of the people who built the ruined cities that covered their whole empire, extending over 37 degrees of latitude, and including the eastern slopes of the Andes.

The temple of the Sun at Cuzco was the latest of five distinct styles of architecture in the Andes alone, and with the possible exception of some things at ‘Macchu Pichu,’ the mountain-city some fifty miles north-

TIAHUANACO, BOLIVIA, AND ITS SIGNIFICANCE

west of Cuzco discovered by Professor Bingham, it is perhaps the only known important Peruvian structure that can be safely attributed to the Incas.

Lake Titicaca, 160 miles in length, is nearly 13,000 feet above the sea, being the highest lake of similar size in the world. Its waters once were, relatively speaking, 135 feet higher and thus surrounded the place where are now the ruins of the temple of Ak-kapana, Tiahuanaco, which undoubtedly belong to the pre-Inca period, "as far back as the Dravidian and other aboriginal people preceded the Aryans in India." Doubtless, however, the whole of the Titicaca area was much nearer sea level at the time the now ruined city first was built.

The monolithic doorways, pillars, and 'stone-idols'—so-called—are sculptured in a style wholly different from any other remains of art found in America. D'Orbigny, like Messrs. Stübel and Uhle, the authors of that splendid monument of archaeological research, *Die Ruinenstätte von Tiahuanaco*, held these ruins to have been the work of a race far anterior to the Incas. Of course the tradition belonging to the place—that it was inhabited during, as well as after, days of actual darkness and suffering—proves nothing as to the actual date of the ruins.

But I venture to say the famous 'Doorway of the Sun' at Tiahuanaco *does* prove that the Wisdom-teachings of Antiquity were known to the designers of that doorway; or at all events that some of the principal aspects of the ancient teachings were known to them, probably brought over from Atlantean times. And perhaps no other ancient stone relic evinces this more clearly. For this reason, the Bolivian government are to be congratulated on their decision to forbid the deportation of further relics from that country.

Before considering some features of this doorway in the light of H. P. Blavatsky's writings, such as *The Key to Theosophy* and *The Secret Doctrine*, the following extract from the latter work may help to clarify the subject.

"Atlantis and the Phlegyan isle are not the only record that is left of the deluge. China has also her tradition and the story of an island or continent, which it calls Ma-li-ga-si-ma, and which Kaempfer and Faber spell 'Maurigosima,' for some mysterious phonetic reasons of their own. Kaempfer, in his *Japan*, gives the tradition: The island, owing to the iniquity of its giants, sinks to the bottom of the ocean, and Peiru-un, the king, the Chinese Noah, escapes alone with his family owing to a warning of the gods through two idols. It is that pious prince and his descendants who have peopled China. The Chinese traditions speak of the divine dynasties of Kings as much as those of any other nations.

"At the same time there is not an old fragment but shows belief in a multiform and even multigenetic evolution—spiritual, psychic, intellectual, and physical—of human beings, just as given in the present work.

"Our races—they all show—have sprung from divine races, by whatever name they are called. Whether we deal with the Indian Rishis or Pitris; with the Chinese *Chim-nang* and

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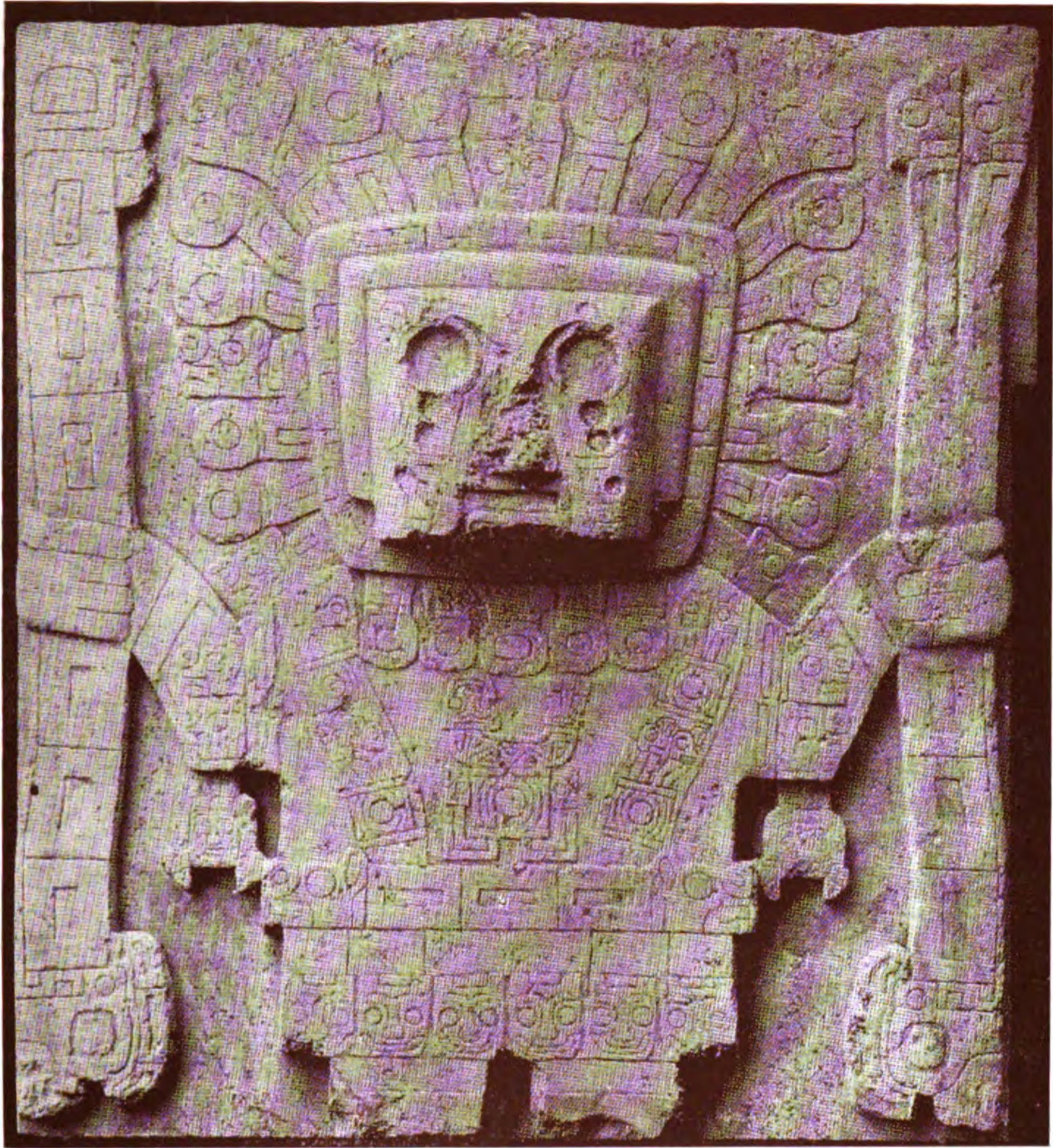
Tchan-gy — their 'divine man' and demi-gods; with the Akkadian *Dingir* and *Mul-lil* — the creative god and the 'Gods of the ghost-world'; with the Egyptian Isis-Osiris and Thoth; with the Hebrew Elohim, or again with Manco Capac and his Peruvian progeny — the story varies nowhere. Every nation has either the *seven* and *ten* Rishis-Manus and Prajâpatis; the seven and *ten* Ki-y; or ten and seven Amshaspends (six exoterically), ten and seven Chaldaean Annedoti, ten and seven Sephiroth, etc., etc. One and all have been derived from the primitive Dhyân-Chohans of the Esoteric doctrine, referred to as the 'Builders' in the Stanzas of Book I. From Manu, Thoth-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato and Panodorus, all tell us of seven *divine* Dynasties, of seven Lemurian, and seven Atlantean divisions of the Earth; of the seven primitive and dual gods who descend from their celestial abode and reign on Earth, teaching mankind Astronomy, Architecture, and all the other sciences that have come down to us. These Beings appear first as 'gods' and Creators; then they merge in nascent man, to finally emerge as 'divine Kings and Rulers.' But this fact has been gradually forgotten. As Basnage shows, the Egyptians themselves confessed that science flourished in their country only since Isis-Osiris, whom they continue to adore as gods, 'though they had become Princes in human form.' And he adds of Osiris-Isis (the divine androgyne):— 'It is said that this Prince (Isis-Osiris) built cities in Egypt, stopped the overflowing of the Nile; invented agriculture, the use of the vine, music, astronomy, and geometry.'

"When Abul-Feda says in his *Historia Ante-Islamitica* that the Sabaeen language was established by Seth and Edrith (Enoch) — he means by 'Sabaeen language' astronomy."
— *Op. cit.*, II, 365-6

Enoch refers to a certain hierarchy. It is no digression to point out that astronomy is thrice mentioned in the above passage, which suggests some reflexions. Firstly: real astronomy is a science of incredible antiquity, brought over from Atlantean times, and retaught to portions of mankind. Secondly: there were men in the remotest times capable of learning and appreciating both the details and the true meaning of genuine astronomy. Thirdly: the 'Sabaeen language,' that is, genuine astronomy, was taught as part of the Lost Mysteries of Antiquity, something of which there is ample proof. Fourthly: modern science has hardly yet the key to this astronomy, despite its own wonderful achievements of the last few centuries. Fifthly: there must have been good reason for keeping this 'language' from the multitude. Sixthly: because it had to do with cycles of human destiny, it was also profoundly connected with Archaic Symbolism. Seventhly: even on the physical plane, contemporary science neither knows the truth about the motions of the Earth — to say nothing of their causes — nor about the Sun. How could it, when its 'exact' observations only began less than two centuries ago, as against ancient observations covering hundreds of thousands of years? Finally: the carving on the gateway of the temple of Ak-kapana at Tiahuanaco (Plates I, II) faced the *interior*, reminding us that this symbolism belonged, and still belongs, to the mysteries of human life and death.

On the last page of *Die Ruinenstätte von Tiahuanaco*, after having given their own tentative conclusions regarding this monolithic gateway, the authors cite Cieza's *Crónica del Peru*, cap. 103, with italics as follows:

"Certain Indians relate that it was of a surety affirmed by their ancestors *that there was no*



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I — CENTRAL FIGURE OF THE MONOLITH-DOOR
AK-KAPANA, TIAHUANACO



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TYPES OF WINGED FIGURES, MONOLITH DOOR
AK-KAPANA, TIAHUANACO

TIAHUANACO, BOLIVIA, AND ITS SIGNIFICANCE

light for many days, and that all being in darkness and obscurity, the Sun appeared resplendent on this island of Titicaca, for which reason they regarded it as something sacred."

Of course the present 'Titicaca Island' was then submerged, and the island would be where Ak-kapana is. Then they again quote from the same work, ii, cap. 5, where the Indians are reported as saying that, far preceding the time of the Incas, there was once

"a long period without seeing the Sun, and, enduring great labor by reason of this deprivation, the people made great offerings to those they held as gods, begging the light they needed; and that being in this condition, there appeared on the island of Titicaca, in the midst of the great lake of Collao, the Sun most resplendent, at which all rejoiced."

Other similar legends are referred to, but there is a circumstantiality about the foregoing which, with the teachings of H. P. Blavatsky in *The Secret Doctrine* before one, illumines the Sun-portal of Ak-kapana in a way little dreamed by most archaeologists; although the fact that Stübel and Uhle italicized these passages, at the very close of their arduous and protracted labor of research, indicates they had an intuition of their truth.

When Berosus informed Callisthenes that 403,000 years before his time the axis of the Earth coincided with the plane of the ecliptic, he probably knew well enough that the latter had never been initiated. But there is plenty of evidence to show that this very important factor in astronomical movement was always part of the temple-teachings in ancient times, as is clearly shown in *The Secret Doctrine*. Titicaca must have been for a considerable period annually in complete darkness, at that epoch. And knowing the Sun to be the giver and sustainer of life, possibly in more senses than the moderns suspect, it would not be very surprising if, when the days of darkness there began to diminish, the people rejoiced, and then or subsequently erected a 'Temple of the Sun' at the place.

And so this Inca tradition points out one of the clues to the extraordinary climatic changes to which all lands have been subjected, and which have so greatly puzzled both geologists and astronomers up to the present.

Now, as to the famous doorway at Ak-kapana. On its interior is a central figure of remarkable design. Could it be that this simply represents Humanity?

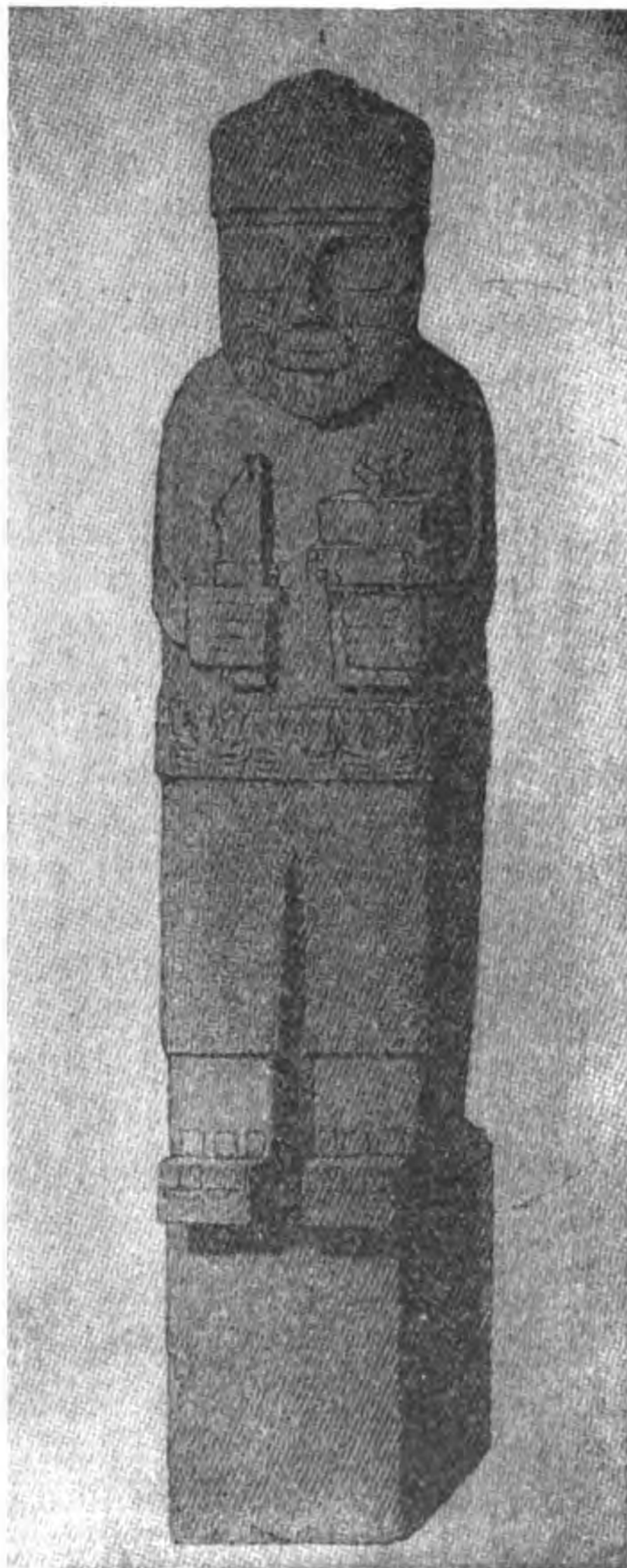
If so, then the multiform and multigenetic involution and evolution — spiritual, psychic, intellectual, and physical — of human beings stands symbolized there, *and has so stood for ages*, plainly to be seen. Its preservation is due to the fact that for a long period it had been completely buried, face downwards.

The Seven Principles in Man, inculcated by ancient Wisdom, and once more proclaimed to the modern world by H. P. Blavatsky, are seen

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as six, each in three principal aspects synthesized in the seventh or central division — radiating round the head of the central figure. The dual ascending and descending evolution and involution are typified by the living serpent-trees grasped in either hand. The Aeon so far reached is shown by the shape of the head and of the three Inner Planes of Nature from which it protrudes. For these are in the form of a square, signifying the Fourth Aeon, or Round, as it is called in *The Secret Doctrine*. The Root-Race of the Aeon passed and completed is plainly shown by the left hand covering the Fourth division of the Scepter, while the right hand and Scepter shows that the Fifth has commenced, with two more still to come before this Aeon ends; all exactly as the Secret Doctrine teaches. The divided head of the left scepter shows that Man is, physically, still in the condition reached toward the end of the Third Root-Race of this Aeon. Above three divisions on the girdle in the central figure is the Heart, on which rests the tripartite Sacred Bird — an eloquent symbol. For the Wisdom of Antiquity taught that the true doctrine is to be found in the heart of man, and not in the head. The head must become the servant, and not the master.

A glance at the 'winged' figures (Plate II) *surrounding* the central figure on the doorway reveals the clear distinction drawn between the three Higher Principles and the Lower Quaternary. The divine nature of the Higher — which at a certain epoch descended to inform the Lower — is beautifully suggested by the independent winged branch descending from above (or within) and leading directly toward the Inner Eye in the



III — SYMBOLIC STATUE AT AK-KAPANA, TIAHUANACO

PEACE

head, while the astral and physical evolution is distinctly and separately shown connected with body and feet, *i. e.*, the astral and physical forms. The Svastika, symbol of the correlations of spiritual and material cycles, is frequently repeated in these figures, even in the attitude of the lower extremities. A close examination of the figures, which reveal many points of a surprising symbolism, should well repay comparison with "The Evolution of Symbolism," and other Sections in *The Secret Doctrine*.

The statue at Ak-kapana, Tiahuanaco, shown in Plate III, is especially noteworthy. Humorously, yet most effectively, does it portray the main teaching of the ancient Wisdom-Religion, namely, that Man is the subject of both Evolution and Involution — Involution of the higher spiritual and mental powers from the inner planes of Being; and Evolution of the astral and physical vehicles forming the lower Principles, in the regions of Objectivity.

Man's Duality is emphasized by the belt of flame, beneath which is depicted the garment of the Objective, composed of minute Lives — imperfectly conceived of by modern science as built of electrons, etc.— which under the directing Intelligences, guided by Fohat, build up material from astral and psychic forms. Their true supra-physical nature is well typified by the further detail seen in Plate 31a of Stübel and Uhle's *Die Ruinenstätte von Tiahuanaco* — threefold on the spiritual side, and fourfold on the objective.

Reverting to the central figure of the doorway, below the girdle one discerns humanity in the physical world. The scarf falling across each shoulder, the right and left 'Pillars,' 'Serpents,' or 'Trees,' should interest Freemasons and lovers of Symbolism. Below the central figure we find outlined the Fourfold Manifested Powers.

Why should we hesitate to concede that some at least of the peoples of pre-historic antiquity were our superiors in more than one respect?

PEACE

RONALD MELVILLE



HAVE sometimes wondered why pacificism should so often seem to raise storms. At first one might suppose that so violent an opposition to peace-propaganda could only be inspired by a love of war. But this seems hardly probable.

On the other hand, militarism generally claims to be the most rational mode of establishing peace, and this in spite of the obvious paradox involved. To establish a military system for the maintenance of peace would be absurd, if the kind of peace aimed at were anything more than

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a temporary suspension of war. Is such a conception of peace the only possible ideal on earth?

The real question is, what is peace? Is peace to be regarded as the normal and proper condition of life on earth, or is war the natural state of man? Is peace the maintenance of a state of social and racial sanity? Is peace international health of mind, or is it a dream unrealizable on this earth? Is peace no more than an interval between eternally recurring wars, or is it the right state of man, from which he has fallen?

If peace is sanity, and the world is suffering from lunacy; then how can the madness be cured? Can it be cured? Is war inevitable? Apparently the answer to the last is easy. War certainly must be inevitable so long as the mass of mankind accepts it in that light. And this view of the matter will continue in the public mind so long as it is supported by individual experience. That is to say, so long as men and women think that life for each one must be a struggle against the rest, so long will war appear inevitable to each individually and to the human race collectively. If this is a misconception of the destiny of man, how can it be rectified?

By Brotherhood, of course. But how can brotherhood be established in a world where each man thinks himself his brother's enemy?

Co-operation has been tried commercially and has failed to interfere with war, because the co-operative societies were all established on a commercial basis, and modern commercialism is based on competition. The co-operators were but larger units in a competitive system. The principle of brotherhood must be universal to be effective; and the possibility of this must be established and demonstrated practically, as well as in theory.

The deepest thinkers of the world are realizing these simple truths; and many of them, who have made contact with Theosophy and the work of Katherine Tingley, know that the first step in this direction has been taken successfully at Point Loma.

From this garden the seed of brotherhood is being scattered far and wide, and the fields of human thought will soon display the promise of a harvest such as shall change the pessimism of the world into optimism, and Universal Brotherhood be the accepted *basis* of the social state.



“MAKE a beginning towards the Theosophic life! Take the first step. All will follow in natural order and at the right time. Make a beginning, therefore, and why not make it now?”— *Katherine Tingley*

THE SPIRIT OF THE MODERNISTS

H. T. EDGE, M. A.



THE Farewell Sermon of Dr. Harry Emerson Fosdick, to the First Presbyterian Church of New York." Such forms the subject of our present writing, and we feel sure it is matter of interest to most, if not all, of our readers.

The attitude of a dignitary responsible for maintaining the integrity of a religious establishment is easy to understand. Apart from his convictions, he has his vows. It is his sense of duty which impels him to remove whatever he thinks will impair the integrity of that committed to his safe keeping. It may be hard to decide where to draw the line, but he feels the need of drawing it somewhere. He argues that a retiring pastor is self-expelled, through failure to live up to his own undertakings. He was ordained to teach certain things which the church teaches. When he finds he can no longer do so, he *ispo facto* abdicates. The bishop merely gives legal enforcement to the abdication.

Such is the conservative aspect of the case. The other side will command our greater sympathies as pioneers of a great movement of emancipation of thought. The spirit of religion, ever and everywhere the same, based as it is on facts and laws of human nature, has to find adaptation to existing conditions. It must help progress, not hinder it.

What will be the upshot of the conflict between Fundamentalism and Modernism? We err to look too far ahead. When did things ever turn out in the way we anticipated? What we mostly see ahead of us is an inextricable dilemma, but somehow things always solve themselves. We shall doubtless see in the religious world new forms shaping themselves and old forms giving way, now gradually, now in sudden bursts.

Dr. Fosdick belonged to the Baptist denomination, but has been for some years associate minister of the First Presbyterian Church of New York, where he formed a center for toleration and attracted crowds of sympathizers. The sermon we are reviewing must have been much more impressive when spoken than even it is in print; its style is rhetorical rather than literary, and we have to supply in imagination the presence and gestures of the preacher which we miss in actual vision. He prints on a fly-leaf an extract from the address, which constitutes a declaration.

"These are the things we have stood for: tolerance, an inclusive Church, the right to think religion through in modern terms, the social applications of the principles of Jesus, the abiding verities and experiences of the gospel. And these are right. I am not sorry we tried this experiment. It was worth trying. We have lifted a standard that no one will put down.

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We have stated an issue that no man or denomination is strong enough to brush aside."

He compares his case to that of Paul, saying farewell to the Church of Corinth. "Paul tarried there yet a good while and then took his leave of the brethren and sailed thence." What did he say to them? He must have talked to them about the things which they had stood for in Corinth against controversy. In Corinth Paul had had a stormy time. Must Christianity go its way or carry with it the observance of the old Jewish laws? Hence arose Fundamentalists and Modernists — those who wished to carry along with their Christianity circumcision, clean and unclean foods, Sabbath-observance, and the temple-ritual and sacrifice; and those who did not believe that these things were part and parcel of Christianity. Paul was a Modernist, who saw that Christianity could never be a universal religion on such terms, and that it was no use preaching such dogmas to Greeks and Romans.

"Nothing mattered to him except living faith in Christ of the kind that transforms a man so that the spirit of Christ lives in him."

Heretics grow respectable under the healing hand of time. The preacher enumerates some: Whittier, Beecher, Knox, Calvin: now pillars of orthodoxy, but once heretics. Knox was sent to the galleys, and Calvin thrown into prison, both for preaching liberty and tolerance. Paul himself, now a haloed saint, was a determined heretic.

Following these great names, Dr. Fosdick and his adherents started an interdenominational church. Exclusiveness has been the tragedy of Protestantism, causing everyone with a new idea to go out and found a little church of his own, confined to the few who agreed with him. But "we have built an inclusive church." The Doctor does not see why ideas about baptism should divide; individual affairs need not interfere with basic unity. He rejoices in his name of heretic.

Commenting on the above, we would say that Dr. Fosdick, as an earnest believer in Christianity, feels the weakness of that faith before the world, by reason of its internal dissensions. If Christianity is to command the respect of people of all races and creeds, it must be able to show its superiority to one at least of the failings of religions — the failing of sectarianism and mutual intolerance. He rightly finds the essence of Christianity to consist in a mode of life, a mode founded on the sense of the Divine Spirit incarnate in us, as the Christos. This is a point in which people of other religions will be at one with Christians; so long, that is, as those people in turn are true to the essence of their own religion. For the essence of all religions, the foundation of Religion itself, is, as we understand it, the essential Divinity of man — the fact that Divinity is incarnate in man through the Christos, which is man's

THE SPIRIT OF THE MODERNISTS

own Divine Self. Jesus continually (speaking as a Teacher) represents himself as the intermediary between the Father and man.

“For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.”— *John*, v, 21-3

But we find the same in other religions, as where in the *Bhagavad-Gîtâ*, Krishna (speaking as the Logos) says:

“I am the Ego which is seated in the hearts of all beings. . . . In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein.”

Both Jesus and Krishna, too, speak of themselves as the Way or Path. When a Teacher speaks thus, it is not as a mere mortal personality that he speaks, but in his character as one who has attained to Self-knowledge. Unless this is understood, we are apt to regard the Teacher as claiming an exclusive prerogative; but Jesus himself was very emphatic on the point that his disciples should follow the path he pointed, and themselves attain to knowledge of the Father through the Son. And here again we find the same thing in the *Bhagavad-Gîtâ*. To misunderstand these words of the Teacher would be to make our religion exclusive, the very thing which the preacher is warning us against.

However, the important thing is that each man shall follow the behests of Truth, as revealed to him through the voice of his own conscience; and then there is no doubt that a truer knowledge, based on sympathy and not on controversy, will dawn upon him. The spirit of charity, and the true discernment it brings, will empower him to recognise in people of other religions that which is really important, that which in them is akin to himself; and to sink controversial differences.

The spirit of the Modernists, if it may be judged by the views of Dr. Fosdick, must claim our sympathy; and there need be no fear that it will carry its adherents away from the real fundamentals of religion.




“THERE is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves and has its being. . . . But the universal religion CAN ONLY BE ONE if we accept the real primitive meaning of the root of that word. We Theosophists so accept it; and therefore say, we are all brothers — by the laws of nature, of birth, of death, and also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions.”

— *H. P. Blavatsky*

HOLD THE FORT FOR PEACE

KENNETH MORRIS

N the hillside, the sea was always audible: a murmur one forgot to be aware of except when it gave place, as it did at regular intervals, to the long-drawn meditative hoarseness of the shore-waves. But down in the canyon, hoarseness and murmur alike were all shut away, and there was a silence in which one could feel . . . the Earth's heart beating, as one poet has said, or (according to another) the everlasting wings. Out of that silence, and enriching not disturbing it, the gay or plaintive phrase of a meadow-lark's song broke occasionally like the sudden blossoming of a rich flower; or it seemed like a revelation of the treasure the silence contained, which was "the peace of God that passeth all understanding."

The sun shone very bright and warm on the narrow sandy canyon bottom; the grasses, and here and there an indian-paint-brush or a yellow sea-dahlia, were quite motionless, and had an air of intent listening that tempted one to listening too. They were unpreoccupied with self, and all alert to receive; hence the mysterious something that flowed into and fulfilled them and made them what they were, vessels of the eternal beauty.

If no God-world were, behind the veil of the phenomenal, men could never have imagined it. If there were no consciousness flowing through these natural things, how could they have been shaped? or how could they awaken, as they do, some answering ripple in our own? Here is joy, but no personality; delight, but incognisance of passion: here is the undisturbable thing at the center of life, Peace.

That is what Peace is: Reality. It is that from which all proceeds and to which all must return. They talk of the struggle for existence; but the essence of existence is Peace. That forgone, we are as branches lopped off from the trunk of being: life and all is forgone, and we are exiled wholly into unreality and cut off from the sources that nourish us. If a man would live, and come into the heritage of divinity which life, in any true sense of the word, is; he must hold the fort of his soul for Peace. He must defend that offshoot of the Divine within himself, giving some portion of each day to loving contemplation of it, and indeed dedicating all his moments and thoughts to its preservation. As one heard the meadowlark singing in the canyon, he shall hear at times the Eternal singing through that place of peace within himself.

For we should be unhappy in not believing that there is Divinity

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within, or that these solar systems were not the container and manifestation of that quickening All-Joy, All-Beauty, which for convenience we call God. We should be unhappy in not sensing a high and beautiful purpose behind our existence here, or in conceiving that purpose to be otherwise than the evolution of perfect and noble life. This may seem a dogmatic statement, perhaps; but a moment of peace will always proclaim it, not as a dogma, but as a revelation — *the* revelation that any statement in words must always bungle and echo only imperfectly. Men make a great pother about proofs of religion, of the existence of God, of the existence and immortality of the soul,— of the truth of anything in the unseen and supersensuous that should fortify our moral sense and keep mankind from tumbling into crime and ruin. Such proof is to hand: a moment of peace reveals it. It is not the 'return and communications' of the 'dead'; it is no thunder on Sinai or any material mountain; but the true Sinai is in the heart, and the road to it and the light on it is peace. The sign in heaven — the flame by night and the pillar of cloud by day — to lead us into the Promised Land: — this is peace.

There is a Promised Land for mankind: so much we may assert, for all the ages have been strewn with visions of it, and merchandise and rare treasures from it have passed current with all races of men. Does not divinity manifest in men's actions? have we not proof enough of the beautiful possibilities of our race? There is nothing noble, but some men have achieved it and many men have conceived it in their minds. The Platos, the Buddhas, the Shakespeares, and the Christs that have starred the spaces of time, are there only to tell us what splendor may be wrought of the common stuff of man; and we are advancing to a point when all men shall be as they were. At least it is a possibility; we must admit that: that is what man can be; — and why should not man be that?

The road to it is peace. To be the greatest he can be, a man must have peace within himself: he must have that silence in which the divine qualities in him can grow. He must fight for it, obviously: the enemies he must fight are within himself: he must hold the fort against all the noises and lower influences that rise within himself.

So it is with the nations and with humanity: the one thing essential is peace. You have only to regard the war-time nation to know how true this is. It is divorced from all things that were true and beautiful in its life; a demon-self in it battens on lies and unrealities; and even the divinest qualities are sucked in to swell the force of a maelstrom whose bottom is destruction, utter ruin and death. It is not that progress is hindered; it is that all possibility of progress is scotched; the soul of the nation lies wounded, distorted and limp, and heaven knows when it will recover. War calls for self-sacrifice, they say; but to what end?

THE THEOSOPHICAL PATH

Is any people the happier because of the grand-scale murder that was done of late? Because the nations sacrificed their first-born to Moloch, and immolated their hope for a vain desire? Is there anyone without a sense of loss, or without regrets for the years before nineteen-fourteen? Are even the profiteers happier, who have gained the world and paid their own souls for it?

But the heirloom of each nation is the treasure of beauty and divine life it might contribute to the world: the great poetry, the great art, the revelations of spiritual and scientific truth; and these are conceived in peace, and brought forth from the glowing silence where the soul is. When there is noise in the world, and the misery of wholesale hate and killing, the gates of that Temple are shut in which all the treasure of the Gods and men is stored. The soul stays from creating then; only the mind creates the implements of hell and destruction. I do not mean only the material implements, the gases and machines that destroy men's bodies; these are innocent enough in comparison with the hell-things that then breed in hearts. Better to lose a limb or two, and walk all awry and twisted physically, than to go with one's inner being contorted with hate, and know no ease for its cancerous gnawings in the mind, and a supreme unhealth there that lays waste all possibilities of good. Where such unhealth is, hideous germs breed; a rank infection mines all within; moral corruption is assailant everywhere; look to your prisons, they shall be full; look to your asylums, they shall be overcrowded with things that once were men!

All might have been averted, if there had been preparedness — for peace; if there had been self-sacrifice — to hold off war; if there had been valor to hold the fort of the world's life for Peace.

But because there is a Divine side to our nature, there is room for hope, and indeed a duty to be optimistic. Every individual can hold his own soul for peace; enough doing that, and war would be chased out of the region of possibilities. It could no longer hold a place in the affairs of men, such a wholesome atmosphere would be against it; such a sunlight would pour into the world, destroying its poisonous germs. No one can say what beauty and divinity man may evolve to; only give him peace to evolve! We should keep our eyes on that light; we should hold our minds to it, not letting them wander into the places where war is bred. To save the world demands concentration, and effort: and this is really the only self-sacrifice that is worth while.



“A GREAT hope is dawning for humanity. We seek to voice that hope.”
— *Katherine Tingley*

IMPRESS OF MIND ON MATTER

L. ROSS, M. D.

IT is no figment of the imagination to say that mankind is so impressed upon the physical earth that it partakes of his nature. Not only do the virgin soil, the woods, and the weather respond to the material changes of settlement, but the frontier is modified by the presence of new mental conditions. Lovers of nature note the different feeling which pervades a cultivated park or private grounds from that subtil lack of human impress where nature speaks her 'varied language' in the wilds of forest or mountain.

The skill of architect, builder, and furnisher can complete a beautiful house; but only the imprint of genial thoughts and feelings can make it 'feel like home.'

Who has not noticed a distinct mental tone in a household, an audience, or a community? Does not the arrangement of a room almost tell the type of its occupant? If the mental quality operates along lines of daintiness or disorder, of conventionality or comfort, of harmony or crudeness, the very furnishings take on the coloring of the mind. The persons capable of an orderly top-bureau drawer can almost be detected on sight,—perhaps because of their scarcity. The piled-up office-desk correctly indexes a versatile, unsystematic mind.

Build with new bricks or stones or wood a tenement-house for the poor, whose want, ignorance, and vice jostle each other at every turn. The freshly cut stone or wood from quarry or forest comes to upbuild this habitation, filled with the clean, sweet, wholesome breath of nature. But before the building grows old, the very structure is so saturated with its associations,—is so tainted with the thought-atmosphere—as to impress the passing stranger with the human misery which it covers but cannot hide. Mark you, it is not the smoke and dirt—the inert particles of earth,—which have changed these building-stones, now crying out their degradation to the passer-by. It is the human quality speaking through them the language of unhappy location. The air and odors from a den of animals may nauseate us; but we grow heart-sick with the hopeless sense of misery from the breath of the tenements. The vulture reeking with carrion inspires a disgust for a rottenness which is physical; but no wild beast or bird of prey or reptile can convey a sense of the sin and misery which salute us in the haunts of men. That is a human quality!

There are places,—rich and poor,—that are filled with vicious miasma, and one is strongly impressed with the evil air present. Some rooms,

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even unoccupied, seem tainted with moral microbes, and what is graphically called a 'tough place,' has often a tangible mental taste of its own. Such influences are both depressing and degrading, and they not only contaminate the vicinity, but, like disease-germs, the evil poison travels through the air of the thought-world.

Each one may prove from his own experience this ability of mind to stamp itself upon matter which, in its turn, transmits the impression to other minds. Think of the character in an old shoe, a threadbare coat, a delapidated hat, my lady's glove, from which the inductive reasoning of a Sherlock Holmes can unravel a story. And remember these things carry the imprint of the wearers, however blind our eyes are to them. A man's thoughts and habits not only wear wrinkles in his countenance and in his clothing, but his character leaves its impress upon his neighbors, whether or not they read between the lines.

Directly or indirectly, the individual reacts to the stimuli of his surroundings, and this is especially true of the unthinking, negative masses. One has need of a positive, clear-headed, strong-hearted idea of right and wrong to avoid the inoculation of evil minds. Most persons occasionally have thoughts out of all keeping with the moral tone of their lives,— thoughts that wander in like a stray dog. The morally courageous can drive them away; but the negative, drifting characters, wavering with every breath of influence, may not so easily dispel them. Minds already inclined to evil, but hesitating between a bad deed and a better impulse, may tip the moral scales by just such a hair as these stray thoughts of harm.

But the magnetic power of mind is no less powerful for good than ill. Every kindly, compassionate, aspiring thought goes to swell the currents of helpfulness which, sweeping round the earth, will surely flow into every mind which offers the channel of its own aspiration.

THEORIES OF LIGHT

T. HENRY, M. A.



AS to the way in which light is transmitted, Newton's theory was that it is by the emission of particles; and Huyghens, Young, Fresnel, and others superseded this by the undulatory theory, according to which light is propagated by undulations in a conjectural medium, the aether. This latter hypothesis has held the field uncontested until recently, from its consistency with observed facts and its ability to explain phenomena. But now the emission-theory

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comes into favor once more; not, however, as disposing of the undulatory theory, but as supplementing it in some mysterious way. New facts have cropped up which are better explained by the emission-theory; nevertheless the old facts, which are better explained by the undulatory theory, still remain. The problem is to find out how both theories can at once be true. Herein we find illustration of the philosophical maxim that the truth is more likely to lie in the 'both and' than in the 'either or.' In other words, when confronted with seemingly irreconcilable alternatives, do not choose one and eschew the other, but try and find a way to accommodate both.

Ordinary light, and the X-rays, are undulatory; cathode rays are emissive. The latter are a stream of electrons moving with enormous speed. When they strike a target, they give rise to the undulations of X-rays.

It naturally grows increasingly difficult, as our investigations grow more refined, to frame a mental picture of what happens in these secluded paths of nature. As we are taken beyond the region of ordinary geometry and mechanics, into the region where these things themselves may be said to be in the formative stage, it is not surprising that such a difficulty should be found. Have we not been offered a new kind of universal container, called space-time, wherein to build our frameworks? Has not the good old formula of double-you equals half em vee squared been upset by making em a function of vee? Verily we are become as gods, and are striving to plant our footsteps in the sea while riding upon the storm!

The above lucubration was inspired by reading a report of Dr. Millikan's account of his researches at the California Institute of Technology. We do not propose, especially with nothing better than a brief report to rely on, to venture on our bladder into such a sea of electrons and quanta; we would be far beyond our depth in no time. But we ask credit for our candor, when we might have blamed the ignorance onto our readers and dissimulated it in ourselves. A few of the statements however may be noted.

There are just 92 chemical elements, each of them composed of nothing but positive and negative electrons. These latter are atoms, or quanta, or doses of electricity. But what is electricity? We must not say that electrons are electricity, and electricity electrons, as we should then merely gyrate in an orbit like the electrons themselves, and get nowhere. But however many things there are, there must always remain something that is made of nothing because there is nothing else but nothing for it to be made of. One wonders whether science will ever analyse the electrons into something still smaller. The astronomers are extending the universe in the direction of the immense, and there is evidently infinitude in both

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directions. If lines, carried far enough, eventually meet, then we ought to expect Professor Millikan to discover in his glass tubes the ultimate nebula, while the astronomers find out what the electrons are made of.

If the positive and negative electrons are made of aether, we get down to only one element; but we have to recognise also a living force, without which the whole mass would be inert.

Dr. Millikan is studying the relation of electrons to aether-waves. It was discovered ten years ago that the energy with which an electron leaves an atom is in direct proportion to the vibration-frequency of the light-ray which ejects it; and this discovery is being made the basis of a new theory of light. He confesses that


"The physicist finds he is farther than ever away from a satisfactory mechanical picture of the mysterious processes by which atoms throw out energy in the form of aether-waves, whose absorption by the earth makes existence possible."

We should be sorry to reduce everything to a mechanical picture. We have no desire to pass our existence in a mechanical picture, however satisfactory. One still finds, after these new discoveries, that the attempt to get along with a mechanical picture results in finding everywhere *actio in distans*. We beg therefore to offer a new theory: The physical universe is compact of two ultimate elements — *actio* and *distans*.

SACRED BUDDHIST PLACES IN INDIA

ARVID DAHLGREN

I: THE MAHÂBODHI TEMPLE AT BUDDHA-GAYÂ

 HE oldest and grandest of all the sacred places of Buddhism is without doubt the magnificent temple at Buddha-Gayâ in Behar, India. It is one of the four great sacred places of the Buddhists. It is not only the grandest of them all but also, according to my humble opinion, the most important, as it was here that Prince Gautama lived for six long years and became a Buddha.

The great Mahâbodhi temple with the courtyard covers an area of about 335 by 370 feet. The temple is built of bricks and the surfaces are covered with sculptured sandstone. It stands in the center of the courtyard and is surrounded by numerous Stûpas and Vihâras more or less in a ruined condition. The base of the temple is 77 by 85 feet. About 25 feet above ground is a terrace with a tower at each one of the four corners. In each one of these towers there is a statue of Buddha. We

SACRED BUDDHIST PLACES IN INDIA

reach the terrace by a staircase in each one of the two front towers. From the terrace the central edifice of the great temple rises up to a height of about 165 feet from the ground.

On the east side is the entrance to the great temple, with a Buddha-statue at each side. Through this entrance we reach the sanctuary in the basement, which room is of a rectangular shape, 13 by 20 feet. Against the wall opposite the entrance stands the Vajrâsan Throne (Bodhi-mandâ, the Seat of Buddha) with a large Buddha-statue. There is nothing else in the room.

At the west side of the temple and close to it we have the outer Vajrâsan Throne. Back of this, in a niche in the temple-wall, is a statue representing the Buddha, and in front of the throne stands the sacred Bodhi-tree (Bodhi-druma, Tree of Wisdom). Close to and in front of the Bodhi-tree stands a gate of stone which I take to symbolize that golden gate through which every pilgrim must pass in order to reach the 'Tree of Knowledge and Wisdom.' It was on this very spot that Gautama found the Middle Way and received perfect spiritual enlightenment and thus became a Buddha.

At the north side, alongside and close to the temple, we notice Buddha's Walk, where Gautama used to walk to and fro during his six years of penance. It is said that when Gautama had attained Buddhahood he remained for seven days in meditation under the Bodhi-tree. He then rose and walked for seven days up and down where Buddha's Walk is now represented by a stone wall 3 feet high and 25 feet long covered with nineteen circular plates indicating his footprints. The walk is supposed to have been covered formerly by a roof of some kind, as remnants of pillars still remain in two rows, one at each side of the walk.

The great temple is surrounded by a high stone railing partly destroyed. A part of this railing is said to have belonged to the Aśoka temple which occupied the place before the present temple was erected. Some of the sculptures on the railing are believed to be types of the oldest kind of sculptures found in India.

The great courtyard contains a mass of Stûpas or small and large monuments erected by pilgrims in order to preserve the memory of the great Savior. Many of these Stûpas have been destroyed. There are also many ruins of Vihâras or smaller temples erected to commemorate some incident in the life of the great beggar-prince of India during his struggle for spiritual emancipation or Buddhahood at Buddha-Gayâ, which in his time was nothing else than a jungle.

Of the most important ruins of Stûpas and Vihâras we notice the remains of a temple where the Buddha sat for seven days gazing upon a

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pîpal tree (*ficus religiosa*) in deep contemplation. This Vihâra was known as the Vihâra-Animisha-lochanam (Temple of the Unwinking Eyes).

The remains of two Stûpas are to be seen where Mâra and his beautiful and wicked daughters tempted Gautama and were defeated.

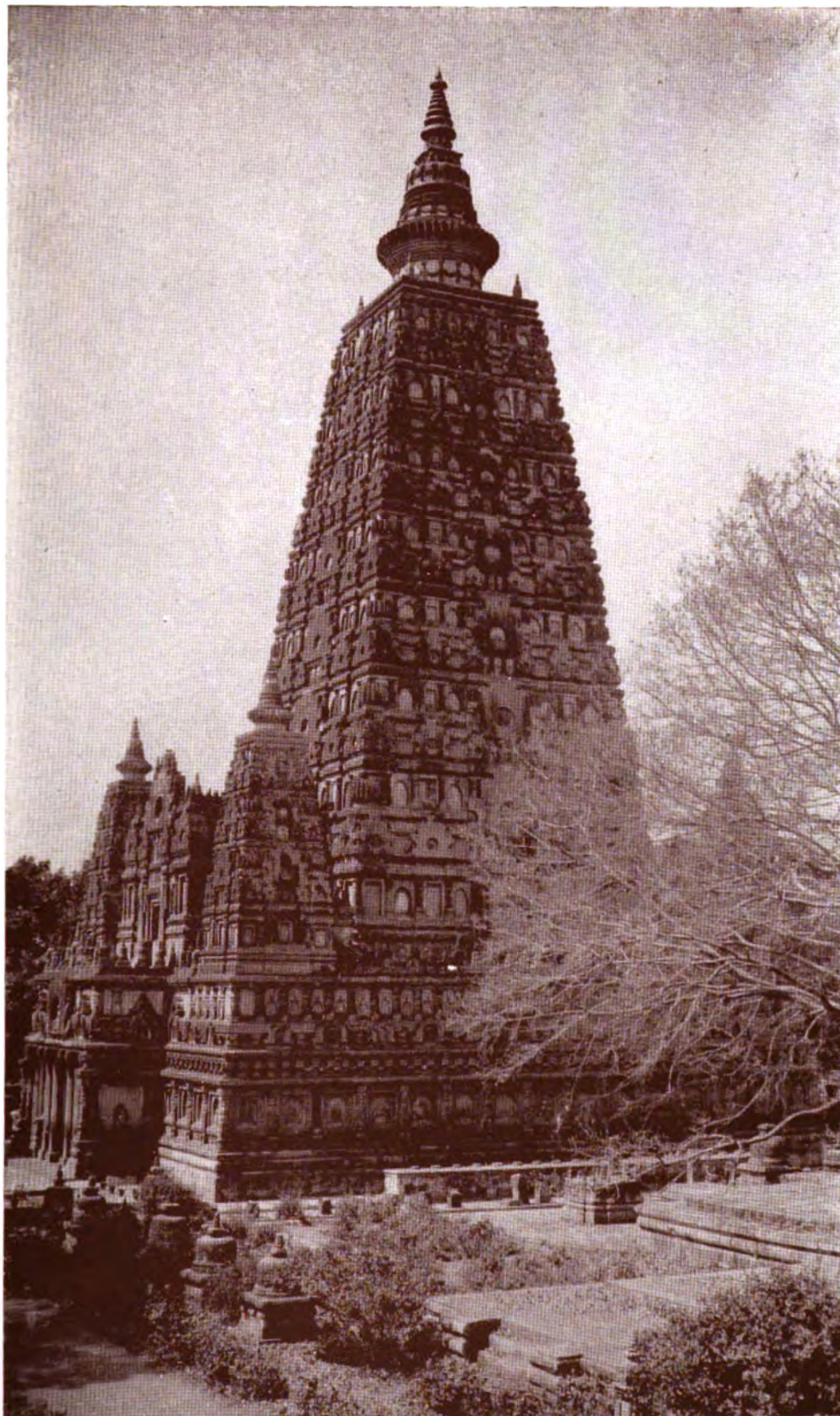
We also notice a temple-ruin where Brahmâ himself is said to have exhorted the new Buddha to 'turn the Wheel of the Law,' which Buddha fortunately and willingly agreed to do, and thus started the most peaceful and most remarkable work for spiritual enlightenment that the world's history is able to show as having been started by a single man.

The sides of the great temple and the smaller corner-towers are all covered with a great mass of sculptures in sandstone. Most of these belong to the period of the Pâla Kings (813 to 1200 A. D.), and many of them represent the Buddha sitting in a state of meditation. The Tântrika system of medieval Brâhmanism is revealed in many of the sculptures.

All the Buddha-statues inside the great temple are covered from the neck down with a red cloth. This has been done by the Mahant and his disciples, who are not Buddhists but belong to a Śivaite sect, which has been in charge of the temple for more than five centuries. The intention seems to be to make Hindû pilgrims believe that the Buddha-statues represent Hindû gods. I removed the red cloth from one of the Buddha-statues at the entrance and tried to induce the keeper of the temple not to put it on again, but only a few minutes later the cloth was there again, although none of the statues of the Buddha is sculptured naked. These red cloths will probably remain until the Buddhists again become custodians of their most sacred temple.

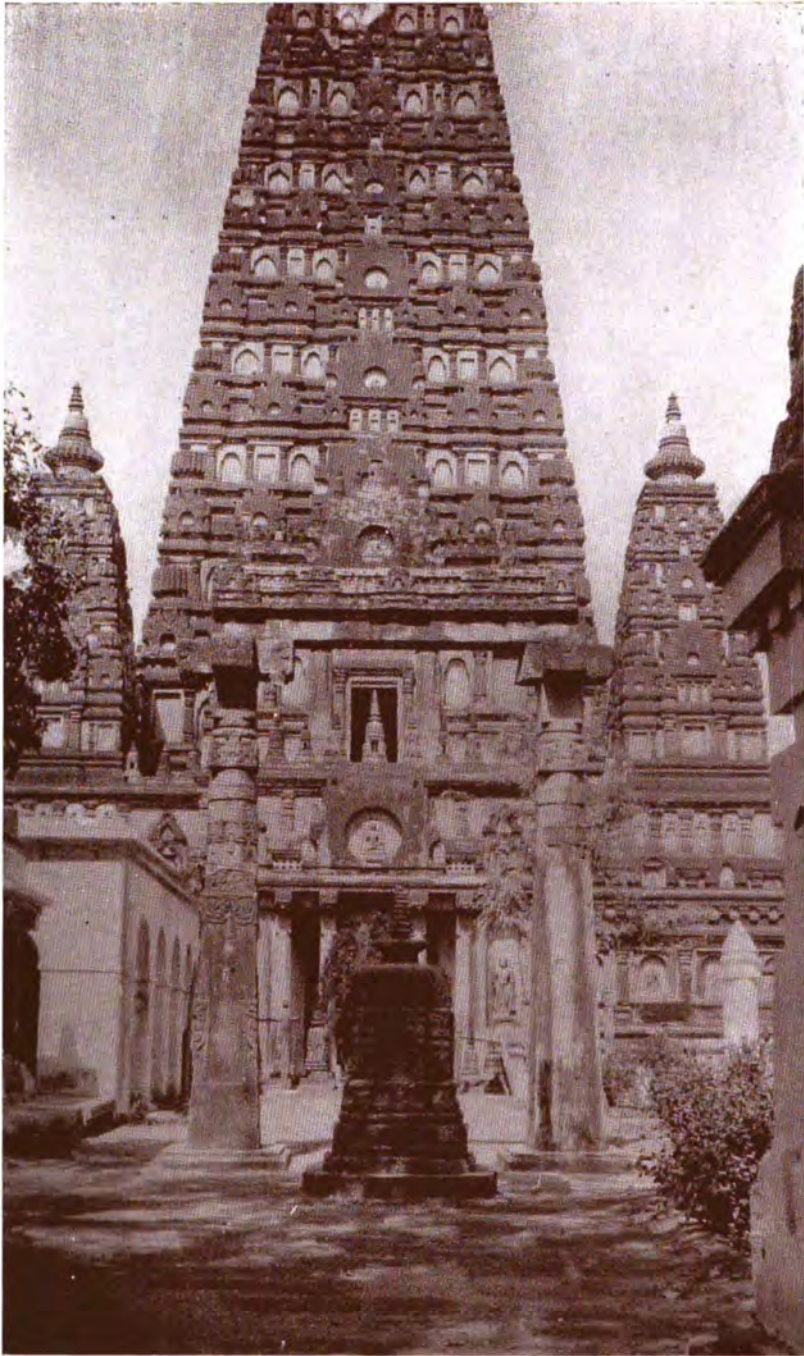
It is said that the great Mahâbodhi temple dates back to about 140 A. D. It is built on the same spot where the great Buddhist king of Behar, Aśoka, erected a temple about 250 years B. C. The Mahâbodhi temple has been ruined and restored several times. In the eleventh century (1035 to 1079) the Burmese under order of the king of Burma carried out extensive repairs, but since the Mohammedan invasion (1199 A. D.) the temple was deserted for more than 600 years, and fell more and more into decay. The temple as it stands today, as shown by the pictures, was restored during the eighties of last century, when it was found in a very ruinous condition by Sir A. Cunningham who visited it in 1879.

The sacred Bodhi-tree (*ficus religiosa*) at the back-side of the temple has been cut down, uprooted, and destroyed time after time, since the Buddha lived there. Again and again a new tree was planted there — at one time it was growing on the terrace — today it is a beautiful tree, large and shadowy, under which every pilgrim may find rest and peace.



Lomaland Photo & Engraving Dept.

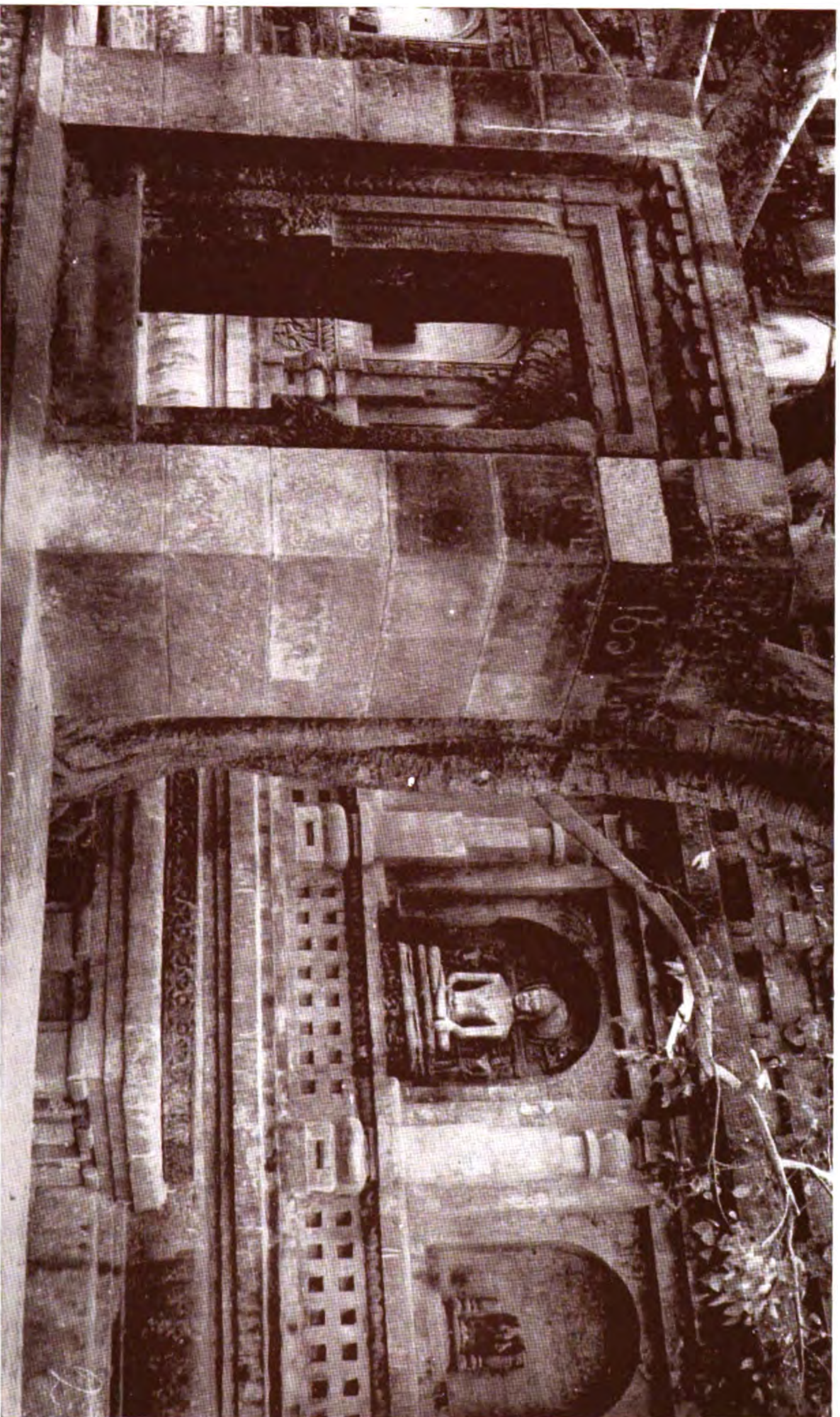
THE GREAT MAHÂBODHI TEMPLE AT BUDDHA-GAYÂ, INDIA
SEEN FROM THE NORTH SIDE



Lomaland Photo & Engraving Dept.

THE TORAN GATEWAY AND ENTRANCE OF THE
MAHÂBODHI TEMPLE AT BUDDHA-GAYÂ, INDIA

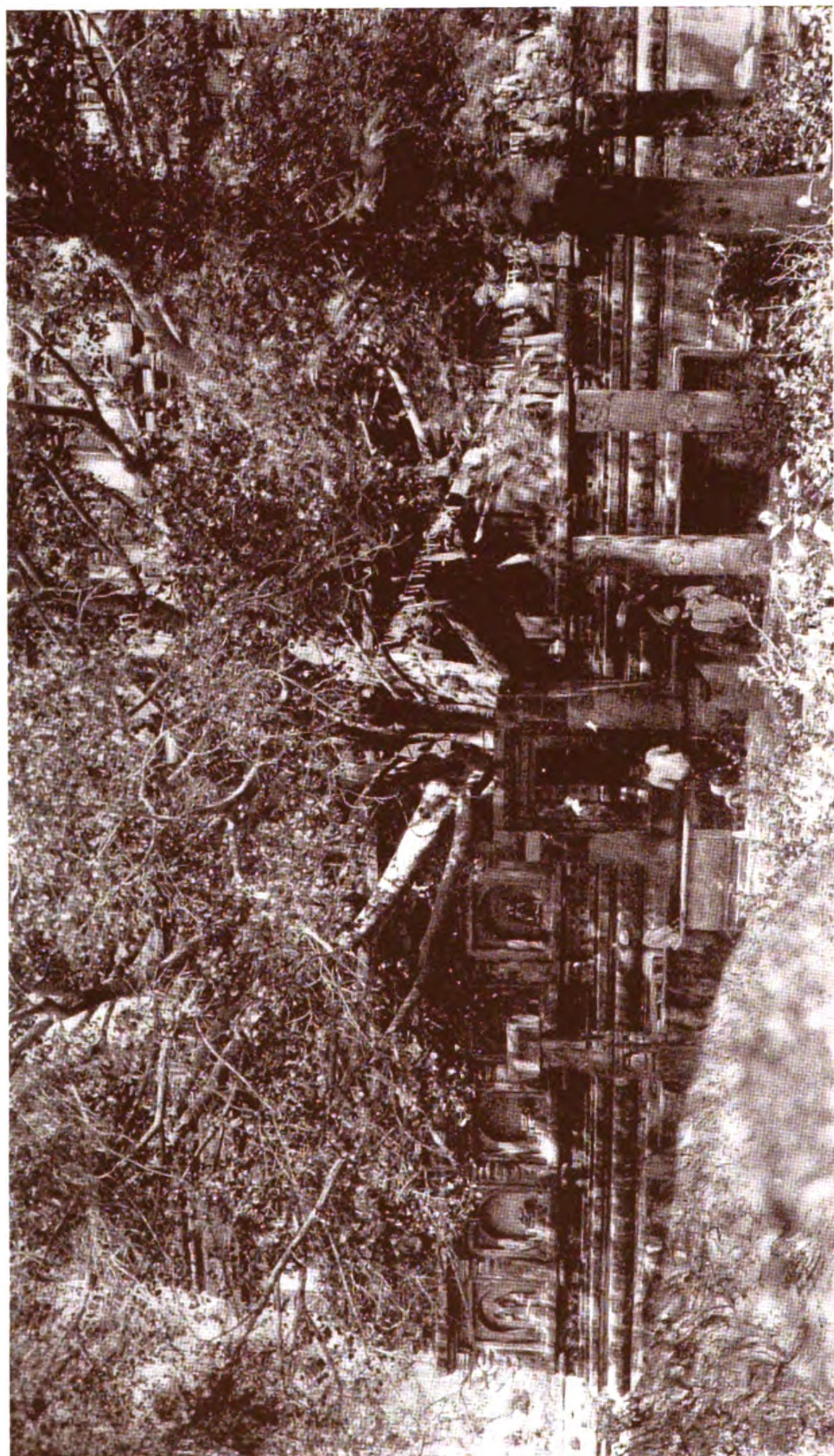
Photo taken from the east side.



THE VAJRĀSAN THRONE AT THE WEST SIDE OF THE MAHĀBODHI TEMPLE AT
BUDDHA-GAYĀ, INDIA

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Between the throne and the stone gate stands the sacred Bodhi-tree under which Gautama attained Buddhahood.



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THE SACRED BODHI-TREE (TREE OF KNOWLEDGE) AT THE WEST SIDE OF THE
MAHĀBODHI TEMPLE AT BUDDHA-GAYĀ, INDIA

LOVE BEYOND THE GRAVE

Most of the pilgrims who come here to worship are Hindûs, and these are of course in ignorance of the true meaning of the place.

True wisdom and knowledge were, by the great Gautama-Buddha, the glorious 'Light of Asia,' and the 'Light of the World' as well, unveiled again in order that a misled and suffering humanity might find the Middle Path, which is the true way to spiritual emancipation and salvation.

LOVE BEYOND THE GRAVE

H. TRAVERS, M. A.



THE following letter from a mother is quoted in *The Literary Digest*:

"I won't be separated from any of you, dear children. I'll just be closer to God and will understand better the ways in which prayers and faith can open the ways through which God can help you; and I'll be able at least to love you with all my heart and without anything in that love that will make you feel as if I wanted to control you or bother you."

This illustrates a well-known passage in *The Key to Theosophy*, which is as follows:

"Again we say that love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. A mother's Ego filled with love for the imaginary children it sees near itself, living a life of happiness, as real to *it* as when on earth, will ever cause that love to be felt by the children in flesh. It will manifest in their dreams, and often in various events — in 'providential' protections and escapes, for love is a strong shield, and is not limited by space or time. As with this devachanic 'mother,' so with the rest of human relationships and attachments, save the purely selfish or material."— Chap. ix

The same theme is treated by Katherine Tingley in *The Wine of Life*, from which we quote the following:

"Love is eternal! The essence of love and truth lives on and on and perpetuates itself in human life, as it lives in the trees and in every living thing. The ego, the divine soul of man, lives on and on. So does true love live on and on. Anything that was true in the lives of those who have gone before, anything that was noble and uplifting, that held them to us, still lives, because it was the divine soul-attributes that made the permanent beauty and charm of the character; and although we may not hear their voices, though we may not see them, yet they themselves live."— p. 260

And again:

"Our loved ones are not so far away. They are not living in the ordinary worldly sense; but they are growing in the spiritual sense; and if our thoughts go forth with them when they pass out, if we can believe in this great and wonderful picture that I have made of the eternal life, then we do not shed tears for them. The absence hurts and it must hurt very much where one feels the limitation of just the one life; but one who has the broader vision and believes

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in another life and another life for humanity, knows that there is no break in the eternity of things, since love is eternal."— p. 261

The quotation from the mother shows a better understanding of love than often prevails. What is often called love, and believed to be love, may result in a good deal of harm to the beloved; and this is because the sentiment is mixed. There is selfishness in it, the desire to own the child as an object of pleasure and to enjoy its company. This may be very excellent; but nevertheless it is not *pure* love. So much of the feeling as is pure love will of course do good, but the alloy of selfishness will also produce its due effect; so that the results are as mixed as their cause. But this mother, whom we have quoted, evidently knew the difference between pure and alloyed love. She aspires to a love that will be unspoilt by any meddlesomeness and desire to dominate.

Then again, our mind is often a very erring instrument; and though we may be inspired with true love, the mind will interfere with its ideas and plans and cause us to act unwisely. But, after death has removed the grosser elements, there is no longer this interference from the earthly mind. This also is evidenced in the quotation. "I will understand better."

We may sometimes feel regret, remorse, for faults of commission or omission towards those no longer on earth; and for which faults therefore the opportunity for reparation has gone by. We are told that the law of retribution will bring upon our own head the consequences of these actions or neglects. This is true enough, but does not satisfy the heart. We fail to see how the injury can be fully adjusted in that way. But, if acts and thoughts can have so much power to produce their consequences, as the doctrine of Karma tells us they can, how much more must the deeper feelings of the heart be able to produce their effects. And such effects, one feels, must be those of reparation and atonement rather than of retribution. We know that the mistakes will be adjusted somehow, reparation made, and everything made up; but we do not see how.

The answer to this problem concerns a knowledge that is not of the brain-mind; it concerns the mysteries of the Soul's condition beyond the veil. It were folly and profanation to attempt prematurely to lift that veil, or to formulate in the feeble terms of our earthly thoughts the manner of such an atonement. It is rather in our duties to the living who are still with us that we can find solace and tread the road to wisdom. Let it not be said that, were the opportunity again before us, we should again fail. It is always easier to see the right road when it no longer lies before our feet with all its obstacles. It was our engrossment with selfishness that hindered us from our duties then; shall it be so now?

THE BODY RADIANT

EMMA D. WILCOX, M. D.

"Our physical light is the manifestation on our plane and the reflected radiance of the Divine Light. . . ."— *The Secret Doctrine*, Vol. I, page 259

ONE of the most promising signs of our otherwise much vaunted present-day learning is the consideration given by investigators and thinkers to branches of science other than their own, showing in their efforts to bring their individual experiments and the results of their researches into harmony with those of others, that they realize at last that whether their study be chemistry, physics, or psychology, all are surface-facets leading to the same central truth, microcosmic and macrocosmic alike. They have discovered one point on which all have met as common ground in that, on reaching the limits of the so-called known, each has found himself reasoning into a like underlying unitary origin to all manifested life, whether it be the single basic element sought by the chemist or the Monadic First Cause of the biologist.

It is only because they have met and because they have opened their minds to life beyond the single perceivable layer of the outer shell-form on which each has been working with his particular theory, hitherto apart and disdainfully aloof, that experimenters in all branches of human interest are discovering wonder upon wonder of 'new' material, 'new' forces, 'new' elements, which are being revealed to them throughout all Nature and which are bringing home to thoughtful minds the truth of what a great Teacher has said, that Nature is ever ready to "open wide the portals of her secret chambers, lay bare the treasures hidden within," when the hand that tries is the hand that "helps and works on with her" and the eye which seeks is the "eye of Spirit."

Among the workers in the field of human research, the one who ought to be foremost at the door now being slowly but surely opened, for the reason that intuitively he has always recognised that the human form is the highest yet evolved, is the physiologist, to whom the Conscious Design may well be visible as in his studies he traces the development of tissue back to the cell-element, and watches with his microscope that simple cell-unit dividing and subdividing into myriads of infinitesimal cells, which by selection and use become gradually transformed to serve each its definite and specialized function in the body corporate of the acting self. In watching this process in embryonic development, he has

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often observed and made comment how the outer layer of differentiated cells form themselves, shoulder to shoulder as it were, into an apparently flattened wall in order to give protection and shape to the parent-cell; and yet, at the same time, he has failed to take cognisance how plannedly each cell fits itself into the place where Nature intended it to be, just as a mason lays his bricks layer by layer, in order to construct and round out the outlines of a building whose framework has already been sketched and drawn from the architect's mind.

The Adamic human entities were in existence as living beings when the "Lord God made unto them the coats of skin and clothed them," and mark what a fearful result ensued! So closely the new garment fitted, so alluring its texture with the new sense-feelings it evoked, and so great its demand for sustenance and for renewal of its quickly changing tissue, that all the forces of its owner, the inner Man, were gradually focused and spent in seeking what was needed to nourish and preserve it.

Gradually, by directing all the vital functions and energies of will-power to that end, the human race became immured in its dense wall of flesh, closing by its mortared and impervious skin-cells every avenue through which the currents of the inner life could reach and mingle with those of the divine progenitors with whom the first Adam had walked "as one of us," until finally the race had lost all receptivity to impressions except those of animal sensations and emotions.

Although the giver of the "coats of skin" to the human Adam had ordained as food for them "the herbs of the field and the fruit of the trees," it came to pass that the persistent appetites of the new garment demanded its own type to satisfy its desires and feed its weedlike growth, and thenceforth was ushered in the dark ages of kill and eat for the animal man.

Even in cannibalism we are told that the human flesh of the victims is only eaten by the warriors in order that it might serve to keep them in physical strength and courage to conquer their enemies and to protect the tribe; and also that it is always partaken of as a religious observance with elaborate ceremonial under the auspices of the representative priest of their tribal god!

Truly have the ancients called this era the 'Kali-Yuga' or 'black age,' wherein mankind has degraded himself to the lowest and grossest depths of animalism where the emotion of the moment has been the only sensation registered on a brain deadened in nearly all fibers except those forming the channels of bodily appetite and desires, because the animal man knows but five senses and even of those he is aware only through impressions made upon them by the crudest of physical sensations.

When studying the histological elements of which these five sense-

THE BODY RADIANT

organs are comprised, the physiologist perceives how those cells and fibers which receive and transmit the physically felt impressions are clearly defined and their course so well developed that they can be outlined and the impulse, as it were, traced step by step in its progress between its superficial organ and the brain. He also notes many cells and fibers apparently pushed aside or dwarfed, yet still having media of attachment to the rest, whose functions are either obsolete or unknown. Perchance he has never imagined that these may form a part of the old and now closed doors of passage to the sense-fibers belonging to the plane of the paradigmatic Man before he became concealed in his garment of flesh.

The generations of Adam have come and gone and a new cycle is rolling in, which is stirring the pulse and nerves of the heart and brain of the truer nature of mankind, whose subtler and inner senses are awakening to its stimulus and are chafing more and more at the unnecessarily impervious wall of materiality which is hemming it in.

In a new spirit of illumination, the mind of man is recalling the words of the many wise Teachers who in every age have come to him and vainly strived to unseal his deafened ears to a perception of the higher faculties which he can awaken if he will, on another and a higher plane than that which he daily lives in his lower self. At last he is arousing himself from his lethargy and is striving to realize anew that the "Light that lighteth everyone that cometh into the world" is his; that he *is* that Light which, if kindled into active flame, would open the eyes to see, and the ears to hear, all the sights and sounds of the unknown realm of infinite Being of which he is a part.

There is but one path to take — unselfishness; and if it be taken consciously and radiantly, step by step, every step along its way will proclaim it even on the lowest plane of the physical body. Every blood-vessel, every nerve-fiber, will be warmed into greater activity by the out-giving impulse and will carry to its end-cell within, a quickening which will render it open to finer and more beautiful impressions than the grosser and duller cell-walls could ever have received of themselves.

What wonder then that the whole body should respond to such a life, and that we must accept as fact the halo which was said to surround the head of those living spiritually holy lives, and the actual physical radiance streaming forth from the bodily presence of the great Teachers, of one of whom it is related that even a touch of the garment's hem sufficed to heal!

Verily we are of 'little faith' or we would heed the oft-made call of those Wise Teachers of old, to "let our light shine" as shine it would, within and without, from our eyes which never can hide the soul within, from our voice which ever speaks that soul, from every cell in the garment

THE THEOSOPHICAL PATH

of flesh which we have donned as the soul's earthly habitation, until our entire being shall prove the truth that "then shall the righteous shine forth as the sun," and our physical bodies become in fact as in plan a transparency which is truly the "reflected radiance of the Divine Light."



THE ILLUMINED

"WHEN this path is beheld, then thirst and hunger are forgotten: night and day are undistinguished in this road.

"Whether one would set out to the bloom of the East or come to the chambers of the West, *without moving*, oh! holder of the bow! *is the traveling in this road!*

"In this path, to whatever place one would go, *that town* (or locality) *one's own self becomes!* how shall I easily describe this? Thou thyself shalt experience it.

"As from the heated crucible all the wax flows out, and then it remains thoroughly filled with the molten metal poured in;

"Even so, that luster (of the immortal moon fluid) has become actually molded into the shape of the body; on the outside it is wrapped up in the folds of the skin.

"As, wrapping himself up in a mantle of clouds, the sun for a while remains; and afterwards, casting it off, comes forth arrayed in light;

". . . To me beholding it appears QUIETISM itself, personified with limbs:

"As a painting of divine bliss; a sculptured form of the sovereign happiness; a grove of trees of joy, erectly standing:

"A band of golden champa; or a statue of ambrosia; or a many-sprinkled herbary of fresh and tender green.

"Or is it the disk of the moon, that, fed by the damps of autumn, has put forth luminous beams? or is it the embodied presence of Light, that is sitting on yonder seat?

"Such becomes the body, what time the serpentine [or annular] POWER drinks the moon [fluid of immortality descending from the brain], then, oh! friend, Death dreads the shape of the body.


"Then disappears old age, the knots of youth are cut to pieces, and THE LOST STATE OF CHILDHOOD REAPPEARS!

"Then *he beholds the things beyond the sea, he hears the language of paradise, he perceives what is passing in the mind of the ant.*

"He taketh a turn with the wind; if he walk his footsteps touch not the water; for such and such like conjunctures he attains many supernatural faculties."— From *The Dream of Ravan*

"CHINESE SCULPTURE," BY OSVALD SIRÉN

R. MACHELL

 HIS is the title of the latest work by an author, Dr. Osvald Sirén, whose name is a guarantee of scholarly and scientific labor. The work is accompanied by photographic illustrations of the highest order. Perhaps we should rather say that the three large volumes of plates are accompanied by a fourth volume of text, in which is included a complete index and a full description of each of the 623 collotype plates. These plates are, as far as possible, arranged in chronological order, and are mostly from original photos by the author. This large collection we are told is merely an introduction to the marvelous treasure-house of that mysterious continent we rather vaguely call China, and covers the period between the fifth and the fourteenth centuries of our era, a period during which the plastic arts in that country were almost entirely in the service of the Buddhist religion.

We are reminded that in those days there was no such thing as a sculptor, in our sense of the word. There were craftsmen who made images for religious purposes or for architectural decoration, but sculptors were not artists in the public estimation. Perhaps that is the reason why their works sometimes attained the highest excellence and were in every sense great works of art. In those days sculptors rarely signed their work, and when a sculptor's name does happen to be recorded it is because he was famous in some other way either as a painter, or lacquer-worker, or simply as a 'superior person.'

There is considerable difficulty in recovering specimens of sculpture dating to a period earlier than the fourth century, when the tide of Buddhism was on the rise and a passion for temple-building spread over the land. The Chinese chronicles contain reference to secular sculptures of vast proportions made during the Ch'in and Han dynasties. We are told: "The emperor's love of high towers and terraces, and vast palace-buildings spread to the noblemen and grandees, who imitated his colossal constructions." In 221 B. C., twelve giants, each fifty feet high, appeared at Lin T'ao in Kansu, clad in barbarian costume. It was then that the emperor collected all weapons of war throughout the kingdom and melted them, using the metal to cast enormous bell-frames in the shape of monsters with stag heads and dragon bodies and twelve colossal statues of the twelve giants. . . . In addition to these could be mentioned various other statues of bronze and stone which were set up in the palaces and gardens of Han emperors . . . only to be later melted down into currency.

If the Chinese were great builders of temples and palaces and lavish

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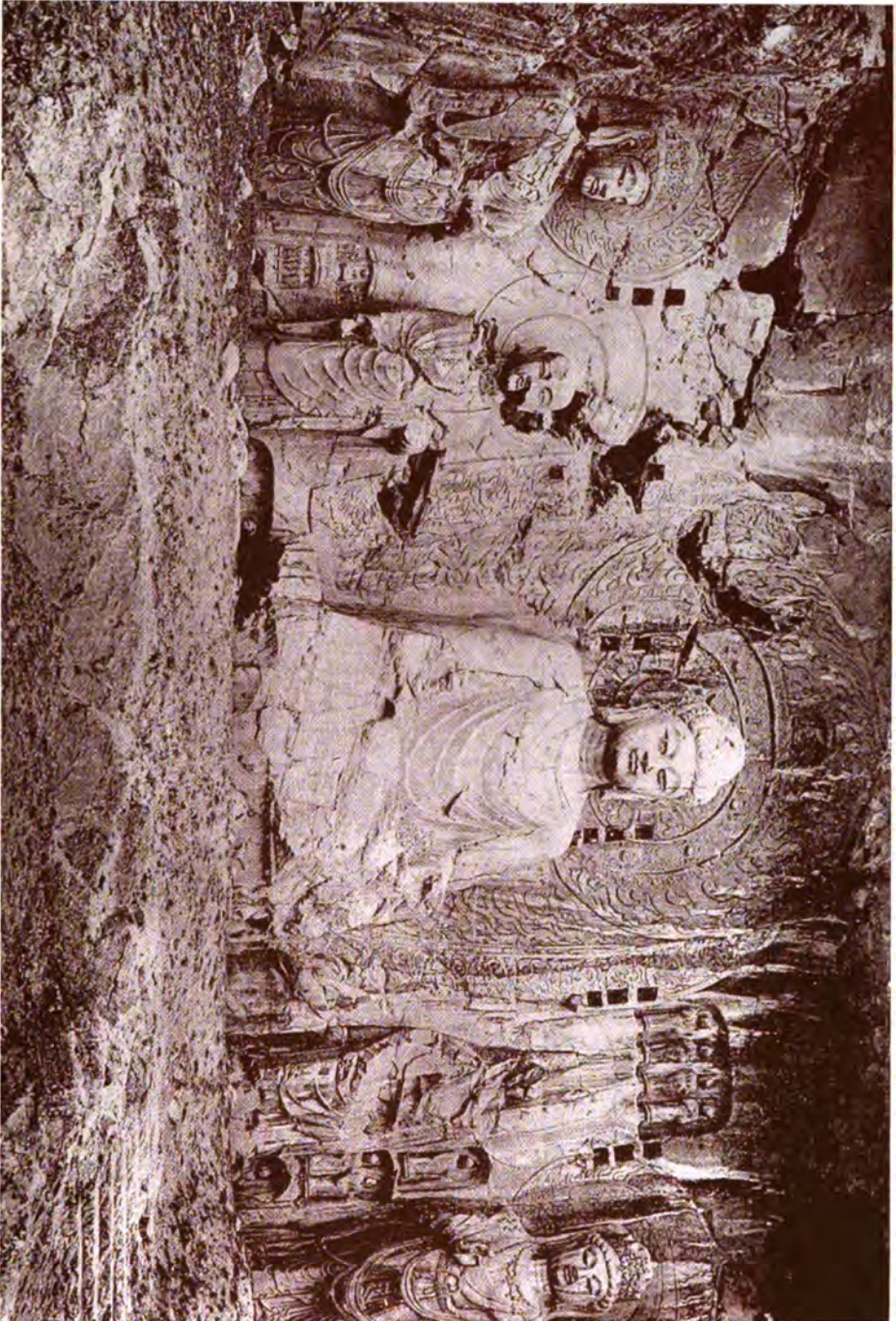
in their decorative arts, they were also mighty destroyers of the works of their ancestors. During the period of pietistic activity the temples prospered and the shrines were multiplied, the monasteries swarmed with monks, and the national exchequer was depleted in the interests of religious houses: then would come a violent reaction and a period of 'reform'; priests were massacred by thousands; temples were demolished, images destroyed, shrines desecrated, and religion disregarded. In one such reform the alleged bad repute of the monks and their political intrigues moved the emperor to order the prefects and county magistrates to destroy every temple and image within their jurisdiction, and to put to death every Buddhist priest.

Fortunately for the priests, the heir-apparent, who was a devout Buddhist, succeeded in holding back the edict for a few days, thus enabling some of the priests to escape: but a great number were seized and put to death. The temples were turned into heaps of smoking ruins, and all the images that could be found, besides a great quantity of Buddhist books, were destroyed. No wonder that Buddhist sculptures of an earlier date than the year 446, when this occurred, are extremely rare.

When we consider the damage inflicted on works of art due to the ravages of time with its tooth and restoration with its hoof, we may wonder that so much remains to indicate the existence of a highly developed civilization in China prior to the advent of Buddhism from India. But soon after the death of the emperor T'ai Wu Ti (452) a strong reaction in favor of Buddhism set in again. . . . But it was only during the reign of the emperor Chêng Ti (452-466) that the decoration of the caves on a more extensive scale was begun. Some of these are thus described. . . .

The cave-temples at Yün Kang, near Ta T'ung-fu, were made in accordance with Indian traditions, which already at an earlier date had been put into practice at Tun Huang and possibly at other places in Western China. The caves, which number over twenty, are of varying size, the largest being about seventy feet deep, the smaller ones only a few feet. They are hollowed out of a sand-stone ridge, and are all abundantly decorated with Buddhist divinities, legendary scenes, and ornamental reliefs, executed in the rock walls. But as the stone is of a rather soft granular quality the sculptures have deteriorated a great deal under the influence of water and time, and have been repeatedly restored during successive ages.

The caves which are now in the most complete condition are those which have been most thoroughly cared for by the restorers and which consequently are artistically the most disfigured, all the sculptured decorations being coated with plaster and crudely painted with bright colors and gold. The figures and ornamental compositions which completely



Lomdand Photo & Engraving Dept.

COLOSSAL BUDDHA ON TERRACE FORMERLY COVERED IN PART BY A LARGE GROTTO AND
A TEMPLE KNOWN AS FENG HSIEN SSŪ

Terrace about 118 ft. wide; Cave about 87 ft. deep. Original height of statue about 50 ft. or more. Date A. D. 679.



Lomaland Photo & Engraving Dept.

A BODHISATTVA. CARVED IN DARK GRAY LIMESTONE
PARTLY PAINTED

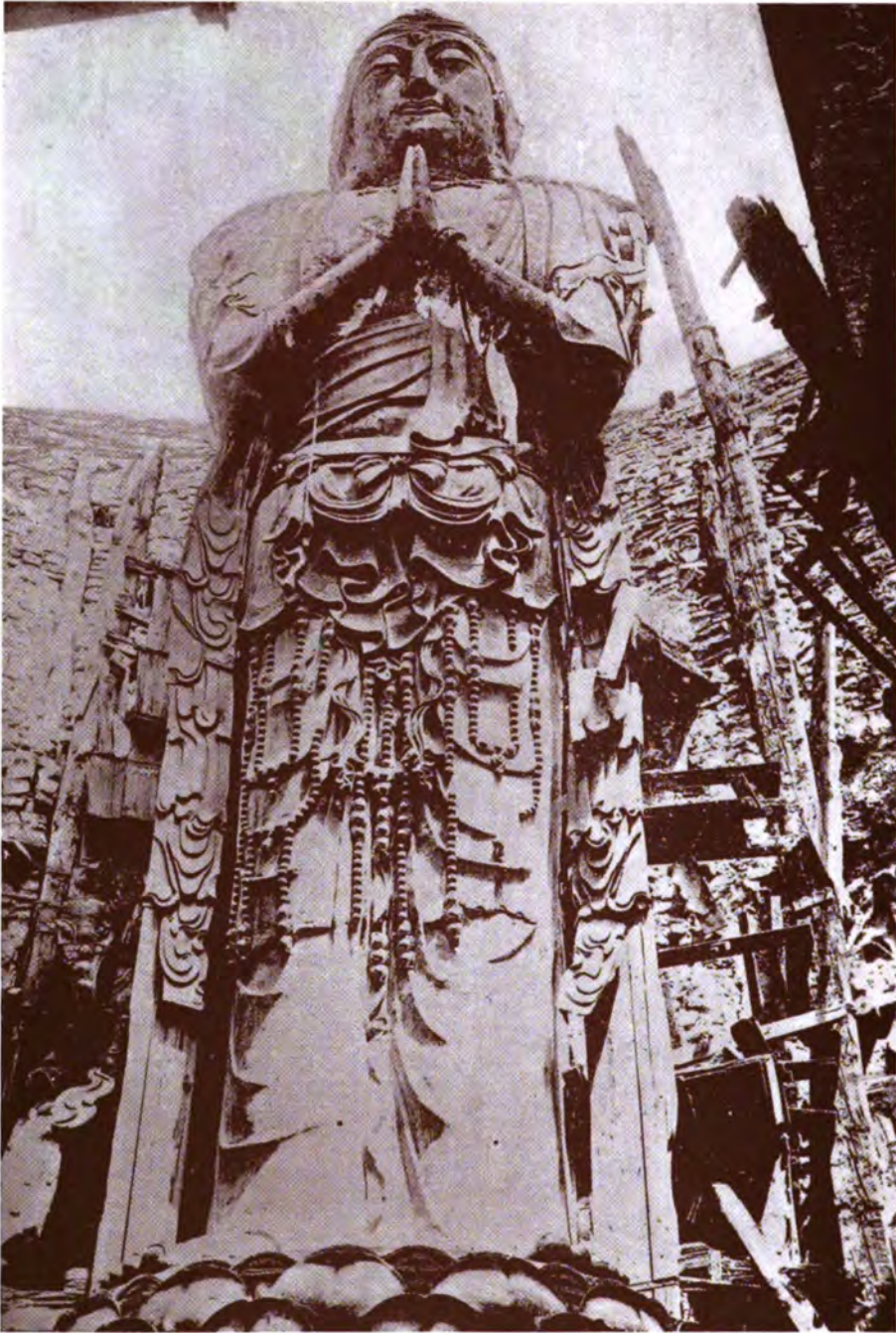
Height 6 ft. 4 in. University Museum, Philadelphia.



Lomaland Photo & Engraving Dept.

PEI T'A. SHOWS A COMBINATION OF CHINESE
PAGODA AND INDIAN STÛPA

Height over 250 ft. Probably built in the reign of
Emperor Jui Tsung, 710 A. D.



Lomaland Photo & Engraving Dept.

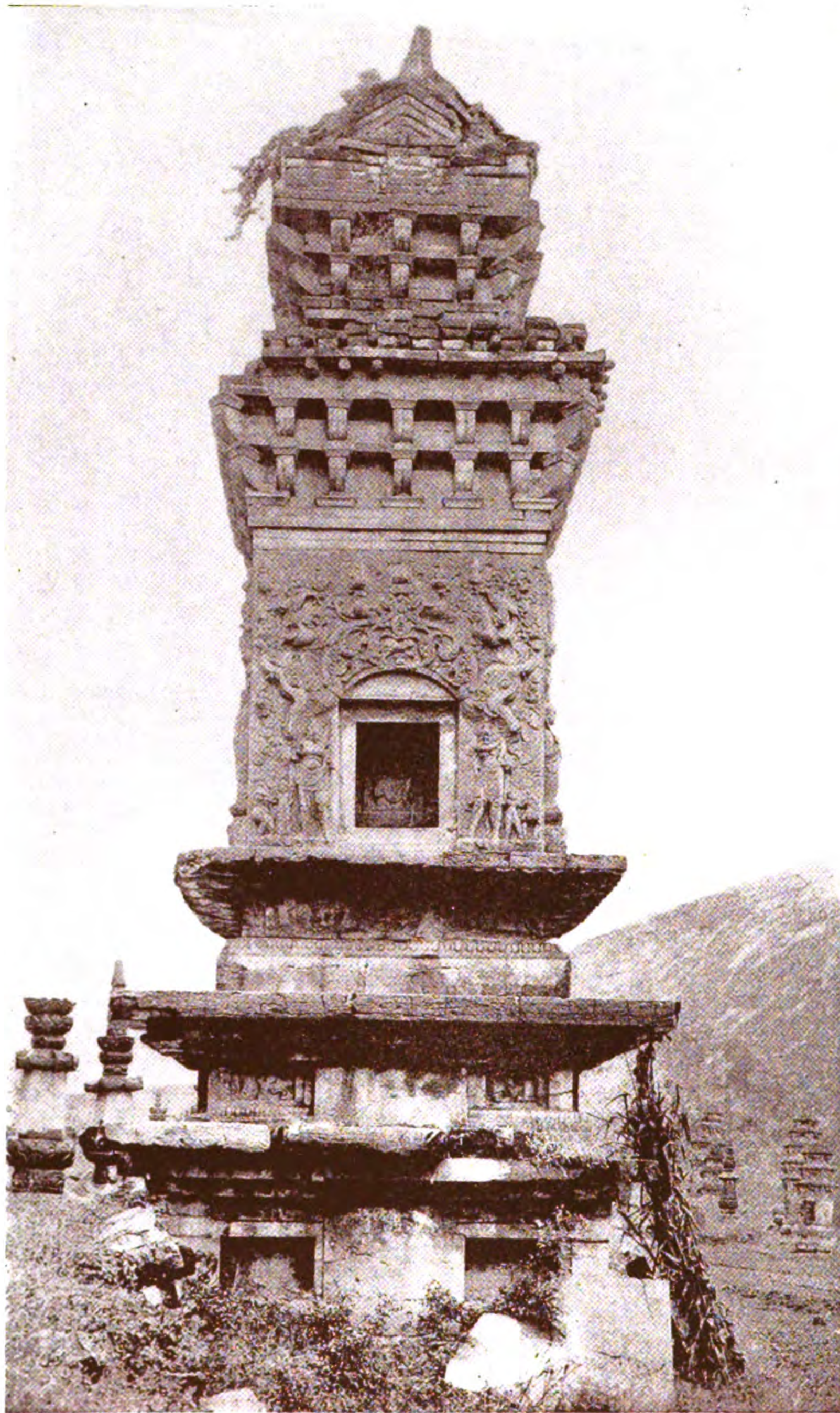
COLOSSAL STATUE OF ŚĀKYAMUNI-BUDDHA

First made (according to Chili chronicle) in the Sui period; but later was melted down and coined. Was remade in Sung period and later was restored. Gilt bronze; about 73 ft. high.



Lomaland Photo & Engraving Dept.

KWANYIN BODHISATTVA IN A FREE MAHĀRĀJALĪLĀ POSTURE
Dated Ta Ting 8th year. A. D. 1168. Wood, painted and gilded. Height 5 ft. 5 in.



Lomaland Photo & Engraving Dept.

THE LUNG HU T'A PAGODA AT SHEN T'UNG SSŪ ABOUT
30 MILES SOUTH-WEST OF TSINAN-FU. ABOUT 120 FT. HIGH

"CHINESE SCULPTURE"

cover the walls and roofs seem more crowded than ever, and as the architectural divisions are not very clear, the general effect is of a bulging baroque decoration, which has no doubt been accentuated by the restorers: but the jumble of clumsy figures and poorly digested foreign ornament must always have been more noticeable at Yün Kang than in any of the succeeding cave-temples in China.

A good many of the decorative motives in Yün Kang are derived from Central or Western Asia. The highly conventionalized winding acanthus stems interspersed with birds, executed in flat relief along the door- and window-frames, are of distinctly Iranian origin; their foreign character stands out clearly by the side of the Chinese borders formed of cloud-scroll patterns. The heavy garlands borne by standing or flying genii are akin to the festoons found on Gandhara sculptures from Taxila and elsewhere. . . .

In fact, there is abundant evidence to prove that the artists who worked at Yün Kang drew inspiration from currents of style which had at least some temporary sources in Northern India. . . . Hindû gods in the midst of a Buddhist pantheon may indeed be quoted as indications of the Western origin of the Yün Kang decorations. . . . Of special interest in this connexion are the colossal Buddhas and Bodhisattvas which still may be seen in two or three caves, the largest being over fifty feet high. . . . These statues however are interesting more from an historical than an artistic standpoint.

Dr. Sirén has shown how many different lines of study may be opened up by the careful consideration of the specimens of Chinese sculpture already collected: the mere cursory examination of these volumes is enough to excite the keenest interest in the subject either for the artist, the archaeologist, the historian, or the philosopher, and the author in his 'iconographic remarks' has opened up new fields of scientific investigation.

While the greater part of this collection consists of purely Buddhist images, the few examples of early animal work are of such high character, as to excite the liveliest interest in any true artist. This is particularly noticeable in the panels representing horses in action in which the artist has succeeded in suggesting motion in a most realistic manner. There is a galloping Tatar horse or pony represented in the familiar 'flying' position, that is to say with all four feet in the air and all four legs extended to the limit, a pose unrecognised by any photographic camera, but one which marvelously well expresses speed, and the technical quality of which is of the highest excellence. Then there are some antique lions (?) or heraldic animals of a truly terrifying ferocity and great decorative charm and power. These latter seem to be pre-Buddhistic and may serve as connecting links in the chain of ancient art. It may not be too much to

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hope that before long some more of these missing links may be discovered and unmistakable evidence laid bare of the great civilization hinted at in ancient chronicles.

Referring to some of the heraldic beasts, the author says that the reader making his own observations on the plates will easily notice the magnificent form of the enormous T'ang lions, their expression of power and solidity; but also their lack of rhythmic vitality, their artistic tameness in comparison with the proud and fierce lions of the Liang tombs. They are no closer to nature than those fantastic winged beasts and much further removed from the realm of plastic reality and imaginative life. The further we proceed towards the end of the T'ang period the weaker and duller these animals become. It is mainly in the smaller animal statues that we find the concentrated energy and character of T'ang art expressed in a convincing form. They stand on an infinitely higher level than the tomb-sculptures and serve to show that the latter are hardly to be regarded as works of art in the same sense. . . .

The great days of Buddhist sculpture in China were practically ended with the reign of Empress Wu Hou. Her sons who succeeded her were not particularly interested in Buddhism nor very anxious to keep up the rather unpopular traditions of the Heavenly Empress. . . .

When we pass on into the ninth century the material grows scarce, and this for various reasons. There came a change in the attitude of the Chinese towards the fine arts, painting rising into primary importance and sculpture losing more and more of its traditional significance. . . . Rebellions and revolutions became more frequent, Chang-an was pillaged more than once; its palaces and temples went up in smoke, and most of their artistic treasures were destroyed. But still more fateful for the disappearance of Buddhist art was no doubt the decree of Emperor Wu Tsung published in 845, which contained an order for the wholesale abolition of all Buddhist temples in the empire.

It is said that 4,600 temples were destroyed and 260,500 monks and nuns returned to secular life; the bronze figures were melted down for coin and the iron statues were turned into agricultural implements. This was the third sweeping anti-Buddhist movement in China, and probably the most effective, at least in so far as concerns sculpture, because there was not enough creative will and energy left to replace by new works of art what had been lost. Emperor I Tsung restored Buddhism to its former position in 848 and ordered a great number of sandal-wood statues to be made; but none of these are known to have been preserved. It is very difficult — and in many cases impossible — to assign definite dates to the Chinese sculptures of the eighth and ninth centuries when they are not provided with inscriptions of some sort. . . .

"CHINESE SCULPTURE"

An important chronological starting-point for the study of the sculptures executed in Chi-li during the T'ang period is offered by the large pagoda at Fang shan known as Pei t'a and the four adjoining minor pagodas which are all decorated with figures in high relief. The main pagoda bears no date, but from dedicatory inscriptions it may be inferred that it was built shortly after 700; the small pagodas were dedicated in the years 722 and 727. The decorations on the large pagoda are of baked clay arranged in two main friezes, the upper being the more interesting because composed of figures in action, some running, others charging armed with spears or bows, while others are lifting heavy loads. The execution is broad and fluent; the artist has full command of the human figure, evidently delighting in the representation of difficult and strained postures. . . .

The abundant production of wooden statues during the twelfth century and later is unmistakable evidence of the reflorescence of religious sculpture at this time; but it was no longer an art of the old hieratic kind. The Kwanyin who came so much into vogue at that time, was as a rule represented in a very free and elegant form, not simply as a symbolic image but rather as a human being lovable and tender towards her adorers . . . the form lost all its abstract serenity and became fluttering and emotional, but sometimes highly decorative. . . . Another characteristic sign of the period is that more and more iron takes the place of bronze . . . iron statues became quite popular during the Sung period. They were usually executed on a much larger scale and with a coarser technique, were less ritualistic and closer to life and nature. . . . Unfortunately most of these iron statues have been broken, only the heads remaining; but the whole genre may be appreciated from the two specimens reproduced in plate 560, dated 1097 and 1213. . . .

After the establishment of the Yüan dynasty, the position of the fine arts including sculpture in China changed considerably. The Mongols brought no new positive inspiration; on the contrary they destroyed far more than they built up. . . . Art was valued only in so far as it could support and glorify the Emperor and his generals. . . .

The intense building-activity, which set in with the early Ming emperors, would be almost inexplicable if the temples and other religious buildings had been properly cared for in the Yüan dynasty. . . . At least seventy-five per cent. of the temples in Northern China are said to have been founded in the T'ang or the Sung period, rebuilt under Yung Lo or his successors, and then restored under Ch'ien Lung or more recently. Few temples were founded in the Yüan period. . . . Furthermore, it may be admitted that the religious sculpture of the Yüan period on the whole shows more affinity with Tíbet or Nepálese art than the sculpture

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of any earlier period in China; the increasing schematism in the treatment of the form, a certain artificiality and an excess of superficial decoration, which now creeps in, may be attributed to an increased intercourse in the field of art between China and Nepâl. . . .

It is in the Yüan period that we first meet with a whole group of temple-grottoes dedicated not to Buddhist divinities but to Taoist immortals. The caves at Hao T'ien kuan in Shansi are of the greatest interest from a historical point of view; artistically they must take a second place. The decorations on the walls of these caves consist mainly of rows of immortals standing or sitting in stiff motionless postures showing no attempt at characterization or artistic expression. . . .

Yüan art on the whole shows a growing interest in the material side of life, though this realistic tendency is more noticeable in the paintings than in the sculpture. Had the evolution kept on along these lines, Chinese sculpture might have developed into a kind of realistic baroque not unlike the art of the seventeenth century in Europe. But there was hardly any continuation along these lines after the close of the Yüan period. . . .


Ming art harked back to earlier times, and tried to reawaken some of the artistic ideals of the T'ang dynasty. Its ambition was to recall a period of great national glory. Activity became intense in all fields of art, most particularly in architecture, and great efforts were made to restore or recreate the old temples, caves, and religious statuary. . . . Technical methods were developed to a high pitch of perfection, and sculpture became exact in all ornamental details, decorative in the more limited sense of the word. . . .

It would seem as if the creative energy which until then had found expression in plastic works of varying type, had dried up in the sands of academic speculation and officialdom. The new revival of sculpture during the eighteenth century was a kind of rococo well fitted for decoration, but with no power to express ideal conceptions, or to produce religious images of the kind that make the ancient sculpture of China of such great importance in the history of art and of mankind. . . .

The author concludes his general remarks with a section dealing with the iconography of the statues represented in the numerous and beautiful plates. He opens thus: "When Buddhist art was first introduced into China it had passed through a long evolution in India and Central Asia, during which a very intricate symbolic iconography had been developed." The study of this subject would carry us into too wide a field of investigation and speculation to be attempted here. It is certain in any case that the work of Dr. Sirén will be welcomed by all art-lovers and archaeologists, and be valued by students of comparative religion.

TRUE MANHOOD

B. G.

 HE lessons in history that are most profitable to us, are the records of noble men and women, who by their efforts and example have made the world better during their own day, and have left the shining example of their lives and inspiration to us, and for the generations yet to come.

I am thinking of those lovely characters who have suffered much, perhaps their life long, and but few knew that they suffered at all. And so great was their love and pity for the brothers and sisters about them, nay, for all mankind — for such consider all men and women brothers and sisters,— that they exerted their powers to help better the world, and their minds were always filled with pure, strong, and ennobling thoughts, which they scattered like seeds or sent out like doves to alight on aching hearts, and give them balm and whisper to them peace.

The lesson that this suggests is how much we can suffer and endure and yet help those about us. Unthanked, reviled, persecuted as a general rule, these great beings from first to last gave in return nothing but kindness and unselfish service. Their dying thoughts were a message of love to the hard-hearted men who were quenching their life. And the only regret they had was leaving a suffering humanity behind them.

What gave them that sublime endurance and love for others, that great joy? — for with their love, they must have had a constant joy.

If man's purpose was merely to eat and sleep, he would be no different from the animal. But the dullest will admit that there is a gulf of difference between us and the beast of burden. What then constitutes the difference? Is it not that we can, if we will, exercise something higher than the brute instinct? that we can control our wayward and self-centered impulses? And what controls? You may call it conscience if you will; it is that same quality within that moves you to risk your own life, in order to save a drowning man, or awakens your pity when you behold a suffering child. Do we not shrink from a man who takes advantage of another in his weakness, and whose love of self is so strong as to be ready to sacrifice anybody or anything, merely that his own selfish wants be satisfied?

True manhood constitutes the exercise of many qualities, and one of the chief is that of forgiveness. If we can learn to forgive one who does us a wrong, and rather look with pity on him because he knows no better, that very act will give us the pleasure of feeling that by so much have we mastered ourselves. And as one bad act generates another, so good acts

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induce the practice of noble traits. One does not have to be a great philosopher to comprehend such simple truths. We can go a step further, and keep our minds filled with helpful thoughts. And it does not take long for those about you to become aware that something new, something better, has come into your life. It will touch them; and as an angry mood calls out the anger of others, so will your better thoughts give them a glimpse of the higher nature in themselves. It will be detected in the ring of your voice, you will inspire trust by the frankness of your eye. Try it, for it will give you a great surprise. The emptiness of your former life will be replaced by much meaning, and what was before considered your misfortune, that which made you weary of the world, will now give place to a consideration and readiness to help those who know less than you do, those who need your help. Your work will be done not merely so as to avoid punishment, but you will learn to look upon it as your duty and your delight.

Prison-walls cannot shut out this higher living, and it is foolish to say that because you have fallen, because you have made mistakes, you are branded and need not try. Remember it is not what you were yesterday, or a year ago, or a minute before, but only what you now are that counts.

It does not need great study to find these things out; just examine your own heart; find out what is your duty, and do it. And I tell you that however restricted you may believe yourself to be, you will be a power for good. The little things that worried, that racked your brain, and that gave you no peace, will all vanish like the thin vapor. They have worried you because you allowed them to do so. The wonderful realization will at last come, that you are not merely a body with impulses and desires running riot, but that you are really inwardly godlike and divine. And that your impulses and desires (your lower nature) are like a prancing horse, which you can guide and control. Or that you are a great king, and the body is the kingdom. With your thoughts which are your commands, you can rule the desires which are your subjects, and bid them do only what will benefit the state. And the passions, your disorderly subjects, you can restrain from practising that which will endanger the perfect order and well-being of the whole.

No one can hinder you from choosing to lead the kind of life you wish. If you listen to the divine voice, to the god in your nature, you cannot positively go wrong. Circumstances and conditions may make your efforts very trying. Your lower nature may repeatedly get the better of you. But you need not become discouraged, because every renewed effort after failure will strengthen your powers, and make you keener to live the truer life.

Do you not see that you are bound to look upon yourself with high

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regard, not out of conceit, but because the knowledge has dawned upon you that you are inwardly immortal, and that you are now fashioning your life anew? Do you think it is manly to be revengeful, uncontrolled, and bestial? The caged leopard can beat you at that game! The big-limbed, broad-chested, man shows his power and heroism when he tames and curbs that strong nature of his. That is true manliness. And there is an old proverb to the above: "He that ruleth his spirit is greater than he that taketh a city."

You can start afresh, and do your life over again, with clean books and fresh accounts. Are there not men who can satisfy their wants, have wealth, and the freedom of the blue sky, and yet are wretched beyond words? They loathe life, and are forever contemplating an end to it, because they do not understand the meaning and purpose of it; they do not understand themselves, and therefore they are swayed hither and thither, and find no rest.

These remarks are not mere theories or day-dreams, that will apply to some and not to others. And as we are all essentially divine, and all of us can make efforts, there are no limits to how perfectly we can fashion ourselves. As the potter molds the clay into forms at will, as the master-sculptor carves heroic figures, fashioning the inert marble into beautiful and inspiring forms, so can we,— yet what a comparison! Why, we have living throbbing bodies, that we must fashion into fitting temples, wherein the divine may dwell and shine through our whole being, illuminating the mind, and purifying the heart, strengthening the will to do the bidding of the immortal self. Your life, your acts, your thoughts, your presence will be a challenge, a challenge to arouse the better in all whom you meet. You will then begin to understand what is that ever-living joy in the hearts of the exalted ones: those who have raised themselves by their own efforts, to be the teachers of men, the great men of history.



"IF the action of one reacts on the lives of all — and this is the true scientific idea — then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity which lies at the root of the elevation of the race can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound not only to teach, but to carry out in his or her individual life."— *H. P. Blavatsky*

THE KEYNOTE OF DOSTOYEVSKY'S WRITINGS

BORIS DE ZIRKOFF

"I passionately love realism in art, the realism which touches, so to speak, upon the chimerical. . . . What can be more fantastic and more unexpected for me, than the reality? Is there anything more incredible than that which it offers sometimes to us? That which one generally takes for exceptional and almost fantastic, is for me but the very essence of reality. . . ."— *Dostoyevsky*

"Visions are in some way fragments, glimpses, of other worlds. . . ."— *Dostoyevsky*

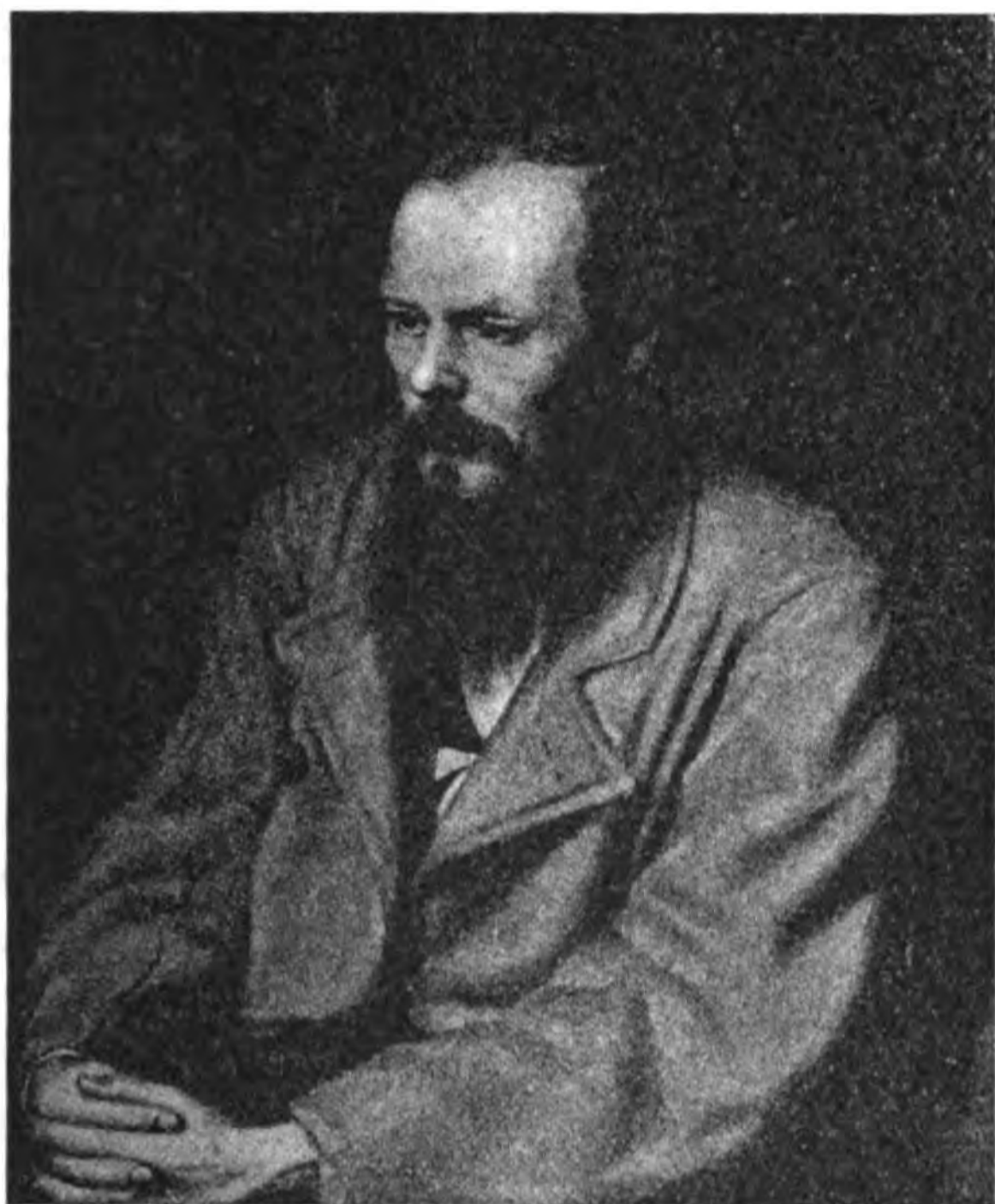


AT the source of life eternal, beyond the world of illusions and evanescent shadows that fill our mind with their blurring impressions and ephemeral apparitions, behind the veil of unrealities and fleeting phantoms which hide from our eyes, like an ocean of mist and ever-changing forms, the primeval glory of a superior world, there is a single Truth underlying all the numerous manifestations of the Universe; this Truth permeates everything; it enters into the very depths of being and molds as if by an invisible hand the fugitive shapes of Nature. Man as a thinking being has tried from remote antiquity to express this Truth lying at the foundation of the world, by means of words, or musical tones, or colors, or even mathematical relations; and the nearer he has succeeded in approaching the invisible and ever-present Reality on the other side of this tangible plane of ours, the more beautiful, perfect, and suggestive has been the result of his artistic work. If the Truth is One — and how could it be otherwise? — then we see that the truly artistic productions of men are but the more or less faithful expressions of the same hidden Reality; and if this is true, there must exist a certain correspondence between the different means of expressing this Truth; because everything in the world is in constant relation to each other thing, although that relation may be a hidden one.

Thus, there must exist an analogy between a piece of literary art and an inspiring musical production, as well as a beautiful painting, provided that we chose among these things those which have, so to say, the same *keynote*, the same fundamental tune, underlying their visible or tangible manifestation. If we listen to the voice of our intuition, which is the direct current from that center of Truth and Life in ourselves that is hidden by the illusion of matter, if we try to attune our mind to the essential tonic of an artistic production — a literary work, for instance — we shall be able to *imagine* or even to *behold* or *hear* before our inner eye, or ear, the corresponding expression of the same thoughts in a series of musical tones, or in a suite of colors, or even in a sculptural shape, which are, so to speak, inherent with the characteristic of that literary or other

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work; and all this because of the simple and obvious fact that a certain set of mental or spiritual vibrations representing or incarnating in words a certain given series of thoughts, taken from the surrounding circumstances of life, can be transposed to another set of vibrations belonging to the realm of music, or painting, or sculpture, or even mathematics (if we take the real and hidden meaning of that great science), on account



FYODOR MIHAYLOVICH DOSTOYEVSKY
From a painting of the famous Russian
artist Séroff

of the law of Universal Analogy on the different and respective planes to which the enumerated branches of art belong.

These few words of introduction may be useful in order to understand, or better, in order to try to understand, the real, hidden significance of the literary genius of Dostoyevsky. For those who have read his works, even in a poor translation of the original, the following lines dedicated to the memory of the greatest novelist and psychologist of the last fifty years, may seem, with perfect justice, a feeble attempt to express the inexpressible: to put into words those titanic ideas which cannot be

materialized and ought to remain forever in the world of THOUGHT; for there is no criticism, no appreciation, no analysis, that could possibly reveal something new to those who know the depths of the works of Dostoyevsky; the deep and terrifying abyss of his psychological studies and the whole world of ideas which they open before the silent reader.

These works speak for themselves. They are there — sublime and inimitable proofs of a genius from another plane; they stand as so many beacon-lights, incarnating the hidden, mysterious powers of the soul which mar or create the inner potencies of human beings; they have engulfed in their depth the author himself, as they are not so much descriptions of human events, as *types* of Humanity, in which mold are concentrated all

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the gigantic forces of the soul and all the destructive energies of matter.

For those who are not acquainted with Dostoyevsky and the literary testament left by him for the edification of future generations, the present lines are intended to convey, in a very poor and incomplete way, it is true, the ideas inseparably connected with the genius of that writer: the grandeur, the solemnity, the frightful depth, the mournful terror, and the Truth shining even in the abyss of gloom and suffering — that inner voice of the Divine in man, forgotten but still vibrating, oppressed but still alive, condemned but still existing.

If we are to compare the character, the atmosphere, of his novels with any other expression of art, if we are to seek for the keynote of his descriptions, if we are to find their analogy on another plane of manifestation, we shall have to turn to the power of Wagnerian music, to the super-human grandeur of the *Götterdämmerung* in its most solemn and gigantic force. Like Wagner, Dostoyevsky does not deal exclusively in ideas, the loose changes of the world, the fleeting specters on the screen of our limited mind; he goes to the unalterable bases of the soul, and digs, and digs, and digs . . . in the very foundation of being, taking thread by thread from the web of the human heart; he shows us the futility of our lower mind, the poor and limited horizon of our logical analysis; he wipes away all the traditional replies we are ready to throw at him in order to prove that he is wrong; he puts us face to face with the sad realities of life.

What is it in his works that makes us feel (we have already ceased thinking), like the titanic harmonies of Wagner (to a certain degree), as if we were submerged under the weight not only of our own personality, but under the sway of all human suffering and despair; as if we were face to face with all eternity released at once like a flood of force from the immeasurable deeps of being? Like the music of Wagner, with its colossal power of creating ideas and emotions, the works of Dostoyevsky deepen our conception of the grandeur and richness of the human soul; they sound like melodies from another world, and re-echo in the infinity of space; they open all the mysterious corners of the human heart and search them with the irresistible light of truth and justice. But there is more.

The analogy with Wagnerian music has to be abandoned here. There are scenes in Dostoyevsky which have something dreadful and inexpressible. They seem to fall upon us like heavy stones, one after another, and with a deadened and mournful sound; in desperate succession they fall and fall again; they hurt us; they threaten to kill; we cry; we try to escape . . . no . . . there is no exit; they fall and fall again; around us they pile in huge walls, and, seeing that we are still alive, still trying to save our poor existence and shake off the terrible dream, these walls begin

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to approach in silence, to crush us between them; they have touched us already; one moment more and something terrible, inexpressible, unimaginable would occur; but here, suddenly, in the midst of silence, despair, and agony, face to face with the unavoidable, a door, a hole rather, opens in the darkness, and beyond we catch a glimpse of the Eternal Truth. We rush toward the bright spot of light; our last hope gives us wings and power, and, under the crush and the general destruction of the threatening stone-walls, we awaken from the frightful nightmare of an underworld. . . . We are still in the same chair, everything is the same around us; the people walk as before; life flows in an endless stream; the hours fly in a rhythmic succession; but *there*, in the very depths of our soul, in the chamber of our inner being, we have seen. . . .

This is how Dostoyevsky creates the magical circle in which he encloses his reader. Slowly but irresistibly you feel yourself drawn toward those elementary types of poor, suffering, passionate, degraded, and fallen human beings; first you feel a certain apprehension, a certain aversion towards them; there is in your soul a revolt against the very possibility of their existence; you try, but in vain, to imagine that these types have never existed but in the sickly imagination of the writer. Why is this feeling in your heart? Because you are *unconsciously ashamed* of the thought that among this humanity to which you belong, amidst all these creatures which move and vegetate around you, there exist such types, such horrible caricatures of the human ideal, which ought to be the divine ideal. Then, little by little, you come to think that perhaps the writer is not so very much in error after all about his humanity; you begin even to feel a certain sympathy toward those miserable and wretched beings, drowned in passion and spiritual darkness. Later on you seem to understand their feelings and deeds; you are unconsciously drawn into the magical whirlwind of their illusions.

The writer, the genial writer, has struck in you a chord which resounds and vibrates under the touch of his enchanted fingers. Why this? Because the feelings, the thoughts, of his heroes are in the very essence of *your own* feelings and thoughts; a little more, and you are lost in the world created by the author; you have become an integral part of it; and toward the end of these colossal psychological studies, where each string of the human soul is strained to the utmost, you are living with the strange and nevertheless real personages of the novel, you are suffering with them, you are striving with them, you are fighting in your own nature against the same lower instincts and dreadful feelings; and at the last page you would like to throw the book away, to run out-doors, to breathe the pure and invigorating air of the dawn, to free yourself from the nightmare of a reality too obvious, alas! But you are bound, tied to

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the scenes of gloom and misery, the magical spell of which has revealed to you that although they seem at first abnormal and unnatural, yet they incarnate truth, however sad and pitiful it may be.

Yes, the world of Dostoyevsky is a strange world. Taken in its realistic meaning, from the standpoint of modern criticism and analysis (those poor weak tools of the equally weak brain-mind of ours), it seems to be unreal and even fantastic. It is a world whose profound caves and caverns the modern 'civilized' man would refuse to explore. Truly, what has a nightmare of an epileptic mystic to do with the rush and noise of our business-life? — Nothing. But those who have gone a step farther in the study of the interplay between the two fundamental natures of man, and their desperate fight against each other, know that behind the fantastic, visionary types of Dostoyevsky's novels, there is a truth — grand in its essence, but changeable in its Protean aspects. To the eye of the ordinary man this world is so terrible and so incomprehensible that the heart shudders, the soul shrinks, and the brain-mind is wrought to confusion by the irresistible power of it. Otherwise with the psychologist and serious seeker: he knows that there is no novel in the whole world which could even compare with the depths reached by Dostoyevsky in his works, no art that could picture in a few but striking words such an image of man's soul, at its *best* as well as at its *worst*. On account of this, for all their external resemblances to other novels, the major works of Dostoyevsky are fundamentally incomparable.

As said before, to give an idea of the tremendously suggestive power of his literary productions, one has to go outside of literature and try to throw oneself into such supreme pieces of art as the *Götterdämmerung*, or the Rhapsodies of Liszt. To picture it would be to portray the image of a thunderstorm in the midst of snowy mountains and desolate peaks. The lightning flashes, the tempest growls, the thunder rolls in mighty echoes, and the soul of man shudders and re-echoes all in its very depths, as if moved by a superhuman power.

Perhaps one of the most characteristic traits of the types put forward by Dostoyevsky is the fact that they do not exist in time. They exist only in space. The conception of time is absent from the works of Dostoyevsky. His scenes depict the evolution of emotions and feelings, the history of the spiritual development of men, embracing several years, or even the whole life of the individual, and yet occurring in rapid succession in twenty-four hours; moreover, this rapid development seems to be perfectly natural and legitimate because the reader, perhaps without knowing it himself, is fully aware that these characters and soul-experiences, with their complicated and multifarious emotions, are but the incarnation of certain human types, existing there where humanity itself

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exists, and bound neither by time nor by any conventional custom or preconceived idea. They are collective pictures, so to say, the sum-total of a certain class of people, or of all the innumerable feelings which animated a single human being during a given period of his life, even during the whole of this life. They are not things, or personalities in themselves, but rather terms to define temperaments and inner soul-vibrations.

Because of this, European critics have never been able to understand the possibility of the real existence of Dostoyevsky's types. They have tried to dissect them, to analyse, and to find out if they could ever be traced among themselves; but they have forgotten, or, let us say it plainly, they have never grasped the idea, that these types are not, in the ordinary sense, human beings, but picture-souls, given imbodiment, taken from the plane of astral shadows moving around in the atmosphere of men, and *fixed*, so to speak, on the screen of the novel. The story is in the hands of Dostoyevsky as the opera was in the hands of Wagner; they handle them for their own purposes and aims.

Why is it that the novels of Dostoyevsky have risen to such fame throughout the world, and have forced themselves to the very top of psychological studies? Because Dostoyevsky is not merely an interesting writer; he is not the representative of such or such a school, or such and such a style; he is the Great Inquisitor of the human soul, before whom all the hidden and secret sides of man's feelings are disclosed and uncovered to the very last. Men know that what he wrote *is* true, because every one in the world, if he is endowed with some understanding, feels that the truths put forth by Dostoyevsky and described by him in their fullness, are inherent in every man on earth, if he but searches for them deep enough in his being.

Dostoyevsky is a Russian, Russian by soul and body; his works are Russian; the types created by him are essentially Russian; his conception of religion, philosophy, and ethics, is Russian too; and yet the same Dostoyevsky, as individuality and as writer (as are also his types) is universal; these claim for themselves the whole world; they picture man as he is, from North to South, and from East to West; they reflect humanity as if the soul of the author was a faithful mirror of the universe. How can it be? Is it, perhaps, as Mereshkovsky said once, because "the essentially and decidedly Russian is always the decidedly universal"? May be! The reader can find it out for himself.

If we said that Dostoyevsky had no conception of time, it was to point out the absence of any conventional idea about that element. However, if we plunge into the soul-life of the writer, we shall be able to catch a glimpse of his innermost consciousness and of the dominant thought which haunted him from birth to death. This thought was

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Eternity. Eternity is his only conception of time; it is the absolute time — the absence of any. Eternity fills the life of his heroes. It soars over the scenes of terror and agony; it whispers in the infinite space of the world; it hangs in a void so terrifying, so dark, so boundless, that the human mind can hardly stand the vision. Read the *Idiot*, *Crime and Punishment*,— those pictures of Karmic Law, in full sway! Try to live for a moment as an integral part of that world of sorrow! You will grasp the unutterable, and understand the seemingly fantastic.

In Dostoyevsky, for the duration of eternity we seem to fall for ever and for ever, and swoon in the darkness of night; his eyes look into our soul and search its most somber corners; with him we feel the sorrow of humanity, the immense suffering of the present age, the pain of its future spiritual birth. Look at the heroes of Dostoyevsky! They are not people. They never lived as such. They are apparitions risen from the gulf. They are figures enormous and nocturnal. Born in the abyss of suffering and despair, they wander through the bitter life of illusion, and disappear in Eternity. They hint at the secret of life in words appalling, like revelations echoing down the corridors of a nightmare. These men and women, like so many phantoms of another world, are under the torture of eternity, at the mercy of a grand inquisitor who extorts the inmost secret of their souls. Through the veil of their daily life we see the problem of eternity haunting their imagination; it is their only problem; they try to solve it before the breath of life has left their suffering bodies. But we feel also, with the writer, that even if death puts an end to their agony — before the problem is solved — another world, indeed a better one, will open before them the secrets of the inner being. Sometimes, even during this earthly existence, a blinding flash of ecstasy reveals to them the hidden meaning of eternal life.

Dostoyevsky appears to have been vouchsafed the gift of eternity disclosed in one moment, of that eternity where (as he says again and again) *there shall be no time*. This vision appears with terrific power in the last scene of the *Idiot*, where Prince Myshkin the compassionate, and Rogozhin the dark force of life, brood by the dead body of Nastasya in that horrible room.

In Dostoyevsky's heroes a formidable and unbelievable energy seems to be concentrated. Their whole being is loaded with some unknown and frightful force which threatens to burst their soul asunder. It is this disintegration and explosion of the soul but not of the Spirit, under the intolerable pressure of pain, desire, or despair, which is perhaps the most general problem of Dostoyevsky's novels. Love and pity exist in fullest measure. But love and pity could never have created the gigantic figures of Stavrogin and Ivan Karamasov, or Svidrigailov and Rogozhin. In

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order to pity and love them they must have been first of all fashioned; and the Karmic Law has molded them. No other man than Dostoyevsky has ever better understood what we might call the 'satanic profundities' in 'Apocalyptic' parlance. He knew them and revealed them. He has shown that even in the depths of perdition there ever was and shall be a hope, a spark, of Life Divine.

In studying Dostoyevsky from the standpoint of his works, we must take into consideration the invincible need he had to fathom the most dangerous and most criminal principles of the human heart. There was no side in human nature which has not been sounded and described by him, in most minute details. In reading his works, we involuntarily ask ourselves: How could he possibly know the innumerable impressions, feelings, emotions, of the criminal types he deals with? Would it have been possible for him to grasp the abysses of human nature by mere intuition, or intellectual study? There is in all these descriptions such a revelation of the inner experiences of a fallen being, that one may inquire: Has he *only observed* the people he met? Is it *only* a curiosity of the artist?

Is it not, perhaps, the minute description of his own experiences, of his own deeds ages ago — the public confession of all the dark specters that haunted his inner consciousness? "Foolishness!" will say the reader. "Read his biography, the diaries he himself left as a testament for generations to come. We know his life. There is no more crime in it than in the life of every other man." Yes, shall we reply. Although there are several periods in his life we do not know anything about, we still are willing to admit that *this* life was not the original from which has been copied the panorama of his novels. But . . . and here we have to stop. Had not Dostoyevsky the dim reminiscence of mistakes committed in the past? Did he not say often that the feeling of an awful crime weighed on his soul, especially after the crises of his malady?

Now would it be too bold to say that Dostoyevsky, with his strained nerves, with the sickly sensitiveness of his brain, with power of intuition, and with the earthly bonds of life weakened by his epileptic fits, was able to see with his inner eye something of the past lives he had spent on this earth of ours? Would it be too foolish to believe that he described in detail the deeds he himself committed ages ago? No. There is nothing impossible in this supposition. On the contrary, it is a very suggestive one. Dostoyevsky, the entity who had passed through many a life-experience, during numberless existences on earth, was drawn hither again by the Law of Justice, in order to expiate the deeds he had committed in the past; his terrible malady was certainly the obsession brought upon himself as effect of forgotten causes. Thus we shall be able to understand in a better way the strange acuity of his psychological analysis, if

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we look for its source in the very soul of the writer himself. Summing up, may we say that the story of his heroes is the story of his own past lives? We believe so.

Such is the keynote of Dostoyevsky's writings. Such is the world he lives in. Such is his power of revelation. His life, his sufferings, his bitter experiences, the somber reminiscences lingering in his soul, put their seal on his physical appearance. Even in his youth Dostoyevsky "never seemed to be young," with the shadows of pain on his hollow cheeks, his enormous forehead where shone the light of genius, his thin lips, contracted by the 'sacred malady,' his serious and solemn look, *turned within*, his small but fiery eyes, and that inexpressible quality about his face, the *immobility in the movement*, the impulse that stops at once and petrifies under intense effort.


During literary evenings, Dostoyevsky liked to read *The Prophet* of Pushkin. Was it chance or coincidence? No! There was in himself something of the prophet and the revealer of truths. At the last verse: "Let Thy Word consume the hearts of men!" his voice, which, feeble at first, had risen slowly, became a cry vibrating in the midst of silence, and making the public shudder around him. It was because this public felt, in spite of its own dulness, like the Florentines under the sermons of Savonarola, that in the man who was before them there burned a 'sacred fire,' that sacred fire which lightens the torches of thought.

A MAD WORLD

PERCY LEONARD

"Unbrotherliness is the insanity of the age."— *Katherine Tingley*

"'Tis a mad world, my masters."— *Shakespeare*

 ON a bright summer's morning, high over shining rivers, snow-capped mountains, and a vast checkered plain, a radiant presence newly-come from Venus suddenly appeared. His godlike form of purest ether cast no shadow, for the sunshine glanced with undiminished brightness through his clear outlines. Sensing a new arrival, one of the viewless guardians of the Earth, impelled apparently by sheer volition, glided aloft, and waited with respectful deference such as is due to one arriving from a planet more advanced.

As in a detailed landscape painted by a master-hand, the European countries lay in extension far below, and the visitant hung poised at such a dizzy altitude it seemed as though he only had to gaze with fixity at any given spot, to have the details suddenly enlarge before his eyes. Thus calmly stationed in the cold clearness of the upper air, they watched

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the tiny figures as they moved beneath. Many were occupied in building houses, others were working in the fields, and as high noon advanced the smoking factories poured forth their crowds of busy workers, blotting the streets from view with streams of moving specks.

South of the Polar Cap of snow lay forests of dark pines, where the tall trees tottered and fell beneath the strokes of Scandinavian woodmen. Loaded on vessels, the huge logs were carried south, while from the warmer climates fruits and spices, olive-oil and silks, were shipped to the inclement regions of the north. Workers in factories were making shoes and clothes for toilers in the fields; and garden-produce, hauled by straining horses, could be seen converging slowly towards the swarming populations of the towns in friendly interchange for articles of luxury and use. In the wide range of strenuous activities lying outspread before their gaze, mishaps occurred from time to time, and it was good to see how tenderly the injured, carried on stretchers or supported by the friendly arms of comrades, were conveyed to hospitals and tended with the greatest care.

Some picturesquely tinted with the soil in which they worked, were making trenches to reclaim a swamp, while others in industrious gangs were laying out superb and spacious pleasure-grounds for public use. Rivers were being spanned by bridges, piers rose from the tossing waves, lighthouses slowly reared their tapering shafts toward the sky; while over all the sunshine poured, and fleecy clouds threw shifting shadows on the varied scene.

"What is the meaning of this restless hurry and exertion?" asked the visitor. "What motive urges on the denizens of Earth to such toil?"

"Sire," answered the attendant, "our humanity is so defenseless and so frail, that if it is not draped in woven fabric, sheltered by masonry, and frequently supplied with nourishment, it very soon would perish from starvation and the cold. To keep themselves supplied with clothes, to build them shelters and provide their food, unceasing labor is required; so that the vast majority of Earth's inhabitants pass almost all their time in work. That group of men engaged in dressing stones and then arranging them in box-like form are building houses, for lacking such protection they could never manage to survive the bleak, inclement weather which prevails on earth at certain seasons of the year."

A narrow, sandy neck of land upon the far horizon-line was being cut to give a passage for the shipping of all nations out of the land-locked southern sea, to Asiatic ports.

"That," said the stranger with a pleasant smile, "will be of profit and advantage to the shipping of the planet as a whole. These dwellers on the rind of Mother Earth appear to live in perfect amity, presenting

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an unbroken front against their common foes: famine, exposure, nakedness, and the results of accident. In course of time I make no doubt that the whole planet will become a pleasant place of residence. Concerted action to resist the forces that oppose the human race and to develop Nature's fathomless resources for the good of all, can hardly fail to bring about the end in view.

"But what are those extended lines of men striding across the field? Marching with one accord they turn now to the right now to the left, and stop with such precision, one would imagine that their movements were directed by a single mind. Why are they thus allowed to take their pastime while the others are at work?"

"These are our soldiers," said the guardian with some confusion, "and their function is to force the wishes of the people of one place upon those who dwell elsewhere, or to resist such interference on the part of others. Within those metal tubes they hold, skilfully blended chemicals are changed to gas all at an instant, and the force thus generated is employed to drive lead-pellets into the bodies of their brothers, often resulting in their death."

The visitor from Venus had allowed his mind to wander from the point before the explanation reached its close. It struck him as so palpably absurd that he imagined that his ears had played him false, and wishful not to trouble his informant by persistent questioning, he let the matter drop. The lengthening shadows and the gold and purple glories of the western sky, gave timely warning of the close of day, so with a gesture of farewell and as it seemed in a rosy glow that issued from the region of the heart, he shot aloft and vanished in the still, blue depths.

PART II

SOME decades passed away and once again at a high vantage-point below the windswept sheet of cirrus cloud, a visitor from Venus checked his impetuous descent and with a penetrating glance gazed on the landscape as before. The faithful guardian from beneath again ascended and remained attentive by. Humanity below was in state of fierce activity, destroying like a foolish child what it had labored to produce.

Great cities, shattered by explosives, poured forth their crowds of terrified inhabitants, running for shelter from the falling bricks and slates. Grain in the wheatfields, now long over-ripe, was shaken from the rustling ears with every breath of wind. Turnips and beets plowed under by the wheels of field-artillery; forests transformed into bare mountain-slopes of blackened stumps, and flattened fields of barley strewn with the dead, lay in the ghastly clearness of the morning sun. The waterway cut through the isthmus was now choked with the desert-sand and

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all humanity seemed dominated with a common fury to destroy itself.

Peasants from widely distant points who formerly had worked to serve each others' needs were now drawn up in line of battle with intent to kill. Aircraft were letting fall explosives of high power that shook the air like muttered thunder as they struck on palaces and towers below, converting noble structures into heaps of stones and clouds of flying dust. Huge battleships, a maze of intricate machinery, the fruit of years of patient toil, were lifted in the air and scattered in contorted fragments all around, while human trunks and limbs fell through the murky air like dreadful rain upon the sea.

Astounded and amazed, the visitor inquired how it had come to pass that Earth's inhabitants had been surprised by extra-planetary foes, and who were the invading powers.

"No foreign enemy intrudes upon our globe," replied the guardian with a sigh. "The human race has simply turned upon itself, its separate members rending one another even as madmen tear their own flesh. These many years they slowly reared a social fabric intricate and strong, then of a sudden they become possessed with fury and destroy the work of their own hands."

"I had imagined," said the visitor, "that Earth was the abode of men endowed with reason; but it appears like an asylum for the deranged."

"In sober truth," confessed the guardian of the Earth, "our people are not wholly sane nor ever will be till they realize and act in harmony with Universal Brotherhood as Nature's fundamental law."

Saddened and shocked past all expression, the illustrious visitant withdrew; not, let us hope, in horrified disgust, but to devise some scheme for helping those who seem so incapable of managing their own affairs.

IMMORTALITY

BY DAVID UNAIPON (AN AUSTRALIAN ABORIGINAL)

[From *The Sydney Mail*, Australia, January 21, 1925]

LONG ago, before the race of men inhabited Australia (according to a legend of my people), the animals could talk to each other, and they had not yet experienced death. All during the summer months it was the custom of the different animal tribes, the birds, and the reptiles, to gather on the banks of the River Murray, to enjoy the cool waters and the shade of the gum-trees.

The Moon-cum-bulli — the wise old ones of the tribes — used to sit and talk whilst the younger members enjoyed themselves at play and sport.

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One day a young cockatoo fell from a high tree and broke his neck. There he lay dead. All the animals gathered around to try and wake him. They touched him with a spear, but he could not feel. They opened his eyes, but he could not see. The animals were completely mystified, for they did not understand death. . . .

A great meeting was called to discuss the mystery of the dead bird. First of all, the Owl, who with his great big eyes was supposed to be very wise, was called upon to explain this mystery. But the Owl was silent.

Then the Eagle-hawk, the great chief of the birds, was asked to explain this great mystery of death. The Eagle-hawk took a pebble and threw it out into the river, and all the huge gathering saw the pebble strike the water and sink out of sight. Turning to the tribes the Eagle-hawk cried: "There is the explanation of the mystery; as that pebble has entered another existence, so has the cockatoo."

However, this answer did not satisfy the gathering; so they next asked the Crow to explain. . . . The Crow stepped forward and took up a 'whit-whit' — a small egg-shaped hunting weapon — and threw it out into the river.

The 'whit-whit' sank, and then gradually returned to the surface again. "There," said the Crow, "is the great mystery explained. We all go through another world of experience, and then return again."

Now this explanation impressed all the tribes, and the great Eagle-hawk asked: "Who will volunteer to go through this other experience to test it, and see if it is possible to return again?"

Certain animals and reptile-tribes offered to go and test the experience. "Very well," said the Eagle-hawk: "but you must go through the experience of not being sensible to sight, taste, smell, touch, or hearing, and then return to us in another form."

When it became winter-time, away went all those animals and reptiles — the goanna, the 'possum, the wombat, and the snake — that crawl into holes and hollow logs and sleep during the winter months.

Next Barr-barrarie — the springtime of the year — the tribes gathered together again to wait the return of those who were trying to solve the great mystery. At last the wombat, the goanna, the 'possum and the snake returned, all looking half-starved.

When they showed themselves to the gathering, the Eagle-hawk said: "You have all returned in the same form as you went out, although the snake has half changed his skin."

Still the gathering was anxious to solve the great mystery of death. At last the insect tribe, the moths, the bugs, and the caterpillars, volunteered to solve the experience and mystery of death.

All the other tribes — especially the kookaburra — laughed at this,

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because the insects had always been looked upon as ignorant and inferior. The insects persisted, so the Eagle-hawk gave them permission to try.

But the insects did not crawl away out of sight. The water-grubs asked to be wrapped in a very fine bark and thrown into the river; some asked to be placed in the bark of trees; and others asked to be placed under the ground.

"Now," said the different moths, grubs, and caterpillars, "we will return at the springtime of the year in another form, and we will meet you at Parram-Parrie," a place away from the river surrounded by high hills; a deep valley with only one entrance.

The tribes then dispersed until the following spring.

When springtime approached again all the animals knew that the season was nearing by the position of the stars at night. As the time grew near there was great excitement everywhere. All the animals felt the mystery would be solved this time.

The day before the time fixed for the return of the insects the Eagle-hawk had sent out notice, and all the animals, birds, and reptiles had gathered into the Parram-Parrie to await the great event.

That night the dragon-flies, the gnats, and fireflies came round the camp-fires as heralds of the great pageant that was to take place on the morrow. Already the trees, the shrubs, and the flowers had consented to lend themselves for the great occasion. The Dragon-fly went from camp to camp, from tribe to tribe, telling all what a great sight it was going to be, to see all the insects returning from death in their new bodies.

At daybreak every animal, bird, and reptile was out to witness the pageant of new forms arrive. The wattle put forth all its wonderful yellow, the waratah its brilliant red, and all the other flowers their glorious shades.

Just as the sun rose over the tops of the hills the dragon-flies came up through the entrance of the Parram-Parrie, leading an army of gorgeous-colored butterflies. Each color and species of butterfly came in order. First the yellow came up and showed themselves to everybody. They flew about and rested upon the trees, the wattle, and the flowers. Then came the red, the blue, the green, and right on through all the families of the butterflies. The animals were delighted. They gave great cries of praise and admiration. The birds were so pleased that for the first time they broke forth into song.

Everything looked its best. When the last of the butterflies had entered the Parram-Parrie they asked the great gathering: "Have we solved the mystery of death? Have we returned in another form?" and all Nature answered back: "You have!"

And there they can be seen at every springtime.

THE DEVELOPMENT OF ENGLISH DRAMA

(A Paper read before the William Quan Judge Theosophical Club)

K. REINEMAN

IN years to come, the history of the human race will be written in terms of mind incarnate: it will be the story of Man the Thinker's progress towards perfect self-consciousness. It will deal primarily with the things which have counted in that progress — with inner experience, inner, spiritual movement — and will take relatively little notice of most of the outward phenomena that today constitute the bulk of what we call 'history.' Once man's true story on this planet is thus taught and understood, we shall be able to understand the development of any given product of human thought, such as this of the English Drama, in a way that now is impossible to us.

Let us lay down this one principle, nevertheless, as a guide in our consideration of the subject: Mind — racial, national, individual — changes in obedience to cyclic law. That is to say, the mind — or rather Mind *per se* — has its seasons. For instance, we see that from time to time an age of intellectual activity and rapid mental development is brought on by a preceding period of discovery or invention, which latter widen men's outlook and quicken their thought-life.

But why the new discoveries? Searching for an answer that will be something more than a mere platitude, we arrive inevitably at those secret springs of action in man's inmost nature which are the source of his progress, and which, like the springs which feed our great rivers, lie frozen over and quiescent during the winter, to burst their ice-fetters in the spring when the sun is running again his northern course. And we find also that, just as no two succeeding summers in nature are exactly alike, so too the human mind never repeats precisely its previous steps of development; always there is some new manifestation, some fresh growth, at each reawakening. Yet each nation in the world's history has had its time of literary flowering, and of these, in modern times, England produced some of the finest drama of the world.

Until the reign of 'good Queen Bess,' however, one can scarcely say that there existed any essentially English drama. England, like the rest of western Europe, had witnessed the gradual evolution of the early miracle- and mystery-plays, the morality-plays and the 'interludes' that later accompanied them; had seen these emerge from the precincts of the Church on to the public squares and streets, passing from the exclusive control of the clergy to that of the municipal authorities and the guilds of craftsmen; had heard their priestly Latin give way to the vernacular

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of the crowd. In England, too, real people and actual situations had come to take the place of legendary and classical characters and episodes on the stage, and the primitive chronicle-plays had given rise to tragedy and comedy.

But England had remained singularly unproductive of any vital contribution to the development of the drama in Europe; to what she received from the continent she had added nothing as yet that could be called distinctively British. It was only in the latter part of the sixteenth century that the English soul finally found its expression in dramatic form. And this occurred almost suddenly, with the appearance of the so-called 'university group' of writers: Marlowe, Greene, Peele, Lyly, followed by Shakespeare, Ben Jonson, Beaumont and Fletcher, Thomas Heywood, to mention the most important of them. The work of these men, taken as a whole, is said to have no superior in modern times in sheer virility, in variety of plot and characterization, or in the application of poetry to the purposes of the drama. It was a spontaneous bursting into bloom of the national mind, this Elizabethan drama.

But it was also something far more than that: it was a coming into fuller expression than had been possible in Europe for a thousand years of the human spirit, of the soul of humanity. For, once any people begins to break the 'molds' of its national mind, you will find that soul bursting forth and flowering, be it in architecture, sculpture, or painting, in music, drama, literature, or science, in philosophy, religion, or government. And the result is always marked with the stamp of greatness. At other times you may have good work done, even excellent work; but unless the Spirit breathe on man's creations they remain ever lifeless, unsatisfying.

Great drama was indeed written in England during that wonderful last quarter of a century, drama that will stand as a true utterance of the soul of humanity. This, in spite of much in it that, viewed from our present-day standpoint, is unquestionably coarse, exaggerated, and in-artistic — though we have to remember that to the public of that time these defects appeared rather as virtues. Being in its essentials a true reflexion of the great Spiritual Drama that with the passing of the ages unrolls behind the scenes of our external existence, it mirrors truth and beauty that will never die.

Such flowerings of the spirit have, as we have said, their seasons. They pass; but they leave behind them seeds which, lying dormant in the soil during following seasons of decay and sterility, will germinate when an awakened national mind shall again enable the light and warmth to reach them.

In spite of the excellent work of men like Goldsmith and Sheridan, both possessed of the dramatic instinct, and of others like Bulwer-Lytton,

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Browning, and Tennyson who, lacking their instinctive grasp of stagecraft, nevertheless wrote some fine plays, no truly great work was produced in England during the succeeding centuries. The mind of the nation turned to other channels of literary expression; the novel became the new medium. Meanwhile, the English stage was reformed and counter-reformed; comedy was disciplined and highly developed; the art of acting was completely revolutionized; technique, both of author and of actor, became more refined; style was sought after; movable scenery was introduced, mechanical devices added, theaters built on new and improved lines; female actors, as early as the time of the Restoration, came to be recognised as legitimate members of the profession. Steadily the great Tree of English Drama has been going through the various stages of its natural growth and development; but its second great flowering is still to come.

The early nineteenth century marks a period in that drama that must be mentioned, that of Romanticism. Men's minds, looking inward and attaining greater self-consciousness, turned away from what had theretofore satisfied, and sought in a realm of 'wonder and un-reality' for something new. The greatest representatives of that movement were Bulwer-Lytton, Browning, and Tennyson, none of them, however, as has been said above, a true dramatist, nor capable of finding his highest expression through the medium of the stage. Men like William S. Gilbert, the collaborator with Sullivan in comic opera, and Thomas W. Robertson, helped to do away with the old and prepare for the new. The stage became more human. A transition-period came on, lasting until the latter part of that century and marked by an increasing ferment of ideas, by the influx of powerful influences from the continent, notably that of Ibsen, and, during the decade from 1890 to 1900, by the struggle between so-called 'Realism' and Romanticism.

A decided trend upward was to be noted at the beginning of the present century. Then the world-war came and laid its blighting hand very heavily on the English stage; but new sap is again flowing and there is great promise for the future. Among the outstanding English dramatists of our age must be mentioned Sir Arthur Pinero, perhaps the greatest craftsman of them all, a man of high ideals. *The Second Mrs. Tanqueray* is typical of his work. George Bernard Shaw, aside from being a unique personality, is a sworn foe to sham of every kind. Though not primarily a dramatist, he uses the dramatic form as a means of spreading his message of social reformation. He is a breaker of idols, a destroyer rather than a builder, yet one who destroys only in order that something nobler may be raised on the old foundations. The same may be said of John Galsworthy, through whose plays runs a current of love for humanity that lifts them

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above the level of mere clever analysis of social conditions. But he, like the others, seems to seek in vain for a solution that will solve.

This barrenness with respect to any positive upbuilding of a new social order appears to be characteristic of contemporary English drama. We would seem to be awaiting the man who, imbued with the same love of the race and the same high ideals for its advancement as these and other writers of today, shall have found in Theosophy the great and inevitable solution. Surely one of the grandest contributions to the development of English Drama must be made, one day, by our Theosophical Movement; and who knows if from the very ranks of this Club there may not arise those who are destined to be leaders in that direction?

THE MYSTERY OF DEATH

CHARLES M. SAVAGE

IN the fifth *Theosophical Manual*, in the chapter on 'The Mystery of Death,' occurs the following passage:

"Our popular theology tells us 'Death is a mystery, we must hope for the best,' and that the only *proof* of the resurrection is that Jesus Christ rose from the dead and opened the gates of Paradise for the faithful! a 'proof' which is no proof to the majority of people."

The Occidental nations for the most part have come to regard certain of the processes of Nature in a most illogical way, calmly accepting what is 'fully' revealed, but indulging in the wildest speculation about that which goes beyond the ordinary ken of the mind.

This has not always been the case. If the human mind followed the natural lines of thought suggested in analogy by the aspects of Nature which are more open to its view, it would retain that intuitive knowledge which has always given confidence in the beneficence of Nature.

Death has always held something of the mysterious; perhaps we could with more truth say, sacred. This is quite natural, and it would be incongruous and untrue to 'make-believe' that it is a subject that can be treated lightly; but to all peoples it does not convey terrors.

Emerson says:

"It is the secret of nature that all things subsist and do not die, but only retire a little from light, and afterwards return again. . . . Nothing is dead; men feign themselves dead, and endure mock funerals, and mournful obituaries, and there they stand looking out of the window, sound and well in some new disguise."

It seems strange that people ever came to regard death as anything terrible, as anything other than part of Nature's beneficent program. If we notice the ways of nature: the ebb and flow of life; the day and night; the alternate periods of activity and rest; the revolution of the

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seasons, which makes it a rule for practically the whole of the vegetable kingdom to cease its activity for a time, then to resume refreshed the work of the previous seasons; we wonder that it was ever possible for certain ideas to gain a foothold in our minds.

Quoting again from the *Manual*:

"Without a future existence for the larger Man that we feel stirring in our hearts at times, human life would indeed be 'a discreditable episode on one of the meanest of the planets!'"

Why should man be an exception to the general rule, and, after one period of activity, be consigned by this mysterious death to oblivion according to some, to eternal bliss according to others? Why should not man be included in the general plan? Are we not justified in reasoning by analogy?

William Q. Judge has said:

"Theosophy applies to the self the same laws which are seen everywhere in nature."

And again:

"Nothing is left to chance or favor, but all is under the governance of Law."

Viewed from this standpoint, death loses its dark mystery, and most certainly its fearfulness. It is seen as simply a part of Nature's plan, leading to another state, which might almost be called the 'winter of life'; after which, in due time, the spring will again come, bringing with it new opportunities and new experiences.

As it is well known that in the universe the great is reflected in the small, it would be most natural to conclude that man's daily cycle of waking, activity, sleeping, rest, is the reflexion of a larger cycle: birth, life, death, and a period of readjustment. The great poet Homer speaks of "Sleep and Death — two twins of winged race."

In all ages the inspired ones have given glimpses of the meaning of death. To quote just a few words of ancient wisdom: in the *Bhagavad-Gîtâ* we find:

"As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. . . . There is no existence for that which does not exist, nor is there any non-existence for what exists. . . . Death is certain to all things which are born, and rebirth to all mortals; wherefore it does not behoove thee to grieve about the inevitable."

And the beautiful lines from the *Song Celestial*:

"Nay, but as when one layeth
His worn-out robes away,
And taking new ones sayeth
'These will I wear today';
So putteth by the Spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."

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Peter refers to Jesus as having been "put to death in the flesh, but quickened in the Spirit."

In Plato's *Phaedo*, Socrates says:

"Let us consider whether or not the souls of men exist in the next world after death, thus. There is an ancient belief, which we remember, that on leaving this world they exist there, and that they return hither and are born again from the dead. But if it be true that the living are born from the dead, our souls must exist in the other world; otherwise they could not be born again."

He then goes on to show how "everything, which has an opposite, is generated only from its opposite." "Sleep is the opposite of waking. From sleep is produced the state of waking; and from the state of waking is produced sleep." And proceeding to apply this to the analogous case of life and death, he says:

"Now of these two generations the one is certain. Death, I suppose, is certain enough, is it not? What then shall we do? Shall we not assign an opposite generation to correspond? Or is Nature imperfect here?"

He then shows that it is most rational to suppose that Nature carries out the analogy in its general plan:

"And I think, Cebes, said he, that our conclusion has not been an unfair one. For if opposites did not always correspond with opposites as they are generated, moving as it were round in a circle, and there were generation in a straight line forward from one opposite only, with no turning or return to the other, then you know, all things would come to have the same form and be in the same state, and would cease to be generated at all."

Further on he says:

"If living things were generated from other sources than death, and were to die, the result is inevitable that all things would be consumed by death."

What little child has not thought that if the souls of all the people on earth go to the regions of eternal bliss, Heaven must soon be full?

Thus death is clearly comprehended only when we understand its place in the scheme of things, and that it is impossible to consider the part without the whole — Reincarnation. So it happens that nearly all the passages quoted have bearing also on the question of rebirth.

It is worthy of note that Socrates says in the first passage quoted from the *Phaedo*: "There is an *ancient* belief" etc. The truth has been known to the initiated and the enlightened of all times; but it would not be right to say that miscomprehension or ignorance has been entirely the lot of the people in general. For intuitive knowledge has never been entirely lost to the masses, and many are those, who, not troubled with much speculation about what may befall them, serenely face the change when it comes.

There is a very important passage in the sixth book of the *Aeneid*. When Aeneas visits the underworld and sees what happens after death

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to those who live on earth, his father, Anchises, explains to him that:

“We each endure his own Manes; thence are we conveyed along the spacious Elysium . . . till length of time, after the fixed period is elapsed, hath done away the inherent stain, and hath left the pure celestial reason, and the fiery energy of the simple spirit. All those, after they have rolled away a thousand years, are summoned forth by the god in a great body to the river Lethe; to the intent that, losing memory (of the past), they may revisit the vaulted realms above, and again become willing to return into bodies.”

This reference to a period of purification, “doing away the inherent stain,” hints at a division of the subject of this paper, impossible to consider here for lack of space, but it is treated of at length in the *Manual* (No. 5) under the headings: ‘The Second Death,’ ‘Devachan,’ and ‘The Preparation for the Next Incarnation.’


In conclusion, the words of our Leader, Katherine Tingley, which close the *Manual*, seem most appropriate:

“According to my knowledge, when a soul is leaving its earthly Temple, however dark and gruesome the circumstances may be, it knows its own path. In moving out of the body, long before the pulse has ceased to beat or the breath is stilled, it finds itself born into a New Life, an unspeakable joy. Something new has been fashioned for the soul in that sacred moment, and then it comprehends the enormity of its mistakes and wills itself to higher things in the next life. There are different experiences for different souls according to their evolution, but at last each one rests in the arms of the beneficent Law, free from the limitations of earthly life. The ordinary mind cannot fully conceive what has happened; the soul is judged by the Law, not by any man, and when it is reborn it not only takes with it the experience of the past, though without the memory of details, but it takes something else that has happened at that wonderful time when it is born into the New Life, when it is reborn in more ways than one.”

THE INNER CONFLICT

(Address read to the William Quan Judge Theosophical Club, June 5, 1925)

PIET BONTJE

 HE book we are discussing this evening — R. L. Stevenson’s *Dr. Jekyll and Mr. Hyde* — is more than merely a fascinating story, beautifully told. The conflict between Dr. Jekyll and Mr. Hyde, which the author describes with such masterly restraint, is nothing less than the conflict raging within every man and it is the universality of its symbolism rather than its exquisite workmanship that lifts the story to the plane of true art.

Brotherhood is a fact in nature — yet we are all acquainted with the inner conflict. One does not readily associate the word ‘brotherhood’ with ‘conflict.’ If then brotherhood is a fact, it follows that the inner conflict is unnatural — should not really be there. ‘To work with Nature,’ then, means ‘to reduce the conflict’; to become conscious of the Universal Brotherhood of all that lives must mean to have transformed the inner

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conflict into a state of peace and serenity and power, worthy of a king.

For man is a 'king' who aeons ago, in obedience to the immutable Law, descended from his Throne and joined his subjects that he might gain experience and be able to lift them to a higher plane of being. The fact that we are living on earth in this present Cycle proves that we are all 'kings dethroned' — the fact that it has been our Karma to contact, while still young, this Movement (not merely the "most serious Movement of the age" but — from a spiritual standpoint — the noblest one) proves, that to a degree at least we are conscious of our 'royal descent.' A true king, even when he has left his throne, remains a king. If he moves among his subjects, watching them and studying them and learning from them, yet not one of them; if he is ever mindful of the Throne he once occupied and which is to be his again, his royal strength will shine through whatever disguise he may be wearing — his subjects instinctively will recognise his superiority and will pay him allegiance.

But if he, while moving among them, becomes forgetful of his royal birth and the Throne that is awaiting him; if he moves among them and feels himself one of them, then the great inner conflict begins to loom up and soon becomes inevitable. For the king will find his subjects but too anxious to receive him as one of their own — they hail him with delight, they shower him with praise and flattery and expressions of devotion. And if he wanders off, following the guides who offer their services with such fervid generosity, his subjects will more and more entrench themselves on the battle-ground of his mind.

Should he select desire as his guide, for instance, strange thoughts will come to him and he will be blind to the fact that, though he admitted them, it was not the king that did the thinking. Some object or other, utterly unworthy of his royal attention, suddenly will glow with a strange light that attracts him and fascinates him. Its glamor will make it seem wholly desirable — he would like to gain possession of it, he must have it, he is entitled to it, he can be happy no longer without it. And so the thought-process goes on and if he should reach his aim, the mysterious glamor will reappear, hovering over some new object, and once more he will start in pursuit. Throughout this period, he will pursue happiness in vain; though the gaining possession of some object, keenly desired, may afford him some momentary satisfaction, again and again, he will be conscious of an element of unrest and emptiness within.

Then one day, something — guided by the Law of Compassion — will come to his life. Perhaps he will hear the divine melodies with which some king-composer, conscious of his royal birth, has sung of visions aglow with splendor of light. Perhaps some other king, moving among his own subjects in serene aloofness, will meet him and arouse in him echoes

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of an all-but-forgotten past. Something will dawn upon him, perhaps he will see by the Light kindled within, what has really happened and, inspired by the vision granted him, he will decide once more to claim his royal birthright.

Then the conflict begins. The moment he ceases to follow his guides with his customary docility and tries to establish even a semblance of authority, they turn against him in bitter indignation. Then he makes the ghastly discovery that he is not merely a king dethroned who has identified himself with his subjects but that he has gone farther and has become the slave of his subjects. They resist with tenacity and infinite cunning every attempt of his to regain his former power. He finds them skilled strategists who sometimes feign defeat that they may catch the victor off guard and overwhelm him anew. He finds them keen debaters who with ruthless logic prove beyond the shadow of doubt that his vision of royal splendor is a chimera. He finds them star-actors, who in masterly make-up and having donned the cloak of idealism, parade before his admiring eyes. They coax him, flatter him, lure him on, threaten him, and appeal to his sentiments. He discovers that determination alone is not sufficient. He must gain knowledge of their strategy and above all he must evolve a strategy of his own. By watching them carefully he learns that their power over him has its inception at moments when he loses sight of his royal mission — when his vigilance relaxes. They then rush in and await developments confidently. There is but one way to prevent the occurrence of such mental 'leaks' — he must cultivate the habit of occupying his mind with thoughts worthy of a true king.

As for his own strategy, must he, in order to gain control over his rebellious subjects, meet them on their own plane? Must he out-argue them, outdo them in subtil sophistry, outwit them in cunning? Sooner or later he will make the discovery (and a stupendous discovery it is, in itself a vision) that the ways of a king are not the ways of his subjects; that he, of royal descent, has access to weapons of which his subjects know nothing and against which they are powerless. TRUST he will find such a weapon, for by putting his trust in the reality and splendor of the spiritual vision that came to him, he establishes contact with the legions of Light and he stands alone no more.

Against 'trust' the subtillies and cunning of his subjects prove powerless and he feels like a prisoner who escapes from his dungeon and walks out on the sunlit road, a free man at last. The road is ever widening — let no one believe that the final path of righteousness is 'narrow.' Those who pride themselves on walking the 'narrow path' are not kings, establishing their authority once more, but slaves of two of their most powerful subjects — egoism and fear. They are truly money-changers in the

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Temple of Life, for do they not expect their investment of a few years of reluctant virtue to yield an eternity of heavenly bliss?

The royal road is ever widening, the king becomes more and more conscious of his mission, the subjects grow less threatening and less insistent. They lose much of their subtilty and cunning, for these they find no longer of use. They become resigned to being subjects once more; and to the king, as he realizes that peace reigns among his subjects again, new horizons are opening up. He stands more and more aloof from the outward aspects of life; he *is* ill or in good health no longer, but *experiences* illness and health. He dies or is born no longer, but *experiences* death and birth. And whether the royal road leads through the radiant splendors of life or through the quiet splendors of death, the infinite capacity for serving that he has acquired is a source of joy and inspiration to him. He is building a "Temple of mighty power," whose dome shall not "stain" but shall "be one with" the "white radiance of Eternity." And within the Temple he shall find his Throne awaiting him.

Such is the outcome of the conflict if we would go through life as a king walks on a sunlit road. Two things are necessary — vigilance and trust. Both vigilance and trust are the very foundations of this School, of this Movement. Does not the fact that our Karma brought us to Lomaland, suggest that the true mission of our life is to make use of our royal prerogative, to shake off the fetters with which our subjects would keep us in bondage and to establish our authority once more, thus creating a state of royal peace and balance — of Râja-Yoga?

KATHERINE TINGLEY IN SWEDEN

THE CELEBRATION OF THE FIFTIETH ANNIVERSARY OF THE
FOUNDING OF THE THEOSOPHICAL SOCIETY IN NEW YORK
IN 1875 BY HELENA PETROVNA BLAVATSKY, WILLIAM
QUAN JUDGE, AND OTHERS

*(Stenographic Report of Extemporaneous Public Address Delivered by
KATHERINE TINGLEY at the First Session of the Theosophical
Jubilee Congress Held at the Greek Temple of Peace, at Visingsö,
Sweden, Sunday Morning, June 21, 1925)*

MR. CHAIRMAN, Representative Delegates from Sweden, Finland, and America, Members of the Universal Brotherhood and Theosophical Society, and Friends:

IN the name of the members of the Universal Brotherhood and Theosophical Society resident at our International Headquarters at Point Loma

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and in the name of the members of our Society throughout the world — indeed, in the name of all those who are to come,— I greet you; for at some day not far distant, when we who are now present shall have passed away, and others shall have taken our places, Sweden will be known for its great Theosophical teachings, and Visingsö will be one of the beacon-lights of the world.

Why? Because in the very early days, away back in the seventeenth century, Per Brahe, with love in his heart for humanity and a larger vision than those about him, chose this island for his great work. And I declare, though you may not believe me, that this island in past centuries was a Sacred Place among those who were advanced in the knowledge of Theosophy. There is nothing to prove it now; but after I am dead and gone, you will find it so.

So the fact of our being here today is not of small consequence: it is of very great consequence. This is a momentous occasion. It is a time when the hearts of those present are warmed for new purposes. Our vision today is larger than it was yesterday. Why? Because we have assembled here for a great purpose. Our thoughts go out to the whole wide world. Our teaching of Universal Brotherhood embraces all humanity — even our enemies. And so we are standing in a position where we can dare to throw our thoughts forward into the future of the race — not just the future of Sweden or of other countries, but into the future humanity of the whole universe and of universes yet to come.

And so, remembering that we have suffered in Sweden through the persecution and misunderstandings of those who should have been following Christ's teachings, and taking everything into consideration, the distance that those who represent the work at Point Loma have traveled, realizing that only a very short time has been available since our arrival Friday evening, and that only a very limited number of invitations have been sent out for this Theosophical Congress, I feel that this is a very wonderful assembly. I feel that brooding over this island and brooding over the Universal Brotherhood and Theosophical Society in Sweden, and indeed brooding over our members and the people all over the world, is the spirit of divine possibilities.

Now, outside of all that, I believe that the great *Prâna*, the great breath of life from the Divine, so to speak, is about us all the time, only we have been led along the wrong path for aeons; we have limited the abilities and the possibilities and the spirituality that belong to us and our fellow-men, and we have limited our God. So today, here in this beautiful nature-atmosphere, in our dear Theosophical Temple, which is dedicated to humanity, is it not glorious to realize that we can send out to the world a song of joy, that we can tell the people of the world, in spite of the indifference of many to the divine law, in spite of their turning away from the bright light of Theosophy that is shining, we know where we stand?

We know what Helena Petrovna Blavatsky's unselfish purposes were, when she came to the western world fifty years ago with the teachings of the

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Ancient Wisdom-Religion; we know also what William Quan Judge's purposes were, when he clasped hands with her and became her co-worker. We know too, what were the purposes of Madame Carin Scholander, Miss Ellen Bergman, Dr. Gustav Zander, Dr. Erik Bogren, and of those other Swedish Theosophical pioneers, when they went to London and saw H. P. Blavatsky and learned more of her great truths. We know it now. We did not know it so well yesterday, and tomorrow we shall know it still more.

Therefore, taking in the great scope of our international Theosophical work for humanity — the great possibilities for the souls of men, and the eternity of things, can we not rejoice, in spite of the world's cry of despair? It would be selfish for us to rejoice while humanity is in sorrow, if we had not this glorious message of brotherhood to heal their wounds and dry their tears and give them the great hope of eternal life and of God's infinite love.

So I feel that after a while, when those who profess to be Christians and are not, have closed their mouths and turned their eyes to the path of soul-improvement, the noble Swedish people will begin to understand that brotherhood is a fact in nature, that the Theosophical God is the Great Immortal, Unknowable, Infinite, Impersonal, but Ever-Loving and All-Compassionate Deity and Father — and that all the world must be ruled by love instead of by ignorance and despotism, before we shall have the higher morality.

When we reach this point — and we shall some day — then we shall truly know ourselves and our destiny. So today I am the happiest woman in the world. I have your hearts with me and the hearts of the members of our Organization all over the world with me in this effort to establish a Râja-Yoga School at Visingsö, for the benefit of the children and posterity; and I also have with me the hearts of those who do not yet know me; but I feel that they are coming in.

I would give you more glimpses of the marvelous possibilities of the future. But as I am to speak again this afternoon, and I know the good people of the island have to return to their homes for the noon meal, I will now close and address the Convention again this afternoon. I thank you for the opportunity of speaking to you. I feel that this is a most joyous day for Sweden, as time will prove. I thank you.

GREETING READ BY DR. ERIK BOGREN

President of the Universal Brotherhood and Theosophical Society in Sweden and Finland, and Director of the Hälsingborg Center

TO the celebration of the fiftieth anniversary of the foundation of the Theosophical Society in New York, the 8th of September, 1875, by H. P. Blavatsky, W. Q. Judge, and others, all the members of the Universal Brotherhood and Theosophical Society in Sweden and Finland hereby wish to send their heartfelt greetings.

With deepest gratitude our thoughts go to our great Teachers, who,

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through heroism and endurance carried the work through its initial stages, and to our present great Teacher, Katherine Tingley, who with wisdom, love, and courage, has continued the building of this mighty temple of Universal Brotherhood and Theosophy. Pledged to this great Cause forever and forever, we will, at this sacred moment, in our thoughts clasp hands with all comrades, those living and those who already have passed the threshold, and with hope in our hearts, look forward to the Golden Age, to Peace on Earth, to the time when the watchword of all Humanity will be:

“Truth, Light, Liberation.”



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT KATHERINE TINGLEY'S LECTURE-TOUR

(Translated from *Svenska Aftonbladet*, Malmö, Sweden, June 20, 1925)

AMONG the passengers on the *Drottningholm*, which arrived in Göteborg Thursday, June 18th, was Katherine Tingley, Leader of the Universal Brotherhood and Theosophical Society throughout the world, and a staff of Theosophical volunteer workers. These included Mrs. Emily Lemke Neresheimer, formerly of London, now of Point Loma, California, who accompanies Katherine Tingley as a companion, and as interpreter in German and French; Mr. Lars Eek, the Theosophical Leader's Swedish Secretary, formerly of Stockholm, but now a Theosophical student at Point Loma and an instructor at the Râja-Yoga College there, where his mother, Mrs. Anna Reuterswârd, and his brother, Mr. Sven Eek, are also resident; Mr. Iverson L. Harris, Katherine Tingley's secretary on her travels; Mrs. Edith Kahlson, Directress of the Göteborg Center of the Universal Brotherhood and Theosophical Society, who is returning from a seven months' visit to the International Theosophical Headquarters at Point Loma, during which she greatly improved in health. William Stull, Jr., a new student at the Râja-Yoga College, also accompanies the party.

The Theosophical Leader is making an extended lecture-tour through Europe, and does not expect to return to California until about Christmas-time. She and her party will leave Göteborg immediately for Visingsö, and expect to spend some weeks there, occupying Kungsgården, which Katherine Tingley has leased for a number of years.

MIRROR OF THE MOVEMENT

The free Râja-Yoga Summer-School, which she inaugurated there last summer, will open its second session, Thursday, June 25th, and will continue for seven weeks; *i. e.*, until August 15th. The indications are that the enrolment for this year's term will be much larger than last year's. Parents have already come to Visingsö from many parts of Sweden, in order to give their children the advantages of this free Râja-Yoga Summer-School. Many children from the Island will also be in attendance.

Sunday, June 21st, before the opening of the Summer-School, a convention of the Swedish and Finnish Theosophists will be held at Visingsö to commemorate the Fiftieth Anniversary of the founding of the Theosophical Society in New York in 1875 by Helena Petrovna Blavatsky and William Q. Judge and others. The Convention will probably be held in the beautiful Greek temple, which Katherine Tingley erected there last year.

Among those who will spend a good part of the summer at Visingsö, in order to assist the Theosophical Leader in carrying on her work, will be Dr. Erik Bogren, of Hälsingborg, President of the Universal Brotherhood and Theosophical Society in Sweden and Finland; Konsulinnan Fru Anna Wicander, the Society's Corresponding Secretary and Directress of the Stockholm Center; Direktör E. A. Gyllenberg of Malmö, business manager of the Society's affairs in Sweden; Miss Anna Sonesson of Stockholm, who will be the Swedish Superintendent of the Râja-Yoga Summer-School, under Katherine Tingley's direction; Miss Anna Månsson of Malmö, who will act as hostess at Kungsgården and will superintend the domestic economy department of the Theosophical household; Mrs. Gerda Nyström and Arkivarien Oscar Ljungström of the editorial staff of *Den Teosofiska Vägen*; and other members of the Universal Brotherhood and Theosophical Society who will assist Katherine Tingley and her staff of workers from Point Loma as instructors at the Râja-Yoga Summer-School.

During the summer, a number of distinguished visitors will probably be entertained by Katherine Tingley at Kungsgården — among them Dr. Osvald Sirén, well-known Swedish art-critic and connoisseur of Chinese sculpture and antiquities; Col. Arthur Conger, American Military Attaché at Berlin; Dr. Rolf Hoffmann, Vice-President of the International Academy of Philosophy at Erlangen, Bavaria, who lectured at the Swedish Universities a few years ago; and other personal friends of the Theosophical Leader from America, Holland, Germany, France, England, and Sweden.

It is not Katherine Tingley's intention to conduct a lecture-tour through Sweden this year, as her engagements in Germany, Holland, and England, where she has always been received in the true spirit of international courtesy, will require her presence there before the season opens in the Swedish cities. Most of her work this year will be done in Germany, though she may possibly deliver public addresses in Göteborg, Hälsingborg, and Malmö on her way thither. She has been invited by prominent Germans to establish an international Theosophical Center and a Râja-Yoga School for Central Europe in Bavaria. She expects to do public work in Nürnberg, Erlangen, Stuttgart,

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Munich, and other cities, and to spend at least a month in Berlin, where she will probably conduct a series of public addresses on such themes as these: 'The Sacredness of the Moment and the Day,' 'Home and Education,' 'Occultism, the Science of Right Living,' 'The Lost Chord in Human Life,' 'Death, the Twin Sister of Life,' etc., etc. The Theosophical Leader has often spoken on these subjects before, both in Europe and America; but as her addresses are all extemporaneous, she never gives the same lecture twice.

Katherine Tingley expresses much enthusiasm over the growth of interest in the philosophy of Theosophy since the war — especially in Europe — not least of all in Sweden, Germany, Holland, and England.

In response to many requests from her fellow-passengers, and through the courtesy of Captain J. H. G. Anderberg, Commander of the *Drottningholm*, the Theosophical Leader conducted a meeting in the first-class dining-salon of the steamer last Sunday night, which was filled to capacity by an audience that listened with rapt attention for an hour and a half to Katherine Tingley and the other members of her party, and applauded each speaker vigorously. The theme of the evening's addresses was, 'Higher Education for the Youth.'

In her interview, the Theosophical Leader's attention was drawn to the writings of a clergyman in one of the Jönköping papers, in which he attacked Theosophy and the Râja-Yoga System. She smiled, shrugged her shoulders, and said that she was long since used to such futile attacks — that they did not bother her in the least, but that on the contrary, by virtue of them, Theosophy had received hundreds of thousands of dollars' worth of free advertising in Sweden, and a great many thinking people had been attracted to her work who otherwise might never have heard of it.

She expressed pity for the tendency of some of her opponents to misrepresent her teachings, her methods, and her motives; but, she said, so long as they rightly quoted her and did not misrepresent facts, their feeble efforts could never do her any permanent injury; that as Theosophy was true and the Râja-Yoga system a proved success, they could stand any amount of hostile criticism, as they must rest on their own merits and not on other people's opinions about them.

As far as the Visingsö clergyman was concerned, she said she could well appreciate and sympathize with his predicament: that last summer he found his congregation limited sometimes to eight or ten people, half of whom slept during his sermon, while her Theosophical lectures conducted in the open air at Kungsgården were attended by hundreds. The poor clergyman referred to, she said, evidently feels that her coming to Visingsö is an invasion of his domains, and that in the end he may lose the support of his few remaining parishioners. Hence his attitude of 'holy horror' at the non-controversial, unsectarian, and quite Christian (though not theological) efforts of the Theosophists. She said that his attitude is so absurd and far-fetched that she has no disposition to argue with him, but can merely express sympathy, and trust that as she is only at Visingsö for a few weeks, and the clergyman has the rest of the year with the island all to himself, he should

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be able without difficulty to recoup his waning fortunes after she leaves.

Katherine Tingley regrets that some of the Swedish clergy should have taken such a narrow and unchristianlike view of her efforts. She expresses her attitude towards the churches in the following language:

"As a Theosophist, I must be tolerant; for the essential teachings are in all religions. It is the obscurations — it is the presentation of creeds and dogmas in place of religion — that have led Humanity astray. The Great War was a proof of it. Christ's teachings were brushed aside in the interests of material gains. No civilization can advance in spiritual knowledge under such conditions.

"It would be very unwise and very unbrotherly for us to say, as so many people are saying, 'Down with the churches!' No, No! Let the churches stand! They have good in them. Let those who believe in the churches sustain them as long as they can! But never allow the teachings of Jesus himself to be misplaced or misunderstood! Hold to all that is good, true, and beautiful! . . . We must co-operate with the churches in spreading the essential teachings of religion, but not in holding fast to creeds and dogmas!"

The Theosophical Leader has recently published her second book, *The Wine of Life*, which has created widespread favorable comment in different countries, and is already being translated into several languages, including Swedish, German, Dutch, French, Spanish, and Japanese. It will appear in Swedish under the title, *Ur Livets Källsprång*. She hopes to work on her next book, *The Travail of the Soul*, while at Visingsö, and to have it published by Christmas.

Katherine Tingley expresses much enthusiasm over the results of the first session of the Râja-Yoga Free Summer-School at Visingsö last year; and she is looking forward to even better results this term. Last year's pupils have been kept in touch with the Râja-Yoga system by means of her Free Correspondence Bureau.

Outside of the usual studies adapted to children of various ages, special attention will be given to the languages — English, German, and French. Even the youngest tots will be taught the rudiments of these tongues, as is done at the Râja-Yoga School at Point Loma, with most gratifying results. Music, hygiene, domestic economy, and calisthenics will also play important parts in the curriculum. As far as the weather will permit, the classes will be held out of doors at Kungsgården. Games and sports will also be encouraged.

Contrary to what misinformed critics have said, pupils at the Râja-Yoga Summer-School at Visingsö will not be taught Theosophy — unless character-building, clean habits, good manners, obedience, application to study, and concentration, hygiene, and correct English, German, and French, may be called Theosophy; and Katherine Tingley is willing to admit that they do constitute one phase of Theosophy, which is all-embracing.

But, strange as it may seem to some, Theosophy is not taught to the children of the Râja-Yoga School at Point Loma. They are not even given Theosophical books until they reach the age of high-school pupils; and even

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then it is entirely a matter of choice. There are no courses in Theosophical doctrine, save for the students of the Divinity Department of the Theosophical University.

The term 'Râja-Yoga' means literally 'Royal Union,' which Katherine Tingley interprets as "the perfect balance of all the faculties — physical, mental, moral, and spiritual." This is the aim of her Râja-Yoga system — character-building, which can only be achieved by inculcating into, or better still by evoking from, the pupils, high ideals, and impressing upon them the necessity for keeping their bodies clean and pure, their minds active and alert, and their souls open to all that is noblest and best in life.

It is understood that rooms at the Tourist Hotel at Visingsö, as well as the islanders' homes, are very much in demand, in anticipation of the second session of the Râja-Yoga Summer-School and of the Theosophical Convention at Midsummer. Katherine Tingley intends to carry out the plan she followed last year of conducting public Theosophical services at Kungsgården every Sunday afternoon. These were widely appreciated before, and were attended by people from many of the towns on Lake Vettern, who came to the island especially for this purpose.

AXEL FICK — IN MEMORIAM

PROMINENT THEOSOPHIST DIES SUDDENLY AT POINT LOMA HOME

THE many San Diego friends of Axel Magnus Fick were shocked yesterday to learn of his sudden death Sunday night of cerebral hemorrhage. He had been somewhat indisposed for several days prior to his death, but his condition was not regarded as serious. The severe attack came suddenly and without warning and he died at 11 p.m. in his home at the International Theosophical Headquarters on Point Loma. He was 51 years of age, and is survived by his widow, Gerda Berggren Fick, and by two daughters, Carmen and Ingrid, both pupils in the Râja-Yoga School.

A native of Sweden, where he attained business prominence as general manager of the great locomotive works at Falun, Mr. Fick came to the United States in 1912 to take up residence at the International Theosophical Headquarters. Shortly after his arrival he was appointed head of the purchasing and supply department of the Point Loma Homestead corporation, a position he held continuously, except for a short period devoted to oil interests in Louisiana, until his death. He had been a member of the Universal Brotherhood and Theosophical Society for many years and was active in the work of the Society in Sweden before coming to the United States. He was a member of the Masonic fraternity in Sweden.

Since coming to San Diego Mr. Fick had been prominently identified with various organizations of his countrymen. He was San Diego representative of the Swedish chamber of commerce, one of the founders of the John Ericsson League of San Diego, and a past president of that Swedish-

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American body, and was one of the founders of the Svenska Klubben of Point Loma, composed of Swedish Theosophical students.

Mr. Fick was well known in San Diego as well as at the Point Loma Homestead, where he was very popular. His office was in down town San Diego, where he came into contact with many phases of community life. He will be keenly missed here and at Point Loma. Private memorial services will be held at 3 o'clock this afternoon in the Memorial Temple at the Theosophical Headquarters. J. H. Fussell, secretary general of the Universal Brotherhood and Theosophical Society, will have charge of the services. The body will be cremated.— *The San Diego Union*, July 14, 1925

LAST RITES SAID FOR THEOSOPHIST

FRIENDS GATHER AT LOMALAND TO PAY TRIBUTE TO MEMORY OF
AXEL FICK

IN the quiet beauty of Lomaland the friends of Axel Fick gathered yesterday afternoon to pay tribute to his memory. The memorial service was directed by Fick's comrades of the Universal Brotherhood and Theosophical Society, and included beautifully appropriate music, stately ritual and impressive readings and tributes from friends and associates. The whole atmosphere of the quiet temple room was one of calm assurance and joyous hope.

A triangular dais in the center of the temple was covered with masses of flowers on which the 'stars and stripes' were displayed, with a gold cross and blue field of the Swedish flag. A small table held three lotus blossoms and a single lighted candle, while in the center behind the table was a vacant chair wreathed in flowers. Ten of the brothers of the society occupied chairs on each side of the one vacant chair in the center.

The Râja-Yoga Chorus opened the service by singing 'Crossing the Bar,' which was followed by a reading from the *Bhagavad-Gîtâ* by L. B. Copeland, and by quotations from H. P. Blavatsky, W. Q. Judge, and Katherine Tingley's latest book, *The Wine of Life*, by Mr. Neresheimer, Dr. Coryn, Mr. Knoche and Talbot Mundy.

A series of tributes to Axel Fick was paid by Sven Eek for the students of the Râja-Yoga University, by Philip Andreen for the Swedish colony of San Diego, and by President Carlsson of the John Ericsson League of San Diego. All told of the high ideals, kindness, industry, courage, and friendliness of Mr. Fick, in whom they saw the combined virtues of his native Sweden and his adopted United States.

Mr. Fussell read messages from the Theosophical centers in Europe where Mr. Fick had been well known before coming to this country. Masonic ceremony and Theosophical ritual were accompanied by music by the organ and by the chorus, and a trio of young Swedish women sang. A poetic tribute was read by Professor Kenneth Morris, and Professor de Purucker read a cabled message from Katherine Tingley and then delivered an address that paid both loving tribute to the memory of Axel Fick and expressed the faith and serene certainty of his immortality. The service was concluded

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with impressive ceremonies in which young women and little boys participated with a raised purple canopy and lighting of candles.

After the services had been concluded and the friends had left, the body was brought to San Diego for cremation.— *The San Diego Union*, July 15, 1925

THE PERSIMMON ORCHARD IN LOMALAND

THE interesting statistics compiled by those in charge of this branch of the activities at the Theosophical Headquarters on Point Loma are as follows:

Experts and experienced growers who are acquainted with the persimmon orchard at the International Theosophical Headquarters, regard this orchard as a splendid proof of the great success of growing winter persimmons in the coast district of San Diego.

The last crop from this orchard amounted to 12,000 pounds per acre, picked chiefly during December, January, and February, with a lesser amount in March. Up to the time when this crop was picked, when the trees were seven or eight years old, they had been given no fertilizer of any kind from the time they were planted. The trees have always been practically free from all diseases and pests.

It is claimed that in no other region of the world can heavy crops of the best persimmons be picked from the trees all winter and that the coast district of Southern California and especially of San Diego county has a monopoly on the picking in winter of this new and promising fruit.

Each year persimmons are sent from the orchard at the International Theosophical Headquarters to the furthestmost parts of the United States.

— *The San Diego Union*, June 28, 1925

JUDGE ASSAILS HANGING LAW, DOOMS MAN

FUHR shot and killed Mrs. Currie while in a jealous rage. The tragedy occurred in Mrs. Currie's rooming house at 336 Eighth street. Fuhr testified he did not recall the shooting, as he was under the influence of liquor, and charges several witnesses against him with perjury. He is a World War veteran.

Capital punishment was condemned bitterly by Superior Judge Wood of Oakland today after the imposition of the death sentence on Jacob Fuhr, convicted of the murder of Mrs. Elsie Currie in Oakland on April 8th.

In sentencing Fuhr to be hanged on September 18th, Judge Wood assailed the law that makes possible the imposition of the death sentence and said that it did not deter persons from committing murder, that it did not belong in the jurisprudence of a state which has made the progress that California has achieved and that the most adequate way to curb crimes of violence will be to teach the value and sanctity of human life.

In a statement issued from the bench, Judge Wood said:

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"I take this opportunity to voice my disapproval of capital punishment. From my personal observation I find that it has not only failed to discourage murder, but often the innocent, those guilty of manslaughter, or at least murder in the second degree, have been executed.

LAW ASSAILED

"There is no necessity to execute the criminal to protect society. Justice is not vengeance, and in executing the murderer the state places itself on a plane with him. Punishment is intended for the reformation of the wrongdoer, to assure that he will not again commit the crime and as an example to others, but there is no creditable evidence to show that the shedding of human blood by the state has lessened the number of murders.

"Men of conviction are not restrained by the knowledge that they themselves may pay the death penalty. The blood of innumerable martyrs — the voluntary and heroic sacrifice of lives for love, honor and sense of duty — only testifies to the correctness of this story, and fear of death does not stay the hands of one who has formed a definite and fixed purpose to kill.

"I do not understand why we in our state, which has advanced to such a degree, have failed to respond to the highest impulses and take our place with others in determining not to exact as punishment that which we cannot restore as human life.

"Although executions are restricted to the privacy of the death chamber, the public press carries the gruesome details to every home and it quotes the last words of an unfortunate fellow-creature when he is launched into the great unknown."

VALUE OF LIFE

Wood said that the preaching of the value of human life and the realization of its value would do more to prevent murder than executions which belied teaching that human life is valuable and he again called attention to the fallibility of juries and courts in getting at facts and to the possibility of taking innocent life in reprisal for other deeds of violence.

— *San Francisco Bulletin*, June 25, 1925

BOOK REVIEWS

HAUPTMANN IN THE NEW MANNER

"DIE INSEL DER GROSSEN MUTTER, ODER DAS WUNDER VON ÎLE DES DAMES"
(The Isle of the Great Mother, or, the Miracle of the Île des Dames)
Berlin: S. Fischer Verlag

Berlin, October 22.

[From *The New York Times Book Review*, November 16, 1924]

GERHART HAUPTMANN is constantly preparing the most delightful surprises for us. This infinitely many-sided poet, in whom realism and romanticism are so marvelously blended, whose Hellenic serenity has

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combined with the mystic warmth of Christianity to form a higher humanitarianism, lets himself be forced into no class. At the precise moment when the clever critics have found irrefutable proof of his declining creative power, he comes forward, smiling, with a new and splendid gift, so that they must make shamefaced admission of their defeat, if they are not blinded by envy and a partisan spirit. Their experiences with Gerhart Hauptmann's dramas should have taught them to be more careful in their judgment. Plays that disappeared from the boards after a distinct failure ten or more years ago are revived today in full-blooded vigor before a wildly enthusiastic audience. If his enemies establish his inability to write verses he reads us chapters of a rhymed work that handles German doggerel in most masterly fashion, or writes a rustic epic in hexameter, but with him these are stripped of all scholastic rigidity and take on an individual character, often tinged with humor.

On the whole, the humor of this poet has never been sufficiently appreciated. It is thoroughly Germanic, far removed from wittiness or the grotesque: it is child-like and touches profound depths — simple in the highest sense, as *Parsifal* was 'simple,' yet pregnant with all the wisdom of the world. No one who does not know this humor of Hauptmann's will be able to understand and appreciate the fantastic fairy-tale he has just published. Never before has the poet, in high spirits and merry, mischievous mood, played with the greatest problems of human history as he does in the narration of what happened on the 'Isle of the Great Mother.'

This South-Sea isle of heavenly beauty, blessed with a wealth of fruits and flowers, becomes the home of a number of women washed ashore after a shipwreck, who here begin anew the cultural development of mankind. Originally from the most various countries and intellectual strata of Europe, they now form a Women's State, and create a mystically fantastic religion and temple-cult suited to their peculiar needs. Their skilful hands make houses, ornaments, gardens, cloth, and pottery. The leaders of the Women's State are three women who are far superior to the majority in intelligence, education, and energy: Annie Prächtel, a caustically clever painter from Berlin; Rodberta Kalb, a keenly skeptical woman of scholarly attainments, and a noble, priestly maiden whom the poet surrounds with a nimbus of poetic magic, Laurence, the daughter of a world-famous artist. The painter and President, together with her friend, the learned Rodberta, represents superior reason, the element of reality; with augurous smile and witty mockery the two comment on the events they themselves have brought about for the good of the community in the land of marvels.

Only one boy has been saved with all these women. He is Phaon — or, as Laurence calls him, Helios — the son of Hyperion, a marvel of beauty and talent. The three women teach him the wisdom of Europe, while his English nurse stubbornly, the primitive surroundings notwithstanding, persists in her efforts to raise him as a 'perfect gentleman.' In the course of the story Phaon becomes first an adventure-loving youth, then a clever, serious, inventive man.

BOOK REVIEW

It is during the years of his most vigorous youth that the miracle of the Île des Dames takes place. One day a hysterical ex-lady's maid, who had picked up various crumbs of Asiatic theology on her trips through India with her mistress, suddenly announces that she has been visited by the serpent-god Mukalinda, and that it has been granted her to bear a new incarnation of the god Krishna. Frequent repetitions of this miracle occur among the other members of the colony. A new generation arises, under enigmatic circumstances that no one dares explain in the natural way. The women revel in the joys of motherhood and no longer feel any yearning for Europe. But all does not remain calm and peaceful. In order to preserve the purity of the matriarchate all five-year-old boys are put in another part of the island, separated from the women's realm by a bay; there they are left to the guidance of Phaon and a few women selected for that purpose. The holy mothers, furthermore, feel only the deepest contempt for this 'Dark Land of Men,' while the female children are exalted to the rank of 'Daughters of Heaven.' Only ten youths — bearers of the holy light, who live in the district of the temple, and who must occasionally rekindle the temple-fire with glowing lava from the volcano in the center of the island — are worthy of going through the solemn nuptial ceremonies with the Daughters of Heaven. But the divine youths adhere to their earthly comrades and strike against the tender command. The male element — which, under the leadership of Phaon, has created a culture already superior to that of the women — rebels against the holy mothers. With demoniac noise the mob of savage boys breaks into the realm of the women — the temple of the Great Mother is destroyed by flames. . . .

But a greater miracle has taken place in Phaon, the son of the Sun, now grown to manhood. After untiring search he has found a second rocky island, high above the paradise of the women, and separated from it by an abyss. There his dead mother appears to him, there he finds the mysterious unicorn that can be tamed only by a virgin, there a spiritual love is revealed to him that leads from the many to the one — to the wife of his bosom and his life-long companion. Passing by all the youth and beauty that owes its existence to him, he chooses the quiet weaver-maiden Diodata, who had, like him, been saved from the shipwreck in infancy. While the Île des Dames re-echoes the joyous shouts of male and female united, Phaon and Diodata embark in the sailboat they have built to take them to new activities in the old home of mankind.

In none of his earlier works has Gerhart Hauptmann reached so high a degree of descriptive art, or coupled such a wealth of beauty, charm, chaste delicacy, sparkling colors, and happy irony with most profound wisdom as in this fairy-story of the Île des Dames. It epitomizes all the single, straying, inadequate attempts of our young poets. It is the great work of neo-romanticism, matured by the experience of centuries, clear-cut as a crystal in form.

— GABRIELE REUTER

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“**O**M,” by Talbot Mundy (Hutchinson). In Sydney at any rate there aren't sufficient copies of this book in the libraries to meet the demand, and it is doubtful if one could be bought. Extremely well written, it takes rank with *Kim* and *She* and such books as capture imagination with the glamor and religious mysteries of ancient and inaccessible countries. The story is woven through a panorama of scenic majesty, and tells of the adventures of an old Lama and his young *chela* who have come down from the Forbidden Land to quest through India for a fragment stolen from a pillar of jade held sacred in a Tibetan monastery for its occult qualities. The book breathes mystery, excitement and purpose; its strange drama and vigorous action hold one spellbound from first page to last. It is without current love interest, but a wonderful romance of the past is revealed in the unfolding of the story. Of its vivid figures, Diana, a wonder dog, is not the least enthralling.— *The Australian Woman's Mirror*, May 5, 1925

Theosophical University Meteorological Station

Point Loma, California

Summary for April to June, 1925

TEMPERATURE

	April		May		June
Mean highest	63.30	..	67.30	..	69.00
Mean lowest	52.00	..	56.30	..	59.00
Mean	57.60	..	61.80	..	64.00
Highest	76.00	..	71.00	..	82.00
Lowest	45.00	..	52.00	..	51.00
Greatest daily range	21.00	..	16.00	..	19.00

PRECIPITATION

Inches	1.67	..	0.02	..	0.22
Total from July 1, 1924	6.99	..	7.01	..	7.23

SUNSHINE

Number hours actual sunshine	235.90	..	215.30	..	210.09
Number hours possible	390.00	..	429.00	..	428.00
Percentage of possible	60.00	..	50.00	..	49.00
Average number hours per day	7.86	..	6.93	..	7.03

WIND

Movement in miles	3970.00	..	3280.00	..	3300.00
Average hourly velocity	5.51	..	4.41	..	4.58
Maximum velocity	24.00	..	15.00	..	15.00

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either 'at large' or in a local Branch. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual 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

BOOK

STANDARD THEOSOPHICAL LITERATURE

LIST

- THE SECRET DOCTRINE: *The Synthesis of Science, Religion, and Philosophy*:** by H. P. Blavatsky. Third Point Loma Edition, 1925: Virtually a verbatim reprint of the original edition published in 1888 by H. P. Blavatsky (2 vols.) per set \$12.00
- ISIS UNVEILED: *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*,** by H. P. Blavatsky (4 vols.) per set 12.00
- THE KEY TO THEOSOPHY: *A Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which The Universal Brotherhood and Theosophical Society has been founded, with a copious Glossary of General Theosophical Terms*,** by H. P. Blavatsky per copy 2.25
- THEOSOPHY: THE PATH OF THE MYSTIC: A unique collection of Citations from the Teachings of Katherine Tingley, including extracts from Private Instructions** gilt edge \$3.25; gift 2.50; fabrikoid 1.25; paper .75 per copy
- THE WINE OF LIFE: *The Wisdom of sane mysticism presented with a beauty of diction and wealth of illustration unsurpassed. A guide for the daily life of the individual, home, nation, and humanity*,** by Katherine Tingley. Special Autograph leather-bound edition per copy 3.00
5.00
- OM: THE SECRET OF AHBOR VALLEY: *Profound truths in the guise of vivid and fascinating fiction, by one of the most prominent writers of today: A novel by Talbot Mundy*** per copy 2.00
- REINCARNATION: A STUDY OF FORGOTTEN TRUTH:** by E. D. Walker. A work valuable alike to the student of Theosophy and to the general reader. Point Loma edition (cloth) per copy 1.75
- BHAGAVAD-GĪTĀ: *The Book of Devotion. A Dialog between Krishna, Lord of Devotion, and Arjuna, Prince of India. An Episode from the Mahābhārata, India's Great Epic. Recension*** by W. Q. Judge per copy 1.00
- THE VOICE OF THE SILENCE, and other fragments from the *Book of the Golden Precepts. Dedicated to the Few. Translated and Annotated*** by H. P. Blavatsky per copy .75
- ECHOES FROM THE ORIENT: *A Broad Outline of Theosophical Doctrine,*** by W. Q. Judge cloth .50; paper .25 per copy
- HELENA PETROVNA BLAVATSKY, by Katherine Tingley: with Quotations from the writings of H. P. Blavatsky; tributes by W. Q. Judge and Students** cloth .90; paper .75 per copy
- A NOSEGAY OF EVERLASTINGS: *from Katherine Tingley's Garden of Helpful Thoughts. Short extracts culled from various addresses delivered in Europe and America*** cloth .75; paper .50 per copy
- THE FATES OF THE PRINCES OF DYFED: *A Romance from that Wonderland of old Celtic Mythology of which so many literary exponents have won fame in the last thirty years: derived, however, from Welsh and not, as the mass of Neo-Celtic literature has been, from Irish sources;*** by Cenydd Morus per copy 2.00
- THE PLOUGH AND THE CROSS: *A Story of New Ireland,*** by William Patrick O'Ryan 1.00 per copy
- A NOSEGAY OF 'YORICK'S' EDITORIALS: *Compiled by a Student of the Theosophical University, Point Loma, California, in memory of Edwin H. Clough, America's Great Journalist and Critic*** per copy .25
- LOMALAND: An Album of Views of the International Headquarters at Point Loma, and Quotations from the three Theosophical Leaders (10 x 13 in., postage 6c. extra)** per copy .50
- KATHERINE TINGLEY ON MARRIAGE AND THE HOME, by Claire Merton** .25 per copy
- INCIDENTS IN THE HISTORY OF THE THEOSOPHICAL MOVEMENT, by J. H. Fussell** .25 per copy

THEOSOPHICAL PAMPHLETS: 15c. per copy

- AN EPITOME OF THEOSOPHY, by William Quan Judge
- THE MYSTICAL CHRIST, by Katherine Tingley
- THE READJUSTMENT OF THE HUMAN RACE THROUGH THEOSOPHY, by Katherine Tingley
- KATHERINE TINGLEY AND HER RĀJA-YOGA SYSTEM OF EDUCATION, by Lilian Whiting
- KATHERINE TINGLEY: THEOSOPHIST AND HUMANITARIAN, by Lilian Whiting
- SOME OF THE ERRORS OF CHRISTIAN SCIENCE, by H. P. Blavatsky and W. Q. Judge
- THE EVILS OF HYPNOTISM, by Lydia Ross, M. D.
- ON VERSE, "FREE VERSE," AND THE DUAL NATURE OF MAN, by Kenneth Morris
- THEOSOPHY AND OCCULTISM. A Reply to M. Jules Bois, by J. H. Fussell

SEP 1925

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KATHERINE TINGLEY, EDITOR



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THE PATH

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

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

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

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

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

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

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



The Theosophical Path

An International Magazine

Unsectarian

Nonpolitical

Monthly

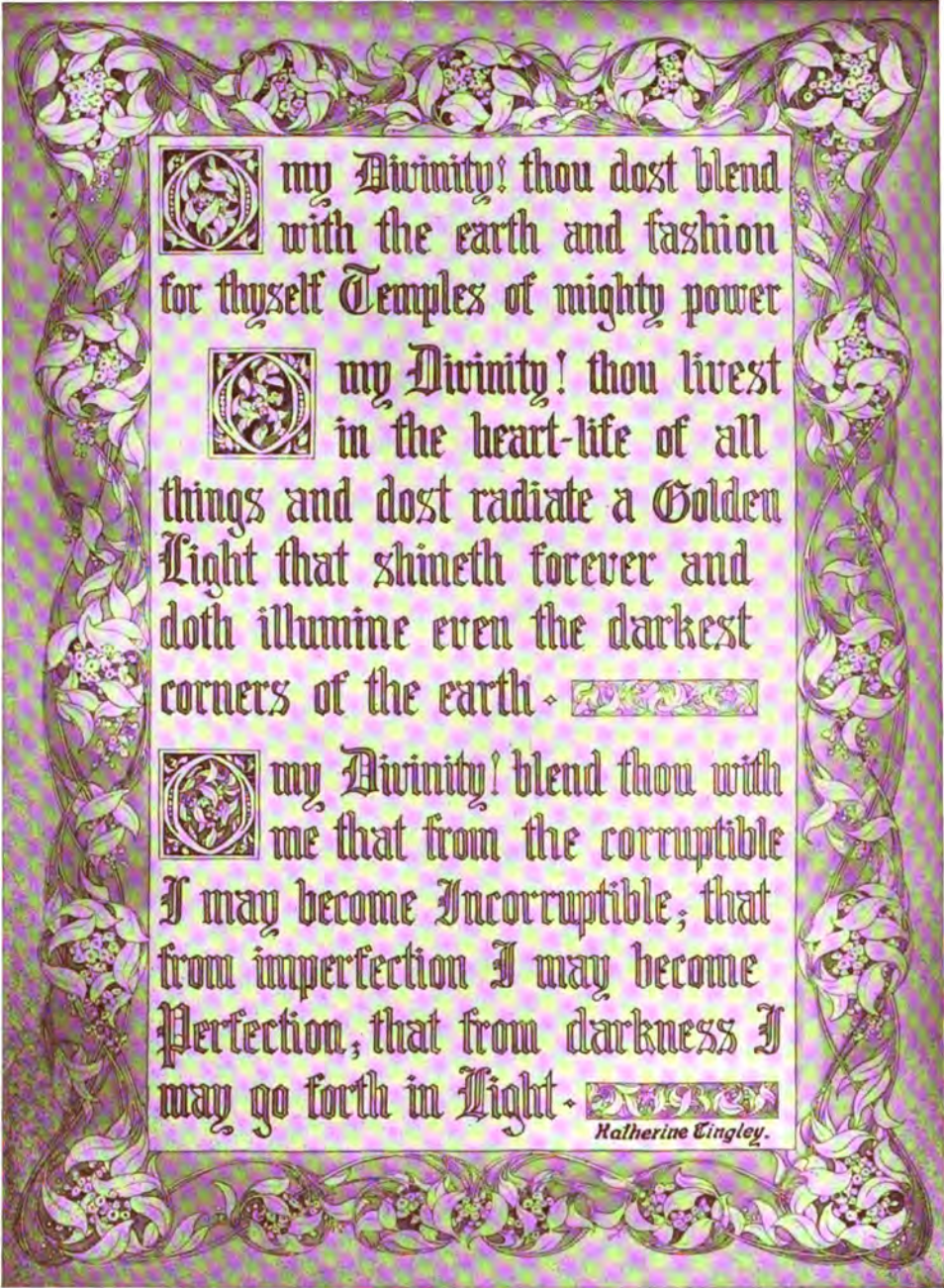


Illustrated


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

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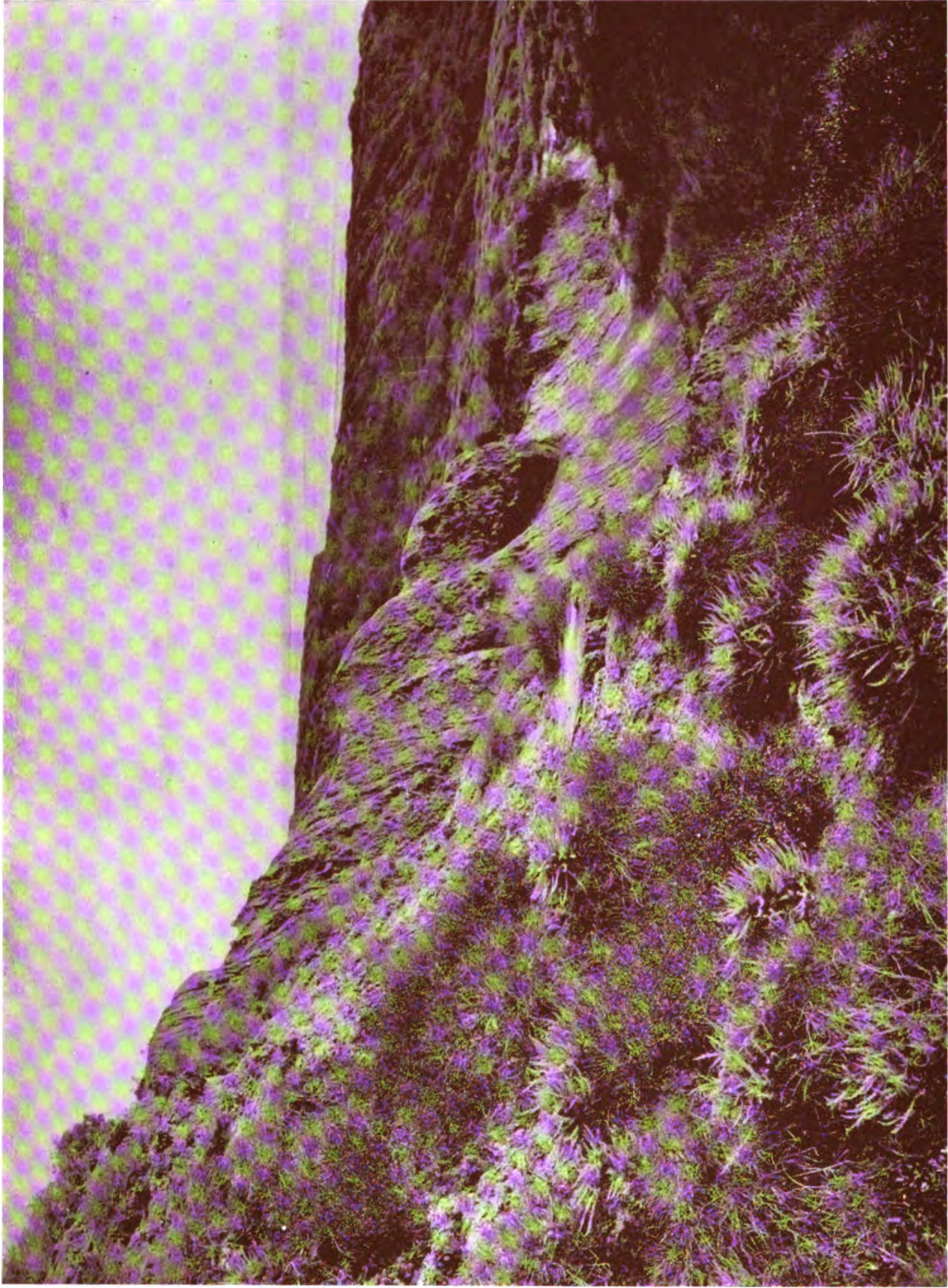
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ON THE SHORE-LINE AT THE INTERNATIONAL THEOSOPHICAL HEADQUARTERS
POINT LOMA, CALIFORNIA

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIX, NO. 3

SEPTEMBER 1925

"A SOUL which is conversant with virtue is like an ever-flowing spring, for it is pure and quiet and life-giving and sweet and friendly and rich and without danger and free from mischief."
— *A Fragment of Epictetus*

"OUR TOMORROW"

KATHERINE TINGLEY

Stenographic Report of Extemporaneous Public Address delivered in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, California, Sunday afternoon, May 17, 1925

"The Atlantean races were many, and lasted in their evolution for millions of years: all were not bad. They became so toward their end, as we (the fifth) are fast becoming now."
— H. P. BLAVATSKY, in *The Secret Doctrine*, Vol. II, p. 272

I — THE MENACING PHANTOM OF WAR

FRIENDS: *If we take an honest, straightforward, broad, and Theosophical view of the general conditions in Europe and America today, what kind of a future do we see? What promise is there in our Tomorrow, from the ordinary standpoint of observation and conviction? All Europe today is very close to war. There is more unrest than one dreams. The monster phantom of war is brooding over that continent more this year than last year. It is coming closer and closer to disastrous situations, which the newspapers do not speak of. Only a few seem to know much about it. But when I was there last year and the year before, I came into contact with some of the people who have the very greatest responsibilities in connexion with the welfare of their countries, and with those who have the greatest anxiety, and who have shown by their devotion and their lives that their hope is for peace; and yet they had little hope for the future.*

Then turning back to America, one sees the terrible increase of crime —

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unnamable crime. One realizes how quickly a revolution could be started right here in our own dear country, America,—judging by the history of former revolutions, and that our country is not made up of pure Americans, but of representatives from all countries; and there is not a city in the land that has not its quota of fanatics. Whither are we drifting? — I ask.

II — WASHINGTON'S VISION

Today, in looking over some old papers, I came upon something that I cut out of a London newspaper more than thirty years ago. It purported to be George Washington's dream, or vision. I shall reproduce it in our Theosophical magazine, so that those who are interested may read it. It was considered of enough importance to be printed at one time in many different newspapers throughout the world. In it, Washington comes very close to the present era, when brother shall be against brother and country against country.

As you all know, I am of an optimistic turn of mind, and it takes a great deal of conviction to force me to make such a speech as this. I am not making it to alarm you or to distress you, but rather to have you look a little more closely at the condition of the world today, and to realize how we stand as a race.

III — THEOSOPHY, THE UNIVERSAL RELIGION

We are divided in so many ways. In the first place, we are divided by the different doctrines of religion and the different sects within each religion. If these different sects, if the different doctrines taught by the various churches, did not contradict one another, we should have the universal religion, instead of the present diversity.

Now Theosophists accept the essential teachings of all religions, but not all their forms nor the brain-mind plans that were made by the early fathers of the church. With this broad platform of Theosophy, we are not going to lose sight of the Supreme — the Infinite, All-knowing, All-loving Deity,— nor are we going to lose sight of the great Initiate, Jesus, who exemplified the spirit of brotherly love.

Instead of so much talk about peace and intellectual schemes for peace, let us all gather together, as we are the children of God's great family, and unite in an eternal peace. This we can do, if we will set aside our politics, our notions, our prejudices, our ambitions, and our selfishness.

But today, instead of harmony among the world's children, we have this interaction and interplay of the different nations mostly on selfish lines. What a long, long time we have had to wait to see some evidence of the spirit of brotherly

“OUR TOMORROW”

love among the nations! — not exactly the brotherhood which Theosophy teaches, but merely the simpler spirit of “Love ye one another,” which Jesus taught. We have everything to draw us to the basis, to the essential teachings, of all religions; and in spite of this, we are so fearfully divided.

IV — WHAT HAVE WE TO OFFER OUR CHILDREN?

Little do we know what elements there may be sleeping in the very cellars of our houses, in the very cellars of our nation, so to speak, that may spring up at any time, and the history of France and of Rome be repeated.

So unless something new and noble happens, our Tomorrow has not the aspect of promise, of harmony. We have not very much to give to our children. If one looks at the real, inner, spiritual life of humanity today, one sees that we have not much to pass on to our children. To be sure, we have the records of great geniuses, great statesmen, no end of advancement on the material plane, and we have everywhere the results of our prosperity as a country, and its worldly advancement. But the whole tendency of today is separateness; the whole tendency of our Tomorrow should be unity. How can it be brought about? Where shall we begin? Whom can we trust?

V — THEOSOPHY POINTS THE WAY

Theosophy points to the way. The spirit of Brotherhood looms up to me as a Divine Presence, a great brooding power, a high and winged thing, of such force that though we cannot touch it nor know it in its depths, we can feel in it the great throbbing heart of compassion, and of unity. It reminds us that we are our brothers' keepers. These are the things we must think of if we are to find ourselves tomorrow in a new situation, nationally and internationally, and above all things spiritually.

We all know the disappointments of earth-life as it is lived today; we know the wonderful aspirations of our childhood and youth, when the world was beautiful and glorious. We reach manhood and womanhood and we go through our experiences and our heart-aches; we find human nature at times so weak; we often find perfidy where we should find friendship; we find disharmony, disorganization, cruelty, and brutality, where we should find their opposites. By the time we are fifty or sixty years of age we imagine the stamp of death is on us and we are counting our years — that is, according to the modern conception of the life of man.

But if we kept Theosophy in our hearts, in our daily lives, in our homes, in our laws, in our nations, and in the international life of the world, we should be such optimists that when we are fifty or sixty years old, we should have such a grip

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on life that new joy would shine forth from our eyes, our voices would tell of the splendor of existence, and the example of our lives would be so superb, so glorious, so clean, so uplifting, so unselfish, and so over-brooding in compassion and gentleness, that life would be truly joyful.

We should feel in our hearts love for our fellow-men; we should even feel deep compassion and tenderness for the poor fellows behind the bars, for the hopeless street-woman and the drunkard, for the worst of them all. If we were true Christians we would hold them in our hearts and feel that there was no use in talking about our heaven and a point in space for us, until the whole world could go with us, until the whole of God's great family, every living thing, had found its place, and brotherly justice had been done to all.

VI — SPIRITUAL TREASURES

So our Tomorrow can have a brighter aspect if we choose to make it; but the question is, how shall we begin? No one, or two, or three, can change the world. Everything worth while begins in a small way; but to the men and women of this age who have their doubts of the future, who are waiting for the light to break, let me tell them that Theosophy is the panacea for suffering humanity. It is unpurchasable; it is right at hand; it requires no benediction from the Gods, nor from men; it offers no worldly honors; but it does bring to human life something that no man can afford to lose — a peace of mind, an assurance, a conviction of one's own essential divinity, of being a part of the great universal Light. It enables every man to feel that he has the power to serve his fellows, that he can dignify the smallest duty, honor it, beautify it, and live in it, and thus become a part of all that is good and ennobling. Man can overcome the most forbidding obstacles in his nature, if he will; and as he rises in the consciousness of his own divinity, of his having a right to be considered one of God's family, blessings follow immediately.

Then comes a broader vision to the man who loves knowledge, who seeks wisdom, and begs for guidance along the path that leads to evergrowing perfectibility. This is what men are hungering for, even those poor devils that go to prison; and we hang them with our 'Christian' laws! Alas! That is the way in which we are building for Tomorrow! There is such a lack of that brotherly spirit that should be in every thought and action of our lives.

VII — THE DIVINITY WITHIN SPEAKS

Let every man say to himself, 'I will be unafraid. I will throw off the psychological yoke of the dogma that has been taught for centuries, that I was "born in sin." I will arise and go to my father — first in imagination, and then in

“OUR TOMORROW”

my life. I will build my life on a new foundation. I will stand as one of the living examples of the nobler age. If my home is full of unrest, if there is trouble and sorrow there, I will go there and I will be the Light. If my city is in need of me, I will place myself where I can do the greatest service, indifferent to political considerations, or to honors, or to adulation. In my business-affairs, everything shall be so honestly and so justly and so considerately done, that I shall prove that I am my brother's keeper, even in my smallest duties. I shall gain money in order to meet the necessities of my life, but I shall not make it the God of my life.

'My ambition shall be only that I may rise as a spiritual being, as a conqueror of self, as a living example; for wherever I may be, busy in my office or alone on the desert, as surely as the Gods live I shall affect the thought-atmosphere of the world! If I am among men, I shall affect them more directly. I shall place my personal self humbly before my Higher Nature (which is the Divine part) as the willing servant — not of the Lord in the ordinary sense, but of the Divine Laws. I shall work in harmony with them; I shall search my soul, and challenge myself for more knowledge, for more light. I shall gain the strength that I need, in order that I may conquer my weaknesses, that I may bring to the front the virtues of my nature. And each time I do it I shall find myself gathering that strength which belongs to the spiritual neophyte, the spiritual student.'

Let each one here try to take out of this little talk something that will put new life into his nature, that will give him a new hope, a new vision, a new trust, and a greater spiritual and moral energy. If this is done, man will be using what in the truest sense is the energy of the Universe, what the Hindûs call the great 'Prâna' of human life, which pours through us spiritually when we are at our best, when we aspire, when we hope, when we work, and try to make our lives examples of pure, clean living. Let man's life be so clean that the very air will be sweet with a fragrance that no one has ever known before. This may sound far-fetched to some, but it is all possible, because true.

If our artists, our composers, our teachers, our poets, and our great writers and statesmen can touch the fringe of the infinite laws in their work without the knowledge of Theosophy, even though under all the obstacles they have to meet they do not remain constantly in the light, can you not imagine that in our Tomorrow men will rise in the strength and dignity of their own essential divinity and go forth and preach a new doctrine to the world — a new doctrine of pure, true brotherhood, for brotherhood is a fact in nature — the doctrine of universal religion that, freed from creeds and dogmas, shall manifest the spirit of divine brotherhood that Jesus taught: "Love ye one another."

AT THE HERMITAGE

KENNETH MORRIS

After Li Po

A THOUSAND precipices high
Thrust their green heads far up the sky
All round. Your vale's too high for time
Winging, to climb; he comes not here.

Far down below I passed the gray
Cloud-veils that hide the Ancient Way
From man, and in this ether clear
Breathe the clear peace the Sages seek.

For here immortal voices speak
Audibly in the far off roar
Of the white mountain streams that pour
Their gleaming threads down chasm and peak;

And yonder in the gem-green grass
Grazes the Faery Ox that bore
Lord Lao-tse through the Western Pass
When he went forth, and came no more;

And on yon pinetree sleeps the Crane
That soared with many a seer of old,
Up through blue noon or sunset's gold,
There whence they never came again;

And one already is halfway borne
To Western Heaven or the Isles of Morn
Where Lao-tse and his Sages reign. . . .
There might be danger, to remain. . . .

And now we have had our talk. Look down;
There Yangtse's faint far waters shine,
Blood-flushed, mist-dimmed, to the edge of things
Where the last rays of sunset drown.

I shall go down. The White Crane's wings
Are to bear other weights than mine. . . .

*International Theosophical Headquarters,
Point Loma, California*

APE OR ADAM?

H. T. EDGE, M. A.



At the time of writing, the interesting and curious Ape-or-Adam trial is going on in Tennessee. The outcome, whatever it may be, will perhaps be known before this is published; but in any case a few remarks will be apposite.

This country, or shall we call it continent, contains people living in the mental state of a century or two ago; side by side with modern people. The former are a long way from realizing the modern attitude, that, however much science may discover, there is as much need as ever for postulating divine powers in the world — nay, more need, we think; for what science discovers is more proofs of divine power and wisdom. If we find a contradiction between our ideas and the facts, we must change our ideas, not try to suppress the facts. If the God we have been imagining is too small to fit in with what we know to be true, we must enlarge our conception of God.

False issues are of course raised: confusion between what is true and what is either false or mere speculation, in science. Fluctuating ideas as to what the religious side of the controversy maintains. Scientific men often scornfully deny that science teaches the descent of man from anthropoid apes: both man and ape, they say, came from some 'common ancestor.' Yet, in the experience of the present writer, other men claiming to speak for science are continually asserting that man did spring from the apes. So there is need for an authoritative statement as to just what science does teach in this matter.

May we hope that this trial will at least help to clarify these various issues in the public mind? It will at all events diffuse a knowledge of the *evolution-theories*, and also of some 'religious' doctrines, among people who have scarcely heard of them, or at least never reflected on them.

Neither Occidental religion nor European-American science have got the truth concerning the origin of the different kingdoms and classes and genera of natural beings, or concerning their evolutionary derivation. Science has established the existence of a graduated scale of forms, showing that gaps in the present scale can be filled by forms now extinct but whose fossils are found. But the mode of transition from one form to another is obscure, and facts are often woefully lacking in support of theories. To understand these questions it is needful that we should greatly enlarge the scope of our vision, not restricting it to the physical plane alone, but taking also into account other planes of nature, which,

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while objective and material in other degrees, are not *physical*. The universe cannot adequately be conceived as a wholly physical organism presided over by a single deity. There must be range upon range of life-forms, of varying degrees of materiality, intervening between the universal Spirit and its most outward manifestation.

The spirit of Occidental religion and the spirit of European-American science are often contrasted, as though they formed an eternal duality; but each one needs more of the spirit of the other. If, on the one hand, that religion has been too much divorced from knowledge, so on the other hand the ideas of obligation and reverence have been too little recognised in that science. Theosophy alone today gives the key to the problems of being, spiritual and physical; and seekers for that key are referred to our standard literature. Theosophy satisfies both head and heart.

IS MAN ONLY A MONKEY SHAVED?

C. J. RYAN



WHILE a couple of friends were walking round a Natural History museum the other day, their attention was attracted by the prominence given to a series of plaster busts representing brutalized, half-ape, and 'primitive Stone-Age' individuals supposed to be our ancestors. They were arranged so that the most animal-looking types came first. Gorillas and similar creatures were placed nearby.

Thomas's eye flashed when he saw them. "What an object-lesson to some of our idealistic friends who live in the clouds and dare not face actual facts!" he exclaimed. "Look at these homely creatures and be humble, O conceited Man! They were your grandsires not so long ago, and we haven't moved very far since our arboreal ancestors were swinging by their tails in the jungle. This is the place to take the conceit out of a man who talks about the 'dignity of man' and all that foolishness. Scientists are now unanimously agreed that every organ of the body and faculty of the mind can be traced directly to the apes, and that it is nothing but our self-conceit, or sentimentality, or the lingering superstitions of the Middle Ages, that prevents us from admitting that we are just animals, monkeys shaved and manicured a bit. 'Natural Selection' and the 'Survival of the Fittest' explain everything. Of course, all the twaddle about the immortality of the soul goes by the board once you understand that. These busts will do a heap of good."

"Sorry to disagree with you, old man," replied Allen, "but you are

IS MAN ONLY A MONKEY SHAVED?

wrong in principle and misinformed as to the facts. Man is infinitely more than the beast — though I willingly admit that he can descend to lower levels than any beast when his passions control his reason — and scientists are not by any means unanimous about the principles of Evolution and the origin of man. 'Natural Selection,' the discovery which made Darwin, and to a degree, Wallace, famous, was hailed in the 'sixties as the key to the situation, but now it is known to be quite a subordinate factor. It originates nothing; it only weeds out forms that cannot thrive under the conditions; it produces no varieties. As Huxley pointed out, if a fertile valley became arid, Natural Selection would simply eliminate the higher forms of life, and nothing would thrive but lowly creatures like scorpions and lizards and cactuses which could acclimatize themselves easily. The blind action of changes of environment — so-called Selection — would let the *fittest* survive but not the 'best,' *i. e.*, the most sensitive and intelligent."

"But Natural Selection is a factor, and the best have survived — at least so we think."

"Yes. But we are finding out that the progress of Evolution 'from the jelly-fish to the octopus and so on to the highly intelligent and affectionate dog and beyond' is not sufficiently explained by mechanical and blind *siftings-out*. There must be a directing impulse, something real, an actual intelligent consciousness of some kind, leading steadily onward to 'some far-off, divine event.' You do not seem to know the mass of difficulties in the way of accepting blind Natural Selection as the method of progressive Evolution. Did you ever think how the bat — presumably an ordinary four-legged, ground-running animal at first — developed its membranous wings by 'chance variations'? As a matter of fact the individuals whose claws began to show a tendency to become webbed would actually be hindered in the 'struggle for existence.' The embryo wings would be no use at all in the first generations until they were large enough to provide some support in the air, so there would be no question of the Survival of the Fittest by Natural Selection in the evolution of the bat. Some other explanation is needed.

"The problem of the young cuckoo living in the nest of another kind of bird, whose eggs it throws out by a specially provided hollow in its back, is another of the many which the blind-force theories admittedly cannot solve. Have you read Fabre, the great French naturalist and Observer of insects, whose researches have given a death-blow to the Natural Selection as a convincing explanation of the evolution of insect-life?"

"Well, whatever you may think of the causes of evolutionary progress, if you accept it at all," replied Thomas, "you surely cannot deny the

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evidence for the descent of man from some kind of ape? The whole thing hangs together; it is perfectly simple. There is the line of progress from the lowest forms, right up through the fishes, reptiles, mammals, with the man-like apes at the top: then come the half-animal men developing into the more advanced races until we reach our position today. Look at these carvings of ape-men, and those diagrams. Everybody knows that we have nearly all the links complete in the chain."

"My dear fellow," said Allen, "I see you have been reading popular scientific articles in the Sunday Editions or in the brief handbooks to Evolution which gloss over the difficulties. Go to the original works of the leading men, and you will find many things that will surprise you, one of which is that the line of progress is not a straight one at all, but is filled with complexities and unsurmounted difficulties. For one obstacle that is surmounted ten worse ones spring up. In regard to these very sculptures of bestial men we are looking at, which actually produce the effect you spoke of, particularly upon the young,— the impression that we are nothing but animals and that nothing much matters 'for tomorrow we die,'— I was told by an archaeologist in this very museum that of course this neat arrangement of sculptures showing progress from the ape to man did not represent our real ancestors, but only types discovered in various stratifications which displayed fairly well 'what *must* have been our line of descent,' and that they were good enough anyway to impress the public with the principle of Darwinian evolution!"

"Do you mean to tell me that it is not proved that we came down in a line from the gorillas and monkeys living in trees and passed through all these stages shown here, the 'Pithecanthropus' and the Pittdown Man and the rest?" exclaimed Thomas with some heat.

"Most certainly I do. How can a thing be proved when the best authorities differ? They do not even agree whether the supposed ape-ancestor lived in trees or walked on the ground. But before I point out a few things which you ought to consider before you commit yourself to the materialistic position, let me say that I believe firmly in Evolution, though not in the materialistic limitations of so many biologists, and that I am sure the movement associated with the honored name of Darwin has done great good in breaking down the superstitions of the Middle Ages and in popularizing the basic idea of Progress, but it is inadequate because it leaves out the principal factor."

"What is that mysterious factor?"

"Mysterious indeed, but real enough — the Soul, which passes through many stages, which incarnates in bodies in order to learn. What does the word 'evolution' mean if not *unfolding*. It is the unfolding of inner possibilities according to conditions. It means that something more

IS MAN ONLY A MONKEY SHAVED?

subtil than can be detected by microscope or test-tube is back of the material forms. The soul is what evolves, the cast-off garments return to dust. Life is not 'a tale told by an idiot, full of sound and fury, signifying nothing,' but a purposeful thing."

"Why, your words almost imply the Oriental belief in many lives on Earth, reincarnation! You can't go so far as that, surely?" protested Thomas, almost pathetically.

"Indeed I can, and I am glad you catch my meaning. Reincarnation is the real key to the whole position. If you think over the idea of Evolution with reincarnation in mind, most of your objections to a more spiritual view of it will melt away. The biologists — with a few exceptions, such as was Wallace — being absorbed in the external aspect of Evolution, have tried to explain the existence of species by purely mechanical factors. Why, as Wallace says, even the reason that our blood turns into flesh in one place and nails or bones in another is utterly incomprehensible without the guidance of some intelligence beyond the physical. . . ."

"Well," Thomas interrupted, "that may be so, but let us return to our argument. Why don't you admit our descent from the anthropoids and their brutish successors, the Java ape-man, Pithecanthropus, and the Old Stone-Age men who overran Europe soon after it rose from the sea, those low-browed and big-jawed fellows whose bones were first found in the Neanderthal in Germany?"

"For many reasons. Principally because the evidence does not support the descent of modern civilized man from the anthropoid apes, nor even from the Neanderthal or any other similar race. Study the latest authorities and you will learn that the widespread Neanderthal savages entirely disappeared *not less* than twenty-five or thirty thousand years ago — maybe ages before that — in face of a sudden invasion of the 'Cro-Magnon' race, a people of high bodily and mental development. As Professor Osborn says, the Cro-Magnon race 'was in no way connected by any ancestral links with the Neanderthals,' and 'after prolonged study of the works of the Cro-Magnons one cannot avoid the conclusion that their capacity was nearly if not quite as high as our own. The race was one of the finest the world has ever seen,' and 'the emergence of such a mind from the mode of life of the Old Stone-Age is one of the greatest mysteries of psychology and of history.'

"The savage Neanderthals and the advanced Cro-Magnons never seem to have blended, and modern man is possibly or partly the descendant of the latter, though other incursions of advanced races came in later from the East. Who were the ancestors of the Cro-Magnons in the Orient? No one has the least idea; their forbears were not the barbarous tribes of earlier Europe; and these tribes were not our ancestors

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either. There are said to be fairly pure representatives of the Cro-Magnon race still living in southern France, near where the fossils are found.

“Referring to the Neanderthal race, Dr. W. D. Matthew, Palaeontologist to the American Museum of Natural History, says: ‘These discoveries have given a very clear and definite concept of the Neanderthal race, as a species clearly distinct from our own . . . but clearly not a direct ancestor of our own species.’ And: ‘it is quite clearly demonstrated by these recent discoveries that the problem of the ancestry of our race — of the evolution of man — is in reality a much more complex and difficult one than had been assumed either by the exponents or opponents of evolution.’ ”*

“Then,” burst out Thomas, “if the brutal Neanderthal and earlier ape-like half-men shown in these busts are not our ancestors at all, who in thunder are they, and why are they arranged so neatly as if they were the ancestors in our family-tree?”

“They are now claimed by science to be side-branches from our family-tree, mostly or entirely extinct; it is difficult to understand why the museums arrange them in consecutive order as if ancestral, but it undoubtedly produces the effect they desire. It would not look well to stop at the handsome Cro-Magnon race, and say that ages before that we cannot trace any ancestor of modern man! But, in regard to the more brutal types found in Europe, do you recollect Kingsley’s ‘Do-as-you-likes’ in *Water Babies*, degenerate men living in trees who had lost all sense of duty and only lived in a hand-to-mouth fashion? He had hit upon the truth.”

“Do you mean to tell me, then, that men may have been quite civilized in some corner of the world while these decadents occupied wilder territories? And do you imagine that the anthropoid apes came later than intelligent human beings?”

“Yes, to both your questions,” said Allen quietly, “and, strange as it may seem to you, the latest researches and theories of science agree in the main with the teaching of Theosophy on this subject, which says that the anthropoids, both the great modern apes such as the gorilla, and the fossil ones, were side-branches, thrown off ages and ages ago from the human stem. ‘Blurred copies’ of men, as Huxley called them.”

“But if the anthropoids were not ancestral men, where shall we look for our early progenitors? We seem to be drifting on an uncharted ocean of ignorance.”

“It does seem like it; and we shall still flounder around so long as we ignore the spiritual aspect of nature, and try to explain everything on

**Smithsonian Report for 1923, p. 282.*

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materialistic lines. Before going farther on this point, listen to the argument lately brought out by Professor Wood-Jones, Anatomist, of the London University, against the anthropoids being man's ancestors. He is an Evolutionist, of course, but his anatomical studies have led him into the comparative anatomy of the softer parts of the bodies of man and animals, a subject which the students of skulls and bones are not so familiar with, and he declares that his researches have compelled him to abandon the notion that any kind of anthropoid ape, fossil or living, is in the line of man's ancestry."

"Then where does he think man comes from? Surely he does not go back to the special creation-myth of Adam and Eve and the rib-story, or the Scandinavian legend that Ask and Embla, the first pair, were made out of trees!"

"Not exactly. He proves that man's bodily structure is curiously primitive, that is, 'he has retained a remarkably large number of very primitive features which have been lost by the monkeys and anthropoid apes.' Among these are the human foot and a muscle connected with the upright position. The ape-family has specialized in many different ways and is not approaching the human. Professor Wood-Jones is not alone in his claim that the anthropoids are side-branches and not ancestral, but to understand his skilful method of turning the tables upon the materialistic position you must read his original address, given in London some time ago. Years ago Professor Boule of Paris had come to the conclusion that man has neither been derived from the anthropoid stem nor from any other known group; and that opinion is being more generally adopted every day."

Thomas pondered awhile over these, to him, revolutionary ideas, and then said: "Have no conclusive traces of man's ancestry been found in the rocks, then?"

"No; it remains a mystery to science. The latest theory is expressed by Professor Wood-Jones where he says that a very primitive lemur-like little animal, the *Tarsius*, living in the Malayan Islands, and whose fossil representatives are found at the base of the Tertiary period — millions of years ago — is the nearest animal whose primitive structure resembles that of man. The *Tarsius* has hardly changed at all since the early Tertiary period, and Professor Wood-Jones gives reasons for thinking that man has changed as little from probably the same period, that he is 'an extremely ancient type, distinguished now, and differentiated in the past, purely by the qualities of his mind.' "

"Then it's true that science has no positive evidence that man's physical body was developed from the animal kingdom?" asked Thomas.

"Yes; and the broadest thinkers show the true scientific spirit in

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admitting that the whole subject is still wrapped in mystery. Dr. Alfred Russel Wallace, Darwin's great colleague and co-discoverer, strongly argued that man became *man* when he was illuminated by the incarnation of a living intelligent soul. He says that 'the difference between man and the other animals is unbridgeable. Mathematics is alone sufficient to prove in man the possession of a faculty unexistent in other creatures. Then you have music, and the artistic faculty. No, the soul was a separate creation.' Wallace may have gone too far in speaking of a 'creation,' but an overshadowing or incarnating of the spiritual nature in man at a very early period in evolution from some source higher than the physical plane, is a necessity if we are to explain things on a rational basis."

"You mentioned Theosophy just now; do its teaching give any light upon man's past history?"

"Most certainly, for they are founded upon records which have come down from great antiquity, but which have been misread by archaeologists owing to their materialistic or theological bias. According to the ancient teachings the human race is of immense antiquity, and well-developed civilizations have existed upon lands now mostly submerged. These civilizations were contemporaneous with savagery, as is the case even today, and the anthropoid apes and their fossil predecessors were degraded offshoots from degenerated human stocks: this explains their curious resemblances to and still more curious differences and specializations from mankind which have so puzzled the evolutionists."

"These ideas are new to me," said Thomas thoughtfully, "and I must think them over at leisure. I am surprised to hear your Theosophical teachings are so near the newest scientific theories about the anthropoid apes and most of the so-called Primitive Men being offshoots from the great human line of descent and not our ancestors; but still it seems to me we need not be ashamed to admit that a monkey was our great-great-grand sire, for no one could then deny we had made some progress! Some of our historical ancestors were not much to boast of anyway."

Allen replied: "I decline to accept the ape-ancestor myth for several reasons; one being that it is quite unproved, and so admitted by many evolutionists. It has filled a gap in the progress of thought between the old-fashioned, crude, literal interpretation of the Adam-and-Eve story and the higher vision of Evolution now brought to the West by Theosophy."

"If you want to learn how little is really *known* about evolution according to materialistic science, read Professor L. T. More's recent series of lectures at Princeton University on *The Dogma of Evolution*, just published. He is an Evolutionist, but declares that 'the more one studies palaeontology [the science of fossils], the more certain one becomes that evolution is based on faith alone,' although there is no doubt 'that

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those forms now in existence are modified forms of previous species,' that is, that there is a relationship between them of some kind. On the whole, his opinion is not favorable to the mechanistic view of evolution, and he proves that the scientific attempts to determine the causes of evolution have completely failed. He specially protests against the 'psychological realm of consciousness and the social and ethical life of man' being included among the physical or mechanical theories of evolution so popular still. One would almost think he had been reading H. P. Blavatsky's *Psychic and Noetic Action*. Professor More represents the new trend of thought which is beginning to demand a more spiritual explanation of evolution.

"I also object to materialistic evolutionary theories as being dangerous, for they provide plausible reasons for greed and selfishness. They turn the mind from the higher, spiritual in man and concentrate on the animal side. Many unbiased thinkers believe that the Great War was not unconnected with the widespread preaching of the 'Survival of the Fittest' by brute-force which has permeated western nations during the last half century.

"It would require an enormous mass of conclusive and unanswerable evidence — not 'evolution on faith' as Professor More says — to condemn us to the belief that intelligent man came to light through an acute and bloody struggle for existence, that he is only a 'ground ape' which has fortuitously developed a hand with an opposable thumb and a larger and more convoluted brain, enabling him to fight his way by craftiness and cunning to manhood, and that his specifically human qualities, the spirituality and mental power of a Buddha or Jesus, 'the colossal intellect of a Newton, the nobility of a Socrates, are the results of blind forces, the Natural Selection of minute *chance-variations*, and that there is no guiding soul, no real Evolution, but merely dust and ashes taking new forms and falling apart again.' "

"You speak very boldly. What have you to offer, except the Adam-and-Eve story, discredited now even by most of the churches, in place of Darwinian Evolution of man, a higher animal, from the lower animals? What would you make prominent in our museums in contrast to the busts of the ape-men?"

"Why, fine statues of great men and women, pictures of noble deeds illustrating the worthy use of the higher faculties! We hear a good deal about Leagues of Nations nowadays; let us have some fine imaginative pictures of what a real League of Humanity would mean to the world. I would leave pictures of degenerate types in the background; the 'Do-as-you-likes' can take care enough of themselves unfortunately.

"Let me tell you a few things I would like to see done which will give

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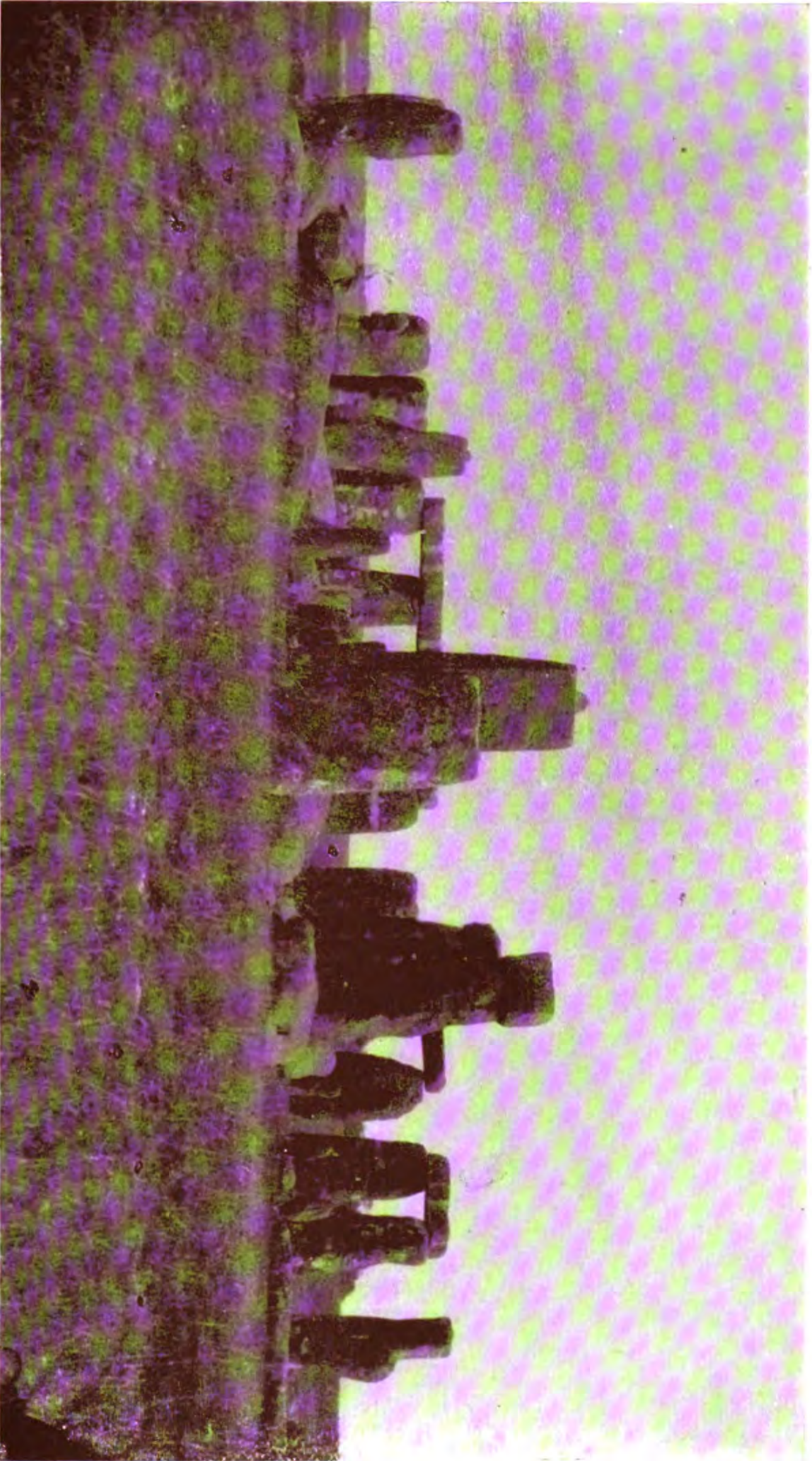
you a slight idea what common sense and Theosophy have taught me, and of the direction in which we should move if we mean progress and happiness. In teaching the history and development of man, I would make prominent the principle that Evolution means the unfolding and bringing into manifestation — and therefore into activity — of what exists invisibly in the unseen; that it means the storing up of knowledge and making progress by experience; that, in short, the visible world is a school of learning, and that the soul in man cannot be satisfied by one short life as a savage or even as a sage, but that long ages and many incarnations are needed in order to evolve its power on Earth, before passing on to higher degrees.

“I would definitely abandon — as the advanced students of science are being compelled to do — the expectation of getting important results from the quite subordinate so-called ‘laws’ of Natural Selection and Survival of the Fittest, and turn to a higher form of psychology — the study of one’s inner self, in which there are many surprises: ‘Man, know thyself!’ I would consult what the great sages of antiquity in all countries have said about Evolution, always bearing in mind that Jesus was not the only great Teacher who spoke in allegories, and I would study nature reverently with the confidence and assurance that what we see is only the garment of the Divine.”

“But you don’t deny that there is a lower, animal nature in every man?”

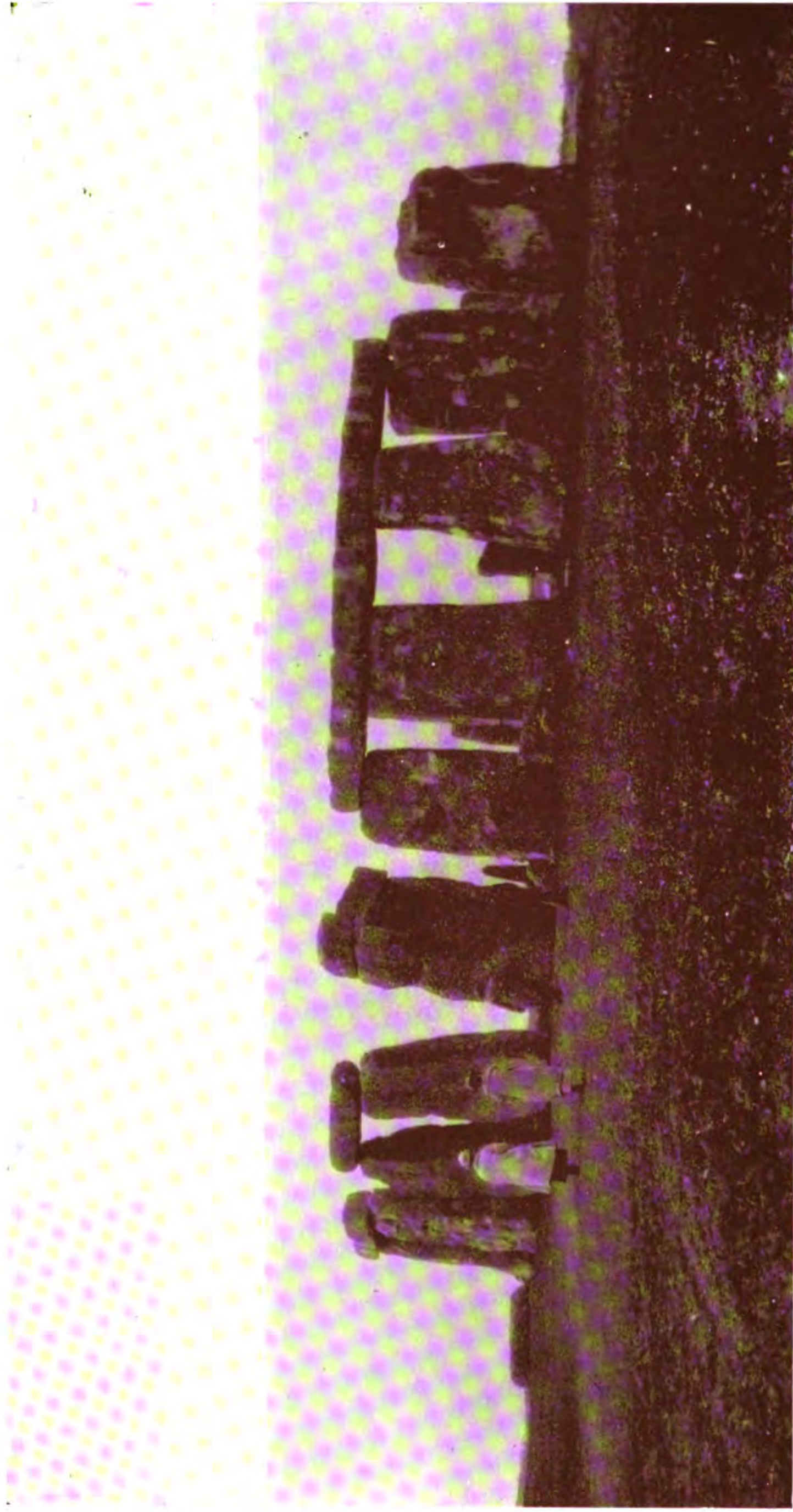
“No, indeed, and it needs constant watching. Have you heard of the naturalist Garner who went to Africa to study the habits of the great apes in the jungles? He shut himself up in a cage in a tree, and discovered a few things; he discovered that there was a good deal of human nature in the chimpanzee — mostly of the lower kind. But he need hardly have taken the trouble to go so far to find the peculiarities of monkeys; it is only needful to look honestly within! But the very fact that we can look within, and watch the lower nature at its monkey-tricks, and control it at times, is a demonstration of the existence of the Higher Self. Theosophy tells us that the crown of Evolution is the uniting of the purified human nature with the divine Higher Self after it has been tried in the fires of experience in many lives.

“Those who say that man is nothing but a beast that perishes are not so wise as the ancient Sages who taught from knowledge that man was made in the image of our own spiritual-ethereal ancestors, and that we shall ultimately reach that glorious state toward which, as Paul says, ‘the whole creation groaneth and travaileth in pain together till now.’”



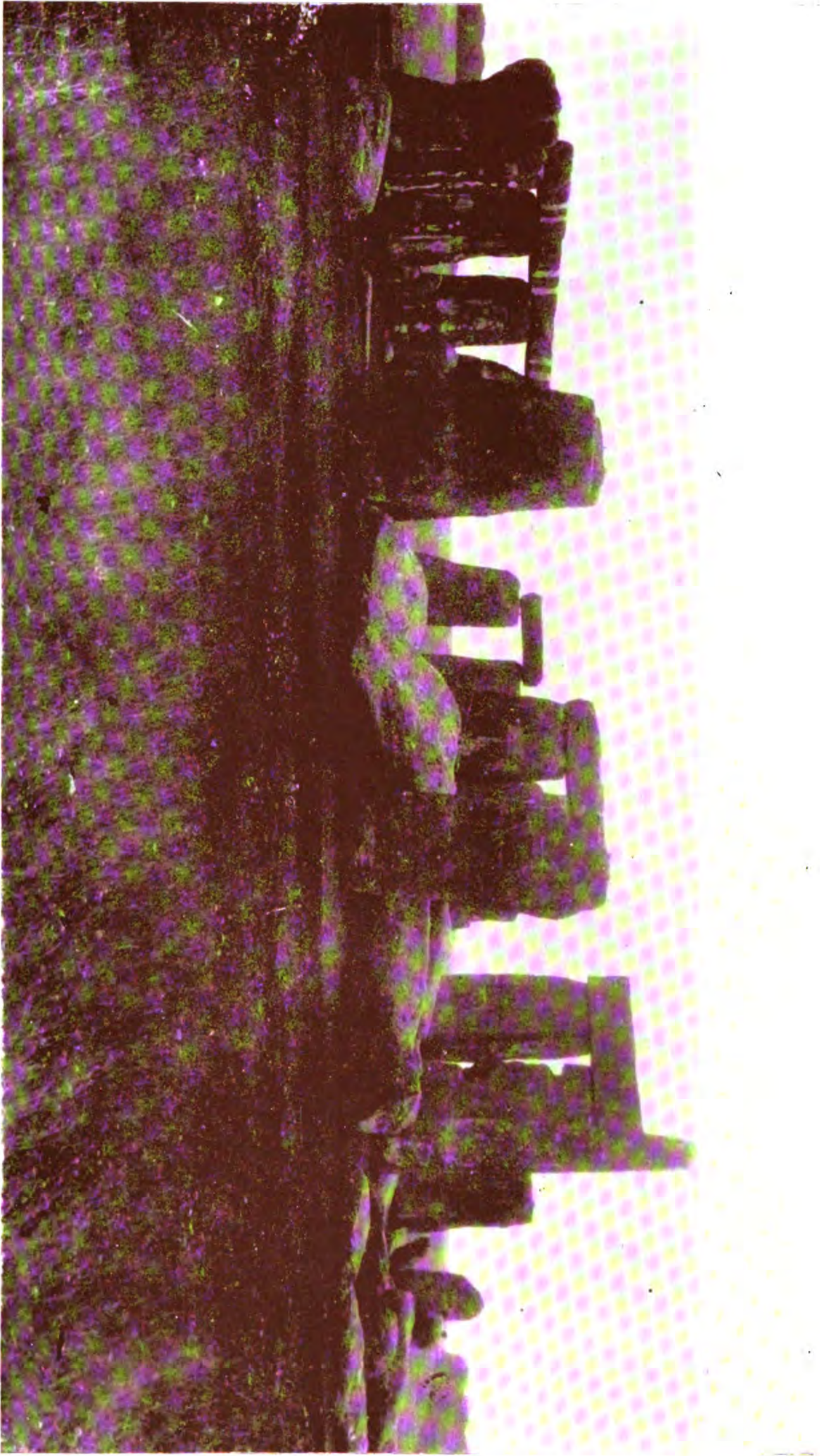
STONEHENGE FROM THE SOUTH, SHOWING THE REMAINS OF THE INNER
HORSESHOE OF TRILITHONS

Lomaland Photo & Engraving Dept.



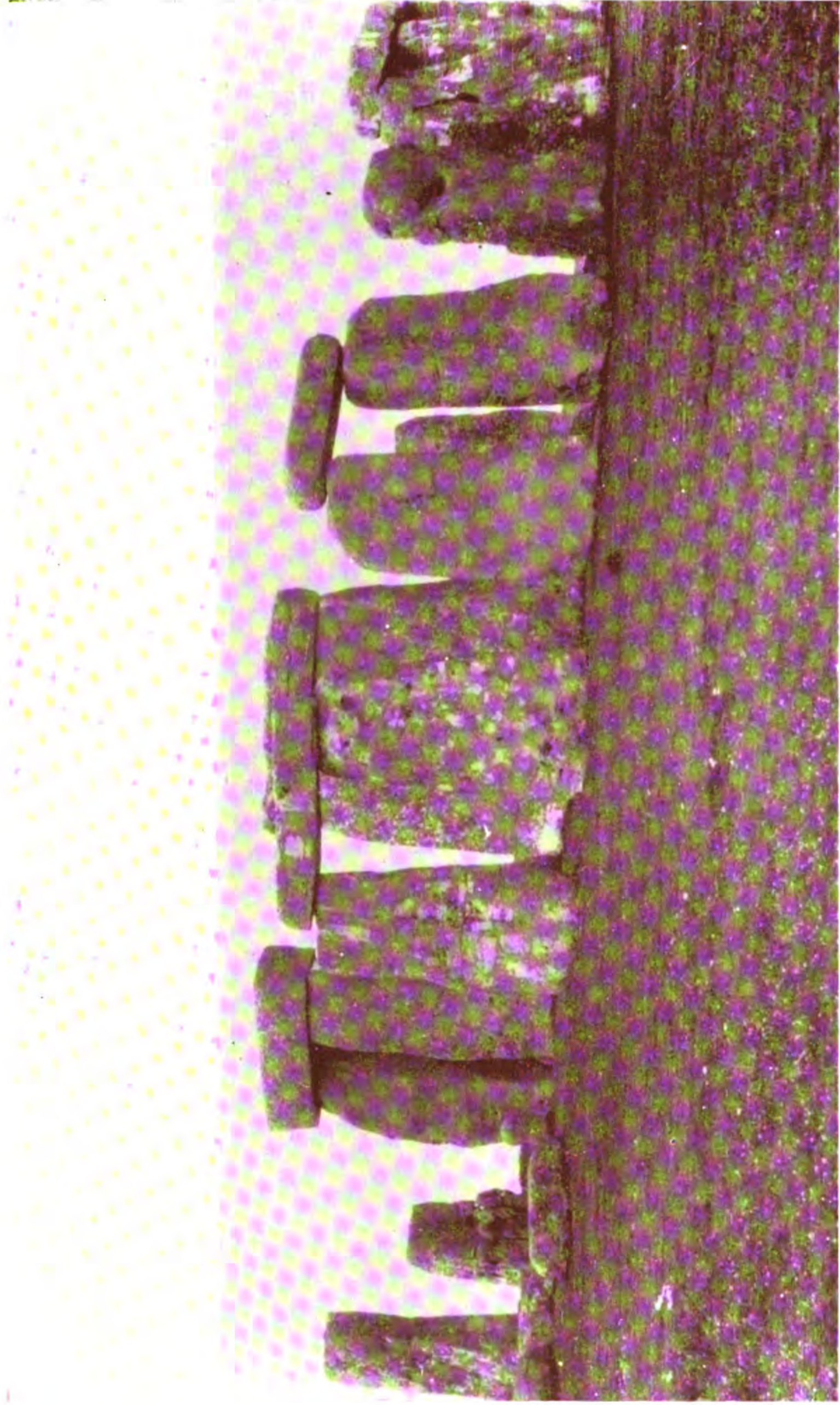
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STONEHENGE, FROM THE DIRECTION OF THE 'FRIAR'S HEEL'



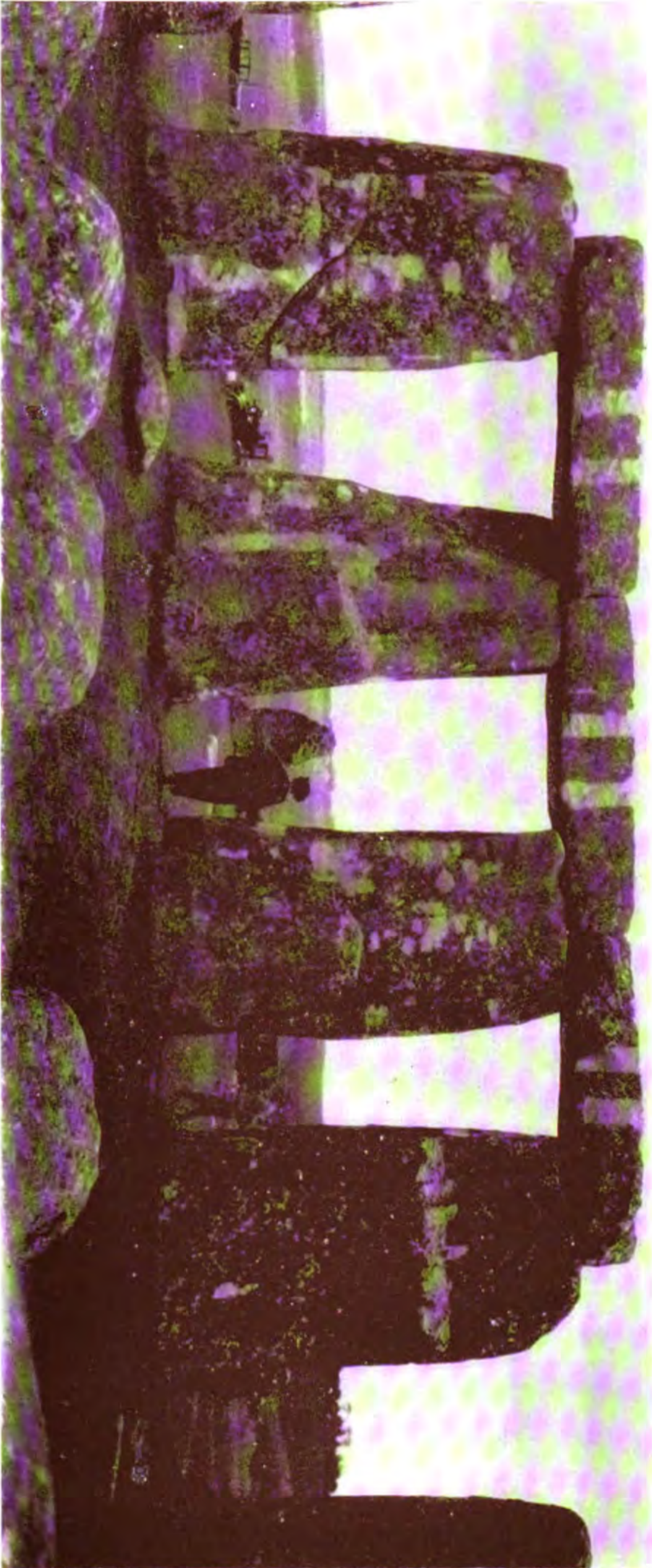
STONEHENGE: A GENERAL VIEW FROM THE WEST

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STONEHENGE: FROM THE NORTH-EAST OUTLYING STONE



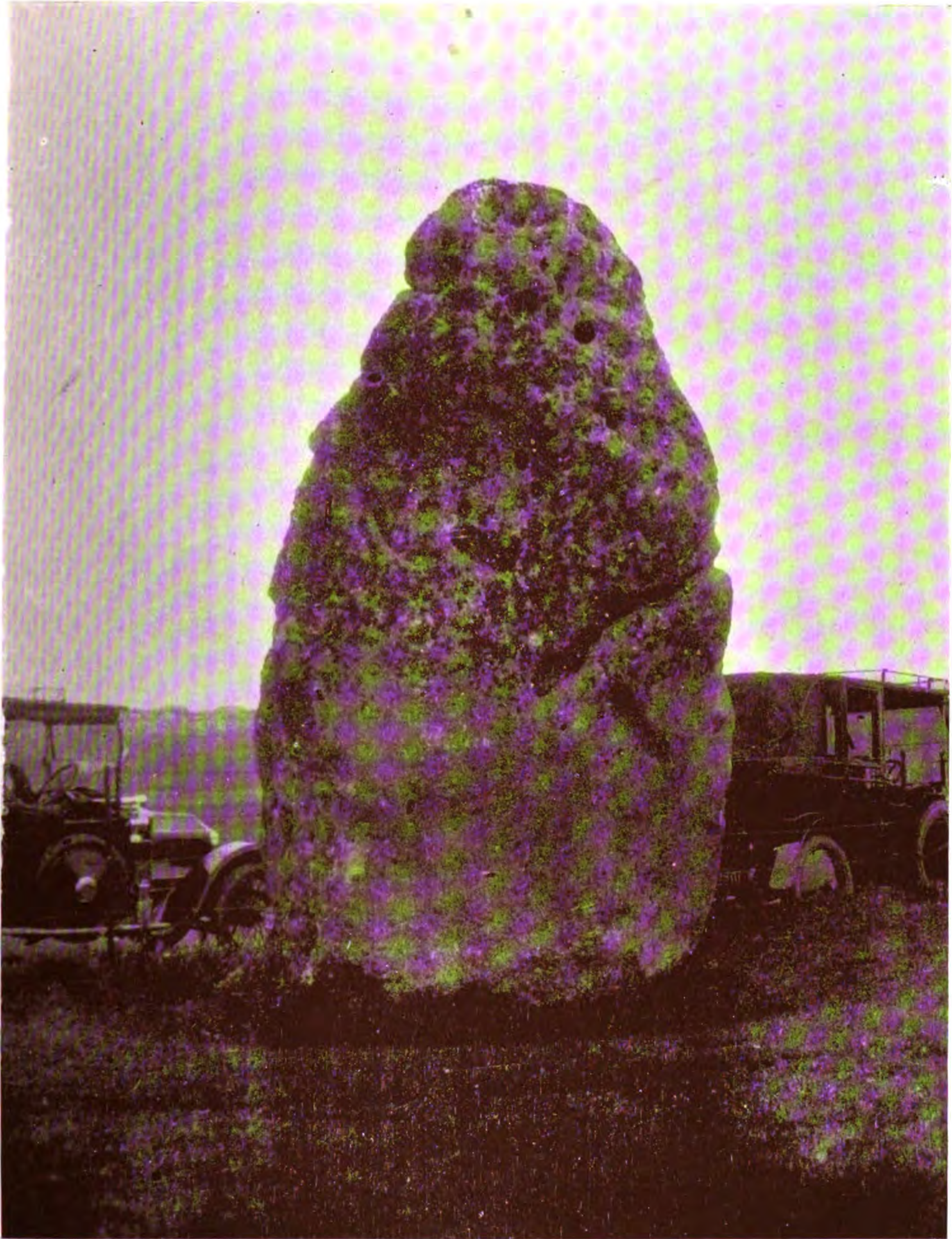
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STONEHENGE: THE FAMOUS VIEW FROM ABOVE THE 'SLAUGHTERING-STONE'
SHOWING THE 'FRIAR'S HEEL' IN THE MIDDLE DISTANCE



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STONEHENGE: A TRILITHON, ONE OF THE INNER HORSESHOE



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STONEHENGE: THE 'FRIAR'S HEEL'



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STONEHENGE: TWO OF THE INNER SET OF 'FOREIGN' STONES

RECENT DISCOVERIES AT STONEHENGE

JAMES GRAHAM, F. R. P. S.

IT was on a public holiday that the writer visited Stonehenge, and though the monument is not in a very accessible situation as regards traffic, there were large numbers of people arriving continually, who almost with one accord went straight to the so-called 'slaughtering-stone' and stood on the small portion of it which is not covered by other fallen stones. This stone, it has been ascertained by examination of its surface, at one time stood upright, and it is conjectured that another, similar stone was once extant. The 'slaughter'- or 'altar-stone' is of a kind of rock which has not as yet been recognised by petrologists as to the locality from which it came. It has been noted as being similar in character to the Stone of Scone, in the coronation-chair at Westminster.

The 'blue' stones however, which constituted the ring of monoliths about eight feet high just within the outer circle of larger 'sarsen' stones, and also within the horseshoe of trilithons, have now been identified by Dr. H. H. Thomas, of the Government Geological Survey. He has petrologically examined them in comparison with fragments from an outcrop on the Prescelly Mountains in Pembrokeshire, Wales, and considers them to be identical. Some corroborative evidence is to be found in that this neighborhood in Wales is very rich in megalithic remains, which are built of similar rock.

There are many legends to the effect that the blue stones of Stonehenge came from 'Ireland,' the reason for their transport hither being that they had great medicinal and magic properties. The blue stones which remain are mainly of the variety known as ophitic diabase.

"In his enormous works . . . de Mirville, carrying out the task of proving the reality of the devil and showing his abode in every ancient and modern idol, has collected several hundred pages of 'historical evidence' that in the days of *miracle* — Pagan and Biblical — the stones walked, spoke, delivered oracles, and even sang. . . . But without claiming any such peripateticism and innate psychic faculties for our stones, we may collect, in our turn, every available evidence on hand, to show that (a) had there been no giants to move about such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany), and other such Cyclopean structures; and (b) were there no such thing as MAGIC, there could never have been so many witnesses to *oracular* and *speaking* stones. . . .

"In a poem on *Stones* attributed to Orpheus, these stones are divided into *ophites* and *siderites*, 'serpent-stones' and 'star-stones.' 'The "*Ophite*" is shaggy, hard, heavy, black, and *has the gift of speech*; when one prepares to cast it away, *it produces a sound similar to the cry of a child*. It is by means of this stone that Helenus foretold the ruin of Troy, his fatherland. . . .' etc.

"It is also known that the famous stone at Westminster was called *liafail* — 'the speaking stone,' — which raised its voice only to name the king that had to be chosen."

— *The Secret Doctrine*, vol. II, pp. 341-342

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There have been discovered evidences of a circle which antedated the present one. Holes have been found (known as the Aubrey Holes) in the site which indicate that they once formed a foundation for stones. Mr. E. Herbert Stone in his book on Stonehenge suggests that the blue stones may have originally formed this earlier circle and that this circle was subsequently dismantled and then re-erected in its present elaborated form. It is supposed that these blue stones were originally unworked, and, in fact, at the present time it is evident that comparatively little tooling has been performed on them. Further excavations now being carried out by Colonel Hawley, F. S. A., show that the vallum and ditch which surrounds the stones antedates the present erection. The original entrance through the ditch was narrower than the present one and was not situated exactly in the same position as regards the present axis.

Mr. Stone has illustrated with models a most ingenious theory which shows that the stones could have been raised by means of sheer-legs. He has calculated that the large stones could have been raised by the combined efforts of a gang of about 180 men. This method of using ropes and sheer-legs may not, however, fill all the conditions at the site. If the outer ring of stones was erected by lifting from the outside, as is usually conceded on evidence supplied by excavators, the hauling ropes would then be in the way of the inner set of stones.

The striking thing about these erections is the great amount of engineering skill (or shall we say intuition?) which would be needed to place in exact position these huge blocks so as to conform to astronomical conditions. A modern architect — who would have to collaborate with an astronomer — would have to do a considerable amount of mathematical calculation in order to arrive at the result obtained by these supposed neolithic savages. Even if the shaping of the stones was carried out by means of stone implements, this is not conclusive evidence that the builders did not know the use of metals. There were occult reasons for the avoidance of metal tools. A reference to the Bible (*Deut.*, xxvii, 5, etc.) would indicate one of the reasons.

A simple method of cutting the stones into blocks of suitable size is still extant in Wiltshire (England) as also in some parts of Africa. It consists of lighting a fire under the part which it is desired to cut, and when sufficiently heated, drawing a line of cold water round the stone; the fracture being completed by hammer-blows.

Stonehenge belongs to the class of stone-circle which is oriented apparently to the midsummer sunrise. Other circles are extant which have several orientations, such as to certain stars, to the equinox, and largely to the spring sunrise about the eighth day of May (*i. e.*, midway between the equinox and the solstice). While it is commonly supposed

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that sunrise occurred at midsummer behind the outlying stone known as the 'Friar's Heel,' recent calculations have led it to be declared that the sun never rose at this point, and will not do so for another thousand years at least. The popular error is probably due to the fact that the top of the 'Heel' stone is above the horizon and that the sun travels some distance before reaching this height. (Heel — derived from *helan*, to hide.)


It does not follow, however, that the sun must needs rise above a certain stone in order to produce effects desired by the watchers. The present writer has visited a large number of these circles in England and South Scotland, and has found that the outlying stones do not always follow this rule. At Castle Rigg near Keswick, Cumberland, an observer views the sunrise while looking across the circle from an outlying stone situated to the south-west. In other cases the orientation is to a natural object such as a gap between the hills, while in yet others there is no orientation apparent, outside the circle itself. There were doubtless certain ceremonial uses for these outlying monoliths, and it is noteworthy that the 'Friar's Heel' has not been shaped in any way.

Lately a new method of archaeological survey is being developed. It has been found that photographs taken from the air show differences in the vegetable growth at places where the subsoil has been disturbed. Views taken in this manner indicate that the site of Stonehenge is older than the present erection.

To sum up: Recent discoveries tend to show that the site of Stonehenge is very old, and is older than the present archaic monument. That a simpler stone-circle once existed on the site. That the orientation has been shifted by the later builders. That the 'blue' stones were transported from Wales. That the 'slaughtering-stone' was once a standing stone.

WHAT IS OUR DUTY?

RALF LANESDALE

BLIGATIONS imposed by duty are recognised by all members of a civilized community as imperative; but the nature and scope of those obligations vary with the interpretation of the word 'duty'; and the variation in such interpretations is extraordinarily wide. A man may be said to have duties as an individual, or as a member of some community, family, or nation; but it is hard to say where these duties begin or end, and who has power to decide the relative importance of conflicting obligations.

The right of a community to define the limits of individual duty, is a

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most fruitful cause of trouble; because a community consists of individuals, and has no separate existence apart from its component elements, that is, the individuals composing it. As a community can neither think nor speak for itself, someone must act as deputy, and must pretend to act impersonally. The result is of course some kind of despotism.

The trouble is as old at least as is our civilization. But Theosophy is older: for it is, as its name implies, the wisdom of the gods; that is to say of those spiritual beings who were the progenitors of our humanity. Those primeval men had spiritual wisdom, and knew no evil. That was before the 'Fall,' or the descent into matter, when the souls took form in bodies, and the intuitive perception of truth was dulled and clouded by the senses. Then each one began to feel his separateness from the rest; and strife arose, and discord, and all kinds of selfishness. And then the reasoning brain-mind awoke, and men began to think of personal rights; and each was for himself. And there was war. And those that were the strongest ruled the weaker ones: and there was tyranny and misery.

Then the progenitors, who still retained their spiritual purity, and had not incarnated on the earth, looked down in pity on the suffering of those poor mortals. They said: "We must go down and teach them how to live, lest the whole race of men shall be destroyed." And so it was that these divine instructors brought to earth the teachings of Theosophy. This was the dawn of civilization.

Madame H. P. Blavatsky, the founder of the modern Theosophical Society, declared that she received instruction from teachers who were carrying on the work of the Divine Instructors alluded to above. These teachings she imbodyed in her monumental work *The Secret Doctrine*, which, with *Isis Unveiled* and *The Voice of the Silence*, form the literary foundation of the whole Theosophical Movement.

From these teachings we learn that man is a spiritual being evolving through vast periods of time, on many worlds, seeking self-knowledge in the sphere of matter, and reaching the lowest stage of that experience on this earth. Having passed the lowest stage, our evolution now is upward; and our effort should be directed to that goal. This leads us to a new conception of our duties and our obligations.

The eternal truths of Theosophy are drawn upon by all great religious Teachers, but each teacher lays particular stress upon the doctrine that is most needed in the world at that time. So H. P. Blavatsky laid much stress upon the spiritual nature of the universe, since at that time the whole civilized world was 'matter-mad.' Then too she emphasized the 'periodicity of manifestation' and the law of cycles. While as regards man's evolution she insisted on the reincarnation of the undying spiritual self through countless ages, impelled and guided by the law of Karma.

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All these were new ideas when H. P. Blavatsky began her work. Now they are active forces in the world of thought, and must be reckoned with.

But her chief teaching was the absolute necessity for the establishment of Universal Brotherhood on earth.

It is not difficult to see that one's conception of the degree of relative importance to be attached to the duties and the obligations forced upon one by social conventions, custom, or tradition, must be largely modified by one's views as to the real nature of the world we live in and of our relation to it. It matters much to us whether we attribute our presence here upon this particular globe to Chance, to the caprice of an irresponsible deity, or to the action of an unintelligent and arbitrary law entirely overriding human will and disregarding man's initiative; or to the natural working out of forces set in motion by the agency of man, which bring to each the natural harvest of his thoughts and deeds in former lives on this or any other sphere.

It matters much to us whether the law we live by is 'the struggle for existence' and 'the survival of the fittest,' or is the law of Brotherhood. It matters very much to all of us whether we are responsible for our own thoughts and deeds, whether that responsibility ends with the grave or is eternal. We are all vitally concerned to know whether our individual responsibility is inevitable or may be delegated to another by any 'scheme of salvation' or may be modified by the arbitrary interference of some higher power. And more than all it matters whether life begins at birth and ends at death or is eternal and continuous. That is to say, the most important thing for us to know is who and what we are, and what is the real purpose of existence.

All this is knowable in varying degree according to our individual development and Will to know. All this is dealt with in the writings of the great Theosophist, who brought in modern times the Theosophic teachings to the western world. And all of these considerations bear directly on the question of Duty. What is it? Where does it begin and end? Who created duty? Who has authority to enforce its obligations? To all these questions comes the answer: "Man, know thyself!"

Man, the eternal, is the maker of the destiny that binds the man of earth, the mortal shadow-man; for the soul of man is nowise separate from the universal soul. But that soul incarnate in a mortal body is subject to delusion by reason of the dual nature of the human mind. Man, by identifying himself with his higher mind, attains to a perception of the truth; but under the delusive influence of the lower aspect of the mind the personality (that bundle of sensations and emotions) appears to him as the true self. So it would seem that the first duty, and perhaps also the last, is in that command: MAN, KNOW THYSELF!

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When one perceives how inextricably are interwoven all the countless individual threads of Karma that make up the great tapestry of human life, and how the general design is made or marred by the harmonious or discordant interplay of individual threads, then one may come to understand how utterly impossible it is for any man to stand alone.

There is no separateness for man. Such is the teaching of Theosophy. Here is a key to the problem of Duty. It may be briefly stated in the words of Katherine Tingley thus, "Brotherhood is a fact in Nature."

Let the world base its conception of duty on this 'fact' and we shall see a wonderful new world evolve before our eyes. Then think what change we might expect to see in international affairs if the same principle were generally applied in politics.

Or when the old idea of Death is permanently replaced by the still older doctrine of Reincarnation, think how our duty to the world and to ourselves will take on a new aspect and become a living joy; for all will know that there is always for each one 'another chance.' And each will know he is no slave of destiny, but 'reaps as he has sown,' and shall do so until perfection is attained.

The Path of Duty has been too often represented as a rough and thorny road, but when Theosophy is rightly understood it will be seen to be a path of roses. For Duty is what is due from each to all and all to each, which in reality is just the Path of least resistance rightly understood.

Right understanding is the universal panacea for the woes of life.

TOLERATION

H. TRAVERS, M. A.

"The term Modernist has become a convenient missile to hurl at the head of a theological opponent: how many of those who so hurl it have ever studied Church history? What is the story of Christianity in its intellectual aspect but the story of truth gradually winning its way through the centuries? The sands of time are strewn with the wreckage of old beliefs once tenaciously held, which a growing knowledge has shown to be no longer truths in the form in which men so passionately clung to them. The heterodoxy of one age, it has been well said, becomes the orthodoxy of the next age. So it will be in the struggle on which we are now entering."—CANON STORR in the *Christian World Pulpit*

WE do not quite grasp the writer's meaning where he speaks of beliefs that are no longer truths, but there is no doubt of his general sense. Truth has gradually won its way throughout the centuries since the Christian era; and the implication would seem to be that Christianity gave the original impulse; also perhaps that the result of all this evolution of human thought constitutes

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Christianity itself. On the contrary the conviction forces itself on the mind that it is the human spirit which is the source of enlightenment, and the criterion of truth. It can hardly be denied that we are greatly indebted to sources outside of Christianity for our advance in knowledge. It would be difficult to place science under the head of a Christian inspiration. The recovery of Greek and Latin culture, and, later, Sanskrit culture, can scarcely be regarded as peculiarly Christian influences. If we are to go on attaching the name of Christian to everything which we discover, we shall certainly enlarge the scope of that religion beyond all previously imagined limits.

Theosophy recognises the essential truth which may lie in all religions, and cannot favor one religion above others, except to the extent that there may be valid grounds for doing so. There are religions almost infinitely richer in sacred writings and philosophical treatises than is Christianity. The future will inevitably witness the breaking down of partitions and the enlargement of boundaries, in religion just as in nationality; but in both cases it is likely and right that supports should not be removed too hastily and before the larger structure is able to stand. The efforts of both modernists and fundamentalists, though antagonistic in one sense, must have a resultant effect in the direction of progress; the one by discarding that which is false, the other by holding to that which is true.

Gibbon's views on religious subjects are often cynical, but we may venture to quote a remark in his second chapter, to the effect that —

“Such was the mild spirit of antiquity that the nations were less attentive to the difference than to the resemblance of their religious worship. The Greek, the Roman, and the Barbarian, as they met before their respective altars, easily persuaded themselves that, under various names, and with various ceremonies, they adored the same deities.”

The reason for this spirit of amity and mutual toleration is of course interpreted by Gibbon in accordance with his own mental limitations and prejudices. He makes it out to be lightness of feeling on the part of the people, and a politic and skeptical attitude on the part of the pontiffs.

“The various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by the philosopher as equally false; and by the magistrate as equally useful.”

But, whatever some cynical philosophers or magistrates may have said, however credulous the mob might have been, the majority must have recognised that Religion itself can only be *one*, as there can be but one Truth; and that creeds and minor doctrines were external differences, like the differences between races and nations while humanity itself is *one*. In other words, the spirit of intolerance had not yet arisen. That was to come later; and Gibbon himself is strong enough upon the question of

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intolerance and persecution among the Christian sects. Nothing is better known than his famous contrast of the tolerance of the Roman state and people with the intolerance of the innovators. To quote Gibbon again:

“Nor could the Roman who deprecated the wrath of the Tiber deride the Egyptian who presented his offering to the beneficent genius of the Nile.”


But much more insignificant points than this formed, at a later age, the basis of the bitterest mutual hatred and the most violent persecution. People of a different stamp from these ancient Romans would burn each other at the stake for worshiping the Nile instead of Tiber; while the Nilists would consign the Tiberists to everlasting torment as the offspring of the devil.

So far from the ancient toleration being a sign of lukewarmness, it seems to us that the reverse was the case. They recognised that the minor and external differences *were* minor and external; that is, they felt the inner truth that is common to all religions. It is where this inner truth is lost sight of that quarreling about externals takes place. Man is, in his essential nature, of divine origin, an immortal Soul, temporarily clothed in a garb of flesh which adapts him to the experiences of life on earth. In every land he venerates the deific power which is manifested alike in himself and in the rest of the universe. The difference between good and evil, right and wrong, virtue and vice, is in general fundamental and indisputable; and only a shallow philosophy will attempt to confound this radical difference with the fluctuations of changing fashion or the national differences of manners. Wherever man is pursuing the path of conscience and aspiring upwards from what is base and sensual towards what is pure and noble, we should respect him and value the principles which he follows, in whatever symbols he may clothe them. For such a man has the spirit of true and universal religion.

When we *know* that there is living in man an infinite power and knowledge, whose depths we have scarcely begun to explore, it seems to matter little what disputants of various schools may say as to how man got that spirit. A man's religion is what makes him just and generous and true and pure, even if he choose to call himself an infidel. Toleration means recognising the good in others; it must be distinguished from a weak palliation of evil, or from anything like a pact of mutual indulgence. As time goes on, the spirit of real progress will bind us together more and more in the principles of true religion, and quarrels about externals will go into the discard, together with those labels that denote rivalry and the wish to dominate. This will be toleration in reality.

THE CAUSES OF WAR

KENNETH MORRIS

O the unthinking, the causes of war have always been plain enough and easily seen. Of old it was supposed to be some king's wicked ambition and desire to dominate the world; democracy was the remedy. But alas, we have had experience that where kings have been abolished, or made quite impotent in politics, wars are waged with all the old gusto; and we have had to say it is the ambition and wicked desire of some nation. Of course, always the nation to which we ourselves are opposed; the other people; the people we are fighting; — who, meanwhile are saying and thinking the same about us. So in every war we find that both sides, according to themselves, are fighting for the right; that the standards of both shine, for themselves, with a high moral radiance; both, in their own opinion, have God on their side with them; — and both are clearly seen by their opponents to be led by Beelzebub in person. Soldiers, and above all non-soldiers, on either side thrill with patriotic idealism; they are offering their lives, or the lives of their own or other people's relations, that democracy or liberty or civilization may be preserved to the world.

The idealism is fine; but why should it take war to arouse it? Why should God and Beelzebub suddenly take out their citizenship-papers, the one with us and the other with our enemies, on the declaration of war? It is a poor thing for a nation, as things are, to lay stress on its own righteousness: did not the Pharisees do likewise? A little patriotic idealism in peace-time might clear away a number of abuses that remain with the best of us; why should we love our country only when we have some other country to hate? Beelzebub, who is making a good thing of it with us till war is declared, is not likely to flit across the frontier upon the declaration.

The idea that any nation is wholly wicked will not hold water, as they say, any more than will the idea that any nation is blemishless. The plain fact is that humanity is humanity, wherever you find it; and if one wants to know what that means, let him look within himself and around him. Our neighbor's sins look large to us, and so do ours to him; but we both are human, and somewhere near the human average. Take the people in your own street, in your own village, in your own household: of that stuff humanity is made. You will find among them much that is good, and much that is not good; what you will not find is, a community that is wholly evil. Even the individual man who is wholly evil is a rare

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exception; as is he who is wholly good. In every one there is a divine as well as a demoniacal side; and the average man, look where you will, is a fairly decent fellow: fairly foolish,—fairly apt to be influenced for good or for evil,—compounded, in varying proportions, of generosity and meanness; not much given to thought; and still less to clear, deep, or original thought.

That is the main thing to remember about man: that he is dual-natured, and that, *en masse*, the duality is fairly evenly balanced. Circumstance, influences, and pressures from without, can and do disturb the balance, in nations as in individuals; but even when we seem to see whole peoples apparently gone insane with greed or ambition or cruelty, it is necessary to remember that every noble quality that inheres in humanity, and of which we are conscious in ourselves, still resides in that people, however it may be obscured from *our* sight; that they are the same human stuff as ourselves; that if they are so thrown off their balance as we think them, so might we be — and very likely are; that the causes that have operated to paralyse the good in them, would probably have the same effect if brought to bear on us — for the simple reason that both we and they are human; and that, humanity being what it is (but need not be), rather negative, and not anywhere collectively striving after righteousness, but rather swimming with the tide and taking things as they come,—those causes are very largely from without. Every nation that has had the power to sin, has sinned almost to the limit of its power: as many writers have very clearly showed; on the other hand it is doubtful if any nation sins consciously and intentionally; it is doubtful if you would ever find a will, right through the people, to be cruel or thievish, even when they were patriotically supporting their nation in the cruellest and most thievish acts. No doubt when England was waging her Opium-Wars on China, the run of Englishmen, the bulk of the nation, looked on opium as a harmless comfort which most Chinamen wanted, and which a tyrannical oriental despotism was determined they should not have: indeed this is not meant for sarcasm: humanity, sinning or suffering, calls for our compassion — that first and chiefly! Again, one can think of no nation, even those that have behaved most hideously, that does not cherish some high ideal within itself: one has but to know them to know this. The figure that represents it in its own thoughts — La France, Germania, Columbia, or Britannia — is a compendium of very real virtues, beauties, and heroism. Such figures imply a recognition by the nations of the Divine Self in them, and that Divine Self is there; it is not, however much it may seem so, a joke.

So we may be certain that when nations go to war, it is not because they are intrinsically given over to wickedness; it is not because the one

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that first declares war, and seems to have provoked it, is radically worse than ourselves. In Turkey, in Japan, in Germany, or France, or Great Britain, or America, you have still the same human stuff to deal with. Recently I saw an account of certain sociological inquiries that Americans have been conducting in Constantinople; the one thing the inquirers did not find, they said, was the 'terrible Turk' of popular western imagination. Instead, they found a gentle, kindly, and very patient people: the picture given was distinctly sympathetic. You might write a book about any people under the sun — short, perhaps, of the non-civilizable dying races — and say of them nothing at all in it but good, and yet say nothing but what was true; and then again you might write a book about any nation, and say nothing but what was true — and bad.

The differences between nations — the unlikenesses — are the result of external circumstance and influences; the likenesses are based on the common human nature. Any two peoples are much more like each other than unlike each other; because their likeness draws from identity of essence, whereas their dissimilarities are accidental. National intellectual capacities, or qualities, vary immensely, but much less in the matter of less or greater, than in that of the color they have acquired or the direction they have followed — less in degree than in kind; and this divergence and unlikeness is of course an immense asset to civilization. But in the qualities that are not intellectual, but instinctive, or of the heart — in the old incessant counterplay of good and evil — the nations do not, except incidentally and temporarily, differ very much: in German and Frenchman, in Englishman and Turk, in American and Japanese, it is the likeness that is fundamental, because all are human. They are vessels of a little different shape and color; but in all is the same queer mixture of the milk of human kindness with the gall of cruelty, of the waters of Mara and the Water of Life.

Naturally, the causes of war are to be found within man; where else should you look for them? Out of the heart are all the issues of life. And they are not to be found in those varying intellectual or cultural colors the different nations acquire, or in the varying intellectual directions they follow: they are not to be found in those things in which the nations are unlike each other; but in the human qualities in which they resemble each other profoundly. Anyone can see, for example, that the German and French cultures, extremely dissimilar, are mutually complementary; and that England's adoption of the very un-English Händel (and German music generally), and Germany's of the very un-German Shakespeare, are in the way of nature: where the intellect is at all alive, it attracts to itself those qualities in which it is most deficient — and which, therefore, if they have been evolved at all, have been evolved by its dissimilars.

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But the causes of war are no special evolutions of this nation or that; they inhere in the lower nature of every man. Everyone of us has in him, potentially or in actuality, fear, greed, ambition, and cruelty: the seeds of these evils or the full-grown plants of them, or the places from which they have been weeded out; they are things that grow naturally in the soil of human nature, where that soil is left ungardened; they are no man's special property, and certainly no nation's.

Because they are there, war is possible. War feeds upon them, and cultivates great crops of them to be its food. But normally mankind is not given over to these things. Look about you in your own community, and you will see. Here are these twenty-six neighbors of yours, A to Z; among them, you know or suspect A to be a cruel fellow, and perhaps Q and R; but their cruelty is neutralized well by the positive benevolence of S and T, the kindly good humor of B, C, D, E and F, the averageness of the rest of them. L and M and N may have ambition and the will to be tyrannical; very well, but X and Y and Z are well known for their self-abnegation; — and so they balance up, and life jogs on without much high light or black shadow. How is it then that these commonplace workaday letters become afflicted with a wave of madness — that is what it is — that sends them plunging into war, a condition so unnatural to them, wherein the theretofore innocent and well-meaning do things they would, in their proper senses and in quiet times, shudder to think of — and waste and batter and wreck themselves till you can spell nothing with them but *Crime* and *Riot* and *Ruin*?

The seeds, the possibilities of it all, were in them; but what quickened those seeds into activity? They heard of some other alphabet far away, Alpha to Omega say,— and became possessed with the notion that Alpha was plotting and marshaling his followers to destroy them; and betook themselves to spelling out warnings and flashing them on the sky where Alpha and Omega might see. They became afraid, and made a great noise with the shiverings of their fear; and Alpha-to-Omega took note and realized that A-to-Z were about to attack them. When two nations yell at each other, as they are so fond of doing, "I am not arming against you!"— they are probably both quite honest. But they always end by fighting. The psychological influence of fear drives them to it.

Now, how does that psychological influence arise? Watch the prints; note their campaigns of abuse, of slander, of derogation, against some nation or another; listen to their calls that we must arm to defend ourselves against aggression. We must arm! we must arm! Such and such a people has 'swelled head' and is preparing to attack us; such and such a people are this and that, and must be thissed and thatted. Foreign Nation A finds itself in occupation of certain provinces, which it declares

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its intention of evacuating as soon as possible. Through the length and breadth of the land in Nation B, the papers howl over A's aggression, and over his hypocrisy and duplicity: *He* to say that he is going to clear out of —! when everyone knows, etc., etc., etc. We must arm, we must arm! the aggressive and hypocritical A is preparing to attack us! — But when A does evacuate the provinces in question — why, we have so many murders and highway-robberies and divorce-cases at home to report, that there is really very little room in the papers to record the fact.


Why? O what a big question-mark these things evoke from the unseen! What is the meaning of all this propaganda that leads to war? This incessant creation and feeding of the psychology of fear, contempt, and hatred? Where does it arise?

The question is easily answered, if you ask yourself first: To whom is it an advantage? The young men who are conscripted and go out to be killed, maimed, blinded, or made insane? The women whose hearts are broken? The community at large, whose nerves and sanity are seriously affected, who are to be burdened with heavy loads of taxation, who are to see the crime-waves in their midst?

Could we not do something, if we would never allow a fool to abuse a foreign nation in our hearing without rebuking his folly with a ringing protest? Would not war- and fear-breeding propaganda cease, if every heading or article that cast contempt on some foreign people were followed by a thousand or so good letters of protest from subscribers? I believe a large world-wide league of common people pledged so to protest at every opportunity would do more to save humanity from the supreme disaster, than could any politician-manufactured treaties or league of nations.

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H. T. EDGE, M. A.

 KNOWLEDGE is from within: experience teaches. You may do any number of sums in monetary arithmetic, and never get a proper grasp of the subject till you have handled money. Stocks and bonds remain a profound mystery until you have handled scrip, and then the mystery vanishes. In vain shall you talk, how lucidly soever, about levers and pulleys to one who has never worked a pump-handle or hauled on a tackle. In discoursing about the beauties of nature to one born blind, you will discover that there is no substitute for vision.

Students of Theosophy have often said that they had staggered along

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under a load of intellectual beliefs, until suddenly one day a veil dropped from their eyes, enabling them to see that such and such a doctrine was 'really true after all.' Then, and then only, did they find out that what they had previously taken for belief and knowledge was nothing of the sort. There happens to meet our eyes at the moment of writing, a quotation from Dr. L. P. Jacks to the effect that Truth may begin in the indicative mood, but soon passes to the imperative. Truth has "the lordly air of a born aristocrat who expects to be obeyed and will stand no nonsense from anybody." ('Addr. to British and Foreign Unitarian Assn.')

This defines a well-known saying in Theosophy, that real Theosophy is a way of life; it is not mere intellectual belief; one who does not put his beliefs into practice is not a true Theosophist. We cannot really know until we have practised; we must test our faith by experience.

A man may go through life with a rich store of so-called knowledge derived from an extensive reading of philosophies, Western, Eastern, and maybe Northern and Southern as well; and yet wake up some morning and see things for the first time with the direct vision of a child. He has been through an initiation, and a little knowledge has filtered through from the real and only source — within. For, just as a blind man lacks a sense that makes all the difference in appreciations of scenery, so we may go through life with scales over some inner faculty, and never know it, though people around us may possess that faculty.

It would, however, as most people will readily admit, be a great error to infer from the above considerations that all teaching and philosophizing is useless. The reasoning mind has its right uses as well as its wrong uses. The truth of a Theosophical teaching may be borne in upon me in a moment of inspiration; but this presupposes that my mind has already received the teaching. Otherwise my inspiration would remain vague and formless. Teaching prepares the way for subsequent verification by experience. To learn by experience *alone* is a long and tedious path, involving futile going over of same ground that others have trod, and perhaps using up all our life in the process. The mind is an instrument of the higher faculty that uses it, and we learn by the twin aids of study and experiment.

Often people who have had a revelation from within try to communicate it in some book that they write; and we can generally see that it has meant much more for the writer than he has succeeded in conveying to his readers. Sometimes we meet people whose ideas seem to us an inexplicable jargon; but we realize that they really have an intuition, but lack the art of communicating it.

A clergyman may preach week after week from a pulpit without making much impress on the people; and then some humble layman, calling himself perhaps a business man or a man in the street, may say

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the very same things and command attention at once. The people say, "What the parson says must be true after all. Here's Tomlinson, a plain business man, saying the same thing." If Dr. Dubble L. Dee says the soul is immortal, we say 'Quite so.' But if Professor W. W. Tomkins, the renowned physicist and discoverer of the Z-rays, says the same thing, we say 'Did you ever!'

All these remarks are introductory to a notice of an article in the June *Century* magazine, by John O'Hara Cosgrave, entitled, 'A Scientific Trail to Immortality.' We welcome this attempt to wrest the subject of the immortality of the soul from the pulpits and professorial chairs, and to bring it down to the level of that common-sense which you and I, dear reader, share with the author and with all other plain folk and business men and merely scientific persons. What appeals to such ordinary people must surely be true, if only because stripped of all elaborate falsifications, such as the professional bigwigs delude themselves with. The author is a plain person, engrossed in active practical pursuits and blessed with an abundant vitality which enables him to enjoy the same. He has read a good deal, in a browsing sort of way; for he is a journalist, in search of pabulum to feed the Sunday sheet. But he has never had time to sit down and digest all this miscellaneous fodder. His ideas about life, its meaning and purpose, the soul and its alleged immortality, were of the common-or-garden nebulous kind. (We trust this is a fair rendering of what he says about himself.)

But one day he decided to experiment in the nightly practice of silent moments before going to bed. The result was that he mined into a new stratum of his intelligence, scales were removed from his eyes, and he woke one morning with a complete conviction that his soul and his body were not identical, that the former would live when the latter was dead, and several other truths, about which he had often read, but which now for the first time were real to him. And he has been moved to impart his experiences; in which he has been far more successful than most, perhaps because he is a practised journalist, but also largely (we think) on account of the large and impersonal view which he seems to take of the world and the folk in it. We say this chiefly because the practice which he experimented in (and which we have ventured to liken to our 'silent moments,' though different) was not one to be at all recommended. He seems to have got hold of some book on 'self-culture,' so-called, professing to teach people how to obtain their desires by concentrating on them before going to bed. Such a process usually results, as might be expected, in an intensification of those desires, and in a general strengthening of the desire-element in us — our chiefest enemy. It often leads to most unwelcome consequences, to the nervous system and the mental and emo-

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tional balance, and may even result in permanent injury to mind, body, or both. But this writer was evidently half-hearted about such desires, merely selecting one for experimental purposes. And owing to his sane outlook on life and his engrossment in active useful pursuits, he seems to have aroused, not the evil forces, but the good, in his nature.

What he has discovered is not new; but it acquires great force from the occasion and source of its presentation. We can also see that the miscellaneous reading in which he confesses to have indulged played its part in the revelation. The ideas which his liberated intelligence explored during sleep included some that had been sown abroad in the world's thought-ether during many years of devoted effort on the part of Theosophists; as, for instance, that about the astral double, to which we shall refer later.

He begins by some introductory remarks similar to those we began with: to the general effect that the march of the scientific spirit has demolished old faiths, but is now cycling on the return-arc of its progress and recreating in a new form that which it has pulled down. We give some quotations.

"I am the rash intruder who has been amusing himself of late confounding his associates by announcing a literal faith in spirit and immortality, but I am careful to explain that I have not been 'converted,' and that my discovery has nothing consciously to do with religion."

He has been through most of the experiences that come in the way of men; and, as to the world,

"It seemed to me a disorderly and unintelligent world, and there was no purpose or reason for existence that I could discover. Philosophically speaking, the whole affair was absurd, but being unescapable, one must carry on as best one could."

He found escape in complete preoccupation with affairs, whereby the consciousness of personality vanished; and concluded that oblivion is the true nirvâna of the heart's desire. He was not exactly a hard-boiled skeptic, he says: he hopefully pursued 'chimeras' (as he calls them), such as 'psychical research' and 'new thought.' As to the latter:

"Most of them propounded in general the theory that mind could mold matter to the image of whatever aspiration or design it determined."

It was this that led him to the experiment we have mentioned. As he was not anxious about his wish, the result was innocuous and he received the *benefits of silence*.

"No visions, no physical marvels of any kind. Merely that I awoke one morning in a curious mood of elation, as though some vital force had possessed itself of my mind."

This interpreted itself in the words, "Spirit is."

He became aware that his body was not himself. After looking on

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death as a welcome oblivion, he had found that there is no escape, even by death, from responsibility.

We cannot quote all the interesting development of his idea, but may say in general that it amounted to viewing the world and life from a new viewpoint, like a traveler who has climbed up out of a valley. His analysis of human nature carries us a very important step beyond the level of an ordinary preoccupied spectator of life such as he describes himself to have been; but of course the analysis can be pursued much farther. In the marvelous books of Oriental philosophy we find this analysis carried much farther: the distinction between body, vital principle, model-body, mind, various aspects or functions of mind, selfhood, various souls or sheaths of the indwelling ego, etc., etc., are all classified according to different systems of enumeration. But we say again that a man might have his mind crammed full of the lore of all the different schools of Indian philosophy, and yet not know as much as somebody who has had a slight revelation from within.

He discusses the question as to which is the real 'I.'

"The 'I' that I thought I knew grows more remote under this scrutiny. I appear in truth to be an inhabitant of two worlds, that of which I am physically conscious and in which I move and have my being, and the other that really prescribes all the conditions and performances of my life. May it not be that the real 'I' is an entity of the texture and quality of the idea-thought plane, and this earthly 'I' no more than his physical imbodiment? It had never before occurred to me to dissociate the thinking, seeing, feeling 'I' from the physical mechanisms through which it expressed itself."

As to the model-body:

"It is fair to assume the intricate mechanism that is the human body must contain vehicles capable of transacting all the functions man performs. Must there not be, then, a double, a mind-body the equivalent of the physical, but of a finer atomic structure, the mold on which the physical mask is hung, that, like the architect's design, binds together the members of the structure . . . ?"

The existence of the double, or model-body, is of course a very familiar item of the Theosophical teachings, about which we can find information in the *Manuals*. The evidence for its existence is overwhelming: by its aid the workings and interactions of the human mind and body can easily be understood; while without it one is put to hard shifts to find a plausible explanation. How memory can be preserved when every atom in the body disappears and is replaced; how a mole or scar continues through life; how the body preserves its form throughout all physical changes; how the mind acts on the body; these and many other questions demand for their solution the supposition of an inner and subtler body, and cannot be solved otherwise. If doctors could recognise that a troublesome complaint may be situated in this inner body, they might understand the

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difficulty of curing it by acting on the physical body, a procedure resembling the cutting off of weeds with a scythe.

As to the question of the true 'I,' when we have dissected away the various instruments and functions, such as attention, reflexion, memory, perception, and the like, we have perhaps not got beyond the *personal* ego. But ancient philosophy teaches that there is a higher Ego, in which the sense of personal separateness from other beings does not inhere. It is not the personality that is immortal, but the true Ego; of which the former is a sort of reflexion, like the image cast by an undying light on a perishable screen. The question of reincarnation suggests itself in this connexion; and a pursuance of the same train of reasoning must lead to a conviction of the truth of this doctrine. No possible analogy can suggest that any single earth-life is the only one which the Ego experiences; on the contrary, all analogy leads us to the conviction that our present earth-life is one of a series. But for the evidence of reincarnation we must again refer the inquirer to the Theosophical textbooks.

The article we are reviewing, together with others of similar sort that appear with increasing frequency every day, shows the way in which the truths contended for by H. P. Blavatsky and her followers are manifesting their influence in the world. We see that conviction comes upon people through their own inner vision, by which they are able to come in contact with the thoughts that have been sown abroad in the world's thought-atmosphere by the unremitting labors of Theosophists. We see also the great importance of *silence* — of the daily cultivation of a habit of quiet reflexion; which, however, must be carefully distinguished from 'meditation' for the attainment of desires. The latter can bring no enlightenment, but only raises obstacles in our path.

In his concluding words the author says:

"On the score of my personal convictions, I may venture to speculate on the readjustment of the attitude to life that must follow scientific sanction of the truth of survival. Once admit this conclusion to your consciousness not in terms of religious ecstasy or revelation, but as pure matter-of-fact knowledge, and horizons widen and isolation disappears. Man ceases to be a biological freak on an insignificant planet and becomes a member of the universe, with illimitable space as his domain."

Knowledge is within our grasp; we have but to observe the conditions. If we start with the conviction that man is really made "in the image of the Gods," that faith will at once lend us wings. Life, from being a futile enigma, gains a real purpose; for who could ask more from it than the privilege of entering upon an infinite *adventure*, whose field continually expands as barrier after barrier goes down before our unceasing determination to separate ourselves from all that is clogging our wings?

H. P. BLAVATSKY, THE TEACHER

H. CORYN, M. D., M. R. C. S.



GO about over the world and inquire of adherents of the many religions what they know of life and soul and Deity and human destiny. You will hear beliefs quite like your own; and beliefs so strange that the words in which they are expressed seem to you without meaning; and beliefs running all the way between these extremes.

Beliefs, then, in plenty; but where is sure and certain knowledge, knowledge like that which a man has of a place he has lived in, and which a man has of his own existence and the existence of his mind? Intellectual assent, firm belief, faith,— yes; but what of actual knowledge?

Is that too much to ask? Yet we are living souls; why should we not know what life is? And why not what soul is? If we came from living Deity, why may we not feel our relationship therewith at every breath? Within us is the great force that underlies evolution everywhere; why may we not come to understand the possibilities of growth latent within us? These questions lie lightly on some minds. For others they are a constant urge to thought and strong search.

In this search there have always been some who have found light, light full or partial, and in the measure of their ability have testified of it and told what manner of search it was that brought them to it.

It is of one of the greatest of these searchers and finders that this paper speaks, of the Russian woman, Helena Petrovna Blavatsky. Her quest made her a student of every ancient religion and philosophy, drew her from her home, and sent her wandering East and West, anywhere where she thought there might be those who had the real light she wanted.

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She showed also from the historic records in the possession of those who have preserved the ancient doctrine, that man's ignorance about himself has been *acquired*, that it is forgetting. All human languages

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As to the question of the true 'I,' when we have dissected away the various instruments and functions, such as attention, reflexion, memory, perception, and the like, we have perhaps not got beyond the *personal ego*. But ancient philosophy teaches that there is a higher Ego, in which the sense of personal separateness from other beings does not inhere. It is not the personality that is immortal, but the true Ego; of which the former is a sort of reflexion, like the image cast by an undying light on a perishable screen. The question of reincarnation suggests itself in this connexion; and a pursuance of the same train of reasoning must lead to a conviction of the truth of this doctrine. No possible analogy can suggest that any single earth-life is the only one which the Ego experiences; on the contrary, all analogy leads us to the conviction that our present earth-life is one of a series. But for the evidence of reincarnation we must again refer the inquirer to the Theosophical textbooks.

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In his concluding words the author says:

"On the score of my personal convictions, I may venture to speculate on the readjustment of the attitude to life that must follow scientific sanction of the truth of survival. Once admit this conclusion to your consciousness not in terms of religious ecstasy or revelation, but as pure matter-of-fact knowledge, and horizons widen and isolation disappears. Man ceases to be a biological freak on an insignificant planet and becomes a member of the universe, with illimitable space as his domain."

Knowledge is within our grasp; we have but to observe the conditions. If we start with the conviction that man is really made "in the image of the Gods," that faith will at once lend us wings. Life, from being a futile enigma, gains a real purpose; for who could ask more from it than the privilege of entering upon an infinite *adventure*, whose field continually expands as barrier after barrier goes down before our unceasing determination to separate ourselves from all that is clogging our wings?

H. P. BLAVATSKY, THE TEACHER

H. CORYN, M. D., M. R. C. S.

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Beliefs, then, in plenty; but where is sure and certain knowledge, knowledge like that which a man has of a place he has lived in, and which a man has of his own existence and the existence of his mind? Intellectual assent, firm belief, faith,— yes; but what of actual knowledge?

Is that too much to ask? Yet we are living souls; why should we not know what life is? And why not what soul is? If we came from living Deity, why may we not feel our relationship therewith at every breath? Within us is the great force that underlies evolution everywhere; why may we not come to understand the possibilities of growth latent within us? These questions lie lightly on some minds. For others they are a constant urge to thought and strong search.

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have diverged from one primal speech, and it was in the times when all men spoke that speech that the ancient doctrine was known by them without need of teacher. But with the lapse of time this inner knowledge was lost. It had to be taught, and age after age there were teachers who in the successive great religions they founded imbodyed such parts of it as were suited to the different times and peoples.

Now, when religion seems to be everywhere loosening its hold, and faith and hope giving way to despair, when men are feeling that nothing remains to replace rejected dogma, it was time, as H. P. Blavatsky thought, to uncover once more the great root of all religions, to recall attention to long-forgotten knowledge, and to show us our capacity to find it within ourselves.

She provoked much hostility, of course. Those who love to be looked to as special keepers of the light and specially in the confidence of the Supreme Power, do not want men to be taught that each can be to himself his own light-bringer. And so her doctrine and herself have ever been the mark for bitter attack.

Theosophy does not require profound erudition for its acquirement. It exists in the great religions, philosophies, and myth-systems of the past; but the work of H. P. Blavatsky has rendered it in a sense unnecessary for those whose leisure or culture is limited, to search for it there. Its essentials are simple, though in the end it leads up to and illuminates all the mysteries of life and of the universe. Study it, try it, you who want to know something about yourself and the destinies of mankind!

GOD IN THE ROCKS

KENNETH MORRIS

GOD in the rocks and the ragged trees
And the small brown bees and the sun-blue sky,
Let who will be at bending knees —
Lost and deep in your heart am I!
I heard a hymn with the Meadowlark,
And Who was the Heart-made-Tune I knew;
I touched with my lips the blue-gum bark,
And the One I kissed, I guessed, was You!
—You that are Horus, Balder, Apollo —
Star in the Daffodil, Soul in the Sun:
Call, and my pagan heart shall follow
Till it and beauty and God are one. . . .

THEOSOPHY AND EDUCATION

H. A. FUSSELL

PERHAPS the best way to an understanding of the principles and methods of a truly Theosophical Education will be to consider the results which would accrue to the world if they were generally adopted.

That the prevailing systems of education are unsatisfactory is only too evident, for they have not produced that well-balanced type of manhood and womanhood which parents and teachers agree in considering to be the aim of the educator. Along with other institutions now being weighed in the balance and found wanting, must be included, together with churches and governments, our schools and colleges.

Every system of education must be judged by its results, and by the principles underlying it in regard to the nature and origin of man, his relations to his fellows, his end and destiny. If human progress is due to 'natural selection,' if life is a struggle in which only the so-called 'fittest survive,' if what a man *has* is of more value than what he *is*, if his end is to *get* and not to *give*; then, however brilliant the civilization based upon such principles, it will be material, competitive, egoistical, aggressive; and the education favored by that civilization will be so too.

Science has given us material well-being, but it has also given us improved death-dealing devices, and man's lower selfish nature has seized upon these means of destruction to guarantee him,— as he erroneously believes they will,— from destruction by other self-regarding and aggressive natures. And so, despite much self-glorification, the outlook for the future is by no means a bright one, unless we can find counterbalancing factors at work in modern education. The remedy would be the inculcation of a broader, more sympathetic outlook upon life, and a better appreciation of what really makes for permanent progress, the basis of which is moral and spiritual.

In the last twenty-five or thirty years there has been a marked change in educational methods, chiefly in the direction of greater efficiency, resulting in a wide-spread diffusion of knowledge among all classes. Man has become a skilled worker and, generally speaking, a better citizen — of his own country. He has been taught to eulogize his own nation, to sacrifice himself if need be in its interest — even to the detriment of other nations. The present morally defective system of education, based upon a misconception of man's true nature, must therefore be reckoned among the causes of war.

Education has been made subservient in every country to the ends of

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an exaggerated feeling of nationalism, and so has been inimical to a feeling of a true *inter-nationalism*. The result is a narrow and exclusive patriotism which, threatening others, believes itself threatened in turn, and which, in the name of country, of hearth and home, of wife and children, destroys the homes and brings untold misery upon the wives and children of the men of other nations. Instead of being educated for Peace, the peoples of the earth are educated for War, and the fear of war and preparation for war, if not actual war, is the result.

Education is the great formative agency for molding the rising generation. At the most plastic and impressionable period of their lives, that is, in their youth, the men and women of the nations engaged in the recent world-war, received what we are pleased to call an education which, however, failed to teach them the essential unity of the race and the brotherhood of man. No matter how great their intellectual attainments, from a moral point of view their education was a sham and a failure. What is needed is a truer knowledge of human nature, a new viewpoint, and that means changed values, the finding of a new basis for life. And it is just this new, higher orientation of human thought and activity that Theosophy has been trying to bring about for the last fifty years.

The Theosophical Society was founded in 1875 to bring back long-forgotten truths to mankind, and so combat the disruptive forces at work in modern society. The chief founders, Helena Petrovna Blavatsky and William Q. Judge, insisted from the very first upon a reform in education in accordance with the principles of Theosophy, but it was reserved for our present Leader, Katherine Tingley, to give effect to their efforts by inaugurating the Râja-Yoga System of Education.

What are its distinctive features? In the first place, the child is a Soul, just as much as we are Souls,—though, unfortunately, many 'grown-ups' do not seem to realize that they are.

The greatest musician cannot play upon a defective instrument. No more can the Soul, the divine creative part of man, express its wondrous harmonies, unless the whole being, mind as well as body, the thoughts as well as the emotions, are attuned and responsive to its slightest touch.

In every child the Soul waits for the perfected instrument, and it is the office of education — rightly conceived — to form this instrument, which is the human body and mind. And it is only the Râja-Yoga System of Education that can do this, for it alone provides for the perfect balance of all the faculties, bodily, mental, and spiritual.

The Soul that is returning to earth-life and has taken the body of the new-born child as its medium of expression, is often hampered in its work by the ignorant though well-meaning affection and the wrong guidance given to the child by its parents and teachers. Usually these fail to

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realize the sacred trust reposed in them. Hence the necessity of beginning with the parents and teachers before the Râja-Yoga System can be put into real effect.

In this system the child participates, in porportion to its newly awakening powers, and so in an ever increasing degree, in the activities of real life. For example, the youngest child can understand that Brotherhood, in practice, not merely as a sentiment, means "Helping and Sharing." Moreover, he is not taught that he *has* a soul, but that he *is* a soul; and he soon begins to look upon his body and mind, not as himself, but as the instruments of the soul. He learns, too, and very quickly, the momentous truth that there are two selves in man — the higher and the lower; and so learns self-control.

The lower self is the source of the feeling of separateness, of the egoistical, self-regarding propensities, which cause dissension and strife. The Higher Self, on the contrary, is a ray of the One Infinite Eternal Life-Principle, and is the same in all men; it is the unifying principle in man, the never-failing source and origin of Universal Brotherhood, of all that knits man to his fellows. And the child is taught to look to the Higher Self for power to dominate his appetites and passions, which have their seat in the lower self; and so, as he grows up and his powers unfold, he becomes quite naturally one of the Helpers of Humanity.

He thus learns the secret of moral power and forms insensibly the habit of referring all he does to the Supreme and so becomes, if this process of development is not checked or thwarted, at last incapable of a mean act, thought, or feeling. Everything he does is done with the idea of good to others. And so, unconsciously and in the most natural manner possible, the child grows up to be a potent factor for the uplifting of mankind, and by exemplifying Theosophy in his life, brings nearer the day when Universal Brotherhood shall be the keynote of our being.

Of course, in the present state of mankind, it is not to be expected that this development takes place without some falls. The lower nature will assert itself at times, but Theosophy has faith in the Higher Nature of the child, just as it has faith in the Higher Nature of the grown man or woman, for once roused, it will conquer in the end.

Both Pestalozzi and Froebel, pioneers in educational reform, must have caught glimpses of this great truth. The former says that "if man is evil, it is because we have closed the only road by which he might have had the will to be good"; and the latter that "it is because of our want of confidence in the inward power acting through the child that this power accomplishes so little; not to recognise it is to stultify it." If these two reformers were living now, they would doubtless have hailed with joy the advent of the Râja-Yoga System of Education, because, founded as

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it is on the principles of the essential Divinity of Man and Universal Brotherhood, it alone of all educational systems provides for the education of the human race as a whole, and its elevation to ever greater heights of spirituality and power.

The duality of human nature is one of the basic teachings of Theosophy, and it is largely because this truth is not sufficiently taken into account that there is so much evil in the world, and that so many young people go astray. If it were, and if we adopted the right system of education, nearly all the distressing problems which confront us today, would disappear in a comparatively short time. A child, for example, knows nothing of class-distinctions, of economic or national strife and hatred, until these have been induced upon a naturally loving and trusting disposition by his elders and at school or college. The future belongs to our children, but it is *we* who decide what that future shall be, by the way in which we bring them up and by the ideas we instil into them.

It would take too long to discuss details of method here, but I cannot refrain from calling attention to the principle by which they must all be judged, and which is a corollary of those already stated, namely that, generally speaking, the true method consists in providing opportunities for the unfolding of the inner life, of the divine powers latent in the child, so that it may grow up to manhood and womanhood as naturally as the plant, which puts forth leaves, then the lovely flower, and finally produces the perfect fruit. But in order that this, the true end of education, may be attained, a proper environment, as well as right methods of culture, are necessary.

Music and the drama form an integral part of the Râja-Yoga System of Education. They are powerful aids in the process of character-building. As Katherine Tingley says:

"The world has not yet awakened to the value of music as a factor in refining and purifying the character, especially during the early and more plastic years of life. . . . True drama points away from unrealities to the real life of the soul. . . . Real dramatic power can only be called forth in the absence of self-consciousness and of vanity."

By insisting that mental, moral, and physical development must proceed simultaneously and along parallel lines, Theosophy lays down not only a sound methodological principle but at the same time indicates a weak point in modern education, which suffers from overspecialization. If our moral and spiritual development had been as complete as our material achievements have been brilliant, we should never see nations, nominally Christian, engaged in mutual slaughter, nor should we see misery and degradation prevalent in all classes of society.

There is much talk nowadays of the necessity of 'getting down to hard facts,' which too often means taking a material view of things, and

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implies a coarsening of our nature and a limiting of our vision. We *must* take facts into account, but let us beware of overlooking the greatest fact of all — the essential divinity of man. It is in the recognition of this basic fact in human nature, and in the sincere effort to build upon it, that lies the real value of a Râja-Yoga training; a training which does not cease when we leave school or college, but continues all through life, and life after life. All who have had this training know that knowledge must be acquired and used in the spirit of humanity. The wilful abuse to which knowledge and science are being put today is the greatest possible menace to civilization. If not put a stop to it will end in the destruction of mankind.

William Q. Judge might well say: "Intellectual development and spiritual enlightenment must go hand in hand; abnormal growth in one direction is prejudicial to real progress." The value of a man lies in the harmonious development of all his faculties, and that is provided for in the Râja-Yoga System of Education, and in that system alone. Education should have an elevating, idealizing tendency, in the best sense of that expression, and should enable us to sense the better, diviner side of men and things, liberating us from the power of the lower forces of our nature, and opening a way to all that is high and noble and serviceable to humanity. As Katherine Tingley says:

"The world seeks for and requires a practical illustration of the possibility of developing a higher type of humanity, and an opportunity for that now presents itself. All who have the welfare of the world's children at heart can hasten the day of better things, eagerly sought for by so many."

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LYDIA ROSS, M. D.



AMONG signs of the times is scattered evidence of psychology emerging from the domination of scientific materialism and adopting viewpoints more in keeping with its name. Moreover, not the least of this seeking of causal reality behind tangible effects seems to come from Germany.

In the *Journal of the American Medical Association*, of April 11, 1925, the Berlin letter reports a growing recognition of an inner relation between animate and so-called 'inanimate' nature, closely relating man with the whole surrounding cosmos. For instance, able investigators show a psychic influence of changes of weather or of seasons, as seen in rhythmic manifestations of mortality, suicide, psychic depressions and exaltations, and the like. Along this line is quoted an interesting lecture by Professor

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Hellpach, psychologist at the politechnicum in Karlsruhe and Staatspräsident of the Baden free state.

The lecturer reviewed the marked cosmic influence on physical and psychic life produced by the vernal crisis on mankind generally, between 35 and 60 degrees, both north and south latitude. There is a spring-time elation or intoxication, wherein the instinctive activities increase and reasoning faculties are less acute, with resulting loss of inhibitory impulses. In short, human motor activities tend to run wild, while the inhibitory power of reason is less active.

It is noteworthy that the lecturer rejects as a 'seductive hypothesis' in line with current medical thought, the idea that the above activities are due to changes in internal secretions. He contends that the basic elements of these cosmic influences are unknown. He adds that besides the effect of increased heat and light in spring and summer, there are changes in the air's electric currents. He quotes Trabert's researches in Innsbrück on adults, school-children, and epileptics, regarding effects of the violent south wind. The striking fact was that the low level in the conditions of these subjects coincided with an approaching instead of a prevailing barometric depression, which "pointed to an unknown atmospheric factor that made itself felt from a distance." This wind exerted a constant effect on the cases, through variable weather-conditions of warmth and moisture, which "points to electric currents in the air."

Professor Hellpach refers to possible effect of electric currents in the air, in discussing the close relation between sound sleep and the psychophysical capacity for action the following day. He also touches on the cycles of seven days and seven years, and concludes that we know little definitely of causal relations between cosmic influences and our physical and psychic life.

Though the professor finds the relations between nature and human nature to be obscure, his intuitive seeking along super-physical lines shows he is 'getting warm,' as children say in their guessing. He would find his next step made clear in H. P. Blavatsky's great works, *Isis Unveiled* and *The Secret Doctrine*. She picks up the lines where modern scientific research halts at the outreaches of the materialistic realm, and she carries the problems of cause and effect back to the invisible mainsprings of unity and interaction. She quotes the conclusive logic of the ancients who held that everything in the universe is alive. Matter and man being impelled alike by some degree of consciousness, every unit in the cosmic whole is related, on inner lines, to every other unit.

Ordinary electricity is spoken of in *Isis Unveiled* as the grosser form of a refined force generated also by the dynamic human brain, each kind acting with its own degree of intelligence. It is noted that the relation

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between the two is furthered by suitable atmospheric conditions. Also it is stated that *magnetic currents develop themselves into electricity upon their exit from the body*. Herein seems to be the unknown link connecting atmospheric electricity with the mental and emotional currents circulating in human beings. Some persons are especially susceptible to these unseen influences, just as persons vary in their outgoing influence.

A connexion between human and atmospheric electrical currents suggests that the interchange may work both ways. So that the broadcasted influence of dynamic thought and feeling must act and react, to the degree the world's mental and material atmosphere favors its transmission and reception. Take the psychic and sensitive types, and those with disturbed nerve-balance like epileptics. These, being less fixed on physical levels, are relatively more aware on inner lines. They are often moved by alien and unaccountable impulses. Naturally, such make-ups might respond, unwittingly, to electrical air-currents whose *quality* of influence was generated by human dynamos of thought and feeling. The earth itself being a magnet, its moving currents must contact and acquire human qualities of outgoing mental and emotional forces.

It seems quite possible that the effect of the violent south wind, spoken of by Professor Hellpach, may be due to some agitated human quality which finds favorable circulating mediums in this boisterous air. Surely man's evolved self-consciousness must be a more potent and subtil force than that coming from Nature's laboratory. And the humanized quality in the moving air would arouse similar vibrations in susceptible persons in its path. That the "low level in the conditions of these subjects" studied coincided with approaching rather than with prevailing barometric depressions, suggests that the distant, unknown influence was carried and felt on inner lines.

As thought can cross a continent instantly, so likewise feeling can discount space. Communication *via* the ether is attested to by much authentic evidence. Moreover, not only are sensitives increasing in number but the average of racial psychic sense is unfolding steadily. The modern network of external means of intercommunication is symbolic of many intangible lines of contact and influence. Thought-transference is only a step beyond the wireless. The astral world of thought and feeling interpenetrates our material life as naturally as the worlds of science, art, industry, politics, etc., interpenetrate in the single and collective mind.

It seems, furthermore, that man's body being made of earth, his output of disordered magnetism may so react electrically upon Mother-Earth as to cause such vibratory commotion in her forces as to start storms.

The nervous system is the visible means of communication between

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the physical body and the invisible realm of ideation and emotion. Across this bridge between matter and consciousness, the universal life-force conveys incoming and outgoing messages, linking men together and to the cosmic whole. This life-principle which fills all space is called 'nervous ether' by Dr. B. W. Richardson, F. R. S. This modern scientist intuitively echoes Paracelsus, who said:

"THE Sun is the store-house of Vital Force, which is the *Noumenon* of Electricity; and . . . it is from its mysterious, never-to-be-fathomed depths, that issue those life-currents which thrill through Space, as through the organisms of every living thing on Earth."

— H. P. BLAVATSKY

"The Archaeus is of a magnetic nature, and *attracts or repels* other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates [within and] around him like a luminous sphere [aura] and it may be made to act at a distance. . . . It *may poison the essence of life [blood] and cause diseases*, or it may purify it after it has been made impure, and restore the health.' "

— *The Secret Doctrine*, I, 538

The above matter puts psychology and biology in the relation of cause and effect, or as the unseen noumena and visible phenomena. The vital interchange of cerebral and atmospheric electricity, or life-force, may account for various diseases which elude laboratory researches. The technique of microscope, test-tube, and vivisection scalpel cannot reveal the secret nor the sacredness of incarnating life.

In this connexion, consider the familiar problem of influenza. Note the medical claims that, during the late war, hygienic technique kept down the sepsis and resulting mortalities incident to battlefields. So far, so good, in staging gigantic human slaughter. But the millioned strong currents of broadcasted thoughts and feelings of hatred, terror, hunger, despair, sickness, sorrow, violation and death must have reacted upon all humanity through augmented electric currents of the tortured air. The explosion of war reacted upon every form of human interest — political, industrial, social, etc. Surely the reaction upon the minds and hearts that had created these institutions was, and is yet, as much more far-reaching and lasting as the impulses which materialize in war are more potent than the mere machinery of conflict. Back of the man behind the gun is the motive which is the mainspring of action.

Note also, while serum and sanitation promised immunity from the classic tragedy of 'preventible camp-diseases,' the unhuman struggle brought the warring nations to the exhaustion-point. But with the armistice came a world-epidemic of influenza. Was it a repercussion, on inner lines, of war's devastating forces? The cause of this scourge still eludes analysis. No class or age or country escaped — rich and poor, weak and strong, occident and orient, alike suffered. Hardy, primitive peoples, alike in Alaska and in some South-Sea islands, died off like flies.

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The theory that the causative germs were brought to them by some incoming ship does not square with recorded scientific failure to inoculate some American test-cases with the fresh secretions of influenza-patients.

Now while these healthy, care-free natives seem out of touch with 'civilized' warring countries, both outwardly and on inner lines, they are living under the psychology of their own racial disappearance. This mournful consciousness of their destiny links them, as it would any human beings, with depressing emotional currents. In this connexion, note that the peculiar features common to various types of influenza were: a sense of detachment from ordinary relations to one's own life; an exhaustion and depression out of relation to the severity of physical symptoms; and a peculiar sense, not of ordinary nausea, but rather a sickening distaste of self. The quality of symptoms pointed to disturbance of the psychic life. It was as if the ignored soul of the world, revolting at last against the enslaving materialism of animal body and brain, was broadcasting its knowledge of this desecration of its rightful place in life. If, as said, no one can look upon naked truth and live, no wonder the nerves of the sick were overwhelmed, and so many gave up the ghost.

For four years the warring world's conditions made it receptive of serious messages. The common mind and heart were focused upon the battlefields where vast numbers lived face to face with death. The soldiers' life, stripped of artificial values, left them near the borderland of the eternal verities. Moreover, these living men were closely linked with streams of outgoing comrades and enemies, all of whom suddenly found themselves unbodied and 'at home' on the other side of the illusive veil of matter. The whole situation tended to detach these millions from petty, personal viewpoints of life and to relate them to the universal reality of unveiled truth. Never before, perhaps, was the world-psychology so powerful and far-reaching, so interpenetrating in action and reaction. Everywhere, at home and in the field, people 'carried on,' outwardly courageous but sick at heart with grief and horror. Inevitably such an outpouring of agonized and aroused human magnetism into the ether would react upon inner lines with like manner and intensity.

Of course, the scientists, looking for the guilty germs, would overlook the psychic relation of a war-torn world with epidemic influenza; but it is worth considering. The suggestive ideas of Professor Hellpach are straws showing that the scientific wind is turning toward the inner field of causes. His study of the springtime elation, with increase of motor activities and lack of reason's inhibitory influence, touched another phase of reaction between man and the sub-human realm. It is from the latter that man's body is made, sustained during life and then disposed of after death. So intimate a tie must make him responsive to the spring-tide

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of nature-forces seeking expression in mineral, plant, and animal. Naturally enough, his animal body outruns his reason if, as is too common, his average self-control is at the mercy of his emotions and impulses. On the other hand, the year-round, practical idealist does not run wild, but expands his nature in harmony with the spring-cycle of unfolding wonder and beauty. While his type numbers only a saving minority, even the customary outbreaks into alleged spring-poetry show that the ideal side of dual man is moved to speak. The nature-forces stimulate both sides of human nature.

Professor Hellpach's reference to the refreshing effect of sound sleep recalls to mind H. P. Blavatsky's explanation of the different planes of consciousness. She says that, with the body and mind wholly inactive, beyond the dream-level, the soul is free at times to live in its native state and to bring back to the awakening man a larger sense of strength and courage.

Granting that there is no way to prove the above relation between the mental and emotional currents aroused by the world-war and the deadly epidemic of influenza, is there any way to disprove it? Certainly not in the vivisectioning or research laboratory.

In the *Science Monthly* for February, Dr. M. J. Rosenau, of Harvard Medical School, in discussing causes of disease says that the term "'influenza' signifies a mysterious influence and even supernatural effect of our environment."

As to environment, the student of *The Secret Doctrine* will agree, since the triple evolution of body, mind, and soul makes each man the center of interpenetrating worlds of universal forces. But it is wholly natural,—not super- nor infra-natural,—that the selfishly disordered consciousness of this chaotic modern world should react in various ways of suffering, until we recognise the healing truth that "Brotherhood is a fact in Nature."

SCIENCE VINDICATES H. P. BLAVATSKY

T. HENRY, M. A.



PERUSAL of *The Secret Doctrine*, Volume I, Part III, will show how many statements and forecasts there made about physics and chemistry have been verified during the years since the book was written (1888).

H. P. Blavatsky was fighting dogmatism, whether in religion or science or what not. She champions whatever is true and just in each, and carefully distinguishes between the true and the false, between actual dis-

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covery and mere speculation. She states that science, if it remains loyal to the method of honest investigation, will be compelled to give up its own views and to adopt those of Occultism; and the sequel has so far abundantly justified this assertion.

"Science is honeycombed with metaphysical conceptions, but the Scientists will not admit the charge and fight desperately to put atomo-mechanical masks on purely incorporeal and spiritual laws in nature. . . .

"It is easy to show, however, how Scientists, wedded to their materialistic views, have endeavored, ever since the day of Newton, to put false masks on fact and truth. But their task is becoming with every year more difficult; and with every year also, Chemistry, above all the other sciences, approaches nearer and nearer the realm of the Occult in nature. It is assimilating the very truths taught by the Occult Sciences for ages, but hitherto bitterly derided."— I, 544-5

In reference to Professor Crookes' British Association address, 1888, we find the following:

"Once more the President of the Chemical Society brings before the world of Science and the public the fruits of some new discoveries in the realm of atoms, and these discoveries justify the occult teachings in every way."— I, 546

One of the most striking instances has been the discovery that electricity and light are forms of matter. Electricity is now known to be atomic, and the atoms (electrons) of which it is composed are endowed with mass, which has been calculated. The undulatory theory of light no longer suffices as an explanation of all the observed phenomena; and, in the introduction of the word 'quantum,' we see again the necessity of postulating atomicity for light also. It was shown by H. P. Blavatsky, with abundant quotations from Stallo and other contemporary critics of scientific philosophy, that science was using the words *force*, *matter*, *energy*, and the like to denote mere abstractions. Neither force, as defined by science, nor matter, as defined by science, could be conceived as existing alone and without the other. Thus the scientific universe was built of abstractions, and was in truth highly metaphysical. Science was enunciating an ontological system and trying to mask it under materialistic names and forms.

Electricity could not be a mere affection of matter, nor light a mere mode of motion. Matter and Force are "the phenomenal undifferentiated aspects of the one primary, undifferentiated Cosmic Substance."

". . . Occultism sees in all these Forces and manifestations a ladder, the lower rungs of which belong to *exoteric* physics, and the higher are traced to a living, intelligent, invisible Power, which is, as a rule, the unconcerned, and exceptionally, the conscious cause of the sense-born phenomenon designated as this or another natural law."— I, 554

But there were scientists who, in those days, took a more advanced view. In opposition to those who tried to represent the life of a living organism as a mere affection of its matter, a mere motion of its molecules,

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there was the 'nervous ether' of Dr. B. W. Richardson, about which we find the following in reference to a quotation from him:

“. . . This extract, together with de Quatrefages' admission, is a clear confirmation that there are men of science who take the same view about 'things occult' as theosophists and occultists do. These recognise a distinct vital principle independent of the organism — material, of course, *as physical force cannot be divorced from matter*, but of a substance existing in a state unknown to Science. *Life for them is something more than the mere interaction of molecules and atoms.*”— I, 603

The words, “physical force cannot be divorced from matter,” are important. We see that every force must have a material basis of some sort. Science, even when calling a force a vibration, has to suppose some medium for that vibration to take place in; and thus ether, a new form of matter, is devised.

“To the average physicist, as remarked by a Kabbalist, 'Space, Force, Matter, are, what signs in algebra are to the mathematician, merely conventional symbols'; or 'Force as force, and Matter as matter, are as absolutely unknowable as is the assumed empty space in which they are held to interact.'”— I, 615

A great deal is quoted in *The Secret Doctrine* from William Crookes, the celebrated chemist, who refused to accept the chemical elements as being really elementary, and believed them all to be modifications of a single primary substance, which he called protyle. Since that day we have of course discovered radio-activity and the disintegration of atoms, and have shown the ninety-odd chemical elements to be different groupings of negative electrons about a positive nucleus.

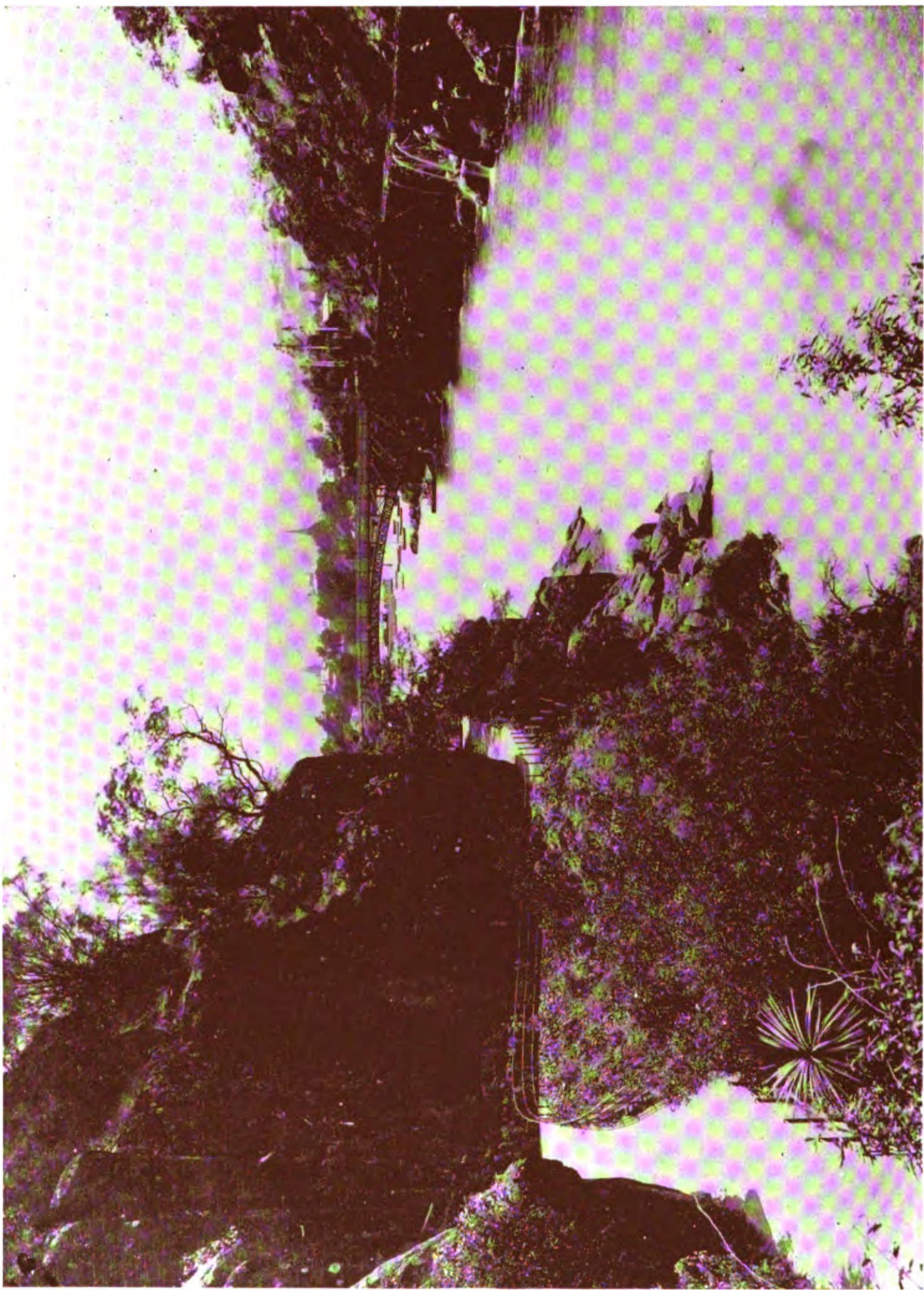
Having got down to the electron, and found that the old definitions of energy and matter will not suffice to explain it, and that those two terms merge into one another; we seem to have reached about as far as observation by the five corporeal senses can take us. We may still find out a great deal about what the electrons do. It may be possible to refer both negative and positive electrons to the ether. But then we have reached a form of matter which is entirely beyond the physical senses and whose nature can only be dimly inferred from its physical effects.

This, as will surely seem obvious to most people, is only what could be expected. For what more could the physical senses perceive but living activity, appearing under its twin aspects of matter and motion? The physical world is in truth that aspect of reality which we cognise by our physical senses; in addition to which there is a conceptual physical world which we create in our mind by reflexion upon the data afforded by our sense-perceptions. Beyond the physical must lie regions wherein lie the causes of the physical, and which must *ex hypothesi* be beyond the reach of the physical perceptions or of the mental conceptions based thereon.



A SHADY CORNER NEAR LAUNCESTON, TASMANIA

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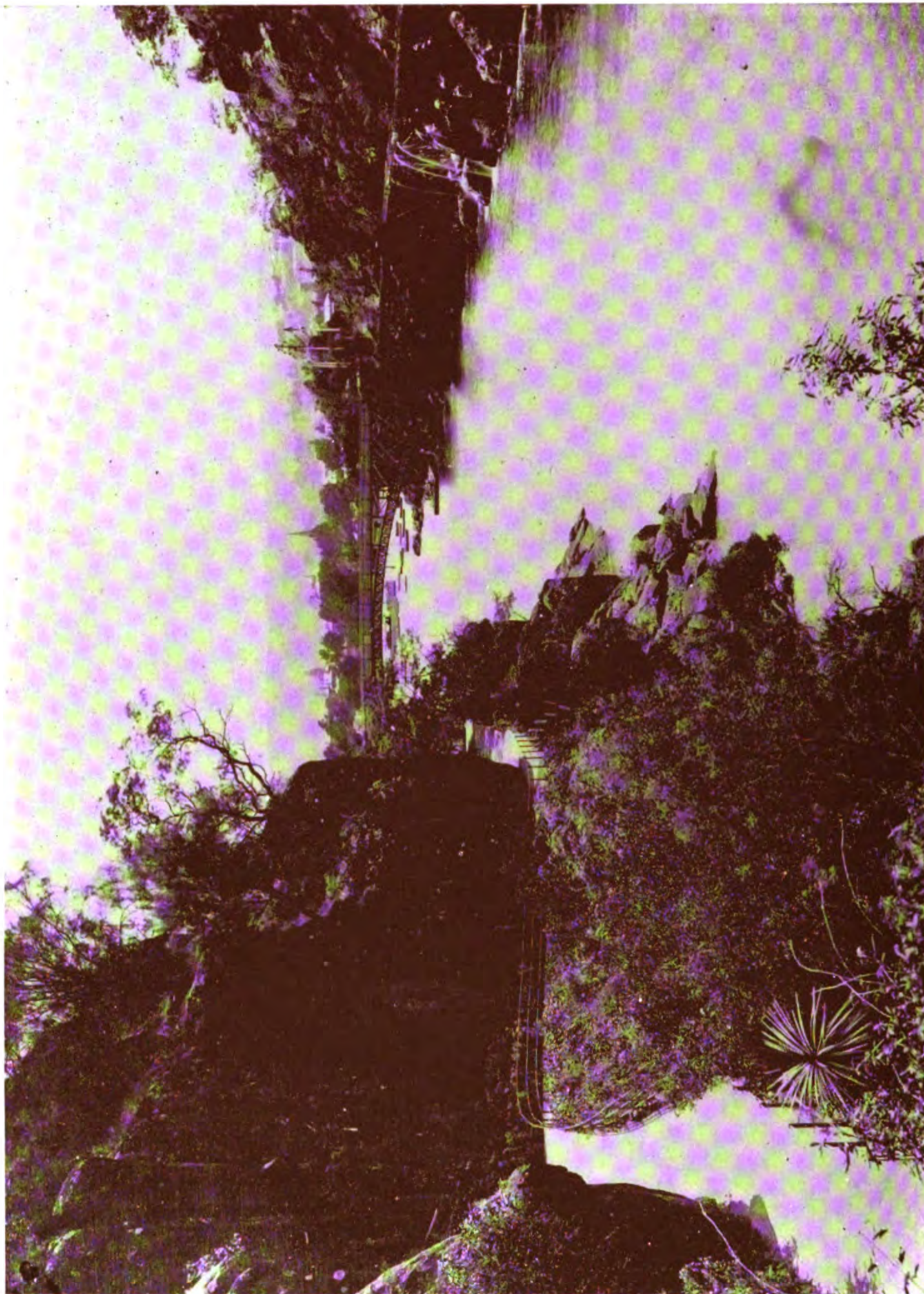
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LAUNCESTON, TASMANIA. VIEW TAKEN FROM THE ENTRANCE TO 'THE GORGE'



A VIEW OF LAUNCESTON, TASMANIA, FROM BALD HILL

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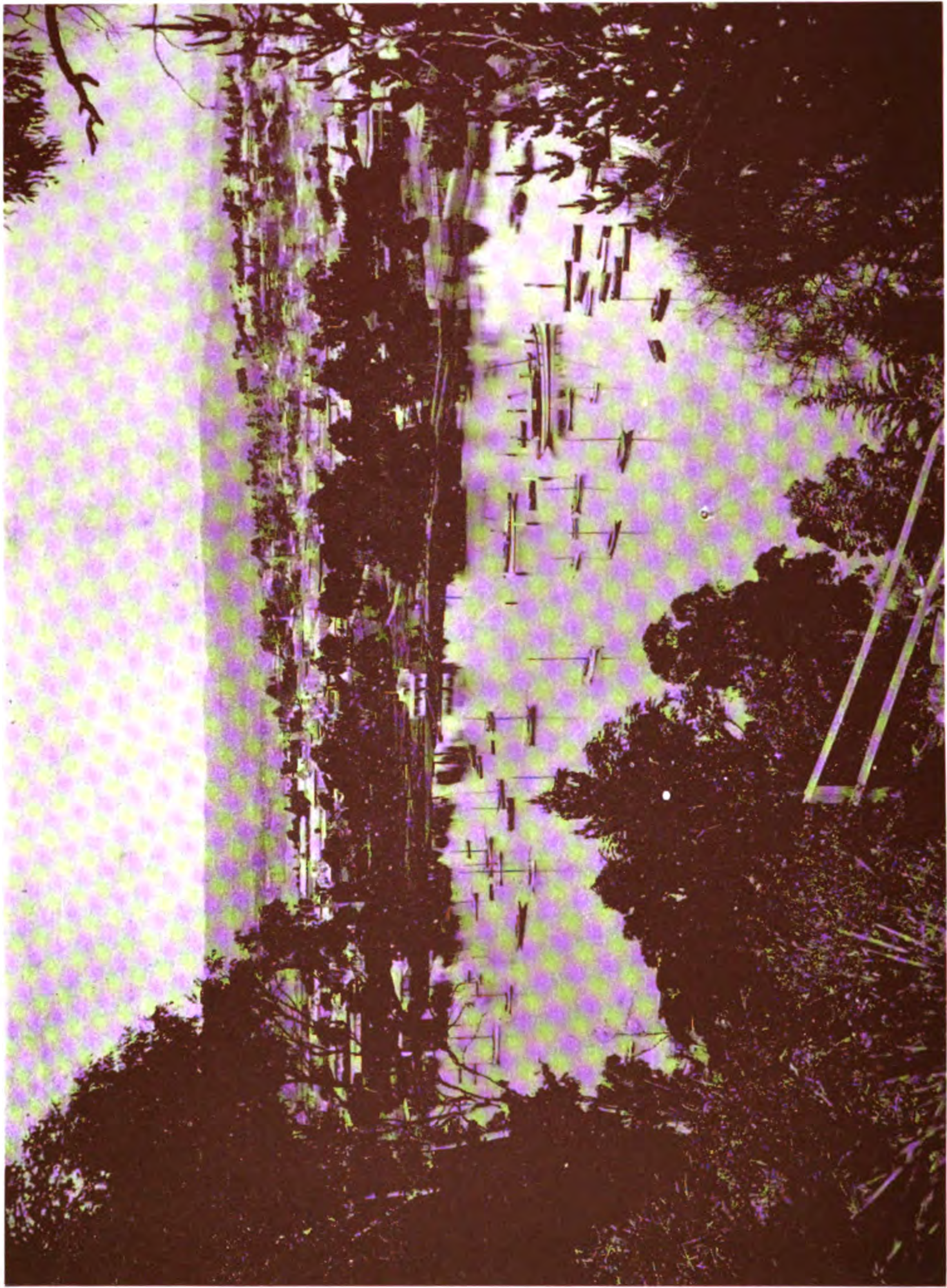
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LAUNCESTON, TASMANIA. VIEW TAKEN FROM THE ENTRANCE TO 'THE GORGE'



A VIEW OF LAUNCESTON, TASMANIA, FROM BALD HILL

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A VIEW OF LAUNCESTON, TASMANIA, FROM TREVALLYN

SCIENCE VINDICATES H. P. BLAVATSKY

For direct cognition of these regions, other senses must be employed; and thus science becomes the study of our own nature.

H. P. Blavatsky is ever insistent on the point that the universe is an assemblage of living beings; pointing out the word *atom* was used in that sense by many ancient philosophers. And to what other conclusion can we come, whether by reasoning or by experiment? Once we pronounce anything to be dead and inert, it becomes necessary to postulate some agent to account for the activities of that alleged inert matter. If we postulate for this purpose 'force' or 'energy,' we have named an abstraction, and are liable to continual confusion as to whether this force or energy is to be regarded as the cause of the phenomena or as an epithet descriptive of those phenomena. Is sound a name for matter in a certain state of vibration, or is sound a force which causes matter to vibrate? Is heat a name for matter vibrating at a certain rate, or is there some extraneous force called heat which makes matter vibrate in that way? We read arguments in which these alternative meanings are not distinguished. It would seem that the movements of physical matter are due to forces, like electricity, which themselves are also material in another degree. Here we see the universal duality of Spirit-Matter, together constituting Life; and the fundamental hypostases of philosophy are found reappearing beneath the microscope and in the vacuum-tube.

"Every elemental *atom*, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their [the 'Occultists'] firm belief (when not *knowledge*), a SOUL; not necessarily a disembodied soul, but a *jiva*, as the Hindûs call it, a center of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls — an intelligent active EXISTENCE. . . . All those atom-Souls are differentiations from the ONE. . . .

"Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine; hence they got only the husks. . . ."— I, 567

A quotation from a speech by the Earl of Oxford and Asquith comes appropriately to hand. He said (we take the liberty of translating the reportorial *oratio obliqua* into English):

"Science, like theology, is apt, unless it is carefully looked after, to lapse into dogmatism; and one of the most interesting and instructive lessons in that chapter of the annals of free thought is the warning it gives us against the too facile assumption of finality."

It is almost a commonplace today to read an expatiation on the attitude of finality assumed by science towards the end of last century, when it was seriously said that everything had been discovered and only details had to be filled in. Almost immediately the X-rays and radio-activity were discovered. A box may be quite full of oranges, and yet able to contain a great many nuts; after which you can pour in a quantity of sand, and then water. Finally, as someone has said, you can charge

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the whole with electricity. And too, had not those same self-satisfied scientists themselves told us that the spaces between adjacent molecules in matter are enormous in comparison with the size of the molecules? They had left us plenty of room, but they made a mistake in telling us it was empty, on no better ground than that they had not found anything in it. And there is still plenty of room left.

Thus day by day discovery continues to add indorsements to the truth, as stated by H. P. Blavatsky, that the whole universe is alive and conscious in varying degrees; even the atoms of so-called dead matter being 'souls' whose functions are largely in a state of latency. And this fulfilment should lead us to pay the greater respect to other forecasts still to be fulfilled.

TANG MING-HUANG PASSES *

KENNETH MORRIS

After Li Po

LIKE meteors sudden through huge night
The golden cohorts hurry by;
Their broad halberds frosty white
Gleam in the hushed moon's solemn light;
Their dim pennons fly
Like blown clouds moon-glozed at the rim. . . .

And keen and throbbing up to a sky
Keen and throbbing star by star,
The impatient silver war-fifes cry
Their mincing-dancing march . . . and die,
And the noise dies down afar,
And night sinks back to her broodings dim.

* The Emperors traveled by night.

*International Theosophical Headquarters
Point Loma, California*

UNSELFISH ACTS

MILKO VOGLÁR

LOOK out over the world — see how the vices like hostile armies ravage the fields where the kindly sower, the Soul, has strewn broadcast the seeds of life-nourishing grain! Look far and wide and perceive these mad forces at work in man's inner field. Do you not wish to destroy in yourselves all the varied forms of the countless vampires of selfishness? The battle is not an easy one, but the inflexible perseverance and incessant activity of the godlike and holy powers of the Higher Nature, which are constantly working for the benefit of others as well as of ourselves, will without doubt and in very truth bring the victory.

Truly unselfish acts, which are the working out of the good within us, the radiation of the light within, the bringing forth of the best qualities and the transmutation of evil, form the means of attaining this end, and are like arrows shot towards the target — selfishness — ignorance. When this last mentioned condition, this unseen cause of all selfish ways of thinking and acting is once removed, it will no longer be able, even in a future life, to return and disturb the inner Peace. Thus we shall be free from selfishness and completely filled with happiness, and as essentially divine beings we will spread happiness everywhere.

WASHINGTON'S VISION IN 1777



THE following description is related by Anthony Sherman, a gentleman of ninety years, who had it from the old General himself.

The darkest period of the American Revolution was in the year 1777, when Washington, after dreadful reverses, retired to Valley Forge, to encamp during the winter.

Often did I see the tears of distress course down the cheeks of the loved commander, when he reflected on the extreme sufferings of his brave soldiers.

Washington had the habit of praying to God for help and prosperity. The assistance of Jehovah alone he well knew could avail.

A certain day Washington spent by himself alone in his chamber, and when he came out he looked pale and wan, and he related as follows:

“As I sat this afternoon writing, and my mind was deeply weighed down with trouble, I discovered opposite me a most beautiful female form.

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"I was much surprised, for I had given most peremptory orders not to be disturbed by any one.

"I could not, on the moment, find words to inquire of this most unlooked-for visitor.

"Three or four times I inquired without receiving an answer.

"She only elevated her eyes a little.

"I now felt a most extraordinary sensation throughout my whole body.

"I would have risen up, but the staring of my mysterious visitor made me displeased with her.

"I attempted again to address her, but my tongue was tied.

"A certain unknown, mysterious, irresistible power overpowered me.

"I was unable to do anything more than to stare at the apparition.

"By degrees the room became filled with a remarkable light; the image herself became luminous and bright.

"I now had the feeling of a dying person.

"I could not think, reflect, or move.

"I am only conscious of this fact, that I looked sternly on the vision.

"Here I heard the voice saying, 'Son of the Republic, look and learn.' At the same time the figure stretched out her arm and pointed with her finger eastward.

"Transparent clouds arose in the distance; and these lifting themselves, there was formed a most astonishing figure before me.

"Before me there spread all the countries of Europe, Asia, Africa and America.

"Between Europe and America I saw tremendous waves brandishing; and also between America and Asia.

"Again the voice repeated, 'Son of the Republic, look up and learn.'

"Instantly I beheld a darksome image, as of an angel, poising between Europe and America. (War of 1812.)

"He dipped water with both hands, and with his right hand he poured it upon America, and with his left hand on Europe.

"In a moment black clouds arose from both countries, which met half way upon the Atlantic.

"Here they tarried awhile, and then moved westward, and covered the terra firma of America.

"Livid lightnings flashed through the dark clouds.

"I heard the deep groanings of the American people.

"Again the angel dipped and sprinkled water as before; then the dark clouds receded and sank into the ocean.

"Now for the third time I heard the voice, 'Son of the Republic, look up and learn.'

"I looked up, and saw in America populous towns and cities, and improvements spreading from the borders of the Atlantic to the coast of the Pacific.

"Upon this the angel turned toward the south; and I saw a horrid grizzly specter approaching from Africa to our country. (The Civil War)

WASHINGTON'S VISION IN 1777

"It moved slowly and heavily over our towns and lands! The population now arose for war and paraded in battle array, one part against the other.

"As I contemplated this scene, I discovered an angel of light, and on his head he had a glorious crown, with the word 'Union' inscribed.

"In his hand he bore the American banner, and cried out, 'Remember, you are brethren.'

"Immediately the armed hosts threw down their weapons, became friends and marshaled under the Star-Spangled Banner.

"Again I heard the mysterious sound, 'Son of the Republic, the second danger has passed over; look up and learn.'

"And now I saw towns and cities, and fields increasing in numbers until the whole land was thickly covered from the Atlantic unto the Pacific; and the people were as stars in the firmament and the sands of the seashore — innumerable.

"Again I heard, 'Son of the Republic, the end of one century is approaching; look up and learn.'

"Upon this the dark angel set a trumpet to his mouth and blasted thrice, and dipped water with his hands and poured it on Asia, Europe and Africa.

"Now my eyes beheld a most terrible scene.

"From each of these countries arose black and heavy clouds, which united in one great mass; through these spread lurid lightnings, and I beheld immense legions of armed multitudes, marching and sailing toward America, which were soon enveloped in the black clouds.

"And now I beheld how these immense armies wasted and burned our towns and cities.

"And now I heard the thunder of cannon, the furious clash of swords, and the war shouts of millions encountered in deadly strife.

"I again heard the mysterious sound, 'Son of the Republic, look up and learn.'

"After this the dark angel gave another loud, long, and fearful blast.

"Now suddenly broke forth and dispersed the black clouds from over the American country.

"After this, I saw the angel with the glorious crown inscribed 'Union,' descending from heaven, accompanied by legions of glorified spirits, having in one hand a sword and in the other the Star-Spangled Banner.

"And these all associated with the American people, who were nearly overwhelmed, but now were inspired with new courage, and renewed the battle array.

"Now, again, amid the din of battle, I heard the voice, 'Son of the Republic, look up and learn.'

"After the report of this voice, the dark angel, for the last time, dipped water and sprinkled it on the American continent, when the dark clouds, with their armies, rolled back instantly, leaving the glorious victory to the Americans.

"Then I saw villages, towns and cities, and improvements arise like magic,

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while the angel of light planted the Star-Spangled Banner amid the vast multitudes of people, and cried, 'As long as the stars of heaven endure and the dew falls upon the earth, so long shall this Republic endure.'

"And while he took and set it upon the Star-Spangled Banner, the vast multitudes bending under it, unitedly cried out, 'Amen.'

"Now by degrees the vision vanished; and nothing but the mysterious and very beautiful female figure, who once more said, 'Son of the Republic, what thou hast seen is thus to be expounded:

"'Three great and dangerous calamities will come over this Republic; the second is the greatest.

"'When this is overcome, then the whole world cannot conquer it.

"'Now, let every citizen of this Republic learn to serve God, his fatherland and the blessed Union.'

"With these words the image disappeared.

"I arose from my chair with the full conviction that this was a revelation to me of the birth of this Republic, its progress and its varied destinies."

All this history, says Mr. Sherman, I myself heard from the mouth of General Washington. — Lancaster (Ohio) *Gazette*

BLEST MORNING HOUR

STUDENT

IN the silent Morning Hour
That to my Higher Self is given,
There comes — I know not whence —
A peace — maybe of heaven?
A loved companionship
A holiness of calm
And life that does not change —
Beautiful in boundless range;
All loving, real, true:
All things that make for good —
Alert, but without haste —
A dauntless hardihood.
O blessed Morning Hour,
In which my soul finds rest.
Its call is from Above
From those I know and love.

*International Theosophical Headquarters,
Point Loma, California*

THE PILLAR OF LIGHT*

TALBOT MUNDY

DAY broke on the Red Sea, pale hard-yellow, like low-grade molten brass. The big revolving light on Matthew Island ceased to turn; its reddish rays sickened and waned and died; the dirty, shark-infested waves — oily and breakerless — reflected the molten shimmer of the sky, and the humidity increased by a degree or two.

No birds twittered. There was nothing, either animal or human, amid the awful desolation of the Twelve Apostles, that seemed glad to greet the dawn. Aloes were the only thing that grew there, unless you count the sickly-looking patch of vegetables, some twenty feet by twenty, that succeeding reliefs of sergeants had coaxed on to the bald, hot hideous rock to make them homesick.

Sergeant Stanley, of the Fifty-Fifth ("God's Own"), arose from his sleepless cot as a bugler turned out the shirt-sleeved guard. There followed in time-accustomed sequence the growled command — sweet-toned 'reveille,' wasting its sweetness over unresponsive desolation, the click of arms presented, and the Union Jack rising up a white-smearred flagpole; it flapped once or twice, and then drooped despondently.

"Order Um-m-ms!" commanded Stanley. "Guard . . . dismiss!"

Another twelve-hours' sun-baked idleness was under way.

Stanley saw to the sweeping of the guard-room, and the making of the serried rows of beds; then he strolled to the one and only bungalow, to ask whether or not his officer was up as yet. A Somali boy answered that he was not up. Stanley turned, and the boy followed him along the winding foot-path that descended down the cliff-side to a ledge of rock beside the sea.

Near the bottom of the path they were preceded by a thousand scampering crabs, which fought with each other for the right of way and flopped into the water noisily, like frightened ghouls caught prowling after dawn. The Somali boy singled out the largest of them and crushed it with a well-aimed stone; instantly a hundred other crabs cut short their scurry to the sea to tear it into little pieces and devour it.

"Ugh!" growled Stanley. "You, Twopence! What in blazes d'you mean by that? Isn't there hell enough on this rock without your adding to it? Get back d'you hear — back to your master!"

The Somali grinned, but he obeyed. He knew the temper of the white man marooned on the Twelve Apostles, and he could gage the consequence of disobedience pretty accurately, from experience. Stanley kicked the struggling crabs into the sea, and watched for a while the huge fin of a tiger-

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THE THEOSOPHICAL PATH

shark, scouting to and fro in lazy, zigzag sweeps that scarcely produced a ripple on the blood-hot water.

As the sun grew higher, the oily waves died down — beaten down, it seemed, by the brazen reflexion of the sky, and from the distance, growing gradually nearer, came the steady thug-thug-thug of a propeller. Big, black, bristling with iron wind-scoops, a Peninsular and Oriental liner hurried past, slam-banging down the Red Sea at sixteen knots to make a head-wind for her passengers.

“Not so much as a signal!” muttered Stanley to himself. “Lord help ’em, they think they’re suffering! Punkahs above the tables, and lemonade, and ice! Open sea ahead of ’em, all the worst of it behind, and can’t even run a string o’ flags up to pass the time o’ day!”

The sun turned paler yellow yet, and as it rose a yard or two above the cast-iron ring of the horizon, the sea below where Stanley stood turned pale green and transparent. He could look down into it, and see the million rainbow-tinted fishes feeding on each other — the everlasting cannibal-fight for the survival of the biggest. A shark, sneaking amid the coral out of reach of larger sharks, swept suddenly among the fish in lightning flashes.

Then, to digest his bellyful, he came and rested lazily beneath the ledge of rock where Stanley stood. And the long arm of a giant octopus reached out, flicking at the end like a beckoning finger, and pulled him — struggling — fighting — plunging downward to the parrot-beak below.

Stanley shuddered. “That’s no way to die!” he muttered. Then he glanced again over to the hurrying liner, and his look hardened into something scarcely civilized.

“It’s for the likes o’ them that the likes of us are festering here; let ’em pay the price! Let ’em say then if it’s worth it!”

Stanley was just one man of a hundred and fifty thousand who take their turns in guarding the Empire’s outposts, only his happened to be a rather more than usually awful turn. He was a railway porter’s son, dragged up in the slums a stone’s throw from Liverpool Street Station, and his history was like a thousand others: caught stealing; sent to truant-school by a paternal Government; claimed from the truant-school as soon as he was old enough, and broken in to selling newspapers and blacking boots and carrying handbags; taught to touch his forelock (he never had a hat in those days) to anybody who would tip him twopence; half-starved, wholly beaten, every inch of him, and rubbed into the muck of poverty and vice and crime; taught that a gentleman is a free-handed cad with money, and that a smug is a man who has a sense of duty. And then —

At the age of eighteen, caught and coaxed and cajoled by a recruiting sergeant. Sworn in, and drilled, and taught to clean himself. Treated like a man by his superiors, and exactly on his merits by his equals — a thing that he had never known before. Sardined in the bowels of a troopship, and introduced, along with prickly heat and fever, to a race who, from past experience, with Englishmen, believed the things he said because he said

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them. And, barely yet recovered from the shock of his new-found sahibdom, starved and frozen and led — led all the time by men who understood the business — through a hill campaign in Northern India.

Promoted after that to the rank of sergeant — a full-fledged, tested connecting-link between the bayonets and the brains. A man of pride and cleanliness bewildering to new recruits — straight-backed and polished as a service cleaning-rod.

But the desolation of the Twelve Apostles, as those Red Sea island rocks are named, had seeped into his soul. Even the British sergeant must be busy, unless he is to lose that indefinable, but absolutely certain Regimental grip that tightens up his moral fiber while it trains his muscles. There was nothing here to watch but fishes and the outlines of the eleven other barren crags. It was too hot to drill; the regulations allowed an officer to dispense with every routine that was not absolutely necessary to the preservation of good order and discipline. It was too lonely and wild and awful to do anything but quarrel with any one who was fool enough to speak.

A man could not swim for fear of sharks and worse things; he could not play games, because the ragged rock-surface was hot enough to raise blisters through the soles of ammunition boots; he could not read because the sweat ran into his eyes; and through the long, wet-blanket nights he could not sleep for prickly heat. It was hell, ungarnished. And there were five months and one week more of it ahead — for a second lieutenant, two sergeants, four corporals, and fifty men.

The Fifty-Fifth (and don't forget that they are 'God's Own,' and ready to prove it in close order at a moment's notice) were stationed that year at Aden, fresh from a five-year breeze-swept residence on Shorncliffe heights; and Aden is a perfectly good copy of the Inferno on its own account, with devils and devilry thrown in. But Aden is absolutely child's play—a pellucid, angel-haunted paradise — compared to any single one of the Twelve Apostles. And of all the Twelve, the one that men have christened Matthew is the worst — the baldest — the bleakest — the hottest — the one with most claim to be the model that Satan tried to imitate.

It was because of the coral-guarded natural wharf that Matthew was chosen and a light was built on it — two hundred feet above sea-level, and sixty-thousand candle-power; and because the coast-dwellers of the Red Sea practise piracy as a religion, and had yet to have instilled into them their latter-day disrespectful awe for the would-be Pax Britannica, the Fifty-Fifth were forced to send a six-monthly contingent to guard the brass and copper fittings that were worth a Red Sea fortune.

Once a month, or thereabouts, the Admiralty steamboat came, with stores and year-old magazines for the lighthouse-keeper, and mail from home (perhaps); and once in six months came the cockroach-ridden transport from Aden with the fifty-man relief. In the interim was torment, in which pirates came no nearer than the sky-line to curse the warning pillar of light that prevented so many profitable wrecks.

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Sergeant Stanley shuddered at the sea and at the aching sky-line, and then turned and shuddered at the baking rock behind him. He loafed up the path again and found the men squabbling at breakfast; it was beneath his dignity to join in the discussion, but there were four corporals to snub; he did that properly; and the other sergeant was a ten-year enemy of his. By the time he had insulted him sufficiently — with caustic service-comment on his method of maintaining discipline — he had worked himself into a frame of mind that looked on suicide as foolish only because it deprived the dead man of his power for harm. His mental attitude emanated from him like an aura, and was quite obvious in his perfunctory salute when he reached the bungalow again.

"Rounds all correct, sir!" he reported.

"Morning, sergeant!" said the one-starred representative of Empire, nodding to him from his long chair on the veranda, and hitching his pajamas into more official shape.

"Morning, sir."

Second-Lieutenant Brasenose laughed aloud, with all the cynicism of one-and-twenty fun-filled years.

"Come up and sit on the veranda!" he suggested. "Have some chota hazri with me — these eggs aren't more than a month old!"

"It'll be another bender of a day, sir!" said Stanley, taking the proffered seat, and wondering to himself at the whiteness of the skin that showed down the front of the pajama-jacket. "Tender as a chicken!" he thought.

"Just like any other day, sergeant! They mold 'em all on one pattern hereabouts! There's no originality — rocks, Arabs, heat, Somalis — everything's the same as it was in old King Solomon's time! Go on, help yourself to eggs. Twopence! Where are you? Bring the sergeant a cup, can't you! 'Pon my soul, I believe the lighthouse-keeper's been here since Solomon's day too!"

"He's the ignorantest man I ever talked to!" said Sergeant Stanley, sniffing at an egg suspiciously.

"That one no good?" asked the officer. "Chuck it away — try your luck on the next; my second one didn't stink a bit!"

"It beats me, sir, how you keep your appetite!" said Stanley, with grudging admiration.

"The answer to that's easy, sergeant. I keep busy! It's perfectly obvious why you men don't enjoy life on the island: you lie on your cots all day and smoke and quarrel until you're peeved all to pieces. Any fool could explain that! What is puzzling is how the lighthouse-keeper enjoys himself so much. He simply loves his job. He doesn't take any exercise beyond climbing up and down the tower every now and then; and he hardly ever reads; he doesn't drink, and he doesn't smoke, and he eats his service rations and prefers 'em to soft tack; and 'pon my soul and honor, I believe he's the happiest man I ever met!"

"He's too ignorant to understand, sir!" said Stanley.

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"He understands natives well enough!" answered Brasenose. "Have you noticed how he's tamed his Somali assistants? A man who can tame Somalis isn't ignorant — he's wise!"

"I'd as soon tame sharks, sir!" answered Stanley.

Brasenose leaned back and looked at him through puckered eyes. "Have you tried catching 'em?" he asked.

"How — catching 'em, sir?"

"Hook and line — fun of the world! They fight you for half an hour sometimes. See here!" He bared a freckled forearm that was lean and brown and sinewy beyond belief. "I got all that catching 'em. Look at this!" He showed the callous where a thirty-fathom line had ripped across his fingers. "A shark did that — a thirteen-footer. Caught him out beyond the reef there — fought him for three-quarters of an hour, and gaffed him right in among the rocks. You ought to have seen the fun, too, when we got him into the boat! He thrashed about like a good 'un and all but did for one of the boat-boys before we settled him at last with an ax! You ought to take to fishing sharks, sergeant — it 'ud be no end good for you — keep your mind off grouching, and all that kind of thing, and give you enough exercise to keep you fit!"

"I'd get sunstroke, sir!" said Stanley, who had no enthusiasm left.

"Go out at night then. I go in the daytime, but there's no reason why you should; they'll take the hook all right at night. Take a whale-boat and two or three of the boys tonight, after I get back, and try your luck!"

"How about the men, sir?" suggested Stanley. "They're in need of watching! They're quarreling like wild-cats half the time, and if I go away for more than half an hour at a stretch, they fight!"

"There's another sergeant, and I'll keep a close eye on them myself. Take a whale-boat tonight. If you're not back by daybreak it won't matter — I'll see to everything. Come up here and tell me what luck you've had after you get back."

It almost amounted to an order, and Stanley, whose theories on sport had been picked up in the slums of Whitechapel and were closely associated with the art of sitting still and betting on a certainty, cursed him inwardly for an interfering jackanapes. To his face, though, he was civil.

"Very well, sir," he answered, getting up to go. "Shall I take the barrack servants?"

"Yes; take four of them, if you like. And take some food along with you; they'll eat it, if you won't, and they'll show you where the best fishing is — round between Simeon and Levi is a pretty good spot — tell 'em to take you there first. So long, sergeant!"

Second-Lieutenant Brasenose went in, whistling, to dress, and then — after a careful inspection of the men and quarters — ran singing to the wharf, where he started off for another day's hot but otherwise unqualified amusement. Stanley, when inspection was at an end and the men were sprawling on their cots again exuding discontent, stood down by the shore

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alone for a whole hour, gazing eastward to the hard horizon. Beyond it there was land.

What kind of land was immaterial: it was not the Twelve Apostles!

That afternoon he packed stores into a whale-boat, and added fish-hooks and a line as an afterthought. He spent a whole hour choosing four from the ten half-naked barrack servants. It was noticeable that he picked the least contented.

That night, as the first rays of the giant revolving lantern lit on the oily sea, and began to sweep its surface in sixty-second, astronomically perfect, revolutions, they silhouetted for a second the form of a regulation helmet in the stern of a four-oared boat. The boat was headed east by northeast, and there lay no islands in its course.

Ten minutes later still, while Second-Lieutenant Brasenose — pajama-clad again and sun-burnt — sat writing up his daily official log, a knock came at his door, and it was followed by the grizzled, wrinkled face of the lighthouse-keeper, yellow in the lamplight.

"Has any one got leave of absence?" he demanded.

"Yes. Sergeant Stanley — and four boys. I was just writing in the log here that the climate and conditions seem to be very trying to the men. I told Stanley he may go shark-fishing, to try and get rid of his grouch. If that's a success, I shall try to get the men interested too."

"Did you tell him where to go?" asked the lighthouse-keeper.

"Yes — more or less. Between Simeon and Levi, I suggested."

The lighthouse-keeper nodded, and closed the door behind him again without another word. Brasenose sat still and listened to his heavy footsteps crunching the coral in the direction of the light.

"Strange old codger!" he muttered to himself. "I wouldn't care for his job! Lord! Fancy a lifetime of it!"

Fifteen minutes after that, the four-oared cutter from the lighthouse slid down the ways into the sea, and the phosphorus creamed and dripped and bubbled from its bows.

"Now hurry!" said the lighthouse-keeper, and some one grunted.

Then, with the short, quick, deep-in-the-middle stroke of Somali oarsmen, the cutter sped into the night, east by northeast — a trail of phosphor-fire behind it, and a string of oardipped iridescent pools on either hand.

And, still five minutes later, the lighthouse-keeper paused at the threshold of his light to answer Brasenose's question.

"Yes, that's my cutter gone away."

"What's she after?" asked Brasenose. It was none of his business, but he was curious.

"Catching things!" said the lighthouse-keeper surlily. He shut the door in the lieutenant's face.

II

THERE was no moon, and the stars hung like round balls of polished metal beneath purple-black; the black waves followed one another lazily, showing

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only a splash of milk-white foam here and there, but lighting up the whale-boat and the oars and the whale-boat's wake with phosphorus. The horizon only widened for a moment when a bigger wave than usual caught up the wave in front of it; then there was fire in that spot for half a second.

Stanley leaned back in a corner of the stern, with his right arm hooked above the tiller, and one eye all the while on the Somali who was rowing stroke.

The Somali's gaze was fixed on the big revolving light behind them; every once in a while he would jerk his head sideways, one way or the other, and Stanley would put the helm up or down — in the direction of his nod. But no one spoke; the glow of Stanley's pipe, the kunk-tunk of oars against the thole-pins, and the heavy breathing of the boatmen were all that distinguished them from the Flying Dutchman's jolly-boat.

The brown skins of the Somalis blended with the night; Stanley's khaki shirt was of a piece with it; and the boat's sides, dripping phosphorus, were but another splash of dancing light amid the luminous, life-laden blackness. They were low-sided — half-hidden in the trough of a beam-on Red Sea swell — rising over it second after second, only to sink between again, invisible. And behind them, up above their heads, the revolving light on Matthew kept up its ceaseless vigil, winking at them every sixty seconds with a bloodshot eye.

It irritated Stanley. He could feel it every time it revolved. It seemed to be taking one quick look at him every minute of the sixty that made up what seemed to be a year, as if it watched him to be certain where he was. He began to turn his head at the second he expected it, to catch the reddish gleam from the corner of his eye, and look away again; and when he fought that inclination, and gazed steadfastly ahead of him into the blackness, he caught himself wincing when the light was due.

Then he began to count the periods — and then the seconds in between them. The chunking of the oars against the thole-pins became the measured intervals before the light appeared, and it irritated him when their tale differed. He swore at the Somalis, ordering them to keep better time; and the Somalis swore back at him. That was his first reminder that authority depended now upon himself, and that he was alone, with no traditions and training of the Fifty-Fifth to back him up. The discontented men whom he had picked had consented readily enough to row him shoreward; for on Matthew he had been a sergeant, and what he said seemed good. But here, in the welter of the sea, he was nothing but a white man at the mercy of four blacks. Ashore they would be the men who knew the ropes, not he; conditions would be reversed, and he would have nothing but a very little money and a nearly inexhaustible supply of ignorance to sustain him in command. Might and right and the proof of both of them are what give control in Red Sea waters; here were wrong and helplessness, and the Somalis recognised them — and began to show it. They snarled. He drew out a small revolver and laid it ostentatiously upon the seat beside him.

For a while after that the heavy breathing and the laboring at the oars

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went on in silence. The Somali who rowed stroke had only one foot braced against the stretcher; the big toe protruded up above it, and it moved — once toward Stanley, once away again — with each strain at the oar. Thirty times between each two revolutions of the light the stretcher creaked, and the toe jerked forward and back again. If it were thirty-one times, or twenty-nine times, the universe was wrong, and Stanley was ill at ease. That timing of the toe became even more important than direction.

Before long, if the big toe beckoned to him thirty times exactly he would have luck that night, and if it didn't — He hated to think what would happen if it didn't! He counted, and it beckoned twenty-nine times; so he tried again. He might have counted wrong, he thought, or have missed one movement in the darkness. He waited two revolutions, and then commenced — One . . . kunk . . . two . . . kunk . . . three . . . kunk — twenty-nine, and no light had appeared. He lived a lifetime almost, between the last stroke and the reappearance of the light, screwing his head round to catch the first glint of it and listening with both ears for the squeaking of the stretcher. And when the light did come, the Somalis had stopped rowing!

The luck was out, then! Well, luck or no luck, he was going on! He rose from his seat and cursed the rowers, letting the tiller bang to whichever side it would while he emphasized his rhetoric with shaken fists.

“Row!” he growled. “Thirty times a minute, d'ye hear!”

He could see the stroke-man's face, but not the others. He heard a voice, though, from the bow — one low, guttural exclamation that made the stroke-man prick his ears and look behind him; when he looked back he was grinning, and from then on he ceased to watch the light.

When he started to row again, he set the time hardly half as fast as formerly; and count how he might, Stanley could not make the oar-strokes fit in with the light. He cursed them, and coaxed them, and threatened them, and offered them rewards; but they only laughed, and kept on pulling at their own pace. Away up forward, somewhere in the illimitable blackness, the bow-oar began to croon a Somali boat-song — leisurely as the gait of centuries, minor-keyed and melancholy — and the pace slowed down still further to the time of it. And suddenly the stroke-oar shouted — a long, deep-throated, ululating howl that pierced the blackness all around them, and brought the gooseflesh breaking on Stanley's skin.

He thought he heard an answering yell, but he told himself that would be impossible: there was no land between him and Matthew, or between him and Arabia either. His pipe had gone out, and he tried to light it, to show how perfectly at ease he was; but his hand, curved into a shelter round the blazing match, shook so violently that the stroke-oar grinned again.

He looked behind him, to judge how great a distance lay between them and the lighthouse, and — one on either hand, twenty yards away, and well outside the phosphorescent swirl the oars had made — he saw two other little pools of fire that kept pace with them. He forgot the steering then, to watch them, fascinated. Sometimes they diverged a little to the right or left, but

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they always followed, and when the rowers ceased, to call his attention to the steering, the pools of fire came nearer — much nearer. One came right under the counter of the boat, and from the middle of it a big black fin protruded. Something bumped the bottom of the boat.

“Row!” yelled Stanley.

He picked up his revolver, in a frenzy of night-intensified horror, hurled it at the fin, and missed. The revolver bubbled downward in a splurge of phosphorus, and the shark, rolling lazily, dived after it, belly upward — eighteen feet of black, fire-dripping, hungry cruelty.

“Give way there!” shouted Stanley, now beside himself with fear. “Row!”

He had no revolver now. He shook his fists at them, and the stroke-man suddenly unshipped his oar, thrust at him, and sent him sprawling on the seat. The other shark swept nearer silently. The stroke-man shouted. Stanley drew his hand inside the boat one-fiftieth of a second ahead of the snapping jaws. The shark’s nose brushed his sleeve! The boat rocked as the whole length of the monster rolled, porpoise-like, against its side. Stanley leaned forward with his head between his hands. He was voiceless, almost — physically sick with fear.

“O God!” he groaned. “Not that way! That’s a dog’s death!”

The Somalis began to row again, listlessly, not troubling about direction; Stanley slipped off his seat on to the bottom, and sat there where the sides of the boat would hide the horrors from him. They seemed less awful when he could not see them. The stroke-oar shouted again, and stopped rowing, and this time Stanley was sure that he heard an answering shout. Suddenly, he caught the chunk of oars behind him. He leaped up like a maniac.

He was a deserter. They were after him! Was this to be the end of his attempt! Back to the torment of the island he had left — with disgrace, and irons, and trial, and ignominy added to it! Reduced to the ranks — two years — maybe four years on the Andamans . . . caught like a noosed steer — punished — and turned loose, pensionless without a character!

He would die sooner! He would dive among the sharks before they caught him! With the foolish, childish instinct of a man hard gripped by fear, he began to pull his boots off.

Then another thought occurred to him. He sprang forward, sat down on the stroke-man’s thwart and seized the oar. The man resisted. Stanley kicked and pushed him away toward the stern. After that he set the pace himself and made it a rowser — rowing until the veins swelled on his temples, and his breath came in noisy gasps; his head grew giddy with the heat and sweat and effort. The others had hard work to keep pace with him, but he kept them going until he noticed that the Somali in the stern had put the helm hard up and held it so. And when he saw what had happened, it was too late. Splitting the phosphorescent wave in front of it like a fire-lit wedge — chunking regularly like the stroke of Nemesis — swirling, fire-hung, and beautiful — a four-oared cutter swung out of the darkness suddenly,

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bow-on. The fire-splashed oars tossed upward — the helm went hard over in a gurling, phosphorescent welter — and the two, lighthouse cutter and station whale-boat, rose and fell side by side in the same trough of the lazy-looking waves.

Then long brown arms seized Stanley by the shoulders and the legs; and — too sick with fear, and shame, and disappointment even to struggle — he was lifted out and laid, back downward, in the cutter.

“Hayah!” said a voice he had not heard before.

“Ho!” came the ready answer.

“Hunk . . . kunk! Hunk . . . kunk! Hunk . . . kunk!” began the oars again.

The revolving light on Matthew began growing nearer, and the cutter’s oars were echoed by the laboring whale-boat crew, who kept their station close behind, between the following tiger-sharks. The stroke-man passed Stanley a can of drinking-water, and he emptied it.

“Who sent you?” he demanded.

No one answered him. Only the revolving light on Matthew winked, and grew brighter every time it turned.

(To be concluded)

KATHERINE TINGLEY IN SWEDEN

THE CELEBRATION OF THE FIFTIETH ANNIVERSARY OF THE
FOUNDING OF THE THEOSOPHICAL SOCIETY IN NEW YORK
IN 1875 BY HELENA PETROVNA BLAVATSKY, WILLIAM
QUAN JUDGE, AND OTHERS

*(Stenographic Report of Extemporaneous Public Address Delivered by
KATHERINE TINGLEY at the Second Session of the Theosophical
Jubilee Congress Held at the Greek Temple of Peace, at Visingsö,
Sweden, Sunday Afternoon, June 21, 1925)*

MR. CHAIRMAN, Representative Delegates from Sweden, Finland, and America, Members of the Universal Brotherhood and Theosophical Society, and Friends:

I CONSIDER this day a very happy one for myself and for all present. Let us take in the grand motive of the Universal Brotherhood and Theosophical Society, and the superb purposes of Madame Helena Petrovna Blavatsky, who founded the Society in New York in 1875. She was a noble Russian woman, living in affluence, with everything possible to make her worldly life happy, when she stepped out from that home, and in her great love for Humanity ultimately came to America to bring the message of mental and spiritual freedom to the human race, the message of love and

KATHERINE TINGLEY IN SWEDEN

true brotherhood, the message of forbearance and tolerance, of patience, and above all, of Trust in the Divine Law — in Deity. She brought the message of man's essential divinity — that he is a part of God's great family, and that he possesses the key for the fashioning of his own destiny, that he is the controller and the director of his own life, that he can, by his motives and his actions, bless his life or curse it.

Humanity has lost sight of its essential divinity in accepting faith without knowledge; it has lost its way on the great sea of life. But here at last we are in the presence of a new yet very old conception of life and its purposes — the ancient Wisdom-Religion. Each one of the members here — some of them very old members — know that H. P. Blavatsky's message was a superb message of freedom for the whole human race. Well we know from our association with these teachings for years, that Theosophy is the salvation for the human race.

VISINGSÖ A SPIRITUAL CENTER

Here we have met at Visingsö. Why should we come to Visingsö? There are many other places we could have chosen, many other centers of Theosophical activity, with fewer difficulties to overcome, and much more accessible, etc. But we came to Visingsö because we know that this island is the future center of a great spiritual influence. We know that Per Brahe's great life of service to his fellow-men in years past, is not lost. We feel assured that there is no place in the world more fitted for the establishment of an unsectarian Râja-Yoga School and the establishment of that divine and beautiful trust and good fellowship, than is Visingsö.

And so all of us, without salaries, with no remuneration whatsoever, but only with love for our fellow-men throughout the world, are here today to meet and to celebrate — first, the great work of H. P. Blavatsky and William Quan Judge, who fifty years ago founded the Theosophical Society. And we delegates and representatives of that original Society which they founded, are here desiring not only to do honor to them and their work, and to the Humanity that they loved, but also to place ourselves in a position where we can work more and do more to perpetuate their glorious humanitarian work for all time. We feel that we can do more, love more, serve more; and that is all there is in life worth while. To be done up in worldly interests alone, prevents any real growth of the soul. We must live for others, and become living examples of honor, morality, and right action.

SPIRITUAL LIGHT FOR ALL

Jesus said: "Where two or three are gathered together in my name, there am I in the midst of them." This is a very old idea; it was taught ages before his time. It is very beautiful, is it not? It means that when any two or three are gathered together in the name of truth, in the name of justice and of love, the true Christos-spirit shall prevail.

I feel that this is a very sacred occasion. I am sure that we are touching

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the crest-wave of success, not only for Theosophy, but for all Humanity. As we are all of God's great family, and as we know that nothing is lost in the great economy of nature, we shall remember even our enemies and hope that some day they may find the light of truth and justice and become benefactors of the race.

I am thinking of what our work here at Visingsö means for Sweden. There is no need for Theosophy or myself to come here to take anything away from the essential interests of this country; but it is my hope that we may give some of permanent benefit. We have no intention of ignoring any Swedish laws. But it is our hope that some day even your laws may become broader and more just and more helpful to all; for as the world grows better and humanity improves, so will the Higher Law prevail.

The great aim of our work here at Visingsö is to give the children a better opportunity than their fathers and mothers have had — a better chance to live out their lives according to the essential divinity of man, fearlessly. We must remember that we ourselves are responsible for the wrong we do, and we must redeem ourselves in the sight of God, so to speak, before we can truly prosper.

The Theosophists' God is the Great, Supreme, Central Source of Life — All-Powerful, All-Loving, All-Compassionate. Thus he cannot be considered finite or personal, or revengeful. Can we believe that the God that reaches out into every atom of the Universe, that gives us our mortal and our spiritual life, is not merciful and just?

Remember what Jesus said, when his disciples marveled at the wonderful things he did. He doubtless smiled and said to them in substance, "Greater things than these things shall ye do" — thus admitting the essential divinity of man in that very speech — that all of God's children were essentially divine as he was. It is true that he called himself "the Son of God" — but he also frequently called himself "the Son of Man"; and he spoke of all humanity as "the children of God."

THEOSOPHICAL OPTIMISM

It must be plain to all who think on these serious subjects that man has great possibilities in his physical, mental, and spiritual life, and that these may be developed and brought out, if he will only challenge himself and begin to live according to the dictates of the nobler side of his nature. To the true Theosophist, the future is a grand vision of beauty, of joy, of self-conquest, and of eternal hope. The broad vision of Theosophy shows that the mercy of God is evident everywhere, in his wonderful and Infinite Laws. But to understand this, we must live in our spiritual natures and stand upright, and walk the path of right thought and right action in all things.

When we suffer, it is because we have ignored or violated the laws of nature and the laws of God. When we are at the very height of happiness in this life, it is when we are very near the Eternal Life.

In this short time, I can say very little. But I would like to impress the

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people of Visingsö, who have been so kind as to come and listen to our music and our words of brotherhood, with the fact that the island will never be harmed because Katherine Tingley is here, and because she has established here a free unsectarian Râja-Yoga School for the children of Visingsö, and of Sweden as a whole.

Will the islanders please remember that last year the General Superintendent of Education in Sweden published an official statement to the effect that the Swedish educational system, excellent in so many ways, was yet inadequate; and in substance he said, as I recall, that something must be done to improve this educational system.

RÂJA-YOGA EDUCATION

The purpose of the Râja-Yoga System of Education is to help the children, when they are young, to receive an all-around education, to give them an opportunity to know how to lead clean lives, to resist temptation, to be truthful and honorable, to be just in the fullest sense, to love one another in the highest sense, and to build their characters for noble, conscientious, and unselfish living.

Once this ancient wisdom, far older than Christianity, is understood by the people of Sweden, once they know my heart and know the hearts of our unselfish Theosophical workers, then they will begin to have a broader vision of human life and the hereafter — a larger hope, more confidence, more happiness, more success; because if man believes in his essential divinity, he trusts himself more, and dares to do more than a man does who is taught from his childhood that he is born in sin. Such a man is forever apologizing for living — only half-living.

THE DIVINITY WITHIN

Let us ever remember that Theosophy teaches that man is in essence divine, that he has the power to mold his own life, the power to live close to the truth and close to the Eternal Light; that he has the opportunity to live on and on in different lives on earth through different schools of experiences; for the soul has little chance for great spiritual advancement in merely one earth-life.

Theosophy teaches that there is no hell; and it is a well understood fact that during the last thirty years, this teaching has also died out in the Christian Church. Theosophy teaches further that there are no punishments, save those which are self-inflicted.

“SCRIBES, PHARISEES, AND HYPOCRITES”

With this message properly understood, I feel that the people of Sweden, though some may yet be afraid, will in time turn deaf ears to the scribes and pharisees and hypocrites, who so deliberately misrepresent the teachings of Theosophy and its Leader in small gossip and through unjust and false statements in the newspapers.

Ever since I became the Leader and Official Head of the Universal

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Brotherhood and Theosophical Society throughout the world, I have repeatedly stated that when our enemies circulate the story that we are attempting to invade or overthrow the church, they speak falsely. Theosophy demands constructive work for Humanity. As long as the members of any church are contented with the teachings offered them therein, they have the right to remain where they are, and it would be intolerance on our part to attempt to change them.

But what of those who have not faith even in God — the materialists, the discouraged, the half-hearted, the weak-souled, and those who have lost their way spiritually? Have I not a right to serve them, if I have something to give them that will help them? — And all this without money and without price.

Common sense and a little logic will bring the thinking people of Sweden to the right understanding of our position as Theosophists. But unfortunately, the original Theosophical Society which I represent, has been falsely accused of teaching some of the absurd, weird, fantastic, uncanny, and unwholesome doctrines that are offered the gullible public in the name of Theosophy by those who have no part in our work and are not indorsed by us, and whom I feel sure H. P. Blavatsky would not recognise if she were here.

The Swedish people will in time realize that Theosophy is in no sense unfriendly to Sweden; for Theosophy respects the antiquity of Sweden as a free people, and also its continuous efforts to protect the country from the invasion of dangerous doctrines. This has given Sweden a rare dignity, which commands respect.

THE THEOSOPHISTS AT VISINGSÖ

I deeply appreciate the efforts of the members in Sweden, Finland, and America, as well as those of other countries throughout the world, in their unselfish support of me in establishing an unsectarian Râja-Yoga School at Visingsö. We are not asking for money or support from the Swedish people. We have no disposition to become uncomfortable neighbors.

To the islanders I would say that, though we come only for seven weeks to carry on our work in the Râja-Yoga Free Summer-School, time will prove that the children have received lessons most needed to help to build their characters and make them more useful and happier boys and girls.

So I beg the Swedish people, and especially the islanders, not to be deluded by the fairy-stories circulated in the newspapers and by the gossipers, that we are trying to convert the people of Visingsö to Theosophy. Let the people find contentment wherever they can, we say. If you are in your church and are happy there, stay in it; but if you are not in the church and you desire help from us, come to us.

I most truly feel that after I am gone from this earth-life, your beautiful island will grow to be a beacon-light of spiritual power for the whole world. I know that it must become a great center of prosperity, and that your

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children will not have the hard struggles to live that you have had. Some day you will be able to say that Theosophy was almost as kind to the islanders as was Per Brahé.

So with trust in the good islanders' disposition to do right, and great respect, I leave them in the 'hands of God,' so to speak. My heart will be with them here, and my work. And these Theosophical delegates — members of the Universal Brotherhood and Theosophical Society, who have come long distances to serve humanity, and especially to serve the children of Sweden, have today paid a beautiful tribute to Visingsö, and indeed to all Sweden. They believe in Brotherhood and are friends of their fellow-men.

As said before, this day is to me a Sacred Day — it is the beginning of many other joyous and inspiring days — of many other conventions and many great occasions long after I am gone. It is the promise of Sweden. Let those dear people who may laugh at this now, remember what I say: that this convention here, this coming together of members and of friends of Sweden, this day of great human and spiritual interest, our service here, and our help to the children here, are a true promise of prosperity and happiness for your beautiful country. I thank you.



F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

THE FIFTIETH ANNIVERSARY OF THE FOUNDING OF THE THEOSOPHICAL SOCIETY IN NEW YORK IN 1875

(Greeting read by Arkivarien Oscar Ljungström of the Stockholm Center of the Universal Brotherhood and Theosophical Society, member of the Editorial Staff of *Den Teosofiska Vägen*, at the Jubilee-Convention held in the Greek Temple of Peace at Visingsö, Sweden, June 21, 1925, in commemoration of the Fiftieth Anniversary of the Founding of the Theosophical Society in New York in 1875 by Helena Petrovna Blavatsky, William Quan Judge, and others)

TO THE LEADER OF THE THEOSOPHICAL MOVEMENT THROUGHOUT THE
WORLD, KATHERINE TINGLEY

Members in Center No. 1 of the Universal Brotherhood and Theosophical

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Society in Stockholm, Sweden, assembled at the last meeting in the Spring of 1924-25, unanimously resolved to send you this greeting to *The Memorial Festival at Visingsö*, Midsummer, 1925.

FIFTY years have passed since the lion-hearted *Helena Petrovna Blavatsky* restored to the world the Wisdom of the ages — Theosophy — and founded our Society.

Her work was carried on with equal courage and fidelity by *William Quan Judge*.

By you, *Katherine Tingley*, it has since been victoriously brought forward to the middle of its first century.

And by making Theosophy a living power in the life of Humanity, you have given us confidence that in the future history of the Race, its Light can never be obscured.

You have been able to carry the pure and uncorrupted Light in safety past this midway point; in this fact we have proof that the dark age will not be able to extinguish it.

In all ages it will stand as the Beacon-Light for Humanity.

Our hearts are with you. You have our devotion and support in your great efforts.

We greet you as the Benefactress of Humanity.

ADDRESS BY KONSULINNAN FRU ANNA WICANDER

Corresponding Secretary for the Universal Brotherhood and Theosophical Society in Sweden and Finland, and Directress of the Stockholm Center

(Translation of address delivered at the Jubilee-Convention held in the Greek Temple of Peace at Visingsö, Sweden, Sunday, June 21, 1925)

TODAY, when we celebrate the fiftieth anniversary of the founding of the Theosophical Society, our thoughts naturally go back to its Foundress and first Leader, *Helena Petrovna Blavatsky*. 'The lion-hearted' she has since often been called; and it certainly required a marvelous courage to present to the world a philosophy so very different from the scientific and religious conceptions of the age. Therefore she did not escape the most cruel persecution and frantic opposition from all sides; and even among her own followers there were some, who, when they found that they could not obtain the support they wished for their own personal interests, fell away, turned against her, and rendered her work more difficult. But in spite of all, she firmly pursued the high mission, which had been intrusted to her. With never-failing energy she struggled by speech and writing to introduce to the consciousness of her time the ancient, divine Wisdom, which in our days is known by the name of 'Theosophy.'

The history of the Theosophical Society since its foundation in New York in 1875 is well known, at least in its more prominent features, to all the

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members; and it is with the deepest gratitude that we can state today that in spite of all the storms it had to battle against, it still lives throughout the world, and is stronger than ever before in our beloved country. This must be attributed in the first place to Helena Petrovna Blavatsky and her faithful co-worker and successor, William Quan Judge, who with his burning desire to serve humanity, continued her work as Leader of the Theosophical Movement until his death in the year 1896.

It is with the deepest respect, love, and gratitude, that we remember these two Leaders and their grand and unselfish work. They were both great souls; and as is usually the case with such, they were misunderstood, slandered, and most intolerantly persecuted. But the result of their efforts becomes more manifest with every day that passes, and the seeds they sowed in the consciousness of that time are growing rapidly now all over the world.

As the born and appointed inheritor of their work, Katherine Tingley took up the great mission of spreading the Theosophical teachings all over the world; and she did this in her dual capacity of Teacher and Leader of the Society. As we well know, one of her first steps was to give it a new constitution, thanks to which it became more united and centralized, and its international activities were greatly enlarged.

From the very beginning, Katherine Tingley attached the greatest importance to the educational problem, and established several Râja-Yoga Schools in different parts of America and in Cuba; and to be especially noticed is the Râja-Yoga College and Theosophical University at Point Loma, California, which, under her wonderful direction, has grown into an international center of culture and brotherhood that awakens the astonishment and admiration of even those who know nothing of Theosophy. It is from this International Center of the Theosophical Movement that the spiritual influence is emanating which by degrees shall reform humanity morally and spiritually. It is from the youth brought up in this broad, unsectarian, and altruistic conception of life, that we await the new order of things, that must come, if our civilization shall not go down altogether.

After the great war with its cruel and pitiful consequences, which directly or indirectly affected every human being throughout the world, it has become clear to all thinking people that many principles which until now have been underlying the life of every individual and all nations, are antiquated; that they must be abandoned and replaced by others more reliable and practical; but the essential teachings of all religions must be preserved for the benefit of all humanity; it is the spiritual keynote that must make itself heard more clearly in the life of humanity, and this is what Theosophy has aimed at from the very beginning. The strongest and most effective means of awakening this new spirit in the life of the world is by educating the children and the youth to a knowledge of their own divine natures, of being a part of God's great family, and that character-building is the basis of true progress. Theosophy teaches that universal brotherhood is a fact in nature. This is what Katherine Tingley emphasized by giving our Movement the name of the

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Universal Brotherhood and Theosophical Society; and it has always been the goal which she has set for her own efforts and those of the members.

Now our country has also its Râja-Yoga School here on this island; and it will perhaps not be long before it is followed by others in different parts of Europe. Here in Sweden the meaning of the Theosophical philosophy is not yet generally understood, and people do not know what Râja-Yoga means; *i. e.*, "the perfect balance, or *Royal Union* of all the faculties — physical, mental, moral, and spiritual"; but as soon as the results of such an education begin to show themselves, the Swedes will surely become just as sympathetic towards it, as they have formerly been against it.

But we, members of the Universal Brotherhood and Theosophical Society, who of our own experience know what a living power Theosophy is in our lives, and therefore are able to appreciate its importance to the life of the world — we can never be grateful enough to our beloved present Leader for all she has done for the promulgation of these high teachings, and also for her having here on Visingsö laid the foundation for an international brotherhood-center of learning, which in time may become a second Point Loma.

With a great sacrifice of strength, time, and money, she has returned here again to fulfil what she planned and promised years ago not only for the island but for all Sweden, thus following up the work of her predecessors and establishing a new center of Light and Knowledge for the benefit and progress of humanity.

I should love to thank Katherine Tingley on behalf of all my countrymen — one day they will surely with joy and pride honor her memory — but now I must content myself with expressing to her the sincere devotion, respect, trust, and gratitude of all the members in Sweden and Finland, present and not present, for her never-failing optimism, for the high ideals she has set for us, for the spiritual wisdom she puts into her endeavor to benefit all men and lead them on to a brighter and happier existence, and finally, for the courageous daring with which she meets all attacks, because her conscience is clear and her purposes unselfish.

[OTHER reports and further news arriving too late for publication in this issue will appear in the October number of THE THEOSOPHICAL PATH.]

A LETTER FROM VISINGSÖ

Visingsö, Sweden, June 27, 1925.

DEAR COMRADES: The School has opened its second term! I wonder if there is one among us who fully realizes what this means to the world and to the young folk who have the privilege of attending this unique educational institution. Many a year has passed since that day when Katherine Tingley said to a few of her party on the train from Stockholm passing the neighborhood of Jönköping that somewhere near by there would in time be established a Râja-Yoga School. I do not know just what she said but the

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import of her words was what I have just said. And today this School is in session for its second consecutive term with a large number of happy little children from all parts of this country attending its classes. Surely, if there is such a thing as a national soul or a soul of a continent, the souls of Sweden and of Europe must be rejoicing now when an immortal work has been firmly established in the soil of ancient culture and civilization, the home of gods and kings, the island of Visingsö.

As you all know by now the school-work is this year being carried on in the beautiful Greek temple that Katherine Tingley built here last year, and which is wonderfully suited for this purpose. It is very difficult to imagine the atmosphere of Grecian thought and Grecian aspiration that is pervading this edifice. The bright hall lighted from the ceiling and otherwise without windows lends an elevating touch to the school activities which could hardly be found elsewhere. The large white tables where sit five or six children at each with their teacher, the white chairs, and the glorious sunshine pouring in through the ceiling, create the surroundings, or the atmosphere, for true Râja-Yoga effort, and we all felt it yesterday when all these children dressed in their Scandinavian costumes came to School for the first time this year. There was youth and joy and happiness in the air. The ordinary idea of school-life did not exist, it seemed like a festival in the honor of spring, or Midsummer. Smiles everywhere, eyes filled with expectancy and eagerness — truly, it seemed like a dream, a very glorious dream come true.

It was a very happy day for the teachers too. They felt that they were taking part in the beginning of something grand, something that would last through the long ages to come, something that would be engraved on the Screen of Time for History to tell about and marvel at. I am not in the least exaggerating when saying that we knew there in the Temple of Peace at Visingsö that the invisible forces of millions of humanity were aiding us in erecting the great Beacon-Light of future Europe from where some day noble men and true women would go out to teach and to help their fellow-men. And we rejoiced with our great Teacher for we have learned that the world is filled with sadness and much suffering and sorrow, and that it needs the Royal Union of body, mind, and spirit to better understand its problems and to learn to build strongly and conquer valiantly for Right and Good.

It would have made you love your philosophy more, if possible, and your work on the hill of Lomaland, and it would have increased your hope and your trust in your Leader, and in the Divine Law, had you been able to see this great gathering of young people singing the Lotus-songs in Swedish and English, and learning typewriting, drawing, music, spelling through the first words of many different languages, listening to history, and all the other interesting and fine things that the Visingsö Râja-Yoga School offers its pupils. And the seven beats of the bell sounded and everything was silent, and their minds were directed to thoughts of even deeper import for their growth and culture, and during a couple of silent moments the soul of young

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Sweden was praying in wordless aspiration for that wisdom that dwelleth in the secret chambers of every human being. There was a hush, a sense of grandeur, the beginning of things vaguely surmised — truly, it was the birth of a new age for this country and this continent, and it meant a blessing to all the world, and from all the world there came a trembling, joyous thanks to those who bore the brunt of the work, the brunt of the persecution and the sorrow, and the labor and misunderstanding before this School could have been established and carried on as is being done today.

I am certain that you know already that the Leader is feeling and looking wonderfully fine right now. The newspapers are as quiet and nice as one could possibly wish, and always speak very respectfully about Katherine Tingley and her work. There is a rumor about that the Theosophists are true Christians and followers of the 'Sermon on the Mount,' and that all that they wish to do is to reintroduce the unperverted original teachings of the religion of old, which is the religion that Jesus taught, and all the other great teachers of Antiquity: that is, to love your fellow-men as you love yourself, and your God, that is the Divine Law and the Divine Unknowable, Infinite Source of all Life and Light, above all else. When said rumor has spread sufficiently and has penetrated into the consciousnesses of the whole of the people and the peoples we shall see very remarkable things happen, don't you think? True Christians, that is not bad, for Jesus taught Reincarnation and Karma, and brotherly love and much more, and Theosophy adds that "Theosophist is, who Theosophy does," so it is evident that this philosophy of Theosophy is somewhat of a vital thing, and will not cease working till the last grain of selfishness has disappeared from the hearts of men.

Now, goodbye, for this time. We are very, very happy in our work, and to see our Leader so happy, and to be near her and draw strength from her abundant optimism, enthusiasm, and rich, kindly humor. And we send you much love, and many fraternal greetings. Yours as ever,

THE 'CRUSADERS,' *per* LARS EEK.

THE WIRES HOT AT VISINGSÖ

AS the 6th of July approached, the telegraph operators at Jönköping — who transmit all telegrams to or from Katherine Tingley's temporary Theosophical Headquarters at Visingsö, Sweden — received most convincing evidence that the Theosophical Movement is spread all over the world, and that the center towards which all hearts turn in loyalty, devotion, and love, is the Leader. Birthday-telegrams of congratulation and gratitude poured in by the score, while letters of similar import came in floods. Cablegrams, radiograms, or telegrams were received from such widely separated places as Helsingfors, Finland, and Oakland, California; Sydney, Australia, and Detroit, Michigan; Atlanta, Georgia, and San Diego, California; from all over Sweden — from Stockholm on the east to Göteborg on the west,

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from Gävle, Falun, and Borlänge in the north, to Kalmar, Hälsingborg, and Malmö in the south, and this despite the fact that some of the most active and devoted directors and members of different centers were at Visingsö taking part personally in the grand celebration here, which the 'Crusade-Correspondent' will describe in detail; from Mont Saint-Michel, France; Lucerne, Switzerland; Nürnberg and Fürth, Germany; Utrecht, Holland; Copenhagen, and many other places, came the Jubilee-Greetings to our dear Leader and Teacher, Katherine Tingley. The following are merely some out of many. It is impossible to reproduce all. Preceding the birthday-telegrams are a few others of general interest:

"Visingsö, Sweden, July 5, 1925.

"Lcd Yelgnit, Sandiegocalif.

"Large open-air meeting today. Leader held audience spellbound. Great applause, much interest expressed. Greetings.

BOGREN, WICANDER, DE WAHL, NERESHEIMER"

"Visingsö, Sweden, July 3, 1925.

"WLT Yelgnit, Sandiegocalif.

"Address Hälsingborg, Hotel Continental July thirteenth, Malmö Savoy, seventeenth, German destination thereafter undecided. Address care Heller. Everything going our way. Endless possibilities. Greetings. Three cheers for Mary Ann!

TINGLEY."

"Point Loma, California, July 6, 1925.

"Lco Tingley, Visingsö.

"From our heart of hearts Birthday greetings inexpressible in words. Students Rājayogas Tots celebrating with Comrades everywhere. Our keynote pages sixtyone and two "Path [of the] Mystic." Boys rejoicing your message.

LOMALAND"

"Visingsö, Sweden, July 6, 1925

"Lcd Comrades, Yelgnit, Sandiegocalif.

"Swedish members others joyously celebrating birthday send greetings. I deeply appreciate your love and long faithful service. Salutations.

TINGLEY."

"Helsingfors, Finland, July 6, 1925.

"Madame Katherine Tingley, Visingsö.

"Hail to you the best friend and peace-bringer of Humanity.

YOUR FINNISH MEMBERS."

Göteborg, Sweden, July 6, 1925.

"Tingley, Kungsgården, Visingsö.

"Heartiest congratulations on your birthday. Quietly we await the day when the meaning of your indefatigable and self-sacrificing work shall be revealed to everyone. Until then and always our hearts are with you. May all good powers protect you and your wonderful life-work,

GÖTEBORG CENTER."

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"London, England, July 6, 1925.

"Tingley, Visingsö.

"Universal Brotherhood members Senior Junior Girls Boys Brotherhood-Clubs assembled in country-festival, and members throughout Great Britain and Ireland combine in our loving birthday greetings to beloved Leader, all wishing long life, health, joy, and success in great work.
EARTHSTAR."

"Mont Saint-Michel, France, July 6, 1925.

"Katherine Tingley, Visingsö, Sweden.

"Very best birthday wishes.

YOUR ROLF AND GUSTA HOFFMANN."

"Nürnberg, Germany, July 5, 1925.

"Tingley, Visingsö.

"With peace-wishes Germany's representatives of Brotherhood and Theosophy salute the Leader on the anniversary of her birthday, hoping for her long life, health, and prosperity in her grand work for Humanity. In true co-operation, devotion, and gratitude.

MEMBERS OF NÜRNBERG, FÜRTH CENTERS AND ABROAD. HELLER, SAALFRANK."

"Sydney, Australia. July 3, 1925.

"Lco Katherine Tingley, Visingsö, Sweden.

"Birthday greetings, congratulations great work. Rejoicing. Love [to] all.
WILLANS "

"Hälsingborg, Sweden, July 6, 1925.

"Madame Tingley, Visingsö.

"Dear Leader: Members at Hälsingborg and Höganäs send you their most hearty congratulations, wishing you long life and health to labor for our great Cause.

BJÖRK."

"Lucerne, Switzerland, July 5, 1925.

"Yelgnit, Visingsö, Sweden.

"Heartfelt congratulations with feelings of loyalty to the Cause you stand for so heroically. Lovingly,

MARIE DE LANGE."

"Stockholm, Sweden, July 6, 1925.

"Madame Katherine Tingley, Visingsö.

"The most heartfelt and reverent congratulations and wishes for great success during your Crusade. With thanks, we remember the days at Visingsö.

ELSA TÖRNBLAD."

"Utrecht, Holland, July 3, 1925.

"Madame Katherine Tingley, Visingsö.

"On behalf of Dutch Comrades, most hearty congratulations.

ARIE GOUD."

"Utrecht, Holland, July 6, 1925.

"Tingley, Visingsö.

"Best wishes and love from,

ANNIE, LUCIE, JAN GOUD."

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[Translation]

“Höganäs, Sweden, July 6, 1925.

“Warm congratulations on your birthday from members of the Center in Höganäs.

THE PRESIDENT.

“‘From your hands, from your heart, and your buoyant courage, others will gather the power and patience of travail.’”

“San Diego, California, July 5, 1925.

“Tingley, Visingsö.

“We add our love and heartfelt greetings to the tide of good wishes that is flowing to you today from loyal hearts everywhere.

THE ALLENS, ZIRKOFF.”

“Kalmar, Sweden, July 6, 1925.

“Katherine Tingley, Visingsö.

[Translation]

“With thanks for your unfaltering work for the uplifting of humanity, Center No. 4 Kalmar sends heartiest congratulations for your birthday.

SCHMITZ.”

“Gävle, Sweden, July 6, 1925.

“Katherine Tingley, Visingsö.

“The Comrades here salute and congratulate Katherine Tingley on the new day which carries with it the promise of a healthy and happy humanity.

RYDSTRÖM.”

[Translation of letter]

“Borlänge, Sweden, July 3, 1925.

“To Katherine Tingley, Visingsö.

“Borlänge Center of the Universal Brotherhood and Theosophical Society having its main field of activity in the district where the great psalm-poet and bishop, J. O. Wallin was born, sends to the beloved and revered Leader and Teacher, Katherine Tingley, its devoted greeting on her birthday.

“We believe that the Theosophical keynotes that were struck by that archbishop a hundred years ago will become the great harmony that even the walls of the Brahe Church at Visingsö will not be able to shut out!

“We also hope that we may for many years more have the advantage and privilege of your wise direction and leadership so as to be able to train ourselves to sound that symphony rightly — the symphony of Universal Brotherhood, the freedom from all sin and sorrow, the sacred wondrous song of Human Brotherhood.

“For Center No. 14 Borlänge of the Universal Brotherhood and Theosophical Society,

OSCAR BERGGREN, *President.*”

ADDRESS BY KONSULINNAN FRU ANNA WICANDER

Directress of the Stockholm Center of the Universal Brotherhood and Theosophical Society, Visingsö, July 6, 1925

“DEAR BELOVED LEADER: When the heart is overflowing with love, it is difficult to find words to express one's feelings. Moreover our devotion to you is of a kind that we could not feel for anybody else, because you are so

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different from all others we ever met. There is, I think, only one true way of expressing our love of you, and that is in proceeding courageously and trustingly on the path whither you are leading us, and in doing all we can to support you in carrying out your high mission — and to this we pledge ourselves again on this happy day. Will you please take this as a birthday gift, the best we could think of.

“We are all so delighted to have you here among us today and to see you so bright and well, so full of joy and hope for the future. This day loving thoughts are surely coming from everywhere to you here on this beautiful island, and we gladly join our best wishes with those of your friends, members, and students all over the world.

“Though we know that Karma rules over life and death, we cannot help wishing that our Katherine Tingley may live still many years to see the Temple-School of Visingsö grow into an international center of learning.

“My words are poor, but with your deep knowledge of human nature, you can read in our hearts, in the radiant faces and beaming eyes of old and young, that we all love you dearly and are proud of having you for our Leader and Teacher. In after years, when the older ones among us have gone and these children have taken our places, they will remember this happy day, and talk with gratitude and pride of their privilege of having known Katherine Tingley, the third great Leader of the Theosophical Movement and founder of the famous Râja-Yoga School at Visingsö, which will at that time be known all over the world.

“Comrades and friends, I beg you to join in a hearty hail for our beloved Leader. Long live our Katherine Tingley! Hail, Hail!” — RECORDER

TRIBUTES TO KATHERINE TINGLEY

(Delivered on her Birthday, July 6, 1925, at Lomaland, in the Picnic-Grove, east of Headquarters Building)

MR. REGINALD MACHELL

on behalf of the Men's International Theosophical League

COMRADES: I have been asked to pay a tribute to our Leader on behalf of the Men's International Theosophical League — to pay a tribute on the anniversary of her birthday. In doing so, one inevitably celebrates not only one birthday, but the birthday of this great Institution, this great child of the Leader, Point Loma. For without her, though it is the incarnation and the reincarnation of a great idea, it would never have come to life, if it had not had a mother to give it birth and give it form.

The great heart of Katherine Tingley is the mother of our League, and a mother to every one of us she has proved, a mother and friend, a Leader and Teacher. As such we pay her the tribute of our love and our reverence, in dedicating to her this emblem of beauty and joy — the flowers of Lomaland. Here around us the flowers of the garden she has planted are blossoming into

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fairy-blossoms more wonderful than anything we have seen before, because they are the expression of the reincarnation of that Great Idea, UNIVERSAL BROTHERHOOD.

DR. LYDIA ROSS

on behalf of the Women's International Theosophical League

COMRADES: In paying a birthday-tribute to our Leader for the Women's International Theosophical League, one may well emphasize the debt we owe her for her example as a living picture of rounded-out character. And in this tribute, we can invite every one to join with us, as a fitting expression from men, women, and children. For Katherine Tingley, in the daily performance of her varied duties, demonstrates all the masterful power of ideal manhood, all the charm of ideal womanhood, and the buoyant faith and refreshing enthusiasm of childhood. She shows us how the Karmic law works for those who bring over from life to life the qualities of character which are worth while, and which serve equally well in any time and in any place. For the real self can strike the keynote of home in any country which gives expression to national virtues, and it will be recognised as kin by intuitive natures anywhere. Our Leader proves that the soul does remember the essential things of past lives, wherein her experience was used to gain self-knowledge and for sympathetic understanding of others.

As the Leader of the Universal Brotherhood and Theosophical Society, she presents the philosophy of life to each nation in the terms of its national ideals, pointing out to the modern chaotic world that the time is now ripe to tune in on the universal symphony of ideal international life. Did not Sweden last year claim her as its own because of her proved courage in facing her enemies like the fearless Norsemen of cherished legends? No less is she the daughter of the Latin countries in her idealism, of the Teutonic peoples in her philosophic and logical spirit, and of the Orient in her sane mysticism.

From this International Headquarters we pay tribute to the revered Teacher who is "all things to all men." As students, our lesson is to copy her in bringing out of our natures those resources of manhood and womanhood which unite wisdom and sweetness in the ideal of balanced human nature.

MISS JUDITH TYBERG

on behalf of the Râja-Yoga Girls

It is the privilege of the Râja-Yoga Girls to present Katherine Tingley with these lovely blue Nile-lilies, one of Mother-Nature's most beautiful manifestations. Though she is not here this afternoon, it is our tribute of love and reverence, and we place it on the altar of service, to the spirit of which she has devoted her whole life.

As all nature around seems to be murmuring sweet and glad messages from the Higher Law, so we in our turn, in harmony and united as we are this

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afternoon, can fill the air and all about us with our joyful birthday-tributes to the Leader; and then just trust to the divine order of things that far off in Visingsö, out in the woods and on the lake, the gentle breezes or the ripples of the water will whisper to her our hearts' message, and make her rejoice and give her inspiration and renewed energy to carry on her work in Europe.

Râja-Yoga workers are what Katherine Tingley needs and is praying for. She has always shown us the path of highest culture and service, and our devotion to these ideals will bring the fulfilment of her dearest dreams; for she looks forward with trust and joy to the unfolding of our spiritual courage, and to new conquests of self. So by being brave and true and ever seeking greater strength from within, and by finding joy in service, we shall make our lives mean something for the future of Humanity; and in this way we can express our gratitude to Katherine Tingley not only for the example of her life, but for her loving help and encouragement.

EVALYN PONSONBY

on behalf of the Râja-Yoga Tots

TODAY is Madame Tingley's birthday and we have all come together to send our loving thoughts to her. We know how important thoughts are, and if we wish hard enough, we know that she will have a happy day. Our songs too will bring her happiness and so we bring them as a birthday-tribute to our dear Teacher.

MR. SIDNEY HAMILTON

on behalf of the William Quan Judge Theosophical Club

COMRADES: The beginning and the end of a birthday-cycle are very happy occasions. The beginning gives us a sense of winning today more than we have in the past; and what we have just gone through certainly gives us an inspiration and a ground to stand on for future efforts, which we never could have thought of or begun to achieve unless we had had that past to stand upon.

So that brings to mind — being the representative of the William Quan Judge Theosophical Club — that there is something back of the birthday-cycles that we celebrate for Katherine Tingley. So it is in Mr. Judge's life and in H. P. Blavatsky's life — they give the foundation for all the future efforts of this Society; and it is on their efforts and achievements that this Club can base its efforts. So it seems to me that a triple tribute should be given from the boys of the William Quan Judge Theosophical Club on an occasion like this, the celebration of Katherine Tingley's birthday. First because H. P. Blavatsky came and gave us the opportunity; then Mr. Judge, whom we honor perhaps above any man that we have known, supported her and linked her work with that of Katherine Tingley, and with the work that she has done for the boys of this School.

So this triple celebration, or triple feeling of gratitude we have for all the

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three Teachers who have come to us so far, can be expressed, it seems to me, only by repeating the motto of our Club:

“ ‘*What then is the royal Talisman, the panacea finally? It is Duty, Selflessness.*’ We pledge ourselves to unite in the superb effort of our Theosophical pioneers, and to work at all times for Eternal Peace.”

So *that*, in a few words, says perhaps more than any one of us could possibly say and mean, because the effort that we make for world-peace not only means peace for the world — first of all it means peace for ourselves.

WILLIAM AMNÉUS
on behalf of the ‘Brownies’

The Sixth of July has come round once more, and we ‘Brownies’ wish to offer our greetings of love and gratitude to Madame Tingley on her Birthday. This day holds a great significance in the life of each of us — a meaning deeper than we can fully realize now. For we should never have had the opportunity of being in this School if our great Teacher had not made it possible. It is because her childhood-dreams of the school she would build in the ‘Gold-Land’ in the West have come true, that children from all over the world have been able to come here and enjoy the benefits of the Râja-Yoga education.

It must surely gladden the hearts of our dear parents to know and feel confident that the building up of our characters is being guided aright, and that everything possible is being done in this school to bring out the very best and highest in us, so that we may grow up to be pure, strong, and useful men.

The truest expression of gratitude, and the only real tribute we can offer to Madame Tingley, is by our living up to the high ideals of Râja-Yoga, and at all times carrying out all the rules that we know have been made for our own protection and highest interests.

In a message she sent to us which was received and read to us on the morning of the Fourth, she says:

“Tell even the one who is not over-careful in following the rules and regulations that there is no peace of mind, there is no advancement, and there is no happiness that can come from breaking even one rule; but on the other hand, there will be no end of regrets and the final record will not show up to its best. . . .”

As a group, we resolve today to take this keynote that she has given us, and by carrying it out faithfully we know that we shall have made a great deal of progress by the time we meet again to do honor to Madame Tingley on her next birthday. And as we go forward, the helpful influence that we send out from this center of harmony to the children of the world will grow stronger and we shall help to make it possible for more of them to come to Lomaland, that they too may receive the blessings we are now enjoying.

Madame Tingley, from our hearts we greet you!

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TRIBUTES TO KATHERINE TINGLEY

(Delivered on her Birthday, July 6, 1925, at the evening entertainment in the Rotunda, International Theosophical Headquarters, Point Loma, Calif.)

MR. TALBOT MUNDY

COMRADES: I will begin with some good news: Mr. Fussell has limited me to three quarters of an hour! I feel a prodigious impulse to silence on this occasion; and I wonder to how many of you it has not occurred how difficult it is to be silent and make a noise at the same time. In the presence of great thoughts or of great works or of tremendous views, we none of us, I think, can find the words that will express the thoughts we feel. And I know, when I think of Katherine Tingley and am still, the answer to my problems usually comes much better than if I try to talk.

She represents to me immensity — the vast, unfathomable deeps of those things we all shall know some day. And it is difficult to speak of her to you particularly, most of whom have known her so much longer than I have. However, since I must speak, I will try to say what is appropriate.

I remember very many years ago in India, when I was very young, I made friends with a Râjâ, and, being young, I admired him perhaps more than his due. As I remember him now, he stood out as one of the grandest figures I had ever met,— an immense black-bearded man, son of a line of princes that went back into the dawn of time — and as he stood in his great black boots, scarlet coat, and sabre, the very sight of him thrilled me. But I noticed how very humble he was when a certain official of the native government came within his range of vision. I asked him why. He said: "That one is a great one." I said: "How do you know?" "Because his rebuke is terrible, but it is even more satisfying than his praise."

I think *that* is the great test; and the greatest test, I believe, of Katherine Tingley, is that her rebuke, though searching, is satisfying, and we feel better for it.

Now I will make a statement that I think most of you will challenge instantaneously; but I will ask you to bear with me until I explain myself. To me Katherine Tingley stands for democracy. But democracy as the world has accepted it, as the world misuses it, is a very different thing, we all know, from what she teaches. Democracy has been defined as government of the people, for the people, by the people.

Now, government of the people. We all must have government. Every circle of society craves government. There is no people, no little society on earth, without its government. I remember in Africa, a wild, unruly tribe of fighting men, as lawless as anything could be, who had only two words of prayer: "God govern us." All must have government. Surely Katherine Tingley has supplied a government.

Government for the people: who but she has so well taught that we should live so that we may say each night, we have injured fewer men today than yesterday? Has she not taught, and does she not teach, that life must be

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for others, that our government must be for the benefit of others before it can benefit ourselves?

And government by the people: Self-directed evolution. Is there anything on earth more dignified or grand or anything more full of hope than that phrase she brought us? She has preserved in all its purity the Secret Doctrine, the Sacred Law, as brought by H. P. Blavatsky from her Great Teachers; and the world is her debtor.

There are no words that can express what I know you feel and what I feel; and now, since you are at my mercy, I will give you some advice, I will remind you of something which many of you knew before I was born. An illustration comes to mind, as I speak, which may serve.

I was in an army, and after a tremendously long march, when we were all dropping in our tracks, and foot-sore and dead-weary and hungry, it grew dark and the time came to bivouac. I was cast for outpost-duty, and had to go. We had had no sleep for forty-eight hours or more, and it was quite a problem how to keep awake. I was posted outside the camp alone, and the pitchy darkness came on with the camp-fires in the distance; and the call kept going the rounds, number one, number two, number three, to keep the outposts awake. But it took nearly an hour for that call to go around the line. I went through every conceivable exercise to keep myself awake, and only succeeded when I remembered that no chain is stronger than its weakest link, and, if I failed, the whole army might suffer in consequence. It was that thought, that so many thousands of men's lives depended on my being awake, that actually kept me awake. Nothing else could have done it.

I believe that this applies to Theosophy, as Katherine Tingley teaches it, almost perfectly. This Theosophy that we learn and try to live is good, but we know that we must live it for the world. It must benefit the world before it benefits us, and I believe if we keep this in mind, we shall be true to our duty and to our Leader, Katherine Tingley, and our lives will show the gratitude we feel.

PROFESSOR KENNETH MORRIS

COMRADES: Recently I read a book which interested me vastly; because it was an attempt — and I thought a remarkably successful attempt — to peer back into prehistory, into times long, long before those of which we have any written record — say two or three hundred thousand, perhaps a million, years ago. The author is a thoroughly up-to-date, scientific man, a professor in one of the English universities. One of the propositions he laid down amounted to this: that away back in that time the world was a great deal better off than it is now. He showed that war was a comparatively recent innovation: that long ago the War-god was not invented; that there was a certain time when the old previously-reigning God was deposed as it were, and the War-god took the place of the Sun-god. And he showed that further back still there was a time when all over the world dynasties accounted divine reigned; and that the first God of all that we can trace who was universally

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worshiped or recognised, honored, or paid tribute to — it is difficult to find the right word because the whole idea of worship has been so corrupted under the régime of the God modernly and recently worshiped, namely the War-god — he showed that that first, most ancient of the Deities was the Mighty Mother.

As I sat in the grove this afternoon looking eastward, I could just see a picture beyond the tree-tops that impressed itself on my mind's eye all the time. This was the peak of Cuyamaca, shining in its pale blue and purple over the green of the trees, looking on. And then when I came away I saw another picture to the westward: the Pacific, looking as it sometimes will of an evening, particularly conscious and knowing, as if it were watching something, interestedly. And because the mountains and the sea are peculiarly her symbols, it brought to my mind One who had been taking part in our commemoration; one who had spoken no words, yet had been there; palpably, you might say visibly present, over-brooding the whole: the Mighty Mother.

She had spoken no word, I said: she had; she spoke through every flower that was put on the table: through every pansy; through every agapanthus; through every wreath, every blossom that was there, she spoke her word, gave her greeting, paid her tribute to Katherine Tingley.

Then another thought came into my mind. I have been looking back a hundred thousand or a million years: why should we not look forward as long? What will they be doing on July the Sixth a hundred thousand years from now? And I thought to myself: they will be celebrating the day as we have been; they will celebrate it as marking the restoration to humanity of recognition of the Mighty Mother. Long ago, they will say, mankind, that had fallen into ignorance of everything worth knowing under the sun, was once more taught to understand that the flowers are not just so much color, shape, and perfume — so much matter that we can see and smell — but comrades of our own, messengers to us, reminders of the divinity within our own hearts.

Do you think we could see them and see beauty in them unless there were beauty within ourselves to see it with? Could we see the perfection in these pansies unless there were, potentially, an equal perfection within ourselves? Could we imagine any height unless that height were in fact within our own being? unless we were gods, could we imagine gods? Of course not: but who would have known that unless Katherine Tingley had opened for us the doors of the Other World and shown us?

Have we not seen it, when she is speaking in the Temple? The marvelous thing about those speeches is, that suppose you did not know a word of the language, suppose you understood nothing of what she was saying, you yet could see the Divinity of Man: you could realize the Other World, that world of beauty that impinges upon our consciousness in all our golden moments, in which half our being always unconsciously lives, and in which we dwell altogether in that beautiful time that occurs between death and rebirth. As she stands there, the light of that holy inner world flashes in her

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eyes, and it sings itself through her words; and we have all seen and heard it.

So in those far-off days they will look back, and they will say that once there was a time when people did not know these things: when beauty was unknown among men, and you had to have great artists and men of genius to teach the world — altogether in vain! — the beauty of the world: to preach hopelessly that there was such a thing as beauty. And then there came the Messenger of the Mighty Mother, and by her magic and her strange teaching; by her example; by the way she could manipulate lives, gathering her pupils about her, and handling their consciousness as it were — moving them into this and that environment, using them, putting them through this and that experience,— teaching them and inflicting joy on them: she brought them to know that there was beauty: she taught the world at last that beauty was the main substance and sustenance of the world.

I cannot speak any words of tribute to Katherine Tingley; there are no words fit to be spoken. I only say that while the beauty of Nature endures, that name will be loved and honored, I think.

CZECHOSLOVAKIANS ENTERTAINED HERE

CZECHOSLOVAKIAN residents at the International Theosophical Headquarters entertained Tuesday afternoon their distinguished countrywomen, Frances Plaminkova and Dr. Albina Honzakova, who are now lecturing in America. The former is president of the National Council of Women of Czechoslovakia and for many years has served both as teacher and inspector in professional schools for girls in her own country. For some years she was a member of the Prague city council, and is a graduate both of the Teachers' College of Czechoslovakia and of the University of Prague. Dr. Honzakova is a professor at the School Minerva and is foundress-president of an association for the benefit of women students.

One of the purposes of their trip to San Diego was to visit the Point Loma Institution, both having heard much about it from friends in Czechoslovakia, where it is widely known, and from acquaintances made during their present lecture tour.— *The San Diego Union*, July 10, 1925

PIONEER STUDENTS GIVE RECEPTION

PIONEER students at the International Theosophical Headquarters joined with the family and friends of Dr. and Mrs. Lorin F. Wood last evening in celebrating the fiftieth anniversary of their marriage. Decorations of their Lomaland home, 'Casa Rosa,' and gifts received, carried out the sentiment and traditions of a golden wedding day, as well as the program of music and tributes which followed the reception.

Both Dr. and Mrs. Wood are New Englanders, and have been identified with the Point Loma institution since its foundation. Dr. Wood has been

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head physician and dietitian in charge of the pupils of the Râja-Yoga School, College, and Academy continuously since they were founded. He joined the Theosophical Society in 1891, came to Point Loma on a visit in 1897, and the year following brought his family to remain.

Mrs. Wood has occupied a valued position in both the Râja-Yoga School and Academy, as chaperon, adviser and teacher of home arts. Dr. Wood's daughter, Mrs. Ethel Wood Lambert, is principal of the Râja-Yoga Academy and head of the Lotus-group, or Theosophical Sunday-School, in the city. His son, Dr. Lorin F. Wood, Jr., is connected with the United States Veterans' Bureau hospital at American Lake, Washington.

— *The San Diego Union*, July 21, 1925

ARRIVALS ON POINT LOMA

TWO more members have been added to the artistic and literary circle on Point Loma. Allen Stover and wife from Portland, Oregon, have come to make their home there. Mr. Stover is a painter and his wife is a writer. They expect to occupy the charming studio place where Mr. and Mrs. Maurice Braun now live.

The Brauns plan to open their new home and studio in a few weeks. Their new place, the studio of Miss Edith White, the famous painter of roses, who teaches in the art department of the Theosophical University, and the one to be taken by the Stovers are all on the bay side of Point Loma, where the view is unsurpassed.— *The San Diego Union*, July 21, 1925

Theosophical University Meteorological Station Point Loma, California Summary for Apr., 1925

TEMPERATURE		SUNSHINE	
Mean highest	74.00	Number hours actual sunshine	300.70
Mean lowest	64.40	Number hours possible	435.00
Mean	69.20	Percentage of possible	69.00
Highest	85.00	Average number hours per day	9.30
Lowest	60.00		
Greatest daily range	20.00	WIND	
		Movement in miles	3960.00
PRECIPITATION		Average hourly velocity	5.32
Inches	0.00	Maximum velocity	18.00
Total from July 1, 1925	0.00		

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. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual 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

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BY

Katherine Tingley

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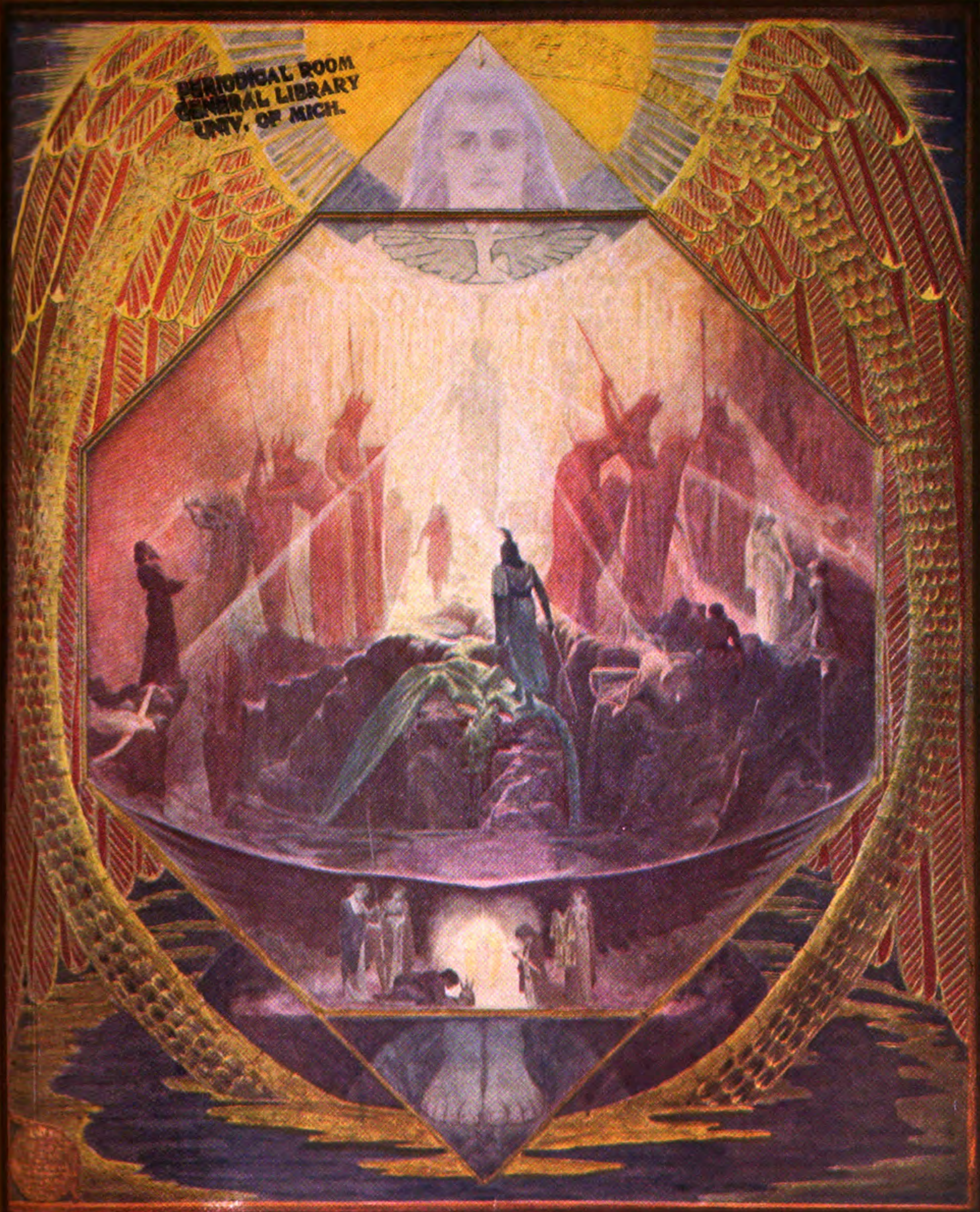
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KATHERINE TINGLEY, EDITOR

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OCTOBER 1925

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THE PATH

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

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

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

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

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

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

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



The Theosophical Path

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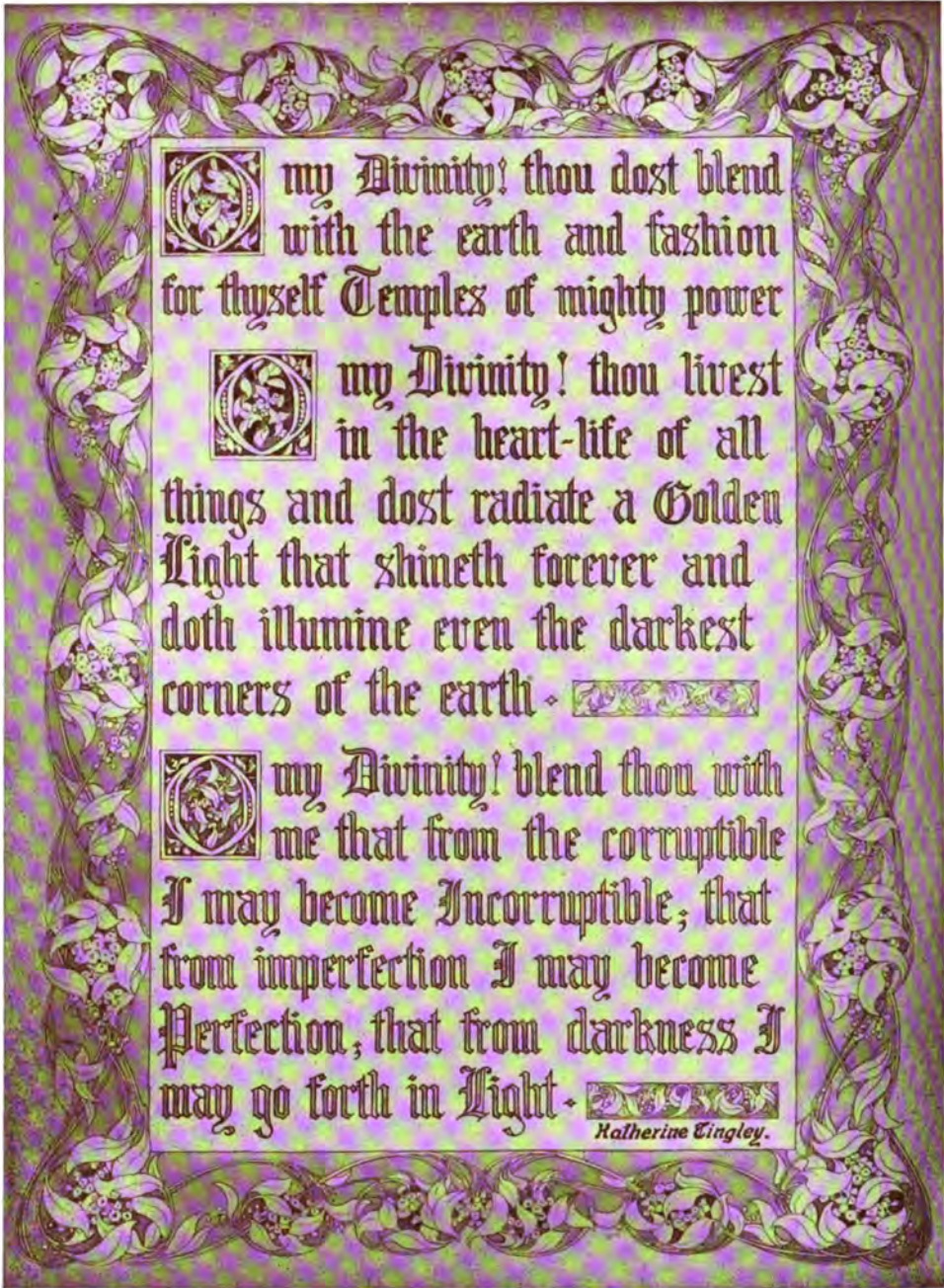


Illustrated


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

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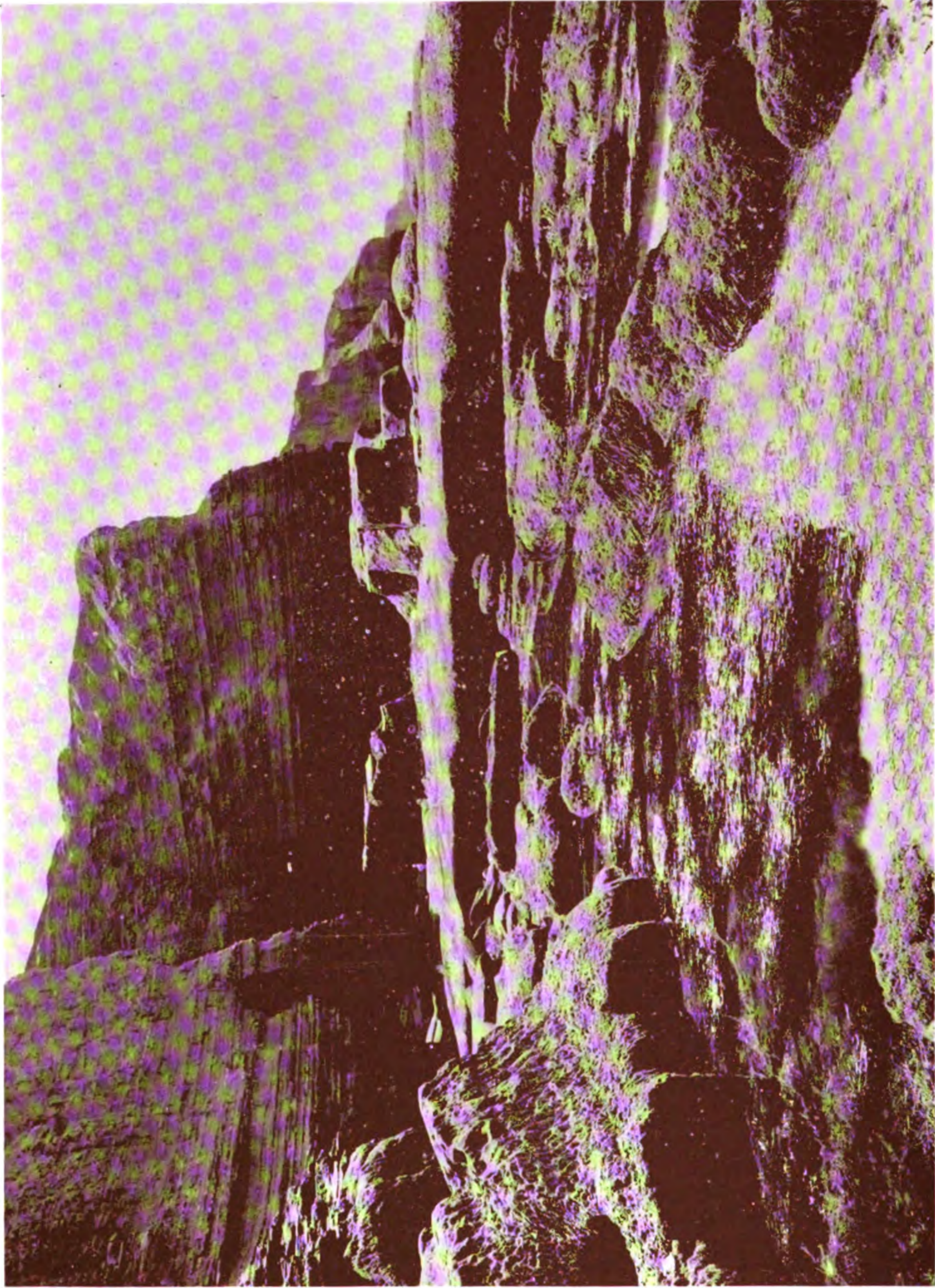
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THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

VOL. XXIX, NO. 4

OCTOBER 1925

"A KNOWLEDGE concerning spiritual and Divine things is surely attainable with much greater precision than commonplace modern philosophy dreams of; it has been attained by great Theosophists in all ages; it is recorded in a hundred enigmatic volumes, the comprehension of which exacts the care and effort which in due time it will so well reward, and the pursuit of this knowledge is one of the great aims of the Theosophical Society. . . . And another great aim of the Theosophical Society has been to show how the pursuit even of the highest philosophical knowledge must itself, to be successful, be wedded with the wish to do good to the whole family of mankind. As a mere intellectual luxury, sought for in a selfish spirit, spiritual knowledge itself must necessarily be futile and unprogressive. This is a great mystic truth, and out of the full knowledge thereof on the part of those from whom the Theosophical Society received its creative impulse, has arisen *that primary watch-word of our association, 'UNIVERSAL BROTHERHOOD.'*"

— H. P. BLAVATSKY, *The Theosophist*, Vol. I, No. 2, Leading Article

"THE GOSPEL OF JESUS"

KATHERINE TINGLEY

Stenographic Report of Extemporaneous Public Address to the Visingsö Islanders delivered at Kungsgården, Visingsö, Sweden, July 5, 1925

MY FRIENDS: *I am somewhat of a stranger to you, and I fear that you will find me more so, because I cannot understand your language. It is a great embarrassment to me to find that with the interest and the love that I have for your beautiful country, and my happiness in these nature-surroundings, I cannot let my heart out to you and tell you of my extreme trust in life, in human life, and my faith in the Great Supreme, and of my love for Humanity — all this I have to keep in my heart and await the pleasure of the one who will interpret me.*

I — THE THEOSOPHISTS' CONCEPTION OF JESUS

My object in bringing to you the subject of 'The Gospel of Jesus' — although I believe that you have read your Bible and read it many times, and that you

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have been told of many of the attributes of Jesus,— is that I want you to know what the Theosophists think of Jesus, and how we place him as one of the great lights of the world, as he said he was, the son of God as all men are.

We believe, as you know, in the doctrine of Reincarnation,— in more than one life. We can understand how Jesus had attained that point of strength of character and spiritual illumination in his sublime love for Humanity, which reached out and took in the whole world in his love, because he had had more than one earth-life in experience. Through his knowledge of the suffering of humanity, he had grown to love his fellow-men with deep compassion. His noble life is a light for all. It is for noble men to teach the children the heart-doctrine of Jesus. that they may find in life more to love, more to work for, and more to hope for.

II — THE HEART OF RELIGION — BROTHERHOOD

It should be remembered that the position of Theosophists, and especially my own position, is not one of hostility to the laws of your country. I respect Sweden too much and I have too many good friends among the Swedish people to attempt to make any innovations or invasions of your laws! So, please, do not believe the newspaper stories written by prejudiced journalists concerning my attitude towards your country and my activities here.

It is my determined plan to give you some few facts today, so that you may know that I could not come to your country to attempt to evade your laws or to disturb your religion.

We all know that religion, in the truest sense, is the real heart of things. Yet about one-half of humanity today have no religion. At least, we find it so in America. Many of the people are without belief in the Divine, and are bound down to the consciousness of their mistakes, their weaknesses, so that they care little for anything except to make merry and to fill the few years they have to spend in this one earth-life in the selfish pursuit of pleasure and gain. Indeed, they have no vision, no incentive, nothing spiritually real to look forward to.

This being true, surely no one should presume to say that I as a Theosophist have not a right to bring a message of Brotherhood to Sweden for those who may have lost their way and for those who have not faith in their God and for those who are discouraged.

III — JESUS' GOSPEL — DIVINE COMPASSION

As I said before, Theosophy places Jesus as a great soul, a great initiate, as one who stands very near to us in helpfulness, and as a living example of

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the divine life. He had no church, though if he had lived until this time he might have had one. Neither had he any creeds nor dogmas, and in the character of a divine helper, he is our brother.

His teachings do not force humanity into the shadows of their own weaknesses. There is nothing in the teachings of Jesus but divine compassion, such as all men should have for one another. It was not until years after his death that the early fathers of the church placed him before the world as the only son of God.

IV — THE DIVINITY WITHIN

Now Theosophy declares first of all that man is essentially divine, that he is born with the spark of divinity within him, though personally he is still imperfect, and that through this essential divinity he can bring himself up to the dignity of the highest manhood. Jesus also taught the same thing in different language.

Instead of teaching, as many now teach in the name of religion, about the Kingdom of Heaven tomorrow, the Kingdom afar, the Kingdom of some day, he taught that the Kingdom of Heaven was within man on earth, within the heart, and that just as far as man daily lives up to his knowledge of his essential divinity, just so far does he live close to righteousness, and close to the teachings of Jesus, which were true.

Jesus' whole life marks the deepest and grandest expression of compassion. He was always ready to reach out his hand to the unfortunate. When his disciples marveled at the wonderful things that he did, he promised them that "Greater things than these shall ye do," thus assuring humanity that all men could do as much as he had done along the path of self-directed evolution, and that if they believed in their essential divinity and lived their lives purely and unselfishly, they would reach towards perfection in ever greater measure.

This is an entirely rational statement and cannot be successfully contradicted. Jesus' mission was to attract the minds of his followers to the perfect life on earth, to the actual life that his disciples should live. He did not preach the theological heaven and hell. His whole time was spent in making today the day of royal service to humanity, the day of knowledge, the day of discoveries, and the day of self-control and of real happiness; teaching man that within himself lies this Kingdom of Heaven, this essential divinity, which should be aspired to, and which, if made active in his daily life, would enable him to overcome all obstacles, to resist all temptations, and to find that it is a joy to live.

V — HEAVEN AND HELL OBSOLETE

Jesus pointed out that man is the greatest enemy to himself; and Paul

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very clearly reminds us of the old teachings of the Wisdom-Religion: As a man soweth, so shall he also reap.

A friend of mine was talking recently to a Swedish clergyman on the subject of the monstrous doctrine of hell and eternal punishment, which was taught so vigorously fifty years ago. The clergyman said: "True, it was taught then, but we have passed that now and gone beyond it. We do not talk much about it nowadays." Now, I say if it were true then, it should be true now. But, of course, it never was true.

The fact is that the human race is outgrowing the incrustations and fears of dogmatic religion, and in their aspirations, in their heart-longings, in their questionings, they are asking for something more than words, something that will breathe into them the consciousness of the essential divinity of man, and make their lives more true.

VI — THEOSOPHY, REAL AND COUNTERFEIT

Consequently, we hold that Theosophy fills man's spiritual needs. Of course, if you have been unfortunate enough to come into close contact with counterfeit Theosophy, which you have in various places in this country, you have very likely been misled, as were the clergymen in Grenna and other small towns surrounding Lake Vettern, when they declared with curses that I taught certain doctrines of counterfeit Theosophy, which I and all the true members of the Universal Brotherhood and Theosophical Society repudiate. But if you have come in contact with this original Theosophical Society inaugurated by H. P. Blavatsky in New York in 1875, you may rest assured that you have found the right path for the enlightenment you seek. It will lead you to the knowledge of Divine love and of the truths essential to right living.

VII — THEOSOPHY AND THE BIBLE

I was recently asked by a person who was very much interested in the religious welfare of your country: "Do the Theosophists accept the whole Bible as the Word of God?" My answer is, No, we do not. We hold that the 'Word of God' is contained in the Bible, but the Bible as a whole is not the 'Word of God' nor does it contain in full the 'Word of God.'

In the deepest and truest sense, Theosophy does not differ from the real teachings of Jesus. He too taught the very essence of the spiritual life. Man's essential divinity, the spiritual quality within, was so much stressed by him that it showed that Jesus taught that it should be the real power in his life, rather than merely seeking after pleasure, gain, or possessions. This latter is really only half-living.

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VIII — THEOSOPHY, THE ANCIENT WISDOM

In taking up the study of Theosophy, one soon finds that H. P. Blavatsky did not invent the teachings which she brought to the Western World, for they are as old as the ages,—the Ancient Wisdom-Religion, known and lived long before the early fathers established the Christian church.

Theosophy accepts the essential teachings of all the world-religions. It declares that when man's body dies, instead of his soul going to a special place of punishment or of mere reward, it goes on in its spiritual growth, and then returns again, just as the flowers do, just as the trees do, just as the whole of nature does, just as your aspirations do, with continuously new experiences, until it reaches a state of relative perfection and "goes out no more."

There is not one who has lost his loved ones who can ever feel that their lives were finished forever. One always feels that something has cut short the life of the beloved. Theosophy holds that what is called Death is but Rebirth; that when a man dies in the physical sense, he lives again and again on earth in order to fulfil his soul's mission.

If one will read the teachings of Jesus from this Theosophical standpoint, he will find this doctrine sustained. So my mission is not to 'convert' people to Theosophy, nor to persuade them to become members of the Universal Brotherhood and Theosophical Society, which I represent. We do not believe in so-called conversions nor in attempting forcibly to persuade our fellow-men. Nor have we any right to frighten others into joining our Organization by telling them that they are 'lost' if they do not join!!! I have no right to do anything but make a statement of what Theosophy is, and then let each one find out for himself its truths. If those who question are ready to receive the knowledge, they will accept it. If they are not, they will go along their own way, and in the course of time they will meet it somewhere along that way and make it a part of their lives.

But it is here now, offered without price, and it certainly in no way conflicts with the essential teachings of any true religion. So you see, my good friends, that Theosophy is not the great big bugbear that many Swedes have been taught to believe by some of their newspapers. On the contrary, it is a strong force for the benefit of the human race.

IX — THEOSOPHY FOR THE UNFORTUNATE

I can take the teachings of Theosophy into the prisons, to the man who is going to be hanged, to the man who has been sentenced to many years of confinement, to the man who is having his first experience in the dark cell of prison-life, and who, in the silence and agony of his imprisonment, is questioning:

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"Where is God?" And at the same time he is cultivating in his heart a hatred of humanity, and his whole nature is turned against the laws of his country, because of what he is enduring,— the poor fellow knows nothing of the essential divinity of his nature, nor that even in his lowest state he is still one of "God's great family." I can say to this man who is to be hanged, as I have said to others: "Theosophy gives man another chance! A man may make his mistakes; but to be bowed down in despair, so that he loses sight of Divine love, and believes that if God exists at all, he is a revengeful and punishing God, is wrong! Believe me, Divine laws are all-powerful, all-compassionate, all-loving, and all-merciful. They do not place man here on earth, without any will or choice of his own, and then punish him by holding ever before him the consciousness that he was born in sin. If Jesus were here today, he would repudiate that doctrine."

X — THEOSOPHY FOR THE CHILDREN

It is the forms that gather around religion that obscure its real life, and make it so hard for humanity to understand and apply. But the essence of true religion is eternal and all-saving. Such is the religion of Theosophy. It is optimistic. It gives the mother and father a living consciousness of their responsibility. It teaches them that their children come to them for more than one lifetime, that these children have been intrusted to them as the guardians, not only of their bodies, but of their souls, and that the little ones must be prepared for real life by receiving the knowledge of their essential divinity.

And so, according to the teachings of Theosophy, the parents should bring home to the minds of their children these optimistic ideas of the Christos-love. They should be taught that they are something more than mortal bodies. They should be taught the wonders of nature and the glorious possibilities of the higher human soul — and that true living brings peace. They should be taught the beauty and hope in Death or Rebirth; and love of their fellow-men, which should breathe the spirit of divine brotherhood in every act of their daily life. And more than that, we should teach them of the Supreme Source of Light and Life, Infinite and therefore not finite nor personal, nor revengeful. This does not punish man — man punishes himself!

Do you not know that the loving mother is always ready to cling more closely and lovingly to the child who makes the most mistakes? Could the Supreme be less compassionate towards humanity?

XI — THEOSOPHICAL OPTIMISM

Find a new view of life in the Wisdom-Religion! Believe in the Infinite Laws and work with them on lines of least resistance, and thus find happiness!

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In this way one can strengthen his church in the essential teachings of religion. He can bring new life to his nation, and light the way towards a better manhood and womanhood, finding new strength to build the homes in greater harmony and peace.

With the consciousness of his essential divinity, man realizes that he is something more than he seems. He has new purposes in life, a larger vision, greater hope, and more confidence in his spiritual nature.

Everything about Theosophy is optimistic. It forces upon one the inner conviction that if one preaches and does not live the life, he is a failure.

No member of the Universal Brotherhood and Theosophical Society receives any salary or remuneration for the Work that he does in the Society. All strive to work for humanity, as Jesus and other great teachers taught and did.

XII — THE GREAT COMMANDMENTS

Remember Jesus' words: "This is my commandment, That ye love one another, as I have loved you." And again: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Theosophists accept this as the very essence of the Gospel of Jesus.

Theosophy teaches further that man is born with the same potentialities that Jesus had, for Jesus promised as much when he said: "Greater things than these shall ye do," and "Be ye therefore perfect, even as your Father which is in heaven is perfect." Are we not all children of the great Father?

XIII — THE PROGRESS OF THE SOUL

Nothing is lost in the great economy of Nature. Remember, those who are discouraged and despairing and who have lost faith in themselves and in their God, that life is eternal for the higher soul of man. Through the soul's experiences in different earth-lives, man gains the necessary lessons for the soul's 'salvation' — ever greater perfecting. Knowing that 'as he sows, so must he also reap,' man finds the key to true living. He lives courageously and nobly and honorably in the light of truth.

Surely these optimistic teachings of Theosophy are in harmony with the teachings of Jesus. They give man hope and the courage to push forward, remaining ever faithful to the dictates of conscience. Thus may we hope to carry out the injunction of Jesus: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

WHAT THEOSOPHY IS

H. T. EDGE, M. A.



THE above question can be answered and all doubts about it set at rest by quoting the statements of H. P. Blavatsky, the Foundress of the Theosophical Society. In this paper the subject will be outlined.

H. P. Blavatsky declared that "Theosophy is the most serious movement of this age," and that the sole purpose of Theosophy is the betterment of humanity, and that consequently the Theosophical Society is not a mere organization for the pursuit of merely fashionable inquiries or the promotion of tastes and ambitions. Its purpose implies the readiness for devoted work on the part of its adherents. Theosophy is not a new-fangled invention, nor a rehash of old theories, but the latest presentment of the 'Secret Doctrine,' which is a body of truths that has existed from time immemorial and that constitutes the foundation of all religions, philosophies, and sciences. It recognises the Divine origin of man and treats of his spiritual evolution as well as his natural evolution. It recognises the reality of superphysical nature both in the universe and in man; enjoins men to cultivate their higher nature; and establishes a universal brotherhood based on the spiritual unity of mankind. In conduct it urges the call of duty as contrasted with personal inclination; and, in short, its aim is to redress the evils of civilization by restoring a knowledge of the true laws of human life.

The next topic to be taken up is indicated by the following quotations.

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

"By combining science with religion, the existence of God and the immortality of man's spirit may be demonstrated like a problem of Euclid."

"Religion and science can be reconciled on the condition that both shall cleanse their houses."

"We cast our gauntlet at the dogmatic theologians who would enslave both history and science."

These quotations indicate the attitude of Theosophy towards religion and science; but Theosophy is not an attempt to bring about artificial union or a *modus vivendi* between the religion and science of the day. It points to the common origin of both; but both are, in their present form, marred by materialism — the bane of our civilization, and they will not amalgamate as long as they remain in that condition. Each

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must 'cleanse its house'; for, as each approaches its highest ideal, both will draw nearer together, and as they begin to approach one another, they will tend towards their common source — the truth.

It can be shown abundantly from the writings of H. P. Blavatsky that she had no quarrel with either religion or science, but merely sought to aid both by indicating at once their shortcomings and their possibilities; and this of course is still the attitude of Theosophists. The sacred character of the pursuit of knowledge is an idea familiar to antiquity but neglected in our day; some even going so far as to state flatly their theory that the pursuit of knowledge has nothing to do with moral or ethical values. Such a theory can be plausible only on the assumption that it is possible for any seeker for knowledge to maintain himself in an absolutely impartial condition; nay, even this is not enough, for it would be necessary to render the whole of society equally disinterested. We find, however, that the discoveries of science are exposed to the mercy of destructive forces; and as long as there are lust and passion in the world, these forces will always pervert knowledge to harmful ends unless counter-balanced by equally potent forces for good. Theosophists therefore insist on the necessity of an ethical motive to inspire the pursuit of knowledge; and further, since good intentions alone are not enough, on the need for wisdom as well.

H. P. Blavatsky says that, so long as science remains what Huxley declares it to be — namely, organized common sense — so far as it reasons correctly from a correct basis, and follows strictly its inductive method, Theosophists welcome it, and there can be no possible conflict. But when these limits are overstepped and scientific people become dogmatic, laying down the law about matters admittedly beyond their scope, then it is the duty of Theosophists to protest; and in so doing, be it observed, they merely defend science against misrepresentation. The basis of scientific induction is the impressions received by the physical senses; but if there are other senses, which science does not take into account, its basis will be too narrow and its conclusions vitiated. Theosophy, as has been shown, recognises the existence of other means of direct perception than those afforded by the physical senses.

The true bent of science is best realized in its work for the health of the community, the care of the afflicted, and the relief of distress. Here the altruistic motive prevails. But on the other side of the account we have vivisection, which, holding that the end justifies the means, employs wrong means in the hope of attaining its end, but falls short; for the few benefits claimed for vivisection are greatly outweighed by the losses incurred by pursuing such a method in preference to saner and cleaner methods. And we have materialistic doctrines of human nature,

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which are made the ground for attempts at hasty legislation that would do more harm than good.

A full understanding of human nature is necessary, and not merely a knowledge of the physical anatomy and the bodily physiology. True, we have the science of psychology; but is not that again tinctured with materialism in that it dwells so persistently on the lower or animal side of human nature to the neglect of the higher or divine aspect? Do we not find in our museums and books imaginary pictures of primitive man, as certain men of science have reconstructed him — a bestial savage armed with a club? And this in spite of the fact that vanished races like the ancient Peruvians have constructed buildings which could only with great difficulty be duplicated today, consisting, as they do, of blocks of stone weighing a hundred tons, cut in irregular shape, and yet fitted to each other with a nicety that matches jewelers' work. Should not our museums and books be filled rather with images of great and good men, of which we seem to have only the one representative, and that not a very adequate one — Jesus Christ — so that the men of today might be inspired to strive towards their highest and best, instead of being continually reminded and psychologized into the thought of their animal nature?

Theosophy, then, seeks to help science to maintain the level it should maintain, and to make the service of true utility its only aim; so that it will become a pure blessing to humanity instead of a very mixed advantage as is so unfortunately the case at present. And the same with religion; in both religion and science, the good of mankind and the higher nature of man must prevail as dominant ideals. This was and still is the message of Theosophy on science and religion: to expunge materialism from both; to help each cleanse its own house.

“Through Theosophy man's mental and psychic growth will proceed in harmony with his moral improvement.”

“Through Theosophy mankind will be saved from terrible dangers, both mental and bodily.”

“Great powers are often the impediments to spiritual and right conceptions.”

It is sometimes said that Theosophy is responsible for the growth of psychism in the present day; but this is an error, for Theosophy merely anticipated that growth and provided safeguards against it. A cycle of renewed interest in the invisible world was due, following a cycle of scientific materialism. Spiritualism had for many years known its great vogue. The age was marked by materialism, sensuality, and personalistic theories of social economy; it was an age that was prone to misuse its powers. The acquisition of psychic powers by such a civilization would be dangerous; hence Theosophy sought to prepare mankind by bringing back the pure and lofty ethics of the Wisdom-Religion. Since then, we

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have seen the growth and spread of psychism checked always by Theosophy, which has applied the touchstone and held aloft the lamp of truth.

At the beginning of her work, H. P. Blavatsky sought to purify Spiritualism. Detractors have tried to make out that she was merely a Spiritualist who later changed her views and policy, but her own writings show the true state of the case. She always inveighed against the more materialistic beliefs and practices of Spiritualism, and worked to widen its sphere and elevate its aims. Having accomplished this part of her work, she passed on to the fulfilment of other obligations. She illustrated her teachings about Nature by demonstrating her own ability to utilize certain natural forces unknown to science — in vulgar parlance, she 'performed occult phenomena.' This was done at great personal sacrifice, for it aroused the bitter hostility of people whose philosophy of life was upset by such a demonstration of the reality of the unseen world; and the Teacher became a martyr to calumny and persecution.

But it was no part of the purpose of the Theosophical Society to feed ambition or the love of sensation by directing attention to occult phenomena and psychic powers; and therefore, the attention of the world having once been aroused to Theosophy, the subject of phenomena was dropped, and the Theosophical teachings themselves were made the sole object. If the purpose indicated in the first of the three quotations just made was to be achieved, it was necessary to attend to man's moral improvement; a necessity which has been amply demonstrated in the recent world-cataclysm, as it is also demonstrated by the vogue of 'psychism' among the advertising quacks.

Attempts have also been made by ambitious persons to exploit Theosophy and to divert the Theosophical Movement from its original lines, by appealing to the love of sensationalism and personal power; but these attempts have always been frustrated by the staunch adherence of the loyal members to their original undertaking, and the utmost result has been the formation of several separate bodies each endeavoring in its one peculiar way to father some perversion of Theosophy. But none except the Universal Brotherhood and Theosophical Society can stand the touchstone of truth that is applied when we compare their teachings and activities with those originally indicated by the Foundress, as is being done in the present paper.

The difference between Spiritual powers and psychic powers has often been fully explained by H. P. Blavatsky, as also by her successors and pupils. Psychic powers inhere in the lower nature of man, and consequently their development does not imply that the man has mastered his lower nature and that his psychic powers will be used safely and rightly. For, so great is our ignorance of everything beyond the physical, that we are

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not aware even of the mysterious latent powers of the lower side of our nature; and the consequence is that these latent powers, when they appear, are apt to be taken for something sublime and good. Yet surely it is obvious that, so long as personal desire, ambition, vanity, lust, etc., remain in the character, psychic powers are as liable to misuse as are the powers which we normally possess, and that therefore the psychic is a danger both to the individual and to society. The golden rule to be observed is that enunciated by the Teacher of Galilee, when he said:

“Seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you.”

In other words, the attempt to develop psychic powers in advance of the necessary discipline is premature and is *sure* to be a hindrance. There are undoubtedly many Theosophists who, far from trying to develop their psychic nature, are striving to prevent it *from* developing prematurely to their own undoing, and are endeavoring to get a firmer stand and a surer balance by cultivating more important powers of the spiritual nature which they had neglected.

It will be observed that Theosophy does not deny the existence of psychic powers; its warning against their danger constitutes an admission of their existence. Theosophy merely shows people how to use safely and advantageously all their powers, psychic or otherwise. To keep alive in man the knowledge of his higher powers, and at the same time to safeguard him against the dangers incident to the subject, is a task requiring skill and care. The reality of higher powers is a most important fact to keep in mind.

Current evolutionary theories would seem to imply that man has higher stages in front of him; but Theosophy declares that such stages have already been attained in the past by individuals or even by groups of individuals; for the evolution of individuals may anticipate that of humanity as a whole. The question has an important bearing on religion; for should not a Teacher, one who interprets the Divine message, be qualified in a higher sense than his hearers are? But a direct pursuit of occult powers would frustrate itself by reason of the motive of covetousness or desire for possessions which would then inspire it; a motive which it is necessary first to expunge. These powers have to grow naturally, as said in the quotations, and harmlessness and silence have to be acquired first. Such has ever been the teaching.

“Theosophy hails the reign of law in everything and every circumstance.”

“What Theosophists have to do is to obtain knowledge of all the laws of nature and to diffuse it.”

“What we believe in is strict and impartial justice.”

WHAT THEOSOPHY IS

"We believe firmly in the Law of Retribution, and in the absolute Justice and Wisdom guiding this Law."

"We believe in an immutable Law of absolute Love, Justice, and Mercy."

"There is no miracle. Everything that happens is the result of law — eternal, immutable, ever-active."

"From birth to death every man is weaving destiny around himself, as a spider does his web."

"In the domain of eternal justice the offense and the punishment are inseparably connected." (Quoted by H. P. Blavatsky; source unidentified)

"The consequences of a man's deeds, thoughts, etc., must all react upon himself."

"It is we who reward or punish ourselves, as we work with Nature or against her."

"For every flower of love and charity you plant in your neighbor's garden, a loathsome weed will disappear from your own." (Quoted by H. P. B.)

"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."

"We have made ourselves what we are by our former actions."

These quotations are an excellent epitome of the law of Karma, one of the salient features of Theosophical teaching. That law, and not chaos, rules in the universe, is forced on us by our reason, and is confirmed by science so far as the scientific sphere of observation is concerned. Theosophy extends the scope of application of that law; Theosophy enunciates a great scientific 'generalization.' It has been difficult to see justice in life, because we have failed to take Reincarnation into account; but, with Reincarnation, the difficulty vanishes. The ideas of Reincarnation and Karma are already becoming familiar to the mind of western civilization, through the influence of Theosophy. They need not be gone into here; our point is that they were and still are characteristic Theosophical teachings and must therefore have place in a definition of Theosophy.

Our own thinking faculties must necessarily be our starting-point in philosophy, for they are our gateway to all knowledge. The only universe we know of is that which appears to our various faculties. Now order and law are essential characteristics of thought; chaos is unimaginable. We are compelled to postulate design and order everywhere. No nightmare was ever wilder than the quasi-scientific notion of a universe unfolding itself accidentally and experimentally, without a goal, and achieving all the mighty results of evolution as an outcome of the blind operation of certain originally impressed tendencies. Some scientists will not allow us to see any purpose in Nature; they scoff and call us 'teleologists.' But what they offer us instead is much worse than anything we can hold, however superstitious we may be foolishly supposed to be.

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According to Theosophy every phenomenon in Nature is the visible working of mind, and there can be no such thing as mere mechanism. That we can only sometimes discern the mind, and at other times not, is no proof that mind is not always present. Mind can be known either indirectly by its manifestations, or directly by communion of our own mind with it. Our physical senses will not enable us to contact the consciousness of Nature directly; to achieve that, finer senses are needed. We see therefore the effects only; and Science, not admitting the existence of an inner world, has tried to represent all these effects as a complete and self-sufficient whole, thus giving us a universe like an automobile propelled by its own momentum and steered by a series of lucky accidents. Theosophy postulates a directing consciousness at the steering-wheel, as well as a canny supervision over the gas-tank and cylinders.

Each human life is the working out of a character and destiny, these having been acquired in the past before birth, and incarnating along with the Soul as the characteristics of a tree incarnate along with its seed. Thus are the events of life determined by previous actions in accordance with unerring laws of cause and effect; but man's life is prevented from being a closed chain of unavoidable consequences by the fact that his free will can at any time set in motion new causes. The important point is that we are masters of our own destiny.

Of course human life seems a futile tangle when viewed from the ordinary standpoint, but the problem is not insoluble. We do not have to give up the riddle in despair. We can approach an understanding by degrees — a little way at a time. And the light shed by Karma and Reincarnation carries us a great way — perhaps far enough for the present, until we have assimilated that and are ready to advance further. If we will but study our own life, and those of our friends, with the ideas of Karma and Reincarnation before us, new discoveries will surprise us. Facts which were there all the time, but which we were prevented from seeing before, will now become apparent. We shall understand better the connexion between our present experiences and our character, and in what way those experiences are bringing about adjustment in that character. But these personal revelations are small when compared with the light that would dawn for humankind if the laws of Karma and Reincarnation were widely known and studied. Theosophy, then, has sown the seeds of a rich harvest in the future, and has already influenced the thought of the world greatly by its promulgation of these teachings.



“ON human shoulders rests the responsibility for human progress.”
— *Katherine Tingley*

LI PO TO WU SHAN

KENNETH MORRIS

MOUNTAIN, I well believe the tale
Huai Wang the Wise of old time told:
How that he saw, high o'er the vale,
A Faery Lady glittering pale
Clad in storm-gloom and gleams of the sun;—

Saw her at eve throned o'er the rain
In the sunk sun's clear-washen gold,
Still as who broods some light to attain
Too aloof for peace, too keen for pain,
That shines where pain and peace are one; —

Saw her at morn draped in the gray
Of a far-drifting cloud; she shone
Hushed, proud, along the brink of day
As treading some lone lofty way
Whose goal is Deity or doom.

And by her remote beauty quelled,
Lureless himseemed, and ashen-wan,
All human beauties else beheld;
And thenceforth dwelt he uninspelled
By what breeds glamor most, and gloom.

And when, by adoration sped,
His mute question sang to the sky,
Himward bending her proud head,
I am the Mountain's Soul, she said. . . .
Mountain, I well believe it, I!

*International Theosophical Headquarters,
Point Loma, California*

THE "DINOSAUR" PICTOGRAPH DISCOVERY Did Man Inhabit Arizona Ten Million Years Ago?

STUDENT

PROFESSOR S. HUBBARD, Curator of Archaeology of the Oakland Museum, Oakland, California, has lately published a full report of the Doheny Scientific Expedition to the Hava Supai Canyon of Northern Arizona, of which he was Director; and a brief description of the remarkable discoveries made in October and November, 1924, and a comment from the Theosophical standpoint may prove of interest to many whose attention has lately been attracted to the subject of Evolution by certain public events.

The Hava Supai Canyon is a long, narrow valley which joins the great Colorado river about 150 miles west of the famous Bright Angel Trail; its sides are composed of red sandstone of the very ancient Carboniferous formation. At one place the canyon widens out into a secluded valley where 186 Supai Indians — the last decaying remnants of a once powerful and numerous tribe — live under the administration of an Indian Agency. At this spot a mysterious underground river emerges from the rocks at a place where the Carboniferous sandstone rests on the underlying Silurian limestone. Professor Hubbard says:

"The volume of this stream never varies, winter or summer. It continues for three miles through the valley which it irrigates and then, after forming three beautiful falls, merges with the Colorado. I mention this stream because it is of great age and was the most potent factor in drawing to this point the successive waves of prehistoric population which rolled over this part of the prehistoric desert, leaving behind them drawings, paintings, and rock-walled forts along its ever-rising banks. The valley is approximately 3195 feet above sea-level. The surrounding plains, chiefly of solid stone and very barren, are from 6200 to 6700 feet elevation."

The cliffs along the Hava Supai Canyon for many miles were used by unknown ancient peoples as their picture-gallery, and in one place a number of drawings were found of extraordinary interest and apparent significance; so much so, in fact, that if the great antiquity tentatively claimed for them is conclusively established, in the words of Professor Hubbard:

"The whole theory of the age of humanity and its development in prehistoric times will have to be rewritten. It would prove that human life existed in America millions of years before science now thinks it existed anywhere."

According to the teachings of Theosophy, derived from the records kept for ages by the Custodians of the Ancient Wisdom, human life has been active in imbodyed form for not less than eighteen millions of years,



Lomaland Photo & Engraving Dept.

WATERFALL, 125 FEET HIGH, ON THE HAVA SUPAI RIVER
NEAR GRAND CANYON, ARIZONA



Lomaland Photo & Engraving Dept.

PREHISTORIC PICTOGRAPH, SAID TO REPRESENT A
DINOSAUR, PERHAPS THE *DIPLODOCUS*, WHICH IT
MOST NEARLY RESEMBLES

Found in Hava Supai Canyon, Arizona

(Courtesy of Professor S. Hubbard, Oakland Museum)



Lomaland Photo & Engraving Dept.

ANCIENT PICTOGRAPH SHOWING MAN AND SOME
PREHISTORIC BEAST. FROM HAVA SUPAI CANYON
ARIZONA

(Courtesy of Professor S. Hubbard, Oakland Museum)



Lomaland Photo & Engraving Dept.

(ABOVE) ANCIENT PICTOGRAPH, SAID TO REPRESENT
ONE MALE AND TWO FEMALE IBEXES

From Hava Supai Canyon, Arizona

(BELOW) TRACKS OF CARNIVOROUS DINOSAUR FROM
THE TRIASSIC PERIOD

Found in the Painted Desert, Arizona

(Courtesy of Professor S. Hubbard, Oakland Museum)

THE "DINOSAUR" PICTOGRAPH DISCOVERY

and so when Professor Hubbard suggests that the pictographs indicate the possibility of intelligent man ten million years ago it is not Theosophy that will need rewriting under the pressure of new discoveries. On the contrary, as H. P. Blavatsky often said, it will be confirmed by every new fact that is conclusively established; for:

"these teachings . . . will be rejected *a priori* in this century; but only in this one. For 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. . . ."

— *The Secret Doctrine*, I, p. xxxviii

The pictographs are made in an unusual way: instead of being painted on the rocks they are incised by a sharp tool through a very hard black coating on the vertical red sandstone cliffs, called locally 'desert varnish,' and formed by the action of a trace of iron in the strata. They stand out in vivid red upon the black background. Owing to their position they were difficult to photograph, and a platform standing out from the cliffs had to be made to get good results.

The three most important drawings represent, according to Professor Hubbard's opinion, an 'elephant' attacking a man, a group of ibexes, and "*an animal quite evidently intended to represent a dinosaur,*" the well-known *Diplodocus* with its long snake-like neck and powerful tail. These will be clearly seen in the accompanying plates which Professor Hubbard has courteously permitted to be reproduced from his Report.

To appreciate the significance of these pictographs — if the interpretation of their outlines given by Professor Hubbard is correct, and he is firmly convinced that no other is reasonable — it should be understood (*a*) that it is not considered established that man in America was contemporary with any kind of elephant (which Professor Stauffer, geologist at the University of Minnesota, recently declared had possibly disappeared 100,000 years ago); (*b*) that the ibex is unknown as a living animal in the Western hemisphere; and (*c*) that the dinosaurs are believed to have disappeared in the Cretaceous Period at the end of the Age of Reptiles, not less than from seven to ten million years ago at a conservative estimate.

While it may be difficult to interpret some of the pictographs otherwise than by the explanations offered by Professor Hubbard, it would seem that much more extensive researches in the locality and a complete examination of the hundreds of other pictographs not yet studied, is necessary before final conclusions can be reached. Already a few criticisms of the 'dinosaur' and 'ibex' drawings have been made by various archaeologists, but they do not seem very destructive, especially one by a leading ethnologist who, if reported correctly, proves by his own statements that he had

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very carelessly read the Report.¹ The criticisms depend mainly upon the principle that "as we know dinosaurs were extinct twelve million years before man appeared on earth, the drawing cannot be a dinosaur." This, of course, begs the question, for it rests upon the unproved assumption that science knows the age of man's appearance, and that the Darwinian view of man's descent from some comparatively recent mammal is established beyond possibility of denial. It also assumes that there were no left-over dinosaurs, persisting in a few scattered localities until the Tertiary Period, which is a reasonable possibility.

The dinosaurs constituted a great family of reptiles of great variety of sizes and habits. Some were vegetable-feeders, others carnivorous, and specimens have been found nearly 200 feet long, while quite small ones were common. The *Diplodocus*, which resembles the drawing discovered, was about 84 feet long and probably its unwieldy body was sustained by the water of rivers or lakes while it stretched its long neck to browse on the vegetation on the banks. The testimony of the rocks declares that the dinosaurs, after flourishing for several geological periods in enormous numbers, disappeared before the oncoming of their successors, the mammals, at the end of the Secondary Period.

To make clearer the problem presented by the new discoveries to those readers who are not well acquainted with the succession of geological periods the accompanying elementary diagram will perhaps be a help.

ROUGH TABLE OF GEOLOGICAL PERIODS

Principal Age	Subdivisions	Characteristic animal type according to Geology
Modern or Quaternary Cainozoic (Recent-Life) or Tertiary	Pleistocene and Recent	Age of Man
	Pliocene (More-Recent)	Age of Mammals; mostly living types
	Miocene (Less-Recent)	Age of Mammals; more advanced types
	Eocene (Dawn-of-Recent)	Age of Mammals; Root-types, simple
Mesozoic (Middle-Life) or Secondary	Cretaceous	Great Age of Reptiles
	Jurassic	Great Age of Reptiles
	Triassic	Great Increase of Reptiles
	Carboniferous	First Reptiles appear
Palaeozoic (Ancient-Life) or Primary	Devonian	Age of Fishes
	Silurian	Age of Mollusks
	Cambrian	Invertebrates
	Laurentian	— ? — ?
Archean		

Up to the present time, science has refused to admit the presence of

1. One prominent ethnologist is quoted as saying in a sarcastic criticism of the Report of the discoveries that the dinosaur tracks were on the floor of the canyon close to the 'dinosaur' pictograph, and uses this to discredit the age and meaning of the drawing. As a matter of fact, Professor Hubbard explicitly states that the footprints were found near the edge of the Painted Desert, about a *hundred miles away* from the pictographs in Hava Supai canyon! Another

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thinking man in the Tertiary Period, but considers he developed from some unknown animal ancestor (not any known ape, living or fossil) between half a million and a million years ago. There are a few authorities who are inclined to believe that primitive stone-implements can be traced back still farther, perhaps into the later Tertiary, but there is no agreement about this, and as the demonstration of undeniable human traces in the earlier Tertiary would place the Darwinian theory in a very awkward position (because it would not allow time for the supposed animal evolution of man) very strong arguments will be necessary to prove to scientific evolutionists that man existed much earlier than at present admitted by them.

If, therefore, proofs are forthcoming that intelligent man lived in the dinosaur-age, the explanation must be either that man is vastly older than science has as yet recognised, or that the dinosaurs lingered on, as was suggested above, until the early Tertiary Age of Mammals. Biologists *might* be induced to admit the possibility of man in that period, but not earlier, without utterly abandoning the fruits of the laborious researches of the past century. As Professor Hubbard remarks:

"If man came out of the stone age only 12,000 or 15,000 years ago, as is claimed, and if the last dinosaur passed away 12,000,000 years before man appeared on earth, yet this man-animal who carved this figure saw the dinosaur, something must be wrong with our idea of the antiquity of man. Likewise, unless we find traces of the existence of apes — now believed to have lived prior to man — in formations of the time of the dinosaur, or beyond, what becomes of the theory that man and the ape had a common ancestor?"

This awkward question is not made easier by the suggestion that the artist drew his picture from traditions handed down from his ancestors!

There may be some significance in the fact that the 'elephant' and 'ibex' drawings are close to the 'dinosaur,' but Professor Hubbard noticed that the 'dinosaur' is cut far more deeply into the red sandstone than the 'elephant,' and he believes the pictographs were made by artists of two entirely different races, widely separated in time. The Hava Supai Indians have no traditions about the carvings, and their tribal tales do not refer even to other pictographs of a much more modern appearance found in the canyon, carved and painted on slabs.

The 'elephant,' 'ibex,' and 'dinosaur' carvings were not the only significant figures observed; on the same wall were a row of symbols,

critic says Indian pictures should not be judged by our standards as they often represent imaginary or symbolic ideas, and that these pictographs may not be intended to stand for real things. This argument *assumes* that they were made by comparatively modern Indians — the very point which is disputed. We have no reason to believe that Indians of the recent type lived even fifty thousand years ago, far less at the time of the disappearance of the dinosaurs in the Cretaceous, several million years ago when mankind, if existing, would probably have had a very different mentality.

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very deeply cut, and resembling the astronomical symbol of the planet Mars. Professor Hubbard says the 'desert varnish' had commenced to form in the incisions, "indicating an unbelievable antiquity," an antiquity greater than the others. These symbols may be of great importance as evidence of the race which recorded them.

About a hundred miles from the 'dinosaur, elephant, and ibex' pictographs, near Tuba City on the edge of the Painted Desert, the expedition discovered undoubted tracks of carnivorous dinosaurs in the Triassic formation, which is the earliest deposit in which traces of dinosaurs have been found anywhere. Professor Hubbard attaches great importance to this discovery as it definitely proves that these strange reptiles actually did exist at one time in the region of the drawings. The Carboniferous, through which the Hava Supai Canyon is cut, is more ancient than the Triassic, in which the dinosaur footprints are found, and it may be within the bounds of possibility that the canyon had already been partly cut down through the Carboniferous about the time the dinosaur-tracks were made in the later geological age, the Triassic. A 'canvas' would thus be prepared for the pictographs. This is a point upon which fuller evidence would be valuable in view of any suggestion that man saw and depicted a dinosaur of the great antiquity of the Triassic period; the Report does not give sufficient information to argue upon in this connexion.²

The 'ibex' pictographs are interesting if they really represent those animals, for the ibex is now extinct in America, though its bones have been lately found in West Virginia,— an unexpected discovery. Anyway the ibex does not carry us back to the Dinosaur age. It is well shown in the wonderful Palaeolithic cave-pictures of Spain. It is quite possible that the drawings in Arizona represent the mountain sheep.

The 'Elephant and Man' pictograph is very curious, but it does not seem certain that the animal standing near the man is really an elephant as suggested by Professor Hubbard. The photograph reproduced here from his Report is distinct, and a close examination makes it difficult to decide what kind of animal is represented; the outlines are broken as if the 'desert varnish' had encroached in many places. The wavy line stretching from the animal's head a long way to the left of the man is not necessarily an elephant's trunk, for it strikingly suggests a resemblance to the lower wavy line, mentioned by Professor Hubbard as probably meaning water. The thin legs and the divided hoofs more closely resemble those of the camel, also the rounded and comparatively small body. An attempt has been made by the artist to define the man's fingers,

2. Students of *The Secret Doctrine* will find interesting references to points in connexion with the dinosaur and the antiquity of man in Vol. II, pp. 157, 218, 262, 693, 713, etc.

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and it would look as if the animal's feet were intentionally drawn with indications of separate toes, not a characteristic of the elephant.

At the bottom of the plate toward the left another figure is shown which might well be a camel. As both camels and elephants have been found in the prehistoric asphaltum pits at La Brea, Los Angeles, California, with horses, saber-tooth tigers, etc., the argument as to the age of this particular picture is not affected by the uncertainty, if it represents either of these long extinct American animals. If so, and if they disappeared from the New World 100,000 years ago, as Professor Stauffer thinks likely, man must have lived here far longer than the ten thousand years or so allowed by Dr. Hrdlička and the majority of ethnologists.

And this pictograph is not alone in testifying to man's great antiquity here: in *Archaeology and False Antiquities* (1905), Dr. R. Munro describes the Lenape Stone found in the neighborhood of Doylestown, Pennsylvania. It is "worked to a smooth surface, and shows the incised outline of an elephant along with some rude geometrical figures and etchings." And what are we to make of the carved elephants at the top of the Great Stone Stela at Copan, Honduras, associated with faces of Chinese type? Are they traditional reminiscences of prehistoric American elephants or, as Dr. G. Elliott Smith believes, decorative designs brought by colonists from Asia? No one, however, is likely to suggest that the Hava Supai 'elephant' or the Lenape Stone scratching was derived from Asia.

Professor Hubbard tells of finding a well-defined elephant's track in the neighborhood of the canyon, but gives no particulars as to the exact locality or the stratum in which it was printed. He also describes an isolated 'citadel,' with ramparts of laid stones of great size, overhanging the Colorado gorge 3000 feet below. No vestige of tradition or legend remains about this singular monument, which may be of great age.

Quite recently, what is claimed to be a corroboration of the 'dinosaur-man' has been reported in the press as follows:

"Jerome, Arizona, June 17 (Associated Press) — Several stone picks or hammers, believed to be implements of prehistoric man, have been found by workmen at a depth of over 100 feet in sodium sulphate deposits at Camp Verde, near here. Two of the finest specimens are being forwarded today to the Smithsonian Institution.

"Positions of the implements, when found, indicate they positively were contemporary with the deposits of sodium sulphate, local archaeologists declared.

"The discovery, they added, corroborates evidences furnished by pictographs in Hava Supai canyon that man existed in the age of the dinosaurs."

This is quoted for what it is worth, which may be very little or — a great deal,— but we shall no doubt hear more of it as such a claim cannot be ignored without reasons given. The value of the discovery depends, of course, upon the age of the stratum of sulphate and upon the way the picks got into it, whether by burial, by slipping down from the surface

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through some crack, or by being placed in it at the time of its formation.

Evolution is the only theory acceptable to those who look upon the universe as a whole. No longer is it possible to believe that Adam and Eve were created by the hand of a personal God a few thousand years ago at the end of a week in which everything in the universe was made once and for all. The principle of Evolution, from which nothing is exempt — the heavens and the earth, the plants, the animals, and the life of man — is that everything comes into being after long preparation, and all is moving onwards to still higher states; the Divine Will in action. This, in some form, is the alternative to the 'special creation' theory, derived from an Oriental allegory misunderstood and taken literally by the Occidental mind.

Scientists, having no option but to accept Evolution, have unfortunately pinned their faith on the more superficial and materialistic aspect of it, the one which only considers the evolution of the outer form and functions through mechanistic factors such as 'survival of the fittest,' 'natural selection' — Darwin and Russel Wallace's special points of insistence — and 'spontaneous mutations'; and so the theory runs that some creature which had 'fortuitously' acquired an opposable thumb and the upright position which freed the fore-arms, or other improvements of similar nature — thus allowing the mental faculties greater opportunities of exercise — gradually gained ascendancy over the four-legged beasts and branched out into many species of half-man, finally becoming the 'lord of creation.' As suitably advanced animals for this process are not known in early geological ages "it must have begun in the late Tertiary, in the Miocene or Pliocene, when there were numerous varieties of ape-like forms," and so it is necessary to deny the possibility of intelligent man before the Pleistocene or, at earliest, the later Pliocene.

Biologists seem to have felt it necessary of late to assert with great emphasis that Darwin never taught the descent of man from the great apes known to us, and that the scientific evolutionists do not hold that view today; but when we read statements such as the following, there can be no doubt that evolutionists believe that man is simply a natural development of arboreal, *ape-like* animals. One of the most eminent scientists of the day writes:

"One reason for suspecting that south central Asia may have been the original home of man is that just before his beginning a very varied assemblage of great apes lived in the forests of northern India. They are unfortunately only known from a few scattered teeth and fragments of jaws found in the deposits of Miocene age which now form the Siwalik Hills, so that we have very little information about them; but no such series of great apes has been discovered elsewhere. Now, at the beginning of the Miocene period, the Himálayan mountains did not exist, and it may have been during the uplift of this mountain range that primitive man came into being. As the land rose, the temperature would be lowered, and some of the apes which

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had previously lived in the warm forest would be trapped to the north of the raised area. As comparatively dry plains would there take the place of forests, and as the apes could no longer migrate southwards, those that survived must have become adapted for living on the ground, and acquired carnivorous instead of frugivorous habits. By continued development of the brain and increase in bodily size, such ground apes would tend to become man."

— *The Scientific Monthly*, July 1925. 'The State of Science in 1924,'
by Dr. Arthur Smith Woodward, F. R. S.

Even if we assume the existence of these 'ground-apes' there is no satisfactory connexion demonstrated with more primitive types or with the leading types of early man such as the European Piltdown, and the Neanderthal, the African Broken Hill, or the Talgai Australian races; in fact, these are not considered to be on the line of our ancestry, *upon which we cannot lay our hand until we reach the comparatively recent Crô-Magnons* with physical development as good as that of today. Links between the Crô-Magnons and the possible 'ground-apes' of the Siwalik Hills are unknown. Dr. W. D. Matthew, Palaeontologist of the American Museum of Natural History, in *Recent Progress and Trends in Vertebrate Palaeontology*, p. 283, 'Report of the Smithsonian Institution for 1923,' says:

"... it is quite clearly demonstrated by these recent discoveries that the problem of the ancestry of our race — of the evolution of man — is in reality a much more complex and difficult one than had been assumed either by the exponents or opponents of evolution. It is not one missing link we have to find, but many. . . ."

Theosophy not only teaches but enforces the idea of *universal evolution* (not mere physical transformism), but on higher lines than mere physical causation; the element of the soul progressing through a series of incarnations — the real 'missing link' — is the true evolver; but we must now consider a few points which suggest that the Hava Supai 'dinosaur-pictograph,' if it really represents one of those fearsome monsters, would not be the only significant discovery indicating a far greater antiquity for man than that which science has worked out from the 'ground-ape' hypothesis. About sixty years ago, several quite modern-looking skeletons were excavated at Castenedolo in Italy, yet the stratum from which they were taken belongs to the Pliocene division of the Tertiary — not so ancient as the end of the dinosaur-age, of course, but not much younger than the 'ground-ape' period. No modern type of man can be allowed in the Pliocene, according to the scientific evolution-hypothesis, because any man living then ought to have been of extremely brutal form. Dr. Arthur Keith, an anthropologist of the highest standing, in discussing the Castenedolo problem in all its details in his *Antiquity of Man*, feels bound to admit that:

"... the student of prehistoric man . . . cannot reject the discovery as false without doing an injury to his sense of truth, and he cannot accept it as a fact without shattering his accepted beliefs."— p. 245

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Another dispute rages round the stone mortars, pestles, spear-heads, etc., and one modern-type skull found in the gold-bearing gravels of Calaveras County, California. These gravels are also Pliocene, and the same difficulties present themselves to the students of prehistoric man as in the Castenedolo case. Dr. Keith does not agree with those who utterly repudiate the enormous antiquity of the Calaveras discoveries, subversive as they are, but neither can he accept their authenticity. He says:

"Indeed, were such discoveries in accordance with our expectations, if they were in harmony with the theories we have formed regarding the date of man's evolution, no one would ever dream of doubting them, much less of rejecting them. The consequence of accepting the discoveries in Calaveras County as genuine has been well expressed by Professor W. H. Holmes, when he presented the results of his investigations to the Smithsonian Institution in 1899. 'To suppose that man could have remained unchanged, physically, mentally, socially, industrially, and aesthetically for a million years, roughly speaking (and all this is implied by the evidence furnished) seems in the present state of our knowledge hardly less than admitting a miracle.' It is equally difficult to believe that so many men should have been mistaken as to what they saw and found."— p. 284.

There is one account of a handsome polished pestle picked up by an expert out of the old Pliocene river-gravel in Calaveras County which admittedly cannot be explained away by any theory except deliberate fraud on the part of the geologist, and that suggestion has not been offered; yet Dr. Munro declares that as the skull and implements would prove the existence of highly developed man before the Pliocene they cannot be authentic, and people who accept them

"are upholding opinions which, if true, would be absolutely subversive, not only of the doctrine of human evolution, but of the principles on which modern archaeology has been founded."

But other principles, apparently equally well-founded, have been abandoned when the facts contradicted them, and the truth of *Evolution* (we do not mean mere scientific transformism) would not be shaken if remains of intelligent man were found before the Pliocene. It might discredit the *present* theory and compel a search for remains of the true origin of man and his progress from a far earlier date than is imagined in western lands today. It would lead to the Theosophical position, derived from the Ancient Wisdom records.

The famous image from Nampa, Idaho, is another puzzle which defies the theory of man's recent appearance on earth. This little clay statuette was brought up from a depth of 320 feet during the boring of a shaft through Tertiary rocks, and it seems impossible to deny that it is about as old as the Calaveras remains. About this mysterious object, Professor G. F. Wright says:

"No one has come forward to challenge the evidence except on purely *a priori* grounds. . . ."

That is to say, the impossibility of it being so old because the evolutionary theory of the moment does not permit it! Then there is the

THE "DINOSAUR" PICTOGRAPH DISCOVERY

problem of the pottery found beside a mastodon's tusks and horses' teeth at Charleston, and the pottery and scattered bones at Vero, Florida, and the *boleadoras* from the Argentine — polished stone balls with cut grooves, resembling those used today in pairs for throwing down fleeing game — which Professor Senet and his colleagues of the University of Buenos Aires are sure are Tertiary.

The so-called 'fossil shoe-sole' found in the blue limestone of the Humboldt Mountain Range in Nevada is another singular petrification that has not been properly explained. It so closely resembles a leather sole with two rows of perfectly regular holes for the stitches that Dr. W. D. Matthew, Palaeontologist of the American Museum of Natural History, said it was "the most perfect piece of natural mimicry he had ever seen," but *could not be* the work of man because "man has not been in existence much more than 500,000 years or so"; and Professor Kemp, of Columbia University, is quoted as saying that if it came from the Triassic, as it appeared, "it would probably be 10,000,000 years old or older. Man did not exist so long ago. That is so absolutely certain that any detailed study of the thing by microscope or otherwise is useless." At another Institute less positive expressions against it were made after a very careful study of it. The Triassic is, of course, the period in which the earliest footprints and skeletons of dinosaurs have been found. They appear with remarkable suddenness, no traces of any dinosaur-ancestry having been found.

It is far from our intention to declare that all, or any, of the above discoveries are *conclusive* evidences of the presence of intelligent man in the Tertiary, and as for the existence of beings *exactly like ourselves in all respects* in the Triassic, we heartily agree with the 'regular' evolutionists that the Triassic is far too ancient for such a possibility. Putting aside the 'Shoe-sole' — which may be a genuine relic of very early man after all, though not of the Triassic — and admitting that, if standing alone, each of the above (and many others for which there is not room) might be ignored, cumulative evidence for the great antiquity of man in America is increasing in spite of the general belief that the human race came full-fledged from Asia by the Alaska route. No doubt there were such immigrations, ancestral to many modern Indian tribes, and responsible for many of the relics of man yet discovered; but inhabitants of different origin may have been here from earlier ages. The hypothesis of a submerged land in the Atlantic Ocean, from which migrants went both eastward and westward, is perfectly tenable, and, in fact, there is strong evidence from both sides of the Atlantic from linguistic and other sources, that this is more than a hypothesis.

However this may be, the Ancient Wisdom — Theosophy as we call

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it today — brought to the west in our own time by H. P. Blavatsky, has records that true thinking human man appeared on earth long before the *supposed* 'ground-ape' ancestor of the Miocene, and that the 'primitive' Stone-Age man was not primitive except in culture; he had degenerated from higher states and was struggling to rise again. Evolution moves in great cycles, not in a simple upward gradient. Civilized man of *some kind* actually existed, we claim, during part of the dinosaur-period — the Cretaceous, at the end of the Secondary or Mesozoic.

The scheme of evolution as outlined in the Theosophical teachings harmonizes the traditional allegories of the ancient religions — including the early chapters of the Hebrew Bible — with the results of modern research and discovery in a way that demands the close attention of those who are not satisfied with the literal interpretation of the Adam-and-Eve story and yet balk at the mechanistic and unspiritual scientific explanations of the geological record and the origin of man. Theosophy is not an invention of H. P. Blavatsky or of any theorist, but a statement (comprehensible by the modern mind, and rational) of the knowledge that has come down the ages to the general mass of men in allegories such as the Indian Purânas and the Hebrew *Genesis*, etc., and, to those better qualified to understand, in more unveiled and direct personal teaching.

The increasing number of new discoveries of man's vast antiquity in Europe — even the disputed evidences such as the so-called 'dinosaur' pictographs, whether established as being contemporary with the later dinosaurs or not — are of immense value in suggesting wider views of the past and possible future of mankind. Many of them give glimpses of past cycles of civilization and barbarism hitherto unsuspected. To the Theosophical student they are significant for their importance in leading up to coming revelations from the storehouse of nature which would be difficult to accept or interpret properly unless the mind had been prepared by the less startling vistas of past cycles already presented to view.

RIGHT EDUCATION THE KEY TO WORLD-BETTERMENT

H. A. FUSSELL



THE subject of education is so vast, and has been studied by so many of the greatest minds of all ages and countries, that no claim to originality can be made for the present article, which aims to direct attention to certain fundamental truths which, despite all that has been said and written, are not sufficiently taken into consideration at the present time, when more per-

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haps than at any other period, right action depends upon right thought.

The essentials of education have been largely lost sight of in attempts to construct a curriculum in which science, the classics, modern languages, manual and vocational training, as well as many other things deemed important, shall find a place. Desirable and useful as such knowledge undeniably is, it does not constitute true education which consists, not merely in imparting knowledge, but in fitting young people, intellectually and morally, to cope with the ever-varying situations and possibilities of actual life.

Modern education has largely deteriorated into 'instruction,' the mental side predominating to the detriment of the moral and spiritual. This is mainly due to the lack of a true philosophy of life, to ignorance of man's true nature and destiny. The ordinary educator, intent on evolving new and quicker methods of instruction, is only too apt to neglect underlying principles in his desire for immediate results, and so leaves the elaboration of 'theories' to philosophy and religion.

We never weary in our praise of democratic institutions, but some schools accentuate class-feeling and prejudice instead of inculcating tolerance and sympathy; while sectarian schools tend inevitably to narrowness by unduly stressing a set of dogmas that are less than religion, which is universal and unites, while sectarianism divides.

All western nations are at least *nominally* Christian; but, as has been shrewdly remarked, "we are trained in the tenets of a religion in which we do not really believe, for we see it flatly contradicted in every relation of life." The essence of all true religion is that we realize our true selves in devotion to others; but this is impossible under the competitive system into which we have been indoctrinated at school and college, and which is the soul of modern business-life.

The great fault of education today is that it is not broad enough. It has been made to subserve personal aims, class-prejudices, national and religious exclusiveness, and it has failed in the one thing necessary, namely, 'to look at life and see it whole.' Education should make for the regeneration of society, for mutual understanding and sympathy, for co-operation and service. Theoretically this is admitted; but in practice, instead of humanizing mankind, modern education trains men, as H. P. Blavatsky says, "for a life of ferocious selfishness and struggle for honors and emoluments instead of kindly feeling." And, as we see only too plainly today, nations can be just as selfish as individuals; but their selfishness, being on a vastly greater scale, produces widespread misery and suffering, and may eventually lead to war.

"During the last 150 years we have become possessed of an enormous body of new knowledge, but it appears that for the higher direction of life we are proving incapable of using

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that knowledge.' In these words Professor Graham Wallas succinctly stated the other day the problem of civilization as it appears to all thoughtful students of contemporary history. The poignant contrast of the modern world is the extension through applied science of man's power over nature and his continued inability to use it for the promotion of his own well-being. . . . The development of science has enlarged the powers of destruction, and by bringing all the peoples of the earth into contact has immeasurably increased the complexity of the human problems calling for solution. We live in a bigger world than our forefathers, but are not ourselves bigger men. . . . Mr. Wallas calls for 'the new thought [the *new education*, we would say], which would lead us from the life of destruction to a better life.'

"We must correct the half-truths of political economy into just and balanced statements of the true needs of a many-sided civilized life. Nationalism represents a half-truth of this kind. But where many nationalities live in close association, nationalism is not the last word nor the sum and substance of human duties. Common morality and the broader interests of humanity must be taken into consideration. The cause of civilization is one in all its parts."

— *The Manchester Guardian Weekly* (England), January 26, 1923

What is needed then is a clarification and a revaluation of the principles underlying human life and conduct. New and loftier ideals are necessary before the world can enter upon a period of real reconstruction and progress. Men must learn and practise the great art of living together harmoniously and profitably to one another. And so we ask what are the essentials of right education?

(1) Man must be taught that he is a soul, which is saying much more than that he merely has one; also that all men are souls, of like nature with himself, sharing the same high destiny as himself, which is to be god-like, creative, willing the good of all, and therefore possessing equal rights with himself. Such knowledge would preserve him from arrogance and contempt, would prevent him from using his fellow-men as means to further purely personal ends, and would also prevent nations from exploiting one another. Moreover, it would be a most potent factor in bringing about an enduring and universal peace, for, as H. P. Blavatsky most truly says:

"The identity of our physical origin makes no appeal to our higher and deeper feelings. Matter, deprived of its soul and spirit, cannot speak to the human heart. But the identity of soul and spirit, of real immortal man, once proved and become deep-rooted in our hearts, would lead us far on the road of real charity and brotherly good-will."

(2) He must be taught the duality of human nature. A generally recognised fact, you say. Perhaps; but in words only, for comparatively few earnestly engage in the task of purifying and unifying this dual nature of theirs, everlastingly at war with itself. The criminal exhibits it in all its terribleness. And yet self-control, exercised in little things in early life, would have prevented much of the human wastage and wreckage we see around us. The saint practises it in every effort to lead a holy life. And — in order not to take as examples only the eminently good and the notoriously bad, typifying, the one defeat, the other victory in life's battle — the average man, the good citizen, intent on pursuing an honor-

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able career and bringing up a family, finds that he too must take sides in the conflict between the higher and the lower nature. Nor is the statesman exempt, in whose hands are the destinies of nations; for, the higher the position occupied, the greater are the issues involved. In fact, all the good and all the evil in the world is done by and through men, and none can escape responsibility. It is we, the men and women of this and preceding generations, who are answerable for the untoward conditions under which all are now suffering, and it is we alone who can transform them. To quote H. P. Blavatsky again:

“All good and evil things 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.”

(3) An essential, therefore, of education is ‘character-building.’ Character has been defined as ‘a completely fashioned will.’ But behind will, as the Ancient Teachings declare, stands desire; the will is inactive till it is moved by desire; it is a colorless universal force that can be used to bring about evil as well as good. However, as William Q. Judge says: “we may develop our will-power and control the forces of our lower nature, but this can only be done by a continual exercise of the will in the right direction.” It is a well-observed fact in psychology that it is not we — that is *the real self* — who do the majority of our acts, but passion, desire, habit, for in many cases we would fain disavow them. The work of character-building, or training in will-power and self-control, should begin in the home. In the words of Katherine Tingley, who has done, and is doing, so much for the cause of right education:

“The real cause of crime is to be found in the little uncorrected mistakes of childhood, in seemingly unimportant habits, which grow and grow until they become a part of the very life. . . . Reconstruction is the keynote of the hour, but above all we must reconstruct the home. It must be regenerated, purified, redeemed; and the secret of its redemption is *the Theosophic life*.”

(4) Education should not be egocentric. No educator worthy of the name is content merely to develop and train the faculties, careless of the use to which they are put; it is also his duty to impart ideals, and the greatest of these is service. The solidarity of the human race, in respect to good and evil, is a fact which the recent world-war has made painfully evident. Egoism, in whatever form, diminishes the life-force, narrows the sphere of action and influence; carried to extremes it is suicidal for nations and individuals alike. The more life we radiate the more life we have, and the higher the life. As H. P. Blavatsky very truly says:

“The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, though all are not equally developed. In helping on the development of others the Theosophist believes that he is not only helping them to fulfil

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their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself, but all, in their progressive march. By his actions he can make it either more difficult or more easy for humanity to attain the next higher plane of being."

Realizing the magnitude of the issues involved, one would imagine that moral training and the formation of character would be the principal task of education, that intellectual development and spiritual enlightenment would go hand in hand. Unfortunately this is not the case; if it were, the world-war and the demoralization it has entailed would not have happened. The fact that it did happen is proof that no amount of head-learning can give us soul-wisdom which leads to happiness. No matter how much knowledge we have, it is the heart that decides our course of action. It is not knowledge, but the use to which knowledge is put, that determines our rank in the scale of being. All human activity postulates aims and ends, and these are determined by our desires. Purify, elevate these, and the will will act accordingly. And then, aided by a properly trained intellect, there is nothing, however great and good, but man can accomplish it; all his actions will be guided by a universal love for humanity; and, in seeking the good of humanity, he will find his own.

Unless a reform in education along the lines indicated in this article takes place in the immediate future, the last war will be followed by other and still more terrible wars, for the same ambitions, the same misunderstandings, which led to it, are still rife among the nations of the world. What is most needed at the present time is mutual understanding; tolerance expanding through sympathy into love; the saving sense of humor to help us to see ourselves as others see us; and, above all, faith in spiritual ideals, for material progress is futile except insofar as it is the expression of spiritual values. We must aim at individual perfection, but we must not forget that the highest end of man can only be attained by Universal Brotherhood, in a perfected society, including all nations and all men.

And the means? They are in our hands. *Literae humaniores*, the humanities: polite learning, especially in Latin and Greek and other ancient classics. Our mental horizon has widened immeasurably since the phrase was coined. We are now wont to speak of 'world-literature,' understanding by the term not only literature properly speaking, but much also concerning religion, philosophy, and science. A feeling of relationship is growing among the nations of the world, and the time has come to draw upon the great stock of our common humanity, instead of dwelling upon and magnifying the differences that divide us, differences which, if only wisely and fraternally developed, would increase and enrich the universal harmony.

We have schools and universities which might be made 'clearing-

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houses' of the world's best thought, centers of light and spiritual unity; they are already so to some extent, but much more might be done in this direction. A plan of universal education on broad general lines already exists in the Râja-Yoga System of Education, established and directed by Katherine Tingley, which, if generally adopted, would direct aright the new and powerful forces that are now stirring in every country of the world; the spirit of true humanity would pervade all the relations of life — between nations as well as individuals — and mankind would enter upon a grander, better, happier era.

Special education will always be necessary. Teachers, lawyers, scholars, scientists, must be trained, but a sound, *general* education must on no account be neglected; *all* must receive an education which will furnish them with a lofty conception of human life and purpose, and which will qualify them, not only for citizenship in their own country, but for world-citizenship. More of world-history must be taught, and the narrow patriotism of the past, which consisted largely of self-glorification and depreciation of foreign nations, must give way to a feeling of kinship with all that is great and noble in whatever country and time it may have been wrought. In a word, education must draw out the best in man and develop it, for it is only by teaching men 'self-reverence, self-knowledge, self-control,' that we can bring to birth the new spirit of humanity which is seeking manifestation in the nations of the world.

REVELATION

"Life is Joy!" — Katherine Tingley

Student

WHEN the forces of desire
Are held in check by Will,
And the purifying Fire
Has its way with ancient ill;
When mind-spun veils grow porous
And the Heart-Light filters through
Till there opens up before us
A vista of the True;

When the Middle Way is entered
With Compassion as the Guide,
And the aspirations centered
Where Love and Trust abide —
There shall come the Vision Splendid,
Peace and Bliss without alloy:
For our doubts and fears are ended
When we *know* that Life is Joy.

*International Theosophical Headquarters,
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THEOSOPHY IS NOT DOGMATIC

R. MACHELL

THEOSOPHY is not dogmatic. That is to say the student of Theosophy must do a good deal of thinking for himself. There is in the teachings of Theosophy no creed, by the acceptance of which the Theosophist must 'save his soul.' Rather I should say that a student of Theosophy looks for his salvation from the errors and delusions engendered by his own brain-mind, to the illumination of that mind by the rays of Truth reflected from the supreme source of spiritual Light by his own awakened soul. A man cannot be rightly called dogmatic for the holding of a faith or for the free expression of his own belief. The belief becomes a dogma only when its acceptance is insisted on as an act of faith, by which the convert binds himself to abandon thought or reflexion and to accept as final and authoritative a certain formula which must not be questioned or criticized.

There is a vast difference between the acceptance of a teaching as an aid to learning and the exaltation of that teaching into a final formula, regarded as unchangeable. A teacher may be deeply revered, his teachings may be treasured and religiously preserved and handed down from one generation to another without dogmatism. It is only when proselytism begins that beliefs are changed to dogmas, and verbal formulas are substituted for spiritual ideas. Then Faith, which once was spiritual perception of Truth, becomes an act of mere submission to authority.

True Theosophy is not a proselytizing religion, nor can it ever be so, for according to the teachings of Theosophy the perception of Truth is a spiritual, an interior, process, and not the formulation of a thought however lofty. The difference is well expressed by the Neo-Platonist, Porphyry, who said: "Through intelligence one reaches many things which are superior to intelligence, but intuitions come better by the quiescence of thought than by thought itself." This implies a duality of mind: a lower thinking mind, which argues, reasons, criticizes, weighs the evidence for or against a proposition; and a higher mind, an intuitive faculty capable of direct perception of truth, a spiritual faculty latent in all human beings, but awake and active only in the very few at this stage of our evolution, or spiritual development. For this reason Wisdom is rare, and dogmatism extremely common. And on account of this duality of mind in man he is at times a seer of sublimest truth, and at other times he may become a dogmatist of the deepest dye, mistaking

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his brain-mind delusions for spiritual truth, and his intellectual theories for revelations of divinest Wisdom.

Even when the lower mind is acting as the spokesman of the higher, its utterances are necessarily but a poor translation into words of that which is itself a manifestation of spiritual life and light. The higher mind does not deal in words nor in formulated thoughts; it is the life-giver, the inspiration, that is, the spiritual parent to the thought.

The lower mind must needs be cultivated, developed, and refined, if it is to be a worthy instrument of the master-mind; but at its best it can be but an instrument to act as intermediary between the spiritual world of Truth and the material world of appearances. It is the lower mind that formulates a creed or dogma, and tries to force the acceptance of the formula as an inspired utterance of Divinity itself. There can be no finality in any such formulated utterance, however temporarily satisfying it may appear. "That which is born of the spirit is spirit"; that which is born of the mind is temporary, and material; for thoughts are things. In the material world Change is the natural order; all things must change eternally, dogmas and creeds as well as the minds that made them, from age to age, as the nations grow old and finally decay, and are replaced by a new people with a new revelation of Eternal Truth.

And the new revelation lasts a little while, the life-time of a nation it may be, a few millenniums perhaps, but it is changing all the time, even if its ritual and its fundamental dogmas are unchanged; for language changes all the time, and if a form of words outlives the language of the people the formula is unintelligible to the general mass of the nation and in time dies a natural death.

Therefore the wise man, be he scientist, religionist, or philosopher, will never pin his faith to any form of words or any formulated thought, but will seek diligently for the spiritual truth of which the creed or dogma was originally an expression, and if he must needs give utterance to his inmost thought, he will be forced by the limitation of language to express himself in parable or allegory. And even so his deepest thought will be intelligible only to a few who like himself have found the light of Truth in their own hearts, and by that light can read the deeper meaning of the outer form of words or thoughts. Truly a good Theosophist will never dogmatize, however positively he may assert his own conviction.



"WITH all our experience we are as yet but touching the fringe of real life; we are but entering the outer portals of the real mysteries."

-- *Katherine Tingley*

WHY THE WORLD NEEDS THEOSOPHY

H. CORYN, M. D., M. R. C. S.

WHEN we press home our conception of evolution, asking ourselves what is evolving through the succession of forms, we must see that we are thinking of *life*. It is life that is evolving, developing a richer consciousness and pressing outward to fuller manifestation of itself to itself. And this urge is as present in us as anywhere else in nature. Life in us wants to be richer, and to flow out more, touch wider experiences, accomplish more. Is not our idea of the highest type of man one whose life-consciousness has broken even out of the casing of self and flowed into others as a creative compassion that heals and raises and teaches?

Humanity, human life, was once one, with the — perhaps from our standpoint, blind — pulse and urge of progress and evolution. It became a many, each of the many now intensely conscious on its own account and still with the primal urge toward wider fields. And now they cannot gratify that urge much longer as units, as centers of selfishness. The strings of self, however hammered, are getting soundless. That is no longer the way. The way is now *out of* self again, back to unity: no loss, no shrinking, no curtailment; a vast giving and receiving; a new brotherhood; a spiritual free trade; and so forward for ever. That is the one condition of progress, the one way in which life can now gratify its urge to become richer. The individuals *as units* have about as much of it as they can hold. To get more they must go beyond themselves. It is of no use to heap up material possessions. The momentary thrill that is got in that way dies out at once. The crave for a more actual life cannot be met by accumulating things.

Other directions are sought. The people crowd to see the last picture, the last sensational play, to hear the last opera. They rush for the last novel and are as eager for the last new religion as for their dinner. In the quest for new sensation, the resources of ordinary debauchery have been bankrupted. Unnamable practices are becoming commoner and legislation against cocain and morphin is defeated by vendors on the street-curb.

Yet though the world is at a standstill, waiting for something, it is not 'a weary old world.' Isn't it as fresh and desireful as ever, merely unknowing in what direction to turn in order to find the fruitful way, that way of exhaustlessly accumulating wealth of spiritual treasure in

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mind and soul, that way that the God-lover walks, that way that the musician walks who finds springing up in himself from hour to hour the melodies and meanings whose source he cannot fathom?

Everywhere is search, craving, the desire of all living things, and especially of man, to go forward to new and finer fields, to find some field that can never become barren, that shall produce some really new flower in consciousness every day. The old fields wither, the so-promising doors close in our faces as we grow older. We look for a door that shall never close, a path that shall ever lead onward. Is not that the picture of the world? But it cannot find the way, turns back in blind search to ways it has already tried and outgrown, recombines the old things, follows after anything and everything that seems to promise more vision. And if Theosophy has a light to throw, is it not Theosophy that the world pre-eminently needs?

Do we not need to come home to *ourselves*? May not the path to wealth of consciousness be within, not at all without? Outward are the paths we have tried and found to lead nowhere. We have gone out into the body for life-wealth and found that it fails us. Sensations and possessions and outer doings do not give us what we are after. Our constitution arranges that this sort of thing shall pall or become impossible, in order to drive us on to try something else. The body and its pleasures failing, we have tried *mental* sensation, from the crudest forms up to the finest. We are still trying it. But we are beginning to find that science has not the key we hoped from it, nor the systems of philosophy, nor the thousand varieties of religious thought. In none of these does life find the promise of infinitely more life, the field that is evidently infinite in its fruitfulness. Many are becoming hopeless; some may be said to have been 'born hopeless.'

What then has Theosophy to say? Nothing very difficult of understanding. It says to each man: "*Thou thyself* art the door thou seekest." The man himself, owner of body and tenant of it, owner of mind and mostly bound slave of it, who is he? The mind sweeps him along from thought to thought, picture to picture. He does not know that he himself is not the thoughts of which he is conscious. If he holds himself back from his stream of thoughts, he seems to himself to be nothing. In silencing thoughts he seems to be silencing consciousness and withdrawing from life. Yet he remains himself, and it is himself that is the door to the great spaces. It is when he has silenced the chatter of mind and gone inward that he finds the power to go beyond all that he has hitherto felt as himself, to become transformed into light, to feel and understand all the currents of human life. And it is then that is born the divine will to go forth and help. He desires to do so. He enters into all life in ever

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greater measure. He will share it, live it, widen to it, draw from himself to give to it and raise it and irradiate it, draw from that exhaustless and hourly changing pulsing of it that he now feels to be at once within himself *as himself* and around, beyond, everywhere, an essence that bathes him. He loses his sense of limit and separateness in his desire to give, in the dawning power to feel all the currents of spiritual life. *Now* he has the desire that death cannot touch; now he has cast his lot with the immortal; now he is in the field that bears new fruits for ever; he is within the gate and watches the wanderings of the world without it.

So, it is to the duality of human nature that Theosophy points: the lower element, mind-driven, body-ridden, thirsting for possessions and for mental and bodily sensation; the higher element, rooted in the spiritual, focus of all life, unconscious or but little conscious in most men, but ready when we liberate it to pass into a consciousness as brilliant as the sun; conscious betimes in the poet and musician and then pouring something of its formed essence into their minds as the inspiration by which they live; conscious in all lovers of humanity though they may not know what it is that drives them into the dark places that they may illuminate them, to the despair and suffering and disease that they may alleviate them; coming forth for an hour into consciousness and action in those whom some great occasion transforms into heroes forgetful of themselves and their lives, forcing the mind from its mastery into the swift and ready servant; conscious in all those who dream of a coming brotherhood of humanity; fully conscious in all those who have taught the great religions by which men have lived and in which they have died unfearing.

To call this thing *the soul* as the pulpits use the word soul, is to belittle and libel it. It needs not *salvation* but *awakening*. For it was this which, insouling the animal, made it man, and in that lost its divine powers, temporarily, yet is itself that which alone can satisfy itself. It is Prometheus and it is Lucifer, Son of the Morning, who fell. It is in you and in me. It is you and it is I. It is you and I that must awake to ourselves.



“THE mission of Theosophy is not to tell you that you can chase an astral orb and find your affinity; or recall a former incarnation and thus gain ‘power.’ No; the mission of Theosophy is to have you stand face to face with the serious facts of life and the serious problems that surround you; to sound the depths of your natures and find the Light. This you must do if you are to serve, and help lift the burdens of Humanity. Truly you must know yourselves: -- ‘Man, Know Thyself!’ ”— *Katherine Tingley*

EVOLUTION

KENNETH MORRIS

OF course there is evolution: does a child remain a child through life, or was there ever a winter unfollowed by spring?

I sit here by the sea, watching these slow Pacific waves come in, faintest olive and lilac-blue, lolling shoreward meditatively; and then for a yard or two of their length breaking white; and the break spreading lengthwise, all with high deliberation, till there is a great crest advancing, foaming, tumbling, rearing, tossing back ghostly diaphanous manes; and inshore it rolls, and with slow boom and drench and wistful undermusic perishes; and where it rose meanwhile others and others are rising,— very proud and beautiful, serious and transient, glittering-breasted, preceded by a paleness of forecast reflexion: — each of appearance individual, of substance the one eternal sea.

I suppose if one were to sit here forever behind a camera making record of them as they came, one would never have a photograph repeated identically and exactly; never have proof that the sea's imagination had faltered, or that he had liked one form so well as to repeat it, not merely drearily ad infinitum like a machine, but so much as once. Instead, each wave is a separate unique individualization — an incarnation in little or fragmentary avatar as it were — of that "mighty being" the Sea, "who maketh himself into billows for his pleasure"; and since day and night were, he has bethought him of a newness for every ripple on his bosom; and so it will always be. Eternally he experiments, in one perfection after another; and his purpose is, to be the Sea and to glory in being it; and not to weary of the skies that confront him forever: but sun and moon and stars; clouds and sapphire and tempests; the strange anthems of fire and color upon either frontier of day, and his own secretest dark depths and most dimpled lazuli surfaces — all alike are a joy to him, and out of the infinity of it and the innumerable permutations he has his identity and delight and his pleasurable sense of being. Who can say to what end he strives, or what of infinity and divine purpose may be embodied in any of his children? Here are the nornish jotunish spirits of the icebergs; there the prismatic fish-parrots that glow from coral-bough to coral-bough in his tropical translucencies: unto no end at all, shall we say? Let him say it, then, who feels he can! All is tide and fluctuation, beauty moving on to beauty; and even he himself, the Sea, whose mysterious majesty appears so eternal, is scarcely to be called as much as a single note in the symphony of cosmic being.

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Nor indeed is the sun with all his planets; nor the great galaxy in which they swim; nor —

All this great magnificence, the Universe, is that in which the Spirit dips to wash itself in external being; or it is the stage whereon is played the drama of evolution

*Which for the pastime of eternity
He doth himself contrive, enact, behold.*

Infinite Spirit must have infinite worlds of infinite grades of matter in which infinitely to gain infinite experience; and the method of it all is evolution. Take to yourself the wings of the morning and fly to the uttermost parts of the sea, and there also you should find the Eternal Adventurer, with life his basis, experimenting and informing — involved, evolving. “There is no atom but therein its place is.” Indeed, if you flew beyond Canopus or the Magellanic Clouds, or were you in the midst of the Coalsacks in the Milky Way, if you were conscious of the Spirit as it is within yourself, the essence of which all the principles of your being were derived, you would find yourself at home perfectly: for every universe, sun by sun with his moons and planets — and all the dark spaces where universes have wasted away — and all the gulfs between, physical or metaphysical or infraphysical — as much as Broadway or Ludgate Hill or the peak of Everest or the Japan Deep or the crater of Etna: are for one purpose only,— that life, consciousness, the Spirit, may have modes of being, experimental stations, infinite as itself and varied as its needs.

In such a vastitude we disport ourselves; and must go the round of its changes, orderly as they come. . . .

It is only the essence that endures; change is the law and method of existence. In the material universe the one thing you can be sure of is change. *Corn grows where Troy was*,— indeed, it may be something like true to say that there were Troys wherever corn is growing. And there is never a mountain, but time shall say to it: Be thou lifted up, and cast into yonder sea; and it shall obey; and never a dry desert but was fertile plowed land once, and deep ocean at another time; and never a lonely sea but covers its Atlantises and Lemurian continents; for time and man are both immeasurably ancient. And things are never as they were in our boyhood: they may be better or worse, but they are never the same. And new atoms flow to our bodies incessantly, and old ones drift away carrying the impress of our thought; — and so it is with all things and events and conditions; and the Spirit which is omnipresent and the consciousness vibrant in every molecule registers on itself as experience the meaning of all the changes. It learns them; it masters them; it takes hold: and as it takes hold they advance to a purer perfection.

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It is here for the schooling of matter; and slowly directs the changes of matter the ever-fluctuant towards lovelier and lovelier conditions. Might we examine the apparent welter of these changes seeingly enough, we should find it a pattern, and that they flow orderly and artistically; because Consciousness, for whose sake they take place, is so forever more and more setting its sign manual upon matter which is their medium, and marshaling the perpetual restlessness of the material more and more nearly to its own spiritual rhythms: and this is Evolution. Spirit is involved, and so matter evolves; and we traverse the round of its mutations. The goal ahead is perfection of form, of beauty, of existence. Chaos is inspired and becomes Cosmos; Cosmos merges into Theos. . . .

Man is the Spirit, as the wave is the sea: he is an aspect of this molding of the Crude into the Perfect, which is the eternal business of the Spirit. So he is not Slime-evolved, but the August Evolver of the slime. Let none think of himself as an ex-amoeba or bathybius crawling up, but as a God descended! We are, according to one symbolism, the Crucified upon the cross of four-directioned space. And truth can only be conveyed in symbolism. All words that can be spoken on things metaphysical can at best but give hints and beckon the imagination to a viewpoint from which to do its own seeing. They cannot define things; the scientific definition, here, is a dream. For science (so-called) is the method of the brain-mind, as poetry is the method of the Soul.

In metaphysics, the brain-mind's best mountain-parturitions will be dogmas; which are in fact strange beasts of the natural order *mus ridiculus* — very much so indeed. The brain-mind, dogmatizing on spiritual matters, like the crow in peacock's feathers, assumes a dignity foreign to it and which it cannot sustain: these things belong to the world of the Soul, which has no language; or its language is music, and if you can put a dogma into music, then maybe it will be true; but not until. "Who knows cannot tell," said the great Chinaman, very wisely. Yet a symbol (all art is symbolic) may convey that which a definition or dogma slaughters at once. The symbol is truest which is most inspiring; the dogma is falsest which is most peremptory.

And just as every inverbation of truth, to keep sweet, must be in the nature of a hint at, and cannot be an expression of, the grand Reality; so man, the incarnation of the Spirit, does not express that, but is a mere suggestion of its infinite glory. In some moods you may glimpse it, even in the common faces in the roadway: then Main Street becomes for you, for the moment, more wonderful than all the pearl-paved ways in the Apocalypse. But turn to anatomy, biology, psychology, psychoanalysis — and *pfff!* the Vision Splendid is gone. . . . Yet that hint, that suggestion, is there in any normal man; though none but himself

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may ever see a sign of it. Egotism itself is a perverted proof of it.

We sense a rightness at the back of our being, and not corruption. Corruption, too, is in us; and is commonly the easier thing for others to see. We have accumulated many undesirable accretions during the slovenly passage of time; but it is not these which are ourselves, nor do we really believe they are — though we incline to think them, too often, the very fabric of our neighbor's soul. Remember the theater audience; which, though composed of the never-so morally mediocre or reprehensible, will applaud virtue and hiss vice always; and that with no hypocrisy in the world; for, let self be quiescent and personal interests uninvolved, what remains of a man believes itself to be, and is, virtuous. A few love evil for its own sake; but they are probably much fewer than those we think of as the wicked. The deepest thing in us — though not necessarily the average stations of our consciousness — is almost always vastly nobler than the front we present to our neighbors. That is, to say we are divine by birthright: Gods despite this thick-laid-on camouflage of mortality; we started so upon our quest, in a sense; and were perfect when we began the whole business of evolution. We are Gods world-conquering, gathering experience as we evolve the lower worlds; and not monkeys groping towards godhead.

If perfection were only a goal ahead, none could have imagined it. If a man can say, I will be noble; it means, he will be that part of him which is already noble. What divinity we can imagine is in us to imagine: it is *in us*. You cannot lift yourself up by the ears, nor discover within your consciousness that which is not already, though latently, there. We can find ideals within ourselves; and therefore ideals exist within ourselves to be found. We can conceive of divinity; ergo, we are Gods. The Kingdom of Heaven is within; and in every John Commonplace of us all is the potentiality of a Buddha or a Christ: else no human being could have imagined those Mighty Ones, or felt drawn to admire or worship them.

So then the perfection we aim for is something within our experience, in the broadest sense. Our evolution is the conquest and assimilation of new territory: we are here to "carve out new empires for God." Being divine, we annexed to ourselves as it were provinces in chaos, which at first obliterated our own divinity from our cognisance: our task is to recover consciousness of that, and impose it on the worlds we hold. 'We' meaning the Spirit. Evolution has nothing to do with being descended from monkeys and monera and such. Somewhere in the depths of our being is still that from which we came; and it is incalculable, magnificent, superhuman.

Of all the legendary symbols of our origins, I like best, because I get

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most truth — that is inspiration — from that one which tells of the Three Circles of Existence: *Infinity*, wherein was God; *Bliss*, wherein at the beginning were what they called the Gwynfydolion or Blessed Ones; and this *Inchoation*, the 'Cycle of Necessity,' wherein we are fallen and incarnate now. God, says this legend, after a universal sleep of ages, awaking in Infinity cried His own Threefold Name, whereupon all the myriad galaxies thrilled from essence into existence "more swiftly than the lightning reaches its home." It was then that the Blessed Ones, heroes of foregone universes, woke in the Circle of Bliss to an awareness of that which was beyond the bliss they enjoyed there, and of an incompleteness in their own state; for they looked out, and beheld the great deep of Inchoation below, and beyond it, the shining of Infinity; and, Evil upon us, they said, that we are not there with Him! So for desire of God they determined to take Infinity by storm. . . .

And here now in the great deep they suffer; for when they rode forth to cross that gulf, they became enmired in it, and the captives of the demons that held it; — enmeshed in their lures, and the slaves of delusion, we (for it is we who are the Gwynfydolion) fell from self-knowledge, and forgot our high purpose, and knew ourselves for Gods no longer. . . . Or it may be that we never could have won — old Spatial Warriors that we were — to storm the steep slopes and batter in the gateways of Infinity, and dwell within unabashed and at ease, unless we should come with all the wisdom distillable of all possible experience to be gained here below: out of myriads of crucifixions and apotheoses and terrible falls and degradations and tardily won victories over self and matter, and infinitesimal accretions, till all were won, of the gold of character. Who shall say where he stands, cosmically speaking? All our griefs may be incidental to the grand acclivity; we may already be ascending; the man you hanged the other day may have had the wound that ruined him taking the guardian spears into his breast. . . .

— The story, of course, is nothing but a symbol; but it is one that shadows forth to some extent the beauty and dignity of the inner being of Man; it draws our attention to imagining the secret splendor of the Soul; and in proportion as words do that, they are true. We are the Gwynfydolion who rode forth so gallantly; if we incline now to consider ourselves but hereditors of Gorillary and scions of the line of Chimpanzee, that is only because the fumes of Inchoation have befuddled us. For the same reason we used to call ourselves worms and miserable sinners, only redeemable from damnation by the rather nasty means of somebody else's blood.

Here comes someone to remind me that it is not only Man provides vehicles for the Great Adventurer on his quest of experience. A crab

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emerges from the rock-pool at my side; goggles at me awhile suspiciously; creeps sidelong warily, as one who loathes publicity, till he thinks he is out of reach of my arm; then, at a motion of my hand, openly scuttles for cover. — I protest there is a charm about these neckless, bodiless, many-legged faces whose altogether unhymned activities are such an aid to the moving waters in their priestly task of pure ablution round earth's human shore. I have seen no apes that looked nearly as human . . . as quaint a caricature on the human. I will 'try confusions' with this fellow. — Squat-scuttling brother, squat-scuttling brother, what have you to flee from? That which feels the fear and that which most unwittingly inspires it are one: I sense in you no alien being.

It was tactless in me to mention fear; crabs and men, we will not own to it; and now he is offended, I see.

— What, says he, goggling again, but superciliously now, from a safeish cranny; you claim that you — soft-bodied, pinchable, dis-shelled degenerates that you are — descend from us of the House of Cancer?

— Not so at all, I assure him. Man, physically, is descended from nothing whatever in the animal world; bless your heart, if the truth should be told —

Or, says he; you cry *Ichabod*; you pretend to past greatness; and that you — *you* — *human* things — incarnated at one time in the Superior — the Sole Aristocratic — the Manifest-Destinied — the Ocean-inheriting, and as I may say Only *Clawedic* Race; that you were Crabs like the best of us — *you*?

Squat-scuttling brother, squat-scuttling brother, I reply, dry the starting tear! Do not disturb your equanimity — always so becoming in a crab! This intellectual being that marks me what they vainly call *homo sapiens* (do not despise it!) and these thoughts that wander through eternity, were acquisitions of the Great Adventurer long after it had passed through Crabhood; I cannot say that anything I know as egoity was every in any of the lower — your pardon! — the *other* kingdoms of nature. And yet that Great Adventurer thou art, and That am I, in our root and finality; and so is the sun, and so is the sea; and there is no need for thee to goggle me so disdainfully, as thine everlasting helpless inferior. . . .

Were it not so — Nay, scuttle and hide! I have done conversing with thee now . . . — were it not so, I say, there would be that limitation imposed on our human being: forever and ever crabs would hold a certain wisdom withheld from us, unattainable by us; I could not imagine these squat beach-scuttlers; they would be beyond me. The Spirit had passed through all the forms we can see and cognise before it became man; of that beyond humanity which it has yet to travel and attain to, our mind and senses can tell us nothing; how should they? In that sense

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Man is the Lord of Creation. He has no perception of the regions of which not he but Gods of a prouder hierarchy are masters and topmost blossom. Our consciousness is the sum of all subhuman types of consciousness: I suppose that Noah's Ark is a symbol of Man. . . .

In which connexion one is reminded of the principles of Chinese Art. With them, you know, to paint a rock, a flower, a wave, a tree, a mountain, was to penetrate far into the metaphysical, the spiritual: to level a telescope at the Heart of Boundless Being. Well; rock, flower, wave, tree, mountain — or anything else —; you could not really paint it until first you had made yourself the thing you were to paint. You must pour your imagination into that mold, and be it: which is to say, you must reach back to That in yourself which contains within Itself all forms.

For example, there is the Lonely Crane. You could get down a kind of drawing of the bird, no doubt — and that good enough for Occidental Art I daresay — without using much magic to it; that is, without bringing into your work anything of the divine powers hidden alike in external nature and in yourself. But the Lonely Crane will be uninvolved in your drawing; who is a bird indeed, but who is also that soaring principle in the Soul by which a man withdraws into the empyreal transmental regions where no passion nor self nor anxiety can abide; — on his wings the Sages of old attained immortality, it says. If you would paint this bird, your mind must cleave ether on crane-wings, dangling crane-legs; it must go prowed with the beak and bannered with the crest of a crane; and so traverse the middle region between the Scarlet Castle and the Silver River — between the mountains and the Milky Way. Then what you shall paint will be Cranehood and more; it will be living and magical, capable of suddenly flapping out those pictured wings and breaking loose from the silk on which you painted it, and soaring away at any time with yourself or any other onlooker acraneback gravely into the heaven “where Lao-Tse and the Sages reign.”

Or make your mind into a rock: a crag high above the Yangtse Gorges out of whose cleft a pine writhes distorted; experience inwardly the sunlight and starlight and storms it has known during a million years; hear the roaring of the waters below, sense the stealth of the mists there; and the kindness and infinity of the skies above: and what you shall paint then will be a very Buddha of the Stone World; but get to work without that high preparation and the result will be mere brush-strokes and ink. . . .

“I watch the waves and attune my mind to them,” says Wei Ch'iu-tsong, “until they regard me as one of themselves, and I am enabled to perceive in them the Dragon Himself at His play.” One can do as much here on Lomaland beach: one can apprehend that consciousness is there,

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the Great Dragon "within us and yet without us"; — which again is as much as to say with Traherne that one can enjoy the world aright because the sea itself floweth in one's veins: one can awake within oneself the universal, the elemental, the liberate, the incapable of any contamination. Dreams, you say? But look at the paintings of the Chinese Masters: at Ma Yuan's or Hsia Kuei's landscapes; or read what they tell of the great Wu Taotse; and explain, if you can, their magic otherwise than they explained it themselves; — but take care, in so doing, not to make yourself appear too much a fool!

As a matter of fact this is the secret of the wonderful in all our own poetry — and art of every sort, no doubt. By millions of filaments of intimacy Man is connected with Nature; and all these threads are living, and a part as much of him as of her. Sympathy means secret identity of being and the sharing of a common experience. Man is a kind of Congress wherein are gathered the representatives of all visible Nature; because the Spirit, the inmost of our being, has been rock, star, wave, tree, mountain, and lonely water: "I have been in many a shape Before I attained a congenial form," says Taliesin; — that is, before Man was: before the Spirit needed mind for its further advancement, and the Gods descended and there were fashioned the bodies of men. . . .

What a vast heritage is ours, because of this Involution-Evolution which is as the Chinese say, *Tao*, the Way — *hodos* and *methodos* — of Being. Poetry sets the linking filaments aquiver and convicts us of our universality and divine birthright and status. Wei Ch'iu-tsong says: To fix one's gaze rightly on the mountains and the waters — this is called introspection. To meditate upon the God in one's heart — this is called admiring the beauties of Nature. And I love him for his truth-telling; for this is what Evolution means: that the sun and the sea and all visible things are a people like unto ourselves: from That (Deity) they came and unto That they shall return. Every wave that rolls in is intent upon the grand quest of the ages, and is concerned with what concerns the Soul. Watch keenly, and you can see their eager, earnest concentration. . . .



"THAT which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured." — *W. Q. Judge*

LI PO ADMIRES YUAN TAN-CHIU'S
PAINTED SCREEN

KENNETH MORRIS

BY what miraculous device
Came the twelve wizard Peaks of Wu
And the remote, cloud-wandered skies
Whereinto, unconcerned, they rise
O'er the gorge Yangtse thunders through,
Into this silk square-foot or two?

Watch but the void till daylight wane
Cold o'er these mountain-tops, and here
That mute, far-wending, sought-in-vain
Lady-above-the-Clouds-and-Rain
Who appeared of old to Huai the Seer —
How do we know? — might re-appear. . . .

By shining mist and shadowed steep,
And long grass wind-swayed to and fro,
And sunlit crags where blue pines sleep,
Over their rocks these green floods leap
Roaring — but whence? And who's to know
Down to what Faery Seas they flow?

That boatman yonder, whose dark sail
Glides now 'twixt sunlit blue and blue —
When the lake shines moon-silver pale
He'll hear dream-world gibbons wail
That roam phantasmal forests through
Man knoweth not, nor ever knew. . . .

Gaze into this, and longings cease,
And passions. . . . Gazing, one might rise
And dwell in unconditioned peace
One with these mountain silences
And slow, white clouds and boundless skies,
Bodiless, deathless, till death dies. . . .

*International Theosophical Headquarters
Point Loma, California*

MORE SINCERITY!

RALF LANESDALE



WHEN Katherine Tingley once told her audience that what the world most needs today is more sincerity, I fell to wondering whether the world were conscious of the want: for it would seem as if there were no lack of earnestness or eagerness in business, nor yet in the pursuit of pleasure. But sincerity; that, I imagine, is a quality that people generally and habitually 'take for granted,' in themselves at least if not in others.

There was a man, who shall be nameless, who had some superficial culture and a vast fund of real vulgarity, which would occasionally betray him into discourtesy that on one occasion called down a sharp rebuke from an indignant lady, who told him his conduct was not that of a gentleman. The unlucky man protested bitterly, declaring that he "always made a point of acting like a gentleman." He somehow failed to understand the difference between being a gentleman and merely acting like one. He did not know the meaning of sincerity. Yet he sincerely wished to be mistaken for a gentleman.

Are there then several sorts of genuine sincerity? It would almost seem so.

Perhaps we can get some light upon the subject from the study of Theosophy. The first point in sincerity is to be *true to one's self*. This may be done spontaneously, intuitively, without apparent effort; or it may be achieved only by a deliberate exertion of the spiritual Will, and an acquired understanding of the duality of self. For if this duality is not recognised and taken into full account a man will never know if his sincerity is a tribute to the higher or the lower self; that is to say whether he is actually sincere or not.

According to Theosophy the true self is the immortal spiritual EGO, and the false self is the mortal personality, which is dissolved at death.

I suppose that in some dim uncertain way we all are vaguely conscious of our own duality; we may be willing to admit that on some particular occasion we were 'not ourselves': but this is generally a mere form of speech employed as an apology for conduct that we are not proud of or would willingly disown. Yet there is probably more truth in that mere form of speech than most of us are ready to admit. The sense of self would seem to be the very center of our consciousness, and yet it is a most uncertain quantity. I am not quite the same today as I was yesterday. And yet I am myself: I always am some sort of self; but is it actually

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the same? Theosophy says *No*. How then can I be true to myself?

That is the great problem of life: to find the SELF; to know the true Self from the false; that is the purpose of existence. When this is understood there is less chance of being deluded, as so many are, who pride themselves on their sincerity, mistaking their personality for the real SELF, the spiritual EGO, which is a ray from the great universal SELF; whereas that which they call self is that principle of DESIRE that deludes us with the sense of separateness, making us imagine that to be true to ourself we have to gratify desire, and regard each fancy of the mind as a divine impulse not to be checked or mastered for fear of sinning against self.

The delusion of separateness is the cause of all the sin and sorrow in the world. From it comes selfishness with all its train of miseries and cruelties; from it come all fanaticism and persecution, intolerance, and bigotry, with war and its attendant evils. And yet all these abominations can be practised and excused on plea of being true to self.

Once that the duality of mind is understood we have a key to the hypocrisy so common in the world: for many of the so-called hypocrites are honestly deluded, and believe that they are true to their own self, when following the prompting of their own lower nature, which is the only self they know. The higher self most probably appears to such blind ones as a god or guardian-angel, a 'spirit-guide' perhaps, or a 'twin-soul.' Its promptings may be called the voice of conscience, and yet it is the SELF.

If this great truth were realized there would arise at once a new conception of sincerity. Then the advice of old Polonius to his son would justly stand for wisdom: "To thine own self be true; and it must follow as the night the day: thou canst not then be false to any man."

He who has found the SELF and knows the duality of mind will be on guard against the "great dire heresy of separateness." He will know of his own knowledge that "Brotherhood is a fact in nature" and he will act accordingly, for "the wise man does good as naturally as he breathes." He will not easily forget himself, nor be deluded by his lower nature. Sincerity will be natural to him. He will not have to practise virtue as self-discipline; for virtue is moral health and health is natural to man: disease and sin are of one brood.

Sincerity is continuity of high purpose, which is impossible to one who has not found himself. Therefore, of old the wise man said: "Man, know thyself!" And that advice is even more imperative today; for materialism in every walk of life has dulled religious aspiration and expelled philosophy: so that knowledge of the self is limited to acquaintance with the lower self; and virtue has become an affectation, still cultivated by a small minority somewhat apologetically, but disregarded openly in general society as being out of date, when it is not denounced

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as mere hypocrisy, for modern profligacy prides itself upon its 'honesty.'

And so sincerity itself has lost its purity, and as a word means little more than obstinacy in act and disregard of courtesy in speech.

Words lose their meaning, like dead leaves stripped from the tree and scattered by the careless breeze, when thoughts they were intended to express have lost their own original significance: such a word is sincerity.

How can it be applied to one whose principles are all unstable, who has no faith in the reality of his own higher self, nor any continuity of high purpose? What reliance can be placed in the sincerity of ideals conceived by one who has no knowledge of his own soul, from which his high ideals sprang? What continuity of purpose can there be in one who thinks that he himself had no existence till his body saw the light of day and will have none when once that body shall be dead? Where there is no continuity of consciousness there can be no guarantee of real sincerity. Intensity of desire is not sincerity of purpose.

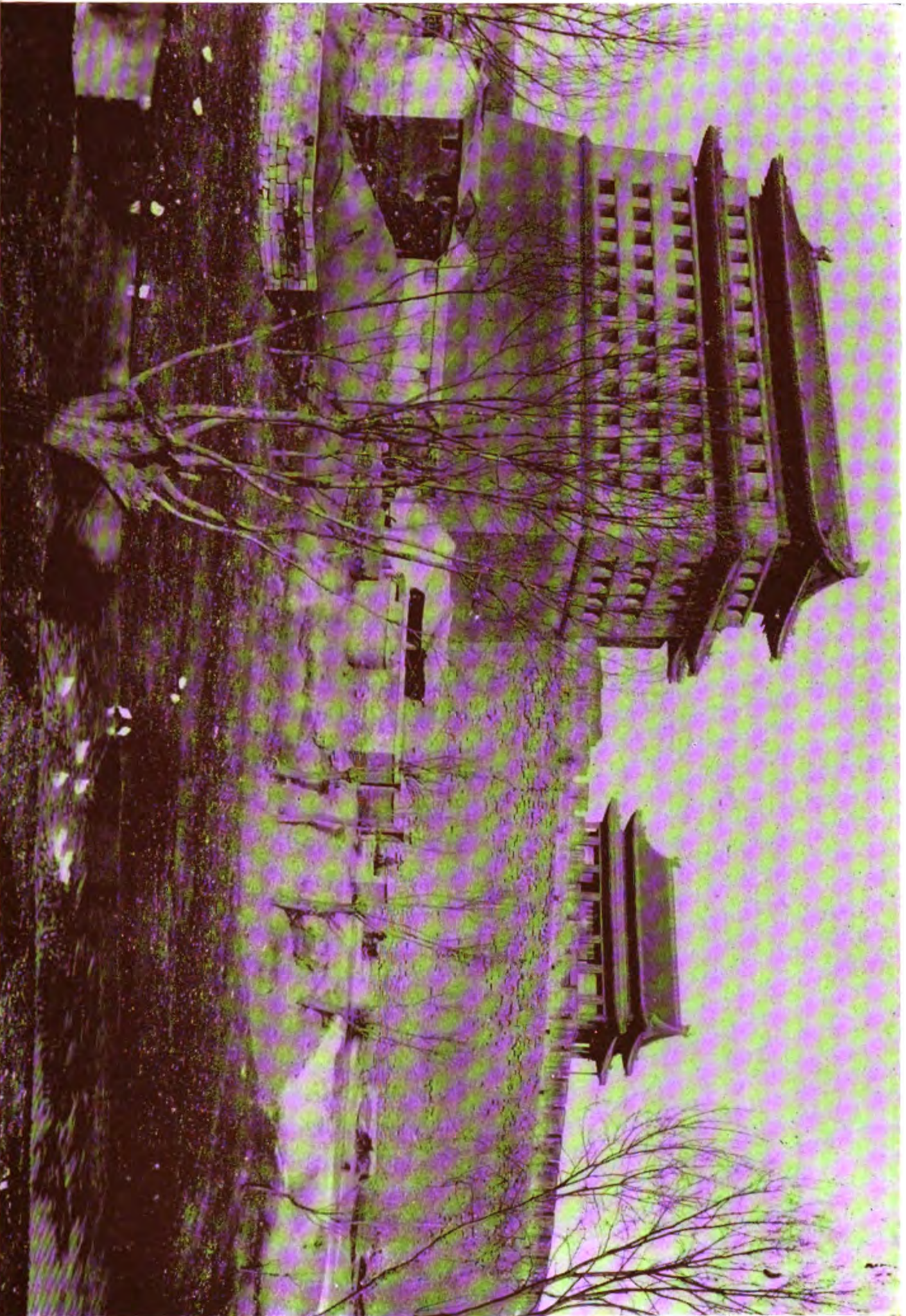
The majority obey unquestioning the promptings of the lower nature, and regard ambition as a spiritual impulse to which they may be willing to make sacrifice of some indulgence: while others trifle with high-flown ideals and become mere hypocrites; even fanaticism is made more black by insincerity.

Unbrotherliness and insincerity are the twin vices of our age; and both are due to ignorance, ignorance of the true SELF.

Sincerity and Brotherhood would make a heaven of earth; and man can work the miracle if he will. Man made this earth a hell, and he alone must change its destiny. Study Theosophy, and you will understand.

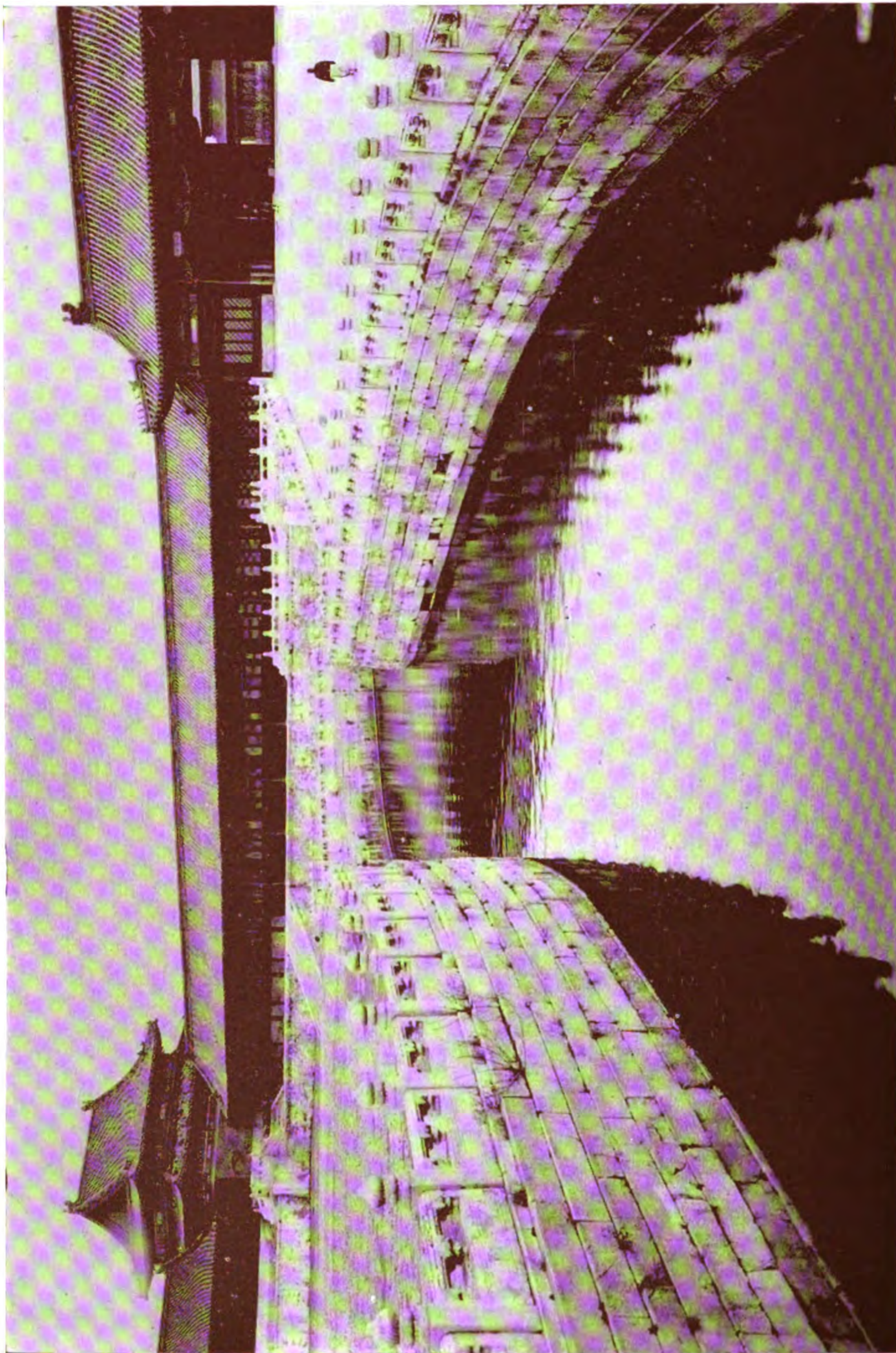


"SÆMUNDR and Snorre did not compose the EDDA, but copied her after old *Runebooks*. This will be further proved when coming to the *Valu Spá* [Icelandic *Völu-spá* — the Sibyl's prophecy]. Yet briefly note that in the time of Olof Skötkonung [*circa* 1100] when Christianity made headway in Sweden, the Pope wrote to the said king, and submitted that the Runes and the old *Runebooks* hindered Christianity, in that they appeared to be full of heathen mysteries. King Olof held a *Thing*, and it was decided to lay away the Runes and to burn all *Runoböker* [*bok*: beech-tablet] — which presently was done. Then was a great mass of ancient instruments in writing burned up — those excepted which heathen men had previously taken with them to Iceland." — Interesting passage from *Sviogöta ok Norþmænna EDDA*, Upsala, *circa* 1700; Johan Göransson — Foreword, p. xxxi



PING-TZU-MEN, ONE OF THE CITY GATES OF PEKING

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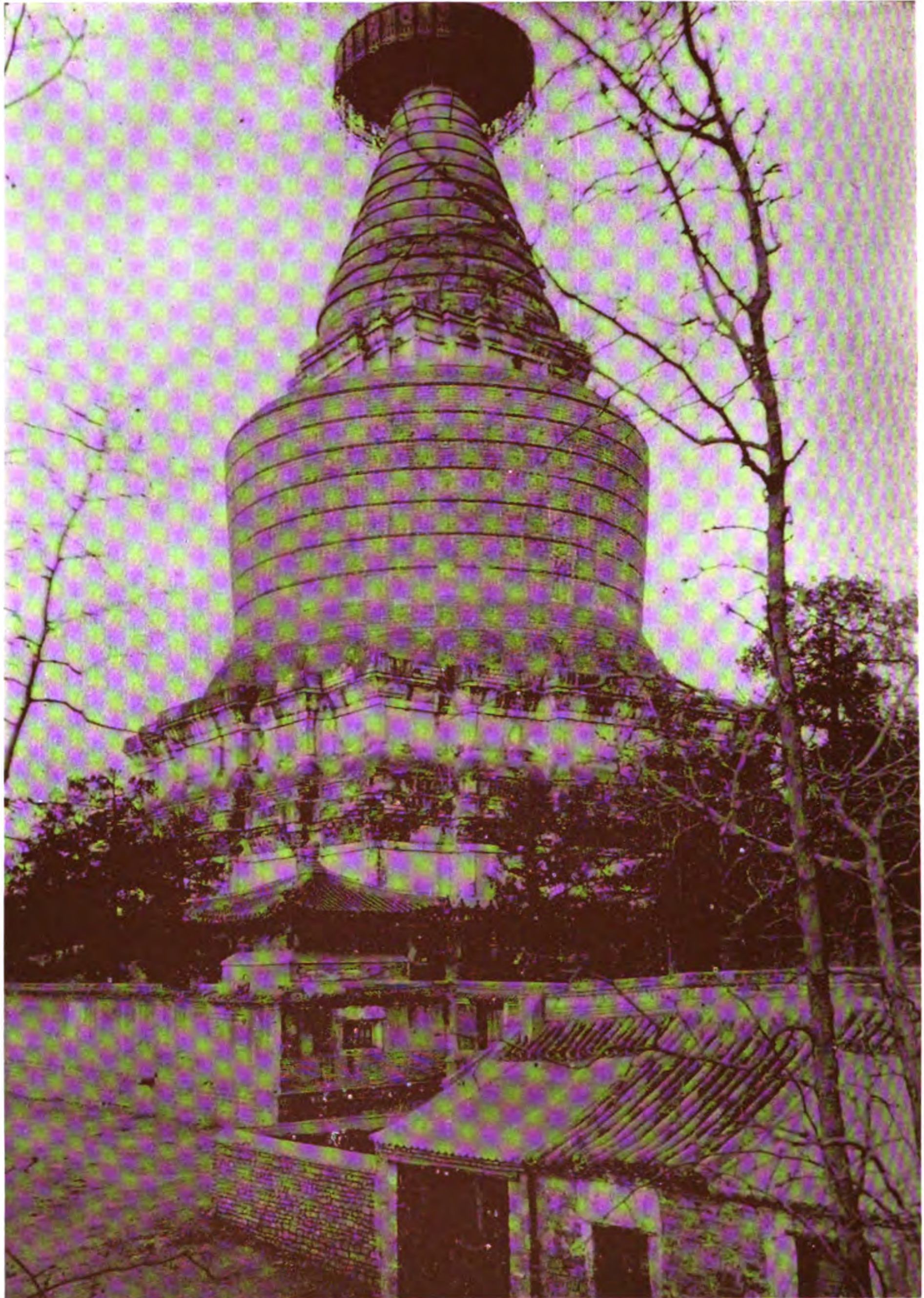
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THE 'GOLDEN RIVER' CANAL IN THE COURTYARD OF THE FORMER IMPERIAL PALACE, PEKING



IN THE 'IMPERIAL HUNTING PARK,' PEKING

Lomaland Photo & Engraving Dept.



Lomaland Photo & Engraving Dept.

THE PAI-TA-SSU DAGOBA, ONE OF THE CHARACTERISTIC
'INDIAN' BUILDINGS AT PEKING

THE ORIGIN OF EUROPEAN CIVILIZATION

H. T. EDGE, M. A.

IT is always interesting to refer back to H. P. Blavatsky's writings of forty years ago and compare her statements and forecasts with what has been done by science in the intervening years. In reperusing a report of the 1916 meeting of the British Association for the Advancement of Science, which was held that year at Newcastle, we note the speech of the President, Sir Arthur Evans, the well-known explorer of Crete and discoverer of the ancient Minoan civilization. His presidential address was devoted to his own subject — the origin of civilization in Europe — and his eloquent words prove that he brings to his exploring work a wide range of culture and an inspiring enthusiasm for what has been called the humanistic aspect of science, in addition to his thoroughness in the labors of accurate research.

One phrase may be quoted from the address as a kind of text to serve as a basis, or at least a starting-point. It is this:

“Once more through the darkness the lighted torch was carried on, the first glimmering flame of which had been painfully kindled by the old cave-dwellers in that earlier Palaeolithic world.”

This appears to indicate that archaeology is in a transition-stage. On the one hand, as the whole address indicates, much has been conceded for which H. P. Blavatsky contended against opposition so many years ago; on the other hand, the formulae of archaeology, as expressed in such terms as Palaeolithic and cave-dwellers, though considerably stretched and modified, still remain. What are the two contrasted views which struggle for mutual accommodation? First, the evolutionist conception, of civilization as being gradually and painfully acquired by spontaneous effort, originating in a barbarian, and proceeding by successive rising stages to a culminating-point in modern times. Second, the idea that civilization is the result of a torch that is handed on from race to race, the lightbringers being ‘Gods,’ ‘Divine Instructors,’ ‘Sages,’ and ‘Heroes’; and the so-called primitive races being representative of a condition prevalent at all times, alongside of high culture, and having no special position of priority in a chronological scale. These two views vie with each other throughout the panorama presented in the address. The President begins with a quotation from Lucretius referring to the Greek torch-race, which may be compared with our relay-race:

“Et quasi cursores vitai lampada tradunt.”

“Like relay-runners they pass on the torch of life” —

and more than once uses the simile in his address. But then we come

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upon the anticlimax, that the torch was kindled by the Palaeolithic cave-dweller. Archaeology has been obliged, in deference to the facts it has established, to enlarge its mental scheme greatly, and to grant to the Palaeolithic people many privileges that had been restricted to the Neolithic; it has had to make culture much older, much higher; but it has not yet given up the idea of finding a beginning of culture and tracing a progressive and always ascending development. Still, the concluding quotation leaves our hopes on a firm foundation; it is the familiar

"Magna est veritas et praevalebit."

Loyalty to the facts is bound to win its reward; and since that loyalty has thus far resulted in an extensive confirmation of H. P. Blavatsky's teachings, there is good ground for anticipating that a continuation of that loyalty will result in still further confirmations.

There rises before the mind's eye a scene depicting the efforts of modern inquiry to weave, on a vast Jacquard loom, an intelligible and symmetrical picture of humanity; while to this fabric, as it slowly reveals itself, many shuttles of diverse colors, darting to and fro and in and out, are contributing their threads. These shuttles are the various '-ologies' — ge-, anthrop-, ethn-, bi-, etc., with a few '-isms' and unclassified ingredients. No doubt the various threads pull upon one another a good deal, but let us hope the various strains and stresses will result in harmonious adjustment.

One scheme that is woven into the fabric is that which is delimited by the names of the sundry caves and valleys and hills where human bones have from time to time been found; such as Mousterian, Crô-Magnon, Neanderthal. We prefer to assume that our readers do not require that we should attempt to initiate them into the niceties of this scheme, and in any case the exigencies of printing and publishing would render our description some weeks out of date. But again our pictorial imagination brings up a very large jigsaw puzzle, occupying (say) the entire floor of a vast hall, and a group of scientific men flitting here and there with a few very small pieces that they have found. As each new piece is fitted into its speculative place, new doctrines as to the ultimate nature of the completed picture are proclaimed; but no sooner is this done than still newer pieces are found. The President is evidently well versed and up-to-date in this system, for he makes abundant use of its terminology. Along with it he has to weave the results of his own discoveries in the Aegean, as well as all that is available from the researches of other archaeologists, from history, from geology, etc. We get an impression of a rank and luxuriant growth of facts, bursting triumphantly through the bonds of the theories with which they have been temporarily tied up in bundles.

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A few quotations from the address will now be given, with such comments as the occasions may seem to invite.

"In recent years . . . in Egypt, in Babylonia, in ancient Persia, in the Central Asian deserts, or, coming nearer home, in the Aegean lands, the patient exploration of early sites . . . has reconstituted the successive stages of whole fabrics of former civilization, the very existence of which was formerly unsuspected."

Throughout *The Secret Doctrine* we find it declared again and again that such civilizations existed, and the central Asian deserts are specially referred to as the home of a vast civilization, prehistoric, and with a literature.

"The gigantic unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khé down to the Karakorum hills, witnessed a civilization during millenniums of years, and would have strange secrets to tell mankind. The Eastern and Central portions of those regions — the Nan-Shan and the Altyn-Tagh — were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land since those cities breathed their last, as the mounds of shifting sand, and the sterile and now dead soil of the immense central plains of the basin of Tarim testify."— *The Secret Doctrine*, I, xxxii

Thus it is hardly right to say that these civilizations were unsuspected, seeing that they were so positively asserted so many years ago. Other discoveries, still in store, might be anticipated by reading *The Secret Doctrine*. Our quotation from that work is but a small sample of a mass of material which fully justifies the conviction that the writer knew well what she was talking about and was a person whose attainments entitle her to serious attention, not merely as to archaeology, but as to Theosophy in its relation to the questions of life in general.

We have said that, while science favors a progressive upward evolution, seeking to accommodate its view of human history with its theories of biological evolution, Theosophy proclaims a fathomless antiquity for human culture, and depicts history as a series of waves, alternately rising and falling. We get something of the same idea in the following remarks from the address.

"Thus evoked, the Past is often seen to hold a mirror to the Future — correcting wrong impressions — the result of some temporary revolution in the whirligig of Time — by the more permanent standard of abiding conditions, and affording in the solid evidence of past well-being the 'substance of things hoped for.' . . ."

"The marvelous Minoan civilization . . . shows that Crete of 4,000 years ago must unquestionably be regarded as the birthplace of our European civilization in its higher form. But are we, even then, appreciably nearer to the fountain head? A new and far more remote vista has opened out in recent years, and it is not too much to say that a wholly new standpoint has been gained from which to survey the early history of the human race. The investigations of a brilliant band of prehistoric archaeologists, with the aid of representatives of the sister-sciences of geology and palaeontology, have brought together such a mass of striking materials as to place the evolution of human art and appliances in the last Quaternary period on a far higher level than had even been suspected previously. . . . [Certain investi-

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gators] have revolutionized our knowledge of a phase of human culture which goes so far back beyond the limits of any continuous story that it may well be said to belong to an older World.

[Speaking of the Paleolithic frescoes executed with consummate taste and skill in pitch-dark caverns by the aid of engraved stone lamps] —

“Such was the level of artistic attainment in Southwestern Europe, at a modest estimate some 10,000 years earlier than the most ancient monuments of Egypt or Chaldaea. Nor is this an isolated phenomenon. One by one, characteristics, both spiritual and material, that had been formerly thought to be the special marks of later ages of mankind have been shown to go back to that earlier world.

“[Greece] A truer perspective has now been opened out. It has been made abundantly clear that the rise of Hellenic civilization was itself part of a wider economy, and can be no longer regarded as an isolated phenomenon.”

The Minoan civilization has often been described as peculiarly modern, and the same can be said of the very ancient Chimu civilization discovered in the Chimcana Valley, Peru, in 1909. This indicates the law of cyclic progress and cyclic return. To quote from the address:

“It is difficult indeed in a few words to do adequate justice to this earliest of European civilizations, its achievements are too manifold. The many-storied palaces of the Minoan priest-kings in their great days, by their ingenious planning, their successful combination of the useful with the beautiful and stately, and, last but not least, by their scientific sanitary arrangements, far outdid the similar works, on however vast a scale, of Egyptian or Babylonian builders. What is more, the same skillful and commodious construction recurs in a whole series of private mansions and smaller dwellings throughout the island. . . . The modernness of much of the life here revealed to us is astonishing. The elaboration of the domestic arrangements, the staircases story above story, the front places given to the ladies at shows, their fashionable flounced robes and jackets, the gloves sometimes seen on their hands or hanging from their folding-chairs, their very mannerisms as seen on the frescoes, pointing their conversation with animated gestures — how strangely out of place would it all appear in a classical design!”

Other quotations are as follows:

[Speaking of recently discovered rock-paintings of Spain] —

“One after another, features that had been reckoned as the exclusive property of Neolithic or later Ages are thus seen to have been shared by Palaeolithic Man in the final stage of his evolution. . . .

“Of the origins of our complex European culture this much at least can be confidently stated: the earliest extraneous sources on which it drew lay respectively in two directions — in the valley of the Nile on one side and in that of the Euphrates on the other. . . . It is now seen that the civilization that we call Babylonian, and which was hitherto known under its Semitic guise, was really in its main features an inheritance from the earlier Sumerian race. . . . Even the laws which Hammurabi traditionally received from the Babylonian Sun-God were largely modeled on the reforms enacted a thousand years earlier by his predecessor, Urukagina, and ascribed by him to the inspiration of the City-God of Lagash. It is hardly necessary to insist on the later indebtedness of our civilization to this culture in its Semitized shape, as passed on, together with other more purely Semitic elements, to the Mediterranean world through Syria, Canaan, and Phoenicia, or by way of Assyria, and by means of the increasing hold gained on the old Hittite region of Anatolia. Even beyond the ancient Mesopotamian region which was the focus of these influences, the researches of De Morgan [etc.] have opened up another independent field, revealing a nascent civilization equally ancient, of which Elam

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— the later Susiana — was the center. Still further afield, moreover — some three hundred miles east of the Caspian — the interesting investigations of the Pumpelly expedition in the mounds of Anau, near Ashkabad in southern Turkestan, have brought to light a parallel and related culture. . . .

“Turning to the Nile Valley, we are again confronted with an extraordinary revolution in the whole point of view effected during recent years.”

Clearly the evidence is rapidly accumulating for the view of history taken in *The Secret Doctrine*. Nowhere can we reach a beginning of civilization, of knowledge, of culture. The torch is always handed on. Every civilization points back to another; and that which precedes may prove to be more ‘modern’ than that which follows. In this address, as in other writings on the subject, we frequently meet such expressions as “man had at this time *already reached*” such and such a level; showing that the idea of evolution from a primitive state is still clung to, though the dates are pushed back. The future course of discovery will, we opine, push the dates back further and yet further, necessitating eventually a significant change in the theory; and it will be admitted sooner or later that the beginnings of humanity are not to be looked for in such a primitive race. We cannot enter at length into the elaborate teachings outlined in *The Secret Doctrine*, but the following quotation will be useful:

“Our Fifth Root-Race has already been in existence — as a race *sui generis* and quite free from its parent stem — about 1,000,000 years; therefore it must be inferred that each of the four preceding Sub-Races has lived approximately 210,000 years; thus each Family-Race has an average existence of about 30,000 years. Thus the European ‘Family Race’ has still a good many thousand years to run, although the nations or the innumerable spines upon it, vary with each succeeding ‘season’ of three or four thousand years.”— II, 435

This has reference to the teaching that each of the Seven Root-Races has seven subraces, each subrace has seven family races, and each family race includes many nations. We are at present in one of the subraces of the Fifth Root-Race; and when archaeology has gone back a million years, it will only have reached the end of the Fourth Root-Race, a Race that had passed through all its seven sub-races.

Our concluding quotation from the address is the following:

“Even the archaeologist incurs more human debts, and the evocation of the Past carries with it living responsibilities.”

The evocation of the past shows, and will show, the essential divinity of man; and that, whatever may be the history of his biological evolution, Man himself is distinctively a spiritual being who cannot have evolved from the lower kingdoms, and whose origin is lost in the inscrutable mystery of time and eternity. The living responsibilities are to behave like spiritual beings, instead of striving to evolve a kind of science or philosophy that will favor the animal part of our nature. Abrogation of our divine right is by no means to be reckoned among our living responsibilities.

ENDOCRINE GLANDS

T. HENRY, M. A.



AMONG forecasts made by H. P. Blavatsky many years ago, and which subsequent events are rapidly justifying, is the statement that the science of physiology was destined to reveal great truths. The particular quotation which we have in mind is from *The Secret Doctrine*, I, 261, where we read:

“Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths.”

As to chemistry, if that word may be taken to include studies in atomic structure, we have already had occasion to trace the fulfilment of the prophecy. It is of physiology that we propose to speak at present.

A good deal is being heard about the internal secretions of various glands, and of the marked and various effects which these secretions produce when poured into the blood stream. One imparts vigor and courage, another promotes nutrition, a third moderates excessive activities, and so on. And, as usual, we observe a tendency to go to extremes in forecasting the possible results of the discoveries. Especially there is a tendency, not unnatural on the part of a physiologist, to exaggerate the influence of body over mind, at the expense of the influence of mind over body. People are to be given strength and courage, and other desirable qualities, by promoting the secretions of these glands, or by injecting into their bodies secretions taken from the corresponding organs in animals. Rushing to violent extremes, the wonder-press portrays for us a humanity governed and ordered by a doctor with a case of phials containing secretions in tabloid form; and we vision the throne of almighty power, as well as that of conscience, usurped by so prosaic an article as the injecting needle. Let me make a man's secretions, and I care not who makes his laws. Synthetic Shakespeares and homebrewed Homers loom before the festive imagination; and we see our physiologist, like Timotheus with an injecting needle in place of his customary lyre, passing his patient through the whole gamut of possible human emotions and capabilities.

But, turning on for the moment a milder secretion, let us remember that the action of the body on the mind is at best but a half truth; and we rather think it is the smaller half at that. The other, and, as we think, better half, is the action of mind on body. If the physiologist shall say a secretion in my body gives me courage, I shall reply that an act of courage on my part *produces* the secretion. I may further find justification in disparaging the kind of courage produced by an injection of the secretion.

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When British sailors fortified themselves with spirituous liquors from Holland, they invented the expression, 'Dutch courage,' applicable alike to the effect produced and to the liquor itself. Why should I not call injected courage by the name of Dutch courage? In a word, in what respect have we gone any farther than the familiar process of artificial stimulation by alcohol or drugs? Have we added any strength to the body, or merely poked up the body to let out a little of its own reserve-power?

But we do not wish to run to the opposite extreme; merely to hold a just balance. It is a sure thing that the body secretes all kinds of chemicals, as our emotions and mental states vary. That is an instance of mind acting on body. Easy enough too to find instances of body acting on mind. Not always easy, though, to discriminate with certainty. Whether Henley became "captain of his soul" because his liver started working, or whether his liver started working when he became captain of his soul, or whether it was a little of both — let each decide for himself. I find that it works in both ways in myself. A dose of a remedy may relieve a feeling of despondency; but if the mental cause is still there, the depressed condition will soon repeat itself. This teaches me that what may be useful as a temporary and occasional expedient, is of no use as a regimen. A habitual resort to medicines will establish a morbid physiological habitude, and my will will become weakened and enslaved. I must supplement, if not replace, the help of the drug by the help of my will, directing my mind. If indigestion causes despondency, despondency causes indigestion.

The discovery of too many medicaments is quite likely to induce a resort to the opposite extreme — that of rendering oneself as independent as possible of all external aids. This is a well-known road to freedom: to do with frugal and simple diet, plain water, and as little as may be in the way of unnecessary clothes, and furniture, and appliances of all kinds. It is impossible to set any limit to what might be accomplished by the unaided will and imagination in a highly developed human being. Reliance upon artificial aids replaces the will by external forces, just as the use of crutches and stays would weaken the muscles.

We must beware of the false inference that man, and all his works, is nothing but a chemical experiment, performing itself gratuitously. Here we approach the antithesis between free-will and determinism; an antithesis that must be solved by holding both ends of the question in the mind. Man is a will operating amid circumstances; his conduct is a resultant whose magnitude and direction depend on the ratio between these components.

It is much to be desired that the science of medicine shall trend ever farther away from such means as involve animal experimentation and the administering of animal products. Granting for the sake of the argument

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(what we do not necessarily admit as a fact) that a particular inoculation wards off a particular disease; it may still be maintained that the immunity is won at the expense of a permanent injury, or that some other disease may have its obscure origin in this prophylaxis. How much better it would be if, instead of resorting to so doubtful a remedy, we could achieve the desired result by means of sanitation, antisepsis, and isolation; or by some newly discovered means free from the aforesaid objections.

The use of X-rays is full of promise in this direction; and every day we are discovering subtler elements and forces. Within the physical body is the astral or model body (*linga-śarīra*), like a warp upon which the cells are woven, and forming the link between mind and body. Throughout the body the vital forces (*prānas*) play, running through divers channels, collecting in various centers. A whole new and more refined physiology and therapeutics could be built around this, when we are able to discern these finer forces; a method at once more certain and free from the gross qualities that enter into so much of existing methods.

LET US LOVE ONE ANOTHER

PERCY LEONARD

"THOU shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.

"So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother."

— *The Voice of the Silence*

HOW otherwise should men and nations live together than in a bond of mutual help and brotherly esteem? And yet when glancing down the scanty records of the past, we cannot but be struck to see how very far humanity has wandered from the simple path of love.

Our actions take their rise from thoughts and feelings fed and fostered in the mind, and if mankind in general had been living in the consciousness of human solidarity, and had continually tuned their minds in harmony with those inspiring hopes for human progress which include all members of the human race wherever found, no murderous weapon would have ever been employed against a fellow-man; no noisy cannon would have thundered forth destruction nor disfigured the fair face of Mother-Earth. How strange to think that any place that any man called home, would be reduced to piles of dust and rubbish by gunners whom he never

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injured and most probably has never even seen; or that a fragrant stretch of meadow-land would be upturned and churned and blasted till it resembled nothing but the sterile wilderness that yields no food for human kind! Such senseless slaughter and insane destruction is the sure result of human thought allowed to dream the nightmare of the separated, single life which in its turn gives birth to all that swarming brood of hate-begotten thoughts finding expression later on in open war.

It seems as though in his prolonged career of evolution, man had become increasingly aware of his bodily sensations and the desires, opinions, and ideas which are private and peculiar to himself, while correspondingly he became more and more forgetful of that vast, primeval sea of undivided unity from whose deep waters he has drawn his life. As intellect began to crystallize, the consciousness of common origin became obscured; each separate mind built round itself its little fortress of self-generated thought, and in those narrow walls the fragments of the Universal Self, 'cribbed, cabined, and confined,' first dreamed the nightmare of the isolated, individual life, and heard no more the beating of the waves which make their music by the great, ancestral sea.

In order to abolish war we must revive the consciousness of human solidarity. With no uncertain sound our Organization declares that "BROTHERHOOD IS A FACT IN NATURE." Mentally, and more especially spiritually, the apparently separated units which collectively compose humanity are united, so that any harm done to one individual or nation, must of necessity react upon the different parts of the united whole. Once the sense of international unity is fully aroused, the slaughter of men and the devastation of territory in any part of the world would be keenly felt as an outrage which injured each member of the race.

In our efforts to arouse the public to the need of love and thus ensure the end of war, we may organize conferences, address great audiences with the most impassioned oratory, and flood the magazines and newspapers with arguments for peace; but a far more abiding and continuous effect may be produced by a very simple method which lies ready to the hand of all who have the cause of universal peace at heart. Recognising that external war arises from the slow accumulation of internal disharmony in the collective mind of the race, let us each set his house in order. Let us check the hostile criticism of our neighbors before the feeling formulates itself as thought; let us turn our minds away from dwelling on resentful thoughts of those who work us injury, and cast out jealousy and all the clamoring brood of malice and aversion, detestation, and dislike that sound the note of discord in the mind. Let us be a little more alive to those good qualities so often overlooked in those with whom we come in daily contact, and be perhaps a little blind to their more

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obvious failings; let us replace resentment with cheerful forbearance; in place of grudging suspicion let us cultivate the hope that hopeth all things; let us believe the best in spite of all appearances and stand prepared to help by every means within our power the welfare of our brotherman whose joys or sorrows cheer or sadden every kindred mind through channels which though unperceived unite us with the race of which we form a part.

It may be objected that these teachings are altogether too elementary, a mere grandmother's sermon for children, and that all 'nice' people the world over assent to the principle of Universal Brotherhood, and though they may be prevented by the social conditions under which they live from acting out the principle consistently in all the relations of life, they are always trying to make their conduct square with their ideal. But to go no further than one's own self, can one truthfully declare that love in any effective sense of that word reigns within? We may be law-abiding citizens and members of societies with high-sounding titles and the loftiest ideals of universal philanthropy; but do we exhale good will with every breath, or is there not too often a hostile stream of criticism, resentment, irritation, and dislike which as it spreads and circulates among the minds of men, stirs up ill will and feeds those forces which eventually appear as that stark horror and revolting scandal — War?

As an indication of the need of laying stress on Universal Brotherhood the following incident may be cited: The writer walking with a friend, through that district of London devoted to the Law, was carrying somewhat conspicuously a magazine bearing the title: *Universal Brotherhood*. His friend, who was a citizen and well acquainted with the ruling trend of thought, suggested that the title be concealed lest doubts as to his sanity be awakened in the minds of passers by.

Another proof that Universal Brotherhood needs emphasis may be deduced from what a member of a lodge in one of the eastern states once told the writer. The room in which the meetings were held fronted a public street and a board painted with the words 'Universal Brotherhood' was displayed over the door. The carpenter told the member that when his work took him into the neighborhood of the lodge-room, he would walk some little distance out of his direct way home, simply that he might have the pleasure of reading that inspiring motto and title challenging the attention of everyone who passed by. It also made him think of all the changes which would follow in our social life if that principle were to be applied to the details of business and social affairs. The carpenter had never attended a meeting, and his only link with the Movement was the reading of the words upon the board.

This incident is surely quite sufficient proof that love as a motive

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power in human life has need of being stressed; it also shows the force contained within our title, effective both to arrest the attention and to stimulate the production of pictures, the offspring of the imagination, and potent far beyond our feeble understanding to bring our high ideals down to earth.

The love that renders war impossible is not a fervid sentiment, a gush of mere emotion, nor even an indefinite series of such gushes; for gushes come and go while love belongs to the eternal and has its dwelling there. A gush of friendly feeling will often impel the performance of officious acts of service which do not really serve at all, but only give rise to confusion and embarrassment. This universal, friendly feeling for the race of which we form a part, avoids impetuous acts of help, while ever ready to expend itself unstintedly whenever need arises and the hour has struck. Love operates unceasingly and has no season of repose or inactivity. It issues forth in a diffusive stream of kindness and good will, and whether waking or asleep the lover of his kind dispenses beams of cheerfulness and strength, courage and hope, which shine athwart the darkness that inwraps the minds of men, and stealing unperceived into discouraged hearts, sheds its invigorating, cheerful ray.

True love arises as the natural outcome of a sense of underlying unity and is not attained by the exercise of reason; it is perceived and realized as fundamental fact, a permanent condition that prevails within that central seat of joy and peace where man's true self forever dwells. Love is the fount and origin from which the worlds have issued forth, and love once more will reign supreme when all things lapse into their primal unity and will infold the way-worn pilgrim of the ever upward-leading path, within the warm envelopments of its dark mantle while they relax their efforts and enjoy their periodic rest. It is only when unity becomes diversity, and Boundless Self has segregated into little centers, each deluded by the fallacy of separated life, that hideous hate leaps forth and urges on the nations to appalling war.

So let us love each other, not as the forced result of painful effort to perform our duty; but as the natural efflorescence of a deep persuasion of the unity of man. As sunbeams scatter through the depth of space forced by the strong pulsations of the solar heart, as daisies spread their snowy petals at the touch of the returning Spring, as linnets sing because the song breaks forth and sing they must; so let us love each other.



“ONLY he truly knows the law of life who *does* that which he regards as the law of life.”— *Kant*

THE WORLD-WAR AS AN ARRAIGNMENT OF MATERIALISM

MAGISTER ARTIUM



BY materialism we mean the gospel of trust in material forces, as opposed to spiritual forces. Material forces are brute strength, greatly increased by the prostitution of the intellect thereto; ruthless competition and rivalry; sectional and personal ambition; desire for gain at the expense of others; jealousy and anger; and all of that kind. Spiritual forces are brotherly love, harmony, wisdom, forbearance, justice, and the like; and these are of incomparable power when understood and put into honest practice.

We have a theoretical gospel of spirit, and a practical gospel of matter. The former seems to have failed; the latter to have triumphed. The cool cynicism with which religion is thrown overboard and resort is had to sheer force when international difficulties arise, has made us all ashamed. Religion has actually been *drawn in*.

But the *result*? Has it not been an arraignment of the materialistic gospel? Has it not been a demonstration of the urgent need for the practical application of the spiritual gospel?

War is an outbreak of destructive forces. It is loss of control; it is madness. History shows us that when a revolution takes place and the government is overthrown, the danger is that order will come to an end and the country be plunged in anarchy, from which it cannot recover. Loss of control in an individual means epilepsy, insanity, suicide; in a family it may mean disruption, murder. In a nation it means civil war; and among mankind it is international war, with real risk to the continuance of civilization itself.

Much has been said about the disastrous material results of war; but far more serious are the moral effects: the shattering of faith; the stranding of souls in desolation and despair; the mockery of cherished ideals. The materialistic gods in whom we trusted have failed us.

But is not this destruction of old resources an opportunity for the discovery of new and better ones? It is impossible to think that the world is a purposeless chaos, and humanity drifting aimlessly and hopelessly. There must be LAW behind all. The question is to find that law. Civilization and progress are due to the noble efforts of great people working for impersonal ideals. But when these constructive forces have begun to wane, the destructive forces gain the predominance and civilization decays. These destructive forces are selfishness, indifference, desire of acquisition, mutual emulation. They emanate from the lower side of human

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nature, and, if exclusively followed, tend to conduct man to savagery.

One reads everywhere in the more thoughtful papers that it is essential for mankind to create for itself a new gospel, a new law of life, a law that is of the spirit, not of matter. This simply means that man must restore Religion: not *a* religion, but RELIGION. Religion is the bread that feeds man's real life; without it he starves. Religion means loyalty to the best ideal we can conceive of human nature and duty. It means a recognition of man's essential divinity and a determination to make that fact tell in our life. But we need to assume a more positive attitude towards our essential divinity. Too often we have assumed a passive or negative attitude. We have imagined the divine to be something *outside* of ourselves, and have taken an attitude of expectancy and humiliation before it. We require to realize that the divine part of our nature is our *real Individuality*. How few people assert their individuality! They are ready enough to assert their *personality* — a very small and insignificant thing in the view of the world, however big it may loom before their own eyes. But to assert our individuality means that we must decline to let ourselves be hypnotized or psychologized by waves of thought from the mass, appealing to passions and false ideas of patriotism and 'righteous indignation.' It is a truer *independence* that we have to cultivate; a truer freedom — freedom to follow what we recognise to be the higher Law, without being swayed by currents of feeling and conventional ideas.

Many religious people of the Christian fold, troubling themselves little about the historical aspect of their Gospels, are striving earnestly to hold up Jesus as the pattern of an ideal man, whom we should seek to imitate. And the reputed sayings of Jesus himself urge us to do this very thing. Contrast this ideal of manhood with that upheld by those who have misinterpreted the facts of nature into a theory that man is only an intellectual animal.

Personal responsibility is what each one of us needs to cultivate. We do not realize our power and possibilities in this respect; we undervalue our influence. Let our lives be a continual protest against those materialistic ideals which find their ultimate expression in destructive war. There must be a better law for humanity than that which so ends; and we must find it and exemplify it in our lives.

It would be a glorious thing to have a new declaration of independence, in which the *duties* of man — his *spiritual rights* — were more insisted on than his material rights and wrongs. The motto of a self-respecting man or nation should be RIGHT IS MIGHT. Brute-force is the weakest and least effective of our powers. A nation founded on worth of character would be indestructible and would conquer its conquerors. It would dominate, not by violence and injustice, but by a natural right.

THE THEOSOPHICAL PATH

We have not had sufficient trust in the power of right. It may take time for nations to change from their timelong trust in force and adopt an attitude of confidence in rectitude; but, as the national spirit is the collective expression of the individual spirit, it rests with each man to express his individual value, thus contributing to the national spirit. And bear in mind that, once we begin to live and to act and to think on this higher plane, our influence becomes multiplied inconceivably; so that we no longer count as an insignificant unit in a multitude, but as the equivalent of a host.

But our hatred of war, our desire for peace, must be something more than the temporary reaction which follows a period of violence. Such a temporary reaction is succeeded later on by another wave of violence. We must search deeper for the causes of such periodical outbreaks. There is surely something wrong with our conduct in times of peace, as well as with our conduct in times of war. We are just as materialistic in the one as in the other. Does a period of peace merely give us time to sow new seeds of war? War is a great outbreak of anger and fear and jealousy, qualities that can be and *are* cultivated during peace.

Witness the decay of self-respecting marriage and of the home — a very common theme today. And see in this the causes at work on the small scale that produce on the large scale war. What is the ideal which two people have when they marry? Too often each is striving to have his own way, to gain something for himself; and the opposition of wills grows until it disrupts the bond. And what happens to the children? Surely marriage is a moral sacrament intended to bestow on man the privilege of an initiation into a higher order of life than that of mere personal interest.

But when we survey the many and complicated problems of our collective life, we always return to *education*. The Râja-Yoga education starts out with an altogether different conception of man and his destiny than is ordinarily taken; and this is what makes all the difference. Man is a divine Soul in an animal body. The mind is dual, being influenced both from below and above. The prime object of education is to bring into play the influences from the higher nature, and thus to enable the growing man to gain control over the wayward forces of the lower nature. Thus are being planted the seeds of a better order of humanity.

It will help to consider war together with other matters which have become out of date, such as capital punishment, flogging, ill-treatment of the insane. They are misfits in our present civilization. War is an anachronism. These things we have inherited from times when a coarser view of human nature was taken. The arbitrament of force has been carried to a *reductio ad absurdum*, and must be given up altogether.

THE THREE LEADERS

H. T. PATTERSON



ALL things in the Universe are porportionate. But how often do we forget this! If this fact were steadily born in mind many mistakes, some trivial, some serious, some ridiculous, would be avoided.

A young collegian, years ago, having progressed a little way in his study of the Greek language, recognised the wonderful quality of that language — the perfection of its inflections, its precision, its beauty of expression. From what he knew of Greek history he was convinced that such a language could not have developed in so small a country as historical Greece, nor in so small a nation as the historical Greeks. He concluded from this that the Greek race known to the moderns must have been a remnant of a larger and prior race. He propounded this theory to fellow-collegians, but got no hearing. Later, in reading Plato, he was pleased with what he found there concerning the Greeks anterior to Plato's time, and those known to the historians of that day. Had the fellow-collegians of this student had a proper sense of proportions they would have recognised that his views were not chimerical.

Had our predecessors of the last few centuries had a due sense of proportion they would have known, after it was discovered that the earth was not the center of the Universe, but that it was a small orb revolving around the sun which itself was one of numberless orbs, that the Universe could not have been created six thousand years ago. But that erroneous opinion held generally almost to the present time.

Let us make some applications of this rule of proportions.

We are informed that the mysteries existed in Greece; that they existed in Egypt; that they existed in India; that they existed in Chaldaea; that they existed amongst the Druids. And we know that in each case they were, in a comparative sense, local. Are not the mysteries the center of every civilization? Must there not be such a center as that for the present nascent civilization? What is the present nascent civilization; and where is it to be; and how long is it to last?

The last vestiges of the civilization preceding ours — the Atlantean — disappeared nearly 12,000 years ago. But the beginning of the final disappearance was more than 800,000 years ago. A civilization which was 800,000 years in disappearing must have been of proportionate magnitude, and it is therefore not surprising to learn that it occupied an immense territory. The territory of the civilization preceding that — the

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Lemurian — was even vaster. The present civilization — the Aryan — has, likewise, occupied an immense territory, and has been long in existence. From these premisses it is a fair surmise that the nascent civilization will not be anything but magnificently grand, as to extent, as to length of continuance, and as to quality. But if we doubt this we need only refer to the figures given out in regard to it, in *The Secret Doctrine*. According to this, it will be in preparation during the sixth and seventh sub-races. But the great root-race, the one of the incoming great civilization, which already has its inception of roots, will have a proportionate span of existence; will occupy a proportionate extent of territory; and will be of proportionate grandeur. As the two sub-races spoken of will occupy mostly the western hemisphere, we can get a glimmering conception of the vastness of the territory to be occupied by the incipient root-race.

The Universal Brotherhood and Theosophical Society is part of a great movement which has existed since thinking man began to be. It is through this Organization that the primal preparation of the forthcoming races is taking place. The Headquarters of the Society are at Point Loma, California. Those who have guided and carried on the work up to the present are the three Leaders, H. P. Blavatsky, W. Q. Judge, and Katherine Tingley, and the Great Teachers behind them. If we apply a rational idea of proportion in these cases, where must we place these Leaders and these Great Teachers? They are an integral part of the work. They are a vital part of the work. Without them the work would have been non-existent. Without H. P. Blavatsky the work would not have started as splendidly as it did. Without W. Q. Judge it would have disintegrated. Without Katherine Tingley, its continuance and its present phase would have been impossible. We should ponder upon these facts, and by pondering upon them we shall gradually gain a more complete comprehension of them. We shall learn many helpful lessons thereby: lessons not merely helpful to ourselves, but to the Work, and to our fellow-men, in whose welfare we are ourselves a most important factor.

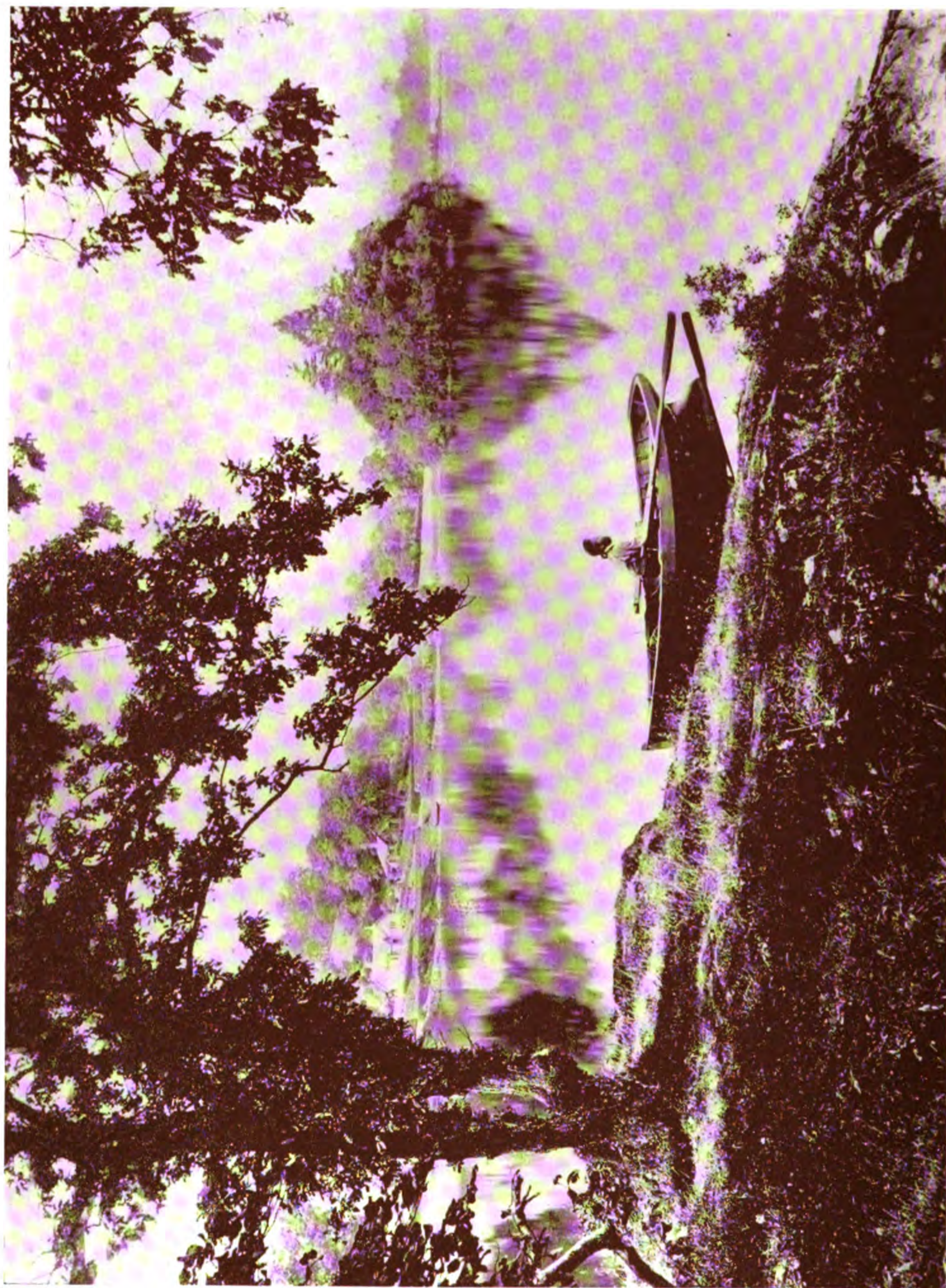


“PEACE is in me and I am in peace. My thoughts rush onward to all my fellow-men in the whole world and would like to fill their hearts with harmonies from the silence; in order that men should forget every strife and every injustice and put aside every misery; that peace should reign from the palace to the hut. Oh! I know it for certain, and I feel that the time is not far off when this divine inner peace will be actually ruling among all human beings of the earth.”— *Milko Voglár*



A CANAL NEAR LLANGOLLEN, NORTH WALES: A PLACE VISITED FOR ITS BEAUTY
BY ARTISTS FROM ALL PARTS OF THE WORLD

Lomaland Photo & Engraving Dept.



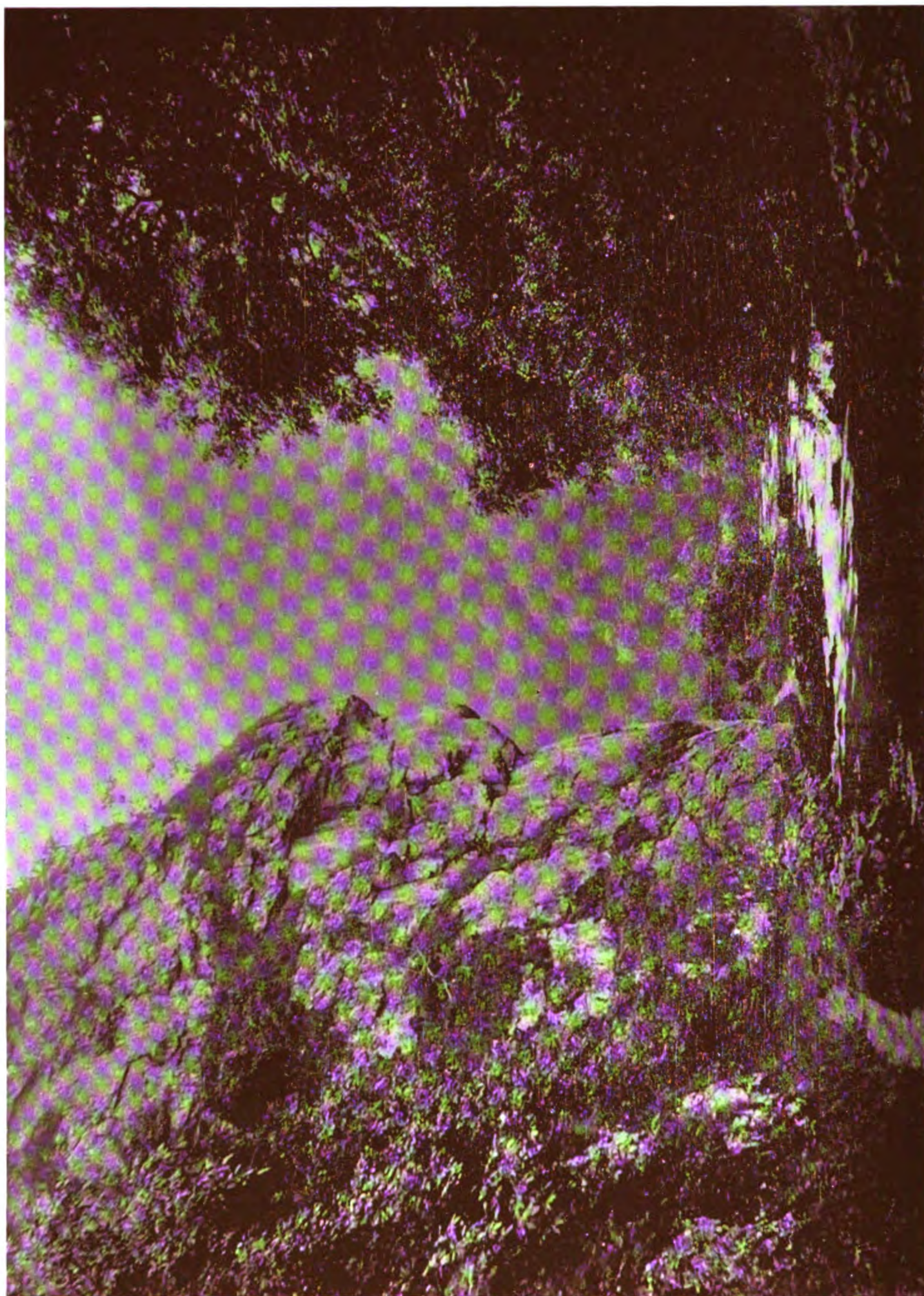
Lomaland Photo & Engraving Dept.

SWAN ISLAND, LOCH LOMOND, SCOTLAND



LOCH KATRINE, SCOTLAND

Lomaland Photo & Engraving Dept.




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THE LION FACE ROCK AT DOVEDALE, DERBYSHIRE, ENGLAND

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

STONEHENGE AND ITS PROBLEMS

HE problems of the age, the use, and the builders of Stonehenge are still unanswered by archaeology. For some years, Sir Norman Lockyer's suggested date of 1680 B. C. has held its own. He calculated that about then the sunrise on the longest day, the summer solstice, would be seen from the great trilithon in the direction of the central axis pointing towards Sidbury Hill, a pre-historic camp eight miles away; the so-called Avenue leads for some distance in this direction, and it was supposed that it went straight towards Sidbury and the northernmost point of sunrise.

Lockyer also considered that the axis of the great temple of Amen-Ra at Karnak in Egypt was aligned so that the sun shone straight in through the various portals at *sunset* at the summer solstice and illuminated the innermost sanctuary, at the time of its erection.

Owing to the changes in direction of the earth's axis, the sun's relation to the points of the compass at sunset and sunrise varies slightly in a manner that can be calculated backwards for centuries. If we were sure that Karnak and Stonehenge were built for the purpose of accurately marking the position of the sun (at sunrise or sunset) at the date of their foundation, it would not seem difficult to substantiate or otherwise the dates suggested by various authorities. Lockyer's approximate date for Stonehenge and his calculations about the Karnak temple have held the field for many years.

But now comes Mr. Arthur P. Hinks, C. B. E., F. R. S., in the *Nineteenth Century and After* magazine for July, 1925, who has given careful study to the subject, and tells us that the evidence is not satisfactory and that the facts do not warrant Lockyer's deductions.

Concerning Stonehenge, much of the argument in favor of its orientation depends upon the striking idea that the Avenue extended for miles into the blaze of the rising sun at the June solstice, thereby unmistakably indicating the exact spot. So the first question that arises is whether the Avenue ran in that direction at all. At the present time it is almost invisible, through plowing, etc., and has only been clearly traced for a short distance from the great circle of stones. The old writers Stukeley and Hare described it as going to the left towards the 'cursus,' and a new method of research, airplane photography, which shows small irregularities in the ground quite invisible from the level, proves that a branch of the Avenue curved to the right and went towards the river. No straight course

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towards Sidbury Hill has been traced, and so the important argument in favor of the solstice-theory has been weakened.

Mr. Hinks brings forward another difficulty. Did the builders align their work with the first glimpse of the upper part of the sun on rising, or did they take the center of the disk? He points out that, according to which was chosen, the calculations of the date would differ by more than a thousand years!

While these criticisms throw doubt upon Lockyer's very recent date for Stonehenge, the possibility that the great Temple of Amen-Ra at Karnak was orientated to the solstitial point at sunset when erected gave some color to his Stonehenge-theory. But new facts, unknown to him, have lately been published, which Mr. Hinks declares destroy the Karnak solstice-hypothesis.

The Karnak temple has been cleared of masses of débris and in 1913 careful measurements of direction were made with the solstitial theory in view. (See *Note on the Age of the Great Temple of Ammon-Ra at Karnak as determined by the Orientation of its Axis*, by F. S. Richards, Director of the Computation Office, Cairo, and published by the Egyptian Government Press.) The measurements proved that the axis is not straight, and that the sun could not have shone *centrally* along the axis of even the smaller part of the temple (before the Hypostyle Hall and outer Pylons were built — the latter a little askew) for the last fifteen thousand years, a period about five times as long as the archaeologists can allow.

The uncertainty now thrown upon the subject is of interest to students of Theosophy, for the indications in *The Secret Doctrine* are towards a very great age for Stonehenge, and possibly Karnak. A definite connexion between ancient Egypt and the great stone monuments of northern Europe is made plain in *The Secret Doctrine*, where it is stated that Initiates went by land before the Straits of Gibraltar existed and established such buildings on astronomical lines. This, of course, must have been long before B. C. 1680.

In regard to Karnak, if the axis pointed centrally to the setting sun at the summer solstice 15,000 years ago it may be that the existing temple, which is not very ancient, stands on the site of a far older one. According to H. P. Blavatsky, civilization in Egypt goes back much farther than excavation has yet established. If Stonehenge and certain Egyptian buildings are ever astronomically dated beyond possibility of denial, science may have to revise some of its cherished conclusions about prehistory.

EGYPT FOURTEEN THOUSAND YEARS AGO

EGYPT fourteen thousand years ago, as proved by the deposits laid

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down by the Nile (5 ft. per thousand years) had a well-developed civilization, traces of which have lately been found in the Fayûm, and at Badari south of Asyût. An exhibition of the newly-discovered relics of that period were on view in London in July; they included ivory-work of combs and spoons, slate-palettes for grinding eye-paint, flint knives, excellent linen, statuettes, and above all, fine pottery notable for its thinness and finish, and superior to that made today in that vicinity. Professor Sir Flinders Petrie says:

"Thus, owing to the discoveries in the field and the researches following on these, we now have a perfectly continuous view of the successive civilizations of Egypt, carried back some 14,000 years. These settlements extend down the desert slopes to a level which was covered by the lake since about 12,000 B. C. and this gives the minimum for the Badarian civilization."

It is of great interest to students of Theosophy to observe how H. P. Blavatsky's teachings are supported by this new discovery. In *The Secret Doctrine*, vol. II, p. 750, she quotes with approval Professor Joly in *Man before Metals*, where, in support of an immense antiquity for Egyptian civilization, he speaks of a baked brick having been found under the Nile deposits at a depth which assigns it to the age of 14,000 years — precisely the same as Professor Petrie's minimum calculated today. Yet to accept such an enormous age for Egypt and especially for a culture which could make fine pottery and linen was regarded as preposterous when H. P. Blavatsky wrote *The Secret Doctrine*.

Not only in Egypt is archaeology greatly extending its vista of human civilization, but elsewhere, especially in America, where the new discoveries in Mexico are now looked upon as possibly ten thousand years old. The great Mayan city just discovered by a British expedition in Honduras has another buried beneath it; how ancient may this be?

THE PILLAR OF LIGHT

TALBOT MUNDY

(Concluded from September issue)

III



BLACK crag loomed up from the blackness: the oars flashed upward at a muttered order and rattled on the thwarts; and the cutter's side ground against stone steps hewn at the lighthouse foot.

"Bring him along!" said a quiet voice. Stanley looked up to see the shadow of a grizzled man who held a lantern and looked down on him from the top step with little more than curiosity.

The Somalis seized and carried him, protesting, up the steps, where

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they held him for the lantern-bearer to look him over. It was old Jim Bates, the lighthouse-keeper. Stanley flushed from head to foot.

"Is this your doing?" he demanded. "What d'you mean by —"

"That'll do!" said the lighthouse-keeper, lowering the light.

He turned his back without a word of explanation and walked up the winding path that led to the white tower on the cliff above him. The Somalis hustled the unwilling Stanley up the path behind him; he struggled, and the sweat on his wrists made them slippery, so that he almost broke away. Then they pulled their loin-cloths off and twisted them like tourniquets around his elbows, and Stanley yelled aloud with the pain of it. But Jim Bates never once looked round.

A moment later, Stanley saw him talking to the sentry on an upstanding crag that jutted out seaward by the lighthouse; he could just make out their two forms, like black shadows — the sentry leaning on his rifle, and the old man pointing somewhere away beyond. But the Somalis hustled him along and pushed him through the lighthouse door and up some more steps, and turned the key of a round, whitewashed, bare-walled room on him.

There was no light in there, but a little that was something less than light filtered in through a slit in the outer wall, and once a minute he could see the flash as the revolving lantern up above swept round on its interminable vigil. On the floor above him, too, he could hear the purr and click of the revolving mechanism.

Ten minutes later the door opened again and a Somali beckoned him.

"Come on!" he said, and preceded him without any explanation.

Stanley followed. He felt like a fool, obeying the behest of a nearly naked savage. He wanted to be proud, but he could not feel proud; he had to do as he was told, and follow up the winding steps.

The door was open on the floor above, and he saw Jim Bates, with a long-necked oil-can in his hand, stooping down above the mechanism, testing something. The Somali left Stanley standing there, but Jim Bates took no notice. Stanley coughed, to call attention to himself, but Bates continued oiling; then he pulled his watch out, studied the indicator, and gave a half-turn to a finely threaded screw, when he appeared satisfied, for he laid the oil-can down and walked toward the door.

"Come on!" he said to Stanley, as he started up the steps.

Stanley, without the slightest notion why he did so, followed him.

They wound on and on, up the narrowing spiral — past a clean-swept sleeping-room, through which the shaft of the revolving lantern passed; past a kitchen and a living room, with indicators in them, so that the man in charge might watch the revolutions of the light even while he cooked and ate; past a store-room, and an oil-room, and another engine-room — up on to an iron-railed platform round the outside of the light.

"Sit down!" said Jim Bates, jerking his thumb in the direction of a camp-stool.

Stanley sat on it, for his knees were trembling from the climb, and the

THE PILLAR OF LIGHT

steamly heat affected him. He tried to speak, but the light raced round and dazzled him; up there on the platform it seemed to be turning three times to the minute instead of one, and before he had time to recover from the glare of it, it was round again, purring on its roller bearings, and looking straight into his soul and mocking at him.

"Look out yonder!" said the lighthouse-keeper. "Don't try to face the lamp!"

Stanley did as he was told. He looked out and downward across a world of blackness that might have been the Pit. Once in every minute every single inch of the horizon and the black welter in between was eyed out by the blood-red rays behind him; and dancing on the night-black wavetops, the phosphorescent fire seemed to be laughing back at the man-made, man-watched, man-protecting lamp.

"See yonder!" said the keeper, pointing.

Over to the eastward twenty little lights were dancing on the water, irregularly spaced. They were yellow and they looked like hearth-lights.

"Dhows!" said Bates, as if the one word conveyed a history, and a treatise on the history, with a lecture on morality thrown in. It was five minutes before he spoke again. "They dowse them glims when they're busy!" he said presently.

Stanley cared nothing for the lights; he was busy thinking. What evidence was there against him? Nothing! He had got a night's leave, and had gone off in a whale-boat, and had come back again. How, and when, and why he came back, was nobody's concern except his own — unless he chose to force an explanation from the lighthouse-keeper!

"They're fishing now!" confided Bates suddenly, in his usual abrupt tones that invited no reply. "They come where they can see the light and curse it while they fish!" he added, as if he felt rather sorry for them.

"Good luck to 'em then!" growled Stanley. "They can't curse it more emphatic than what I do!"

But Bates took no notice of him; when he did talk he seemed to be talking to himself, and he never appeared to listen to an answer.

"If any one deserted from this island, they'd catch him sure!" he volunteered, after another five-minutes' vigil with a watch in his hand and one eye on the lantern.

"Who said I was a deserter?" snarled Stanley promptly. Here was his opening at last; he could clear himself of suspicion and make the lighthouse-keeper feel like a fool!

But Bates did not answer him. He waited until the light flashed round, took one quick, keen look at him, and then went down the steps again. He was gone ten minutes, while Stanley sat motionless, with his chin resting on the blood-warm iron rail in front of him.

"They'd kill a man for the buttons on his shirt!" said a voice behind him suddenly, and Stanley started, to find that Bates was back again, looking across his shoulder at the dancing lights.

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"Used to be a wreck here, maybe once a month!" he added. Then he walked round the platform, and leaned against the railing on the far side.

Stanley wanted to swear, but the words would not come. He wanted to jeer at Bates for an interfering fool — to laugh at him — to threaten him with dire vengeance — to force an apology — to reassert his dignity and sergeantdom. But Bates's silence and the darkness of the mystery of the night had taken hold of him, and he had begun to feel very unimportant, away up there above the purring engines. A sergeant of the line seemed a very little thing, and his personal opinions even less, amid that teeming, hungry desolation with its black, steel-dotted dome.

"See yonder!" said Bates, after a minute or two of communing. He certainly was communing, this grizzled veteran; his silence was as eloquent as other people's speech, if only one could understand it, as the Somalis evidently did. He pointed to another group of lights — four of them this time, red and green beside each other, and two white lights up above; they were far away on the horizon.

"She's headin' this way!" he remarked.

The white lights spaced a little, and the green light disappeared.

"Changed her course, you see!"

The steamer light grew gradually nearer; other lights blazed out as her sides came into view, and she passed — a little group of heaving and falling dots of fire, that died away at last below the southern sky-line.

"Three more of 'em!" said the lighthouse-keeper. "Look!" A liner went by, in a blaze of light, and with a dull-red glow above her smoke-stacks; Stanley could hear her twin propellers chugging, and — when the great light swung its rays to wink at her — he could see the bellying windsail up on the forward mast.

"She'll be a Frenchman! There'll be eight hundred souls aboard of her!" Jim Bates seemed in a communicative mood.

"Why should we watch out for Frenchies?" demanded Stanley, in another effort to assert his manhood.

"Why not?" said the lighthouse-keeper, pulling out his watch, and counting revolutions. Then he went down the steps again, and was absent for ten minutes.

Stanley sat still and watched the sky-line, facing alternately to the north and south. Almost incessantly the steamer lights seemed to pop upon the sky-line — coming and going up and down the hell-hot gateway of the East.

"Frenchies!" said a voice beside him. "Dutchmen — Germans — Russians — Eytalians — Norwegians — English — they're maybe half o' them English. They make us from the north or south, as the case may be, and steer wide. 'Hum dekta hai!' as the lascars say. 'I'm on the watch!'"

"What do they care?" growled Stanley.

Jim Bates walked once around the platform, and pulled his watch out, and checked off a revolution before he answered him. "The point is, we care, my son!"

THE PILLAR OF LIGHT

Then he went down again, and Stanley sat and watched the heaving steamer lights for fifteen minutes. By the time Bates came back he had decided to make friends with him. He had not exactly changed his opinion about Bates's ignorance, but he felt forced to admit a certain respect for him; and it was just possible, too, that Bates had decided not to report him to the lieutenant in the morning. He decided to do a little tactful questioning on the last point.

"Have a smoke?" he suggested, holding out his pouch when Bates appeared again.

"Don't smoke!"

"Try a chew, then!"

"Don't chew!"

"Why not?"

"'Tain't right and proper! I've got this light to watch! I keep fit to watch it! See those lights yonder?"

The fishing lights were still bobbing up and down upon the water, and Jim Bates stood and gazed at them for three or four minutes before he spoke again. "If this light wasn't here," he said presently, "them pirates 'ud quit fishing. They'd hang around this rock. There'd be a steamer — maybe two or three of 'em — pile up here in half no time, an' dirty work done. If I weren't fit an' well to run the light, it 'ud mean the same thing. An' if you soldiers weren't here to hoist that flag in the morning an' guard me, this light 'ud be here just as long as it took them pirates to get here! D'you begin to understand?"

This time it was Stanley who did not answer for a full five minutes.

"How about when the light goes wrong?" he asked then. "What if the engine gives out? What then?"

"I sweat her round by hand, son, with one eye on the indicator! I sweated her round once fourteen nights hand-running until the relief-boat came — me and the Somalis takin' turns!"

"An' you did that for a lot o' foreigners that can't even take the trouble to dip an ensign when they pass?"

"No. Nor yet for the pay, neither!"

"What did you do it for, then?" Bates looked hard at him.

"Struck me it was the game!" he answered. "There's a crank there for that purpose."

The oily waves swished up against the rock below; the phosphorescent glow danced interminably through the darkness. Down the middle of the narrow sea, from six to ten miles wary of the twelve night-hidden rocks, the liners and the tramps plowed busily with swaying masthead lights. Round and round purred the tireless lantern, blinking warning of the danger to every point in turn; and the yellow lights to the eastward of the sea-line bobbed and dipped and rolled. From somewhere in the blackness came a human voice, high-pitched in a sing-song cadence.

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"Hark!" said the lighthouse-keeper; and Stanley pricked his ears for what he knew was coming.

Then, from down below him, where the big up-ended crag protruded seaward, depthroated and resonant rose the voice of the sentry whom he could not see:

"Num — ber . . . Five . . . A-l-l-'s w-e-l-l!"

"Hum dekta hai!" hummed the lighthouse-keeper without looking at Stanley.

"A-a-a-a-l-l's . . . w-e-l-l!" came another distant voice. And silence followed, broken only by the purring of the lamp and the swishing of the waves below, which seemed part and parcel of the silence.

Stanley swallowed a lump in his throat and shifted his position restlessly. The lighthouse-keeper nodded, and went below again.

Stanley laid his chin on the iron rail and stared at the distant moving lights, with eyes that took in nothing. He was thinking of the past — Houndsditch and the cold, wind-swept street-corners where the newsboys stood; bustle and clamor and dirt, and nothing in the world to fight for but elbow-room and bread — begrudged pittance of the starveling underdog; suspicion; sometimes the cold, uncomfortable hand of charity and always the everlasting, haunting fear of hunger. Home, sweet home, in fact! What did he owe the Empire, or the world at large?

The lighthouse-keeper brushed past him on his way around the platform. Stanley held out a hand and stopped him.

"Where was you born?" he demanded.

"Bermundsey — Long Lane. In the rookeries back o' the big glue factory."

"Well — you had a chance, didn't you? You lived — you didn't have to fight?"

"I begged, son, until the truant-officers got hold of me. When they were through with me I sold papers, and blacked boots, and carried bags for a living; d'you know what that means?"

Stanley did not answer. He laid his chin on the rail again and gazed out into the night. The lighthouse-keeper checked the revolutions, and went below; the dancing yellow lights moved off to the eastward; the red and green and white lights came and went along the sea-lane; but Stanley never moved. The breeze fell, and the heat and the humidity intensified. Away over to the eastward the faintest fore-flickering of yellow light began to play on the horizon, and from below him came the deep-throated sentry-call:

"A-a-l-l-'s — w-e-l-l!"

Then the light went out with a suddenness that hurt, and the purring of the engine ceased. Stanley stood up with a jerk and rubbed his eyes.

"Had a bad dream, son?" asked the lighthouse-keeper, emerging through the door on to the platform. "It's time to turn the guard out!"



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

THE RĀJA-YOGA SCHOOL AT VISINGSÖ, SWEDEN

Erlangen, Germany, August 14, 1925.

DEAR COMRADES: Try for a while to imagine yourselves at Visingsö. It is the last week of the second term of the Rāja-Yoga Summer-School in the year 1925. The sun is shining from a cloudless sky and the thermometer indicates something that would favorably compare with 94 degrees Fahrenheit anywhere else. Oh, it is gloriously warm! The farmers everywhere are busy getting in the hay, and the several kinds of cereals which are common in this country at this time of the year. There is universal satisfaction with this year's crop; so much better than that of the preceding years. The bees are humming, and a myriad of flying insects are buzzing in the air; the little birds are looping the loop around the Temple and surrounding buildings; the magic of the great Lake Vettern expands itself between us and the main land, and it requires but little imagination for us to see the wondrous castle of the sagas where reign the Queen of the Lake and her royal consort deep down on the bottom of the Vetter.

It is about 8.30 in the morning. A young farmer-boy comes walking down the slope that leads to the Temple. On his cap he has some gilded letters showing that he is caretaker of the grounds. He seems to be about twenty-three years old. A little later we see him putting up the Swedish flag on that high flag-pole down by the shore, where it can be seen by all the steamers passing by daily with tourists from east and west and south. Then this young man goes to open the big doors leading into the Rāja-Yoga School, and he sees that everything is in order for the day: big pails with drinking-water for the children, the black-boards in splendid condition, etc. A few minutes later there is a stir up by the main road. In the distance one can see a long row of so-called 'remmalags,' the usual conveyances at Visingsö, and on them a great number of little and big children with happy faces, many of them singing different songs, mostly such as they have learnt in the School here. From near and far they have come to this island to attend the Rāja-Yoga School, and so as not to tire the younger children too much, the Foundress, Katherine Tingley, has arranged at considerable expense to have them conveyed to the School every morning from the various places on

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the island where they have found a domicile during the summer — some very far away from the School.

Here they are, this happy joyous group of young folk eager to begin school, begin their day's work in the first Râja-Yoga School in Sweden. It requires the art of a poet to express fully the radiant beauty of this sight — youth and hope, anticipation and quiet conviction. It is all there. They all feel that they are partaking of something that is not to be had anywhere else in the whole of Sweden, and only rarely in the world as a whole. Language is so poor when it comes to describing something so great as the awakening of the soul of a child, and when it comes to describing the rousing of the whole soul of a people one finds oneself absolutely at a loss for words.

There is the true spirit of Brotherhood, the true spirit of Râja-Yoga and Lomaland, animating the work in this School. And the children feel it. They say that the teachers take a personal interest in their welfare, that it gives the teachers genuine happiness when they do their best and grow in self-control and the other virtues of Râja-Yoga. Of these little ones some come from homes where sorrow has been a constant guest for years, where parents have lived in dissension, where the fathers and mothers have had great and destructive weaknesses; some come from homes where poverty and want are well known, some where other sufferings have struck at the very roots of their existence and made life seem very dark and hopeless indeed. Other children have come from more fortunately situated homes, where there has been harmony and peace, but both kinds alike vie with each other in expressing their deepest appreciation for what has been done for them in the Râja-Yoga School at Visingsö. There is a new light in their eyes, a new strength in their movements, another sound to their voices, and they tell us that this change comes from the influence of the School in their living at Visingsö. Truly, it is a glorious work this, where one even can see the power of Râja-Yoga visibly expressing itself among the students!

Would you like to come and listen to some classes this morning? If you ask Miss Sonesson she may be able to arrange for you to come here. Before Katherine Tingley left Visingsö she used to arrange those visits herself, and many of the members and parents had the opportunity of seeing the Râja-Yoga School in operation. Say that you get a 'remmalag' and come here about eleven o'clock with your friends, and we shall be ready to let you pay us a visit. You know, it is quite a privilege, for otherwise the School is most strictly closed to all visitors, no matter who they be, unless there are some very exceptional circumstances connected with their visit.

Very well then, you arrive here at the appointed time, and Miss Sonesson will show you the School and the children at work. The Temple School is very much larger than you might have expected from a casual acquaintance with the building. Sitting around many large round tables you find the young scholars engrossed in their work, but on your entering they all rise and salute you, whereupon they pay no more attention to you, for they are taught real concentration just the way they do it at Point Loma. By the

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piano some little girls stand singing 'Happy Little Sunbeams' or some other English song from the *Lotus Song-Book*, and to the left you see a large table with some five fine looking typewriters, and the pupils with handkerchiefs folded over their eyes so that from the beginning they learn to write without seeing. To the right a large group of younger children have a geography lesson, and you are really surprised at seeing even the very smallest ones declaring in a very definite manner that at such and such a place Paris is located, or Berlin, or Stockholm, or Washington, D. C., etc., and you see the various nations represented by the national flags held by the children and waved by them whenever they point out the respective capitals — all done in true Râja-Yoga fashion.

Then a little further down in the large room you will find a number of children busy with needle-work, and others doing artistic raffia-work, and others again painting and drawing, while a fourth group are very seriously engaged in modeling the most interesting looking objects one could possibly imagine — their teacher Ruth Bogren. If you are not too inattentive you might find a statuette there just completed by one of the girls, and another one has just finished a sitting eagle, a third an inkstand; and you find yourself wondering how it has been possible to learn so much in just a few weeks, for truly, these samples of artistic industry are not lacking either in originality or real beauty, and it spells great things for the future Art Department of the Visingsö Râja-Yoga School. But the most interesting thing of all in this connexion is the enthusiasm of the young people. Their faces are all lit up with a joy and a happiness that they perchance have never known before: it is the joy of creating something. Truly, it is that expression which originates at the very root of our being, and this is one of the most important features of the Râja-Yoga system of education.

And further down, still in the school-room you see a group of older children listening to their teacher giving them a short lecture on the history of the nations. I am interested as a teacher in having this part receive your special attention! You cannot help being struck by the real wonder in those eyes; it is something more than you have been accustomed to heretofore in your schools. These children love truth innately, and it gives them genuine happiness and joy to see and learn that there is a law of justice ruling the whole evolution and development of the history of the nations, and that there is no god favoring one nation to the exclusion of all others, or hating one nation in a similar partial manner. Oh, truly, school ceases to be a breeding-place for prejudices, and becomes the cradle of wide vision and the teachings of Brotherhood!

After a while you will see a class in mathematics, real mental arithmetic, the way you have known it done at Point Loma with the little children. It is a most satisfactory system. It rouses the pupils' minds to quick action, and the clapping of the hands of both teacher and pupils, as Katherine Tingley insists — so splendid in results,— sets the whole circulation going with a force and pulsating life that prevents the lower self of the children

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from having one single little moment to come in and disturb the work, or the real growth of mind and soul. Well, you all know what we mean, but to the new pupils of this Râja-Yoga School it was real magic, and the results were remarkable. — There are other studies just as fine in results, but space will not allow further mention.

But I would like to tell you of some of the teachers who did so much to help Katherine Tingley to make the school-work a success. First and foremost then, I will mention Miss Anna Sonesson who came down here from Stockholm, where she has been active for years as the Directress of the Girls' Club for Higher Education and the Lotus-Group for Children, both of which organizations were founded many years ago by Katherine Tingley. Miss Sonesson truly did wonders with the children in the Râja-Yoga School, and her constant care and thought of them and their welfare elicited the warmest gratitude and appreciation from both parents and pupils, as well as from her fellow-workers in the School. She has been acting throughout the term as the Superintendent of the Râja-Yoga Summer School at Visingsö, under the direction of Katherine Tingley.

Among the other teachers were Mrs. Gerda Nyström of Stockholm, one of the members of the editorial staff of the Swedish *Theosophical Path*. She was excellent through her enthusiastic assistance in the music work, and in other ways. And Miss Ruth Bogren of Hälsingborg, like Miss Sonesson for many years a student at Point Loma, taught Art, particularly drawing, modeling, and painting, and we have already mentioned the beautiful results of her very able and sympathetic instruction. Mrs. Stanny Nielsen of Copenhagen, for a number of years one of Katherine Tingley's most devoted teachers in the Malmö Lotus-Group for children, and herself for years a member of that Lotus-Group, gave her services with her usual success derived from an intimate understanding of the child-nature, and a most delightful love of her work. During the weeks that she was able to be with us Mrs. Neresheimer of Point Loma, one of the members of Katherine Tingley's party, taught French and German in the School and made herself very much liked by the pupils through her charming personality and thorough knowledge of her work.

Mr. Erik Kahlson, a son of our dear comrades the family Kahlson of Göteborg, taught the violin with great success, and likewise typewriting. He is a very gifted and promising violinist, recently returned from Jena, where Professor Reitz was his instructor. And there were several other ladies from the different centers in Sweden who gave their services at various times of the summer. In fact the President of the Stockholm Branch of our Society, Mrs. Anna Wicander; Mr. Oscar Ljungström and wife; Mr. Carl Sandblad; Miss Carlin; Alma Norsell, and several other members of the Universal Brotherhood and Theosophical Society, all contributed very much to the success of the school-work by their enthusiastic support at all times. Particularly the ladies who volunteered their aid in caring for the children, where they lived in different houses on the island, deserve the greatest credit.

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And in this connexion we take special pleasure in mentioning the truly wonderful work that was done by Miss Anna Månsson of Malmö, who really was quite a mother for all of us. She was at the head of the Kungsgården household, and as such cared for our physical needs in an admirable manner, ably assisted by Mia, the cook, and Mr. and Mrs. Vising. And by her happy and cheerful spirit she contributed in no small degree in making our stay at Visingsö a great success.

Then if you had time to stay over for a while and see the children during their ordered games in the time specially set apart for that purpose, you would get a new idea of the old saying that Life is Joy. It means something to these children. They are joyous, and happy and everything we could possibly expect them to be. Katherine Tingley has arranged for the construction of two very nice basket-ball posts, and we have a fine ball, and they all like the game very much. These Swedish boys and girls are just as agile and vibrant with youth and strength as ever their cousins over in America or anywhere else. And these various games that we have for them are something quite new to them, new as a part of their daily schedule.

After the games there are a few minutes rest, and then we have our light bag-lunches, which we bring with us every day from home. Those that like it may have a glass of milk too, furnished by Katherine Tingley, and as most of the pupils are quite young this is very much appreciated. During good weather all the pupils sit down on the lawns near the Temple while eating, and the delightful sight of all these young people with their teachers sitting there chatting and enjoying themselves is quite something to remember.

This Râja-Yoga School is altogether a pleasure of the real kind for these children. There is no drudgery or task associated with it in their minds, but they all show that they are having the time of their lives enjoying something that begins a new era in the education of the youth in Sweden, and ultimately in the whole world.

And when one thinks of the great difficulties that were incident to the starting of the Point Loma School — with no water, few children, no houses, no trees, well, everything so discouraging in an outward way,— you surely realize the almost unlimited possibilities that are ahead of this new work. Visingsö is right in the center of Sweden. The nearest city of any size is Jönköping, and from there one can go in few hours to Stockholm, Göteborg, or Malmö, and in a couple of days to any one of the great cities of Europe: Warsaw, Berlin, London, Paris. The island is central in location and at the same time secluded and protected by being an island. It is one of the main attractions in Sweden for its unusual natural beauty, which cannot be understood until you have seen it in fair weather and in rain. It is a historic place, and the air is teeming with memories from a long past time, when kings and great heroes spread the fame of Northland among the peoples of Europe. Many a king lived and died with Visingsö as the practical seat of government, and there are hundreds of little hills indicating that men and women of old have been buried in the sacred grounds of this fair Vettern island.

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And in more modern days we all know of the splendid work of Per Brahe, Sweden's viceroy (as he was addressed by King Louis XIV of France) — who did so much for the culture of his country. The ruins of his many castles and estates may be seen in many places all over Sweden, and some of the castles are still inhabitable, and belong to the proud traditions of the past.

We are only mentioning all this to show you the wonderful historic and cultural background that Katherine Tingley's work has here. And out of this atmosphere so replete with a magic and a wonder all its own you shall find something new and glorious rising. We can see the promise in those eager faces bent over their books, or enthusiastically pushing a way towards intelligence and understanding, in the different branches of work carried on.

Not that we believe that all this will happen in one day, or one year, but it will happen in proportion to our efforts and our will to serve and conquer, and if this last summer has meant anything to us it has meant an absolute assurance that this work at Visingsö has taken root in the heart of Sweden, and has passed the experimental time and that it is safe for the future. The seeds sown throughout these many years through the faith and trust shown by some of our devoted members at Point Loma as well as in Sweden and in other places have finally grown to fruit, and it is possible today to say: 'This work shall stand for ages, and it will become a beacon-light for untold generations!' And out of the great pulsating heart of the nations there is a silent solemn voice rising as a spiritual wind from somewhere in the universe: Praise to the heroes who suffered and fought on to make this possible!

And when we see that large group of children repeating those well-known words: "Let us end the day with more power of thought for self-conquest than we had at the beginning of the day, . . ." we feel that ancient Râja-Yoga has branched out into the great world, and will help in lifting the sorrows and the veils of ignorance that weigh down a despairing humanity. The dawn of a New Day has come, and we may rejoice with our fellow-men throughout the breadth and length of the earth.

The day next to the last that we were to stay at Visingsö, a picnic was arranged through instructions left by Katherine Tingley, who paid the expenses. And no one can possibly imagine what a wonderful day we all had. We went over to Gränna in a commodious steamer, took our lunches with us, and rode and walked all the way to Brahehus, one of the ruins of a fine old castle from the days of Per Brahe, where he used to have a hunting-place, but later made it into a home for his wife, at his approaching death. The day was wonderfully suited for our purpose. The sun was shining gloriously, but without being too hot, and we were all so happy. The whole party consisted of some sixty persons, and in her little address to the children, Miss Sonesson reminded them of the fact that some thirteen years ago, (or was it twelve perhaps?) some Râja-Yoga students amounting to twenty-five boys and girls had gone out for a similar picnic to Brahehus from the Visingsö Peace-Congress, and now this year, hardly more than a decade later, more than fifty Swedish Râja-Yoga children were there singing and rejoicing in the

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same happy Râja-Yoga spirit that animates the children in Lomaland.

It would be difficult to find a more beautiful place than the old ruin of Brahehus. The view from there over the whole of the great Lake Vettern which is some seventy-two miles long with the island of Visingsö lying there spread out before us like a great mat, and with the mountains of Omberg and Taberg like two grand old sentinels standing by on two sides of the lake, and with the whole great country there before us with wonderful cloud-formations in the background — well, I see I am quite unable to give you even a faint idea of the real beauty of that place, particularly through the windows of the old castle. We were in rapture, literally speaking.

We stayed at Brahehus for several hours enjoying games and folk-dances and all kinds of different ways of passing the time profitably and pleasantly. In passing I might mention too that the climbing of that hill was not too easy a task, for the hill is several hundred feet high, and I don't doubt that some of our Râja-Yoga comrades in Lomaland who were in the party in 1913 will remember the effort of getting up to the castle. But surely, one is well rewarded for the work. Our visit there became a memory for life, impossible to forget. If you have been on the top of Point Loma some time and looked down over Coronado with San Diego and the hills in the background and the water all about, then you have but a miniature idea of the beauty of the view from Brahehus.

The last day of School, there was universal sorrow among the pupils. So different from what generally in ordinary schools is the case. Some simply could not keep their tears back, and cried when saying good-bye. It had been such a happy summer. New vistas of life had been opened to the students. New meanings to the daily duties had been found. The sacredness of the moment had assumed a new meaning to the children and also to the teachers. And when all the assembled children in chorus cried out on leaving: "LIFE IS JOY!" we knew that our Leader's loving work for the young people of the world had not been in vain. The parents and children on their own initiative sent a telegram to the Foundress that you may have read.

We shall never forget the impressive moments of that final farewell from the children and their parents. There was gratitude of a kind that is only born in the heart, and they did not try to hide it, but gladly offered to their teachers and above all to the Foundress their heartfelt appreciation for all that had been theirs during the wonderful summer of 1925 at the Visingsö Râja-Yoga School.

Next morning Miss Bogren and several of the Stockholm and Malmö children and the writer left the island for this time, and all the children were down at the steamer at half past five in the morning. And they gave flowers to the teachers and sang Swedish and English songs, all dressed up in their national costumes. It was all so lovely.

And the old folks on the island and the very smallest children all came up to us and courtesied and said in Swedish: "Will you please take our love to

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Katherine Tingley.” — So you see something very real has been accomplished there, and our Leader is beloved by the people and children alike, for they now know that her ‘strange’ doctrines and School meant joy and hope and aspiration on the one hand, and knowledge and progress in soul and body on the other, and they now all welcome her back and express their sincere hope that she may live long to further the happiness of their country and their families. For they now recognise in her a Friend and a Helper instead of the intruder that some unfriendly people tried to make her out to be.

After two days’ and a night’s journey across land and sea, the writer finally arrived in the little town of Erlangen, and saw the well-known face of his friend, Iverson, and together they went home to the temporary headquarters at Erlangen. I don’t need to mention that it was a happy thing for me to see the Leader again, and she looked very well, as she has a way of doing even when she is not feeling well. This work here promises more than anything we could ever have expected.

Erlangen seems to hold a very high place as a university town, with a magnificent university having famous libraries and very old galleries of old paintings, etc., and one of the finest surgical clinics in all Germany, and many other interesting things in that line. There are a great many fine residences here built up before the war. One gets the impression that in those days this was quite a wealthy town. That it is a place of high culture is self-evident from everything one sees, and from the class of people one meets.

I shall end now with the kindest greetings from all of us to all of you.

— ‘THE CRUSADERS,’ through their special correspondent at Visingsö between August 1-8, 1925; *Lars Eek.*

FIFTIETH ANNIVERSARY CONVENTION OF THE UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Held in the Greek Temple of Peace, Visingsö, Sweden, June 21, 1925

MISS EBBA CARLIN’S ADDRESS

AT this Congress in celebration of the fiftieth anniversary of the founding of the Universal Brotherhood and Theosophical Society, my thoughts naturally go back to the man we Swedish members feel greatly indebted to, namely, the late Dr. Gustaf Zander.

At that time the word Theosophy did not sound so well in the ears of men as it does nowadays. Theosophy was scorned and ridiculed by the ignorant; but without hesitation or delay, without the least thought of self, this prominent scientist, physician, and inventor, Gustaf Zander, assumed the responsibilities of President of the first Theosophical Society in Sweden, in the year 1889.

He was the right man, guided by our wise Leader, Katherine Tingley, to

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steer the Society in Sweden through the strife of the closing years of the last century into the safe harbor where it is now.

Blessed be the memory of GUSTAF ZANDER!

At this moment I cannot help mentioning how much Theosophy has meant to me.

During many years I sought for a philosophy of life that could explain its meaning, including the constitution and destiny of man, in such a way that the heart, mind, and conscience could be satisfied, and grow.

When I now look back to that time of investigation, it appears to me as if, unconsciously to myself, an undercurrent of longing for something I once possessed but had lost, was behind it, and which I had to find through continued searching. Then, when later through Dr. Gustaf Zander, I came in contact with Theosophy, it at once dawned upon me that I had found what my soul had been yearning for all those years.

As my mind and heart were not filled with prejudices to be overcome, I welcomed what I heard as something I recognised from the far past; something I partly knew before but which now was proclaimed to me anew, as a divine truth.

My joy and humble gratitude were indescribable, and when in the year 1896 I took the important step of joining the Theosophical Society and Universal Brotherhood Organization as a member, and thereby came closer to its high truths, I soon felt that no earthly joy can outweigh the fortune of partaking in the elevating influence of the teachings of Theosophy; and further that no sorrow can take away this happy feeling; it can be obscured for a time, but can never be lost.

Yes, verily, Theosophy opens new visions for all who come into contact with it, inspires new life in the human consciousness by calling forth the soul into action, and gives humanity firm support. Verily, the time will come when the world shall know the everlasting gratitude it owes our three Leaders: Helena Petrovna Blavatsky, William Quan Judge, and Katherine Tingley.

[NOTE. Miss Carlin, a gifted Swedish artist, is one of the oldest members of the Universal Brotherhood and Theosophical Society in Sweden. In spite of her eighty-one years, she stood before the Convention and read her address without glasses, in a clear and unfaltering voice. She was received with much enthusiasm by the Leader and all delegates.]

MISS ALMA NORRSELL'S ADDRESS

It was at a time when the forces opposed to spiritual progress were strong that Helena Petrovna Blavatsky tried to present, and in its original purity to bring back to the world, the very ancient Wisdom-Religion. Materialism, had so influenced human minds that there was danger of its extinguishing all spirituality and faith in the Divine.

When H. P. Blavatsky then proclaimed that every man in his inner being is divine, that the whole of humanity has emanated from the same divine source, that all men have the same possibilities for spiritual development and perfection, it is natural that these teachings should have awakened opposition

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in a world so full of selfishness and ignorance of the potential qualities within man.

With assiduous labor and with a courage which defied all difficulties and with very poor health, she yet successfully carried on her great Theosophical Work in writing down in her books the philosophy and the deep truths which are preserved in the Wisdom-Religion, which are today a beacon-light for struggling and suffering humanity. Her greatest work, *The Secret Doctrine*, is in itself an eternal monument to her memory.

Great and true is the gratitude which we members of the Universal Brotherhood and Theosophical Society in Sweden render to her life-work, when we today celebrate the fiftieth anniversary of the Society she founded in New York in the year 1875.

No less is the gratitude we render to her co-worker and later her successor, William Quan Judge, who with never-failing endurance and trust held up the high ideals of brotherly love, unselfishness, and duty to humanity; which in a sense form the corner-stones in Theosophy.

William Q. Judge's loyalty and fidelity brought to him the satisfaction that during the later years of his life he met the great, warm-hearted soul, who, H. P. Blavatsky intimated, should be his successor.

How consciously and victoriously W. Q. Judge's successor, Katherine Tingley, has guided the Society forth through many and great difficulties, we have a testimony in this, that she has so successfully fulfilled H. P. Blavatsky's great longing to establish schools where the youth and the children can be educated in the true knowledge of right living, where character-building is the first aim.

When we look back fifty years into the past and observe what these our three Leaders have accomplished during this time, often under great handicaps, we can with trust and confidence in the future, and with the greatest reverence, gratitude, and love to our Leaders, with courage and with steadfastness, perform our duty more understandingly and more lovingly.

INGENIÖR GUSTAF KAHLSON'S ADDRESS

I AM grateful for the privilege of saying a few words on this occasion. It is natural that our thoughts should go back to Helena Petrovna Blavatsky and W. Q. Judge, though we are not able to understand fully the greatness of their work. It is the same with respect to our present Leader. We are amazed, we are filled with gratitude and admiration; but we are not yet far enough advanced to be able fully to comprehend or estimate the value of her life-work. But there is something that we can do, and that is, to follow, to the best of our ability, and with the devotion of our hearts, and all the mental power we have at our command, the instructions that are given us, and thus assist the Leader in her great Theosophical work for humanity.

I have greatly admired the Leader for one thing especially — namely, the way in which she always extols the work of Helena Petrovna Blavatsky and William Quan Judge. I think that that is truly noble, and bears witness

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to her great unselfishness, and also to the unity and continuity of spirit to be found in the work of these three great Teachers.

In conclusion let me add that, during the twenty-four years that I have had the honor and the pleasure of being a member of our Theosophical Society, my belief has become more and more confirmed in the fact that the Theosophical viewpoint is the only one from which to look at the life of man, and that Theosophy alone can help us to surmount life's difficulties,— can satisfy our reason, our feelings, and our intuition. Theosophy is truly the only real salvation for mankind.

In the name of the Comrades of the Göteborg Center, and for myself, I thank the Leader for all her priceless writings, as well as for her wonderful practical teachings and work, all of which show us the right way to pass triumphantly through the trials of human life.

I will ever consider the opportunity I have had in taking part in this great work as the most important factor in my life.

ADDRESS BY MRS. EDITH KAHLSON, REPRESENTING FINLAND

FIRST of all I will convey to those present and to all the Swedish Comrades a greeting from the International Theosophical Headquarters at Point Loma. A great deal I could tell about our great Center, but at this moment I will include it all in this sentence: that what I have experienced there exceeds in all respects my highest expectations.

Mother Nature, the healthy, happy children, the comrades' true understanding of the important work, their love and devotion to the Leader,— all these things made a mighty and everlasting impression upon me.

My gratitude to the Leader for this opportunity to visit Point Loma can never be fully expressed; but I have more strength to live, to hope, and to serve humanity than ever before.

As a representative from Finland, on this significant day I have to convey to the Leader a greeting from the comrades of my native land. The members there are filled with devotion and gratitude to the Leader for all that she has done for them and for their country. They give all their strength and trust to continue the work and to radiate the blessings of Theosophy.

Of course all of them would like to be present here today, but as this was impossible, I have the honor on behalf of all the comrades in Finland, to convey their grateful and respectful greetings.

PROFESSOR BARBORKA GIVES RECITAL

PROFESSOR Joseph V. Barborka of Denison, Iowa, gave a harp recital Monday afternoon in the Point Loma Temple of Peace, before the faculty and pupils of the Isis Conservatory of Music. He is a brother of Professor Vaclav Barborka of the Isis Conservatory teaching staff. Accompanied by Mrs. Barborka, he is making an extended trip through the west and northwest. They will return home via Canada and the northern route.

— *The San Diego Union*, August 19, 1925

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IN MEMORIAM: AXEL FICK

KENNETH MORRIS

DEAR Warrior of the Dawn, how golden bright,
With what clear augury, the Imperious Sun,
When all your tale of service here was done,
Broke through between the pomp and awe of night
And the gray-misted morn! How splendor-dight —
All Balder-beauty — he, heaven's Viking, shone
To say how Noble a Thing and he are one
Now you, dear Brother, don the wings of light,

And not far off — not lost nor laid aside,
With many our starry comrades, loved, like you,
Because they were and are and shall be true —
De Lange, Harris, Reineman, Thurston — bide
Midmost the beauty of morn and eventide
And our hearts' love, and peace, and the lonely blue!

July 13, 1925.

*International Theosophical Headquarters,
Point Loma, California*

Theosophical University Meteorological Station Point Loma, California Summary for August, 1925

TEMPERATURE		SUNSHINE	
Mean highest	72.10	Number hours actual sunshine	294.00
Mean lowest	63.70	Number hours possible	413.00
Mean	67.90	Percentage of possible	71.00
Highest	74.00	Average number hours per day	9.48
Lowest	61.00		
Greatest daily range	11.00		
PRECIPITATION		WIND	
		Movement in miles	3950.00
Inches	0.01	Average hourly velocity	5.31
Total from July 1, 1925	0.01	Maximum velocity	15.00

Erratum: In last month's report, the heading should have read, "Summary for July."

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. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual 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

BOOK

STANDARD THEOSOPHICAL LITERATURE

LIST

- THE SECRET DOCTRINE: *The Synthesis of Science, Religion, and Philosophy*: by H. P. Blavatsky. Third Point Loma Edition, 1925: Virtually a verbatim reprint (2 vols.) \$10.00
of the original edition published in 1888 by H. P. Blavatsky (4 vols., limp) 12.00
- ISIS UNVEILED: *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*, per set
by H. P. Blavatsky (4 vols.) 12.00
- THE KEY TO THEOSOPHY: *A Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which The Universal Brotherhood and Theosophical Society has been founded, with a copious Glossary of General Theosophical Terms*, by H. P. Blavatsky per copy 2.25
- THEOSOPHY: THE PATH OF THE MYSTIC: A unique collection of Citations from the Teachings of Katherine Tingley, including extracts from Private Instructions per copy gilt edge \$3.25; gift 2.50; fabrikoid 1.25; paper .75
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NOV 9 1925

The Theosophical Path

KATHERINE TINGLEY, EDITOR

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THE PATH

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

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

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

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

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

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

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



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

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EDITED BY KATHERINE TINGLEY

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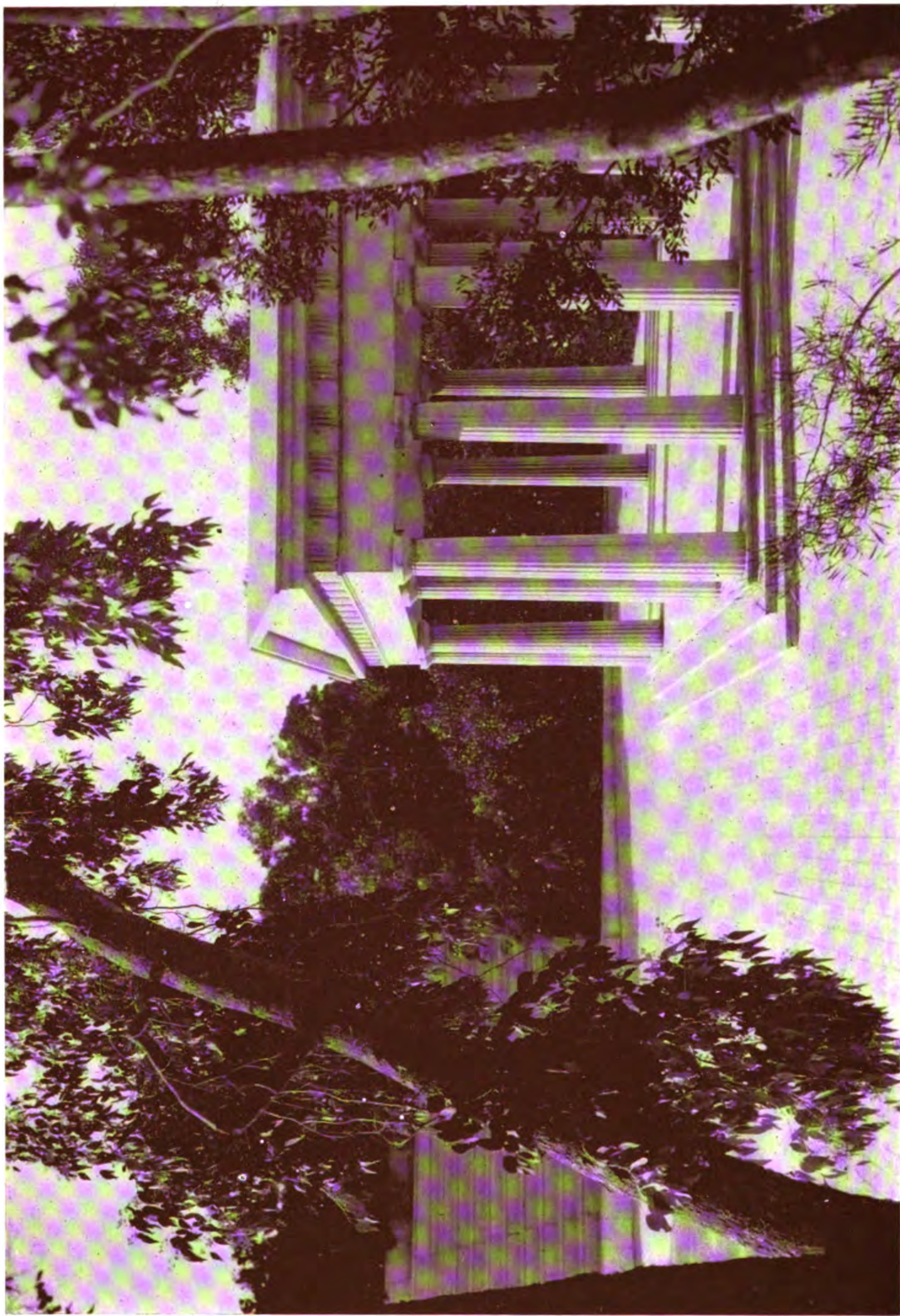
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Lomaland Photo & Engraving Dept.

A STRIKING VIEW OF THE WESTERN PORTION OF THE OPEN-AIR GREEK THEATER
LOOKING SOUTHWARD

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA

This Theater, built by Katherine Tingley in 1901, was the first erected in America, and has been the scene of many classic Greek and Shakespearean plays enacted under Katherine Tingley's personal direction.

THE THEOSOPHICAL PATH

KATHERINE TINGLEY, EDITOR

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"IN the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads: and there, in eternal silence, bury the wrongs you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace will come to abide with you."

— CHARLES WAGNER: *The Better Way*

THEOSOPHICAL HINTS FOR DAILY LIFE

KATHERINE TINGLEY

[Extracts from Stenographic Report of Extemporaneous Public Address delivered at 'Hälsingborgs Teater,' Hälsingborg, Sweden, July 22, 1925]

I — SELF-KNOWLEDGE, THE KEY

MY subject this evening is 'Theosophical Hints for Daily Life.' It is well for me to explain at the outset, what it is in Theosophy that keeps the members of the Universal Brotherhood and Theosophical Society so enthusiastic, so optimistic, so happy, and so strong in the consciousness of being helpful factors in life.

In the first place, the knowledge of the laws governing their own being — their lower, weaker, mortal nature on the one hand, and on the other, their higher, soulful, immortal nature — makes it possible for them more easily to resist temptation and to overcome the many disturbing obstacles that one must meet along life's journey.

Theosophists accept the idea that this earth-plane is only one School of Experience; that for the soul a great future of possibilities lies ahead; that each victory in building up their own character helps them in their soul's advancement, and gives them greater power to serve their fellow-men understandingly.

Endeavoring to live close to their ideals of a clean, true, and useful life, they feel no loneliness, no separation from their fellow-travelers along the path. They cannot but feel the warmth and the glow of their own essential divinity. They learn to have confidence in themselves. They apply the lofty teachings of Theosophy — which is true esoteric Christianity as Jesus taught it — to their own daily lives. And in this cheerful and trusting attitude of mind, they avoid many of the mistakes that most people make. They meet disappointments with courage;

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they find lessons in some of their sufferings, because they have at least some knowledge of their own natures; and they understand to a degree why they are here, whither they go, and the power of the soul — the immortality of man.

They accept the physical body of man as the vehicle or the house in which the soul lives for a time. They are daily conscious of the fact that this physical mortal body must be kept pure, and clean, and holy. Pursuing this line of thought, it is not long before they discover that man is the master of his own destiny; and that if he is to live according to the Great Plan of the Infinite, he must build his character so truly that he finds it easy to serve his fellow-men continuously, and to do greater service to his country and more faithfully to follow the Divine Plan.

II — RISE ABOVE THE BRAIN-MIND

Man must rise above the merely brain-mind efforts to struggle with life's difficulties: for where one depends upon the mental part of his nature alone, he only half lives. Of course the mind must be cultivated; scholarship is necessary. But the mind must be so trained that it is open to the higher influences of the immortal man, the soul. It must be ready to permit the light from the soul to enter in and be reflected through the mind. It is the spirit of man, his immortal self, the part of him that never dies, that he must invoke daily as energetically and as faithfully as he cultivates the mortal brain-mind, which dies when the body dies.

To advance along the path of spiritual evolution, a man must not only have a high standard of living, but he must ever aim to adapt the principles of that standard to superb daily efforts towards purity of life. He cannot live half-heartedly; he cannot play hide-and-go-seek with his principles; he cannot deceive himself without losing the knowledge of the real life. A man may deceive himself; he may even deceive his fellows; but he cannot deceive his divine nature.

The basic fact is that man must find himself; find who he is, whence he came; why he is here, what part the soul has to play in his make-up, and in what part of his life the mortal mind acts. He must not forget that the great doctrine of the heart must be ever invoked and kept warm and true; that it must play upon his nature with rhythm and harmony of right action, just as the master-musician plays upon the instrument.

How glorious it is to realize that man can bring his highest ideals into action in his daily life, thus adding to the soul-dignity of his character! He can master temptation and do justice to himself, to his fellow-men and to his own divine nature.

Let man give as much attention to the unfolding of his soul-qualities as he does to his physical life and to his material interests: then we may look forward confidently to a higher expression of manhood and womanhood upon earth;

THEOSOPHICAL HINTS FOR DAILY LIFE

and the children of the race will find the victories of their parents and their elders reflected in their own lives.

III — ONE LIFE NOT ENOUGH

This truly cannot be done, if man's knowledge is limited to the idea of one earth-life, to the idea that at best he has about one hundred years only in which to realize his highest aspirations. Man must have a broader view of life, in order to find an incentive to work with confidence in himself and in the knowledge of human perfectibility. He must work for the present as well as for the future.

It seems so pitiful to me to find that some of the brightest minds of the age, in their occasional great accomplishments, depend only upon the brain-mind to direct them; while the aspiring Theosophist has the open door to the higher knowledge, through his belief in his own essential divinity. This enables a man to live closer to his ideals and closer to the divine, through self-mastery.

IV — THE THREE DEGREES OF THINKING

Here is a hint which I have found very useful with my work. As far as I know it has never been written or spoken in modern times before. It is this: impulse often takes a man off the path of right action, while intuition holds him firm and carries him through his difficulties. Here is the key that will save one from taking the wrong course through selfish impulse.

When a proposition first presents itself for consideration, it is the mortal brain-mind, which considers it. This merely opens the door of the mind to the subject. According to my teaching, decision and action at that first impression would generally be entirely out of place. Slow, measured consideration is required. The old saying, "Think three times before you speak," has its application in this connexion. This is the esoteric side of the question.

First, open the door of the mind to receive the question or the subject for consideration. This first state of mind is generally followed by another — that of confusion and questioning and doubt as to which course is best. Slowly consider this too. The third degree of thinking will bring forth a reflexion from the intuition or the higher mind — the soul — that is more dependable. The exoteric saying is thus interpreted in a new way to the advantage of man. The fact is that the lower mind will step in and act, if allowed to do so, before the soul, the real master and teacher, has made its voice heard. The ancients taught this ages ago; and it is one of the great secrets that I have found in Theosophy for the benefit of the world's children.

I have never referred to this before, either in speech or in writing; but my interest in my present audience and the good people of Hälsingborg has evoked

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this statement. An open mind can accept it; a prejudiced mind will laugh at it.

These ideas are adapted to all classes of thinkers and must prove of enormous help for instance to the artist, to the student, and to the professor, who have not yet grasped the power of the spiritual will in daily life. Continuous effort brings great results.

V — THE THEOSOPHICAL HOME

Another hint: I have great belief in the sacredness of marriage. But alas! where there is one real marriage today, there are many travesties of real marriage — failures. I am firmly convinced that a real, genuine marriage never can be broken. If a marriage is based on true love on the part of both husband and wife in their soulful relations as well as in their physical and mental relations, no power on earth can break the marriage. This is the Theosophical esoteric interpretation of the old saying, "Whom God hath joined together, no man can put asunder." I repeat, it means the marriage not only of the physical and the mental life of the two, but that sacred, holy union of soul to soul.

Theosophists try, with the knowledge at their command, to apply these teachings to their lives. They learn to go unafraid through life, meeting poverty with a royal courage, taking the limitations of environment and circumstances and injustices imposed as valuable lessons.

But without the knowledge of the sacredness of marriage, there can be nothing but disaster to the human race. The power of this hint will help to build the homes of the nations in a new way, with a royal co-operation between husband and wife.

Yes, let the home be built on spiritual harmony. If there are differences between the husband and wife in the morning, let them pass away and be forgotten during the day, so that when the next morning comes, harmony may reign again. Do everything to keep the home-life sacred, true, and beautiful, with the music of the heart-life ever stirring the minds to the noblest actions. Thus, believe me, every nation in the world can have a higher standard of citizenship and a higher standard of patriotism and conscience.

Before a woman allows herself to think that divorce is necessary, she should make a superb effort to forget herself in the service of the husband, who may even be wronging her; and so should a husband also forget himself in his service to the wife, even though she errs. Surely no end of difficulties can be overcome in home-life by both assuming the higher attitude of thinking and acting, and letting the soul step in and do its part.

VI — NO MORE 'PUNISHMENT'

Now a hint about the education of the children. Kill out of your vocabulary

THEOSOPHICAL HINTS FOR DAILY LIFE

the word 'punishment'! That belongs to the darkness of the past. Remember that these little ones are inexperienced; that while they bring over in their souls from another life all that is worthy of preservation, they do not bring the brain-mind memory of anything in the past.

So while the soul of the little one is seeking to express itself, to find its way, the physical body with its physical mind has its moods, its tempers, its longings, its yearnings, its selfishness; and even in these, the child is sometimes a very daring and interesting little animal. Yet the soul is there awaiting recognition.

It is for the mother to realize the soul-life of the child in her daily intercourse with it: no punishment, no example of scolding or tempers. A mother who loses her temper with her child is not only doing a terrible injustice to the child, but commits a crime against herself. The same applies to a father. For Theosophy teaches, that "as ye sow, so must ye also reap."

By all means correct the child; remind it of its mistakes; but do it kindly; never in a temper, but always with firmness. And the constant idea must be, not punishment for what has been done, but a reminder of what must not be done in future. There is a vast difference in the psychology of the two attitudes of mind.

Thus day by day the soul will receive its recognition; and the gentleness and patience of the parents will also be recognised; and a new life will come to that child — a new understanding of the meaning of its position — a stronger and purer affection between the parents and the child. I know whereof I speak; for I have had over thirty years of experience in training children.

VII — KARMA AND 'FORGIVENESS'

The word 'forgiveness' has often been misplaced and misused, giving the wrong-doer an opportunity for further mischief-making, by encouraging him to look forward to further 'forgiveness.' I was talking with a clergyman on board the 'Drottningholm' on the way over from America; and I found that he was very adverse to the teachings of Theosophy; though it was quite evident that he knew very little about genuine Theosophy, but had formed his ideas from the teachings of counterfeit Theosophy, which I understand is somewhat active in different parts of Europe — particularly in Sweden. It was indeed laughable to hear him criticize teachings, which are 'the bread of life' to thousands of Theosophists all over the world, without having taken the trouble to study them.

He was telling of God's forgiveness, as though we condemned it; and I said to him: "You do not understand our position. May I ask you, even though God may forgive the wrong-doer, that he may do better, what about the wrong that has been done? If John Johnson kills James Brown, God may forgive John Johnson, but the wrong done James Brown is not effaced. That crime will

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stand against John Johnson; and according to the teachings of Theosophy, the karmic law of 'as ye sow, so must ye also reap' must have its perfect work, whether it suits our sentimental ideas of justice or not."

VIII—THE UNIVERSAL LIFE

I wonder how many people there are in this great human race of ours, who realize that in the truest and highest sense, they are a part of the universal life? And how is the universal life directed, if not by the infinite laws of the Divine? According to my knowledge, when a man dies, the breath of the universal life goes out of his body; but the soul, the immortal part of him, moves on to fulfil its destiny.

With this conception alone, considering our limited human knowledge of the great Central Source of Life, how easy it is for us to recognise the perfection of the Divine, so superb that all the divine laws that govern life are necessarily perfect.

All we have to do is to challenge ourselves and bring ourselves up to the standard of the immortal conception of true living; and thus work daily in consonance with these infinite laws.

The final hint is for man to have knowledge of his selfhood: "Man, know thyself!" Understand thy rights and privileges. Know the universal law and the universal breath. Live in the universal life, in a greater trust in the Supreme, and all good will follow.

NEW SCIENTIFIC VIEWS ON EVOLUTION

T. HENRY, M. A.



IN the article which we are here quoting from, a distinguished scientific writer on evolution says that the universe is composed of *something which is neither mind nor matter, but antecedent to both.*

Science studies physical phenomena. The qualification *physical* is often absent from the definition; but we insert it because we wish to restrict the phenomena in question to those which are related to the physical senses of the observer, and to allow for the possible existence of other senses in man, whose use would give rise to a different set of phenomena. Science collects these phenomena, analyses and classifies them, infers general principles, traces out laws; and thus is enabled to extend its discoveries and applications. But science falls short when it ventures

NEW SCIENTIFIC VIEWS ON EVOLUTION

to construct a cosmic philosophy, a world-view; and this because it neglects necessary philosophical considerations and the laws of thought and of logic. This defect has often been pointed out; in particular with respect to evolutionary theories. It has been shown that the process of evolution must involve several distinct factors: as, the substance which is evolving, the forms produced by the evolution, the plan or idea which directs the evolution, and the force which carries it out. If science recognises only physical matter, and defines the other factors as merely functions thereof, we have not a sufficient basis for reasoning.

But times are changing, and the men of science of today are becoming aware of the defect and seeking to remedy it. An article on 'The Darwinian Theory,' by Julian Huxley, in the *Manchester Guardian Weekly* for August 28, illustrates this.

One thing the writer says is that —

"Our most economical hypothesis is to assume that living matter was itself originally evolved from not-living matter."

But is not this creating an unnecessary difficulty and then trying to solve it? For what is 'not-living matter'? Why make a distinction into living and not-living? It is true that, for purposes of convenience in classification, a line might be drawn between the vegetable and mineral kingdoms; but for purposes of reasoning on the general nature of evolution, the distinction may be unwarrantable and misleading. The mineral kingdom is not static, but subject to continual, if slow, change. It is endowed with a great variety of properties. If it lacks certain functions found in the vegetable kingdom, so does the vegetable kingdom lack certain functions found in the animal kingdom. It will be found better to regard, for our present purposes at least, the mineral kingdom — so-called not-living matter — as also being alive in its own peculiar way and degree.

As regards mind and its relation to matter, he says that

"the manifestations of mind have evolved *pari passu* with those of matter; and we can draw no hard-and-fast line and say, Here mind begins; below this life must be mindless."

Here is a distinction whose meaning we may find it difficult precisely to discern — the distinction between the manifestations of mind and the manifestations of matter. Many would prefer to say that the properties of matter are a manifestation of mind. But the expression used here seems to imply, either that mind and matter are two parallel or alternative agents, each producing manifestations; or that some third agent produces two kinds of manifestations, mental and material. We do not know whether the 'of' implies apposition or possession. But perhaps a further reading will throw light on the point.

THE THEOSOPHICAL PATH

“The principle of continuity again demands that in all organisms, from the highest to the lowest, there shall inhere something which is of an essentially similar nature to mind in ourselves.”

This is in accordance with what Theosophists generally believe, and with what is stated in *The Secret Doctrine*. That the writer's remark applies even to the so-called inorganic world is shown by what follows; for he adds:

“The same conclusion, if we accept the view of the genesis of life from not-life, applies to matter that is not living.”

So that, apparently, we get organisms which are not living and yet are endowed with a species of mind; a curious result indeed.

“Thus evolution is the link between psychology and the physico-chemical sciences . . .”

— which we take to mean that, by studying evolution, we are learning to bridge the gap between, or to reconcile, the views of two other schools of thought, denoted by the names given. But observe the perilously loose use of words. This quotation continues:

“. . . and drives us towards the conclusion that the substance of which the universe is composed is not matter any more than it is mind, but a ‘world-stuff,’ an *x*, for which we have as yet no name, but which must always have both mental and material properties.”

What an advance on earlier scientific views! In place of the one substance, ‘matter,’ we have now three, a duality of mind and matter, proceeding from a unity, a true trinity, such as is to be found at the head of all cosmic philosophies and in the battle-front of militant religions. It is to be hoped that there will be no internecine struggles between scientists as to whether these three persons of the scientific trinity are of one substance or merely of similar substance; whether they constitute, one, two, or three gods. However, the study of evolution seems to have ‘driven’ this man of science to a ‘conclusion’ which is usually predicated as a starting-point for cosmologies; and it is so revolutionary, from the ordinary scientific point of view, as to deserve very special attention.

Philosophy has to recognise a radical duality, called mind and matter, spirit and matter, force and matter, and so forth; and to postulate a precedent unity from which these two emanate. Elaboration of this primary postulate shows us the presence of this trinity everywhere throughout the universe. Without it we cannot conceive of any evolution; for we must have the Producer, the material, and the thing produced; the potter, his clay, and his vase. It is indeed well that this has been at last recognised; for we were growing tired of poking fun at the idea of clay evolving itself into vases by its own inherent virtue. But what will

JAPANESE "HOKKU"

other scientists say? What will they do with a universe composed of a *something* which is neither mind nor matter but antecedent to both?

The idea that there can be any dead matter must be given up. Apart from the philosophical impropriety of such a notion, physical investigation shows us that all matter is very much alive. Instead of inventing new names for this kind of mineral life, it were simpler to recognise it as a modification of that life which animates the other kingdoms of nature. The distinction into 'organic' and 'inorganic' also fades away under investigation; for surely the behavior of the electrons within the atom is very highly organised. So long as science is faithful to the method of honest observation, it must eventually confirm the truth; and so we may expect to see a continuance of what we already see — progressive admissions and yieldings of ground in favor of the archaic teachings.

JAPANESE "HOKKU" *

S.

THE "HOKKU"

BRIEF as a wild bird's cry
It yet may be
A loophole to Infinity.

A LINK

CRADLED on lotus-leaf
Yon shining drop —
Heart of the Sun!

BLUEBELLS

SOFTLY your elfin chime
Calls to our hearts
A welcome home.

THE HIDDEN WAY

AGAIN the maple-leaves
Are beckoning
With wistful, tiny hands.

CHERRY-BLOSSOMS

THAT rosy cloud!
A myriad smiles proclaim
The Soul of Dai Nippon.

*International Theosophical Headquarters,
Point Loma, California*

*Shortest and most popular of Japanese poetic forms.

THE MYSTIC QUEST

R. MACHIELL

IN all the legends of the Quest that I have read, the goal or object of the pilgrims seemed to me strangely inadequate to account for the enthusiasm expended in its pursuit. This was most notably so in the case of the 'Holy Grail,' described as a radiant cup or chalice, the which when seen filled all men's hearts with holy calm, and for the consolation of those who saw it not caused every variety of goodly meat to fill the banquet-table.

The Sleeping Beauty in the legend of the briar-rose, could gratify only the one aspirant who was ordained by fate to be her mate. But in the stories of the adventures that befell the various knights who ventured on the quest, the all-sufficiency of the reward was never questioned except by those who failed. In the same way the delights of heaven as described in the hymns of the churches seemed to me strangely unsatisfactory. Yet there can be no question as to the reality of the enthusiasm displayed in all ages by the pilgrims who pursue a mystic quest.

It is to be observed that the legends dealing with the dangers and difficulties of the pilgrimage usually assume the adequacy of the promised reward and spend all the wealth of the narrator's imagination on the obstacles to be encountered and the heroism to be displayed. Of course, experience familiarizes us more or less with the disappointment that attends the attainment of any longed-for object, but it does not explain the constant resurrection of our hope. Yet experience alone might teach us that the origin of hope is not in justified expectancy. Hope has in it an element of immortality because it is itself but a reflexion of the eternal source of light and life. It has been said that Faith is the intuitive perception of a spiritual reality; and it may be said that Hope is the reflexion in the mind of that which Faith reveals.

So too the mystic quest is the pursuit of an ideal, which is beyond attainment because it is a state of consciousness and not an object; it is a spiritual unfoldment, an awakening to realities beyond the grasp of the brain-mind of man. So that in such a quest attainment means translation, or the passage of the triumphant pilgrim from the plane of earthly life to that of spiritual reality, which is as sheer annihilation to the *brain-mind* and *senses* of the mortal man.

In general the bards and the narrators of romantic legends were not mystics and concerned themselves entirely with the romantic aspect of the legends they transmitted. And thus the esoteric character of the old allegories was hidden deep beneath a mass of pure romance, and the myth

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itself was almost lost, even as a ray of light is lost eventually in darkness, and yet not lost although unseen.

The mystic quest is the eternal search for spiritual light or that interior illumination which gives wisdom to the mind. To appreciate that wisdom or to proclaim its virtue is beyond the power of the mere narrator of romance; but the source of light however deeply veiled is indestructible; and any one, at any time, in any place, may come within its influence; and then the heart of the romance reveals itself, whether that romance be a legend or a life. That flash of spiritual light is revelation. And revelation is the crown of victory in the mystic quest. The mystery of life revealed must be an individual experience and so must be for each unspeakable except in allegory or fable. Such is the speech of art when art is the expression of genius. For genius is inspiration, and life itself is allegorical. The meaning of the allegory is the message of all true Teachers of Religion, for religion in its pure state is but the recognition of the fact that life is allegorical; that is to say that matter is the manifestation of spirit.

The unreligious mind sees nothing but the appearances of things, their material manifestation, and denying the possibility of any higher state of consciousness than that of mere sensation, cuts itself off from any revelation of the truth. To the mystic the Great Quest was, and must ever be, a religious experience: but in different countries and in different ages religion has held a different position.

There was a time in India when the daily life of every class was regulated by religious ordinances which were accepted by the people as authoritative and were scrupulously obeyed. To them the mystic quest was a familiar and most sacred obligation that must at some time be undertaken whether in the present or a future incarnation. For such a people no explanation of the nature of the quest nor of the goal was necessary perhaps. But with the European races it was different. It is doubtful if at any time religion held at all the same position and authority as with the peoples of the Asiatic continent. The Heaven of the Christians was a cold and colorless perversion of its Oriental original, and there is little doubt that to the vast majority the mystic quest appeared a crazy enterprise, and the reward seemed totally inadequate.

But songs of chivalry and tales of heroism were always popular. They were intelligible to the audience even if they contained reference to magicians and to mysteries, for magic has always had a charm for the ignorant; but *that* magic is a most material kind of magic, and the mysteries all centered in delusion of the senses.

Sensuality and superstition have in all ages gone hand in hand and have degraded great religions which at their inception were purely spiritual.

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But in some cases the high ideals of the original founders of a true religion have survived the general decay of popular morality; while in some other instances, if not in all, even the ideals perished in the flood of superstition and crass materialism.

In our own age these dead ideals of religious life have been inshrined in intellectual formulas as creeds and dogmas highly honored by their devotees, but impotent and dark as shuttered window-frames on a dead wall, where windows once let in the light of day. The legend of the light remains; but into those shrines no ray of sunlight penetrates. And yet those light-less shrines are fitting emblems of the minds of men in the dark age through which we pass.

Yet even in this age of dead materialism there are still some who secretly pursue the mystic quest, following the old and narrow path that leads to knowledge of the self, and whose first step across the barrier that hems men in is called renunciation.

But most of those who openly proclaim themselves as seekers after truth are self-deceived, pursuing fairy-fires, or the lure of knowledge, fame, or power; or they are seeking peace in pleasure, where no peace is ever found. The mystic quest is not for such as these. Of this mystic path it has been said: 'no man can tread that path until he has himself become the path.' Which may appear a hard saying; yet it contains the key to a great mystery, the mystery of Duty. A man must find the path in the performance of his daily duty. Therein lies the whole secret of the mystic quest.

This path has well been called the path of self-directed evolution. To find it man must find the Self. And, paradoxical as it may seem, the entrance to that path is barred to all who have not freed themselves from bondage to the self of personality. To explain as far as may be this apparent contradiction, and to reveal the entrance to the secret way, which has been also called the path of Renunciation, our first Teacher, H. P. Blavatsky, gave us her translation of some fragments of the ancient teachings extracted from 'the Book of the Golden Precepts,' entitled *The Voice of the Silence*. And more recently has her successor Katherine Tingley elucidated this, the message of Theosophy, in her book *Theosophy: the Path of the Mystic*, and in her latest work *The Wine of Life*. Theosophy indeed today lies open to all who wish to know the truth about the meaning of their lives. But let no one hope to find in it a short cut to the acquisition of abnormal powers; that is but one of the pitfalls that await the pilgrim who forsakes the path in order to follow 'wandering fires.'

The Mystic Quest lies open and the path is plain to those who find and follow the golden thread of Duty, and know the password 'Brotherhood.'

THE SEVEN PRINCIPLES OF MAN

H. T. EDGE, M. A.

FOR an understanding of human nature, especially for one which shall be of practical use, it is necessary to have in mind some scheme of classification of the different parts of our make-up. And the average ordinary notions on this subject are extremely vague and inadequate. As a rule we recognise that man has a body, and also that he has a mind; but beyond this we can only speak vaguely of a soul or a spirit, without having at all a clear idea of how this is to be distinguished from the mind. Further, there is an uncertainty as to whether the soul or spirit is something which pertains to man while on earth, or whether it is something that appears or functions only after death.

But the sevenfold division of human nature, given by H. P. Blavatsky, as one of the cardinal teachings of Theosophy, affords an invaluable clue to many mysteries of our life; for it is found, on trial, to be consistent with the facts which the student observes in the course of his study of himself and others. And it is not merely consistent but explanatory of those facts.

It first divides man into two parts, three higher principles and four lower, called respectively the Higher Triad and the lower quaternary. But it is evident that, if this were all, it would make man two separate beings; and so the matter is further elucidated by pointing out that the principle called Manas stands midway and intermediary between the Higher and lower natures of man, taking part in both; and further that Manas is the man himself, the Individual. The enumeration is as follows:

THE HIGHER TRIAD

7. Spirit, or *Ātmā*
6. Spiritual Soul, or *Buddhi*
5. Human Soul, or *Manas*

THE LOWER QUATERNARY

4. Animal Soul, or *Kâma-rûpa*
3. Vitality, or *Prâna*
2. Astral Body, or *Linga-śarîra*
1. Physical Body, or *Sthûla-śarîra*

Perhaps the most vital part of this classification is the fact that the soul in man is seen to be tripartite; for Manas, the principle in which

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lies the power of choice, may attach itself either to Buddhi or to Kâma; and in the average man of the present stage of evolution, does both of these things to some extent; so that man in fact hovers between two influences, one benign and spiritual, the other somber and material. That such is really the condition of our mind is only too well known. The problem of good and evil receives considerable light, when we realize that man is in a state of evolution, and is subject to continual strife between his aspirations and his desires. For him, evil is whatever tends to drag him down towards bestiality or indifference; and good is whatever conduces to his elevation from these depths towards light and liberation.

It is the function of Theosophical manuals to enter into particulars concerning the Seven Principles of Man; so that in this place our remarks must be general. We find that a wonderful light is shed on the daily problems of life; and that a want of the clues given by this teaching causes much confusion in ordinary attempts to interpret these problems. Modern psychologists (if we may use that term in its most recent sense) are exploring a vast mysterious region of hidden and subtil influences in our nature; but they do not realize the mixed nature of these, and how the higher and the lower nature are both taking part in them. Thus the term 'subconscious' is used to designate a large and indefinite region, and this region includes both malign influences from the lower nature and benign ones from the higher.

It is believed by many that any power which is latent, and which is called into action by certain practices of 'concentration' and 'self-development,' must be benign. This is because they do not know that the *Kâma*-principle is a great storehouse of passional and instinctual energy, largely latent, which may be aroused and called into action by the heedless dabbler in such practices. Hence more harm than good may be done, especially in the long run. But there are beneficent influences that can be called into play; but not by sitting for 'concentration'; it is by healthy self-forgetfulness, useful work, and a serene contented frame of mind that the "fruits of the Spirit," as the Bible calls them, are gathered.

Current philosophies fail to give us a clear idea of what the Individual is; and there have been philosophers who, analysing the contents of the lower nature, and discovering in it nothing real or permanent, have been driven to confess a skepticism and a negation which yet their intuition rebels against. But the teaching as to the Seven Principles shows that behind the personality there is the Individuality. We cannot define the Individuality of man as merely the assemblage or totality of his changing states of consciousness; these are merely the accidents or accompaniments. When these states of consciousness cease, our sense of identity may

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lapse into something which cannot be registered in the memory; so that, when we return to normal consciousness, we seem to come from a void of nothingness. But this does not imply that we *were* reduced to nothingness; it only means that we cannot carry the one state of consciousness into the other — cannot remember where or what we were during that other state. So the practical question is, Can there be a nexus or connecting-link between the two states? If so, then we should become conscious of the state of the Ego when it is freed from the conditions of ordinary waking consciousness.

Theosophy definitely teaches (what is of course a very ancient tenet) that there is a permanent Individuality in man, which persists after the decease of his mortal part, just as it existed before the latter was born. The *personality* is a kind of temporary self built up during one earth-life, and consists of the ego, surrounded by its apparatus of experiences and ideas and memories. When these accompaniments disappear, as in deep sleep or at death, self-consciousness still remains, but in another form.

It will be found on studying H. P. Blavatsky's exposition of the septenary constitution of man (in *The Key to Theosophy* for instance), that she makes use of the well-known Platonic distinction between *Nous* and *Psuche*, dividing the mind in this respect into noetic and psychic. Noetic means all that proceeds from the higher, spiritual, and immortal part of man's nature; while psychic appertains to the lower part. She compares the human organism to a lute with two sets of strings, one of finest silver and the other of coarse catgut. For the most part, we play only upon the catgut strings, which vibrate to coarse influences proceeding from the passions. But the strings of silver respond only to the gentle airs that play over them from the higher nature, as in an Aeolian harp. Were these to become predominant, man would be raised to the level of a seer.

Elsewhere H. P. Blavatsky describes man as the eternal pilgrim on his way to regain that which he has lost. The evolution of man's physical organism thus becomes of minor importance by contrast with the fact that man is primarily and originally a spiritual being. Man, as we know him now, is passing through a cycle when the external and material life is greatly emphasized and there is a corresponding blindness as to the spiritual nature. But there have been times in the past, and will be times again, when the reverse is the case and man knows himself to be a divine being. The allegory of Paradise lost and regained, under its numerous forms in various symbologies, gives a true picture of human evolution. Man contains divine potentialities, even in his physical organism; and the teachings about the Seven Principles bring back to us the ancient but often overlooked truth of man's *twofold* nature.

LI PO VISITS THE RUINS OF THE KING OF WU'S PALACE

KENNETH MORRIS

HERE fell that world-condemned, ill-starred last Lord of Wu,
As fall they must, ashamed, who from well-doing stray;
Here stood his pleasure-house, all jade and porcelain-blue,
By the blue waterside. These willow catkins sway
Where Hsishih danced his life and fame and realm away:
An amorous weakling prince — a childish-tender queen —
Pardon or pity, in truth, is none for such as they.
(Spring tips the willow twigs here strangely jewel-green!)

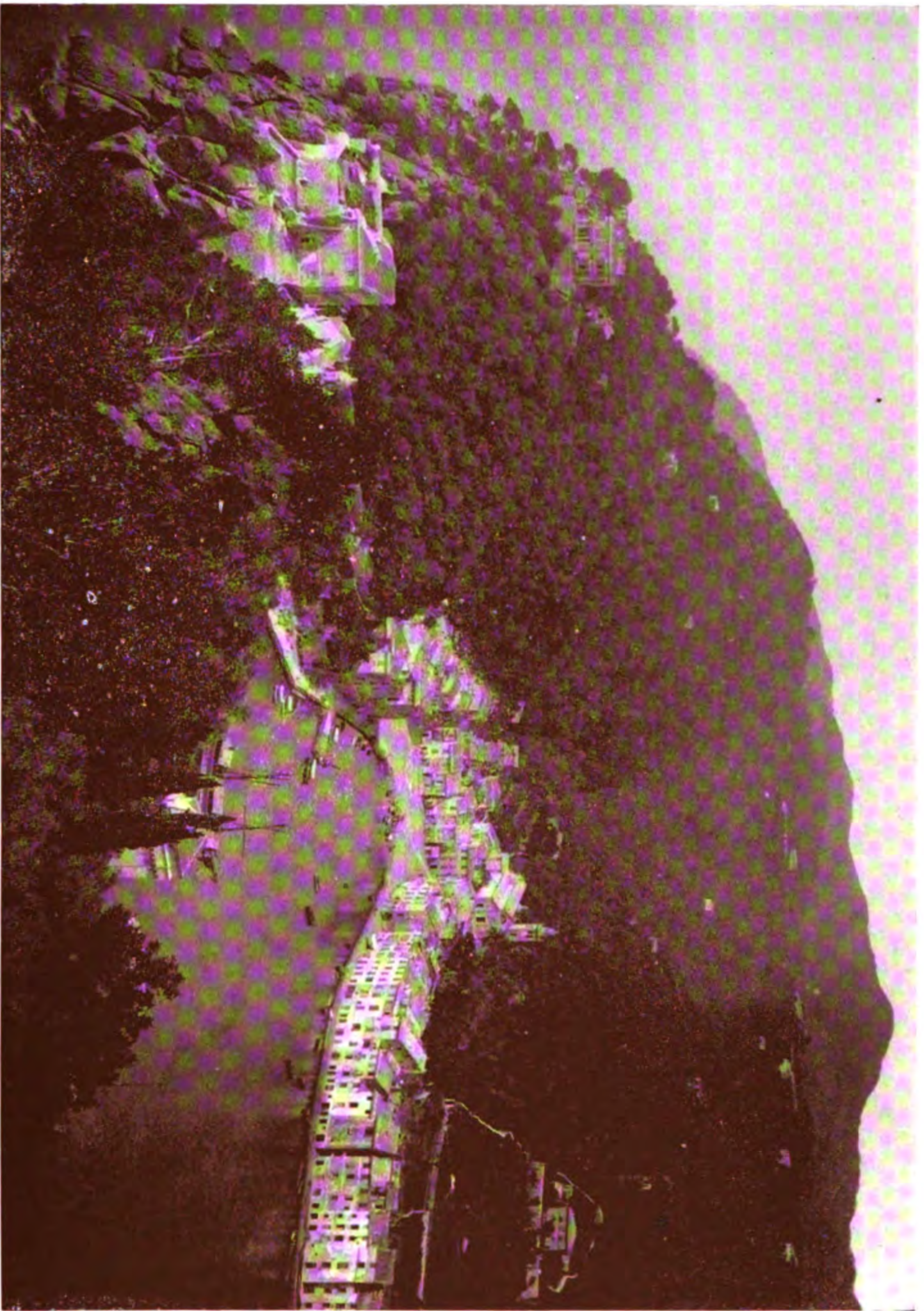
What nightlong feasts they held! Fools, fools, they little knew
How fate drew on! That last sun, setting, went his way,
Kindling the dreamy lake to an eerie and silken hue,
Most mournful, marvelous — most subtly and sadly gay—
As that dim-shining rainbow array and disarray
Of satins swooned and slid and glistened through the gloom
Where swaying Hsishih outshone the waters. Welladay!
(What colors springs wear, here, now the pond-lilies bloom! . . .)

The night came on: the soft night, floated through and through
With scent of jasmine bloom, and spring mists pearly gray;
And, rich as night-bird's song, and soft as pigeon's coo,—
Clear-toned as bell-notes blown from hidden realms of fay,
Faery Hsishih sang,— if fear were, fear to allay;
If wrong, with poppy-fumed oblivion covering wrong.
And then — we know what fell; — and then — well, who's to say?
(How sweet spring sings here, still, through the calthrop-gatherers' song!)

L'Envoi:

No doubt they had earned their doom! — The hosts broke in and slew:
Yueh broke in: came death and ruin, swift and soon —
Ruin, and death and shame; and none left, none, to rue. . . .
(How sadly tender, here, shines the young springtime moon! . . .)

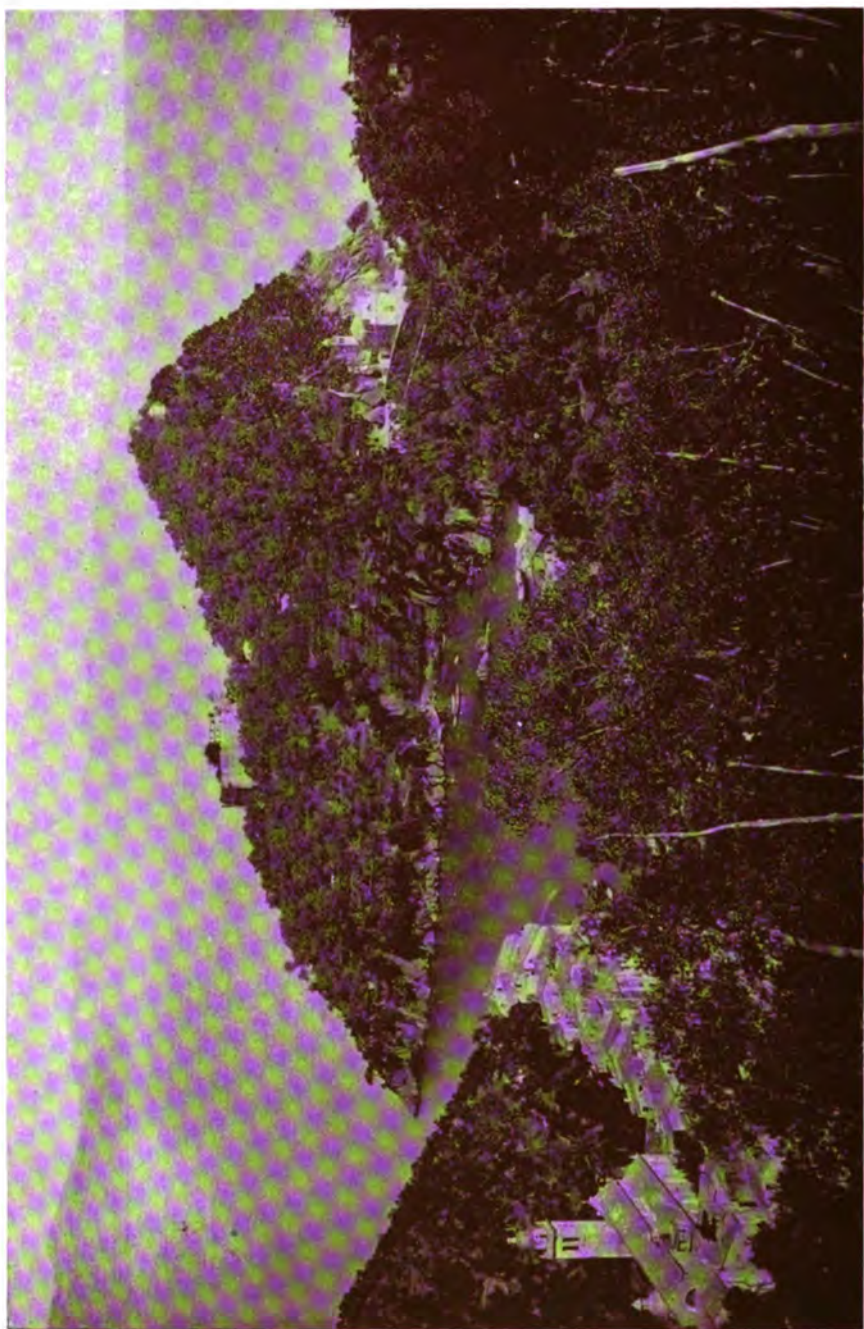
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THE VILLAGE OF PORTOFINO, NEAR GENOA, ITALY

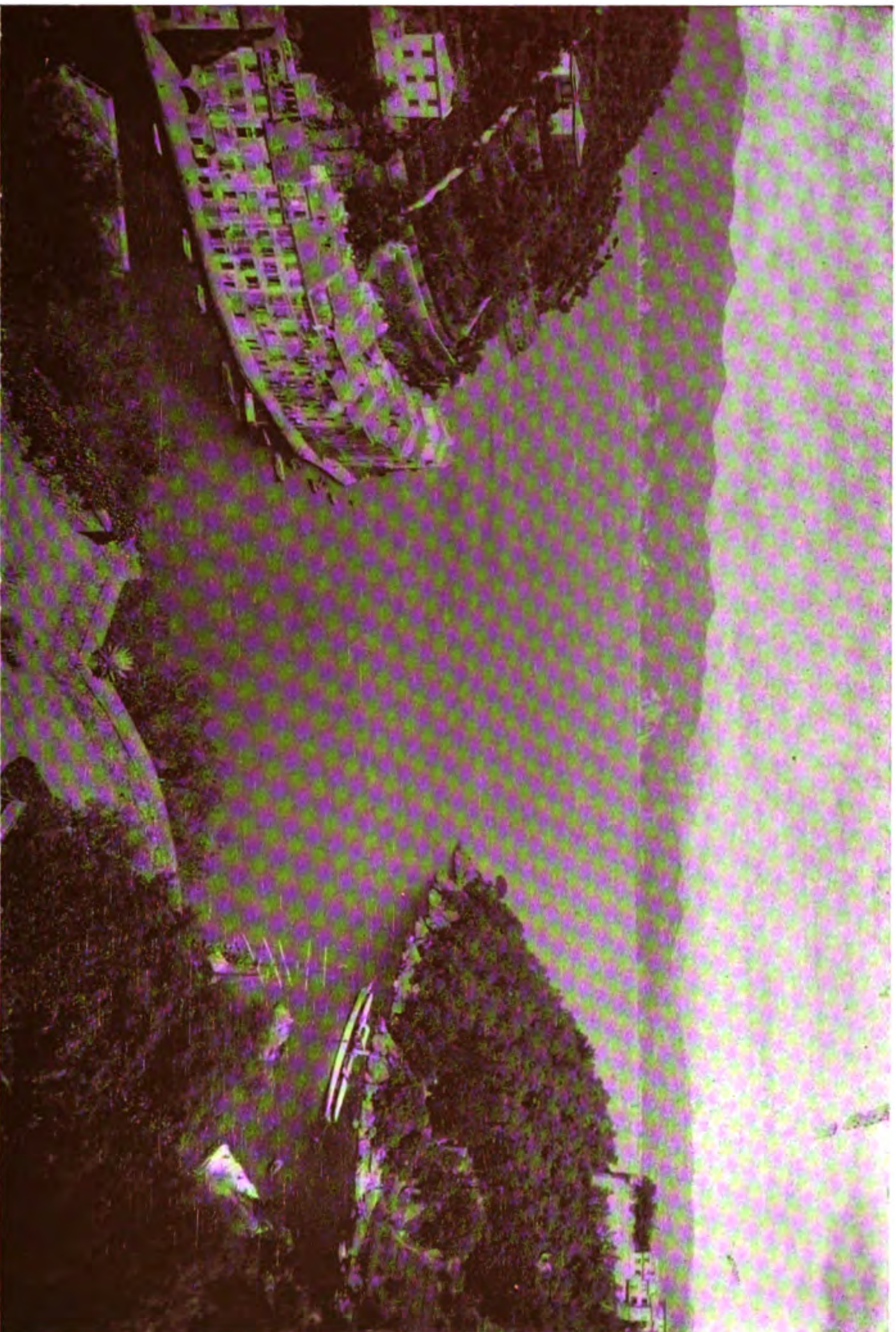
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ANOTHER VIEW OF PORTOFINO, ITALY

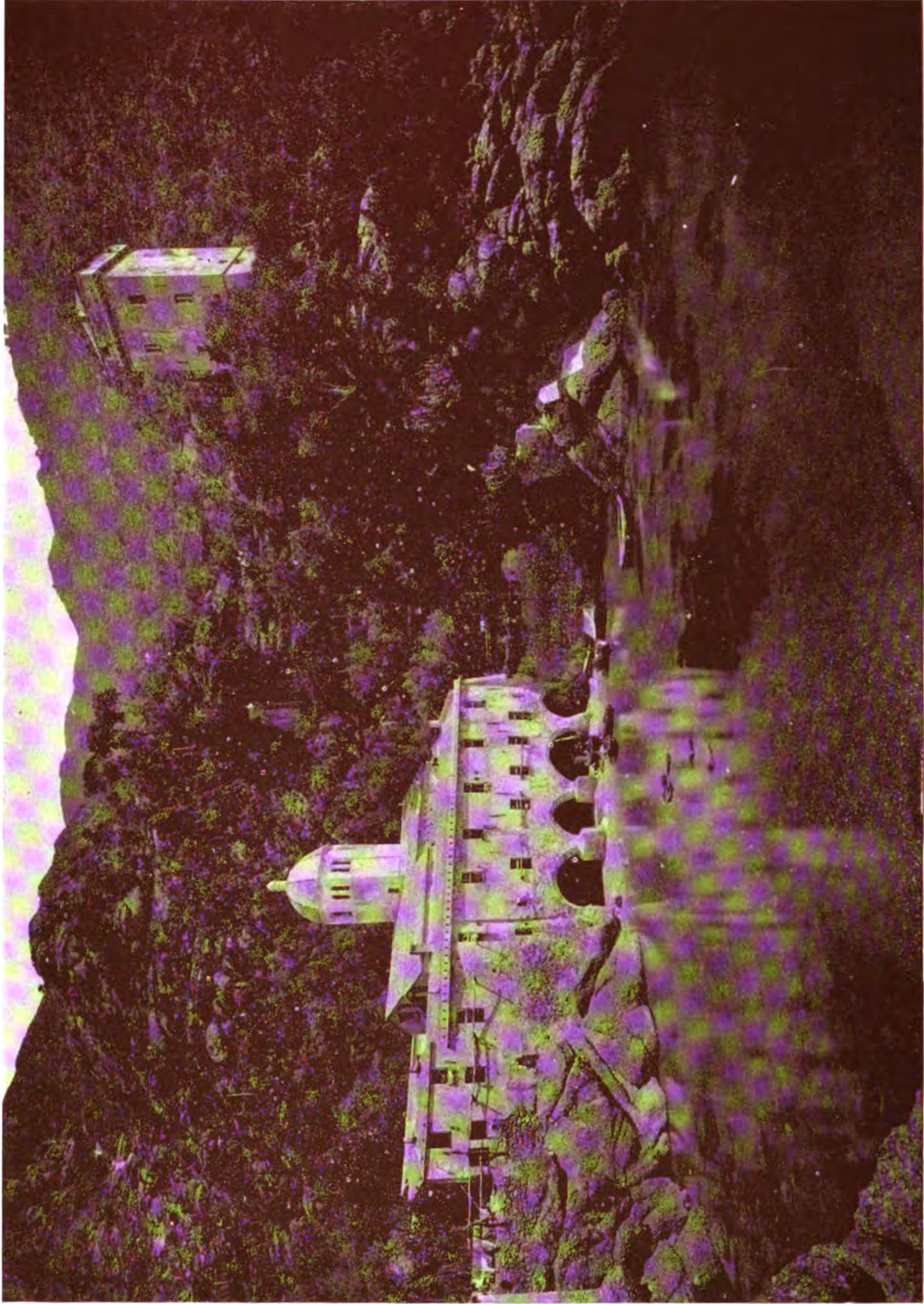
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PORTOFINO, AND THE ITALIAN COAST IN THE DISTANCE

(From the private collection of Dr. Rolf Hoffmann)



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SAN FRUTTUOSO, NEAR PORTOFINO, RIVIERA DI LEVANTE, ITALY

(From the private collection of Dr. Rolf Hoffmann)

WHAT IS MAN?

H. TRAVERS, M. A.

“Between man and the animal — whose Monads (or Jivas) are fundamentally identical — there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and, in some rare cases of incarnation, the *very essence* — of a higher Being: one from a higher and divine plane? Can man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad — seeing that the intellectual potencies of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell?” — *The Secret Doctrine*, II, 81



ME. H. P. BLAVATSKY, who wrote the above, believed that religion and science could be reconciled — but only on condition that both of them put their houses in order. Recent controversies between those who speak in the names of religion and science respectively, controversies that may probably be regarded as typical of many to come, bring out our point very clearly. For, in the light of the above quotation, we see that neither party takes an adequate view of human nature. Each takes a partial view, and imagines that its own view excludes the other. One says that God made man; the other declares that man came from the animals. No common definition has been agreed upon as to what man is. The teachings of Theosophy settle this question at once by declaring that man is a divine soul within an animal-like body. And this is in truth the most ancient and universal of all teachings on the subject; to be found in the Hebraic scriptures, under the figure of man, after being endowed with knowledge, like unto the gods, being clothed in “coats of skin.” In all the ancient scriptures the same teaching is to be found. It agrees with our own experience of our own nature.

Theosophy, while insisting with the utmost emphasis on the divine origin of Man the Thinker, by no means denies evolution; but, on the contrary, offers a vastly more comprehensive view of evolution than science has ever ventured upon. It neither accepts nor rejects, as a whole, scientific ideas of evolution; for, as is only natural, some of these ideas are right, some wrong, and some half right and half wrong. Scientific men themselves would be ready to admit as much.

As to the physical resemblances between man and the higher apes, *The Secret Doctrine*, after protesting that these have been exaggerated, points out that they might equally be used in support of the thesis that these apes sprang from man. Indeed, evidence is brought forward to

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show that the latter view is the more probable. It is more likely that these apes are (in part) degenerated humans, than that man is an evolved ape. We have read the views of some scientific men who have said the same.

And now turn to page 1 of the second volume of *The Secret Doctrine*, where we find it stated as among the propositions of the Secret Doctrine that —

“Man, in this Round, preceded every mammalian — the anthropoids included — in the animal kingdom.”

The qualification, “in this Round,” refers to a period whose duration, while not exactly given, is suggested (p. 564); hence it need not trouble us. It is a cardinal teaching of Theosophy, that, while there is evolution in the lower kingdoms of nature, yet that evolution alone does not suffice to produce Man. “Nature unaided fails,” says H. P. Blavatsky, in explaining this teaching. To make physical Man, the self-conscious, thinking principle had to be incarnated. But Man existed, as a Thinker, before he became incarnate. There is much to be learned by a study of *The Secret Doctrine*, as to how and when the physical vehicle was prepared for Man; and how this was inspired with the divine immortal entity which makes Man what he is. It is this endowment which entitles—nay, compels—us to call mankind a distinct kingdom, higher than the animal kingdom. For surely that ‘abyss’ of self-consciousness and self-reflective ratiocination constitutes a greater difference than any which we find between the lower kingdoms.

Only one species of Man is known; for we can hardly regard as specific the differences between sundry specimens of ancient human remains that have been found. This fact has led one scientist, de Quatrefages, to say that Man is the original and perfect species. In the theory of evolution there are two phases that should be distinguished: the origin of species and the origin of Man. As to the former, we know that science has encountered many difficulties in the attempt to find actual proof for its theories of the derivation of one species from another. These difficulties are mainly due to considering the problem on the plane of physical matter alone. For even an animal, not to mention a plant or a stone, though not endowed with Man’s self-conscious mind, is not entirely physical. Within that physical organism there dwells a Monad, as it is called. This Monad is behind evolution, passing through various forms; though, as we see, the physical forms visible on earth are discrete, and remain true to their respective types for long periods. This explains why science fails to discover any one form melting into another.

As to the origin of Man, it is hopeless to try to represent his self-

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conscious creative Mind as having evolved from animal consciousness. Even though it were possible to establish a *physical* evolution of his organism from the lower kingdoms, the question of the origin of Man himself, the thinking Mind, would still remain unsolved. If that self-reflective Mind is to be conceived as evolving at some stage of the evolution of the man-animal, then we must suppose it to have been present from the first — as existing hidden in the first germ, ready to unfold into activity at the proper opportunity. In short, we are compelled to *begin* with self-consciousness; Mind must have come before body.

In this larger view of life, Man ceases to figure as the helpless sport of unknown powers, and becomes a king, endowed with limitless possibilities. Knowledge lies before him; he has an infinite power of self-development. But instead of studying his bones, let him search within his own soul. The key to progress for Man is to liberate his Will from all forces that enslave it. These are the sensual attractions and emotional disturbances of various kinds, which keep us revolving in a narrow circle. Self-conquest is the key to knowledge and power.

We cannot pick up a paper today without finding how earnestly people are striving to synthesize their religious and their scientific views. Some try one plan, some another; but the real key is to regard the Truth as very much larger than the field of science or that of religion; as able to comprehend both science and religion, and very much more besides.

THE PATH OF KNOWLEDGE

E. A. NERESHEIMER

“The whole Universe of Action is comprehended in Spiritual Knowledge. . . . As blazing fire reduces fuel to ashes, so the fire of knowledge turns all action into ashes.”

— *Bhagavad-Gītā*, ch. iv, verses 33, 37



WHAT a wonderful being is Man! Himself a pure spiritual essence, the Eternal and Changeless Law causes him to enter the stream of conditioned existence — for the sake of experience to sink into ignorance in the realms of Matter, — thus abandoning his original purity.

It has taken conscious effort on his part, along countless different lines, through untold ages, to establish an adequate physical vehicle; wherein he at last finds himself in possession of a moderately useful instrument for his further progress. The evolving soul has gathered the while a fair amount of information with respect to the material world, and its own

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physical tabernacle, which houses in an interminable sequence of birth and rebirth, life after life, his unfolding consciousness.

But of the soul itself man has, with the exception of what knowledge reaches him through the ancient religious philosophies of the world, but little concrete understanding, though there are great multitudes of people who are hungry for enlightenment such as might help them to regulate their actions, and give them an understanding of the strong urge within themselves that comes from their innately religious nature.

The physical body alone may, to a degree, be called a veritable epitome of the past history of man. We have but to hear his voice, which emits sounds, and formulated speech that comes out from the silent depths of his past conscious existence; suggesting for those who can 'see,' a connected succession of events and of the various stages of progress that are simply the sequel of vast amounts of experience gained in former lives.

The evolving soul or 'self' of man cannot as yet absorb knowledge very quickly, for the conscious impulse, by means of which this might take place, is not strong enough. Possessed of individual will, in a sea of Nature's fascinating attractions, man sometimes does, but still more often does not, extract knowledge from his experiences and other opportunities; as may be seen by observing two or more people subject to the same circumstances. Certainly these do not all equally profit by their opportunities, for it requires the exercise of reason, concentration, and discrimination combined, to determine the relation of things to each other, and not many are by any means prepared to put these into practice.

We are not faced by a single proposition or event in life that is not at the same time related to many others; the most important to be considered being those connected with the conscious personal self, which is after all the greatest factor concerned. It is when the conjunction of a proposition and our consciousness takes place, blending these into one, that we draw conclusions as to real values; but we all too often negatively allow a subject or an occurrence to pass us by without fixing our attention upon it, and so no subsequent assimilation can take place, and we miss the opportunity of acquiring knowledge that these offer us.

A mere accumulation of memorized information or facts does not constitute knowledge until we have digested these and made them part and parcel of our being, in the same way that food must be assimilated into the blood and tissues of the body before we can say that we have gotten the benefit and nourishment from them that we should. It is a qualitative assimilation of the essence of observed facts and acquired information, rather than a quantitative accumulation of the same, that is needed, and this can be done only when we concentrate the mind and seek to penetrate deeply into the soul of things. The attitude of mind must be alert, recep-

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tive, and flexible, ever ready to change with respect to a new aspect of a subject under consideration; for with every forward step our judgment continually changes. A conclusion that we have accepted as true, must finally be verifiable also by other thoughtful minds capable and willing to consider it seriously and without prejudice.

Real knowledge is certainly not obtainable from the study and contemplation of either material objects or personal experience alone. For this richest of all treasures every one must seek within himself, and he will find that finally it 'is alike' in every man, and can be acquired only through the divine discriminative faculty, by means of which synthetic deductions are made, and the unvarnished truth, which needs no argument, is directly perceived without any external assistance. Toward this final reality all things converge, there to become one and the same thing to all. Hence no one can claim especial knowledge of anything of which others must forever remain ignorant. Universal applicability alone is an unfailing proof of the truth of any postulate, and that which is not thus verifiable can neither stand the test of logic, nor be in accord with fact at every point. The perception of the truth is the highest good obtainable to man; such truth as can under no circumstances be controverted.

It is being generally more and more recognised that all men are religious by nature, even those who go to great lengths in order to deny that this is a fact as far as they themselves are concerned. It is undeniable also that a strong ethical trend pervades the whole human race, and not a single mortal draws breath who does not feel the 'moral spark' that illumines his conscience.

We find, broadly speaking, four different types of human beings, each of which in their search to realize their inner yearning for the realities of life, is influenced by one of these four characteristic trends of mind. First there are those whose aim it is to find happiness in and through work and in the performance of duty, while others have leanings towards metaphysical speculation and contemplation; some again are especially inclined to analyse and to reason; while a fourth class of people incline to pure devotion, unquestioning faith, and mysticism. These divisions are all strongly sustained by enthusiasm, and as ideals, each represents a different stage of natural mental and moral unfoldment. Each of these paths, when pursued to its utmost limit, naturally merges and expands into the next one, until, for the Illuminated Sage, the four paths appear but as aspects of the One Path, encompassing the perfect moral characteristics of them all; Right Action, Right Contemplation, Right Knowledge, and Pure Devotion.

In order to realize that to which man aspires, he must have faith that the truth he seeks exists, and then in addition to enthusiasm he must have

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the courage to some extent to delve into the Unknown, which no one can explore for him, which he can realize only by his own efforts. Those who have already passed the 'Gates of Gold' have left us many a hint to illumine our darkness, and sufficient suggestions to kindle our faith, so that, with the aid of our latent possibilities, it may eventually burst forth into a blaze of radiant illuminating light.

FAITH

In the garden of our ideals a plant grows which, when well tended, by means of practical ethics, bears rich fruit. Consciously or unconsciously we are urged on to new effort in order that we may realize something of that beauty which is, as yet, but barely formulated in our consciousness. Faith is the precursor of progress and success even in the smallest thing that we may initiate, and when we cultivate our garden rightly, the seeds we sow will come to harvest, and we shall in time reap the truth.

Ideals differ widely among men, but all have one aim alone, *i. e.*, the realization of the object our soul aims for. Everything that is initiated has first to be conceived in faith, and much of its ultimate success depends upon the strength and constancy of trust by means of which all vague aspirations in time become more or less concrete realities. What at one time may appear a far-off vision, thus becomes an actuality; even some of the most perplexing circumstances that baffle all ordinary attempts at solution, they also finally yield to persistent faith, and automatically become changed by its magic spell. The words "thy faith shall make thee whole" is a real truism, and not mere sentimental vagary. To one who is wise, it signifies deep religious feeling founded on the highest concept of the ultimate harmony of the universal order of things, and it is worthy of the most scrutinizing discrimination, aided by intuitional and reasoned circumspection. All peoples have at one time based their faith upon the God depicted by one or another of the great world-religions, instituted for the benefit of those who have not yet found the Divinity within themselves. Faith is implanted in the heart of every man; it is a form of innate trust in the Divine Law, which results in an urge to seek knowledge of the same, and a persistent endurance in the endeavor to achieve this end.

Quite often emotionalism and sentimentality are mistaken for faith, and when not balanced by discrimination these are apt to lead to unbalance. Remembering that every thought and act is subjected to a mass of contradictory impressions, we find that, if the mind is not restrained from going off on flights of fancy, and is allowed to dwell on side issues, the full exercise of our faculties is impeded and our energy and judgment are dissipated. But if the mind is checked up by the reasoning faculty and by discrimination, on every occasion, then the dreamy notions that

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result from unreasoning faith will be dispelled; in which case not only will there be no fear of entanglements, resulting from flight of fancy, but a positive confidence will be established, and a deposit of valuable knowledge will remain in the mind forever.

KNOWLEDGE, REAL AND UNREAL

The object of knowledge is, in the first place, to remove ignorance, which throws a veil over verifiable facts and conditions, and their relations to Nature and to man himself. Outside of Nature there are no actual facts and conditions, and even these only exist for us inasmuch as we have cognisance of them. We cannot say that we, at the present time, know very much more than the outer shell of her hidden principles, and when it comes to a consideration of our own relation to these, then the mystery deepens still more. We here find ourselves confronted with an infinity of complexities of cause and effect produced by our attitude towards them, such as attention, receptivity, and our own conduct. The knowledge of the relation of facts to the self determines their intrinsic value; that is to say, their fitness depends upon their conformity to the standard of ethics and ideals of our *highest self*, whereby the degree of their permanency and reality may be determined.

Relatively permanent knowledge is realized by enlightened comprehension, and stored away automatically in the consciousness, as an accessible asset, to be drawn upon whenever needed. All that man really *possesses*, that is to say, all that which no power whatsoever can take away from him, is knowledge which he has assimilated and made a very part of his soul. It must, however, be remembered that all possible standards continually change, until at last the unmanifested Source of All Consciousness and Life itself is reached, when Truth is no longer perceived — but IS. However, all knowledge is true to the perceiver so long as he remains in, and is limited by, a state of consciousness wherein he cannot go beyond a certain standard of recognition. It can be called real to the extent that all knowledge that is once assimilated is self-perpetuating; that is to say, the soul, when it once accepts a new and higher standard, adjusts all previous knowledge to that standard, and so on for ever. Hence the things which at one time seemed true are no longer considered so at a later time; the measure of truth perceived increases, and is merged into an expanded state of consciousness,— in the self of man.

'Unreal knowledge' is the unassimilated information that comes and goes in a continuously moving stream of changing emotions, deductions, notions, scholarship, and experiences. It becomes a valuable asset only if translated into character, when we have made it a part of ourselves for the present life, or for many lives to come, according to the degree of its

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harmony with the laws of life, and then also with our own higher nature. Every accession of real knowledge, be it ever so little, contributes in a degree to the building up of ever finer vehicles. We are not precisely conscious where it inheres, or exactly when and how it prompts us to further conquest, but it acts as a self-perpetuating seed. Nothing is more conducive to success of any kind than real love for knowledge, an open mind, strenuous effort supported by an unwavering perseverance, that resolutely rejects the fatal influences of indolence, arrogance, pride, vanity, and selfishness. To this end we must have enthusiasm and faith in our quest. These are the weapons with which we can conquer the arch-enemy ignorance, that bars the realization of our ideals.

Treading the path of knowledge does not lead to a *sudden* solution of ultimate problems, but rather to an early possibility for reaching a position where we can help ourselves, by rational inquiry, and the pursuance of that which recommends itself to us as the best means for gradual development and progression,—not after death but right here and now, in this workaday world of ours.

Knowledge, in the ordinarily accepted sense, is the accumulation of information acquired by means of experience, inquiry, and the study of external facts; but *real Knowledge*, assimilated knowledge, is a self-reproductive and rejuvenating power, that relates all information to the self, the consciously evolving entity, which is the representative of the Ego or Inner Man on this earth-plane. Such knowledge eventually must become manifest in the 'evolving' personal self, for Real Knowledge and Right Ethics are inseparable; that is to say, moral conduct that conforms with our highest standard of noble living. Of this standard only our own conscience can be the arbiter. That standard has no written code of laws; it is based on the Universal Law, uncreate and eternal, which is the Law of the Inner God of every man; to be known by each through identification with his own Divine Ego, in the 'Kingdom of Heaven within.'



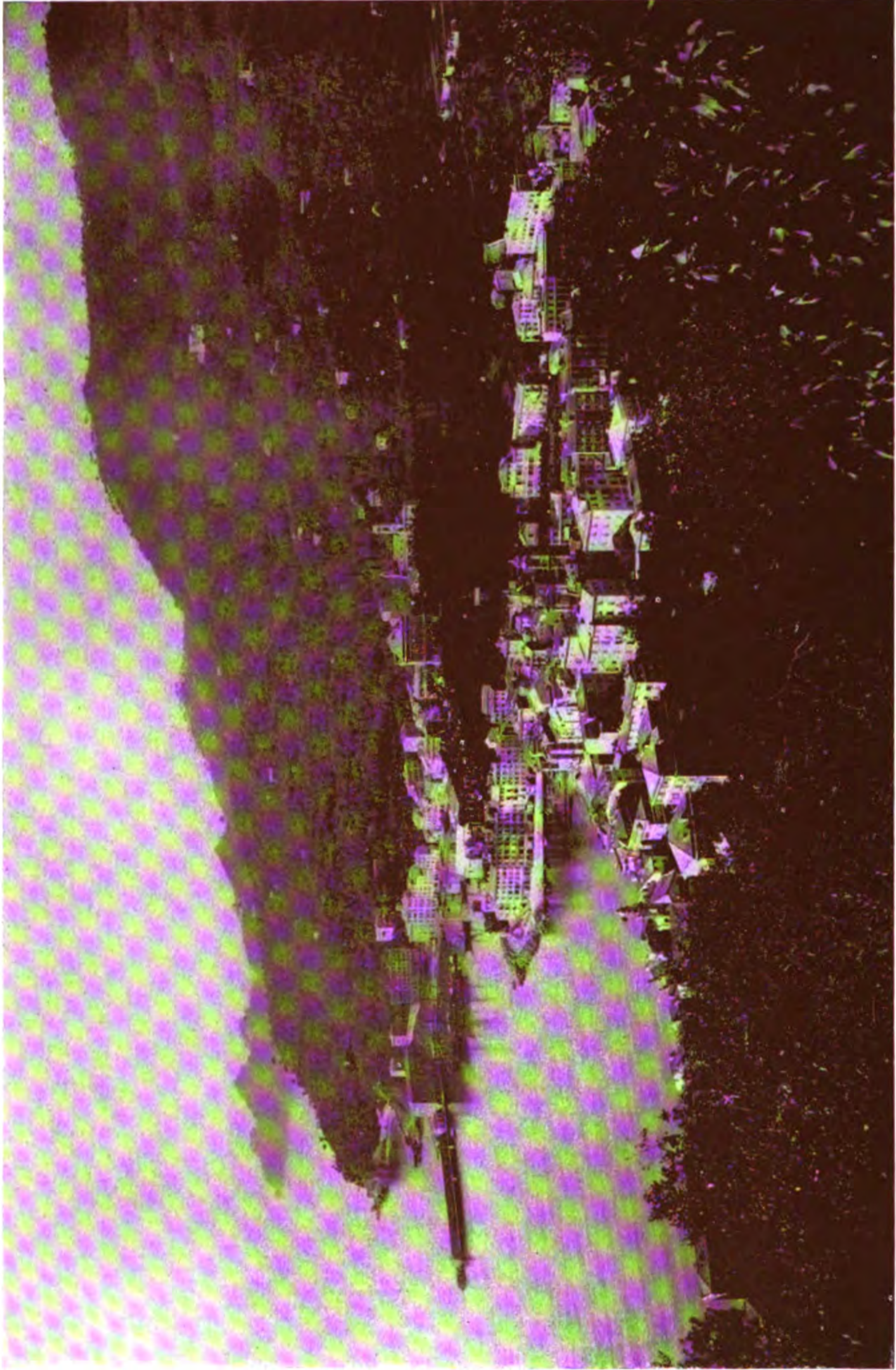
“PEOPLE imagine that the course of their life is in time — in the past or in the future. But this is a delusion: the true life of men is not in time, but always *is* in that timeless spot where the past and the future meet and which we inexactly call the present time. . . . In this timeless point of the present, and *therein alone, man is free*, and therefore *the true life of man is in the present*, and in the present alone.”— *Count Tolstoy*



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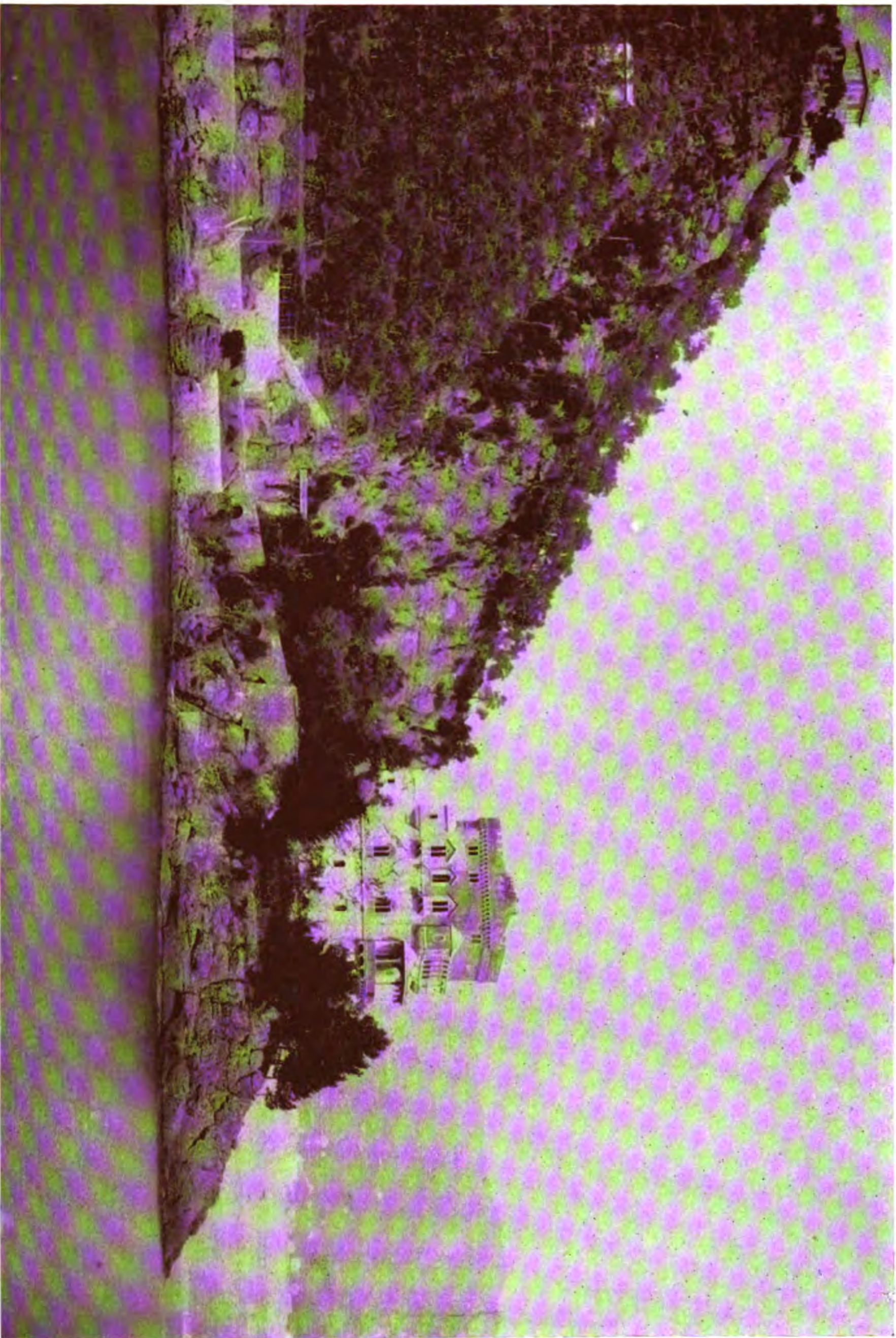
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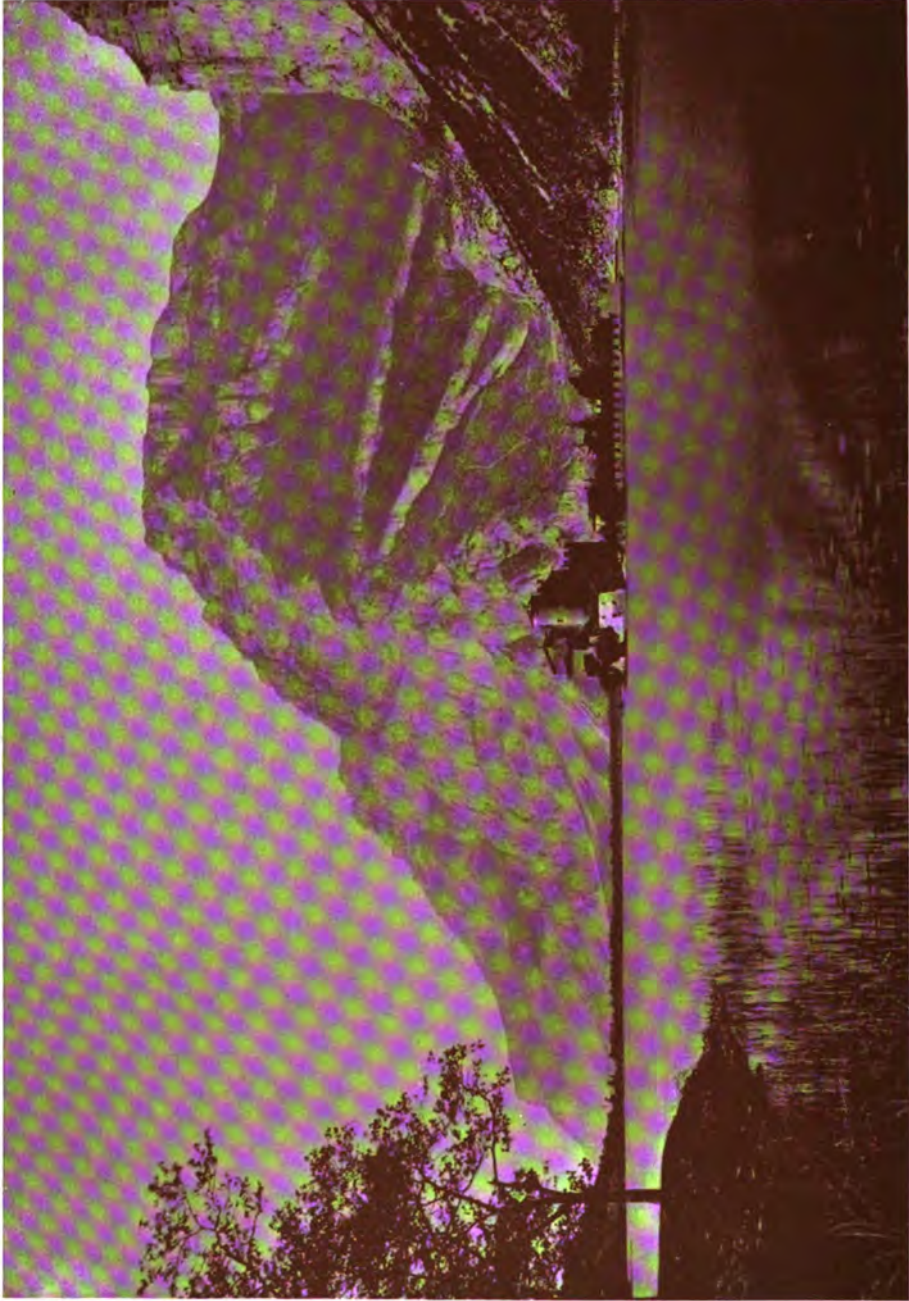
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CASTELLO DI PARAGI, NEAR SANTA MARGHERITA, RIVIERA DI LEVANTE, ITALY

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LAKE TOBLINO, ITALY

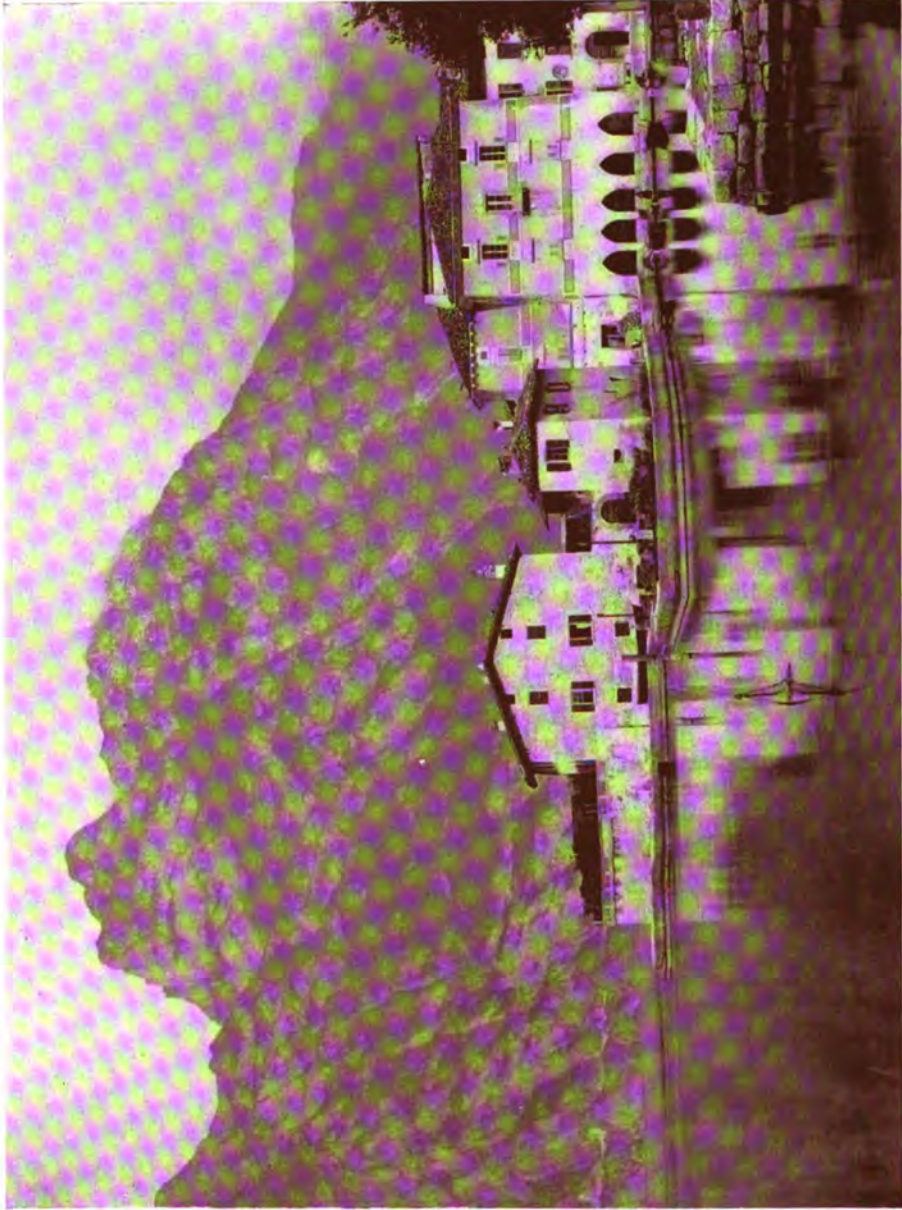
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VILLAGE OF GARGNANO, LAKE GARDA, ITALY

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TORBOLE, LAKE GARDA, ITALY

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ARCHAEOLOGY A VITAL STUDY

T. HENRY, M. A.

IN regard to the relation between Theosophy and science it has often been stated that Theosophy is a sympathetic champion of science so long as the latter remains true to its own principles and contributes to the cause of truth. It is only when science, receding from its principles, dogmatizes on a basis of prejudice, that Theosophists, like other critics, find themselves at variance with some scientific pronouncements. All this is well stated and amplified by H. P. Blavatsky in *The Secret Doctrine*; in which work, published in 1888, we also find many statements of fact which, at that date denied or unknown, have since been recognised and admitted by science.

And in no branch of scientific inquiry is there a closer and more sympathetic connexion between Theosophy and science than in archaeology; for that science, by revealing what man has been before, foreshows what he will become in the future. And it can but continue to confirm, as hitherto it has on the whole unfailingly done, the Theosophical teachings as to the true nature and evolution of the cosmos and of man.

We select as a suitable occasion for these remarks the words of a writer attached to an expedition which is exploring the site of ancient Carthage and Utica, together with adjacent regions in the north of Africa, where lie entombed in sand the relics of great civilizations, Phoenician, Greek, and Roman. Allusion is to Count Byron Kuhn de Prorok, who writes in the *New York Times Magazine Section*, March 8, as follows:

“The field of archaeology today offers thrilling possibilities as never before. . . . Any belief that it is a dead dry subject simply because it happens to deal with ages that are gone is an absolute fallacy; archaeology is a living and vital study. There is as much creation in piecing together a page out of the past as there is in interpreting the lives of the nations which dot the world today.”

The same fallacy, which is here exposed, has of course been met with in connexion with the study of ancient history and ancient languages and literature. They are dead, it is said; *therefore*, we reply, they live. Man's desire to know about his ancestry will always urge him, despite wrong notions of utility, to pursue such studies, and should induce him to give his children the opportunity of pursuing them in school.

It has long been admitted that history is greatly corrected and expanded when to the annals and romances of ancient historians is added evidence of coins, sculptures, inscriptions, and other such archaeological

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data, which may be trusted to speak in the language of unprejudiced veracity. We know what an expansion in our ideas was produced by the evidences of fossils and rocks. Facts, carefully examined, and duly weighed without prejudice, must conduce to the discovery of truth. The testimony of facts is always discounted by prejudice in favor of some theory to be confirmed; but the facts will win; especially as science is in the hands of ever-renewed generations who do not inherit all the preconceptions of their forerunners.

The trend of archaeology so far has been to confirm the Theosophical teachings as to the history of man and of civilization; not to confirm those narrower views which were held before; and it is certain that discoveries to come will tend more and more in the same direction. Instead of finding primitive origins for civilizations, we find the evidences of other and greater civilizations extending indefinitely back into the past. This goes to show that man is very old, and that his history has been one of grandeur and knowledge in the far past, and of successive waves of greatness and of retrocession sweeping over different areas at different epochs.

RELIGIOUS EVOLUTION

MAGISTER ARTIUM

WE observe that, in discussions on religion, it sometimes seems to be feared that 'evolution' will sweep away everything which has been deemed permanent and will leave the world with nothing fixed whereto it can anchor. But evolution itself implies something that is fixed as well as things that change. To regard only the changing aspect of evolution is to try and imagine an ever-shifting chaos without design or purpose, beginning or end. A tree may go through all the changes from when it was a seed to when it is a giant with leaves and fruits, but it is still the same tree. What is the permanent factor in religion?

We shall find an answer to this question in some of the essential teachings of Theosophy: that man is essentially divine; that man is intimately co-ordinated with the universe; that religion is the law of his duty to himself and to the universe. We may surely call the universe permanent; for it does not behoove us, for any practical purpose, to go too much into ultimates and absolutes. And, as to human nature, the constitution of man has always been the same, with very minor variations, so far as we can trace. Hence there will always be permanent and unchanging laws and principles defining man's duty and conduct and de-

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scribable as being the essence of religion — however greatly creeds and dogmas may vary. Thus beliefs may be subject to evolution, and yet what is vital remains unimpaired. This does not seem difficult to understand.

But what is difficult, what engenders endless complicated arguments, is the attempt to reconcile the above view with the supposed necessity of making out a special case for Christianity. All arguments, historical and otherwise, seem doomed to failure. Christianity is neither the oldest nor the latest great religion; it does not number the most numerous adherents. We can make out no case for it which the adherents of other religions might not claim for their own religions. The essential divinity of man, his capability of rising to a realization of it, were exemplified in the case of one particular man; but how was this man unique and different from the Teachers and Saviors in other religions? We may favor our own religion — it may be quite natural for us to do so; but how can we expect all peoples to favour our religion beyond theirs?

All religions are related, and no one specially so, to eternal and universal Religion. The rapid evolution which conceptions of Christianity have been undergoing indicates an ever-growing trend away from dogmatism and sectarianism towards the universals and *true* fundamentals of religion. In search of the essential and permanent in Christianity, people have looked both forward and backward: forward, to see how Christianity may adapt itself better to present and coming conditions; backward, to find the real seed of Christianity. The general effect upon one's mind, of reading many articles on Christianity and its origins, is that the religion in its familiar form was largely manufactured after the death of the Founder. This is not necessarily what we say here, but the impression we have received from our reading. Who and what that Founder was, and what he taught, seem to be matters of grave dispute. The commentators are analysing the gospels through a hair-sieve, and finding that each author had some particular case of his own to make out; in support of which he has put things in and left other things out.

Studying history, in order to find what Christianity has done, we find both sides appealing to history for evidence in their favor. Some say the history of Christendom has demonstrated its worth and efficacy; others see in it nothing but a stumbling-block in the way of progress. It would seem likely that this branch of the Wisdom-Religion was promulgated by some Teacher about the time assigned to Jesus, and that his work was largely undone by those who worked upon his teachings after he was gone and converted them into something else. So that Christianity, while doing much good, has not done nearly so much as it might have done; and has been responsible for a good deal of harm that might have been avoided.

Absolute religion — if we may use that term — must depend on facts

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in human nature. Man has an organism in common, but that is not enough to found a common religion on; it may be a basis for common habits and rules of health. For the common basis of religion we must regard man's spiritual unity. All mankind is modeled on one type — that of the Heavenly Man, or the Divine Prototype of humanity. It is on the common essential divinity of man's nature that universal religion is grounded. Universal religion might be defined to some extent as the laws relating to that divine nature, the conditions under which it exists and acts. These laws, revealed by Seers and Teachers, as well as by the intuition of men, are always coming to the world in waves of spiritual energy and enlightenment. This spirit, falling into matter, creates forms that vary according to time and place — the various religious faiths and systems. These change, but the spirit remains ever the same and is reborn from age to age, whatever may happen to the forms in which it expresses itself.

The essentials of religion are ever the same: that man is essentially divine, hence perfectible through the realization of his inmost divinity; that the universal brotherhood of man rests on man's common essential divinity, and is the more closely realized the more closely men approximate to a realization of their essential divinity; that the practice of the Golden Rule is the only true standard of conduct for man, the only path to knowledge and freedom; that man enjoys or suffers the consequences of his own actions in accordance with a just law. Thus the root of Religion, resting as it does upon facts, must remain, whatever changes may come over the outward forms in which this spirit expresses itself.

THE CHIEF LAMAS OF TIBET

CAROLUS



WHILE it seems true that the Tashi Lama of Tibet, the spiritual head of the Buddhist world, has recently taken refuge in China, the reason of his flight has not been made clear. Though his great authority is mainly religious, he has certain temporal power — subordinate to the Dalai Lama — and it must be that political intrigues are responsible for this unexpected turn of affairs.

The Dalai Lama, the actual 'priest-king' of Tibet, fled from Lhasa to Urga, the capital of Mongolia, in 1904, when the British Young-husband Expedition invaded Tibet, and later, when friendly relations were established with the British, he took refuge in India to escape the Chinese aggression, but until now the Tashi Lama has never been com-

THE CHIEF LAMAS OF TÍBET

pelled to flee. In 1905 the Tashi Lama with the rulers of Sikkhim and Bhûtân visited India, and visited the sacred places of Buddhism.

Great mystery has always surrounded Tíbet and its people, partly owing to its extreme inaccessibility and partly to the desire of the Tíbetans to keep out all foreigners. Though the country is not even now open to travelers, the veil has been considerably drawn and authentic information is available about its rulers and its customs. Dr. Sven Hedin gave a most favorable impression of the Tashi Lama, and now comes the distinguished diplomatist, Sir Charles Bell, who gives in his highly interesting book, *Tibet, Past and Present*, a very sympathetic account of the Dalai and Tashi Lamas and many other representative Tíbetans. Sir Charles had unusually favorable opportunities of knowing both rulers intimately. He not only enjoyed the society of the Dalai Lama during his exile in India but spent nearly a year in Lhasa and neighborhood as head of a diplomatic mission (1920-21) as the invited guest and trusted friend of the Government. His account of the state of the country, its history, people, and customs is convincing.

Though Sir Charles Bell saw more of the Dalai Lama than the Tashi because the conduct of foreign affairs is chiefly in the hands of the former, he was hospitably entertained by the Tashi Lama at the great monastery of Tashi-hlünpo near Shigatse, the second city in Tíbet. He writes:

"Truly the Tashi Lama has a wonderful personality. Somewhat short in stature, with a fair and healthy complexion, the smile with which he regards you is touched with the quiet saintliness of one who prays and works for all mankind. . . . It is not surprising that he should be loved by his people. It is good that there is such a man in Tíbet; it is good that there are such men in the world.

"It would not, however, be correct to assume that, while the Dalai Lama takes a large share in politics, His Holiness of Tashi-lhunpo is entirely engrossed in things spiritual. For he too has worldly dominion, though it is far smaller than that of the Dalai and is under the Dalai's overlordship. . . . When the occasion seemed to demand it, the Tashi Lama has made diplomatic moves, unknown even to his Chief Minister, by acting through an aide-de-camp or other personal attendant. . . . The Tashi Lama, with his lesser worldly interests, is able to devote himself almost entirely to his spiritual duties. . . . And the Tashi Lama reaps his reward in the reverence with which his people regard him. When he came back from India, men as well as women literally wept with joy at his safe return, though the Tíbetan does not weep easily."

The jealousy alleged by some to exist between the two rulers is, according to Sir Charles Bell, mainly among the subordinates; he thinks the Chief Lamas are unaffected by such feelings to any serious degree.

The present Dalai Lama, Nga-wang Lopsang Tup-den Gyatso, the thirteenth of the line, was born of humble parentage in 1876 and has occupied the throne for thirty-two years. His four immediate predecessors all died before their twenty-first year; but he avoided the death by witchcraft (or poison) by which some say he also was threatened.

He is a man of strong character and great natural dignity, a wide

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reader, well acquainted with events in the world (for a Tibetan), and an immensely hard worker, cheerful, and possessing a keen sense of humor. Sir Charles says he is very fond of animals:

“And flowers are an abiding joy to him, as I could not but realize when he showed me round the Forbidden Enclosure in Nor-pu Ling-ka. The grounds of this enclosure, surrounded by a high wall within which not even the highest in the land may enter, contain a small lake and masses of flowers tended with loving care. Here too is a large Bengal tiger in a somewhat fragile cage, who seems to quiet down when the Dalai Lama speaks to him.”

Everyone knows that both Lamas are believed by the Buddhists to be incarnations of divine personages or principles, and Sir Charles Bell has given very interesting details of the exoteric traditions told him on this subject. The incarnation of the ‘Mind of Buddha,’ Cha-na Dor-je, is usually held to be in the Tashi Lama, but the Dalai Lama’s party do not accept this. Their version runs, according to Sir Charles’s informants, that this mystical Cha-na Dor-je is brooding over the mysterious and so-called mythical country north of Kashmir, Chang ‘Sham-ba-la’ (Sambhala), in which he will reincarnate in three hundred years and do great deeds. They say that outsiders cannot find either ‘Sham-ba-la’ or the spiritual ruler. Possibly there is more in this legend of Sambhala than appears, and even Sir Charles Bell, extremely well-informed as he is, might find some unexpected clues if he studied H. P. Blavatsky’s *Secret Doctrine* with an open mind to certain thinly-veiled hints given by one who knew more of such things than the most learned western scholars.

Sir Charles Bell gives a full account of the method of finding the new incarnation of a deceased Dalai Lama. In some cases the Dalai Lama, before passing out, indicates the locality in which he will reincarnate, and when the infant who is supposed for various reasons to be the favored individual is found, he is examined to see if he bears the marks which distinguish the rightful heir. Sir Charles says the present Dalai Lama has three of the physical signs, and that an unearthly light is said to issue from his countenance when he blesses pilgrims so that even his ministers find it hard to look him in the face.

“The late Prime Minister, a man of exceptional intelligence and strong common sense,” according to the British diplomat, gave him a full description of the discovery of the reigning Dalai Lama by oracular and other methods which sound strange in Western ears. The statesman said a high lama saw the baby in a dream and recognised him when he was found, and that:

“A deputation of priests and officials waited on the boy, who picked out property of the late Dalai Lama from among a large number of articles. And in spite of his tender years he was able to indicate occurrences that had happened in the lifetimes of previous Dalai Lamas. Among other cases he indicated that of a Chief of Li-tang, a town in eastern Tibet, to whom a former Dalai Lama had given an image of Buddha. For fear of losing this, the Chief had

NIGHT-FALL BY THE RIVER

enclosed it in a golden urn, and hidden it in a beam in his house, unknown to anybody. The young Dalai Lama told people that the Chief of Li-tang had done this.

“‘Dalai Lamas cease identifying property and telling of such occurrences when they grow older.’”

Sir Charles Bell closes his description of the Dalai Lama by expressing his high appreciation of ‘this outstanding personality,’ and says:

“Of his courtesy and consideration I need say no more. From the vanity and bombast which has infected many rulers, Oriental and other, he is entirely free. Finally, I cannot fail to recognise his strength of character, as well as the courage and efficiency with which he combats the difficulties that attach to his unique position.”

Sir Charles Bell writes as a friend of the Tibetans, and every line of his interesting and authoritative book shows an admirable freedom from Western prejudices and limitations. To the surprise and delight of the Tibetans, high and low, he distinguished himself by his courtesy to all and by his respect for their national customs, qualities which unfortunately are not universal among travelers in the Orient. It was generally believed that he was the reincarnation of a high lama who had prayed to be reborn in a powerful country in order to be able to help Tibet!

NIGHT-FALL BY THE RIVER

KENNETH MORRIS

After Li Po

HEAVEN and my coat rose petal-strewn;
Wine-flushed the solemn evening air,
Beauty that hides from thought how soon
Life and time and the world forth-fare!

And then I, star by drifting star,
(All hurrying westward) climb to the moon
For refuge; — and from heaven afar
Down with the dreamy moonlight swoon

And shine along the stream,— where now
No bird 's at song — no laughters swell —
No voices wake — no lover's vow —
But far off whisperings of farewell. . . .

*International Theosophical Headquarters
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STUDIES IN EVOLUTION

H. T. EDGE, M. A., Theosophical University, Point Loma, California

(Lectures delivered in 1916)

I

EVOLUTION is a subject which has been frequently treated in Theosophical writings, but which cannot be treated too often, since it is a topic of perpetual public interest, and the occasion is made for us by those scientific writers who make so much of it and who hang so many things upon it. Mixed with facts and correct inferences there are many assumptions and speculations; and the public do not always distinguish between what is reliable and what is not. Since an acceptance of fiction for fact constitutes a new dogmatism, and the tendency of this dogmatism is materialistic and opposed to progress, we shall be rendering a service to science by a critical examination of the situation.

The subject being a large one, it is necessary to adopt some convenient scheme under which to treat it; and on the present occasion it has been thought well to take the three main headings of:

- (1) The meaning of the word 'evolution.'
- (2) Modern theories of organic evolution.
- (3) The evolution of man.

These headings, however, will not be allowed to become unduly restrictive and to exclude any remarks that may seem timely even if digressive. They are intended as a skeleton to the argument. Moreover it is of the greatest importance to make known the existence of those wonderful ancient teachings which H. P. Blavatsky has explained in her book, *The Secret Doctrine*, as these are the best antidote to the speculations of theorists. From a study of these teachings, it will become at once apparent that the *real* doctrine of evolution, when contrasted with these speculations, is like the noonday sun contrasted with a flickering torch; and that, while most researchers are toying with a few fragments, ancient knowledge has elaborated and preserved the whole vast fabric. To one accustomed to studying in these fields, an examination of the writings of some of the modern evolutionists seems like sitting in a close room amid the unreal phantasms of the midnight oil — so far do the speculations carry one from the realities of life. We find man spoken of as though he were a mere conception or a quantity in an algebraic formula; and the animals too are little more than so

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many lifeless pawns in some chess problem. Truly, after a period of enforced contemplation of physical humanity as being nothing more than one of several branches from the root of organic life, it is a relief to return once more to teachings which explain the evolution of *mind* and *soul*, which bid us regard the mighty works of long past human races and see in man's past greatness the sure promise of his future greatness — of his present greatness if he will but recognise it.

It will be our aim, then, in these papers, to present the ancient teachings in vivid contrast with the modern speculations, and to contrast what may well be dubbed 'evolutionism' with the sublime and far-reaching doctrine of evolution itself.

Claiming an unprejudiced attitude towards the whole field of doctrines, ancient and modern, we appeal to a like attitude on the part of readers. If anyone should be disposed to champion the orthodox scientific view, we may well ask, What is that view? For, while there are many popular summaries, which represent the evolutionary theories as being firmly established, we find that the leaders themselves are not so confident. And why? Is it not because the latter are working at the front, among the facts, where their speculations receive wholesome check at the hands of Nature? These workers are the first to realize that the theories have been too narrow, and that, as Professor Bateson says, *the time for speculation is not yet*. This remark and many others, some of which we shall quote, justify us in regarding the matter as quite open, whatever the popular summaries and school-books may assert.

THE MEANING OF THE WORD

The word 'evolution' is used in several senses, which must be kept distinct if confusion is to be avoided. For illustration we may take the following sentence, in which the word is used in three senses:

"Evolution is the theory that evolution is brought about by evolution."

Here we see that the word can have the following meanings:

(1) An effect or state of affairs that has been produced, we say not how. Everywhere we see evolution, but whether brought about by some natural process or by God, we do not say.

(2) A process by which the said effect is presumed to have been caused. For example: "Beings attain to perfection by means of evolution."

(3) A theory held by thinkers with regard to the above causes and effects; the doctrine of evolution.

Huxley uses the word in sense number three in his article in the ninth edition of the *Encyclopaedia Britannica*, where he says:

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“Evolution, or development, is, in fact, at present employed in biology as a general name for the history of the steps by which any living being has acquired the morphological and the physiological characters which distinguish it.”

He says nothing here about any agency, which may have caused this evolution, and he uses the word ‘development’ as a synonym; probably one might also thus use the word ‘growth.’

Considering evolution as an effect, without regard to its cause or method, we find that the doctrine is as old as human thought. We see multifarious forms, and we see growth and change; the inference is natural that forms pass and change one into another. Considering evolution as the name for a method or process, we find ourselves concerned with modern biological theories, connected chiefly with the names of Lamarck, Darwin, Weismann, etc.

But it will be advisable at this point to say something from a philosophical point of view about the meaning of the word. Evolution, growth, and development alike mean the coming into visible form of something which has been invisible, or the coming into manifestation of that which was latent. Taking the illustration of a house that is being built, we see that three principal factors are necessary to the fulfilment of the work: the plan, the materials, and the builders. Each of these is essential. Now we hold that this illustration is applicable to the case of evolution in general, and that no evolution can take place, or even be imagined as taking place, without there being a pre-existent plan, materials with which to build, and agencies by which the building is wrought in accordance with the plan. The thing which is produced by evolution is an organism or structure, and the thing from which this originates is a plan, or in other words, an idea. Thus, an acorn produces an oak, but it is essential that the idea of an oak should have been present beforehand somewhere. Science of course admits this, and, as we shall see later, there are various theories as to whether that plan or idea or potency exists within the atoms of the acorn, or whether it comes from some external source; whether the power is intrinsic or extrinsic.

In all evolution, then, there is a double process: a form is expanding, and something invisible and intangible is incarnating (as it were) in that form, and expressing itself physically therein. It is essential to keep this fact of the duality of evolution in mind in order to avoid the logical confusion which comes from trying to ignore one half of the question and to imagine that forms can evolve themselves into shapes which have never existed until they become visible. But we find that most biological writers on evolution are so engrossed with their study of the visible effects of evolution that they virtually disregard the cause, and

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that they seem to be of the opinion that the cause can safely be disregarded on the ground that it is not within their province. Unfortunately, however, they are not consistent in this, for they seem desirous of 'having it both ways,' and, while asserting at one time that the question of causes does not concern them, at another time they will proceed to dogmatize on that very question and to dictate to other people who *do* consider the question of causes.

To speak plainly, we cannot get along unless we make the customary distinction between spirit and matter, or mind and matter, or force and form. Nor can we reason logically about the matter unless we predicate *mind* as being the fundamental fact in the universe. All argument must necessarily start with our own mind, and it would be folly for a reasoning mind to expect to construct a philosophy of the universe in which matter would be the fundamental fact, and mind would be regarded as a product of matter. This, however, accounts for the confusion of the theorists.

In *Science History of the Universe: Biology*, by Caroline E. Stackpole, we find the following:

"It will clarify some later considerations if it is emphasized that there is a great distinction to be drawn between the fact of evolution and the manner of it, or between the evidence of evolution as having taken place somehow, and the evidence of the causes which have been concerned in the process."

In the same work, the late Professor Cope of Philadelphia is quoted as defining evolution broadly to be the teaching which holds —

"That creation has been and is accomplished by the agency of the energies which are intrinsic in the evolving matter, and without the interference of agencies which are external to it."

The value of this definition depends upon the meaning to be assigned to the word 'intrinsic'; but evidently the definition is intended to exclude the direct action of a divine Creator and thus to distinguish the evolutionary hypothesis from that of special creation — the older theological idea. We do not feel disposed to split hairs over the meaning of intrinsic and extrinsic, but prefer to deal with the causes of evolution regardless of the question as to which of these words is applicable to them; we may, however, remark that the definition becomes tautological if we define extrinsic forces as those which do not affect evolution, and intrinsic forces as those which do. This writer then states that, in accordance with his definition, these intrinsic energies are a "property of the physical basis of tridimensional matter," a remark which does not err on the side of lucidity and which involves more than one dogma, as, for instance, that tridimensional matter has a physical basis. As to the

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respective meaning of the words 'physical' and 'tridimensional,' and the distinctions they imply, and as to the difference between a property of matter and a property of the physical basis of matter, we cannot stop to argue; we only mention the matter to show that there is plenty of metaphysics in science. He then says that these energies accomplish evolution whether they be —

"Forms of radiant or other energy only, acting inversely as the square of the distance, and without consciousness, or whether they be energies whose direction is affected by the presence of consciousness."

So that we are confronted with other undefined distinctions, like that between conscious and unconscious action; and with the highly abstract terms, 'energy' and 'consciousness'; and we are left wondering whether either or both of these are intrinsic or extrinsic.

Professor Jordan, in *Footnotes to Evolution*, is quoted in *Science History* as saying that evolution is simply orderly change. This at all events is safe, and is no basis for dogmatizing; we wish the theorists would always remember their own definitions.

"We have one thing in common with the Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years."— *The Secret Doctrine*, II, 669

This is from the pen of the great Theosophist, H. P. Blavatsky.

Now for some more definitions of evolution. James Sully, in the ninth edition of the *Encyclopaedia Britannica*, writing on evolution in philosophy, gives the following as the most general meaning:

"Evolution includes all theories respecting the origin and order of the world which regard the higher or more complex forms of existence as following and depending on the lower and simple forms, which represent the course of the world as a gradual transition from the indeterminate to the determinate, from the uniform to the varied, and which assume the cause of this process to be immanent in the world itself that is thus transformed."

This is too long for a definition, and it involves a definition of the words simple, complex, lower, higher, etc. If we consider the word 'simple' to apply to the physical structure of a form of existence, then the atom and the one-celled organism are simple, and the crystal and the mammal are complex; and evolution in this case applies only to the history of the outward form. But if we regard the simple form as containing the total potentiality of that which is afterwards unfolded, then it may be a mistake to apply the word 'simple' to it. The same writer continues, with reference to a point we have touched on above:

"Evolution has no doubt often been conceived as an unfolding of something already contained in the original, and this view is still commonly applied to organic evolution. . . . Certain metaphysical systems of evolution imply this idea of an unfolding of something existing in germ or at least potentially in the antecedent. On the other hand, the modern doctrine of evolution, with its ideas of elements which combine, and of causation as transformation of energy, does not necessarily imply this notion. It may be remarked that some of the arguments brought against the modern doctrine rest on the fallacious assumption that the word

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is still used in its etymological sense, and that consequently that which evolves must contain in some shape what is evolved (*e. g.*, inorganic matter must contain life and consciousness)."

It is best to say here that we do intend to accept evolution in this etymological sense. We are debarred by the definitions quoted from assuming that the cause of evolution is extraneous, and are indeed expressly told that it is intrinsic. This last writer seems to offer us still another alternative: the cause of evolution, though intrinsic, is not necessarily the potentiality of all that subsequently unfolds. Science, it seems, has given us a new explanation, hinted at in the words, 'elements which combine' and 'causation as transformation of energy.' It seems to us that this is the notion that something can evolve without having previously existed in potentiality, that there can be a creation without any pre-existing idea, that the world is evolving towards an unknown goal, feeling its way in the dark; that the rungs of the ladder up which we climb are building themselves up before our advancing feet. This notion we reject as being much too highly metaphysical and speculative for satisfactory treatment here.

We could go on quoting definitions, but it would be tedious. The general effect is that evolution is defined as an effect, the question of its causes being left open. This parries our objections, but does not prevent some men of science from dogmatizing about those causes. We thus find ourselves playing a game of dodging. At any rate the question is sufficiently open and unsettled to entitle us to our own opinion.

Many able thinkers have pointed out the weakness of certain scientific writers in logic, one of them being the late Judge Stallo, whose *Concepts of Modern Physics* is quoted by H. P. Blavatsky in her section on modern science in Volume I of *The Secret Doctrine*. He points out how these writers fail to perceive the distinction between entities and concepts, or between the concrete and the abstract. Many of their terms, used by them to denote realities, are concepts. For illustration take a red cow: the cow is the reality, and redness is a concept. Many of the scientific terms, such as 'motion,' 'force,' 'energy,' are found, on examination by Stallo, to be concepts in the same sense as redness is a concept. They stand for no realities. Force and inertia, regarded as components of matter, are really abstractions from matter, as incapable of independent existence as are the two ends of a stick. The same error pervades many of the speculations on evolution.

Thus we are offered by the author last quoted, 'the combinations of elements' and the 'transformation of energy' as substitutes for a living intelligent being within the form. To our thinking, energy, force, affinity, tendency, etc. are nothing unless they are attributes of some being, and the only reality in the universe (in the last analysis) is *Self*.

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We therefore propose herein to regard evolution as the process by which the Universal Life manifests itself in organized forms, and to view its cause as the *Monads* or souls which inform all the forms in nature, from the smallest atom up to the most elaborate animal. No one will expect that we should put down as a formula on paper the whole purpose and plan of existence or even a faint epitome of it; but we can state general principles. Mind and consciousness are the most final facts which our analysis can reach, and the universe itself (so far as any science or philosophy is concerned) is comprised in the Knower and the Thing Known. It is essential, therefore, to study the Knower as well as the Thing Known; and our study of evolution must be primarily a study of mind and consciousness in their various forms and degrees, and secondarily a study of the gradations of forms wherein mind expresses itself.

MODERN BIOLOGICAL THEORIES OF EVOLUTION

In this study we have to consider modern evolutionary theories as applied to animals and plants, leaving the case of Man for a future occasion; and side by side with these theories to place the teachings of the Secret Doctrine. These latter are not offered as dogmas, but as explanations submitted to the judgment of the inquirer. The principle of evolution itself being true, and the study of organic life having revealed such marvelous facts, the theories of evolutionists have gained a credit which belongs to the truth only. Thus far they have met with no competent opponents; a denial of evolution will not do; nor have theologians anything better to offer in place of the theories. The real way of meeting the speculations is to show that evolution is something much greater and that modern science has only gotten hold of a small fragment of it, and is dogmatizing unduly on the basis of this fragment.

Modern science at best gives us a mechanical world; for, even if its theories be true, they leave us in the dark as to ends and purposes. They purport to describe the activities of universal life, but give us no idea of what that life is. The observations of science reveal the universe as full of indefinite design and power; and all these wonders are loaded upon the atom or the nucleus within the cell.

To us the drama of evolution must be the drama of a universal Mind seeking self-expression in countless forms of life, the aim being the production of perfected Man, the highest manifestation of universal Mind that we know. The animals are living souls engaged in learning the lessons of life in their own sphere; while in the plants, and even in the mineral kingdom, the vital spark is ever striving to manifest its latent powers in forms of greater and greater perfection.

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Is it possible to confine the study of nature to a study of the outward effects only, and to say that nought beyond this concerns the student? This is what we shall find said in many books on science. Yes, doubtless it is possible, provided the student will keep faithful to his own prescribed limitation. Thus he would be a naturalist, engaged in the observation and recording of natural phenomena. But the evolutionists go further; they speculate freely; and one is bound to confess, as the result of reading many of their writings, that a double game is played, by which at one time all concern with causes is denied, while at another time dogmatic statements inconsistent with this denial are made. Again, when we are asked to accept any teachings, we must needs know what it is we are asked to accept; and here comes confusion, for the authorities are not agreed. One says that the theories are now so far confirmed as to have received general acceptance; another says that we must scrap most of our ideas and start again in all humility on a basis of patient observation.

The doctrine of special creation (if such a doctrine there be) may be said to state that all species, genera, and orders were originally created as such, and have remained the same ever since. The doctrine of evolution holds that multiplicity has sprung from unity, many forms from few, complex types from simple; but does not necessarily deny that the divine creator may have been responsible for the original act of creation, and that, after stamping on the universe his will and thought, he has since left it to run on along the lines marked out and without further interference.

Darwin is held responsible for the doctrine that 'natural selection' is the method by which evolution is effected in the animal and plant worlds. He inherited from Lamarck and others the idea that species were modified by response to their environment; and by 'natural selection' he meant that, of the varieties thus produced, some died out and others were perpetuated. Those that were perpetuated were said to be the 'fittest,' and this part of the doctrine is known as the 'survival of the fittest.' Further, it was held that the variations produced by these means were propagated by heredity, and that the small variations gradually accumulated until large variations were produced. In this way it was hoped to prove that all varieties, even the most widely sundered, have diverged by the gradual accumulation of small modifications throughout long ages, from a few simple original forms.

Darwin is remarkable for his diligence in accumulating facts from observation. In the light of some facts he devised provisional hypotheses, and then sought confirmation in further study. It is a rich subject for debate whether his further studies confirmed, disproved, or amplified his

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theories, or to what extent they may have done each of these things. He has been saddled with many views which he did not hold, and to some extent discredited by followers. He was much more modest and broad than is often thought.

Science has given up the idea of representing the scale of evolution as a single line proceeding from the simple to the complex forms, and now pictures it as a tree with many branches. A dog will never become a cat, nor a horse an ox, but to find the common root we must go far back down the branches to the remote main trunk. According to this idea it would seem rather difficult to explain development at all, for the scheme represents continual divergence and diversification, and the loss rather than the gain of new qualities (as Professor Bateson points out).

Heredity is of course a crucial feature in our considerations; for this is the only link recognised by biologists as possible between one organism and another. And, as we shall see, a faithful study of actual facts about heredity has not confirmed pre-existing theories but merely opened up new grounds for speculation.

HEREDITY — WEISMANNISM

As to heredity, the name of Weismann at once occurs to the mind. He considered the one-cell organisms, such as the amoeba. These propagate themselves by a splitting of the one cell into two, and then each of the two splits into other two, and so on indefinitely. Weismann held that there was no succession of generations here, for the original cell never dies, but passes on its individuality indefinitely; it is immortal, in fact. But in many-cell organisms, most of the cells die without reproducing themselves in this way. They are concerned with nutrition and other vital functions. It is only the reproductive cells that perpetuate themselves; and Weismann held that the reproductive function had become monopolized by these few cells in the many-celled organisms, the other cells of the body having given up that function in order to fulfil their own special functions. He asks, therefore, how characteristics acquired by these other cells can be transmitted by heredity, since these cells die, and it is only the reproductive cells (which have not acquired the new characteristics) that are perpetuated. And he challenges the other biologists to prove that acquired characters *are* transmitted; he says they are not transmitted.*

*Prince Kropotkin has recently announced his conviction that acquired characters *are* transmitted. Like Weismann, he bases his conviction (1) on the evidence from experiments, (2) on theoretical considerations. Whereas Weismann cannot see how the germ-cells can be affected by the behavior of the other cells in the organism, Kropotkin cannot see how the germ-cells can *escape* such influence. Thus two men have come to contradictory conclusions, each claiming both inductive and deductive evidence.

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And so we have this curious position: while some evolutionists are trying to find out the method by which acquired characters are hereditarily transmitted, another evolutionist challenges them to prove that they *are* transmitted. It would seem from this that the former theorists had theorized too far ahead of the facts. The question therefore became one to be settled by further study of nature. Other men have gone elaborately into this question of heredity, notably Mendel and de Vries, whose names are proverbial. Weismann, as we see, rejected environment, but he did not reject natural selection. Only variations in the germ-plasm itself are inherited, he says, and it is upon these variations that natural selection operates. Variations are not due to the influence of environment nor yet to the disuse of organs, but to sexual conjugation; and the differences thus produced increase in geometrical ratio.

It is not our present purpose to go into the studies and conclusions of Mendel and de Vries. The many interesting and important facts they have discovered have, as is the wont of facts, not clinched the preformed theories, but have opened out new vistas, so that those who are qualified to review the situation find themselves rejecting old theories rather than making new ones, and insisting on a greater devotion to research and on a postponement of speculation. This is well illustrated in Professor Bateson's British Association address, from which we shall have occasion to quote.

CAN SMALL VARIATIONS ACCUMULATE? — MUTATION THEORY

The salient point is whether it can be shown that small variations accumulate in such a way as to cause transformations from one form to another across the dividing lines between species, genera, and larger divisions. On this Bateson said in his Presidential address in 1914:

"We have done with the notion that Darwin came latterly to favor, that large differences can arise from the accumulation of small differences."

This is definite and authoritative enough at any rate. He continues:

"Such small differences are often mere ephemeral effects of conditions of life, and as such are not transmissible; but small differences, even when truly genetic, are factorial like the larger ones, and there is not the smallest reason for supposing that they are capable of summation."

This seems to destroy the theory as stated by the earlier evolutionists. But, granted that there is a sequence of forms, we have still the alternative theory that the major changes may have come about suddenly. And this latter hypothesis would also have the advantage of lessening the enormous amount of time required for the whole process of evolution. De Vries was led by his experiments in plant heredity to the conclusion that changes might in fact take place much more suddenly than had

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been supposed. This is known as the 'Mutation Theory.' To quote from another authority:

"The immediate followers of Darwin had generally thought of the variations between individuals of a species as being very slight in degree, so that the cumulative effect of many slight variations, extending over multitudes of generations, would be necessary to produce a radically new type of animal or plant. . . . A possible solution of the controversy has recently been found in a modification of the Darwinian theory suggested by Professor Hugo de Vries, of Amsterdam. The studies of this far-sighted experimental botanist convinced him that the 'spontaneous variations' on which evolution works are often much more pronounced deviations from 'type' than had usually been assumed. From seed-pods of the same plant may come individual plants that differ among themselves not only slightly, but sometimes very radically. In exceptional cases . . . the deviation may be so marked that one of the plants may fairly be regarded as constituting a new race or 'elementary' species. Such a departure from type, developed suddenly in a single generation, Professor de Vries spoke of as a 'mutation.' . . .

"Thus the necessity for assuming that evolution has proceeded only through the natural selection of *minute* variations was done away with. It was made clear that Nature might supply by mutation widely divergent types through which natural selection could operate to produce new species. . . . Although the evening primrose is the only plant in which such marked mutations have been observed, it is reasonable to suppose that other plants, and animals as well, may show similar tendency to marked variations under exceptional circumstances (for example through changed environment)."

— *Miracles of Science*, H. S. Williams, 1913

We might perhaps suggest an alternative to his last argument as follows: "Because the evening primrose is the only plant in which such marked mutations have been observed, it is reasonable to suppose that it may be an exception." Further study of the facts must decide.

II

A MONGREL IS NOT A CONNECTING LINK: THAT CAPABLE JUNGLE-HEN

It is intended to show that certain intermediate forms between different species are not connecting-links marking the transition from the one species to the other, as had been supposed, and as the theories of evolution seemed to require; but that they are in fact merely mongrels produced by the interbreeding of the two species, and that consequently there is no transition by their means from the one species to the other. Professor Bateson, whose masterly address to the British Association in 1914 we again quote, says this in connexion with two allied species of plants known as *Lychnis diurna* and *Lychnis vespertina*. His words are:

"Examine any two thoroughly distinct species which meet each other in their distribution, as for instance *Lychnis diurna* and *vespertina* do. In areas of overlap are many intermediate forms. These used to be taken to be transitional steps, and the specific distinctness of *vespertina* and *diurna* was on that account questioned. Once it is known that these supposed inter-

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grades are merely mongrels between the two species, the transition from one to the other is practically beyond our powers of imagination to conceive."

And again:

"Knowledge of heredity has so reacted on our conceptions of variation that very competent men are even denying that variation in the old sense is a genuine occurrence at all. Variation is postulated as the basis of all evolutionary change. Do we then as a matter of fact find in the world about us variations occurring of such a kind as to warrant faith in a contemporary progressive evolution? Till lately, most of us would have said 'Yes' without misgiving."

We should have pointed, he says, to the great variability seen in Nature; but this variability has proved quite illusive under close examination. It is observable where a large number of different varieties of the same species are found together, crossing freely. A study of heredity has shown us that the differences between these varieties are 'factorial'—that is, that the various individuals possess in various relative proportions certain constituents of the original breed from which all have diverged. This is the same result as is produced by artificial and experimental breeding. But the point is that *the differences are not brought about by the addition of new factors but by the loss of factors*. Somewhere there exists a parent moth from which all these other moths sprang, and whose germinal cells contained all the factors which have since become separated and distributed in varying proportions in the germinal cells of the descendants. Or perhaps that parent animal no longer exists. In either case, the evidence from a study of heredity points to the conclusion that the differentiation is rather on the downgrade than the upgrade.

Instead of all the domestic fowls being improvements on the old jungle-fowl — improvements achieved presumably with an ultimate view to Nature's or God's great scheme of producing man — they are merely shattered fragments of that efficient old bird. She it was — that gaudily striped wild hen — whose germinal cells contained a complete set of the genetic elements; and so things must have continued until one day she chanced to meet another jungle-bird. Calling these two — the Adam and Eve of fowls — 'A' and 'B,' we can easily see how, by the theory, their first batch of eggs would be AAAB, AABB, AB³, etc., and how the chicks from these eggs, growing up, would then produce Mr. A²B and Mrs. AB², etc. Thus we have now in our barnyards fowls of the most fantastic complexity; but, says the theory, they are by no means improvements on their original parents; they are mere factors, simulacrum, hopeless digressions. All they can do in the way of breeding is to go on producing more fowls, opening up still further vistas of the latent possibilities contained in that original hen — *until (or unless) some sudden event occurs and produces a 'mutation' and evolution proceeds per saltum*, as speculation demands. Following are more quotations from the address:

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"We have no longer the smallest doubt that in all these examples [domestic animals and various wild animals and plants] the varieties stand in a regular descending order, and that they are simple terms in a series of combinations of factors separately transmitted, of which each may be present or absent. . . .

"The new breeds of domestic animals made in recent times are the carefully selected products of recombination of pre-existing breeds. Most of the new varieties of plants are the result of deliberate crossing. . . .

"Formerly *single* origins were generally presumed, but at the present time numbers of the chief product of domestication . . . have in turn been accepted as polyphyletic, or, in other words, derived from *several distinct* forms. The reason that has led to these judgments is that the distinctions between the chief varieties can be traced as far back as the evidence reaches, and that these distinctions are so great, so far transcending anything that we actually know variation capable of effecting, that it seems pleasanter to postpone the difficulty."

IS EVOLUTION UPWARDS OR DOWNWARDS?

Without multiplying references at present, we may sum up the effect of what has already been cited. The theory of a derivative origin for species is still held, but great difficulties have been found in trying to discover the method. What is found to be going on now is not of a kind to produce the required results in any length of time. The drama of evolution seems like a tree, whose stem has produced branches, its branches twigs, and its twigs shoots; and this process of subdivision seems to go on indefinitely. At this rate, we should look for more dogs, more cats, more monkeys, and more men, the varieties increasing all the time; but many of the varieties disappear.

"Distinct types once arisen, no doubt a profusion of the forms called species have been derived from them by simple crossing and subsequent recombination. New species may now be in process of creation by this means, but the limits of the process are obviously narrow. On the other hand we see no changes in progress around us in the contemporary world which we can imagine likely to culminate in the evolution of forms distinct in the larger sense. By intercrossing dogs, jackals, and wolves new forms of these types can be made, some of which may be species, but I see no reason to think that from such material a fox could be bred in indefinite time, or that dogs could be bred from foxes."

So we see that the evolutionists, though firmly believing in the derivative origin of organic forms in a succession, are unable to supply the connecting links.

There is another point that should be mentioned before we pass on to consider the ancient teachings, and that is whether evolution has been from simple to complex, or from complex to simple. On this Bateson says:

"As we have got to recognise that there has been an evolution, that somehow or other the forms of life have arisen from fewer forms, we may as well see whether we are limited to the old view that evolutionary progress is from the simple to the complex, and whether after all it is conceivable that the process was the other way about."

This may be thought revolutionary, and it does not bear out the confident assertions of the popular writers on evolution. It seems clear,

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however, that there is ample room in Nature for both processes, and they are undoubtedly both going on at the same time. Types of animal and plant have reached their maximum of development in bygone geological ages and have since become reduced to very degenerate copies or have become totally extinct. Other forms however are as evidently on their ascending arc. Moreover, if we keep in mind the idea of a *double* evolution — that of spirit descending into matter and that of matter ascending towards spirit — we shall see that it is possible, indeed inevitable, to represent evolution as at once from the simple to the complex and from the complex to simple. For, when the universal life descends into matter, it does so as an atom of life (a 'Jīva' or 'Monad'), with all its powers latent, and this may be described as a descent from complexity to simplicity; yet the subsequent history of that Monad is one of gradual unfoldment from potentiality to full manifestation.

THE ANCIENT TEACHINGS — ASTRAL PROTOTYPES MISSING LINKS

Since biologists cannot trace the connecting links, it is reasonable to assume that the principal (or causal) acts in the drama of evolution are carried on behind the scenes. And indeed logic demands that there should be a 'behind the scenes'; for behind the visible effects in Nature must ever stand the invisible causes — a necessity of reasoning, however far we may analyse. Physicists find it necessary to assume a non-physical matter as a basis for physical matter, and one supposes that biology and physics run hand in hand. But we need not make the mistake of limiting ourselves to only one kind of ultra-physical matter, for it is much more likely that there are many grades of matter, one beyond the other. It is stated in *The Secret Doctrine* that —

"There *can be no objective* form on Earth (nor in the Universe either), without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art, a sculptor has had to create first of all a model in his mind, then sketch it in one and two dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if human mind is a living demonstration of such successive stages in the process of evolution, how can it be otherwise when NATURE'S MIND and creative powers are concerned?" —II, 660, note

This sounds like common sense. For another illustration we might take the human body; it is obviously built on a model. A mole on the skin or a white lock in the hair are reproduced in precisely the same region throughout life. Without cessation the body wastes and is rebuilt, the physical atoms always fitting into the same places. But for further light on this point we must be content to refer to writings on the astral

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body and the astral plane (by which, of course, we mean those written by H. P. Blavatsky and her pupils, the members of the Universal Brotherhood and Theosophical Society). It must suffice here to premiss that all beings are capable of existing in a non-physical condition, and it would take us too far afield to discuss the nature of that condition. There are, as may be supposed, various states of objectivity in the universe, and the physical state is but one of these. A thought, for instance, is an objective reality, and our mind possesses faculties which enable it to perceive thoughts and to handle them as we do when we think. But thoughts are not objective to our five physical senses and they do not occupy that which we call 'space' (or they are not qualified by the condition we call 'space'). In short, they are not on the same plane as physical objects. The claim is that the *causes* of evolution are found in one or more of these hyperphysical planes of objectivity.

Another analogy, used by W. Q. Judge, may help us here. The course of evolution resembles the progress of a man up a spiral staircase, and the scientist may be compared to a spectator standing outside the tower within which the staircase is built. Looking through a window, he sees the man every time the man comes to his side, but loses sight of him betweenwhiles. So we see the typical forms appearing ready-made, and with analogies suggesting that one proceeds from the other; but the transition stages we do not see. Or, taking the illustration of the electric light bulbs, the main current does not run through them all in a string, but runs in a large wire, each of the bulbs being a switch or side-path leading out of the main wire and back into it again. So the stream of evolution runs invisibly behind the scenes, while from the main circuit there run side-branches into the visible world.

Theorists err in trying to represent Nature's plan in too small a compass. Various hypotheses are offered as alternatives, when there is room in Nature for all the hypotheses to be true, without even then exhausting the probabilities. Thus, some types may be fixed and unchanging for long ages, while others may be undergoing rapid change; there is no need to suppose a uniform rate for all. The facts show that some plants which have been experimented on are in an unstable and changing state; and we know that most of the types of animal life have remained the same for a very long time.

WHAT IS AN ANIMAL?

An animal is a conscious being, having a physical organism. This much we can see. In accordance with the Theosophical teachings, there must also be a subtle body within the physical body; a vital principle which builds the physical body upon the subtle body, as a shuttle carries

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the thread through the warp; and an animal soul, the center of instincts. It is impossible for a student who purposes to study evolution in the intelligent way which Theosophy advocates, to shut up his eyes to the fact that an animal is a living conscious soul, and to study the physical organism and its functions as though there were nothing else to study. To understand evolution, we must understand the history of that animal soul. Indeed it is essential even for the materialistic biologist, however he may try to avoid the issue; for how can the animal respond to environment unless he is alive and sentient? Two factors are necessary for this response to environment — the environment itself and the living thing that responds to it.

It is surely reasonable to suppose that the animal himself is the proximate cause of his own evolution. He is engaged in learning the lessons of life in his own small way. Constantly he gleans experience, though at a much slower rate than man. If it be asked why in this case the animal remains the same for such long periods, we may answer (just pausing a moment to remark that we have ourselves used this argument of the fixity of animal types in our criticism of the evolutionists) that the animal body is not the same thing as the animal itself. The latter may progress, while the physical type remains nearly the same. Men are not born with gray beards and thought-laden brows, nor is the progress of the immortal human Soul held back by the fact that the human type remains nearly unchanged throughout long ages. In short, the ancient teaching is that the Monad journeys through all the kingdoms of life, beginning with the lowest — the mineral — and after aeons spent in that kingdom, passing to the vegetable kingdom, and so on. Thus the animal monad may pass through a gradually ascending series of forms, and yet the standard types remain nearly unchanged for ages.

H. P. Blavatsky quotes more than once the Kabalistic aphorism:

“A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit, a god.”

This shows that she is in accord with the general principle of evolution, though not with all the modern speculations as to the details. Modern science, under its own appointed conditions, cannot expect to see what goes on behind the scenes; and, since there must be a ‘behind the scenes,’ science will naturally miss much that is indispensable. The Monad, or Life-Atom, exists on a plane that is not physical, in a space that is not our ordinary space (to speak in common parlance); and, though having an objective existence, is not perceptible to our physical senses. Yet it must be accepted as a fact, for it is the mysterious entity that enters into organic forms and causes their visible growth. And however long the standard types of organisms may persist nearly un-

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changed, the Monad which tenants them can achieve its evolution by incarnating successively in higher and higher forms. In connexion with Man there was another line of descent, when the Monad from the lower kingdoms was united with the Divine Monad, and when Man, from being a 'living soul,' became a 'God,' endowed with the knowledge of good and evil.

'EVIDENCES' OF EVOLUTION: WHAT DO THEY PROVE?

A writer on modern evolution begins by stating that it is quite clear there are only two hypotheses in the field to explain the origin of species — Special Creation, and Natural Evolution. "There is no third hypothesis possible; for no one can rationally suggest that species have been eternal." As to hypotheses, we beg to suggest that there may be an indefinite number of hypotheses which nobody has yet thought of. Finally, the argument, if valid, merely proves that species are due to *some kind* of natural evolution, but not necessarily (indeed very improbably) the particular kind advocated by the writer. This may serve as a specimen of logic.

The same writer states that the theory of evolution starts from *life* as a datum already granted, the question of the origin of life not falling within the scope of the theory. But this preliminary assumption has handicapped the theorists greatly; for it is only too evident that they have in the back of their minds a nebulous idea of what life is and what its capabilities are. It is legitimate to assume a premiss when all are agreed as to its import; but is 'life' a word which conveys to every mind a clear and definite meaning? Why may not I, on the same grounds, assume God as a datum, or any other abstraction I choose? The writer should have given a clear definition of life, seeing that so much rests upon it. The failure to do so is responsible for much of the general haziness and shiftiness of the theorizing.

The presence of rudimentary organs, such as the rudimentary tail in man, has been advanced as an evidence for the evolutionary theories. On this a writer on evolution asks:

" 'Why is it not just as probably a true hypothesis to suppose that Man was *created with the rudimentary sketches in his organization, and that they became useful appendages in the lower animals into which man degenerated,* as to suppose that these parts existed in full development in the lower animals out of which man was generated?' " *

—*Creation or Evolution?*, George T. Curtis; quoted in *The Secret Doctrine*, II, 683

In other words, the presence of such rudimentary organs supports the theory that animals have descended from man. And this is indeed the teaching of the Secret Doctrine, though of course we are not to suppose that it is taught that man *procreated* the animals.

*Does not Plato in the *Timaeus* say that nails are rudimentary claws for the animals *into* which the depraved soul may enter? But Theosophy does not teach "transmigration".

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"The human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true '*Evolution*' or '*unfolding*'—a sense which cannot be said to belong to the mechanical theory of natural selection."

— *The Secret Doctrine*, II, 683

This also explains the fact of the 'recapitulation' — that the foetal development of an animal recapitulates the prior stages in the animal kingdom. On this Le Conte says: "Surely this fact is wholly inexplicable except by the theory of derivation or evolution?" And we ask: Which way did evolution go? According to the biological view, there would seem to be a lack of purpose in this preservation of useless organs, but the purpose is obvious according to the ancient teaching.

THE POSITION SUMMED UP

It is now time to recapitulate the above remarks. We see that the general theory of evolution is tenaciously clung to, but that there is great doubt as to the details. Popular writers assert with much confidence the validity of views which able biologists now question or reject. Professor Bateson, whom we have quoted, takes a very broad and unbiased view, admits the too hasty nature of bygone conclusions, and rests his hopes on careful and patient investigation. The existing outfit of animal and vegetable types, and the palaeontological record, show us certain results, but we fail to detect the means by which they have been produced. Experiment and observation prove that existing causes, such as come within the scrutiny of science, do not tend to produce the changes which the general theory demands, but tend merely to produce indefinite subdivisions of already-existing types. And even if we knew all the steps of the process, we should still, if confined to scientific reasoning, be in the dark as to the most essential points; for we should have to accept as a primary postulate that mysterious but all-powerful entity called 'life,' and should thus have a picture of the universe as a sort of machine. The worst of regarding the universe as a machine is that we cannot live up to that idea, and so our science becomes academic and detached from life, while our life becomes detached from science and is left to the mercies of influences that are not understood.

THE 'PURPOSE' IN EVOLUTION

Professor Bateson waxes sarcastic over what he dubs "Victorian teleological fustian." For the benefit of the uninformed, it may be explained that Victorian is the name of a period in recent history, teleology is the science of ends and purposes in the universe, and fustian is a bad kind of cloth. So the Professor means that the Victorian philosophers assumed that either the orthodox God, or that other God called 'Nature,'

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had some wise and beneficent end in view; whereas it is possible (in his opinion) that there is no such beneficent being and no such wise purpose at work at all. Other writers take the same ground. Professor Jordan, in *Footnotes of Evolution*, seems much occupied in combating various notions of what the doctrine of evolution is, and showing what it isn't:

"There is nothing 'occult' in the science of evolution. It is not the product of philosophic meditation or of speculative philosophy. It is based on hard facts, and with hard facts it must deal. It seems to me that it is not true that 'Evolution is a new religion, the religion of the future.' There are many definitions of religion, but evolution does not fit any of them. It is no more a religion than gravitation is."

But it is probable that people will go on believing that there are purposes in the universe, that facts are not necessarily hard and may be based on meditation, and that religion is whatever belief influences a man's life. But then we are not pinned down to a choice between hard-and-fast theological views and hard-and-fast scientific views. If we place a single God in the universe, we must surely also place a Devil, or else suppose that the God is continually frustrating his own purposes by exposing his creatures to all kinds of dangers and then beneficently providing them with means of protection. All this is got rid of by the simple theory that every creature is a more or less conscious being, endowed with a mind that may be greatly individualized or else not — in which latter case we call it 'instinct.' The nearest approach we can make to a comprehension of universal purposes is by studying our own; and we find that we are all trying to express in action something that is latent in us. We are all trying to fulfil our destiny and realize our possibilities. A mind is striving within us for self-realization and fuller consciousness. According to the ancient teachings, *the end to which evolution is striving is the production of Man*, whose destiny it is to be the most perfect manifestation of the inscrutable Divine Purpose (or atomic purpose, if the biologists prefer — it makes no difference to us).

It will be evident that the exponents of what is called the new doctrine of heredity make plentiful assumptions, crowding all potentialities upon their chromosomes and ids; and that to suppose the existence of a material substance in the egg, handed down for untold ages with all the potentialities of future development within it, is to beg the greater part of the question at issue. Beyond this, after this assumption has been made, there remains the question of a minute study of facts and processes. This has shown that certain phenomena in heredity actually do take place; but these phenomena cannot be accounted for, nor do they tend in the direction required in order to establish the doctrine of descent which the theories of evolution entail. In fact it is frankly admitted by biologists that the scheme of organic forms resembles a tree with many

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branches and twigs, which is the illustration we used a little above. Hence they do not hold the theory that evolution is represented by a continuous chain of gradually progressing forms. All this goes to confirm the ancient teaching that the main line of evolution is ultra-physical, and that the forms which appear in the physical world are like switches from the main current or bunches hanging from a vine.

The ancient teachings say that there are three distinct lines of evolution all going on at the same time, all contributing to the production of that ideal manifestation of universal mind — Man. But biology recognises only one — the physical. The other two are the Monadic (or spiritual), and the intellectual. A Monad is not easily defined, for the lack of suitable words to convey unfamiliar ideas; but it may roughly be described as an atom of consciousness. It is the vital spark which must exist in everything in Nature as the source of all energy, quality, and growth. Science is obliged to condense its effects under vague words like 'energy' and 'tendency.' Materialism does not get beyond the physical rudiment, and therefore has to endow this with intelligence and vital force. It is not easy to see just what materialism is aiming at after all; but perhaps one might say that it is endeavoring to represent the universe as a mechanical process. In that case, mind and consciousness would be a sort of by-product, not necessary to the process; and we may well leave these philosophers in happy contemplation of their universe.

There is an *evolution* or descent of the Monads, and an *involution* or ascent of forms; for the universal Mind passes into a state of latency when it enters the lowest forms of life — that is, the atoms of physical matter. In the physical atom most of the powers are latent, and only such are developed as are necessary to enable the lowly organism to fulfil its functions. In the vegetable kingdom, the form having become more elastic and adaptable, we see that the monad is now able to manifest more of its potentialities. In the animal kingdom, the consciousness has unfolded to a point where it resembles part of our own consciousness. But nature unaided is not able to produce a form which will manifest the full potentialities of the monad. Thus Man cannot be evolved by this process alone. To make Man, it is necessary that Mind (the self-conscious Mind) shall be imparted; and it was the bestowal of this faculty, by Beings who already possessed it, as they themselves were the humanity of a previous cycle of evolution, that formed the connecting link between the Divine and the natural, and created the perfect flower — Man. But of this we must speak in the next lecture.

(*To be concluded*)

SACRED BUDDHIST PLACES IN INDIA

ARVID DAHLGREN

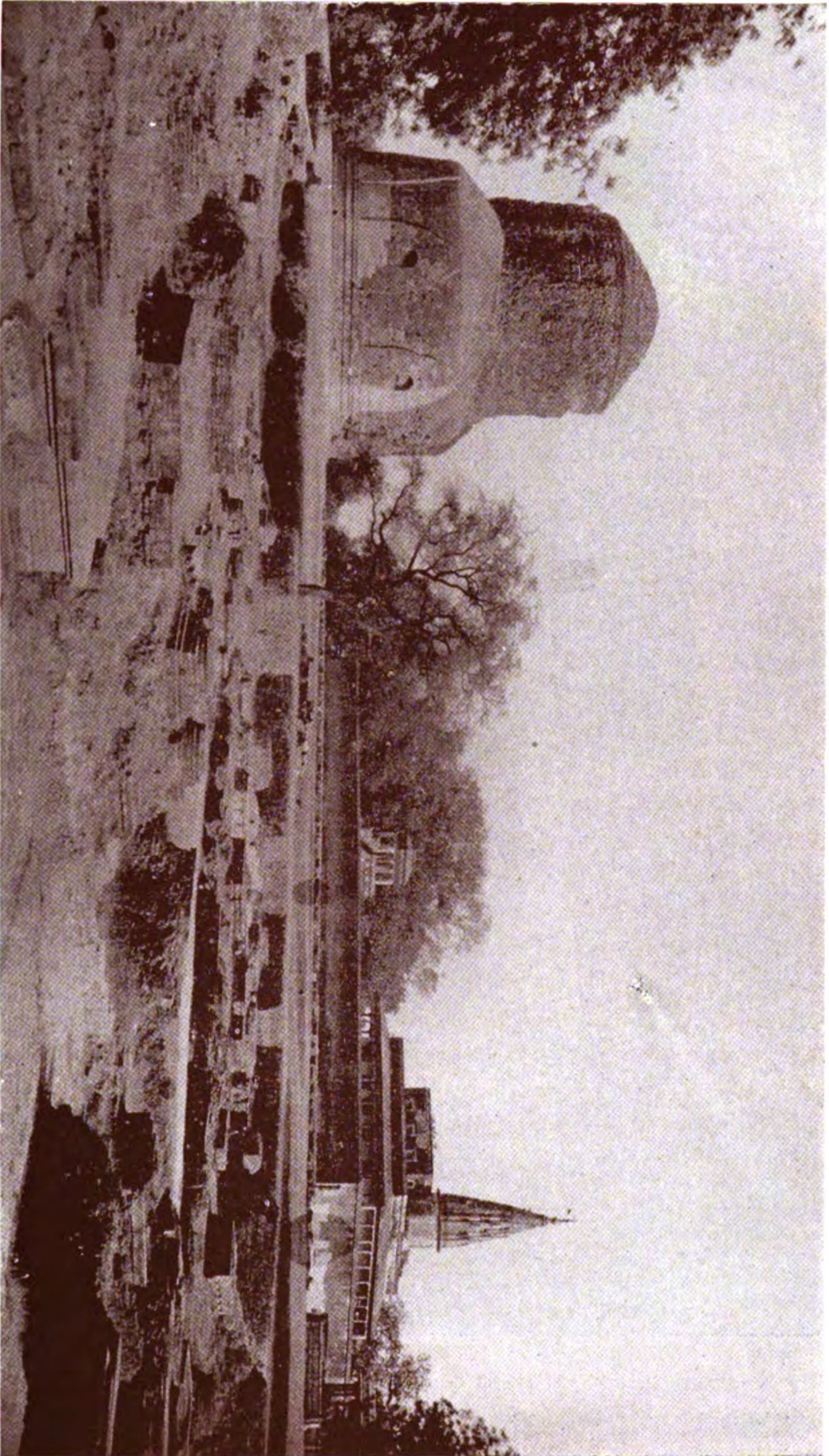
II

THE BUDDHIST RUINS AT SARNÂTH

WHEN, after six years of penance and self-mortification at Buddha-Gayâ, the Prince Gautama or Sâkya-Muni had made himself but a shadow of his former self through his zeal to gain insight, he came to the wise conclusion that such a path could not carry him to the golden goal — spiritual enlightenment and freedom from rebirth. Asceticism alone did not stand the test, and it never will. He therefore suddenly gave it up, went to the river close by and had a bath and then took some food, which was offered him by a young girl, Sujâtâ. The whole day he sat on the river's bank and meditated, and when the evening came he went up to a mighty Nigrodha tree (*ficus religiosa*) and remained under it for seven days, thinking and meditating. On the seventh day the full spiritual light within him broke forth and united itself with his intellect; he became a Buddha — a wholly enlightened man.

Then came the important question: should he go into that blessed Nirvâna which he had won, or should he remain outside as a Samyak-sambuddha? Mâra, the tempter, was afraid that the new Buddha would choose the latter, and he therefore tempted him to go into eternal peace, Nirvâna. But the Buddha refused, and said he would remain in the world until his teachings had been firmly rooted in his followers. He would not enter Nirvâna and leave his fellow-men in spiritual darkness. He had come at a time when the spiritual light in India was on the way of being extinguished, and he would remain in the world, because he had come to kindle the divine light in all who cared to open the mind and listen to him.

After having remained at Buddha-Gayâ for several weeks more, thinking over his newly won spiritual emancipation and working out in details the teachings he intended to give to the world, the new Buddha decided to go out in the world and 'turn the Wheel of the good Law,' *i. e.*, to start his work of salvation among men. He thus left the wonderful place which had seen him fight for and win the greatest of all battles — perfect self-conquest — and went away to Benâres in the hope of finding his five former disciples, who had deserted him just before he had become a Buddha. A few miles north of Benâres, at a place now called Sarnâth,



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THE DHAMEKH-STŪPA, WITH THE JAIN TEMPLE AT THE RIGHT; SARNĀTH, INDIA

In the foreground is seen the ruin of a monastery



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(ABOVE) A CLOSE-UP VIEW OF THE DHAMEKH-STÛPA
AT SARNÂTH

(BELOW) THE CHAUKHANDI MONUMENT AT SARNÂTH

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he happened to meet all five. At first they would not receive him as their master or follow his teachings, because he had renounced his vows and left the orthodox brotherhood of the ascetics. But Gautama's whole bearing and his peaceful appearance changed their minds, and they became again his disciples.

We have now arrived at Sarnâth, the birthplace of the Buddhist doctrine. Coming up the road from Benâres, we notice on our left hand, about half a mile before we reach the Deer-Park, a large stûpa, the Chaukhandi monument, which is regarded as a memorial erected on the spot where Gautama met his former disciples. It must have been quite an imposing structure, 200 feet or more in height, but it is now merely a ruined pile of bricks. The octagonal tower on the top of the stûpa is of much later date and was put up by the Emperor Akbar in 1588 A. D. The total height of the stûpa is at present about 84 feet. It is of solid structure, the core being made of bricks and clay mortar.

If we continue up the road northwards, we pass on our right hand the Archaeological Museum — which contains many fine sculptures of Gautama-Buddha and of Bôdhisattvas, discovered at Sarnâth — before we reach the place which in the Buddha's time was called the Deer-Park and where the ruins of the old temples and monasteries are to be seen. The present excavations cover an area of about 800 feet north to south and about 950 feet east to west. We then notice on our right a modern temple surrounded by a stone wall. This is a Jain temple. It was erected in 1824 and dedicated to the eleventh Jain patriarch Sri Amsanâtha. It is of little interest. At the west side and in front of the Jain temple stands a shed containing Brâhmanical and Jain sculptures which do not originate from Sarnâth. A little further to the west we notice the ruin of a monastery with a well in the middle of the courtyard. The well is still in use and its sweet water is much appreciated by the Buddhist pilgrims who come here to visit Sarnâth. There is not much left of the excavated ruin, but there remain under the road some foundations of the monastery. It was found that the excavated ruin stands upon the foundation of an older monastery which seems to have been quite large.

Continuing our way northwards we come to the ruin of the Dharmarâjika-Stûpa, which was demolished in 1794 by Jagat Singh of Benâres, in order to obtain materials for a market-place in Benâres. During this destruction a green marble casket was found in the relic-chamber of the stûpa. The casket contained a few bones, decayed pearls, and some other things. The bones might have been some of Gautama's corporeal remains, but definite proofs thereof have not been found. On a sculpture found at the same time and now in the Archaeological Museum at Sarnâth is an inscription saying that in the year 1026 Aśoka's Stûpa and the whole

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establishment in the Deer-Park was restored. It is assumed that the stûpa mentioned here is the same as the Dharmarâjika-Stûpa, in which case it must have been erected about 250 B. C. It has been rebuilt several times, and so also has been the case with other stûpas close by. At present very little of them remains above ground.

Going further to the north we arrive at the ruin of the Main Shrine which stands nearly in the center of the Deer-Park and which is also supposed to stand on the spot where Gautama delivered his first sermon. The temple itself might have been quite high, judging from the remaining walls, which have a thickness of 10 feet, but the single hall which the temple contained was only about 45 feet square. It is supposed to have been originally erected during the Gupta period (about 350 to 600 A. D.), 'the Golden Age of Indian history.' The builder is not known. The temple has an open court running east to west with a length of about 270 feet, and a maximum width of about 112 feet. There have been a great number of stûpas of different sizes erected in the courtyard. A well-built drain three feet deep, for carrying away the rain-water from the court, is still to be seen.

At the west side of the Main Shrine stands the Aśoka-Pillar, now protected by a pavilion. The pillar is supposed to have been about 50 feet high originally, but having been damaged probably by the Mohammedan invaders there remains only the lower part, standing to a height of about 17 feet with a diameter of about $2\frac{1}{2}$ feet. A part of the pillar is lying close to the Main Shrine. Another part of it, the capital, is a beautiful piece, seven feet high, with four lions standing back to back. This part is now in the Archaeological Museum at Sarnâth; a copy in plaster-of-paris may be seen in the Indian Museum at Calcutta. The whole pillar was cut from a single piece of red sandstone, and the polish it had received is simply wonderful. The standing portion of the pillar has an inscription incised on the west side; the beginning of the inscription having been damaged. It is an edict by Aśoka warning the monks and nuns that the Church must not be broken up. There are two other inscriptions on this part of the pillar but they are of much later date.

At the north-west corner of the area lies the ruin of a monastery with an underground passage 160 feet in length and 6 feet in height, leading to a small shrine. The passage is still in a very good state of preservation. At about half its length is a small chamber with a separate entrance from above. The purpose of the little shrine at the end of the passage seems to have been to provide certain monks with a quiet and solitary place for meditation or, more probably, for initiation into the esoteric or secret teachings of Gautama-Buddha.

To the east side of the above-mentioned monastery are the ruins of

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three other monasteries. The ruin of one of these is the best preserved of all the monastery-ruins at Sarnâth. Two of them occupy a very low level.

If we continue our way to the south over the field of ruins we come to a large stûpa, the Dhamekh-Stûpa, which is in quite a good state of preservation. The name Dhamekh is derived from a Sanskrit word *dharmekshâ*, which means 'the pondering of the Law.' The height of the stûpa is 104 feet above ground-level, but the underground portion of it is not less than 39 feet deep. The stûpa is solid. The lower part of the structure over the ground is faced with sandstone, and so was probably also the case with the upper part. The lower portion has a diameter of 93 feet and has eight projecting faces, each with a niche for an image. There are no images in the niches now, but two statues of the Buddha were found around the stûpa, and these have probably belonged to the niches. The stûpa is supposed to have been erected by Aśoka, the great Buddhist Emperor of India.

To the west of the Dhamekh-Stûpa we notice another ruin of a monastery dating from the eighth or ninth century and resting upon the foundation of an earlier building.

The ruins of the shrines and monasteries at Sarnâth were discovered accidentally in 1794 by workmen belonging to Jagat-Singh of Benâres, when they were dismantling some monument in order to obtain building materials. The earliest excavations were made in 1815 by Colonel Mackenzie. As a monastic settlement, the Deer-Park has been in use from the Buddha's time up to the final destruction of the place by the Mohammedans. During this period the place had been ransacked by invaders more than once, but the buildings had been renewed again. Since the Mohammedans ruined the place at the end of the twelfth century, the buildings were not restored again, and the remains disappeared more and more when the Buddhists were persecuted and slain or driven out.

IS SPIRIT HERE?

F. M. P.

WAS it the plumaged body of the bird
Which made the melody the morning heard?
Or of the substance-dust of flower-forms
That spring the fragrant beauty of their charms?
Or are there elements of Spirit here —
Of love, which all doth beautify and cheer?

*International Theosophical Headquarters
Point Loma, California*

THE LATEST NEWS FROM EASTER ISLAND

C. J. RYAN

PROFESSOR J. Macmillan Brown, Chancellor of New Zealand University, a leading authority on the islands and inhabitants of the Pacific, has lately spent five months in Easter Island, that tiny islet of mystery lost in a vast waste of uninhabited waters two thousand miles west of Chile in South America. In his new book, *The Riddle of the Pacific*, he sets forth a possible explanation of the wonders of Easter Island — its extraordinary giant-statues and immense platforms of cyclopean masonry — which is a nearer approach to the statements of H. P. Blavatsky in *The Secret Doctrine* than anything hitherto offered by a competent scholar. But, while he agrees that there must once have been a real civilization there and that some sudden catastrophe overtook the artificers and caused them to stop their work abruptly, the time-element in his theory seems unduly foreshortened, for he believes the disaster happened only a few centuries ago.

In brief, Professor Brown considers that Easter Island was “the sacred burial islet of a great submerged archipelagic Empire, devoted solely to the honor of its heroes who have passed,” and that the last inhabited island of the surrounding archipelago disappeared beneath the waters between the years 1687 and 1722.

He offers the suggestion that the giant-statues and the astonishing cyclopean platforms (*ahus*) were made during a comparatively few hundred years preceding the seventeenth century by a powerful and well-organized people inhabiting the vanished archipelago, which itself was a relic of a great Pacific Continent which began to break up and sink towards the end of the Secondary Period of geology.

According to this hypothesis, the sudden disappearance of the archipelago left thousands of artificers of the monuments in progress on Easter Island without the supplies they were dependent upon, for Easter Island is, and always seems to have been, so barren that it could not have supported the great population of workers indicated by the cyclopean remains. Tradition says that a great chief with a band of followers once came from a distance with various useful plants and established some kind of a government among the people he found on the island. Professor Brown thinks these were refugees from the catastrophe that submerged the archipelago, and that the chief, Hotu Matua, found everything in confusion owing to the stoppage of food-supplies. There is, however, nothing but conjecture to establish any date for this event, and the native tradi-

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tions do not give any serious explanation of the sudden stopping of the work on the statues. There may be very different reasons for the Hotu Matua story, and the sculptors may have dropped their tools ages before the recent date suggested by Professor Brown's theory. Hotu Matua is credited with having built some defensive works to protect himself and his small following. This would look rather more like a warlike invasion than the arrival of a kind of savior.

In support of his theory, the professor offers many very interesting facts, and the reader who studies his book in connexion with Mrs. Scoresby Routledge's *Mystery of Easter Island* will possess pretty well all the information available about this extraordinary spot.

In regard to the reality of a recent archipelago, there are not only the very vague and possibly mythological traditions of the natives of Easter Island, but some recorded observations of European mariners in the sixteenth and seventeenth centuries, which cannot be altogether ignored. Juan Fernández, who gave his name to the famous 'Robinson Crusoe Island' off Chile, claims to have seen 'coasts with large rivers' in the Southern Pacific, but he died before he accomplished his projected voyage of exploration. There is a report by Lieutenant Wafer of *The Bachelor's Delight*, an English buccaneering vessel, that two islands at least were distinctly seen about fifteen hundred miles from Copiapo in Chile in 1687. According to his description they were not in the least like Easter Island. When the Dutch Admiral Roggeveen searched for these islands in 1722 he found no traces, but he discovered Easter Island on Easter Day, April 6. There are still a few reefs showing above water within a few hundred miles of Easter Island.

Professor Macmillan Brown attaches great importance to the fact that the present condition of the island and the character of the inhabitants cannot explain the existence of the statues and the platforms, and in this he is surely right. The people are shiftless, lacking in power of application, and formerly all their limited physical and mental energy not spent in slaughtering each other had to be concentrated on the laborious task of getting something to eat on this inhospitable islet where neither land nor sea produced more than the meanest harvest, and where cannibalism was looked upon as practically a necessity when anything like a good dinner was to be provided. Although nominally converted by the missionaries, they retain many of their former beliefs, especially some very gruesome ideas about the state after death. The soul was supposed to persist for a while as an *akuaku*, a malignant ghost, disease-and-death-dealing and very dangerous to the survivors if not suppressed by sorcery or magic.

Prof. Brown tells a pathetic story of an Easter Islander he knows who

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“speaks of his dead father not infrequently with a quiver on his lip; and his still living, though aged, mother he constantly quotes with admiration and affection. After he had repeated again and again his doctrine of the malignity of the *akuaku* to the friends who lived, I pressed home on him the question whether, when his mother died, who evidently returned all the affection he had for her, her *akuaku* would haunt his house and his footsteps to do him injury, to kill him if it could; the answer came unhesitatingly in the affirmative.”

Fortunately, these noxious, fluttering specters are not immortal, but quickly dissolve. According to Professor Brown, the Easter Islanders had no belief in the immortality of the soul, yet he quotes with surprise statements of some of his informants that are not in accord with the early annihilation of the human soul, nor with its malignancy in all cases. In trance or in dream the *akuakus* will sometimes appear and give good advice or commend generous deeds.

It may be that if Professor Brown studied the Theosophical teachings about the duality of man and the separation of the lower and higher principles that takes place after death he would find a clue to the puzzle. It would seem as if the Easter Islanders, degraded as they are, possess traces of the Ancient Wisdom of their remote ancestors.

Of late years sheep-farming has been introduced, and has flourished, owing to the protection given at first by European guardians, and the natives have become shepherds, so that conditions of living have improved and the population has increased to about three hundred. Yet all accounts speak of a curiously gloomy atmosphere that seems to hang about; perhaps the former cannibalism and infanticide and other horrible customs have tainted the air, or perhaps the cause is deeper-seated and goes back to primeval ages. In *Atolls of the Sun*, F. O'Brien quotes a trader who knew the island well:

“It is a place to go mad in. It isn't so much that it is the last bit of land between here and South America, and is bare and dry, without trees or streams, and filled with beetles that gnaw you in your sleep, but there is something terrible about it. It has an air of mystery and murder.”

The natives have gained a little energy in late years through the admixture of some white blood, but they are little different from what they were when first discovered; their physique is poor — very unlike that of the splendid Samoans or most of the other Polynesians — and their lack of enterprise, industry, or organizing ability is marked. Such an inept and helpless race could never have built the great platforms, or carved and moved the giant statues, even if they possessed enough intelligence to conceive such grandiose ideas, which is not credible.

As Professor Brown argues with reason, the builders and sculptors must have been a numerous and powerful race, of creative ability, and possessing considerable mechanical skill, large resources, and great organizing capacity. This miserable little scrap of land could never have sus-

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tained such a people. Professor Brown says, speaking of the faces of the statues:

“Taken as a whole, they express haughty scorn and imperious will; it is the expression of victorious warriors and empire-makers. . . . Though the arrogant and resolute look is given to the faces of all the statues, it is never the same on two faces; every one looks as if it had been intended to be an individual portrait.”

The *ahus*, or platforms, to the number of 230, extend in an almost unbroken line round the 34 miles of sea-coast, and hundreds of statues once stood on most of them with their faces turned away from the ocean. About 30 more *ahus* are found some distance inland. The *ahus* are well built, most of them of very hard basalt rock, and thousands of the stones are tooled and fitted together with great care and skill. A great number of the stones are large, many being ten feet, by two-and-a-half by two. The weight of the larger stones is between four and twenty tons. Professor Brown says:

“Into some of the largest [*ahus*] must have gone the labor of tens of thousands of men for many years. It is not merely the piecing together of the large and small stones into platforms, some of which are four to five hundred feet long; that would, indeed, take vast masses of organized labor. It is the individual labor expended . . . they are most of them of a vesicular basalt that European masons would find it hard to work even with tools toughened by admixture of the rare metals. There must be tens of thousands of tons of these adamantine and titanic stones worked into shape on the coasts of the island. . . . No one can realize the amount of human muscle and the concentration of it that would be needed to fit out this islet as a place of sepulture till he has ridden slowly round all the coasts, and that is a task of days.”

In some of the *ahus* the irregularities in shape of the faces of the colossal polygonal stones that meet one another are so cut that the surfaces exactly fit together, like those at Cuzco in Peru, and Cosa in Etruria.

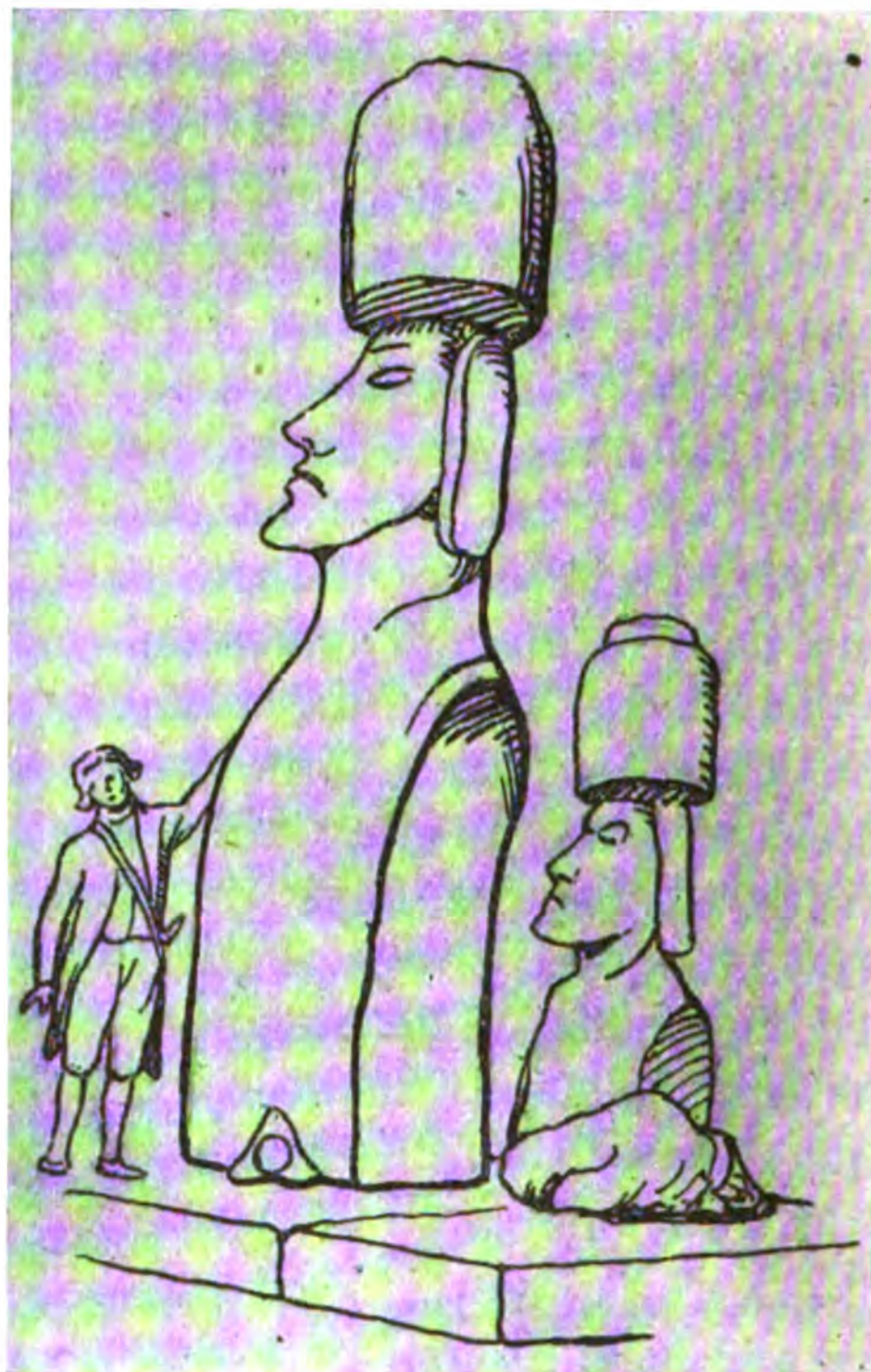


ONE OF THE LESSER STATUES BROUGHT FROM EASTER ISLAND. THIS STATUE (NOW IN THE BRITISH MUSEUM) HAS BEEN CALLED 'HOA-HAKA-NANA-IA'

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There was no mortar to fill gaps, and the extremely hard stones must have been cut and tooled to exact measurement with great precision in order to fit so well. In fact, the *ahus* are more astonishing than the statues, if possible, and it is not quite clear for what they were intended originally. When first seen by Europeans many of them served as pedestals or supports for statues which have comparatively recently been thrown down from them, but Professor Brown thinks they were probably designed for some other purpose, such as foundations for 'palaces' for visiting chiefs. Underneath some of them there are small chambers containing quantities of human bones, with skulls said to be possessed of strong jaws and chins like the statues; but these chambers show no special relation to the statues. In regard to the placing of the statues he says:

"The statues do not seem to have had their natural and permanent place where they stood on the highest part of the *ahus*; their height, especially with their huge red hats on and the two-to-three foot thick pedestal-stones on which they were perched, made it quite certain that they would fall sooner or later, as they have all done, by either human or natural means. Why sculptors should carve these titanic figures and architects should have them conveyed safely to their platforms only to set them up as gigantic ninepins for the tempests of the air or the human mind to bowl over is perhaps one of the deepest mysteries of Easter Island."



EASTER ISLAND STATUES, DRAWN BY THE ARTIST OF THE EXPEDITION OF LA PÉROUSE IN 1776

The immense red hats or crowns are shown in position. They are now all thrown down. Some of the larger crowns are 10 ft. in diameter.

Outside the quarry-crater of Rano Raraku — from which the huge statues were mostly carved — there are a large number still standing. These had not been carried to their destined positions when the mysterious catastrophe took place which put an end to the work, and they remain upright because they are partly buried in the ground. One unfinished statue is 66 feet from end to end!

Another unsolved mystery is the method by which the monstrous figures were lifted out of the crater, over the rim, and hauled for ten

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or fifteen miles across very rough country littered with great angular stones. We must remember that some of them *weighed 60 tons or more*, and that most of them were very fragile. Professor Macmillan Brown says:

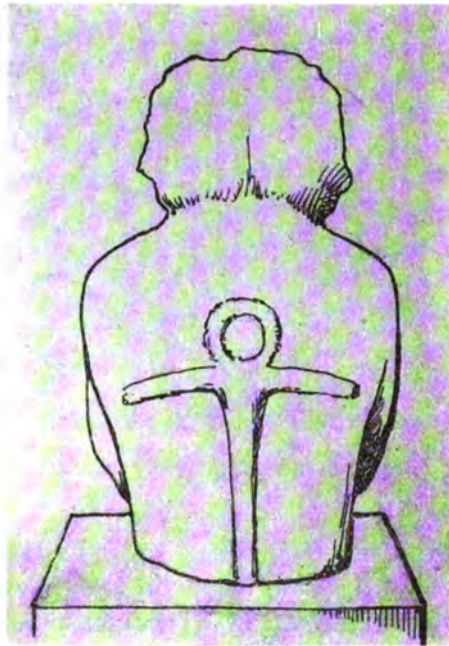
"The material is puddingstone or conglomerate; the original dust has been perhaps laid in shallow water and sprayed with angular fragments of shattered rock, some volcanic, others that look like altered slate or fire-hardened clay, and others that may be granite. . . . Where the rock-raisons in the pudding were few, the statue soon went to pieces; where they were too many or too large the carving of the statue had to be abandoned. . . . Why they chose such soft and friable material to represent and immortalize their great dead is a *question difficult to answer*. It may have been the clumsiness and bluntness of their tools; and *yet they were able to shape and chisel the adamantine basalt of the foundation stones*. . . ." (Italics ours)

This adamantine basalt is so hard as to turn the edge of our best steel tools! There is certainly some mystery here.

All the statues, however, are not made of the friable conglomerate; *about a dozen are carved from very hard volcanic material*, an important point to be considered when we try to estimate the age of the statues. It may be that the hard ones are immensely older than those chipped out of the soft breccia, or there may be problems of disintegration of the softer ones not yet solved.

The transportation of the statues is certainly an unsolved problem, for to lift these tremendous weights of fragile material safely out of the crater and carry them to the coast-platforms would require strongly built sledges of wood and powerful tackle, and this small, infertile island had no resources capable of providing such things. It shows no signs of ever having had any forests, and the natives had great difficulty in providing themselves with a small amount of rope for fishing; the plant that provided fiber, such as it was, had to be protected from tempestuous winds and sun by high stone walls.

The Easter Islanders attribute the moving of the statues to supernatural power, but Professor Brown claims that his theory obviates the necessity of falling back upon this explanation! The large and



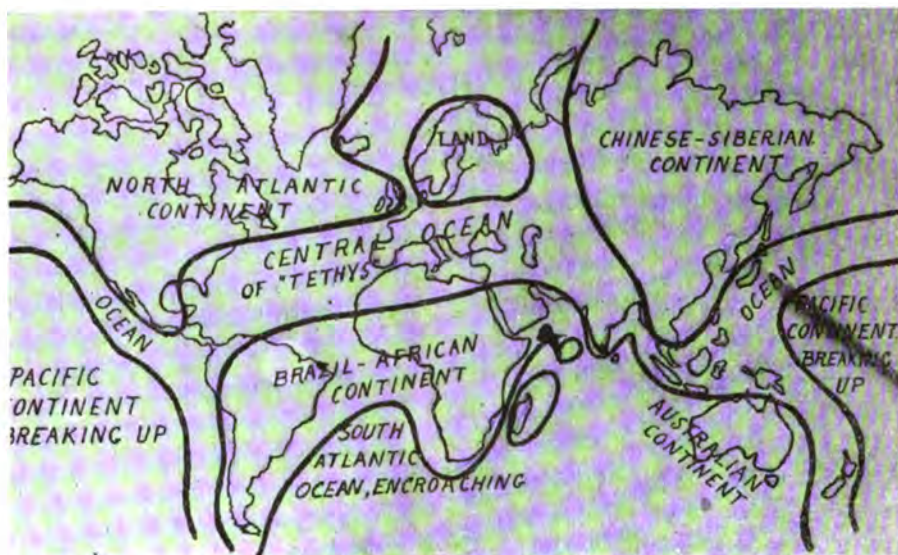
BACK VIEW OF THE SMALLER STATUE
FROM EASTER ISLAND

In the British Museum, London, showing
the symbolic carving, identical with the
Egyptian Sacred Tau.

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populous surrounding archipelago of which he speaks would provide every needful appliance and also the mechanical skill.

But, while he advocates the high probability of such an archipelago and its disappearance in recent times, he looks favorably upon the idea now held by many geologists, as he says, that the Pacific Ocean was previously the site of an immense continent which began to break up



APPROXIMATE DISTRIBUTION OF LAND AND SEA AT THE BEGINNING OF THE TERTIARY PERIOD, ACCORDING TO PERRIER

about the beginning of the Tertiary Period, when the new lands in the Atlantic region began to rise, as well as the mountainous regions of the western Americas. This continent is shown in the outline map herewith which shows the French geologist, Perrier's, conception of the world at that age.

It is interesting to see that modern science has confirmed the teachings of H. P. Blavatsky on the existence of a great Pacific continent which gradually broke up in the earlier Tertiary, for this has been strenuously denied for many years. Geologists, when not inclined to Sir George Darwin's suggestion that the Pacific depths were "the scar made when the Moon was whirled off from the molten earth" — a theory now quietly dropped by science — were almost sure that the great oceans had always been pretty much as they are now.

But times change, and the great outlines of terrestrial and human progress as given in *The Secret Doctrine* are slowly being confirmed by new discovery and by the recognition of facts which were either suppressed

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by the force of prejudice or ignored because they could not be made to fit the accepted theories. Daily it becomes plain to more and more unprejudiced students that the teachings of the ancient Wisdom-Religion, Theosophy as H. P. Blavatsky called it, are founded upon accurate records which have come down from an enormous antiquity. It will not be long before it will be fully recognised that both the Atlantic and Pacific lands, now submerged, were inhabited by civilized man before the Stone-Age or Cave-men, or even the River-Gravel savages of Europe, nay, even before the supposed 'ground-apes' of the Indian Pliocene, our suggested ancestors!

To return to Easter Island: Professor Macmillan Brown discusses with a wealth of illustration the religious ideas, customs, language, and social conditions of the islanders in relation to the other inhabitants of the Pacific islands, all of which goes far in support of the theory of submerged lands.

There is no valid objection to the submergence-theory *per se*, especially as we know the Pacific area is highly volcanic and many parts of it even now are subject to great disturbances; and it is quite possible that many of the statues and other structures on Easter Island (and there are other curious remains, such as towers) are not extremely ancient, especially those made of comparatively soft material. But we feel, in view of the marked limitations of the Easter Islanders — presumably descendants of the great builders of a few centuries ago, according to Professor Brown — and even of the modern Polynesians in general, who know nothing of stoneworking, that there may be some other and more remarkable explanation for at least the intensely hard (adamantine is the word he uses) and beautifully tooled and fitted basalt stones of so many of the *ahus* and even of a certain number of the statues.

In *The Secret Doctrine*, H. P. Blavatsky states her belief that Easter Island was part of the old Pacific Continent, and has been submerged for a long time, having come up again during the Champlain epoch, and she speaks of cyclopean relics on the island as being witnesses to the handiwork of a race unknown to science, that lived on the Pacific continent.

The fact that some of the statues are exceedingly hard, proves that there is no reason to assume, without further cause, that they are only a few centuries old. They would not decompose easily or be quickly affected by the weather. And in regard to the soft breccia statues, it would be interesting to know if the material of which they are made may have been much harder once, and if they are disintegrating through lapse of a *very long period of time*. If Easter Island itself sank beneath the waters at some very remote time — this being the catastrophe which stopped the work — and remained submerged until the Champlain epoch (which is

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not very distant, geologically speaking) the friable statues would not have been subject to weathering or violence, and therefore might be far older than the few hundred years offered by Professor Macmillan Brown's theory.

His contribution to our knowledge of Easter Island is valuable and welcome, and his hypothesis ought to receive respectful and careful consideration, but, in the light of the teachings of Theosophy, it is clear that there is a far more profound secret hidden in the silence of the arrogant and scornful statues than has been revealed in *The Riddle of the Pacific*.

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BORIS DE ZIRKOFF

"We commenced research where modern conjecture closes its faithless wings. And with us, those were the common elements of science which the sages of today disdain as wild chimeras, or despair of as unfathomable mysteries."—BULWER LYTTON: *Zanoni*

PURSUING her investigation into the inmost structure of matter, modern science has achieved many a wonderful success. In perfect harmony with astronomy — the science of immensely large units, trying to reach out to greater and still greater distances beyond the limits of our Galaxies, — physics and chemistry have endeavored to enter more and more deeply into that other infinite realm of Nature, the infinitely small — the world of the atom. In fact, there is no fundamental difference between these two infinitudes. If a 'thousand years are but a day' in the mind of the Supreme Deity, then the eternal depths of space with all its nebulae, systems, and constellations, are but an atom in the shoreless ocean of Being, and the atom of chemistry is in its turn a world, a system, a Universe.

Since the days when Röntgen, Becquerel, Curie, and others, were investigating the first flashes of some new knowledge, dawning upon them at the very close of a dying century, much water has passed under the bridge. Modern science after a series of amazing researches and bewildering experiments, showing the acuteness of human faculty bent on a purely intellectual pursuit, has come to the conclusion that the atom, known to her a few years ago as the ultimate limit of divisibility in matter, could be actually divided and proved to form a solar system with a central group of elementary positive electrical charges, or *protons*, with a smaller number of negative charges, or *electrons*, constituting the so-called *nucleus*, the sun of the system, as it were, and an outer group of negative electrons revolving in definite orbital paths around that central body, and varying

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in number from one to ninety-two. Science claims to have proved these statements by a series of authentic experiments, aided, as always, by a certain amount of hypothetical suppositions. Going farther on, she has shown that by different methods, such as the application of heat, the impact of ions, the exposure to ultra-violet and X-rays, and others, man is able to disturb the inner harmony and stable equilibrium of the atomic world and to expel at will one or several of the above-mentioned electrons from their respective systems as well as to change thereby the physical and chemical properties of the atom under consideration.

The old and time-honored Periodical Table of Elements devised by the veteran chemist Mendeleeff, although still recognised by modern scientists, had to be reconsidered and receive several additional meanings which were not mentioned by the great Russian chemist, even if they had flashed through his mind. Science has discovered (and the fact was pretty well demonstrated by Barkla in 1911, during his experiments on the scattering of X-rays), that the number of electrons in an atom was approximately *half the atomic weight* of the element. The work of Moseley has verified that conclusion.

A new notion was then introduced into the Periodical Table of Mendeleeff — that of the *atomic number*, which designation means the *ordinal number* corresponding to the place occupied by each element in the Table. Moseley showed furthermore that there are 92 species of elements and therefore 92 atomic numbers. In the Periodical Table there are but five missing elements with atomic numbers 43, 61, 75, 85, and 87. The atomic number has helped in classifying the radioactive substances in the Table of Mendeleeff clearing up thereby one of the greatest difficulties of modern chemistry.

The study of radioactive substances has demonstrated in an entirely plausible way and with tangible facts as proofs, to support the theories, that the atom of spontaneously radioactive bodies was subject to steady disintegration; and transformed itself into other substances, radioactive or not. Rutherford and Geiger have even succeeded in counting the number of *helium atoms* that are ejected in one second from a gram of radium.¹ There is no need of multiplying the instances and going through the whole series of experiments with the products of disintegration of radium, thorium, and actinium (as emanation, Mesothorium, Actinium A, B, C, etc.) to see that the transmutation of one element into another has been not only accepted as a possible reality on the abstract ground of some philosophical doctrine, but proved *de facto* by exact science, since all of the products of disintegration, not to mention *helium*, possess

1. And shown it to be thirty-four thousand million of atoms.

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either different atomic weights or different chemical properties and physical characteristics.

It is well known to any one who is even superficially acquainted with modern researches on radioactive substances, that the latter emit three different kinds of particles: *alpha* — being atoms of helium; *beta* — being negatively charged electrons; and *gamma* — presenting mixed characteristics. Soddy has shown that when an *alpha*-particle is ejected from the atom of a given element, the position of that element (or rather of the new transmutation which results after that ejection has taken place) in the Periodical Table is shifted by two numbers to the left (towards smaller atomic or ordinal numbers); while when a *beta*-particle is emitted, the atomic number increases by one unit and therefore the place is shifted by one to the right. Knowing that an *alpha*-particle is an atom of helium with a positive charge of 2 units and a mass of 4, and that a *beta*-particle is a negative electron with no appreciable mass, it is evident that when an *alpha*-particle is emitted, the *atomic weight* will diminish by four, but will not have changed in case of the ejection of a *beta* corpuscle.

Therefore the conclusion is evident that if a substance (an element), a radioactive body for instance, has successively emitted one *alpha*- and two *beta*-particles, the new element resulting from these two consecutive changes will *move back again* into the position in the Periodic Table that the original element had held before. Thus the *atomic number* has remained the same; the *atomic weight* has been diminished by 4 units. It follows that modern chemistry or physics (for both are merging into one on this ground) allows *two or more elements* to have the same atomic number (place in the Table) and at the same time differ in their atomic weights. *Such elements are termed isotopes.*²

Further work of J. J. Thomson and of Aston, by the method of 'positive ray analysis,' consisting in measuring the ratio of charge to mass in the atom, led to the conclusion now adopted by exact science, that *the elements whose atomic weights are whole numbers, with oxygen assumed as 16.00, are pure elements.*³ As to the others, with fractional atomic weights, they are mere *mixtures of isotopes*, each of the constituting *isotopes*, however, having a whole number for its atomic weight.⁴

2. *Isotopes* are indistinguishable from each other by any chemical tests, or by any spectroscopic tests since the spectra are identical. Radium (atom. weight 226), *Th X* (at. wt. 224) and *Ac. X* (at. wt. 222) are examples of isotopes, each possessing a nuclear charge or an atomic number of 88. *Isobars* are elements which possess identical atomic weights but different atomic numbers, and differ in chemical and radioactive properties, as demonstrated by Stewart.

3. Such are He, C, N, O, F, Na, P, S.

4. For instance, *B* with an atomic weight of 10.9, is a mixture of two isotopes of masses 11 and 10; *Ne* of atomic weight 20.2 consisting of two isotopes, masses 20 and 22; *Mg* (at. wt. 24.32) is a mixture of three, of masses 24, 25 and 26; *Cl* (at. wt. 35.46) consists of two, of masses 35 and 37; while *Xe* and *Hg* are supposed to be made up of no less than 6 isotopes.

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Summing up the results of investigations into the structure of matter, and the general views which prevail nowadays on the subject of its constitution and properties, we may state that the nuclei of all atoms are considered as being composed of multiples of *hydrogen* nuclei, each endowed with a unit positive electrical charge, in fact being that charge itself, as modern science regards mass as an electro-magnetic manifestation; that the combination is held together by the external electrons; that the atom as a whole is considered as a solar system in harmony with the structures of astronomical systems; that the disintegration of this system is possible by laboratory methods; and that finally the transmutation of one element into another through emission of 'rays'— particles of infinitesimal dimensions — is a *fact*.

We will also add, in order to make the picture clearer and broader, that since nuclei and electrons are supposed to be identical for all the elements (the distribution of those electrons in the outer zones of the atom being alone the cause of different chemical and physical properties), the idea of a universal single substance, of which all the different atoms are built, and which lies at the foundation of all matter, is near at hand and seems to be neither preposterous nor absurd.

TAKEN as they are, the achievements of 'exact' science are wonderful, indeed. They show how far the human mind can go on the path of analytical investigation, and would remain in the memory of future generations as the greatest monument of the twentieth century, were it not for the ancient thinkers, the great sages of the East, the Hermetic philosophers of the Middle Ages, the Alchemists of old, and all those who down the current of innumerable ages have asserted the same ideas, promulgated the same teachings, and proclaimed the same truths, only in a more philosophical way and with a background of philosophical learning in comparison with which the knowledge of our modern 'lights' is but an uncertain groping in darkness, and a stumbling at every step.

Is it not clear to our *Gelehrte* of present times, to the *savants* bent on their perfected alembics and bottles, tubes and curved machinery, is it not evident to them that they are coming slowly but surely and with a baffling logic — the ironical logic of history and cyclic evolution — back to the ideas that inspired the ancient *Alchemy*? Don't they see, hear, feel, and sense all around them, in the very atmosphere of their laboratories, the spirit of Paracelsus, of Van Helmont, of Geber, of Philalethes, Vogelius, and the host of learned men, who long ago taught the transmutation of elements and the existence of a *universal medium*, substratum of all manifested matter? If not, *we do!* The assertions, the teachings, the half-proved hypotheses of modern chemistry and physics *are* the first

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flashes of the doctrine of Alchemy. The scientists of our days are walking on the sacred ground of ancient wisdom, and unable to deny any more, face to face with evidence and facts, try to ignore the time when so-called 'visionaries,' and 'lunatics' and 'quacks,' yet great and learned scholars, lived on earth.

Alchemy is as old as tradition itself. Its cradle has to be sought in the most distant past, beyond the limited circle of recorded history; its origin has to be found in the secret knowledge of the Universal Wisdom-Religion, the Esoteric Doctrine of all times and ages; and its prophets and practitioners have to be looked for among all nations and epochs of civilization. The secret of the transmutation of the elements, the teaching of the one universal substance, and of the magic *ens* that resolves all bodies into their *ens genitale*, were all known to the alchemists, although they hid their profound knowledge of Nature's mysteries under fanciful names and deliberate misnomers, as they were, and still are now, too sacred for the 'cultured' but profane and sneering man of our twentieth century, who grimaces at the sole idea of some hid wisdom yet to be unveiled.

The time is over when the student of occultism, if he wished to be credited or understood, had to *prove* to the world that the 'theories' and 'assertions' of the alchemists, as well as all the supposed 'superstitions' of the Hermetic philosophers, were true and founded on facts. Science has come herself to teach the transmutation of the elements, the presence of a universal substance; and in her bosom lie now the same 'superstitions,' transformed, it is true, into *exact knowledge*, raised in rank, as it were. Now, instead of trying to *prove* something that could not be understood by the ever-doubting scientist unless he happened to stumble himself upon that stone, we have but to *state* the learning of the ancient philosophers, *expose* their doctrines, put forward before the world of science *the facts*, those "*pitchforks*," as H. P. Blavatsky said, and let the skeptic and all-denying section of the thinking world study for itself, compare its own deductions and latest 'discoveries' and, if it is not altogether blind, or deliberately willing to avoid the truth, recognise that the ultimate secret of matter, its evolution, its magic potencies and undreamed of powers, were all in the hands of the Alchemists of old, ages before the first scientist with his batteries of electrons and whirlwinds of ether had appeared in the ranks of our modern 'civilized' brothers.

It is true that modern science has not yet 'discovered' the *universal solvent*, the much-ridiculed and ever-doubted *alkahest*, to resolve the elements into their primitive *something*, the primordial substance of the alchemists. But it is on the eve of doing so; and who knows if it will not be sooner than many prejudiced people may think? Already science has demonstrated the enormous energies which lie latent in the atomic struc-

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tures of the elements. It has applied this force in a very limited amount, it is true, in order to disintegrate the equilibrium of stable systems and has changed thereby one element into another. Who can tell if it will not be that very electron, as yet invisible and intangible, but still existing, which will prove to be the *universal solvent* or the road that leads to it, the one mighty power that will be able to form anew and refashion the atoms under the potent will of Man? That *alkahest*, the powerful agent of Nature, Paracelsus and Van Helmont maintained to be a kind of fluid which existed in the depths of the great universal workshop, "capable of reducing all sublunary bodies, as well homogeneous as mixed, into their *ens primum*, or the original matter of which they are composed."

Truly, as said Wendell Phillips in his *The Lost Arts*: "The chemistry of the most ancient periods had reached a point which *we have never even approached.*"

If the assertions and 'superstitions of alchemy' had been put forward by one or two men of learning, who had appeared here and there in history and who were little known, we could understand the *doubt* that is felt by scientists. But that is hardly the fact. Neither science nor the ignorant and prejudiced public can throw overboard or ignore altogether the learning and wide fame of the ancient and later-age men who taught the doctrine of alchemy. What shall we do with such names as Robertus de Fluctibus (Robert Fludd), Paracelsus, Van Helmont, Thomas Vaughan (Eugenius Philalethes), Geber the 'Arabian father of European Alchemy,' Battista Porta, Rubeus, and all the Hermetic philosophers the name of whom is legion? Shall we relegate them to the archives of history under the rubric of 'quacks'? Or shall we try to fathom their teaching and learn what they said about the universal substance, the elixir of life, the alkahest, and all the ridiculed conceptions which at present revolve as if in a whirlwind in the atmosphere of contemporary science? It were better to listen to them, study their works, enter into the wisdom latent in them, as it might be of use for edification.

Last year brought the news of an actual fabrication of artificial gold. The achievement is said to have been accomplished both in Germany and America by very distinguished men of science, who hardly could be classed in the category of 'quacks.' The world has told the story over and over again, the public has wondered, then become accustomed to the idea, and finally . . . forgot altogether the startling 'discovery.' This is always so. The public applauds. Science gets the benefit of the performance.

And yet do those esteemed scientists know that hundreds of people down the ages have made gold without any of the modern laboratory-implements? The medieval men of learning whom we have mentioned,

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all certified to the fact that gold could be made, and many of them, as Vaughan for instance, made it. Is it not suggestive in connexion with modern investigations and endeavors to make gold out of *mercury* to remind the world of an alchemist who, using his peculiar symbolical phraseology, said that 'the secret' of gold-making lies in "an amalgamation of the salt, sulphur, and *mercury* combined three times in Azoth, by a triple sublimation and a triple fixation"? It seems as if science were really on the way to truth, having tried mercury in order to accomplish the feat of transmuting metals.

We have not to go very far in order to find that gold has actually been made even by our modern men of learning. Peisse in his *La Médecine et les Médecins*, vol. I, pp. 59, 283, speaks of a scientist who in 1853 discovered the alchemical method (or one of them) of producing artificial gold, and made it. This man was Theodore Tiffereau, ex-preparator of chemistry in the *Ecole Professionnelle et Supérieure* of Nantes. Cardinal de Rohan asserted also that he saw Count Saint-Germain, another 'quack,' make gold and diamonds in his presence.

The instances are so numerous that they cannot be quoted in the limited space at our command; the important fact is to keep in mind that the work of modern science is going on along the lines of old alchemy, and the feats and 'miracles' it seems to attain were known to the Hermetic philosophers and ancient Sages, ages ago.

If there is anything astounding in contemporary *materialistic* science, if there is anything baffling and bewildering for the mind of man, it is not her achievements and results, but it is her lack of insight and her amazing, unbelievable blindness to the fact that great men trod the path long before she made her first step towards it. She could only benefit by their wisdom, which until now she has so absurdly denied.

Shall we take just one instance in order to show how near science has come to the great truths of Alchemy? In a work on the subject of transmutation it is said that:

"The Hermetic gold is the outflow of the sunbeam, or of light suffused invisibly and magically into the body of the world. *Light is sublimated gold*, rescued magically by the invisible *stellar attraction*, out of material depths. *Gold is then the deposit of light*, which of itself generates."

How ridiculously absurd!! And yet if we take into consideration that the modern transmutation of metals, the modern fabrication of gold out of *mercury*, has been accomplished with the help of *electrons*, which are supposed to be electrical charges, that light is considered as being of electro-magnetic nature, and that the whole of matter (and gold is matter, we suppose), as explained by our modern alchemists, is but condensed *ether* which in its turn is said to be the medium of light-waves; after due thinking on the subject, it begins to look as if it were not altogether pre-

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posterous and absurd to speak of gold as being 'the deposit of light' and of light as being 'sublimated gold'!

Every atom is a system of electrons; every electron is a vortex of ether; matter being formed out of that all-pervading substance, the origin and end of cosmic evolutions, the substratum of all that lives. Elements disintegrate; they pass through innumerable transitory stages and return into that prima materia wherefrom they sprang and in whose unfathomable depths they are bound again to be engulfed. That is the teaching of science! And that is also the teaching of Occultism, of the ancient Secret Doctrine. What is then that ether of science? Is it not that ultimate essence, that fluid which fills the Universe and pervades the Kosmos? Is it not the lower, physical form of that omnipresent Proteus, the hid anima mundi, in whose workshop Nature's phenomena are displayed? Yes, it is! It is the primordial substance of the Alchemists; it contains the essence of all that makes up Nature, not only the elements of physical life. Science is on the threshold of Occultism. Unconsciously it teaches the existence of a

"... universal, magical agent, the astral light, which in the correlations of its forces furnishes the alkahest, the philosopher's stone, and the elixir of life. Hermetic philosophy names it Azoth, the soul of the world, the celestial virgin, the great Magnes. . . ."

— *Isis Unveiled*, vol. I, 507-508

Known from the beginning of sentient life, revered in every race and civilization, in every age and under every clime, recognised under hundreds of different names according to its aspects and manifestations on the different planes of materiality, it appears to modern science as heat, electricity, light, magnetism, and all the various forms of ethereal waves and intangible vibrations which lure its curiosity and evade its grasp.

Study ancient philosophy! Try to fathom its depths of knowledge, and feel the mighty Spirit that animates and pervades it! Can't you see that your ether, so dear to your mind, without which you are unable to explain half of Nature's phenomena, can't you see that it is the modern appellation of that old Archæus of ancient Greece? The mysterious and all-pervading cause, primordial substance lurking in the latent state in every atom and particle of the Universe! Its aspects are many; its degrees are innumerable and its shape ever-changing like the waves of the sea; its names are numberless; but still it is the same substance which underlies all things. The ancients knew it in its spiritual form as *Chaos*; Plato and Pythagoras call it the *Soul of the World*; with the old Zoroastrians it was the sacred fire, the *Antusbyrum* of the Pârsis; with the Hindûs it was *Akâsa*; and the *Elmos-fire* with old Germanic races; in Greece it was the fire of Hermes, the lightning of Cybele, the burning torch of Apollo; the sparks on the Gorgon's head, the staff of Mercury, and the vapors of oracular Delphi were as many of its ancient manifesta-

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tions and allegories; down the ages it came as the *Astral Light* of Hermetic philosophers, the *Sidereal Light* of Paracelsus and Van Helmont, the double serpent of the *caduceus*; and from the 'burning lamp' of Abram, the 'eternal fire of the bottomless pit,' and the thunder and lightning of the Scandinavian Thor, it gradually became the fluid of the magnetists, the *od* of Reichenbach, the *Psychod* of Professor Thury, the *vril* of Bulwer Lytton, and ended its career in the electro-magnetic manifestations and whirlwinds of our modern thundering Thors of scientific fame. Whatever its names and appellations, it was always the same principle of Nature, for ever known, revered, adored, or dreaded.

Some day, and very soon perhaps, science will recognise the wisdom of ancient 'superstitions,' will drink at the source of eternal youth which springs forth from the depths of being, and confess that in the light effulgent of Universal Knowledge her own achievements have a grander and deeper meaning for those who *see*.

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

REPORTS of new discoveries proving the advancement of certain prehistoric civilizations in ancient America are increasing in number, and the efforts to unveil the mysterious past of man on this continent are becoming as fascinating as the more familiar explorations in the Old World; it seems quite undeniable that many of the American Indian nations are the weakened remains of former powerful and even brilliant civilizations.

The new discovery of the ruined Maya city of Lubaantun, in British Honduras, by Dr. T. Gann, Lady Brown, and Mr. Mitchell Hodges, has created world-wide interest. This British scientific expedition reports the clearing of the citadel, an immense elevation covered with pyramids, plazas, etc., and, above all, containing a great amphitheater faced with cut stone and cement and large enough to hold nearly 10,000 persons! Dr. Gann says:

"This vast and imposing structure had been hidden beneath a veil of almost impenetrable virgin bush for unknown centuries. . . . We made the remarkable discovery that beneath the present city of Lubaantun lie the ruins of an older city, which dates back to the dim and mysterious past of the great Maya civilization. The amphitheater, the seating accommodation of which is arranged as scientifically as that of a modern theater, for it is equipped with the equivalent of boxes, stalls, pit, dress-circle, and gallery, from which to view the central arena, was probably the scene of those musical and dramatic entertainments in which the performers were masked, which still survive among their degenerate descendants, who live in the neighborhood, as the 'devil dance' and the 'monkey dance.'

NEWS FROM THE ARCHAEOLOGICAL FIELD

"We found three periods of occupance of the ruins. The last, which commenced some three or four centuries ago, is represented by many graves containing objects and weapons such as modern Indians bury with their dead; the next by the citadel and surrounding ruins; and the earliest by the subterranean ruins beneath the present city. . . . Next year we hope to return with a good working force of Belize creoles."



Connexion between ancient Egypt and America is now considered as almost a proved fact in view of certain close resemblances in decorative forms, etc. While we cannot deny such a possibility (though there are reasons to believe it must have been at some extremely early period if at all), it is more likely, according to Theosophical records, that *a lost Atlantean culture was the common parent of Egyptian and Mexican art*. This would explain the curious blending of Egyptian characteristic forms, such as the winged globe, with a much larger number of quite alien type.

Quite lately numerous 'idols' have been unearthed near Lake Patzcuaro, Michoacan, Mexico, from a buried city, some of which resemble Egyptian deities. One has a 'jackal's' (coyote?) head on a man's body, quite like the Egyptian Anubis so familiar in the Judgment-Scene in the *Book of the Dead*. Another represents a woman standing on a frog. Elaborate vessels supposed to have been used for medical purposes were found, and it is suggested that they indicate considerable knowledge of the healing art. Further excavations are being made.



Mr. E. H. Thompson, former U. S. Consul in Mérida, in a recent interview, gives the story of his remarkable feat in exploring the bottom of the Sacred Well (Cenote) 80 feet below the surface of the water, at Chichen-Itza, Yucatan. He says the Indians confided to him their legend that in ancient times maidens and objects of gold and jade were thrown into the well as sacrifices. After dredging 40 feet of mud from the bottom he began diving and salvaged many skeletons and the wonderful collection of jade and golden images now in the Peabody Museum. He says:

"No one knows exactly where the Mayas came from originally. . . . My opinion is that they were a branch of the race which once inhabited most of Central America and even lived as far north as New Mexico and Arizona. . . . One fact which complicates the origin of the Mayas is the finding of jade. There is no jade in any part of Mexico and yet the Mayas seem to have had a great supply of it. This has led some scientists to believe that the Mayas first came from China where jade abounds.* . . . We have found one stone which gives the date of 286 A. D. That is definite. But at that time the Maya civilization was at its peak, so that it must have existed long before that. I do know that the Maya calendar was functioning 3600 years ago. That calendar, by the way, is the best proof of Maya culture. Our own calendar must be corrected every four years — leap year. But the Maya calendar was so perfect that it was corrected only once every 108 years."

*The Maya jade is not exactly the same as the Chinese, and therefore probably did not come from China. Why can it not have been brought from the surviving islands of Atlantis?

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Last January, Col. P. H. Fawcett, a British explorer with a distinguished record, sailed for Brazil with two companions on a hazardous journey into the unknown wilds south of the Amazon in search of a lost city claimed by the Indians to be the remains of an ancient and highly advanced civilization. Almost impenetrable jungles surround the alleged site, the local Indians are extremely ferocious, and there are numerous dangerous animals and fearsome insects. One of the objectives is the solution of the mystery of the Indian belief that the inhabitants of the lost city possess a means of lighting their houses and public buildings *without combustion*, "a light that never goes out," as many Indians have told Col. Fawcett. In April he left Cuyaba in Matto Grosso for the jungle, saying:

"For more than a year we shall be beyond communication with the civilized world. We have but one object, to bare the secrets which the fastnesses of the jungle have concealed for so many centuries. Several incidents here have encouraged our hope of finding the ruins of an ancient white civilization and the degenerate offspring of a once cultivated race. . . . We have found numerous stones, bearing inscriptions and pictures, which obviously were made with metal tools. Their resemblance to ancient Egyptian hieroglyphics is striking."

This is Col. Fawcett's fourth expedition into the unknown Brazilian wilds; he is said to know the native tribes better than any other explorer, and to fear no ill-treatment from them. We shall look forward to the results of his labors with the greatest interest.

FUNCTION OF EDUCATION

H. TRAVERS, M. A.



HE Sophist in Modern Education," is an article by Margaret E. J. Taylor, Senior Staff Lecturer in Classics at Royal Holloway College, England, who writes in the *Hibbert Journal* for July 1925, and it gives occasion for the following observations.

Education is to prepare the child for life. But what is life? If we define it as 'getting on in the world,' the path of self-seeking, the struggle to get more than one's share, we have a conception of life which would justify many existing false ideas of education, but would not square with a worthy idea of education. To justify the definition of education as a preparation for life, we must have a better definition of what life is. Life is not the cultivation of the spirit of self-seeking, but the getting away from that spirit. The personality is a limitation, a prison; and the purpose of life is far greater and nobler than the cultivation of personality. It means a bursting of personal bonds so that we may attain

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the impersonal. For this reason Plato recommended the inculcation of reverence and of admiration for all that is great and beautiful and sublime. By these means the affections are weaned from petty personal engrossments and set upon broad impersonal objects.

It is necessary, of course, that the young person should be enabled to get his living and find his place in the world. But is this education, or is it rather a separate matter? At all events we cannot identify education with it exclusively, without altogether degrading the idea of education. The great difficulty in our day is to adapt ideals to circumstances and to provide for the *true* education of the young person while at the same time fitting him to exist in the midst of our competitive civilization. Thus, whatever question we consider, we come back to the whole large question of our civilization, and find ourselves obliged to admit that the competitive spirit enters so largely into it as perhaps to be the actual main-spring and pattern.

Such are some of the ideas we have gleaned from the above article. As its title shows, it consists mainly of a comparison between Greece when Plato was opposing the Sophists, and modern civilization with its numerous sophistical ideals of education. The Sophists were 'educational freelances,' who undertook to fit young people for life. Each had his own particular method, but all were pretty much agreed in setting up a low ideal of the purpose of life. This purpose was summed up in the word *πλεονεξία*, for which the dictionary gives the following translation: "a disposition to take more than one's share, a grasping temper, greediness, covetousness, a claiming more than one's share; advantage, superiority." They appealed to self-interest of the pupil; they had no large impersonal motive and it was their interest to cultivate popularity in competition with each other. But they were not knaves or hypocrites, as the modern degraded use of the word 'sophist' might lead some to think. "There is no doubt," says the writer, "that most of them took their profession very seriously," and would have been flattered by Plato's mocking description of them as "purveyors of soul-food." Thus they correspond to our modern doctrinaires; and the writer specifies, as examples of these, the newspapers in general and certain well-known and voluminous writers in particular. It is needless to mention these names; and the reader will have no difficulty in supplying them from his recollections.

"The Sophists professed to teach virtue, that is, to fit men to live their lives well; but they had no real knowledge of human nature, or of the meaning of life, and therefore their teaching was not true to life. They had no consistent theory of their own, but merely followed current opinion. They thought of life conventionally in the terms of the ordinary activities of the city-state as they knew it — the little world in which men strive and struggle for mean prizes, for place and power, for wealth and pleasure — where each is seeking his own profit, and every man's hand is against his neighbor. . . . They accepted the ordinary conventional notion of good as something to be *got* — something you grab for yourself at the expense of someone else."

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But Plato thought of good, not as a private gain, but as the spirit of the whole to which we belong; not as something on which we have a claim, but as something which claims us.

“As you respond, and give yourself in answer to the claim, it gives itself to you in return; and the more you possess it, the more others are enriched by your possession.”

Plato disposes of hedonism by showing that the soul's birthright is the freedom of the universe, not imprisonment in the fortress of self. This should be the principle at the root of our ideas of education. It is true, however, that in seeking to apply it, we must take into account the altered condition of the times.

In referring to Plato's recommendation of reverence and admiration for the good and beautiful, the writer alludes to certain modern fads which are in quite an opposite spirit: that the child must 'follow its own bent and be natural.' In saying this, there is, of course, no intention to disregard the child's natural aptitudes or to advocate a deadly uniformity and compression into a mold; but merely to criticize the 'go as you please' school, in which absurd notions of 'freedom' and 'self-realization,' and 'self-expression' are carried to excess. The promulgation of the theory of self-pleasing comes ill at a time when there is so much need for unity and devotion to the common good, thinks the writer.

“A child's capacity for reverence is almost unlimited; and it deserves to be cherished as one of his most precious possessions; for it is the root of disinterestedness, and disinterestedness is the secret of true living.”

“It is more important that the child at school, or the young person at college, should learn to admire and reverence what is beautiful and great and good than that he should give expression to his own capricious and undeveloped little self.”

“The path of educational development that leads to fullness of life must be a path not of self-seeking but of self-surrender.”

Self-surrender, as the writer explains, to the spirit of the whole, so as to be possessed by it and to become the means of its expression.

It is clear that the evil at the root of some of our educational ideals is an evil which is shared with civilization in general. Whatever institution we study we find this evil. Hence we are inevitably driven to consider the larger question of our civilization itself. In the great moral stirring and questioning that is going on today, it may well be said that we “feel our heart new opened,” and are reviewing our whole past, as far back as we can see, and finding it to have been full of mistakes; just as an individual sometimes comes to a realization of the error of his past life.

It has often been said that modern civilization is based on personalism and competition; this has even been erected into a philosophy. But it will not work, and every day we see that more clearly. The same fallacy has permeated our ideas on education. We hear it in such remarks as,

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“What use is this going to be to me?” made by a pupil; or “I want my son taught something that will be useful to him in his business,” made by a parent. As said before, proper provision can be made for these requirements, but they do not represent education in the true sense.

The study of dead languages, ancient literatures, pure mathematics, or history, takes the mind away from personal concerns and eliminates the notion of personal advantage. It satisfies a craving of human nature, and will often be pursued as a hobby when not taught in school. Nor do we propose to be bluffed into making weak excuses for such studies by striving to represent them as ‘useful’ or ‘practical.’ If an accountant should say: “I find my university education quite an asset in my business,” he would seem to be making such an excuse and to be quite mistaking the real value of his privilege. Nor is there any need for the student in scientific research to try and persuade himself or other people that his research is really quite practical, and that all great inventions have originated in pure research. It may be true, but let us hope there will still be people to pursue knowledge for the love of knowledge rather than for what it may bring, and who will scorn to throw sops to their detractors.

Let us have all the technical and training schools that may be necessary, to fit people to take their place and earn their livelihood in this civilization. But would it not be excellent if at the same time we had institutions whose declared object was to provide food and comfort for those yearning for cultivation, for expansion of the mind, for impersonal interests?

All actual teachers know that, whatever may be the system, yet when one finds oneself in charge of the actual child, the simple necessities and laws of nature assert themselves. It is the case with all actual work: however easy and simple it may sound on paper, you will in practice find yourself up against realities. The real child is not the standard official child, and declines to be treated on that basis. Thus the poor teacher finds himself in a difficult position, between his official instructions and his actual problems; like the man on the scene of action who is hampered by regulations from the desk.

An all-round education is the best preparation for any line of work that may be taken up in after life; and too close attention to a definite objective, at this early stage, not only deprives the pupil of the all-round education, but defeats its own object. Such an all-round education consists in establishing the character on a sound basis and in affording the opportunity for developing the mind on broad and impersonal lines. With such a foundation it is always found that special acquirements that may be needed can easily be gained when the proper time comes.

THE TREASURE

RALF LANESDALE

HAFIZ the fruit-vendor was discontented with his lot, for he felt that he was born to fill a bigger place in the world than the one that he had fallen into. He fell into the position of fruit-vendor more by chance than by design of his own; it was a distinct fall in his eyes, though it was a fall from most profitless ambitions to a practical subsistence for himself and family. So, on the whole, it might be considered a soft fall from the clouds, such as some soaring aviators of other lands and other times might envy. Still he was distinctly dissatisfied, and his family took note of the fact; they could hardly do otherwise, for he never spoke of anything else when he was at home.

This habit of complaining caused his wife to think that he would be better for a change of occupation; and, for herself, she was prepared to submit to parting from her lord for a space of time, feeling herself quite competent to provide for the family, if only her husband were out of the way. So she had a dream. It happened so; and she accepted it as an answer to an unspoken prayer. The dream was simple, and she hastened to tell it to her husband. It was a promise of wealth to be had by making the journey from Jerusalem, where they were then established, to Cairo. No more; but then it was a definite promise, no vague allegory, that might be read in several ways; it was quite plain; and she made it clear to Hafiz that no difficulty would be put in the way of his leaving home provided that he returned wealthy. Nothing was said to indicate any desire on her part that he should return with undue haste, or that he should return at all, unless he acquired the promised wealth and brought it with him.

So Hafiz set out on his journey and in due course arrived in Cairo. It was natural that, as he was about to become a man of wealth, he should treat himself with proper respect, and he did so. The result was that his money was soon spent, and, though he made many inquiries as to the most likely means of securing wealth with ease and celerity, he was not able to see that his chances were any better in Cairo than they had been in Jerusalem.

Naturally he drifted again into the business of a fruit-vendor, and in that capacity he met many men like himself, men who felt that they were destined to some great career but were temporarily compelled to adopt a humble mode of life.

To one of these he confided with some preciseness the nature of his

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hopes, and was laughed at more scornfully than he thought necessary or becoming. The other explained his laughter by saying that he himself had dreamed a similar dream last night, but he set so little store by dreams that he would make his new friend Hafiz a present of the wealth he had seen. Then he proceeded to details, and carefully described the treasure that he saw concealed beneath the floor of a poor house, which he also described minutely.

Hafiz listened in amazement; for the description of the house and its surroundings exactly fitted the one he had occupied in Jerusalem and in which he had left his family. It was hard for him to restrain his astonishment and delight. He was just as sure of the truth of this dream as he had been of the truth of his wife's: and he lost no time in making arrangements for the return journey. He managed to borrow enough money at enormous interest to enable him to travel quickly; and he lost no time in going home, only stopping on the way to buy a pickaxe and a shovel, with which he triumphantly entered the poor house he called his home. It belonged to his wife, but he was the lord and master, and he came with such an air of triumph that all the family waited open-eyed and open-mouthed to see the vast wealth he had brought.

But Hafiz sent them all out of the house, even his wife, and went to work with the pickaxe, so that the noise of the blows he struck could be heard outside.

Whereupon his wife and children set up a great lamentation, for they thought he was gone mad and was wrecking the house. They called to him to open the door, they implored him to stop demolishing their home, they wept and lamented so that all the neighbors came to know what had happened. But one old man, who knew the former fruit-vendor and thought him not such a fool as most men, asked all about the matter. Now when he heard of the dream and of the journey to Cairo and of the sudden return, he said:

“Wait and see! Wait and see! There may be great treasures in a man's own house, which he never knows of till he has gone abroad, and learned in some distant land of the wealth that lies waiting for him in his own home. Wait, my daughter, and do not call thy husband mad because he believed in thy dream.”

So the woman was comforted, and called her children to her, and told them their father was preparing a surprise for them. With that the children were soothed, and though they had little hopes of any very pleasant surprise they did their best to be cheerful, only hoping the house would be open in time for supper.

At last the noise ceased inside and the sun set, yet the door remained

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shut, and the woman waited outside. The neighbors went home for supper and left them alone.

When all was quiet in the street, Hafiz gently opened the door and put out his head calling his wife in a whisper. She rose at once and quieted the children; then Hafiz let them in one at a time, as if he were afraid a stranger might slip in with them. When they were all inside he bolted the door and embraced his wife and all the children. The floor was dug up and a great hole was gaping in one corner, but it was dark. He lit a lamp and closed the windows more securely. Then he uncovered a copper vessel, such as they had never seen in the house before, and displayed to their astonished eyes the hoard of gold that the fruit-vendor of Cairo had so minutely described.

Then the rejoicing began, and after that the supper; such a supper as none of them had ever eaten before; though the food was precisely the same as that they were accustomed to eat: but the sight of the gold gave it such a savor that it might have been the most sumptuous repast. And the plans they made for the future were so glorious, that the family already had forgotten their past poverty, and were enjoying the greatest of all joys, that of anticipation.

Then the wife told Hafiz of the words of the old man in the street. "A man may have a great treasure in his own home, and not know it till he has gone abroad to learn of its existence and how to get it."

Then Hafiz looked at his faithful wife and his children, and he was ashamed to think that he had made them all miserable with his complaints, when he had the treasure of their love waiting for him to learn its value. When he thought of this he looked at the gold with other eyes, it had less interest for him, and yet more; for he saw it in a new light. "Look!" he said. "In that copper pot is education for the children. There in that vessel is help for our neighbor, who lost her husband and can scarcely keep her children from starvation. Look! how bright it shines, the gold that will save their lives and help so many. Look! it shines with all the noble deeds you children will do when you have learned all that the schools can teach you; but it does not shine as brightly as your eyes; and it is not as precious as your love. No, the treasure I have found was here before my eyes, but I did not know it till I found that copper kettle. So we will keep it as the most precious treasure, to remind us that our real wealth is in our own home waiting for us to find it out."



"It is the inner life that man must bring forth. He must become a conscious part of Universal Law."—*Katherine Tingley*



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

A 'CRUSADE' VISIT TO ENGLAND

ON Sunday, August 30, 1925, the few members of the H. P. B. Center who remained in London, or who had returned from their vacation-trips in the country or on the continent, were delighted to assemble in the Upper Rooms of Lindsey Hall, London, to welcome Mrs. Lemke Neresheimer and to listen to her interesting talk for an hour on the incidents in the European 'Crusade' which our Leader, Katherine Tingley, has been conducting during the summer months this year in Sweden, Germany, France, and Holland. Mrs. Neresheimer brought the loving greetings of the Leader to each and all of the comrades in Great Britain and Ireland, and she said that the 'Crusade' had extended so much in the Leader's hands that it would not be possible for her to visit England this year.

The principal feature she dwelt on was the Râja-Yoga Summer-School at Visingsö, Lake Vettern, Sweden, where a wonderful success has been recorded. This is the third summer in succession during which so much has been done to brighten the lives of the young islanders and of children from other parts of Sweden whose parents had begged they might attend, knowing as they did the promise contained in the previous years' efforts for their welfare.

After the Leader's departure for Hälsingborg and Malmö on the way to Bavaria, Mr. Eek had been left to attend to the business affairs and Miss Sonesson and others to carry on the school-work. He later joined the 'Crusade' party at Erlangen, Bavaria, and brought news of the success which had been realized in the closing week. This was supplemented by telegrams which had reached the Leader from Miss Sonesson and her teacher-companions and from one of the mothers and one of the oldest girls and committee offering their heartfelt thanks to the Foundress for the help they had received, and for the bright prospect which awaits their beloved School.

Mrs. Neresheimer spoke of Dr. Bogren and the enthusiasm shown by him and the workers at Hälsingborg, and of the new interest which is being aroused in Germany. This is being greatly added to by the activities of Dr. Hoffmann, of whom in her recent letter sent to Headquarters, Mrs. Neresheimer had said: "Our Comrade, Dr. Hoffmann, his wife, and brother-

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in-law, who are full of optimism and grow more enthusiastic every day, it seems to us, more anxious too to see Theosophy and Râja-Yoga established in Germany — not only for the benefit of their country but for all Europe. . . . We all feel that these are times pregnant with deep significance for the Work, and that each moment great things are coming to birth here in the Silence. So we look forward with trust and hope and a great assurance, knowing that the Good Law holds us all in its keeping and that as we sow for the Work, so will humanity reap."

Mrs. Neresheimer also spoke of the recent passing away of one or two comrades at Point Loma, including Mrs. Sirén and Mr. Fick, and of the beautiful ceremonies at their departures which on such occasions are held, and which she had incidentally been able to contrast with the heavy depressing ceremonies connected with ordinary funerals, of which she had witnessed one in Berlin, when she was a visitor there. All this gave her a feeling of great thankfulness that the Joy of Life, the 'Wine-of Life,' was possible to so many of our comrades and others in these days through the teachings of Theosophy, to disperse the clouds of doubt and the lack of a real faith which oppress the great masses of humanity.

This delightful evening was closed with music, and many messages of love and loyalty to the Leader were sent through Mrs. Neresheimer to convey to the Leader and the other 'Crusaders' when she should meet them as she hoped to do the following day in Paris. — RECORDER

THE FRENCH TRANSLATION OF "THE WINE OF LIFE"

READERS may not know that M. John Charpentier, of Paris, who is helping Professor Fussell with his translation into French of Katherine Tingley's book: *The Wine of Life*, is an author of considerable merit. His last work: *Théodore de Banville, l'homme et son œuvre*, has just been crowned by the French Academy. M. J. Charpentier is a journalist, a novelist, a poet, and a critic, and is at present on the staff of *Le Mercure de France*, one of the best known of French literary magazines.

TOMORROW, THEOSOPHICALLY INTERPRETED

ADDRESS BY KATHERINE TINGLEY (From *De Haagsche Courant*, Sept. 12)

YESTERDAY evening a meeting was held by the Universal Brotherhood and Theosophical Society in the large hall of Pulchri Studio, when Katherine Tingley, the Leader of this Movement, gave an address. The hall was crowded. The platform was surrounded by many large palms, and decorated with a profusion of flowers. When the speaker appeared, looking quite vigorous, the audience all rose in silent greeting.

After Mr. J. H. Venema, of the Hague, had briefly introduced the speaker, Mr. Erik Kahlson, from Göteborg, played a violin solo by Tor Aulin, accompanied on the piano by Miss Emmeline Medd-Hall, from London, Directress

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of the Girls' Club for Higher Education, and of the Lotus Group. Equally excellent with this number was her rendering of the Chopin *Berceuse* for piano.

Then Katherine Tingley began her address. She spoke in English and gave an explanation of the principles of Theosophy, in connexion with our future. She pointed out that man is essentially immortal, and declared that only one earth-life is not enough to satisfy man's highest hopes, taking into consideration the unlimited possibilities of soul-evolution in each one. Everywhere in the cities she had visited she had met with confusion of thought. People live under menacing shadows of fear and discouragement. We ought to realize that the future will be such as we make it. Theosophy teaches this to humanity, and it also teaches that all men are in their inner natures really united in one great brotherhood. The foundation of our life should be based on the recognition of man's essential divinity. Then the soul will unfold itself like a flower.

The speaker pointed out that there are several societies which, under the mask of Theosophy, perpetrated all kinds of folly. The only true Theosophical Society is that founded by Madame H. P. Blavatsky in 1875.

The speaker declared herself an optimist. All evil she considered as arising from the as yet uncontrolled side of man's nature. By paying less attention to our petty, personal concerns, and by broadening the vision of our lives we shall reach in the future towards the consummation of brotherhood. In Nature no effort is lost. Results return inevitably, no matter in what form. In this the speaker saw the true basis of Reincarnation.

In conclusion the speaker considered the problem of education. Parents should begin to educate and develop themselves on right lines before they can properly assume the duties belonging to the true education of the children for whom they are responsible.

After Katherine Tingley's address a lady and three gentlemen, all in the white uniform of the Râja-Yoga School, recited some quotations from Theosophical and other writers, which were translated by Mr. Venema. An ancient silent ceremony followed, which was preceded by the sound of a gong.

After a beautiful violin solo, *Adagio* by Schubert, played by Miss Willemine Pleyzier, a series of fine lantern-slide pictures were shown of the magnificent buildings of the Theosophical Headquarters at Point Loma, California. The Leader's Secretary explained the pictures, among them some connected with the educational system followed at the Râja-Yoga School. Mr. Venema again acted as interpreter. The audience had been requested not to applaud the lecturer, but the lantern views were followed by the heartiest applause.

KATHERINE TINGLEY

(Translated from *De Avenpost*, The Hague, Saturday, September 12, 1925)

YESTERDAY evening Katherine Tingley gave an address in Pulchri Studio, for the Universal Brotherhood and Theosophical Society, on 'Tomorrow, Theosophically Interpreted.' The platform erected in the hall

THE THEOSOPHICAL PATH

was profusely adorned with flowers. When the distinguished lady appeared, all present rose from their seats.

After the speaker had been duly introduced with a word of welcome, and music had been rendered by some associated with Katherine Tingley, the latter thereupon began her address.

She said she was always alarmed when she heard people say they were satisfied with their beliefs. It is a principle of Theosophy that man must follow a self-directed evolution. By the Theosophical teaching a glorious vision of human possibilities is opened up. She spoke of the chaos which we see everywhere in the world, and of the hopeless outlook of parents in connexion with the future of their children.

The world at present is building too much on merely intellectual development, which of course has its place, but even in men with high ideals, so the speaker said, she had seen many contradictions, caused by the lack of brotherly feeling. If she were not thoroughly convinced of the truth of Theosophy, she would no longer have any hope for the future. To better the sad conditions prevailing in the world, it is necessary that a new spiritual awakening take place in order to bring to humanity again the consciousness of its divinity.

Then she took up the subject of Reincarnation. She declared that the teaching of only one earth-life is an offence to Deity. Humanity is urged to recognise in Reincarnation the spiritual remedy needed to lead our life onward into higher channels.

The speaker uttered a warning against pseudo-Theosophy. In true Theosophy, she said, there is nothing uncanny or weird. Man ought to become aware that there exists no devil but that which belongs to his own lower nature. We cannot purify life, nor give to our children the promise of a great future, before we have found the basis of true life. That basis is the knowledge of the essential divinity of man.

We should free ourselves from false beliefs. At last science is getting ready to admit that man is a soul. She said that in her hope for the future she was a great optimist. The promise of Theosophy is that all humanity is essentially divine, and that the path of perfectibility is open to all. Let us free our minds from any teaching that instils doubt as to the loving and compassionate nature of Deity. We must rid ourselves of the idea that we are 'born in sin,' and find ourselves in the light of Theosophy. Then our tomorrow will be so enlightened and beautiful that all our hopes will be realized. And then a new life will come and a new vision of the future, and the consciousness that we have done our duty day by day in the spirit of eternal love, the love that is in harmony with the will of God, which will at last bring heaven on earth.

After this oration, which was given in English, some quotations from Theosophical works were read by four students of the Râja-Yoga College. After a silent ancient ceremony there were some more musical selections.

At the close the Leader's Secretary, Mr. Harris, showed a series of interesting lantern-slides picture of the Headquarters at Point Loma, California.

The Universal Brotherhood and Theosophical Society

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

Reorganized in 1898 by Katherine Tingley

Central Office, Point Loma, California

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

MEMBERSHIP

in the Universal Brotherhood and Theosophical Society may be either 'at large' or in a local Branch. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual 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

BOOK

STANDARD THEOSOPHICAL LITERATURE

LIST

- THE SECRET DOCTRINE: *The Synthesis of Science, Religion, and Philosophy*:** by H. P. Blavatsky. Third Point Loma Edition, 1925: Virtually a verbatim reprint of the original edition published in 1888 by H. P. Blavatsky (2 vols.) \$10.00 (4 vols., limp) 12.00 per set
- ISIS UNVEILED: *A Master-Key to the Mysteries of Ancient and Modern Science and Theology*,** by H. P. Blavatsky (4 vols.) 12.00 per set
- THE KEY TO THEOSOPHY: *A Clear Exposition, in the Form of Question and Answer, of the Ethics, Science, and Philosophy, for the Study of which The Universal Brotherhood and Theosophical Society has been founded, with a copious Glossary of General Theosophical Terms*,** by H. P. Blavatsky per copy 2.25
- THEOSOPHY: THE PATH OF THE MYSTIC:** A unique collection of Citations from the Teachings of Katherine Tingley, including extracts from Private Instructions per copy gilt edge \$3.25; gift 2.50; fabrikoid 1.25; paper .75
- THE WINE OF LIFE: *The Wisdom of sane mysticism presented with a beauty of diction and wealth of illustration unsurpassed. A guide for the daily life of the individual, home, nation, and humanity*,** by Katherine Tingley. Special Autograph leather-bound edition 5.00 per copy
- OM: THE SECRET OF AHBOR VALLEY: *Profound truths in the guise of vivid and fascinating fiction, by one of the most prominent writers of today*:** A novel by Talbot Mundy 2.00 per copy
- REINCARNATION: A STUDY OF FORGOTTEN TRUTH:** by E. D. Walker. A work valuable alike to the student of Theosophy and to the general reader. Point Loma edition (cloth) 1.75 per copy
- BHAGAVAD-GITĀ: *The Book of Devotion. A Dialog between Krishna, Lord of Devotion, and Arjuna, Prince of India. An Episode from the Mahābhārata, India's Great Epic*.** Recension by W. Q. Judge per copy 1.00
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- HELENA PETROVNA BLAVATSKY,** by Katherine Tingley: with Quotations from the writings of H. P. Blavatsky; tributes by W. Q. Judge and Students cloth .90; paper .75 per copy
- A NOSEGAY OF EVERLASTINGS: *from Katherine Tingley's Garden of Helpful Thoughts. Short extracts culled from various addresses delivered in Europe and America*** cloth .75; paper .50 per copy
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- THE PLOUGH AND THE CROSS: *A Story of New Ireland*,** by William Patrick O'Ryan 1.00 per copy
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- LOMALAND: An Album of Views of the International Headquarters at Point Loma, and Quotations from the three Theosophical Leaders (10 x 13 in.)** .50 per copy
- KATHERINE TINGLEY ON MARRIAGE AND THE HOME,** by Claire Merton .25 per copy
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THEOSOPHICAL PAMPHLETS: 15c. per copy

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- THE MYSTICAL CHRIST, by Katherine Tingley
- THE READJUSTMENT OF THE HUMAN RACE THROUGH THEOSOPHY, by Katherine Tingley
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- THE EVILS OF HYPNOTISM, by Lydia Ross, M. D.
- ON VERSE, "FREE VERSE," AND THE DUAL NATURE OF MAN, by Kenneth Morris
- THEOSOPHY AND OCCULTISM. A Reply to M. Jules Bois, by J. H. Fussell

DEC 10 1925

The Theosophical Path

KATHERINE TINGLEY, EDITOR



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VOL. XXIX NO. 6

POINT LOMA, CALIFORNIA, U. S. A.

DECEMBER 1925

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 pilgrim."



The Theosophical Path

An International Magazine
Unsectarian and nonpolitical

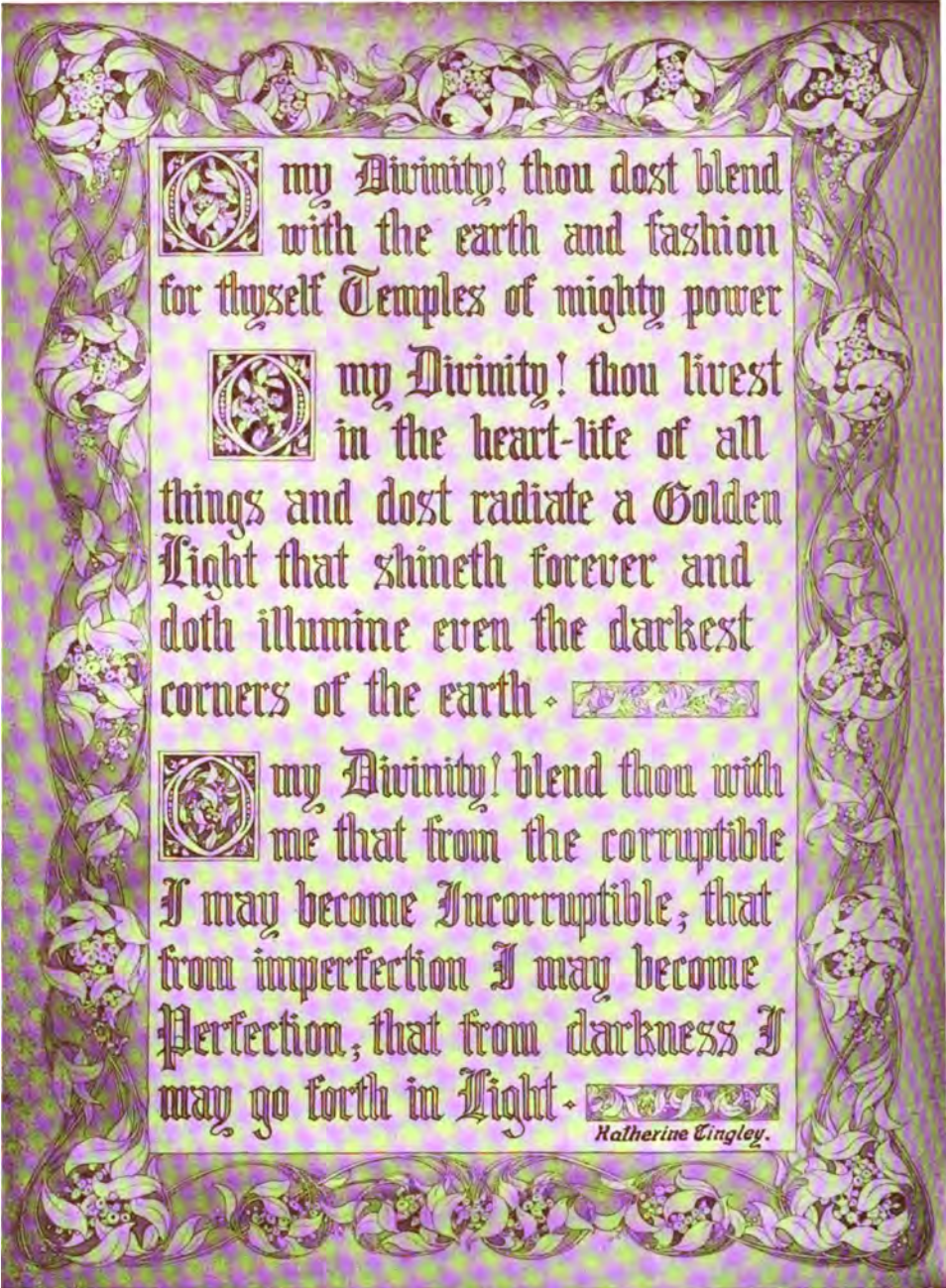
Monthly

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

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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.

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The Season's Greetings

from

KATHERINE TINGLEY, Leader and Official Head,

AND HER CABINET



KATHERINE TINGLEY joins her Cabinet Officers in sending to members and friends — old and new — the Greetings of the Season.

The Cabinet Officers of the Universal Brotherhood and Theosophical Society are happy to inform the members and friends thereof, through the pages of "The Theosophical Path," that the Leader and Official Head, Katherine Tingley, is rapidly recovering from the severe injuries she received last October on the return journey from Bremen to New York. During a terrible storm at sea, Katherine Tingley fell three times in one night, and was seriously injured, but is now rapidly recovering, and will be able in a short time to take up extensive plans for the coming year which she had made before leaving Europe.

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KATHERINE TINGLEY, EDITOR

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"HE who practises wisdom, practises the knowledge of the Divine."

— A Fragment of Epictetus

OUR TOMORROW THEOSOPHICALLY INTERPRETED

[Extracts from Stenographic Report of Extemporaneous Public Address delivered at Pulchri Studio, The Hague, Holland, September 11, 1925]

KATHERINE TINGLEY



R. Chairman, Ladies and Gentlemen: *I feel quite at home in Holland. I remember speaking to a crowded house here last year — a very appreciative audience made up of progressive minds seeking more knowledge. Do you not think it is most appalling for man to be satisfied with the knowledge he has?*

I — INFINITE PROGRESS THROUGH SELF-DIRECTED EVOLUTION

According to the teachings of Theosophy, man is ever growing, if his motive is right and he is seeking knowledge; he is ever acquiring, ever attaining, spiritually, and goes on and on through self-directed evolution in different schools of experience — that is, through different lives, until he reaches a state of ever-widening perfection. This to me is a wonderful vista. It is a promise of the glorious possibilities of man.

But when we in this century of ours visit the large cities of America and Europe, we find sorrow and heartache in families, poverty and starvation among thousands, and chaos and confusion in civil and governmental affairs. We know that crime is increasing daily — unnamable crimes, such as we never heard of before; that mothers and fathers everywhere are in despair about the future of their children. They have the little ones in their babyhood, in their

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boyhood and girlhood; but when they reach a certain age, there is uncertainty about their future.

Theosophy points to the fact that man's life is most precious and sacred; his possibilities are superb and far-reaching. But it is the ever overshadowing psychological waves that have come in from the past, for ages and ages, that have really brought Humanity to the point of depending absolutely on what we call the mere brain-mind.

II — BRAIN-MIND CONFUSION

Cultivation of the mind is very necessary; the right kind of intellectual education is most essential. But when one goes to a great convention and meets thousands of people assembled, perhaps in one of the largest halls of Paris, or London, or some other great city, one finds confusion and differences of ideas; there is such a lack of unity, even among those who gather together in the name of Peace. Many of them doubtless have good purposes; but some have selfish motives; some are seeking to exploit the assembly for their own benefit. Thus one of the great ideals of the real Peace-makers — Unity and Brotherhood — is defeated.

I have seen audiences of this kind; and I have seen conditions in my travels through Europe that have astounded me. If it were not for my absolute belief in the teachings of Theosophy, I would have no hope for myself or humanity; for the whole world is awry. You do not have to wait for me to tell you this. The history of the Great War, the history of past wars, the history of criminology in every country, of the vice and degradation and the breaking-up of homes, of your penitentiaries and places of imprisonment, where you try, when too late, to correct those who have done wrong — they all tell an appalling story of the need of some new remedy, something that has the spiritual and eternal vitality in it, to bring man to the consciousness of his own divine heritage, and to the knowledge of true Brotherhood.

III — WHAT ABOUT THE FUTURE?

Now, how many people are there who are absolutely sure of their future? Putting aside the material or the earthly life, how many are absolutely sure of their future in the spiritual sense? We must acknowledge that the great majority of people believe in the one earth-life of ninety-nine, or one hundred and ten, or at the most one hundred and twenty years, for the evolving and development of the higher faculties of the inner man, who, we know, if we think at all, if we have any intuition, if we have any aspirations, is immortal.

OUR TOMORROW THEOSOPHICALLY INTERPRETED

To accept the idea of the immortality of the soul and then to try to harmonize it with the idea of the one earth-life, is absurd; it is a travesty on truth; it is an insult to Deity.

IV — THE CHALLENGE TO MAN'S HIGHER NATURE

We must come to the point of asking: What remedies are there at present that can be applied to the needs of humanity, so that Our Tomorrow in the larger sense may be better than today? This is the question. The vital problems of every-day life are challenging humanity to a fuller realization of man's divinity, his spiritual potency, his power to adjust human life, and to attain ever-expanding perfection.

If one is a Theosophist, it is not difficult to accept the idea that man blesses or curses his life, according to his heredity, his motives, his environment, his education, and also according to his confidence in himself and his trust in the Divine.

But tell me, will you, where can we find anywhere in this great world of ours that quality of civilization that our ideals have promised us? To be sure, we have ideals, we have aspirations; but where can we find them realized?

V — THEOSOPHY ANSWERS THE QUESTIONS

Theosophy comes in, in a most wonderful way, to answer many perplexing questions. Of course, you would not presume to think that in thirty-five minutes I could attempt to answer them all. But at least I may interest you sufficiently in the teachings of Theosophy possibly to carry you to a point of being quite ready to investigate them.

Theosophy teaches that man has the power to build his life on a foundation of spiritual knowledge. There is nothing uncanny nor far-fetched about this, is there? It is for man to have the knowledge that he is essentially divine, to have the consciousness of it; and in all his actions, from the smallest to the greatest, to depend upon the higher side of his nature; to realize, if he thinks at all, that there is no Satan outside of himself; that the only Satan is within; that it is the undeveloped side of his nature.

We cannot develop; we cannot gain self-control; we cannot purify humanity; we cannot give our children the promise of a great and happy future; until we have a solid basis to work from; and that basis must be Theosophy, which assures man of his own essential divinity and of his possibilities, and also that he has

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the power to control his life. In doing this, he grows as the flowers do, and as all nature does; and he achieves — he conquers.

VI — IMMORTALITY

When the soul passes out of the body, we Theosophists are not ready to say that that is the last of man; nor can we, after we have read and pondered over the books of Helena Petrovna Blavatsky and the teachings of the Ancient Wisdom, be satisfied with the idea that one earth-life is the only life for humanity; nor can we be satisfied with the teaching that a special place in space somewhere is for us — either a heaven or a hell.

Surely we must outgrow this fallacy. We must free our minds, disengage ourselves from these misleading attachments to false beliefs and idiosyncrasies. We must do it, if we would truly live.

And then there is the spiritual soul — the eternally living Great Factor in human life. I noticed in one of our American newspapers yesterday — I think it was in the New York Times — that a great French scientist, who has devoted his whole life to the study of biology, has come to the point of declaring that there is a soul in man, and that it is of such a fine quality, so subtil and so different from the material side of man, that it cannot be destroyed, and that it lives on after the physical part of man is dead. This is a very wonderful acknowledgment for a scientist to make. Of course it is the truth. The Ancient Wisdom has taught this for thousands of years. H. P. Blavatsky in her great Theosophical books has elucidated it; and it is universally accepted by the members of the original organization founded by H. P. Blavatsky — the Universal Brotherhood and Theosophical Society.

VII — THEOSOPHICAL OPTIMISM

And so, with the hope of a glorious Tomorrow, with the picture before me of its possibilities, knowing man's spiritual power, I am an optimist because of all that I understand of Deity; not from the word of man passed down to us, but from my study of silent nature, of human nature, and of the rare and wonderful qualities that we find developed in man under certain conditions.

Think of man, without any knowledge of his soul-possibilities, becoming a great artist, a great statesman, a great poet, a great hero, or a great humanitarian! There is a proof that the soul-life of these I speak of is acting through the brain-mind, while the man himself has not the key to the situation. If he had, he could do even greater things. Alas! how few of these interesting exceptions we have!

But the promise, according to the teachings of Theosophy, is that all humanity

OUR TOMORROW THEOSOPHICALLY INTERPRETED

is of a divine family, that in this great and wonderful economy of Nature, nothing is lost. We seem to lose, but we regain under other conditions.

VIII — SOUL-FREEDOM

Now, consider the idea of Reincarnation: suppose we find a man in prison, whose life has been hopeless, who has been a failure, who has lost every desirable association, who has been cursing his God and cursing humanity, and we say to him: "Theosophy teaches that there are higher laws than man's laws; Divine laws are infinite; they are immutable; and though you are in this hopeless condition; though you are about to be hanged; though your body may soon be under the ground, your soul has its freedom. Much of this life that you now realize has been such a failure, you have imposed upon yourself — not altogether through intentional criminality, but possibly through the lack of knowledge of the spiritual laws governing your life."

Thus this unfortunate creature glimpses the possibility that he may have a soul. Having found the teachings of Theosophy, this is the way we talk to the discouraged. We try to show divine compassion. And in doing this, we point out that no man-made laws can touch the soul; that the soul is protected by the divine laws. And further we affirm that the taking of a man's life as a punishment for his crimes, is legalized murder.

Tell me, why cannot man know his possibilities? Why can he not hear and feel the nearness of his own divine nature? Why? Because the mind has been so burdened through the ages with fallacies as to the spiritual possibilities of man, that there has been no way left open for the soul to enlighten the mind.

Two things cannot occupy the same place at the same time. Consequently we see humanity drifting into oceans of despair. Where thousands are unhappy and despairing and discouraged, possibly we might find a few who have somehow evolved to the point of being conscious of the soul-life, with such faith in the mercy and power and infinite love and compassion of the divine laws, that they cannot lose their way. Oh! if there were only many more like these I speak of!

IX — ABOUT THE CHILDREN

In talking about Our Tomorrow, how can we fashion the characters of our children? They are sacred gifts, which we have received through these divine laws. We are responsible not only for their material life, but also for their future. The mother and father are not simply the parents of today; but if they are enlightened by the knowledge of Theosophy, if they have this divine touch that comes

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from the consciousness of their essential divinity, they will see that, according as they impress the great teachings of Theosophy, through their example and love, upon the character of their child, so will its soul advance and gain enlightenment.

X — A BROADER VISION

The time of greater spiritual knowledge is coming for all. But if we are to be so psychologized by our limited brain-mind conception of life, if we are to give our whole time to our material interests, no matter how much wealth we may accumulate we shall not be able to take our worldly treasures with us; yet that which is worth accumulating in the deepest sense is in the soul-life; and this we do take with us. Yet each man must be the bread-winner and do his duty: the common-sense duties of daily life must have adequate attention also.

But with Theosophy reaching the human mind in a sensible and logical way, awakening the heart of man to a love of his fellows, think what a Tomorrow we might have! If only the spirit of true Brotherhood existed among the nations! Here we have had this terrible war, and we have been for several years vainly trying to unite the nations and to find peace. Truly, our present civilization is a travesty of the true life of man!

I am an active peace-worker, and was a delegate to the Twenty-fourth World Peace-Congress in Paris recently; and yet even at a Peace-Congress, in spite of the splendid efforts of earnest and sincere men, and the untiring labors of its organizer and guiding spirit, Dr. Henri La Fontaine, one finds a woful lack of unity of purpose and the power to work together as brothers. And there is nothing to a Peace-Congress unless one finds unity of interests as the basis on which to work effectively.

An old Hebrew writer said that without vision a people perisheth. I know that he who said this was a good occultist when he made that statement. I know that he knew some of the ancient teachings; for if we have not a vision of a brighter Tomorrow, something that we can attach ourselves to, something permanent, something to work for, we are drifting along the path of retrogression, away from the path of service not only to those we love, but to all humanity.

XI — KILL OUT FEAR

For about thirty years I have visited Europe frequently, except during the war; and in the last few years remarkable changes have taken place in the atmosphere of our great cities and in the universities. Everywhere there is a drop; there is an overshadowing by the psychology of an eternal fear — an uncertainty as to the Tomorrow. Theosophy teaches that we have not to fear; above all,

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we must have no fear of divine punishment so called; because if Deity is infinite, the Divine laws are not finite but infinite.

According to Theosophy, Deity is love; and when we can find the spiritual interpretation of Divine love, then we know something will awaken in man that will correspond to that love; because, according to the teachings of Theosophy again, we are rays of the Eternal, being all of a divine family.

So it is only necessary for each one to discover within himself his weaknesses and to challenge and overcome them through the knowledge of the power of his Higher Self. For though he cannot see the soul, as it is not a substance to be brought before the eye, it can be apprehended in the inner life. The inner life is the reality; the outer life will be a pitiful and painful travesty, until we have fashioned the character of man so that each will stand in the light of his own higher self and realize his power of unselfish service. Then will come a wonderful unity of Brotherhood, because Brotherhood is a fact in nature. So says Theosophy. And to have Peace and Happiness and Soul-Growth, we must be our Brothers' Keepers.

XII — THEOSOPHY THE PANACEA

While I am simply touching in a fragmentary way upon the points that go to build Our Tomorrow, I am hoping that my efforts tonight have not been in vain. I do not think I would have conducted my many lecture-tours in Europe, if I had not found from individuals — not from large audiences alone, but from individuals — an appreciation of the Theosophical teachings that have been brought to them through my public utterances. Many of these I speak of have begun the study of Theosophy. Truly something very wonderful happens when a human mind can grasp the idea that Theosophy is the panacea for all the ills of the world. It is the key to spiritual knowledge — to Wisdom. This seems to some minds like a very far-fetched statement to make; but it is a fact: Theosophy is the panacea for all the ills of the world.

If we can teach it to our children! If we can form their characters under its influence! If we can build a great spirit of optimism among old and young — a new trust, so that they can go unafraid through life! If we can only make all humanity realize the meaning of brotherly love!

Then we may be sure that in Our Tomorrow we shall have higher expressions of justice. Justice now rarely breathes out its full and rich nature and generous help — it cannot do it, because it has to work through the limited minds of men; and, as I said before, the minds of men are so burdened and so blinded with the rubbish that has been accumulated down through the ages in their evolution, that

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they are unable to do their best, though they may work with the highest motives.

And so we see everywhere injustice — injustice in the family life, in civic life, and in national and international life; and at present, unless some sweeping, marvelous spiritual power comes in upon the people and warms the nations' hearts to a higher picture of man's possibilities and power, I prophesy war in Europe!

XIII — "MAN, KNOW THYSELF!"

Now comes the challenge: "Man, Know Thyself!" Live in the knowledge of thy essential divinity! Know the eternal love of the Divine! Eliminate from the mind anything that creates a doubt as to the ever-loving and compassionate side of Being! Bury your weaknesses and bury the old teaching that God punishes and is revengeful! Bury the idea that you were born in sin! Find yourself in the light of Theosophy; and your Tomorrow will be bright and beautiful! Your hopes will be realized for all people; a new life will come to the nations; and then the great vision! And then the consciousness of having been faithful to your duty day by day in the spirit of brotherly love — that eternal love, which works in consonance with the Divine laws, and which really will make the whole Universe a Kingdom of Heaven. I thank you.

AS TO CAPITAL PUNISHMENT

TALBOT MUNDY



SENTIMENTALISM is the source of probably nine-tenths of human cruelty. Dickens' Bill Sykes was a sentimentalist, and so was Torquemada; so were all those proud conquistadores who destroyed the pagan culture of the Mayas; so were the crusaders ("louts in iron suits," as someone perfectly described them) who invaded Palestine to impose their ignorance on gentler people than themselves. Most of what is miscalled patriotism is the trashiest and least humane disguise of sentimentalism, as is easily discovered when events destroy the mask and open war begins.

And there is this to be observed: the pot invariably calls the kettle black, that being one rule that apparently has no exceptions. Bill Sykes would have branded as a sentimentalist, or whatever the equivalent of that word was in his vocabulary, anyone who pitied Nancy. It is the invariable taunt that vivisectionists employ, when they attempt to silence criticism; whereas vivisection, being sentimentalism carried to the *n*th,

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reveals it as the vilest phase of human nature, masquerading under a pretense of dignity.

The rankest sentimentalists are always the most cruel. History relates how Romans wept over the death-agonies of elephants in the arena; but the miles of gibbets on the Via Appia, each gibbet ghastly with its writhing human burden, grieved them not at all; nor did the death of gladiators. Men who most delight in sentimental songs are by no means always the least cruel. I remember a case in point. At a smoking-concert in London I sat next to a fellow who grew maudlin over a song about 'my gray-haired mother'; but when his mother arrived at the door and sent in a message asking him to come home, he went outside and kicked her so ferociously that the police arrested him. Nero, as sentimental a man as ever disgraced a throne, kicked his own wife to death, under peculiarly atrocious circumstances. 'Lynch-law' executions of men who have not been legally convicted could never occur unless sentimentalism first blinded the perpetrators, causing them to lose all sense of dignity and justice.

It is necessary, then, before considering the problem of capital punishment to take care to dismiss as many sentimental prejudices as we can, and to guard that none shall enter into the discussion, not forgetting that, since sentimentalism is an evil in itself, it is as dangerous on one side as the other. A part, at least, of the responsibility for the execution of criminals (actual and alleged) in our said-to-be civilized lands, may be laid to the door of those who oppose the uncivilized practise all too frequently with grossly sentimental arguments. They kill their own case. Untruth is no remedy for untruth. It requires the truth about a situation to uncover its false basis, after which the remedy is more often than not forthcoming and acceptable.

Theosophists, of course, need no persuasion. They were long ago convinced, on Theosophical grounds, that capital punishment is contrary to science, in the highest meaning of that word. Theosophy, continually widening its orbit in the world's thought, will eventually make the execution of criminals unlawful and unthinkable.

Meanwhile, though Theosophy is spreading faster than it ever has done and its consequences are apparent all over the world (even in the motion-pictures!), the resistance to its teaching is not likely to be overcome for many generations; for Theosophists to sit down and await that eventual day, as sleepers await morning, would be tantamount to a repudiation of their principle of Universal Brotherhood. Capital punishment will persist until a change occurs in human thought. That change, Theosophists must strive to bring about. The abolition of capital punishment will be one of the effects of the change, and will itself make further

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progress easier along the line of spiritual evolution — somewhat in the way that exercise promotes a good digestion and the good digestion makes it easier to take the exercise.

It is no use to accuse of inhumanity the men who are entrusted with the gruesome task of enforcing a country's laws. A judge who sentences a man to death, a governor who refuses to override a jury's verdict and a judge's sentence, or a pardon board that, after full investigation, does not recommend a commutation of the sentence, is no more inhumane (and possibly is less so) than society which tolerates such laws.

I have heard the argument propounded, that if juries were obliged to be eye-witnesses of every legal death to which they had condemned a fellow human-being, death-sentences would cease. But that is nonsense. In the first place, juries as well as judges are placed under oath to observe the law, and anything that should tend to undermine their honesty of judgment would corrupt the processes of justice that already function all too doubtfully. Juries have hard enough work to arrive at verdicts without increasing the perplexities in which they struggle.

In the second place, whoever is not blind to the peculiarities of human nature, knows that horror, of whatever kind, grows fascinating after the first shock. If it were true that to force juries to attend the executions would prevent death-sentences, then it would be equally true that to force the public to attend bull-fights would prevent bull-fights; whereas the reverse is the case. Executions used to be held publicly in London, on a scaffold erected outside Newgate prison; these public executions were abolished, not because of the indecency or the disgust of passers-by, but because the fascinated crowd flocked in such numbers as to block the traffic. *Whatever is brutal is brutalizing, and invariably leads from bad to worse.*

In order to abolish legal sentences of death, it must be logically shown to a majority of voters, that their reasons for legally murdering convicted murderers are wrong and foolish. That is easy to say, but not easy to do, because majorities forever think illogically, although individuals, not rendered half-unconscious by the trumpeting of sentimental oratory or the sensuous hysteria that maddens crowds, can usually comprehend a fact when it is decently presented. One difficulty is, that facts are hardly ever decently presented; an appeal is usually made to the emotions that are most discreditable to the human race. I have heard men, and women, too, when speaking in behalf of abolition of capital punishment, make use of arguments such as any demagogue well knows can be depended on to stir the passions of an audience.

It will be reasonable, wise, and more in line with truth than not, to begin by admitting that those who have hitherto favored the legal execu-

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tion of persons convicted of certain crimes, have done so, not from conscious cowardice or in a spirit of revenge, but for reasons that seemed to them dignified, judicious and, on reflexion, weightier than any reasons they have heard advanced against it. To insult society with suggested, or with all too definite insinuations of deliberate unfairness, is no way to arouse a public sense of justice.

It is stupid to assert, as I have heard asserted, that the voters do not think at all about the subject. Legal executions are all mentioned in the daily press, in the United States at any rate. All murder trials are reported in such fashion as to stir the thought of anybody who can read. It would be nearer to the truth to say that people think too much about murder and are too impressed by its increasing prevalence, with the result that — more on the theory, perhaps, that 'like cures like' — they listen to the sentimentalists who sob for vengeance. If left to themselves as individuals it is likely they would think their own way through the problems that beset the human race. But demagogues have learned, what the lower nature of each one of us knows instinctively: that sentimentalism stirred becomes a cloud beneath which it is easy to commit whatever treachery; with the result that efforts never cease to stir the sentimentalism of the public, and the business of thinking, always difficult enough, is rendered very difficult indeed.

Who profits, or imagines there is profit in the execution of a criminal?

The executioner, of course, is no more than the agent of the law-enforcing branch of government. It is the government itself that sees, or thinks it sees the profit. There is, first, the suggestion that the public safety will be easier to maintain after the convicted man is killed; and second, the consideration that it costs less and is more convenient to kill a man than to confine him where he must be clothed, fed, guarded and (distressing possibility!) perhaps re-educated into something the community could 'view with pride.'

But in parenthesis it should be emphasized that governments are not intended to be scapegoats. They are, theoretically, representative of the collective public will; and if a government is stupid, not too honest, and (when honest) frequently mistaken in its methods, that is the result of our stupidity, of our dishonesty and our false reasoning. A government presents a picture of the public mind, and as the public mind improves, so does the government. But — be this also noted: contemplation of deformity, unless with the intention of improving it, may lead to substitution of deformity for right ideals. The Greek legend of Narcissus who, indifferent to Echo (the idea of his higher, spiritual self), became enamored of his own reflexion in a pool — and perished — is as full of wise instruction as the ancient pagan myths invariably are.

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So, if we criticize the government, we do well to remember that we criticize ourselves and too much of that may lead to despair or indifference; but if, as the result of criticizing, we improve ourselves, our government will take example from us, just as our reflexion takes example from us in the mirror.

A government (elected by ourselves) is held responsible for the conduct of all public affairs, including administration of our laws and the protection of life and property. It finds itself presented with accomplished fact — a murder: an infraction, that is, of the law. A citizen, entitled to exactly the protection that the rest of us enjoy, has been slain by another citizen, who is equally entitled to society's protection against all those dangers that are recognised as such and have been made the objects of legislation. The murderer is caught, tried, found guilty, and put to death. The government — the agent of society — considers it has said the last word and has taken the only course compatible with justice, dignity and wisdom. But is this so?

Statistics are misleading, and it may be merely a coincidence that the infliction of the death-penalty appears to prevent murder to some extent in one country, but not in another. The disparity suggests that there are national peculiarities, for instance, to be carefully considered in relation to those figures. The United Kingdom, where a sentence to the gallows follows swiftly on commission of a crime, has recently had vastly fewer murders in proportion to its population than the United States, where sentiment against the penalty of death is stronger on the whole and there are more ways of voiding a jury's verdict. "*Post hoc, ergo propter hoc,*" announce the advocates of hanging. But they leave out of the reckoning the fact that sentimentalism and a certain sort of lawyer have not made of the United Kingdom a breeding-ground of murder. No more can logically be deduced from the comparison than this: that there are fewer hangings in the United Kingdom because there are fewer murders; and there are fewer murders because murderers are neither hero-worshipped, nor flattered. In most European countries a murderer is regarded as a coward, and it is the stigma of cowardice that acts as the deterrent — exactly as the public contempt for a wife-beater has almost abolished that crime in the United States.

Society orders a murderer killed, is obeyed and confesses itself beaten by one individual, whose lack of self-control should make it clear to anyone's perception that he was below the average, not necessarily of a certain kind of intelligence, but below the average of manhood.

We do not like to confess ourselves beaten at games, in business, or even when an earthquake shatters a whole city. Such calamities as periodically visit nations — epidemics, tidal-waves, fire, storm — chal-

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lenge our intelligence and energy, our generosity, and all our finer intuitions. Yet, when one man kills another, can we think of no more manly course than to confess ourselves defeated and repeat his crime by killing him?

Few people are legally executed nowadays except for a premeditated murder. It is gradually coming to be understood that sudden impulses derived from the lower nature are uncontrollable by individuals untrained in self-control. But was the legal execution not premeditated? Could there be, by any stretch of the imagination, a more thoroughly considered, planned and prepared killing than that perpetrated by society when it executes a 'presumably guilty' individual?

If premeditation adds to the enormity of crime (as is conceded universally) society is much more guilty than the man it executes! When we amend the constitution or elect a president, responsibility is ours. So are the electric chair, the gallows and the gas-room ours; and it is we who have done murder when our agent, the official executioner, turns on the current, pulls the trap, or lets the gas into the air-tight cell. Whoever, without protest, or without such lawful effort as he can make, tolerates a public execution, must accept a full share of responsibility. He is accessory, before and after the fact, to a killing; of which the final proof is, that he pays, in the form of taxes, his share of the expense.

So there is no escape from the responsibility. The blood-guilt rests on every member of society who tolerates the execution without lawfully made protest. That blood-guilt might be borne, perhaps, without indignity if no alternative were available. But is there none?

Three favorite excuses in behalf of the death-penalty are: that it costs too much to keep a man in prison; that the risk of the sentenced man's escaping from prison by means of influence or legal subterfuge is too great; and that infliction of the death-penalty discourages other criminals. Which of those excuses stands investigation?

The expense, to the state and to the accused, of any modern murder trial, vastly exceeds what it would cost to keep the convicted man in a thoroughly up-to-date and well-policed establishment for the rest of his natural life (supposing that were necessary.) There is no doubt in the minds of judges, or of criminal lawyers, or of anyone familiar with our legal processes, that the legal safeguards we have erected to prevent the condemnation of a man on insufficient proof, have acted rather as a way of escape from, than as an aid to justice. They have bred a class of lawyers (totally abhorrent to the more humane, less sentimental and deliberately honest bulk of the profession) who enrich themselves by battenning off criminals and by defeating justice. The expense of a criminal trial, both to the public and to the man accused, increases steadily; and

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so does the number of unquestionably guilty men who are at liberty through the misuse of legal technicalities. Sentimentality lies at the root of this state of affairs — a sentimentality stirred and aroused by experts in psychology, who, diligent in making profit for themselves, becloud the genuine issue, which is this:

Crime having been committed, what course can the public profitably take with a view to the ultimate benefit of all concerned, the criminal included?

As to the risk of a sentenced man's escaping from prison: that, again, is illogical and sentimental claptrap, as can readily be demonstrated. There are laws in certain states, devised for the protection of society and individuals against the ravages of tuberculosis. It is recognised that individuals in certain stages of that dread disease are dangerous to others, and that if allowed their liberty they are likely to spread the disease and consequently cause the death, not only of one or two individuals, but perhaps of many. They are therefore arrested and confined to suitable locations where they may receive attention from properly qualified specialists; and we are informed that, as a result of this, not only is tuberculosis decreasing but the patients themselves are often benefited.

Nevertheless, the risk that a tuberculous patient might escape from one of those institutions and spread a deadly disease, is quite as real as that other alleged risk, that murderers might escape, on legal technicalities, from institutions to which they might be committed for their own re-education and for society's protection. Consequently, it would be just as logical and vastly more far-reaching as a theoretical preventive, to send all tuberculous people to the gallows on the ground that (1) it costs too much to keep them in confinement and (2) they might escape if deprived of their liberty until cured.

And now as to the third excuse: exactly the same argument applies. It is admitted — custom, common-sense, the law, society at large, and all our theories of government admit, that murder is not normal; that is to say, that a murderer is not on a par with the average man. His character is lacking in those qualities that make him a good citizen. Society has long ago accepted the responsibility of shaping character as well as of improving and protecting public health — hence the public schools and compulsory education, night schools for the education of the immigrant, and so on. There are even classes (although far too few) in certain prisons; and the properly accredited representatives of societies devoted to reforming prisoners are admitted into all the prisons of the land.

But that is not all. It requires but a moment's reflexion to realize that society as a whole, through its own neglect, mismanagement and lack of discipline, has done its share (in many instances a very large one)

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in creating the environment and underlying causes of the murder that one individual commits. It would be difficult to find exceptions to that statement that will bear examination. Murder is the offspring of insanitary mental environment as certainly as physical contagions spring from unclean drains, insanitary cesspools and the like.

So there is no escape for society as a whole from responsibility, at least in part, and sometimes for a very large part, for whatever crimes its weaker individuals commit. And this responsibility has been acknowledged, practically and for many years, by means of the efforts society makes, and pays for, to eliminate the obvious injustices and public evils that incite to crime.

When murder is committed, then, society has failed. It is responsible, in part at least, for the conditions that produced the crime. Accepting that responsibility, it undertook to remedy conditions, to police its neighborhoods, to educate its citizenry, and to uphold standards of morality agreed to as wholesome and dignified — exactly as it has also undertaken to set up, constantly improve, and steadfastly enforce, sanitary standards that are wholesome and scientific.

When enforcement of the sanitary regulations fails, with the result that tuberculosis, or smallpox, or typhus ravages a whole community, the underlying causes are at once sought out and remedied. As far as possible the chief contributors to the insanitary state of affairs are found and brought to book. A campaign of re-education in that neighborhood is started promptly. And last, but not least, the dangerous and possibly guilty victims of the foul conditions are rounded up, cared for, given expert treatment, protected against their own ignorance, and kept out of harm's way until they have recovered.

But when a murder is committed (one mere murder as compared to, possibly, a thousand deaths from a preventible disease) the mind-sick murderer is hanged or otherwise deprived of life and opportunity to learn the error of his ways! If the affair has been at all sensational (and the most obviously mind-sick cases cause the greatest amount of comment) newspapers by hundreds will print editorials invoking vengeance, sentimentally appealing to the passions of society that actually are the source of all the crime committed in the world!

Dignity obliges us to care for the tuberculous, it being evident that, though they are a danger to society, society itself contributed to their condition. So we quarantine them and re-educate them, taking care to isolate them from the victims of less virulent disease, lest the isolation institutions should become mere hot-beds for the propagation and dissemination of the germs. Why not isolate and educate the murderer? Not only would it cost less than to make the trial-court a tilting ground

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for rival profiteers. It would be dignified. It would enhance the public self-respect. It would constitute at least an effort to counteract destructive evil with constructive good. It would eliminate that sentimental irritant of crime — bravado; there is no cheap heroism to be had from isolation, as a citizen whose character is sick; nor would the remedy, of discipline and schooling, tempt undisciplined and ignorant, immoral men and women to commit crime for the sake of posing in the limelight.

There is a play called *Heliogabalus* written by Messrs. Mencken and Nathan, in which that peculiarity of human nature is adroitly used. Heliogabalus, the Roman emperor, sentences to an excruciating death some members of a new creed that is annoying him; but he discovers that these people simply yearn for martyrdom, so he cancels the sentence, thus depriving them of the reward for which they have so selfishly and sentimentally disturbed the public peace! Self-pity, self-advertisement, vanity and false ideals (too often mingled with a consciousness of grave injustice) tend to stir fanaticism in the minds of people of unbalanced character. Make death at the hands of an executioner the penalty for giving rein to their passionate impulse, and they begin to imagine that death heroic.

But let it once be known that he who slays shall be regarded as an individual whose character is ailing; that he shall be taken from the limelight, quarantined, provided with a wholesome occupation, medically treated, and firmly disciplined by experts who are under no delusions about heroism — and he will hesitate before he gives his passions rein — as juries will not hesitate to convict.

The conscientious dread of sending a man to his death who may, after all, be innocent, too often impels juries to let individuals go free who obviously are a danger to society. The knowledge that a verdict of 'guilty of killing' would entail re-education for the convict, and his rehabilitation should he not be too degraded to recover in one lifetime, would remove not only one of the main difficulties in obtaining juries but also, by eliminating nine-tenths of the sentimentalism that confuses issues, would encourage reasonable verdicts.

The advocates of capital punishment assert that the majority of murders are committed by young criminals addicted to the use of drugs and so conscienceless as to be beyond the reach of moral suasion; that the prevalence of murder is a product of the war; and that prison holds no terrors for the bandit who will 'shoot to kill.'

But terror is no remedy. When prisons were insanitary hells, in which the sentenced men and women were deliberately starved and bullied, there was no resultant lessening of crime. The criminals, released after they had served a sentence, repeated their crime and returned into prison

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more frequently than they do nowadays, when prisons are less terrible.

If drugs have anything to do with it, as seems to be admitted by most investigators, then society must accept the responsibility. By failing to control the distribution of the medically necessary drugs, and secure the suppression of the traffic in unnecessary ones, society is just as much at fault as if it had neglected to inspect the sewers. If the drugs made young men murderous, the isolation of those young men in a place where drugs were unobtainable, with scientific discipline un sentimentally enforced, would provide the reasonable remedy besides removing the attraction of a mock-heroic death. Many a youth educated among seasoned criminals and maddened by the recent war, as well as irritated by injustice and psychologized by public sentimentalism, feels the same way about death by execution as the prize-fighter feels about a possible defeat in the ring. He regards himself as a 'good sport' if he accepts the risk, and as a 'poor sport' if he does not. He imagines for himself a glamor in being hanged. He mocks society, and his intelligence assures him that the public proves itself contemptible by hanging him. He would feel very differently toward isolation and a scientific course of education calculated to expose his own degeneracy to his own awakened consciousness.

It is no doubt true, the war aroused a murderous bravado in the minds of many of the weaker characters who had no voice whatever in declaring war, no share in its atrocities, and no remotest notion why the war was fought. Their characterless, utterly unmoral attitude toward life made them as susceptible to 'crime waves' as a slum environment would have made them susceptible to disease of the body. Society accepts responsibility for slums — eradicates them, cleans them, punishes the landlords, and endeavors to restore to health the victims of the slum conditions. Did society not cause the war? If the results of war include a murderous proclivity among the country's youth, does the penalty of death for young men who have yielded to the war-psychology approximate, or even vaguely suggest, justice?

There was far more justice in the ancient 'pagan' rule that he who slew should recompense the slain man's family, and that if he had no property from which to make a reasonable tribute he must yield himself into their service. Crude, and capable of harsh interpretation though that system was, it did accept the principle that death is not a remedy for death and vengeance is not justice. It was an attempt, however rudimentary, to yield to any man, however criminal his character, the right to rehabilitate himself. It recognised the fact that breaking platters does not mend plates.

I recall an execution I was forced to witness as the official representative of a colonial government. The man had been convicted of a triple murder, after fair trial, in the course of which all the evidence was carefully in-

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investigated although the man had already confessed his guilt. There was no doubt whatever about the facts of the murder, or about the law of the land; the jury and the judge had no alternative but to find the man guilty and sentence him to death. Efforts, after he was sentenced, to have him certified insane, were abortive; the doctors, who would have liked to save his life, found no insanity, and the law, being such as it was, had to be carried out.

Knowing I would have to witness the man's death, and having done what could be done, in vain, toward obtaining a reprieve, I spent as much time in the man's cell as the regulations would permit, in part, in the beginning, out of curiosity to know what thoughts were passing in his mind. I have never, since, heard of a case that more completely covered the situation of the 'average' criminal condemned to death, although the details were superficially different from most.

He was a half-breed. That is to say, from earliest infancy he had suffered social ostracism and, despite intelligence above the ordinary as well as a full share of energy and ambition, practically all the well-paid and dignified callings were closed against him. He had been obliged to seek companionship among other half-breeds, all of whom suffered from the same disadvantage and resented it with concentrated bitterness. He had a worm's-eye view of things. He had observed that his alleged superiors were better paid for doing less work; accorded dignity, although infrequently entitled to it on their merits; better housed and fed than he had ever been without, as far as he could see, contributing as much as he did to the public effort; privileged to misbehave, in ways for which he would have suffered punishment; apparently taxed less and favored, as he saw it, by the law, the church, society at large, and even by the miserable layers of humanity considered lower than his own.

He had inherited a grievance. He had done his best, or what appeared to him to be his best, to remedy the situation. Coveting a 'cushion up in front,' as he expressed it, he was relegated to a 'place where you can sniff the gravy as it goes by.' And although, for the sake of his poorly paid job, he had behaved himself apparently respectfully toward his betters, he had suffered all his life long from resentment, that increased as he dwelt on it and discussed its irritating causes in the only intimate company that society permitted to him.

That is the case of the average criminal. It is the case of nine murderers out of ten — an undeniable grievance, irritated by a consciousness of baffled energy and of superiority (whether physical, intellectual or along the line of mere brute courage) to many of those members of society who pass for his betters.

Exactly the same form of resentment, widely enough spread, and given

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time, produces revolutions — always has produced them — always will.

The man under consideration, nursing his grievance and thoroughly convinced, from observation, of the sheer futility of expecting any justice from the public, found himself presented with an outlet for his indignation. He proposed to himself to marry the daughter of a man, whose strain of white blood was reputedly not quite so much diluted as his own. The girl, apparently, was willing but the father heaped insults on him and, to add to the indignity, spread slanderous reports, which were believed by two of the man's friends, who turned on him. So he found himself without friends and the butt of ridicule; and when he sought for legal remedy he was informed that no criminal law had been broken and that his only recourse would be a civil suit for damages, for which he had not nearly enough money, even if he could have produced the necessary witnesses.

So he began to brood over his wrongs and to drink, although he was not drunk on the day when he at last let passion have its way, and went and murdered the three men who had maligned him. On the day before his execution, this is what he said:

"You're white and I'm not. You've never felt what I've been through, but I've heard you admit that you don't know what you would do if you had the half of my inducement. All right. Now I'll tell you this; and it's straight, from as deep inside me as a man can dig when he's to die tomorrow morning: I had to kill those three men. There was something crept into me, and took hold of me, that was stronger than reason, and stronger than fear, and stronger than me. But I would have been stronger than 'it,' if somebody had come along and been my friend *before* it took hold of me. But nobody did come, and they were all my enemies. If anyone had asked me a week ago 'would I do it again?' I would have answered 'yes'; and I tell you, I meant to die tomorrow morning cursing the mother who brought me into the world. But you've talked me into feeling different. You've made me feel friendly — honest friendly — for the first time since I can remember. You've made me feel —" (He hesitated and sat still for a long time, searching for words with which to express himself.) "— If I could have another chance, I'd lick that thing that — that came over me like a sickness and — but you can't understand. It was something that wasn't me, and I stood it off at first. But it felt good, and I didn't feel so lonely and down-hearted when I let myself go. So I did. And it got me. And I went and killed."

I had told him nothing about reincarnation, because, in those days, although I believed in it, I did not know anything definite or authoritative and did not care to urge what might be my mistaken views on a man in his desperate situation. I had merely expressed to him my conviction

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that we are all members of one purposeful universe, and had encouraged him to talk to me. But this is what he said:

"Somehow or other you have made me feel that I can wipe out what I've done. I'll die tomorrow feeling pretty good, because that balances the score. The public that's going to hang me has done me more cruelty than ever I did to those three, and I suppose the public'll have to pay, the same as I'm paying for my outbreak. Come to think of it, I'm sorry for the public. They'll have to pay dear, and they won't know what they're paying for! Well: do you know what I believe?"

He stood up, squared himself, and seemed to throw off the last dregs of the depression that had overwhelmed him.

"I've only thought of it this minute, but I'm going to stick to it and die thinking of it! I believe I've been in the world before, and I've been suffering this time for past offenses. And I believe I'm coming back."

"Supposing that's true," said I, "what will you do when you come back?"

He was rather slow with his answer and by the peculiar smile on his face I judged that he was thinking of revenge. However, he surprised me:

"Next time," he said, "I won't be fooled by things. I'll take my medicine. I'll know more. Say: it seems like a pity doesn't it, that I can't stay on and get some practise this time!"

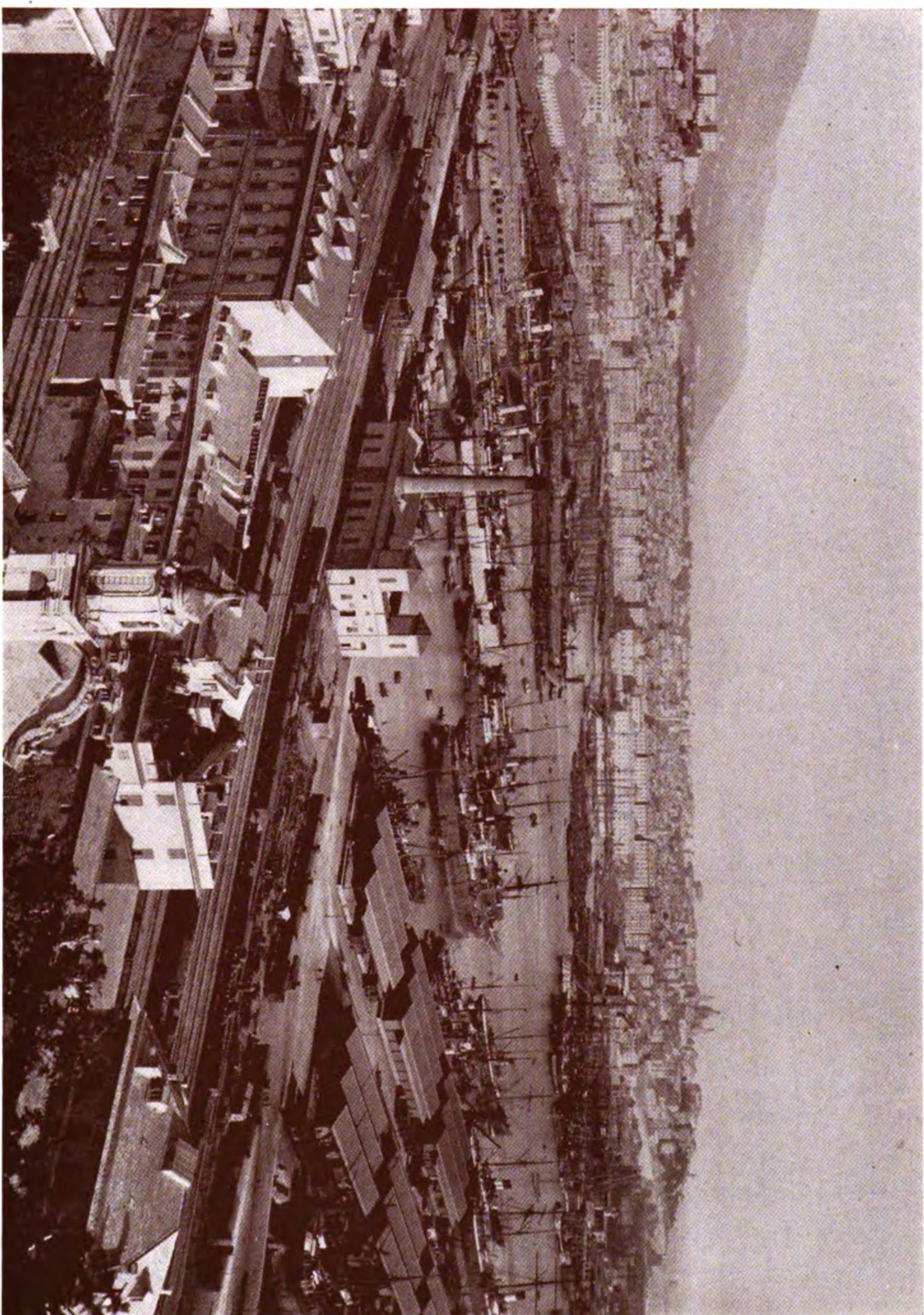
I agreed with him, and I still agree with him. I saw him die, and he was unresentful — occupied, I thought, with the new glimpse of the meaning of life, that had dawned on him in his last hours. There was a dignity about him that impressed all those who saw him at the end.

And it appears to me, that there would be more dignity about ourselves, if we should isolate our murderers and spend the necessary money, time and energy required to educate them to that point of view, instead of cheapening ourselves by wreaking a disgraceful vengeance. Actually, criminals present us with an opportunity to learn how to rehabilitate them. But do we try? I think not. We vacillate between a nauseating sentimentalism that permits the criminal to take advantage of us, and a brutal sentimentalism that induces us to act as criminally as the criminal we hang. Why not accept responsibility and face it, and begin to challenge crime by showing criminals how they can — nay, must, — like all of us, offset the past by building for the countless lives to come?



"IF we would all stand for even a short time face to face with our own souls, we should realize that the sin and shame of the world are our sin and shame, and that we have a great responsibility in righting it."

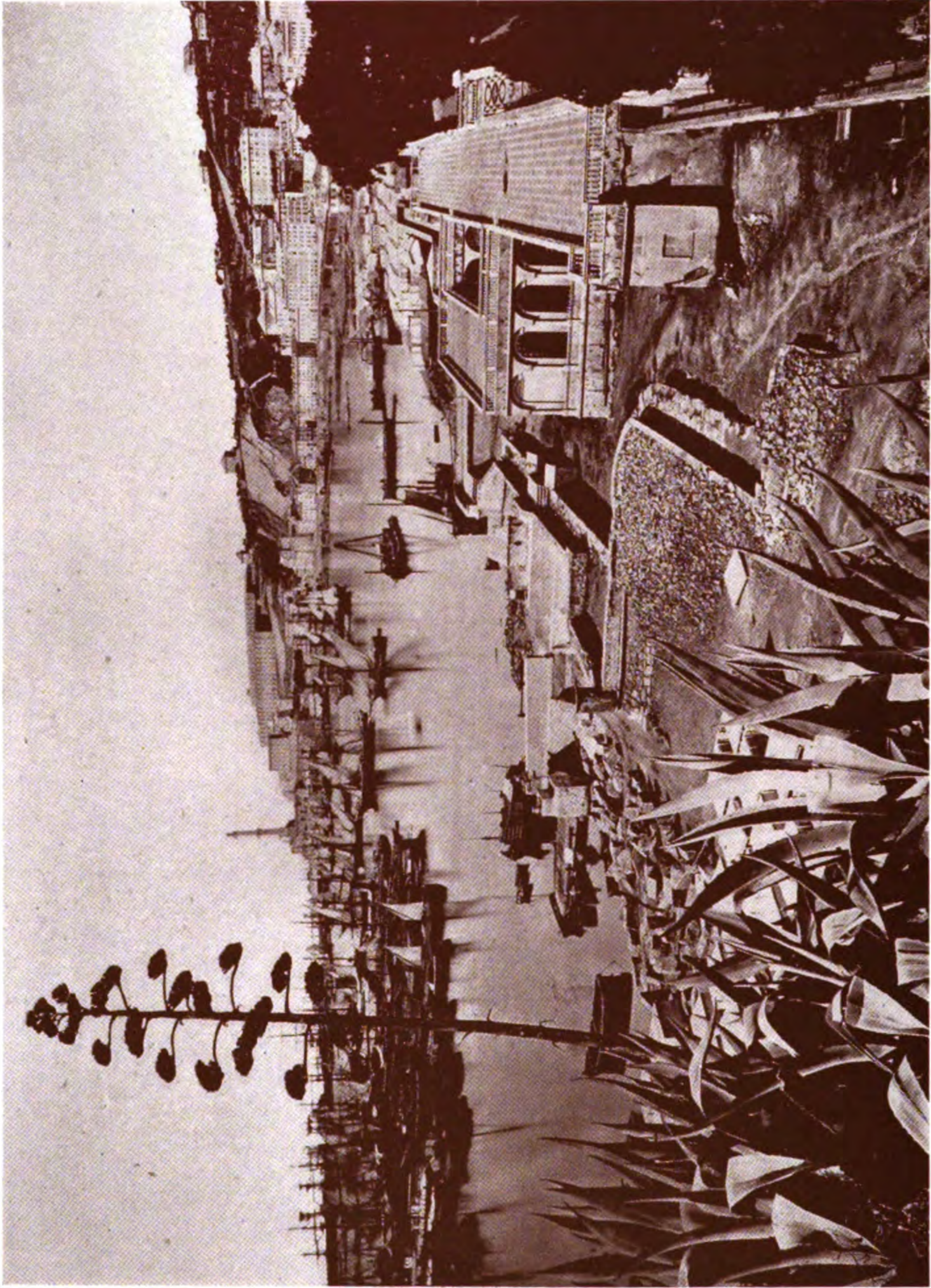
— *Katherine Tingley*



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PANORAMA OF GENOA, ITALY, FROM VILLA ROSAZZA

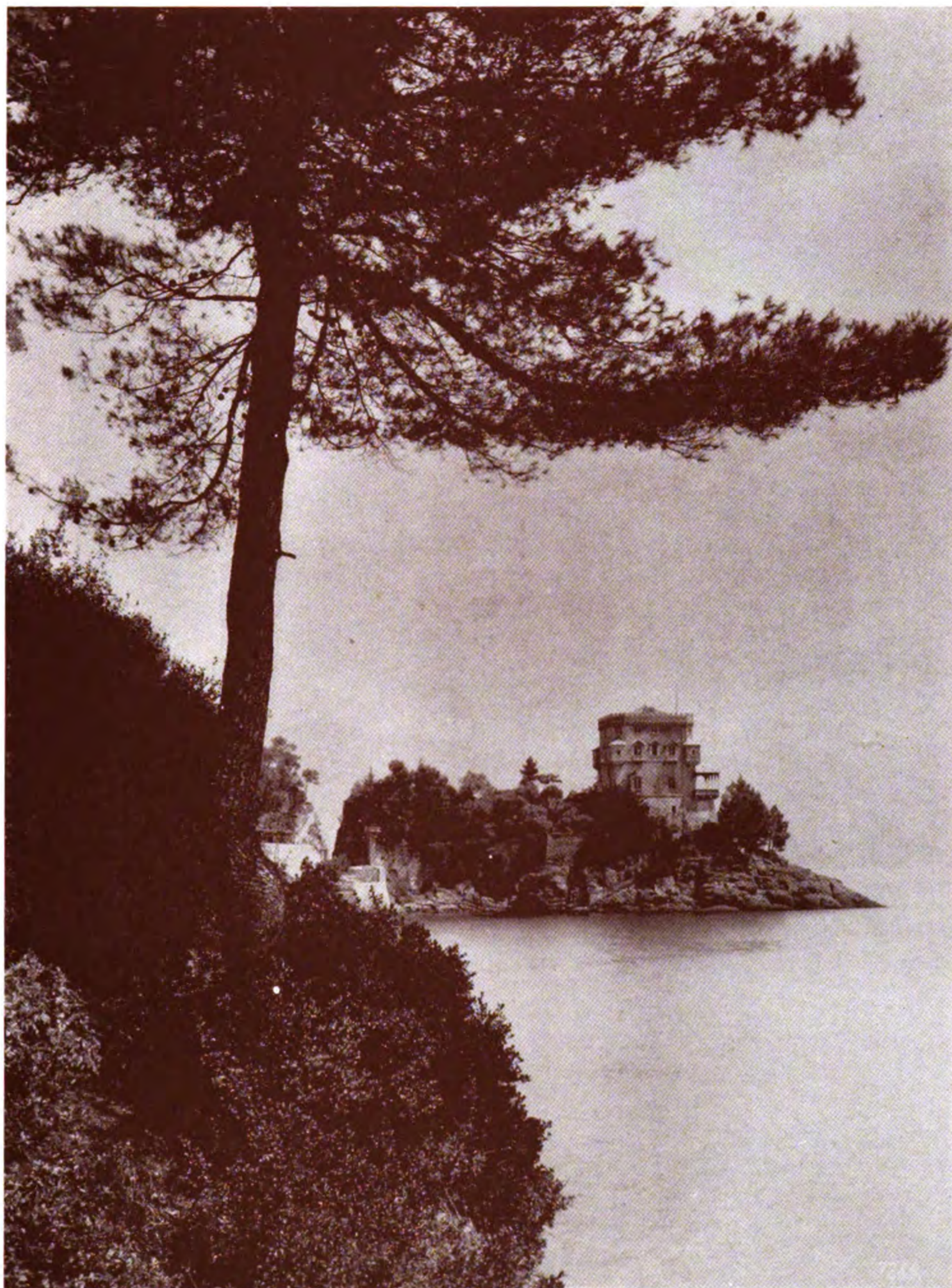
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GENOA, ITALY, AS SEEN FROM THE CASTELLO VECCHIO

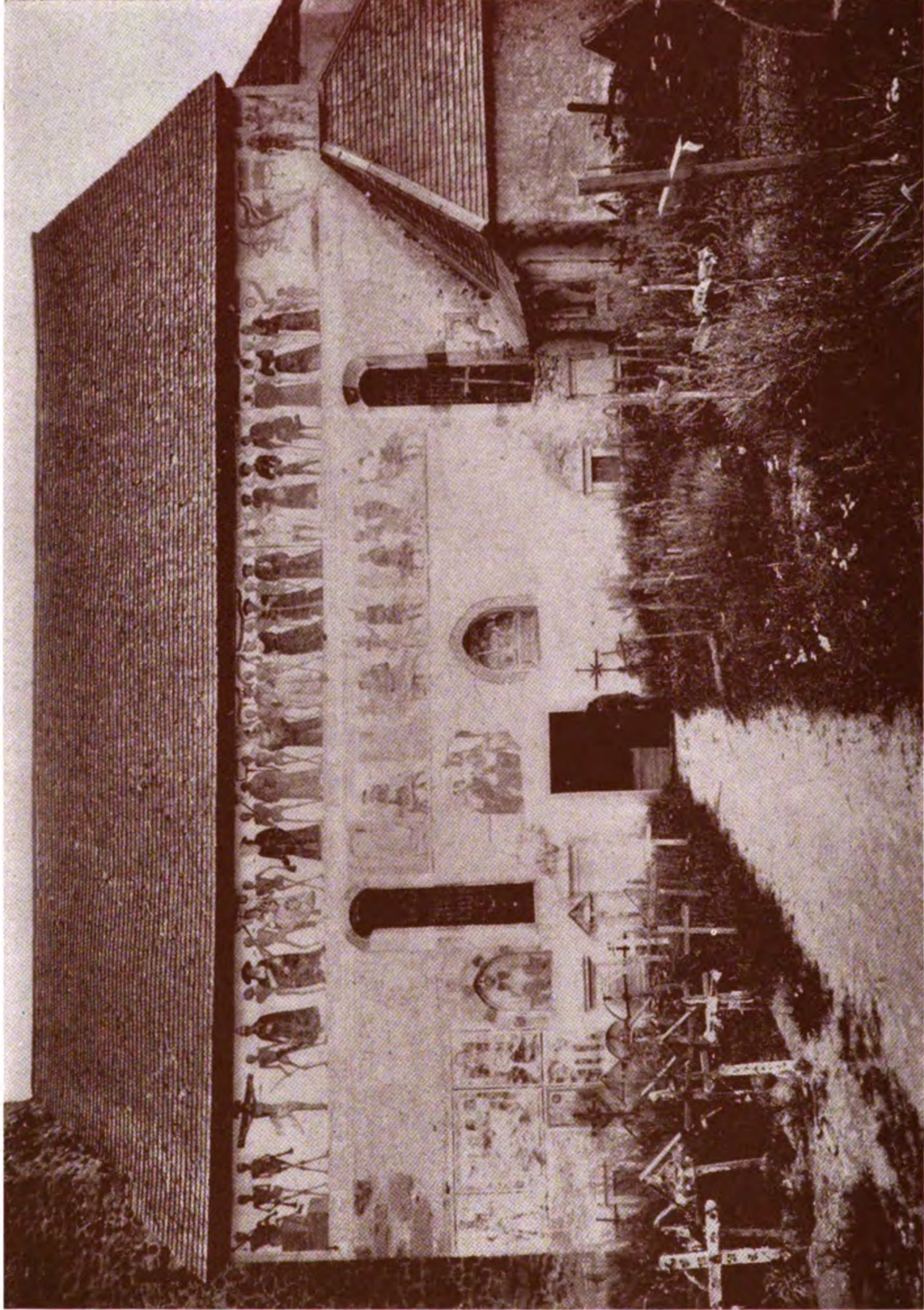
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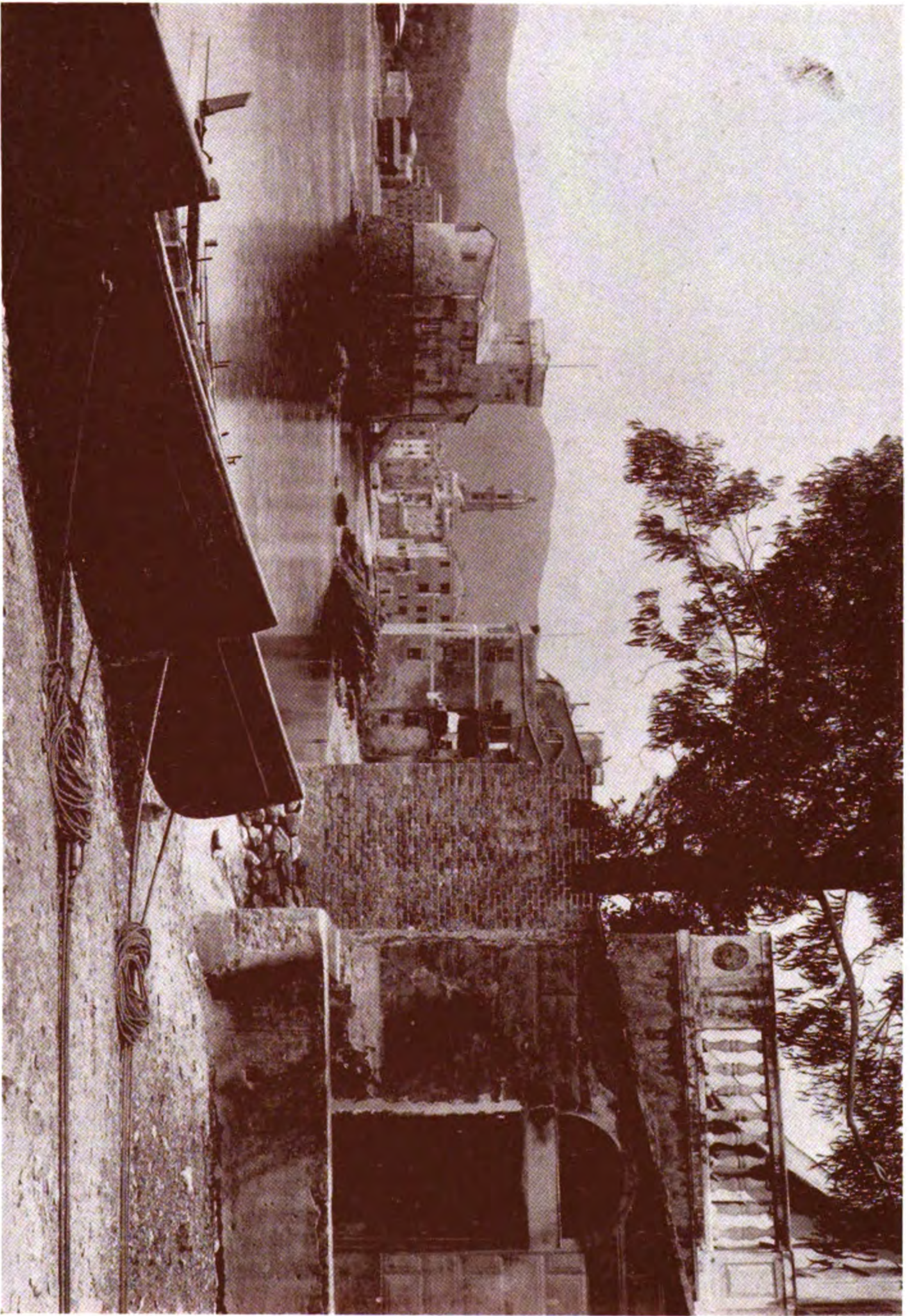
PORTOFINO, ITALY. THE CASTELLO DI PARAGI

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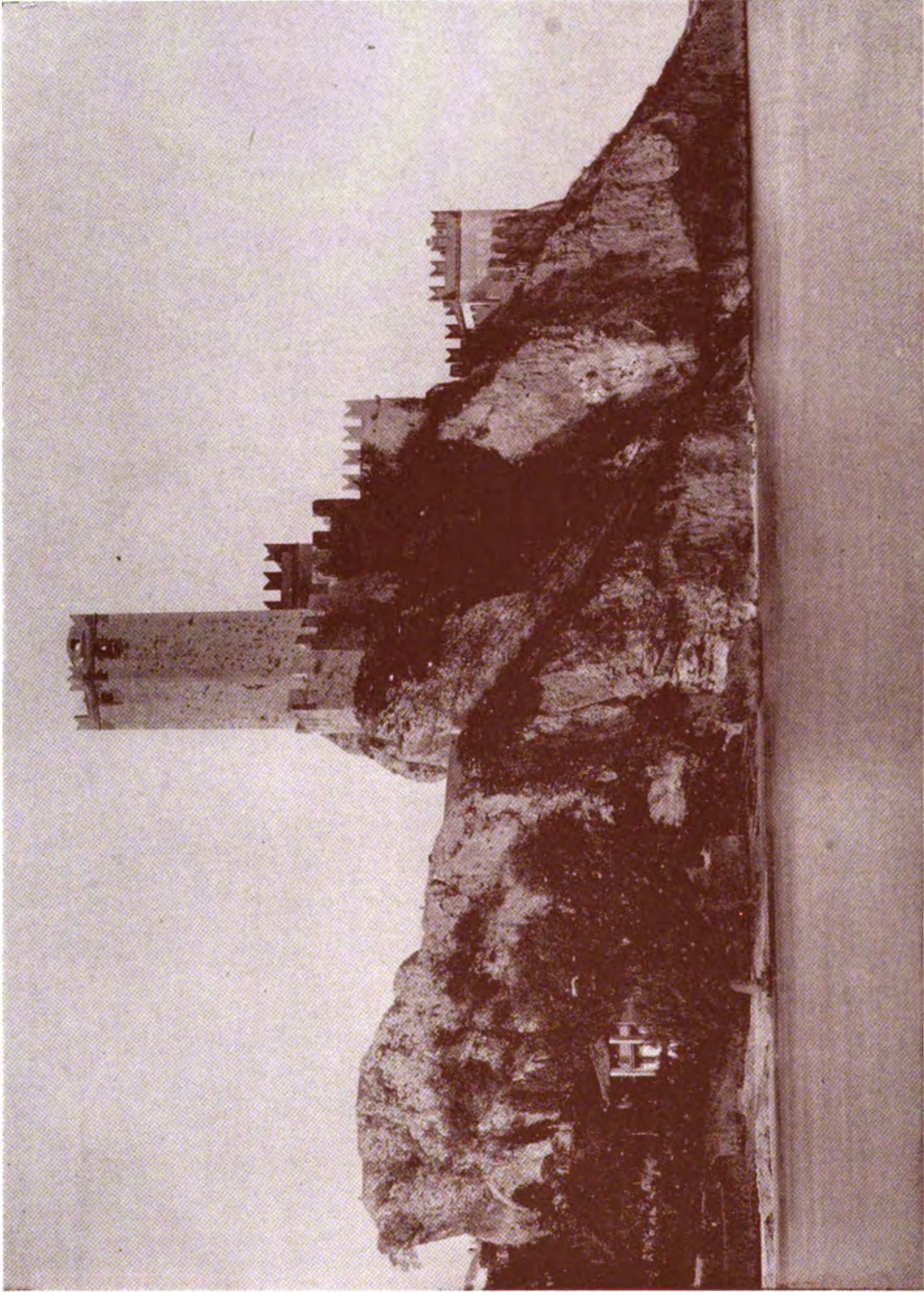
THE CEMETERY AT TINZOLO, ITALY
(From the private collection of Dr. Rolf Hoffmann)



RAPALLO, ITALY

(From the private collection of Dr. Rolf Hoffmann)

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**MALCESINE, ITALY, LAGO DI GARDA, WITH THE CASTLE OF THE SCALIGERS
(13TH AND 14TH CENTURY)**

(From the private collection of Dr. Rolf Hoffmann)

LI PO VISITS THE RUINS OF THE KING OF YUEH'S CAPITAL

KENNETH MORRIS

HERE that great city stood where, flushed with righteous fame,
The Lord of Yueh came — Kou-chien the Much-extolled —
When he had conquered Wu, and made her prince's shame
Unique, exemplary — a thing for time to hold
In huge contempt, whilst still, carved, sung or brush-enscrolled,
His own renown should shine among the eternal things —
His virtue — *his* — the austere, the unfall'n, the spotless-souled —
Hark! through the lonely dusk a whir of partridge-wings.

Worthily proud he rode: where great crowds cried his name;
Loud, loud the musics sang; *this* fame should ne'er grow cold!
Came the archers, silver-winged: *he* never missed his aim! —
The guardsmen, pard-skin cloaked, — the helms of beaten gold . . .
Worthily proud the golden-axled chariot rolled
Through rustling scented silks and fluttered whisperings . . .
Ah me, what rectitude, what conscious worth of old
Was — where the dusk but now was loud with partridge-wings!

And here, to greet their lord, his polished courtiers came,
Rich garbed as iris blooms and poppies scarlet-bowled:
Brocades and cinnabar of lacquered bronze aflame, —
Grave ladies, moth-browed, pale; proud scholars silken-stoled.
Such rainbowed opulence when shall these worlds behold
Again? such ritual grace — such courtly posturings —
Such song — such lutany? — And now their tale is told,
Goes whirring through the dusk a storm of partridge-wings. . . .

L'Envoi:

Their tale is told indeed. Long since. And, fame or blame,
By these strewn ruins now only the nightjar sings;
Only the stars look on — to acclaim? — Perchance to acclaim
This whirring through the dusk of startled partridge-wings. . . .

*International Theosophical Headquarters,
Point Loma, California*

MAN IS A SOUL

H. T. EDGE, M. A.



WHAT is man? Can there be a more important question than this? This must surely interest every reader, whatever his status or condition. For we are all members of the human family and find ourselves alive, with our duties and destinies before us.

Theosophy is so comprehensive that it is difficult to give a short definition of it. But much would be comprised in the statement that Theosophy answers the question, What is man?

There are two ways in which we may seek to answer the question: by looking without, and by looking within. Looking without, we may dissect the body and study its functions, or trace a theoretical line of descent (or ascent) for man from other living kingdoms. Looking within, we may search into the deeps of our own nature, testing experience, and seeing what we can find there, what we can bring out.

Theosophy defines man as an immortal soul, imprisoned in a body of flesh. He is an intelligence, trying to find itself and express itself amid all sorts of restrictive and bewildering external conditions. To one who realizes what an infinite power lies unrevealed within man, it matters but little what science may conjecture as to the past history of humanity. For surely any system of evolution presupposes a divine and omnipotent power and wisdom, whether within or without the evolving organisms. Let us take for granted the whole theory of evolution, and admit for the sake of argument that a primordial germ has really evolved through animal after animal, from Protozoa up to the highest vertebrates, and so to man; must we not presuppose the existence of an infinite power behind all this evolution; is it not inevitable to admit that omnipotence and omniscience is seeking to express itself in ever more and perfect forms and modes in all this infinite variety of living forms?

And so, whatever view we hold as to the history of mankind, the all-important question is, Who and what is the Thinker, the marvelous and infinite deific power, that is slowly and progressively coming into manifestation in all this process? And, in reviewing the different views commonly held as to the origin of man, we may apply a valuable rule: that is, that where these views seem to conflict, it is likely that all of them are partial truths and partial errors; and that the real truth lies in some larger view which includes much of what the lesser views hold, and a good deal more besides.

Religion may be said broadly to teach that man was created by God;

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and there are many who see in the scientific doctrine of evolution a denial of this article of faith; while science itself, on the other hand, is unwilling to commit itself to all which an acceptance of that article might imply. Again, there are many of the best minds, both in religion and science, which see no conflict between the two views; and these last are surely nearer to the right track.

It is shown, in H. P. Blavatsky's *Secret Doctrine*, that the narrative in the Biblical *Genesis* is an example of certain ancient allegories, of which there are many, and that it was borrowed by the ancestors of the Jews from older Oriental sources. It sums up, in figurative language, the ancient teachings about the origin of man and the evolution of worlds; but has suffered much, partly from an inadequate rendering of the Hebrew, and partly from a too literal interpretation of its language. In it we are clearly taught that man, originally a mindless being, was afterwards inspired with divine Knowledge and placed over all the lower kingdoms of nature. We are further shown how this gift of intelligence proved a temptation to him, so that he fell away from his state of purity and entered on a career of tribulation. Here then we have the teaching that man is a Divine Soul, working in an animal body; and by this contact with the lower world he is shut out from the light, but is destined eventually to achieve his own reinstatement — to achieve salvation by the Divine power working within him.

As we have said, the scientific doctrine of evolution implies the same thing; for it merely strives to reveal part of the wonderful process and drama by which the Divine Spirit works in nature, in plant, beast, and man; a process which implies the pre-existence of a power of wisdom. And thus, as has often been truly remarked, the more science discovers about the workings of nature, the more necessary does it become to assume the presence of a mighty all-wise power.

But prejudices and habits cling long in the mind. Men of science themselves have confessed that they are still hampered by the effects of early training, and by the inheritance of former ideas; ideas which have represented the antiquity of the human race as very small, in deference to a too literal interpretation of the Bible. Thus they do not view the problem with an entirely untrammelled mind, but are more or less unconsciously inclined to make the antiquity of man as small as possible. But what real reason is there for doing this? Here we may be answered that the scale of evolutionary life-forms indicates that the more perfect forms are the latest arrivals; and this brings us to another preconception which warps our reasoning. This is the desire to establish a simple, compact, and neat system of evolution, conformable to the first crude conceptions of pioneers of biological evolution. But every day shows us

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more clearly that the plan of nature is far more elaborate than this.

It is stated over and over again by H. P. Blavatsky, in the course of her exposition of the ancient teachings as to evolution, that (in this Round) man preceded the mammals; and it has often been pointed out, in support of the probability of this view, that man is a single species, which has not *fundamentally* changed, but only in minor and insignificant details, since the earliest ages we can fathom. Slowly but surely science, remaining faithful to truth, will admit the teachings of the ancient wisdom, as it has in not a few respects already.

Out of all this the essential fact remains, that man is a most wonderful being, who must, according to any theory of evolution, possess a store of yet undeveloped powers. And it must logically be allowed that all which is destined to come out of man must have been latent in him from the first. To this Theosophy adds that, in past ages, many of the powers and faculties now latent in man were manifest; and that, in accordance with the cyclic law of evolution, while we stand *further along* the path than our ancestors, there have been times when they stood *higher* than we stand now; for past races reached their zenith, while we have not reached ours. Thus we have much to learn from antiquity; and here again the future must prove that the present theories, as to man having no ancestors more advanced than his present condition, will have to yield to facts.

Man *is* a Soul, but *has* a body and a physical brain. The more he dwells on this fact and strives to realize it, the greater will become his power over the difficulties of circumstance. As this idea of the essential divinity of man acquires prominence, our political and social theories will change, and we shall view questions from a different angle; so that in this new light many apparently insoluble problems will disappear.

THOUGHTS ON THE ORIGIN OF CAUSES

R. MACHELL

SUPPOSE every student of life has puzzled over the origin of causes, and most of them have probably discovered that there is a very common practice of accepting the natural sequence of events as undeniable evidence of causation, each succeeding event being regarded as a cause to its successor. This kind of chase will naturally bring one to the point where time begins, or to an imaginary First Cause, a causeless cause from which all later causes spring as effects that in due time will blossom into full causality. But

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such an antecedent cause of all causes must be located on the other side of time, and so must be unthinkable; for time is but 'the illusion produced by the succession of our states of consciousness,' and thought cannot precede time with which it is co-existent. But the mind seems able to imagine a condition of duration which would, as it were, include both thought and time while limited by neither. This power of the mind to speculate upon its own nature and to transcend the limitations of the thinking apparatus implies the existence in the mind of man of a faculty superior to reason, superior indeed in its perceptivity to thought itself, and which is often spoken of contemptuously as mere imagination.

One of the most fascinating teachings of Theosophy is that the human mind is a duality, and one of the most obvious peculiarities of the lower or brain-mind is to mistake itself for the one and only mind, denying the existence of a higher. But when one tries to think of the unthinkable it is the higher mind that is invoked, and that alone can pierce the veil of matter, opening a magic casement towards the illimitable and the unthinkable. It is the higher mind that can imagine a divine potentiality, a will, that stretches boundless through the universe enveloping all thoughts and things, the source of all causation though itself without a cause.

Thought separates the thinker from the object of his contemplation. The higher mind intuitively perceives the unity beyond that trinity which thought creates, the ancient trinity of 'thinker, thing thought of, and the thought.' We may transcend that trinity but not in thought: how then? The usual answer to that question would be, 'by meditation.' But meditation is the function of the higher mind whose operation is not within the understanding of the brain-mind. How then can we discuss it? How can we speak of the unthinkable? The fact remains that we are constantly endeavoring to do just that; and in this fact I see the most convincing evidence of another most important fact, to wit, the constant if unconscious operation of the intuitive faculty or higher mind.

The brain-mind may deny the reality of intuition and may pride itself upon its rationality; but it is self-deceived, being continually illuminated by flashes of truth intuitively perceived, which it appropriates as the legitimate results of thought.

According to the teachings of Theosophy man is a complex being and forms a living link between the spiritual world and the material. He is himself the missing link between the highest heaven and the deepest hell; but the majority of men are not awake to all that lies within their grasp. So in all ages those who are wiser than the rest have cried, "Man, know thyself!" To know the true self is to know the origin of causes

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which does not lie within the scope of the material world, and consequently is beyond the range of thought, being indeed a state of consciousness if not the root of consciousness itself.

So it is useless to search the depths of time or records of remote antiquity to find the origin of causes; for it lies eternally concealed within the present moment, the never-ending Now, than which there is no deeper mystery. The origin of causes is not the bogey named 'the Great First Cause,' which is a fiction of the mind of man; but just Causality itself, endless, beginningless, beyond the grasp of thought. It was neither born nor yet created and it cannot cease to be, not while the universe exists.

But living as we mostly do within the prison-house of time, buoyed-up by hopes of things to come, or weighted with the fear of that which may not be, and haunted by the memories of the past that will not die, freedom from these oppressors appears too fair a dream. And yet that liberation is within our grasp at any moment, for the prison-door of Time stands open all the time and over it is written NOW. He who can pass that portal is free indeed, free from the limitations of the lower mind; he knows the source of time, and is himself one with the eternal origin of causes. The mystery is Here and Now; it is within the Self, and self is everywhere.

SINCERITY

MAGISTER ARTIUM



FAMILY group is seated around the festal board, engaged in a discussion which takes place annually in the summer and lasts for days or even weeks. Its subject is the question of where to go for the annual holiday — whether to Helmstone or Horgate, or Cromerston or Bluffborough, or to Llwydd in Wales. The controversy wages back and forth, as the respective merits and demerits of each place are brought forward and weighed; and there seems no likelihood of a near decision, when Maria suddenly exclaims: "I know perfectly well where we shall go; it will be Llwydd." And the prediction eventually proves correct. To that resort the family went in due course; Austin, the head of the family, having, with his usual resigned good-nature, finally consented to give way to the wishes of others and to forgo his own.

But how had Maria managed to predict the upshot with such precision? — no mere fluke either, for could she not claim similar successes on other occasions? Was it woman's so-called 'intuition'?

Postponing a discussion of that interesting label, we will proceed to

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analyse the situation as follows. First, Austin, despite his apparent reluctance and yielding to pressure, had as a matter of fact fully resolved and determined from the outset to go to Llwydd and to no other place. We do not say he was fully conscious of such resolve; and fortunately the new psychology supplies us with terms that will serve to docket his possible state of mind. We can say that he had a 'subconscious' determination; he had perhaps a 'complex' in his cerebellum or somewhere. Or, resorting to simple language, we might say that he had a desire which, for some reason, he was unwilling to admit, even to himself. As it is impossible to allow that so worthy a man would deliberately fool his beloved family, we can say that he fooled himself first.

Second, the 'woman's intuition' was a faculty of direct vision — of perceiving a motive at once, brushing aside the entire tangle of words and twistings and turnings, and going straight to the practical point. Experience had taught Maria which of the proposed places Austin would be practically certain to select; she knew his likes and dislikes, and could calculate his decision to a hair; not so much by any reasoning process as by feelings — by identification of herself with him, by standing mentally in his shoes, as it were. She knew too that, however much weakness and yielding he might display, his was the authority and his the will, and that that will would ultimately prevail.

There are several interesting points to consider in this illustrative anecdote. Let us take first that question of subtil motives. And for this purpose we may take another anecdote, or rather fable. There were once three linnets. There were also three peaches. Each linnet desired a peach. Linnet number one instantly pecked into his peach. Linnet number two told himself it was wrong to spoil peaches, and flew away and ate weed-seeds instead. But linnet number three was a highly evolved and civilized bird. He knew it was wrong to spoil peaches, but he was not a strong enough bird to kill out the desire. Neither was he strong-minded enough to sacrifice his self-respect. So he set to work to devise a way by which he could gratify both. It was necessary to prove to himself that he was perfectly justified in pecking peaches. Just one peach wouldn't matter; he was a specially privileged linnet, outside of regulations made for the common run of linnets; he was a sick linnet in need of support; he was a linnet that had developed beyond the vulgar distinctions between good and evil; besides, suppressed desires fester, and it is better to give them a natural outlet — no morbid 'inhibitions' for him. And so he took the fruit and went away with a salved conscience.

Returning to our first anecdote, we have seen that Austin, after resolving to carry a certain point, had carefully worked things, by complicated and crafty maneuvering, so that he should seem to be yielding

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that point reluctantly, under pressure, and through good-nature. A consummate hypocrite? Not at all, but just an ordinary average person. The only difference between him and you, dear reader, is that he is on the dissecting table and you are not. No one looks to advantage when his internal economy is exposed. We must judge all by the same yardstick, if the comparison is to be fair. The fact was that he was ashamed of his own reasons for his decision. Those reasons were not sinister or base; merely trivial and frivolous — inconsistent with the customary garb of dignity and good sense; such as, if disclosed, would betray some weakness usually kept decently out of sight. We all of us at times suppress our real reasons for an action, not only because they are so absurd, but because they would not be credited. And so our friend, having determined to go to a certain place, but being unwilling to give his reasons — unwilling probably even to let *himself* know them — fixes matters so that he can get his way without revealing those reasons. And there is little doubt that he was successful in persuading himself that he had actually sacrificed his desires to his generosity.

A simple nature proceeds direct and unashamed to the realization of desire; or else gives up the desire with equal directness and decision. But a 'complex' nature, a 'highly-evolved' nature, a 'cultured' nature; or, if you wish to be cynical, a weak and vacillating nature; such a nature has not the decision either to gratify or to relinquish the desire; but keeps it in the background awaiting an opportunity to bring it on the stage in some fairer garb. Most of us, by doing a little frank self-examination, could probably find traces of this quality in ourselves; it is the clue to many actions which, without that clue, might seem a little mysterious.

It is to be feared that the early training of children often promotes this kind of hypocrisy; owing to a tacit conspiracy between parent and child to keep the unpleasant things out of sight, while wearing a fair exterior. And thus many a 'good' child may gain undeserved credit. We could wish to elaborate this point further, but are rather afraid of appearing to give an excuse for the 'bad' boy. This of course is far from being the case. Wrong desires should neither be indulged nor harbored, but relinquished. Such hypocrisy, engendered in early life, may well accompany its owner into later life, giving to his character a duplicity which is the cause of many difficulties which he mistakenly attributes to some other cause — to the behavior of other people, for instance. For it seems likely that, in many cases, both child and man are not fully aware of their own duplicity; so accustomed have they become to exercise both aspects of their conduct, without any reflexion or self-examination that would lead them to an adjustment.

Instances of suppressed desires manifesting themselves later under

SINCERITY

some fairer disguise are common enough; and it would be advantageous to relate some anecdote in illustration of this. We are afraid, however, that somebody would fit the cap, and we would get ourselves disliked, so perhaps it is better again to resort to a fable, leaving the application thereof to our readers.

A certain peacock, being proud of his tail, resolved to display it; but no sooner had the thought entered his head than he crowded it out again, thoroughly ashamed of his vanity. But ten minutes later, when he was pecking in the barnyard and had quite forgotten about the matter, he felt hot and decided to give his tail an airing. Question: what was the *real* motive of that peacock in displaying his tail? Did he really want to cool himself, or was the action a manifestation of the former vanity, suppressed but not conquered?

This kind of analysis, if applied to oneself only, might well be carried to a morbid degree; for one who is continually engrossed with himself, is self-conscious, unhappy, and out of harmony with his fellows. Nor is there anything to choose between the various states of self-depreciation, self-satisfaction, vanity, suspicion, etc., between which he may oscillate. All are alike morbid forms of self-consciousness. Far be it from us to encourage such a condition. A serene and happy temperament and a sense of humor are the best antidote. But self-examination, if not thus carried to a morbid degree, has its important place in our lives.

Among instances of the attempt to attain desires by indirection, we would mention a subject that might at first sight seem unrelated — that of astrology, horoscopy, fortune-telling. A strong man, wishing something, sets about accomplishing it by his own efforts; or else, finding the desire untenable, he relinquishes it with equal decision. But a weak man waits and hopes. He consults the stars. He wonders if, perhaps, they will sing to him of some good fortune coming soon; he seeks the cause of his present distress in some evil aspect of Saturn.

There is a great vogue today for trying to get results by such out-of-the-way methods. In those who follow these methods there is a certain unbalance in the character: the desires are not in proportion to the strength. These people want more than they are entitled to; they cannot pull their own weight. It all amounts to a wish to attain knowledge and power without observing the necessary conditions. Real merit brings with it all right and proper attainments; and it is our own weakness and immaturity (patent or latent) that hold us back. One may hear people complaining, as though they thought knowledge was being kept from them by jealous secrecy; when the fact is that they are themselves the obstacle.

The attainment of single-heartedness and sincerity is an object worthy of pursuit, affording a real purpose in life. It may involve the destruc-

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tion of much that we have hitherto regarded as 'ourselves'; and the birth of a new self. In the light of this resolve, many trials which have seemed to be hard and incomprehensible will be seen to be merely our own self-testing. The contrast of pleasure and pain is an experience which we bring upon ourselves for the purpose of gaining knowledge and poise.

DOUBTS AND FEARS

H. TRAVERS, M. A.

"Some too have doubt and darkness; the doubt is mostly as to themselves. This should not be harbored, for it is a wile of the lower man trying to keep you back among the mediocre of the race. When you have lifted yourself up over the general level of the race, the lower man strikes, and strives at all times to bring clouds of doubt and despair. . . . Do not allow discouragement to come in. Time is needed for all growth, for all change and all development. Let time have her perfect work and do not stop it."— W. Q. JUDGE



WE hear a good deal about the 'brain-mind,' an expression which means the reasoning faculty when it is under the influence of down-tending forces — under the influence of the lower man. But the reasoning faculty alone is colorless, and may be under the influence of the better side of our character, so that it becomes a useful ally. The alliance of the mind with the lower man results in plausible but fallacious arguments, in ingenious misrepresentations, in fact in lies. These fallacies are exposed when light is let in from the higher nature.

What Mr. Judge says about these fallacies being a wile of the lower man will strike many students as being perfectly true, from the result of their own experience. There are times when the lower man is particularly active and present; and though he may not herald his presence by any visible or audible sign, there are ways of knowing that he is on deck. If we find that, under these circumstances, the doubting and despairing arguments arise in our mind, it is not difficult to understand their source.

The analogy between the individual man and a society is quite striking. In society all reforms encounter strenuous opposition from those who consider their interests threatened. In the individual man, a contemplated reform terrifies a horde of vested interests which see their reign menaced and their comforts interfered with. We little realize, until we have analysed ourselves pretty thoroughly, to what an extent we are made up of a number of *little men*, or creatures, which are like animals or brainless puppets, having no interest or life beyond the small compass of their wants and comforts. This explains the petulance or even violence of the philosopher or philanthropist, when he ejaculates, 'Cold mutton

DOUBTS AND FEARS

again!' and sulks for the rest of the day. Perhaps he puts this failing down to some lamentable ailment with which it has pleased God to chasten him; and perhaps he is aided in this sophistry by a wife more indulgent than wise. But a brutally candid critic might describe the phenomenon as an outbreak of the 'lower man,' or, as we should prefer to say, one of the lower creatures. We keep a whole menagerie of these creatures, which share our life.

A certain doctor had a patient of a peculiar neurotic constitution, who became decomposed into several different personalities, which occupied the scene alternately. Such cases of 'multiple personality' are on record. They are extreme cases, of course; but they make magnificent object-lessons; for we are most of us built that way, except that in our case the separate elements do not become decomposed to such an extent. But self-study will show how different sides of our nature come up, one after another; and we may even learn to distinguish their coming by particular signs or feelings. And the same with our studies of other people.

To return to the subject of doubts: how often have we found something in our brain telling us that we shall never grow better, never overcome a certain tendency, always be the same? The thing we are trying to overcome is, we are assured, a primitive and radical instinct of our nature, and cannot be suppressed. To attempt to do so is hypocrisy (we are told); and it is proper that we should be honest and 'be ourself.' All this is but an example of the lower man calling the reasoning faculty to his aid in the endeavor to retain his throne. Advantage is taken of our impatience; but, as said in the initial quotation, time is needed for growth. A candid self-analysis will probably reveal to our mind the origin of the tendency which we desire to overcome. We shall then realize that, as this tendency took time to form, so it must take time to overcome. We can reply to the tempter, "Yes, I myself made you; I know when and how; I have to put up with you, but your reign is limited. Meanwhile I am creating something else, of a very different character." Keeping always in mind the ideal you are aiming for — the attainment of a proper balance and equilibrium, freedom from obstacles and weaknesses, or whatever else it may be — you can patiently and calmly await the gradual decay of the undesired qualities and the gradual strengthening of the ones aimed at and worked for. And even though despondent moods should assail you, especially when you are carrying some other load, such as physical debility, you can prevent the corresponding thoughts from invading your mind. And even though this last, despite your sincere endeavors, should sometimes happen, you can checkmate the adversary by a speedy return to sanity and by dwelling on the thoughts of hope and confident certainty.

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Theosophy tells us of the Higher Nature in man; but we should not think of it as something up in the clouds. It must be recognised as a power that is present and able to assist — recognised as our true Self. Perhaps our religious conceptions of the Higher nature may be rather vague and indefinite; perhaps we may feel its influence as what we call divine grace. Science has confined itself too much to the lower nature; and we have new sciences of 'psychology' concerned with the actions and reactions between the lower instinctual man and the body. Thus the Higher Man becomes somewhat unreal, and we fail to realize that it is an essential part of our nature, our very bodily cells and fibers being of more than one kind, and adapted to express either the higher or the lower influences. This shows the importance of attending to the health of every part of the nature, moral, mental, and physical; thereby making hygiene a comprehensive science.

Doubts and fears, it is obvious, are cold and restrictive forces, belonging to the dark side of nature. They cannot emanate from the bright side, and must be hostile to it. They have a polar opposite in wild enthusiasms; and both alike are characteristic of unstable and neurotic temperaments, which are all ups and downs. We should avoid rushing from doubt to the extreme of enthusiasm; for thus we set in motion a vibration which will carry us back to doubt again. The disciple has to be 'the same in heat and cold,' as the saying is. That is, he has to feel himself superior to both states and to manipulate them.

Theosophy teaches rebirth; and this must surely apply to more than rebirth after death. It must also mean that we can give ourselves a rebirth at any time. The common experience of mankind, as we know it, need not hinder us from anticipating quite novel possibilities; for we do not know what man may be like in the future, and he has probably been different in antiquity. Growing old is not merely a hardening of the bodily structures and a slackening of the physical functions; it also consists in a *letting-go* of ourselves. This means that the mind and will have succumbed to the body. Need it be so? It need not.



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

— Katherine Tingley

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LYDIA ROSS, M. D.

"Accuse not Nature, she hath done her part,
Do thou but thine."— *Paradise Lost*

"Is not one part of us body, and the rest of us soul?"— PLATO

"Plato's method, like that of geometry, was to descend from universals to particulars. Modern science vainly seeks a first cause among the permutations of molecules; the former sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the universe through their changes to their ultimates. The petty details, whose observation and classification have so taxed and demonstrated the patience of modern scientists, occupied but little of the attention of the old philosophers. . . .

"The unprofitableness of modern scientific research is evinced in the fact that while we have a name for the most trivial particle of mineral, plant, animal and man, the wisest of our teachers are unable to tell us anything definite about the vital force which produces the changes in these several kingdoms."— H. P. BLAVATSKY, in *Isis Unveiled*

LEADING biological researchers must be credited with having left no visible stone unturned in modern laboratory-methods when they record failure to solve their problems thereby, and hint at causal possibilities in the immaterial realm of psychology. This significant tendency appears in occasional articles and addresses. More often it runs between the lines of authorities who still assert — whether from hope or from habit — that the missing clues *will* be found in further materialistic researches.

In the *Scientific Monthly* of July, 1925, Dr. Alexis Carrel, noted researcher of the Rockefeller Foundation, writes of 'The Future Progress of Medicine.' His conclusions echo much that is being said by other leading minds. He calls the past fifty years a period of triumph for medicine because Pasteur's revelation of the rôle of micro-organisms led to the creation of bacteriology and immunology. He says, in part:

"These sciences have brought about in a spectacular way the conquest of infectious diseases, a fact of momentous importance to humanity. The death-rate of the population of civilized countries has been decreased by better hygiene and efficient protection against cholera, plague, yellow fever, and also typhoid, tuberculosis, etc. . . .

"But we may doubt whether this victory has so far brought much happiness to the world. Has it greatly modified the position of the average man as regards disease and death? Probably not. Although the adult individual has much fewer chances of dying from small-pox, cholera, tuberculosis or typhoid fever than fifty years ago, his expectation of reaching the age of seventy-five or eighty has not markedly increased. But he surely has more prospect of being tortured by some form of cancer, afflicted with slow diseases of the kidneys, the circulatory apparatus, the endocrine glands, of becoming insane, suffering from nervous diseases, or of making himself miserable by his lack of judgment and his vices. Modern medicine protects him against

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infections which kill rapidly, but leaves him exposed to the slower and more cruel diseases and to brain deterioration.

"There is no great hope of immediate improvement in this situation, in spite of the remarkable advances which have been made recently in physiology. . . . Although great progress has been accomplished in the treatment of diabetes and of the disturbances of the thyroid gland, it is far from possible to cure these diseases or to prevent their occurrence, as we are still absolutely ignorant of their causation. The insufficiency of medicine is more flagrant when it deals with tumors. What are the determining factors of cancer? What is its nature? What are the causes that render the human organism susceptible to malignant tumors? No one today can give a scientific answer to these questions. We do not know what brings about arterial hypertension. Our ignorance of the causes of chronic nephritis and of most of the diseases of the circulatory apparatus is practically complete. It is neither possible to cure nor to prevent them. Our lack of knowledge is still greater in the field of the nervous and chiefly of the mental diseases, whose nature remains almost as mysterious as it was during the Middle Ages."

Dr. Carrel feels that medicine should be expected to do much in avoiding suffering and prolonging life and raising the moral and intellectual tone, provided "our civilization does not crumble," and the organized research in hospitals, clinics, laboratories, and institutes goes on at increased speed. However, he adds that fundamental principles have to be discovered, and entirely new fields have to be opened. This work he assigns to an institute of

"pure science where physiologists, physicists, and chemists could devote themselves to the investigation of fundamental problems, would also create the proper conditions for the building up the science which will occupy the summit of the hierarchy of human knowledge, the science of thinking matter and energy.

"The development of this new psychology is our only hope of improving the quality of human beings. . . . It is probable that the discoveries which open this field to scientific investigation will be made on the frontier of physiology and physics, and will require the development of entirely new methods by some man of genius. Modern psychology, in spite of its progress, will have the same relation to this supreme science as alchemy to the chemistry of our day. Our knowledge of cerebral physiology is in the embryonic stage. We are still entirely ignorant of the properties of nerve-cells, the nature of nervous energy and the significance of telepathic phenomena. No one suspects the manner in which memory, intelligence, courage, judgment, and imagination are connected with the brain-cells."

In short, the need is for knowledge of "the science of life and the art of living." The old philosophers epitomized all the riddles of the Sphinx in three words: "Man, know thyself!" But knowledge of the real self, the inner man, begins where laboratory technique ends, *i. e.*, in practical metaphysics. Fortunately, the need of this was foreseen and provided for during the passing half century of progress. 1925 is the jubilee-year of the original Theosophical Society which H. P. Blavatsky founded in New York, in 1875. Claiming no originality for her work, she but restored to the adventurous western minds the supposedly forgotten lore of the ancient sages. Realizing the unsatisfactory results of mere materialistic research, the pages of her *Isis Unveiled* and *The Secret Doctrine* are prophetic of today's scientific situation, as pictured by

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Dr. Carrel. Moreover, her writings consistently furnish the missing clues in biology and psychic research, analysing and correlating the dual forces of matter and consciousness. In the outgoing nineteenth century, keyed to illogical dogmas, materialistic analysis and skepticism, she struck the liberating, synthetic note of the twentieth century. In presenting the truths of the ancient Wisdom-Religion, she outran both church and university, by putting a soul into science and logic into religion, thus harmonizing them in the cosmic scheme of evolution.

The modern revelations of physico-chemical researches have so focused medical vision upon microscopic details of body-conditions, that the man himself, in the patient's complex nature, has been overlooked. His microbes are made to precede him in importance. The living human forest has not been seen for the biological trees. Dr. Carrel says truly, the "physician is helped by his scientific knowledge as far as it goes." But to limit knowledge by the horizon of his physical senses, leaves the outreaches of his creative imagination unexplored. Such self-imposed limitation denies functional play to his own intuition — his highest means of cognising truth — and leaves unconsidered the living forces of his patient's immaterial nature. Moreover, the hoped-for "intuitive power of the man of genius" can serve no rule-of-thumb diagnostic method for the doctor with atrophied intuition.

H. P. Blavatsky defined intuition as the instinct of the soul. This "light that lighteth every man" can be cultivated so as to guide him as unerringly as the animals' instinct guides them. The outstanding problems of modern medicine call for more knowledge of man's dual nature, in this planetary adventure of the soul through our world of matter. Mother Nature, outfitting the body for this trip, provides it with nerves and special senses wherewith to 'tune in' on outside impressions, and also invisibly to link animal man with the indwelling soul — the 'man that was, and is, and shall be.' Evidently, then, this body, minutely wired with living nerves, acts and reacts with the varied vibrations of the mental and spiritual consciousness. Idealism, 'memory, intelligence, courage, judgment, and imagination' are instincts of man's omniscient nature, which connects with the brain *via* the conscious body which informs every cell, in degree.

Rhythm and unity of action being the normal state of nerves, gives such balanced expression to the whole nature as its evolutionary status permits. But discord between the inner man — something other than mere brain-mind and his animal body — is abnormal and disintegrating. By discord, the elements combined in the unit of selfhood are variously disturbed, loosened, diseased, thrown out of relation, and, finally, so keyed to separateness, as to fall apart, the dust returning to dust, and the

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spirit to its native free state. The inter-relations of body, mind, and soul intimately involve the states of health, sanity, and happiness. When our every human institution suffers from discord within and without,— governments, religions, classes, industries, at home and abroad,— the high-strung nerves of civilization must register more disorders from such a psychology than from mere microbes.

Modern medicine, much given to specialization and analysis, has largely lost that humanistic quality of the family doctor who identified himself with the patients' general welfare. This loss concerns both patient and profession. Medical advance in diagnosis, surgery, hygiene, and artificial laboratory-products includes little in the way of natural plant and mineral remedies. Study and use of the latter means are subordinate to the pervading psychology of unclean, unnatural, diseased potencies, animalized in serums.

Not that serums are powerless. Instead, they seem to have an evil magic in dissipating visible symptoms in disease; while immunizing dosage lashes the body's reserve-forces into fevered protest, if not into devitalizing output. The final arguments against serums are not, as often alleged, sentimental objections to animal experimentation, but their *reaction upon humanity*. Nature ever works to restore disturbed equilibrium of forces, and to harmonize conditions of *dis-ease*. But even she cannot balance up cause and effect by making irresponsible animals furnish brute force to right the living wrongs of self-conscious humanity. What we sow *we* must reap, not the animals. Otherwise, we should never evolve wisdom to cease wrong sowing. When we find the real cause of our troubles we shall be on the high road to the natural cure — and to prevention. What have our recognised 'diseases of civilization' — increasing malignancy, degenerations, mental and nervous diseases — to do with unsanitary savages or animals? Are we not still blindly sowing the causes of tuberculosis, which holds its own in new cases, while hygienic treatment lessens the old mortality figures?

Nature lets the sick or wounded animals show us how to follow natural instinct in seeking seclusion and rest — even for that non-union labor-organ, the stomach — and how unspoiled instinct often finds the right plant remedy. Of course, modern antisepsis is scandalized by the case-history of the under-fed beggar Lazarus, whose open sores were left to the sympathetic licks of stray dogs. Probably Biblical mongrels had all of our up-to-date canine microbes; but it is not recorded that sepsis sent Lazarus to Abraham's bosom. Moreover, the dogs, healthier than we are, and more at peace with their nervous system, still follow their satisfactory method of dressing their own wounds.

With all the gains of modern medicine have we gotten more under-

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standing of *natural* ways and means? When and how and where does Nature potentize the essence of human diseases in animal blood — that most conscious and characteristic of any creature's fluids — to inoculate sick and well with this sublimate of animalized virus? Looked at in logical perspective, even a layman can imagine the end-effects to be worked out on the level of evil psychology. Nor is this mere imagination. For in this age of intimate wireless interrelations every department of the organic body politic responds typically to the outgoing vibrations of every other. The current problems of increasing vice and crime, in juvenile and adult, are social disorders consistent with various phases of our abnormal 'civilization,' that are not regarded as related to medical matters. But no one can prove that the post-war waves of passionate self-indulgence, of perversions, of precocious vice and unreckoning crimes are wholly unrelated to the artificial inoculation of the civil and military public with primitive animal influences.

In view of the indestructibility of matter and of force, we may well wonder if the diseases which disappear under serum treatment are not thrown back into the realm of invisible causes, thence to be reperculated, with added power and in unsuspected form, to be reckoned with later. It is possible, for instance, that the ultra-microscopic, filterable viruses, which Dr. Simon Flexner says are known alone through their disease-producing propensities, may signify reverted currents of physiological wrongs seeking subtil expression. Dr. Levaditi, of the Pasteur Institute of Paris, recently pointed out at the French Institute of Madrid, that these filterable viruses all tend to lodge in certain parts of the nervous system. Could we penetrate the veiled realm of causes, some of these subtiler germs which select the most highly-organized tissues of the nervous system, might prove signatures of invisible magnetic currents of disorder, reverted from original, simple expression by unnatural treatment. No proof is offered for all this, but even an unhackneyed guess at psychological causes may appeal to some who have exhausted laboratory-methods.

Among our paradoxical problems is the increased frequency and intensity of septic and malignant conditions, keeping pace with all-round gains in hygiene, sanitation, and aseptic treatment. We beg the question in blaming the ubiquitous germs, which, like the poor, have been with us always. More likely, it is a question of psychology, if not also of serums. As to the first, the elements of the inner and of the physical man are keyed to discord and disintegration by the low ideals of our brilliant, material civilization.

Our intellectual and material gains pile up out of all proportion to spiritual growth,— much as malignant tumor-cells increase at the expense

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of the body's welfare. As the war's ghastly efficiency showed, such unbalanced growth is self-destructive. As an incarnating soul, *man, without progressively evolving his higher attributes, is 'not all there.'* He is less true to type than creations of the lower kingdoms. Nature intends that he develop his finer forces, *pari passu with gains in knowledge of hers.* Otherwise he is an amateur handling a two-edged sword. Note how she shows, by those mysterious, delayed, X-Ray burns, that this new-found force affects the tenuous, refined matter of the unseen model-body which reflects its curative or injurious impressions into physical tissues. H. P. Blavatsky's analysis of man's septenary nature, shows that the dynamic currents generated by human mind and heart are more powerful to create or to destroy than even the X-Ray.

Further, regarding this paradox of sanitation and sepsis: something has depleted the average blood of its natural power of resistance and repair. Consider our enlisted men, prepared for the late war,— the much-protected, immunized, inoculated physical pick of the country. In the *Journal of the American Medical Association*, of January 26, 1918, is a preliminary report of an epidemic of meningitis at Camp Jackson, South Carolina. The issue of March 30, 1918, has a similar report of pneumonia and empyema at Camp Zachary Taylor, Kentucky. Space is lacking for extended quotation from these significant articles. There is striking similarity in both epidemics of atypical cases, where "physical signs were most misleading"; where severe and rapid course of the diseases ensued, "with overwhelming prostration and toxemia, with death measured in hours" in pneumonia. Fulminating cases of meningitis died in from four to ten hours, "without clinical or necropsy findings of meningitis," but with a *profound systemic septic involvement.* The unanswered question is: What so deprived these healthy men of natural reserve-force to meet invading organisms, and left every tissue ready to break down into massive pus-formation? What, generally, has so increased the number and virulence of septic conditions, or has reduced individual resistance to attack, or both?

One registers antivivisection ideas at the risk of professional standing with the majority. So pervading is the psychology of serum-therapy that physicians often record their faith in it and its failures together. The low incidence of typhoid in the war is an oft-told tale of military medicine. Less often we hear echoes of the other side of the story, like this reported from the American Medical Association, at New Orleans:

"I believe absolutely in the efficacy of typhoid vaccination; yet my experience in France led me to believe that there were times when a massive infection could overcome this immunization. This was illustrated in one outfit which started from Camp Cody, and when it arrived in France more than fifty per cent. of the men were sick with typhoid fever. Of the

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250 men who finally arrived in our area, more than eighty per cent. had had three complete courses of immunization. I have never seen typhoid fever in as virulent a form as it occurred in those men. Typhoid vaccination, without proper attention to the sanitary conditions . . . is almost useless."


In war-time, some of the powers that be in America declared that anyone opposing vivisection was disloyal and to be classed as an enemy-alien. The real issue which remains is not how to silence objectors but how to reckon with unerring Nature, who always has the last word on the merits of the case. She regulates the reactions of the body and brain, which are within her jurisdiction, for she made them. But the intuition and spiritual will are above and beyond her power, being the means by which man must work out his salvation, in 'self-directed evolution.'

The significance of telepathy, mentioned by Dr. Carrel, is the existence of a subconscious wireless on the level of the universal mind, where each conscious instrument registers, in degree, that with which it is in synchronous vibration. Aside from occasional marked telepathic experiences, there is a pervasive psychology of dominant thought and feeling, of causes and effects, in which composite atmosphere every creature unwittingly shares. Telepathy is natural in the etheric world interpenetrating our dense matter. It is as real as are those unseen actors who use the movie-screen silently and vividly to impress us with their ideas and emotions.

Today's problems cannot be solved by more laboratories, but by light of the ancient truths on the science of life and the art of living.

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JAMES GRAHAM, F. R. P. S.

 HE survey of ancient monuments from the air is becoming an increasingly important study. It has become a separate department of the Ordnance-Survey of England, and a Government publication, by Mr. O. G. S. Crawford, F. S. A., shows how the camera and airplane in combination help in mapping out ancient sites. It is shown that disturbances of the soil, particularly in chalky ground, produce differences in vegetation. Sometimes the extra moisture induced in portions of the ground where ancient ditches had existed will bring about a more profuse growth of grass, corn, and wild flowers. There have taken place also differences in the color of the soil itself. All these things are to be seen while on *terra firma*, but on rising into the air a general view is gained, and what previously were

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but isolated patches and irregularities now become a connected picture.

It is by these methods that the Stonehenge Avenue has been traced out more fully than heretofore. For many years a straight track bordered by ditches was known to run to the north-east from the edge of the monument itself. The camera has now revealed that after traveling in a straight line for about a third of a mile the track branches off into two curved portions, one of which turns to the left to an earthwork known as the Cursus, while the other turns to the right and travels for about a mile and a half to the banks of the river Avon.

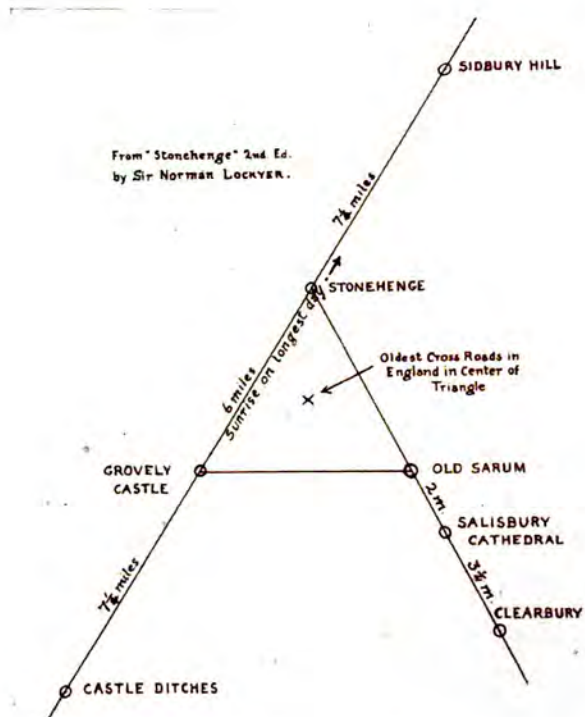
If the camera could photograph the scene as it originally was, what a picture might present itself! It is not to be supposed that the stone temple now remaining was the only building in the vicinity. Just as an abbey has its minster, its cloisters, and its residential and other portions, so these ancient temples would need their buildings for sacred and secular uses. These buildings, if not of 'Cedar of Lebanon,' might at least be of local and perhaps sacred oak. So also the Cursus, which has so often been considered as a race-track (could anything so banal be associated with a sacred edifice?) could well be an essential part of the temple-erectations. The river, too, would be needful for many purposes.

As to the Avenue, this leads between the temple and the other works. On leaving Stonehenge, after a service, where would the officers go? Along the Avenue?

Most writers on the subject of rude stone monuments take the standpoint that the builders of the day were necessarily uncultivated semi-savages. Yet there were important civilizations in progress in other parts of the world. Of course there were no Ford-cars nor mass-produced cheap watches. But as things really count they were in many respects higher than our present state. As each age brings its own experiences for the education of man, so in the days of Stonehenge men were learning how to tackle life's problems just as seriously as now, but from a slightly different angle.

What is known as the Lockyer-theory of orientation has aroused a great deal of discussion. Some investigators take it as proved that the date of a monument can be fixed by tracking out its orientation by theodolite and calculating the point at which the sun would rise at given seasons of the year, and then comparing the alteration in the obliquity of the ecliptic, as compared with the sunrise at the present day. Other investigators find grave objections to these theories.

Probably the truth lies somewhere between these two points. Practically all important temples of all denominations are orientated to some particular point of the compass. It does not necessarily follow that the sun would have to rise at a given point on a given day, though in some



(ABOVE) SITUATION OF STONEHENGE IN RELATION TO OTHER POINTS OF INTEREST

(From *Stonehenge*, 2nd Ed., by Sir Norman Lockyer)

(BELOW) STONEHENGE FROM THE AIR, SHOWING TRACE OF ANCIENT 'AVENUE' CUTTING THROUGH THE OUTER CIRCLE

(Reproduced from *Air Survey and Archaeology*)



TRACES OF ANCIENT CELTIC FIELDS NEAR CRAWLEY
HAMPSHIRE, ENGLAND: REVEALED BY AIRPLANE PHOTOGRAPH
(Reproduced from *Air Surrey and Archaeology*)

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cases this might be important. There are stone circles of a ruder make than Stonehenge which conform to the Lockyer-orientation theory, and others, equally well built, which do not. But to ignore the fact of their being built with due regard to the heavenly bodies would be to shut one's eyes to one of the important aspects of the subject.

At Castle Rigg, an egg-shaped circle near Keswick, Cumberland, the site has evidently been chosen most carefully in relation to the surrounding hills; and the star Arcturus (the 'Bear-Guard') rose between two hills to the north, the Pleiades over a hill to the east, and the sun in May, to the north-east. There are other examples. Yet at Sukenkirk, some five-and-twenty miles to the south-west of Castle Rigg, there is a circular ring of large stones which was apparently erected by the same builders, and which does not appear to be orientated to any of these points.

Perhaps the most striking point in evidence of the orientation-theory is the situation of Stonehenge in relation to other points of interest. Sir Norman Lockyer, in his book on Stonehenge (2nd edition) states that Stonehenge is (1) on the same straight line which contains Sidbury (an ancient British encampment), Grovely Castle (an ancient fortification) and Castle Ditches; (2) at the apex of an equilateral triangle of exactly six miles each side; (3) Salisbury, *i. e.*, Salisbury Cathedral, from its name an old solar temple, is on the same straight line which contains Stonehenge and Old Sarum.

As aerial archaeology develops, much of interest should be discovered. Gradually a new kind of map is being evolved, a map of England as it was.

In *Nature* for October 4, 1924, Dr. A. H. Sayce writes that "a description of Stonehenge has long been recognised in Diodorus Siculus (ii, 47) which he derived from Hecataeus, a writer in the sixth century B. C.," "and from other authors." We are told that it was dedicated to Apollo, the sun-god, in whose honor a great festival was held every nineteen years which lasted from the summer solstice "to the rising of the Pleiads." We are further told that in the immediate neighborhood was a city inhabited by the priests who worshiped the god daily with hymns and the harp.



"ALL things begin in order, and so shall end, and so shall begin again: according to the ordainer of order, and mystical mathematics of the city of heaven."— SIR THOMAS BROWNE: *Garden of Cyrus*

WHY WAS I BORN SO YOUNG?

RALF LANESDALE

H HEARD a man complaining: "Woe is me! Why was I born so young?" And another answered, questioning: "Call you that young which has endured since time began? Nay, rather; you were born old as the earth that is your dwelling-place. Why should you lament?"

"I have no memory of that; it might as well have never been. Life without memory is lamentable. Why was I born at all?"

"Because you willed it so. Weary of death you prayed for life once more and joy and youth. You had them all. . . ."

"They told me Life is Joy. I have not found it so. Had I known then what I know now I would have spurned the gift of life and spared myself much misery. The statement, Life is Joy, may be a fine expression of defiant optimism, but it assuredly is not the statement of a fact. Doubtless the ordinary mortal starts in life with a firm belief that he is born for happiness, and is by right entitled to enjoy his life in his own way: so he grasps pleasure greedily only to find the tempting fruit plucked from the tree of life produce a poison in his blood which kills his happiness. Thus he learns that every pleasure must be paid for and the price exacted is the happiness that pleasure seemed to promise. No: life is not joy to ordinary mortals, but bitter suffering and disappointment."

"Yet life is joy to *those who live it rightly.*"

"The art of living seems most difficult to learn. I think that it can only be the fruit of long experience. Why is it not natural to live life rightly? Why have we not this knowledge at the start? Why are we born so young? If life is joy someone has robbed us of our rights. Who is the thief?"

"No one can rob you of what you have not got. Life is an opportunity, which may be used or abused; used rightly it is joy; not otherwise. The laws of life cannot be violated with impunity."

"What can an infant know about the laws of life? Again I ask: Why was I born so young? Why must I spend my life making mistakes that I may learn life's lesson of experience? And all the while be taunted with the parrot-cry of 'Life is Joy.' No, life is not joy unless you have the power to make it so. It seems that here as elsewhere the law of might is right."

"Why not? If you want happiness you must be happy; if you want

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wisdom you must be wise. No one can give you wisdom or happiness: it rests with you to be what you desire."

"What about Karma? Can we control our destiny?"

"As mariners control the winds and tides,—by using them. The power to do this is the art of navigation: the power to live rightly is the art of life."

"What? In defiance of our destiny?"

"Nay, but in full accord with Karma which is the law of life."

"If fatalism is the law of life, Theosophy is the reign of pessimism crowned with black despair, in spite of all your preaching of the joy of life: such optimism is no better than an amiable delusion, that is in open conflict with experience."

"Nay, optimism is a wise faith in the possibilities of life: yea more, it is a spiritual conviction, of the truth that Life is Joy!"

"Why, then I was mistaken all these many years imagining myself alive; for certainly there has been little joy in my experiences: but if this be not life I pray you tell what it is, this dreary repetition of attempts to gratify the natural appetites, these days of useless labor and nights of mere oblivion; can it be death, or have I dreamed a senseless dream?"

"It may be so. I can imagine life so glorious that, in comparison, this state of ours would fade into a shadowy parade of melancholy ghosts, a miserable mockery of life."

"To set one dream against another and compare them is an occupation for an idle hour not profitable to a seeker after truth. But tell me rather how you reconcile the fatalism you call Karma with your Theosophic optimism; and how you justify the declaration that each man reaps what he has sown? In real life the sower rarely reaps what he has sown: but, on the contrary, we reap what other hands have sown, and in our turn plant, sow, and build for others who shall follow us: all which would seem to point to different inferences that might be drawn from the allegory of the reaper and the sower. Then take a little child born helpless into a family or tribe or race, whose habits he must imitate, whose ideals and whose thoughts must mold his character, whose laws and customs must inevitably influence his conduct and modify his standard of morality. How can he be responsible for his own thoughts and acts, no one of which can be in any sense an independent deed?"

"Stay. You misconstrue; or it may be that I, or some other, have not clearly put the case. Karma is *not* fatalism. The Karma of the individual, however, is never independent of the Karma of the family, community, or race, or even of that of other individuals with whom he has had contact in any way whatever. As you have shown, no one is

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independent of his fellows; no one can generate Karma on his own account alone. But each one has his share in the general Karma: for brotherhood is a fundamental fact in nature, and no one can escape its consequences. The independence of the individual is merely relative and limited, no matter how intense his egoism. The threads of individual Karma are inextricably interwoven in the 'web of destiny,' as we may see for ourselves if we but make a serious attempt to disentangle all the various responsibilities involved in any seemingly simple action or event. And this it is that justifies our Theosophic optimism; we hope to see the reign of Universal Brotherhood established on the earth, because we know that Brotherhood is a fact in nature, and separateness a great delusion. We know that as we purify our hearts from selfishness we help to raise the aspirations of the human race. We do not rail against our destiny, because we know our own responsibility for at least a share in that which fashioned it. We do not blame so bitterly the criminal, because we know that we too have a share of general responsibility for the social state in which that criminal was raised. We do not readily despair of remedying the evils of our civilization, because we realize that all those evils are the product of the thoughts and acts of others like ourselves and in like manner as they were created so they may be transmuted.

"So too Theosophy, while re-enforcing the old admonition 'Judge not,' explains and illuminates it by the assurance that being all of us to some degree involved in the responsibility for that which seems to call for condemnation, we are not qualified to sit in judgment upon any man: for the first requisite in a judge is that he shall come into the court himself with clean hands. Then in accepting and indorsing the motto 'Life is Joy,' we see in life more than the activity of the body which begins at birth and ends with death. To the Theosophist, life is continuous and the spiritual self of man immortal: and when he declares that Life is Joy, he speaks with knowledge or with faith in the reality of his own spiritual existence, and with some knowledge of the more elementary problems that confront the seeker after truth.

"In answer to the question: 'Why was I born so young?' he would reply: 'That you might learn the lesson of earth-life more thoroughly.' What lesson? Why, that Life is Joy.

"That will take many lives, I fear, at this rate."

"Life is eternal; and Truth is always Here and Now."



"LET us question ourselves and ask: Are we doubters of, or believers in, the Divine Law?"— *Katherine Tingley*

NEWS FROM THE ARCHAEOLOGICAL FIELD

OBSERVER

ATLANTIS AND THE MAYA CIVILIZATION



HE increasing discoveries concerning the Maya civilization in Mexico and Central America continue to confirm our knowledge of its greatness, but the apparent suddenness of its rise is still a puzzle to researchers. The Carnegie Institution staff, working at Chichén-Itzá, reported in March the discovery of a brilliantly painted altar supported by numerous handsomely carved human figures, but the explorers of the Tulane Department of Middle American Research have recently brought still more interesting news. According to the *New Orleans Tribune*:

"The party proceeded to Comalcalco where Dr. Blom discovered a remarkable plaza formation, similar to the one he discovered at Uaxactum a year ago, the first real astronomical observatory of the old Mayas to be discovered. . . . The tomb of 'King X' was found in the main mound. . . . Four square pillars were still standing on the floor. These, Mr. Blom believes, must have supported a small wooden table on which the body of the king lay. A number of human bones littered the floor, and more than 300 perforated sea-shells were scattered among the bones. . . . Large blocks of hieroglyphics were inscribed on the north, south, and east walls, and each bore perfect portraits of three men molded in stucco relief. . . . Evidently the figure in the center was that of the dead king. . . . 'I am convinced,' said Mr. Blom, 'that here we have found nine stucco portraits so far unparalleled in Maya research. They are without doubt the most beautiful examples of Maya portrait art ever found.'"

During the six-months' period of exploration the Tulane Expedition made numerous discoveries of unknown Maya cities, pyramids, statues, temples, and mounds, as well as examples of remarkable engineering feats, and established the important fact that the Maya Empire extended farther westward toward the Pacific than was suspected.

It does not seem improbable that the Maya culture may be, as some writers suggest, the leading factor in proving an archaic civilization on the lost Atlantis. Mr. W. J. Perry, M. A., of Manchester University, England, in his learned *The Children of the Sun*, severely criticizes certain leading archaeologists for asserting upon insufficient data that "the Maya civilization was a native American product, developed in its entirety in the New World, and probably not far from the region where its extensive remains are now to be found."* Mr. Perry shows that wherever it is possible to establish a sequence in American culture, the earlier it is the more developed we find it. He says:

*Morley: *The Inscriptions at Copán*, p. 402.

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"Going backward in time, in America, is like the ascent of a series of cultural steps, at the summit of which stands unchallenged the earliest civilization of all, that of the Maya. . . . Is it credible that, in the space of a few decades or centuries, the Maya invented their civilization and brought it to its highest development?"

Where, then, are we to look for its origin? Dr. Elliott Smith and Mr. Perry trace it to Egypt by way of the Pacific islands, but others, in closer agreement with Theosophy, consider the lost Atlantis the root of most of the Old and New World cultures.

Mr. E. L. Shuman, in the *Literary Digest* Book Review for September, in a study of Mr. Lewis Spence's new books on Atlantis, favorably regards the arguments supporting the Atlantean origin of the Maya civilization. A few quotations from the reviewer will show how the trend of discovery is steadily confirming the Theosophical teachings:

"It has long been known, through soundings, that there still exists a vast plateau on the bottom of the Atlantic, a thousand miles wide and averaging nine thousand feet high, stretching from the Azores and Canaries towards the West Indies, and containing volcanic lava in a vitrified form possible only by hardening in the open air. Many scientists are now becoming convinced that the final subsidence of this Atlantean plateau took place at the end of the Great Ice Age, 'not more than ten thousand years ago' (Sir William Dawson), and that the present islands in the Atlantic are the mountain-peaks of the sunken continent. That sudden changes are still taking place in this most unstable region was proved two years ago when the Western Union Telegraph Co., searching for a lost cable that had been laid twenty-five years before, 'found to their astonishment in taking soundings at the exact spot where it had been laid down, that the ocean bed there had risen nearly two and a quarter miles!'"

"Mr. Spence believes that this mid-Atlantic continent had become the seat of a highly developed civilization though still in the Old Stone Age, and that submergence first divided the area into two sections, the main one being Atlantis, off the Straits of Gibraltar, and the other Antillia, whose remnants are now the West Indies. As the land continued to sink, sometimes with volcanic convulsions, the people of Atlantis are supposed to have emigrated — over remaining land-connexions — to Europe and Africa; much later the survivors in Antillia also fled (by boat) to the American continents. Only thus, Mr. Spence believes, can we account for the sudden appearance of the mysterious Maya civilization. . . .

"The American continents had already been peopled from Asiatic or Polynesian sources, but here was a new and unheralded strain, more advanced by thousands of years than these existing tribes, a people with a written language and an architecture comparable with that of Egypt. . . . Mr. Spence has performed a valuable service in bringing together all the evidence from pre-Columbian America tending to prove his contention — that the Aurignacian, Egyptian, and Mayan-Toltec civilizations sprang from a common source in the lost Atlantis. . . .

"He devotes many chapters to the similarities of the popular myths on both sides of the Atlantic, similarities so numerous and striking that nothing but a common source can explain them. The deluge-legend is found in some form in almost every tribe and race on both sides of the Atlantic, and the author's years of study in such lore have convinced him that they all spring from racial memories of the catastrophe that overtook Atlantis. . . . It is strongly in his favor that he writes always as a scientist in quest of the truth, making no extravagant assertions, but trying to justify the faith that is in him by a calm marshaling of reasonable proofs. It is difficult to see how any one can read him in the same spirit without conceding that he has made a very strong case."

Science has not penetrated farther than the Cro-Magnon race of Western Europe in its search for the ancestors of modern man; confusion

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and mystery lie beyond, because Atlantis has been ignored. Yet it does not seem difficult to solve the problem in the manner indicated by Mr. Lewis Spence today, but for which credit must be given to the teachings of Theosophy as published long ago in H. P. Blavatsky's *Secret Doctrine*; i. e., that the Cro-Magnons and other high-grade Stone-Age races were the direct offshoots *in decadence* of the former Atlantean civilization.

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(A Lecture delivered in 1916)

Concluded

III—THE EVOLUTION OF MAN

IN this third lecture of the series it will be helpful if I begin by outlining its plan. The literature of this subject is of course very voluminous, and its full treatment would involve an enormous elaboration of details and side-issues that would weary both you and me without at all accomplishing our present purpose — which is rather that of information than of argument. It will be more to the purpose, therefore, to put forward briefly and clearly the salient points as regards modern ideas on the one hand and the ancient teachings on the other.

It is necessary for modern scientific evolutionists, in order to establish their theory, to demonstrate that humanity has undergone a progressive development from cruder types in the earlier times up to finer types in the later. This, which we also teach, has not yet however been by any means fully established. The crucial point of disagreement between the scientific view and the one taken here lies in the difference in the way of interpreting the natural facts which we know. Science admits no methods implying conscious self-direction. We do. This is the main difference.

One of our writers recently, in one of his archaeological lectures, drew our attention to the fact that the so-called Stone, Bronze and Iron Ages do not represent stages in the history of the world, but stages in the histories of various races; so that we may have races living in the Stone Age contemporaneously with other races living in the Iron Age — a state of affairs which indeed actually exists today, and which must surely have existed in the same way in past ages. All of which goes to illustrate the point that the history of humanity has always

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been a succession of waves, each wave including both an ebb and a flow; and that the different ages succeed each other over and over again.

According to the ancient teachings, Man was already a relatively complete being when he first appeared in physical form on this earth, *in this Round*; not, however, prior to this. At first sight this statement might seem to imply the doctrine of special creation; but indeed we do not admit that there was a special creation for man in the old theological sense. On this point we find H. P. Blavatsky saying:

“Man is certainly *no* special creation, and he is the product of Nature’s gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the ‘Eternal Pilgrim.’”— *The Secret Doctrine*, II, 728

In these statements we find the truth. The meaning is that, while man’s body is the crown of evolution, the immortal spark in him was never so evolved, but is a spark or flame from the eternal divine intelligence. And furthermore — mark this carefully — while teaching that the body of man is evolved, the teacher is careful to add that it was not evolved precisely according to the method imagined by scientific theorists. The teaching, then, is that there was a certain epoch when there existed on earth a relatively perfected form, ready for the accommodation of the inner (or real) man, but not yet informed with that spark or flame of divine intelligence. This flame of high intelligence was in due course of ages communicated to that so-called ‘mindless’ man, and this resulted in Man such as we now know him.

We will next take a few typical quotations from H. P. Blavatsky’s great work, *The Secret Doctrine*, as texts on which to base subsequent remarks.

“From the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point — MAN.”

— H. P. BLAVATSKY, in *The Secret Doctrine*, II, 170

“Archaic Science allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex. . . . But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds, it was quite ready for man from the beginning of *this Round*.— *Ibid.*, II, 660

“Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the ‘Heavenly Man’— the Dhyân-Chohans, or the *Pitris*, so-called. . . . On the other hand, the pithecoïds, the orang-outang, the gorilla, and the chimpanzee, *can*, and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race.”

— *Ibid.*, II, 683

It is of the greatest importance that the divine nature of Man should be emphasized in every possible way, because upon our recognition of

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our higher nature depends our power to carry out the ideal of human progress which we so ardently desire. It is regrettable, therefore, that our science should be making such efforts to stamp upon the world's mind the picture of an animalized humanity — for this is the effect of the doctrines, whatever the motive may be. The *tendency* of these doctrines is to represent man as an improved animal, and to palliate or justify those weaknesses which he owes to his unredeemed animal propensities. The force of suggestion is great, as all advertisers know; and the effect of pictures and statues of bestial monsters, labeled as the ancestors of Man, is to stamp upon our imagination the animal side of our nature. On the contrary, what we most need is to have our mind constantly impressed with pictures of Man's higher nature, such as might be imparted if, instead of these emblems of animality, we were offered pictures of all that has been great, sublime and beautiful in human life.

The syllogism that, because evolution is true, therefore the theories of contemporary evolutionists are true, is one which, despite its obvious fallaciousness, is largely accepted, in fact if not in word; but the time will surely not be long ere it will seem like a nightmare of our early struggles toward ratiocination. It is interesting to imagine what would happen if science did actually succeed in showing an unbroken line of physical heredity between man and some form in the animal kingdom; what would it profit us? We would still remain as much as ever in the dark as to the nature of the power which had effected this wonderful evolution, or, in other words, as to the origin of the human mind; in short, the whole question would really have been begged, for, in order to demonstrate their theory of the evolution of the human mind, the theorists would have been obliged to assume the existence of that mind at the outset. For is it not clear that they have gotten the matter wrong-end-up, and are seeking to derive mind from matter instead of matter from mind? And what is matter? All we can find out as to its ulterior nature is that it consists of an innumerable multitude of living points or centers of creative energy, endowed with a force that is apparently inherent, and acting under laws that end in perfect results. In short, we find in matter the manifestation of will and intelligence, and are forced to admit, unless we are to forsake all logic and sense, that mind stands behind matter. A reasonable theory of evolution, therefore, assumes mind as the primal fact, and then proceeds to study the evolution of the successive organisms that are developed out of matter by the working therein of mind.

We have seen, in considering evolution in general (see articles I and II of this series), that the process is necessarily dual, because, while the form or organism *evolves*, there must also be a conscious soul *involving*.

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Reverting to the old allegory, we may speak of the universal Spirit fecundating the primordial Matter and causing therein to grow all the various orders of animate life, including those called inorganic. It is the Universal Spirit which, as Monads, informs every animate form, from the smallest atom of mineral upwards, and is the energetic and the plastic form behind all evolution. The Monad performs successive cycles of evolution, passing for long ages through the mineral kingdom and perfecting the forms therein, and afterwards evolving the higher kingdoms. But Man (the inner being) does not form a link in this chain; for, as the ancient teachings state, Nature unaided is not able to produce Man, but can only evolve a perfected animal organism for the future Man to inhabit or use.

“Physical nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the ‘coats of skin’ and the ‘Breath of animal Life.’” — *The Secret Doctrine*, II, 56

The modern evolutionists, therefore, have made their theory too narrow, as is likely to be the case in the early stages of speculation. The plan of evolution is far ampler and more diversified. We have to consider in the main three distinct lines of evolution — that of the spiritual monad, the mental evolution, and the organic evolution — all of which go on independently at the same time, and whose combined result is Man, the perfect expression of the Divine Mind. Nature furnishes the perfected organism, and, as the organisms thus evolved grow more and more complex in character, they are fitted to manifest more and more of the latent powers of the monad. In the lowest forms — the mere atoms and unicellular organisms — the monad has most of its powers locked up, dormant, in potency, so that the consciousness of these organisms is in a very elementary stage, being nothing like what we know as consciousness, and sufficing but to direct the simple lives of these lowly creatures. In the vegetable and animal kingdoms, the monad unfolds more of its powers, until we reach the summit of possibilities in that direction in the highest animal types.

But there is no way by which the consciousness of the animal can become the self-consciousness of the Man, or the fixity of the animal mind turn into the infinite expansiveness and creativeness of the human mind. The special human faculty is an incarnation from elsewhere. It is a primordial power, passed on from one cycle to another, and the teaching is that the men of our cycle received it from the perfected mankind of an earlier cycle. A study of history will convince the thoughtful mind that this is really the way in which man gains his knowledge; for those races which progress receive their impetus from other races, while

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there are many races on the earth which are not progressing but are on the downgrade. They possess no inherent power to evolve, so they decline. This shows that races pass through cycles similar to those through which individuals pass — youth, maturity and decline; and that the young races receive knowledge from their predecessors, as a son from his father, while the old races can no longer learn anything new. It is evident that the degenerate human bones dug up are those of declining races and do not form links in a chain of ascending evolution; and on the other hand it is admitted that some of the exhumed remains show skull capacities and other features indicative of high culture.

It may truly be said that the evidence is not of such a kind as can by the utmost forcing be made to support the case, and that it all points to the opposite conclusion. Man (the inner being) was already a relatively finished product when he first appeared physically on this earth *in this Round*. (See third quotation in this article. It continues: "The Monad had but to step into the astral body of the progenitors, in order that the work of physical solidification should begin around the shadowy prototype.")

Here, by the way, is a point which science has not considered — the evolution of matter from finer and more fluidic states to grosser and more rigid states. Was matter always the same, or has it too undergone an evolution? It exists even now in non-physical states in interstellar space, many believe; and this may have been the case on this globe in past ages. Science regards animal bodies as having always been physical; but why so? This is at least an assumption. Man, and the animals also, were 'astral' before they were physical; or, in other words, their bodies were of a kind of matter less gross than physical matter.

Science speaks of stone-ages, as though these represented definite stages in the upward evolution of man; yet admits that some races now on earth are in their stone-age. But *these* races will never evolve into metal ages, for they are, as said, on the downgrade. Similarly, the bygone stone-ages were simply times when certain peoples in certain spots lived that kind of life; as when a race of such people overspread Britain and dwelt there a while. But this does not mean that there were not highly civilized races living elsewhere at the same time; and all the facts which archaeology brings forth point to the fact that civilization and high culture are of the greatest possible antiquity. The following quotation, from a book review in the *London Times* (October 14, 1915) is appropriate:

"Not ethics alone, but any kind of progress and development, seems to depend on powers outside the visible world of nature and natural law. Out of any chain of natural causation it will always remain impossible to get, at the end, more of power, of virtue, more of anything in quality or quantity, than one has put in at the beginning.

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"No juggling with principles of association or heredity can ever lift self-interest and the lust for pleasure into love, self-sacrifice and duty, as these motives are felt and obeyed, not merely by heroes and martyrs, but by countless men and women of healthy moral instincts. Somehow, in some mysterious way, the tides of a life beyond our life come welling into the world, transforming and guiding its activities."

The attempt to represent moral principles as a canny adjustment of conflicting self-interests is one of the most deplorable symptoms of materialism in science. Those whose virtues are of this kind must have very shoddy virtues, and have much to learn. A *real* man of science, regarding no branch of culture as alien to his province, has enough knowledge of the world to be aware that a mere social compact is the most unstable and explosive of all possible compounds; as also that such a compact spells tyranny, since lusts are held in place by force.

The analogies in structure between Man and the animals, especially the higher mammals, show that Nature works on a uniform plan.

"The economy of Nature does not sanction the co-existence of several utterly opposed 'ground-plans' of organic evolution on one planet."— *The Secret Doctrine*, II, 683

As regards some of the apes, we read:

"The pithecoids . . . *can* and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal — whose *remote* ancestors were themselves the product of Lemurian bestiality — which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the 'Mind-less' races of the middle Third-Race period."— *Ibid.*

De Quatrefages says: "It is rather the apes that can claim descent from Man than *vice versa*." The young ape degenerates as it grows, which, in accordance with a principle recognised by science, indicates that its race is also (in large part) degenerate. Man on the contrary develops as he grows older, his brain growing larger and his intelligence greater. We have no reason to be proud of the ape, whom so many scientists recognise as a cousin, while some even hail him as a sire.

We now direct attention to the following quotations from *The Secret Doctrine*:

"When it is borne in mind that all forms which now people the earth are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round, such an evolutionist argument as that insisting on the 'unity of structural plan' characterizing all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type, has nevertheless, been preserved throughout the ages. . . .

"Similarly with the important question of the 'rudimentary' organs discovered by anatomists in the human organism. . . .

"The human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true 'Evolution' or 'unfolding.'"— II, 683

"So far as the present *Fourth Round* terrestrial period is concerned, the mammalian fauna

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are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round. . . .”— II, 684

This states the doctrine that man precedes the mammals, and, in another sense, all the animals. Yet there is of course no suggestion that man physically propagated them. Analogy will help us to understand here. Man's dead body furnishes material for the soil and the plants that grow therein. What then of the other remnants which man leaves when he dies? Science recognises the principle of the 'conservation of energy,' in accordance with which a quantity of energy whose manifestation in one form is checked reappears in another form; as when an arrested blow produces heat. The psychic nature of man is a vast fund of energy; and at death its ordinary manifestations are abruptly suppressed, especially in a sudden death. What becomes of this energy? No longer held together in a human form, it must become dissipated, and the psychic nature of man is resolved into simpler components. Besides this, the astral model of the human body must undergo a similar disintegration. Thus would be provided materials for the manufacture of animals in Nature's workshop.

Instead of regarding man as sprung from the tiger, the pig or the monkey, we are asked to regard these beings as the manifestation of certain human qualities that have lost their coherence. If man's desire to eat were to become dissociated from the rest of the man, it might well go to the making-up of a mouse; and his destructive energy, no longer balanced by other forces, would find fit expression in the tiger. The activities of the spider and the magpie are especially suggestive of human propensity. The parrot, who, without the usual apparatus of speech, has somehow acquired the power of speech, must be a puzzle for evolutionists; but, considering the proclivities of humankind, the only wonder is that there are so few parrots. Enough people have died to stock a large planet with them. It seems likely that the persistent belief in metempsychosis has a connexion with this teaching; though it would be as untrue to say that a human soul *incarnated* into an animal as that a man incarnates in the worm that is bred of his mortal corruption.

Our next point is the evolution of matter: how much attention has science paid to this? We find people *assuming* that the constitution of matter, and the laws affecting it, have been the same since the beginning; but this is only an assumption, and an unlikely one. If everything evolves, would not matter itself also evolve? When we pass from one chemical element to another, as in that marvelous chain of transformations recently discovered in connexion with radioactivity, we do so by way of a subtler form of matter which underlies all the grosser forms, like a thread running through beads. One element does not directly breed the

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next; but it first changes into this subtler form, and the next element in the series emerges again from the subtler matter. This may serve as an illustration of the method of evolution. The causative changes take place, not in the physical, but in the astral nature of the animal or plant.

“The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary period, were evolved from *purely* astral progenitors contemporary with the Second Race [of mankind]. They are thus *post-Human*, and, consequently, it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated. This explanation disposes of a portion of the Darwinist brief.”— *Ibid.*, II, 684

This refers to the fact that organisms, including that of Man, were astral before they were physical; or, if preferred, consisted of a kind of matter having different properties from physical matter, being more plastic and less rigid. Thus the evolution of matter itself is provided for — a point that has been strangely overlooked by science.

Biology, in its anxiety to dispense with extraneous agencies (such as a deific power), postulates that all the potency of evolution is contained *within* the germ. But this only leaves us more awed and bewildered than ever in face of the tremendous powers thus attributed to the said germ; and the attempt to derive human intelligence from chemical affinity is indeed a nightmare of the scientific imagination. If we could watch a house being built, without being able to see the builders or anything but the bricks, we should be in much the same position as modern biology. If theologically inclined, we should probably postulate a deity as the unseen architect, and leave the matter there. If we felt ourselves constrained to dismiss deity from our conjectures, we should have to consider the bricks as (1) moved by some invisible external force of nature, or (2) actuated by their own internal energy — as automata, in fact. This latter view is the biological one; the cells or the nuclei or the nucleoli or the molecules — some unit or other — are the bricks; and these bricks, in their ceaseless effort to find the most comfortable positions, gradually assume the form, first of a wall, then of a hovel, and finally of a Chamber of Commerce.

It is all very well for biology to assume so much; it may justifiably shelve these questions and leave them to other people; but to assert that there is no such ultra-world at all to be studied is sheer dogmatism. It is not a *practical* attitude of mind, such as should distinguish science. The only way to gain knowledge is to study our own nature interiorly, otherwise we can never get beyond the veil of the bodily senses and the fancies of the imagination. But it is not necessary that every individual person should be left entirely unaided to pursue the quest anew for himself, without availing himself of the work of others before him. And

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so we have the Teachers and their teachings for a help. So long as we can trust our own judgment, we need not fear being misled by these teachings, since they are not offered as dogmas to be believed. Nor, so long as a teaching helps and informs us, is it absolutely necessary to know its source; rather should we infer the competence of its source from the serviceability of the teaching itself.

Biology has been described by H. P. Blavatsky as one of the magicians of the future, destined to reveal many things. This shows that Theosophy is not opposed to biology, but only to dogmatism in biology, as in everything else. A study of biology shows that an old man may preserve and bring back any memory of his life, although every cell and atom in his body has changed many times; and hence that memory does not inhere in the physical matter of the body. Likewise, moles and scars continue throughout life unaltered, notwithstanding continual and utter changes in the physical particles. From this we infer the existence of an inner body — at least *one* such, though the evidence points not less to the existence of more than one — and it becomes the province of biology to study this inner substratum and its relation to the outer. It is, as it were, the mother of the body: the physical body is the offspring of this inner body and the vital energy. This inner body is the link between mind and body; it is the soul of the body, and at the same time it is the body of the mind. It is possible for the mind to be embodied in this inner body without the presence of a physical body. The key to biology is to recognise that the mind acts on the plastic body, and the plastic body acts on the physical body; while there is also a reaction the other way.

If man is developed from an animal lowlier than the ape, the ape and man being divergent branches of the same ancestral tree, then the necessity for postulating enormous antiquity is even more marked. And this necessity increases every time new bones are discovered and found to show brain-capacity and other characteristics not less than are to be found at any later epoch. All goes to confirm the teaching that man was already a complete (inner) being when he first appeared on earth in *this Round*, and that the lower human types are (in most cases, but not in all) retrogressive, not progressive.

It was stated in one of the quotations which I gave that man shows his origin from a type far superior to himself. But surely it is obvious, on *any* theory of evolution, that that which is unfolding itself in man must be greater than man is at present. If man is ever tending towards greater perfection, then that perfect type towards which he is aspiring must have pre-existed. There is much said in *The Secret Doctrine* about man's divine progenitors. They are variously designated the Solar Pitris, the Mânasaputras, and the Sons of Mind. They are the perfected

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humanity of a previous cycle of evolution. In the same way the perfected humanity of this present Round will have a similar function to perform towards the rising evolutionary products of the following Round. Thus it is seen that the law of evolution is much greater than science had thought. What humanity has to do is to keep in mind its divine prototype, instead of dwelling so much on his analogies in the animal kingdom. In connexion with the endowing of man with the divine mind, whereby he became an intelligent self-conscious being, there is much to be said that must be left for a future occasion; as also about the event known as the Fall of Man. But it may briefly be stated that at a certain epoch in his history, man misused his newly-given powers and fell. His physical life thus became more gross and he lost many of his powers. In this state we find him today, and he is striving to rescue himself from it, and to regain his lost powers.

It is now fitting that these remarks should be brought to a close. My greatest difficulty has been to select from an enormous mass of material a few salient points. Did the occasion permit of a course of extended studies, I can assure you that the subject would be found to become more engrossing and the light to become clearer the further those studies were pursued. The purpose of these lectures given under the auspices of the School of Antiquity, is to turn men's minds back to the contemplation of the noble and sublime in every human concern; and the object of the particular addresses on evolution has been to counteract the animalizing tendency of certain modern doctrines by presenting, however imperfectly, a view of the ancient teachings as to man's divine and immortal Self. Thankful as we may be for the crumb which science offers us, let us remember that it is but a crumb, and be still more thankful if we can see our way towards the bread of which it is a fragment. Theosophy comes not to confute evolution; it comes to vindicate it.



“SOMEONE has dug up the records of the Lancaster, Ohio, school board back in 1828. In these there is an account of a proposed debate as to whether railroads were practical. Permission was asked to hold the debate in the schoolhouse, and the minutes of the School Board meeting read as follows:

“ ‘You are welcome to use the schoolhouse to debate all the proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam He would have clearly foretold it thru His old Prophets. It is a device of Satan to lead immortal souls down to Hell.’

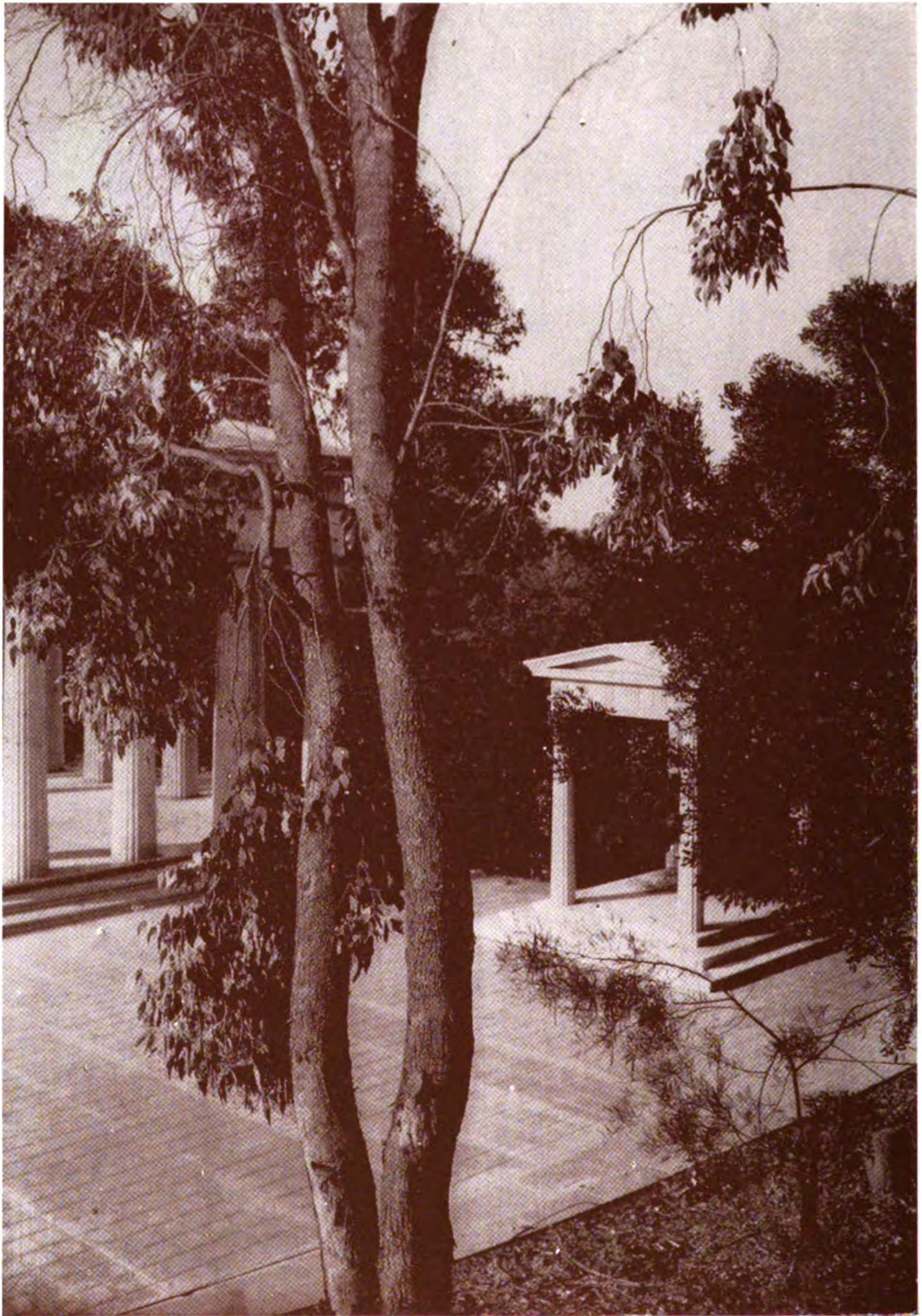
— *Physico-Clinical Medicine*



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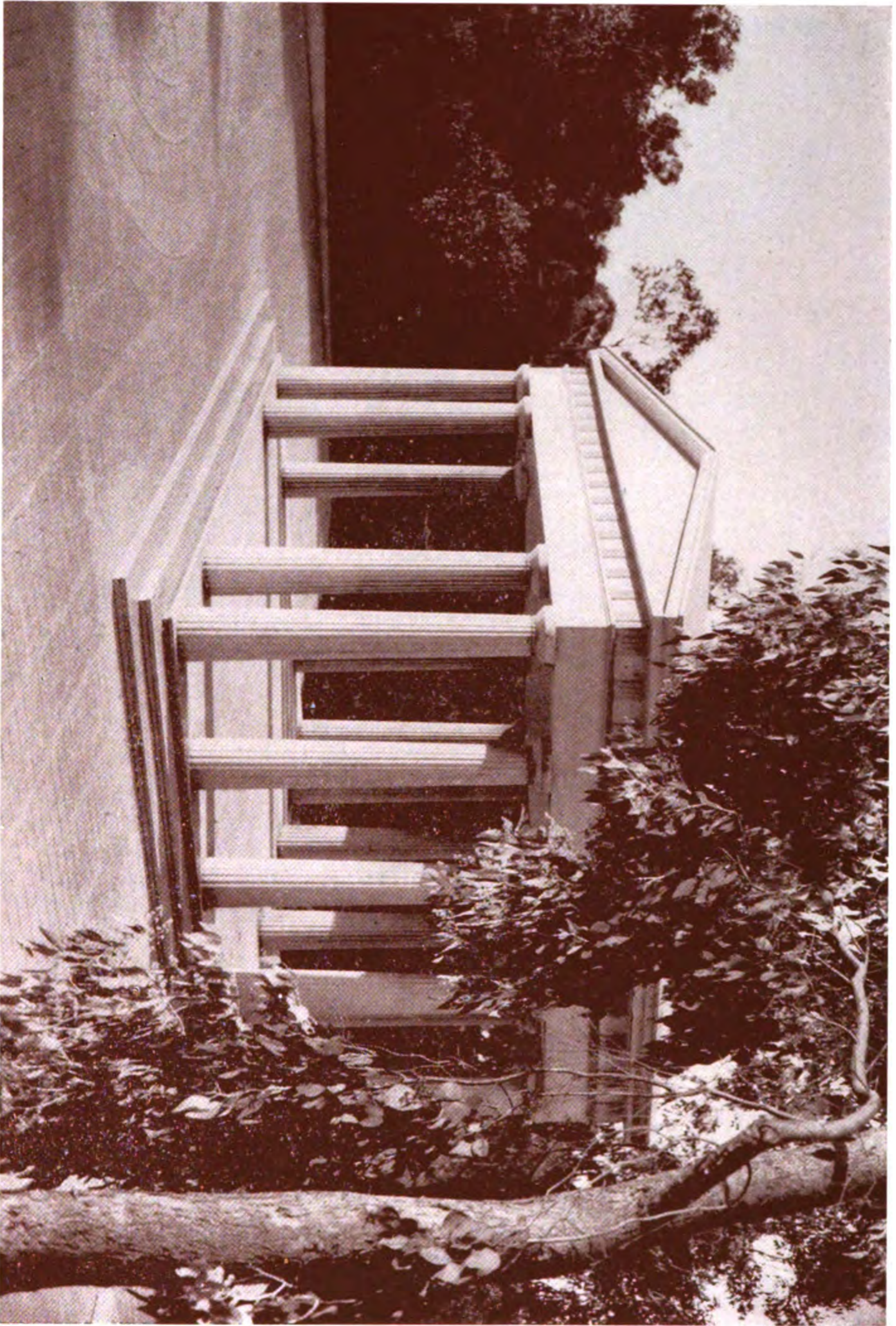
A SIDE VIEW OF THE GREEK STOA IN THE OPEN-AIR
GREEK THEATER

INTERNATIONAL THEOSOPHICAL HEADQUARTERS, POINT LOMA, CALIFORNIA



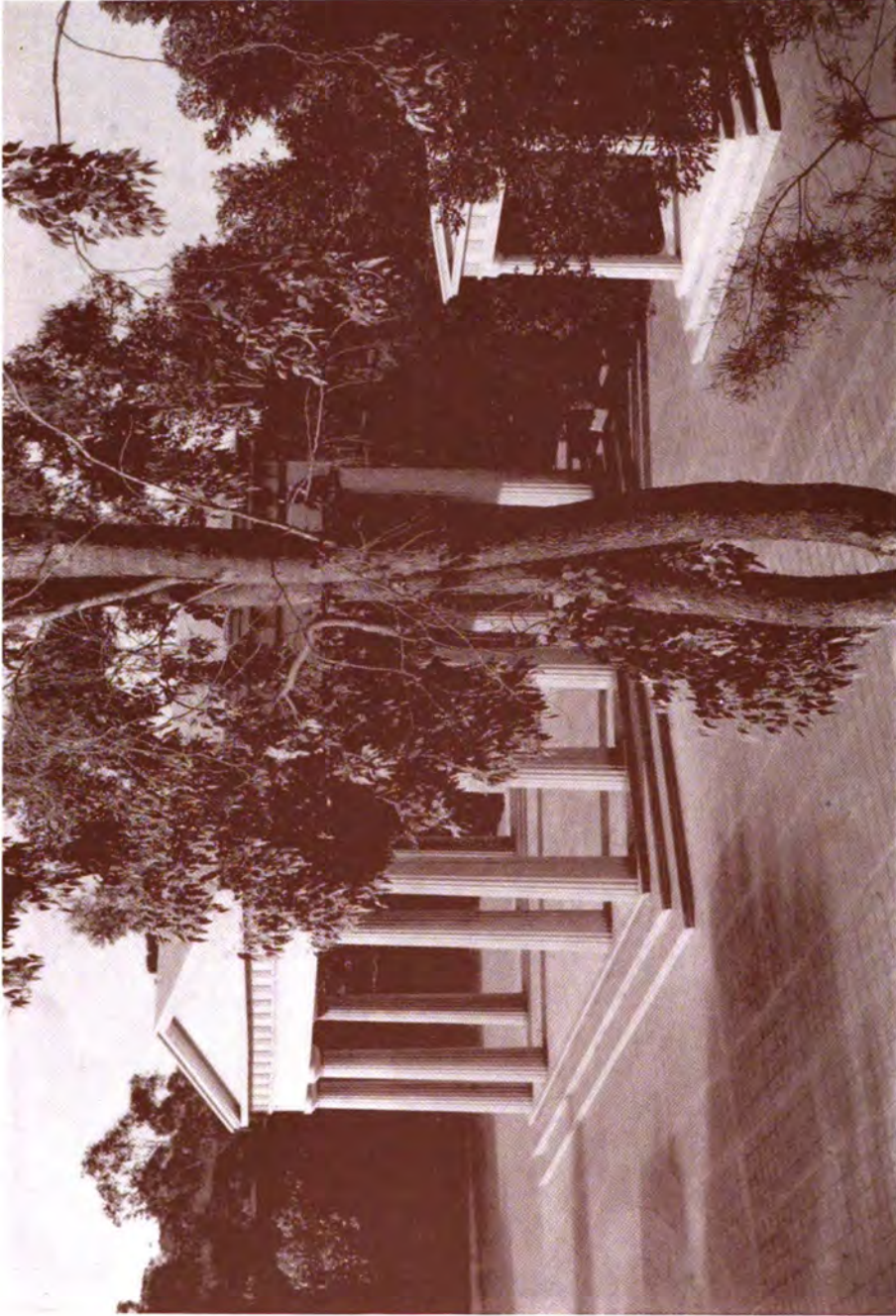
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THE NORTHWEST ANGLE OF THE OPEN-AIR GREEK THEATER,
SHOWING PART OF THE STOA MORE FULLY SEEN IN THE
PRECEDING ILLUSTRATION; AND OTHER INTERESTING DETAIL



Lomaland Photo & Engraving Dept.

THE STOA IN THE GREEK THEATER, PHOTOGRAPHED FROM A SLIGHTLY DIFFERENT ANGLE
FROM THAT SHOWN IN THE ILLUSTRATION FIRST PRECEDING



Lomaland Photo & Engraving Dept.

**A MORE GENERAL VIEW OF THE OPEN-AIR GREEK THEATER THAN THOSE SHOWN
IN THE PRECEDING THREE ILLUSTRATIONS**

This is the first Open-air Greek Theater built in America, and was constructed in 1901 under the personal direction of Katherine Tingley, Leader and Official Head of the Universal Brotherhood and Theosophical Society


PREHISTORIC MAN AND DARWINISM

A Study in Some Recent Scientific Discoveries and Conclusions in the Light of Theosophy

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I

HE fundamental object of the Theosophical Movement is the establishment of the spirit of Brotherhood and all that it implies; and an important factor in our comprehension of this is a clear idea of what we are and what is our place in Nature. It is equally desirable that we should not be misled by hasty though plausible conclusions, even though labeled with high-sounding names.

The word Evolution has come forward prominently of late years, and, rightly interpreted, it gives the key to the mystery of our presence here. Katherine Tingley sums up the Theosophical concept of evolution in the sentence:

“It is in this outer nature, usually physically dominated, that arises the common feeling of ‘I,’ and it is to the blending of this with the real ‘I’ within that evolution tends.”

Taken in a purely material sense the word evolution is misleading, for it feeds the selfish and animalistic side of our dual nature. Owing to the efforts of popularizers of science, when the word is uttered a fairly coherent picture presents itself of a succession of material forms, increasing in complexity of function and intelligence as time passes; of an end-on, orderly sequence in which stand out prominently specks of protoplasm, molluscs, fishes, reptiles, quadrupeds, monkeys, gorillas, ape-men, stone-age savages, early Babylonians or Egyptians, Romans and Greeks, and, to crown all — our noble selves! In this scheme, of which the above is only the crudest outline, the so-called ‘scientific’ but really shortsighted aspect stands out, which regards man as a piece of highly-organized matter, producing for some unexplained reason the phenomena of life and thought, perishing at death, and non-existent before birth. For half a century the purely animalistic hypothesis of human origin and development has powerfully affected intelligent thought, and has descended into the general consciousness of the less-informed by means of such catch phrases as ‘the missing link,’ ‘our ape-ancestors,’ ‘survival of the fittest’ and ‘natural

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selection.' Men are always interested in any form of sport, and the loudly-heralded search for the 'missing link' between man and monkey naturally aroused the sporting interest.

The medieval concept of Special Creation has been almost entirely abandoned even by theology, but unhappily the only presentation of evolution offered is that which regards man as an animal which has somehow run ahead of the rest in consequence of the possession of a superior brain and hand. Our museums are exhibiting busts and pictures of the supposed ape-evolution of man in carefully-arranged rows from the beast to the intelligent human being. The psychological effect of these on the young is marked, and the deplorable and remarkable thing about them is, that the arrangement is not scientifically accurate, but, as is sometimes privately admitted, "something like the order in which human evolution *must have come about* according to Darwinism, though there are difficulties in filling certain gaps." There are indeed; 'the gaps are abysses.

According to the generally-accepted views of biologists, evolution is a haphazard process: any suggestion of a guiding mind, of unseen spiritual forces, of a plan, is scouted. You may choose between "the accumulation of innumerable minute chance variations," or "sudden 'sports' — larger and more rapid changes" (according to the school you prefer) modified by climatic conditions and other "blind natural forces," as the causes of evolution. Unspiritual science says Nature is a harsh mother, as ready to destroy her children as to nourish them. Huxley carefully pointed out that the 'survival of the fittest' does not necessarily mean the survival of the most intelligent or the most highly organized. As he said, if the Thames Valley became arid, the 'fittest' would no longer be Londoners but cactuses and lizards. If the world should perish by freezing, life, including mankind, would utterly disappear; even the so-called 'immortality' of the Comte and Carus school (the persistence of the influence of the dead personality in the recollection of the living) would vanish. In short, the scientific conception of evolution is cramped; there is no large and spacious vision. The tyranny of materialistic views has emasculated it. In losing sight of spiritual laws and concentrating on purely physical factors more than half its value is missing. Dr. Frederick Wood-Jones, Professor of Anatomy in the University of London (a scientific evolutionist but an independent thinker whose original and startling views will be considered later), in referring to Darwin's Evolutionary Theory, first brought out about sixty years ago, says:

"If we ask ourselves the question, Has humanity benefited by the knowledge scattered broadcast throughout the world in 1859? I think we must certainly answer that it has not. . . . For the masses the new teaching proved that, by a transit marked by catch phrases,

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man had originated from an existing anthropoid ape. Only a little while ago we were all apes, we had struggled and fought and survived, and having won through had become men . . . I believe that the doctrine of this period has left its stain, and that the times through which we are passing owe something of their making to these beliefs. If this be so, if the belief in the evolution of a superman as the outcome of bloody struggle, more brutal than any test by which Nature tries her offspring, is fostered by these teachings, then it is time that these teachings should be criticized. If, under criticism, these doctrines seem to break down, then so far as the evolution of the superman is concerned, we are all at each other's throats in vain."— *The Problem of Man's Ancestry*, 1918

Dr. Wood-Jones rightly denounces the harsh and false aspect of evolution, which has always aroused opposition in spiritual minds, even though cold reason and hard facts seemed to conspire against an intuition that real progress in the world of life cannot be made by retrogressive and brutal methods. His aim is to show that man did not survive by a bloody and brutal struggle for existence, but *quickly* evolved into the human state in which he has since been predominant. Dr. Wood-Jones is quite as severe as any student of Theosophy upon the evil psychological impression that is being made upon people by the widespread pictures and highly colored accounts of our mythical 'ape-ancestors.'

"Our hypothesis also demands that any so-called missing link would be very unlike the popular picture of a brutish, slouching creature made more horrible than any gorilla by a dawning touch of humanity. This missing-link picture must be deleted from our minds, and I find no occupation less worthy of the science of anthropology than the not unfashionable business of modeling, painting, or drawing these nightmare products of imagination, and lending them, in the process, an utterly false value of apparent reality. . . .

"Man is no new-begot child of the ape, born of a chance variation, bred of a bloody struggle for existence upon pure brutish lines. Such an idea must be dismissed by humanity, and such an idea must cease to exert any influence upon conduct. We did not reach our present level by these means; certainly we shall never attain a higher one by intensifying them."—*Ibid*, pp. 39,48

Let us examine the wider view of human evolution offered by Theosophy, and some of the obstinate facts in Nature — both new and old — that protest against a materialistic interpretation.

The reason so many who are engaged in scientific research wander in a maze of confusing evidences and find so many links 'missing' is that they are hypnotized by the purely physical aspect of life; their attention is concentrated on the outer, temporary vehicles of consciousness. The solution of the mystery lies in what may be summed up as the Dual Nature of Man. Man is essentially an immortal soul, of divine origin, incarnating from time to time in matter, in order to gain experience in bodies suitable to the terrestrial conditions prevailing at different periods. The vehicles of the soul were not necessarily, in early times, of the same kind of matter as that in which we now find ourselves, but were more ethereal. Before we can begin to reason on constructive lines we must recognise the existence of the Divine Ego in man, moving on from age to age in successive

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incarnations in physical bodies and resting at intervals in a state that is subjective to us when viewed from our material phase. Study of the possibilities involved in the principle of reincarnation reveals and enlightens vast and unexplored territories.

The teaching of Theosophy is, therefore, that man is not a creature which has simply developed a mind and intelligence a little ahead of the 'other animals,' by the survival of the fittest, natural selection, the possession of a free pair of hands with an opposable thumb, and so forth, but is a spiritual being, a Monad or Ego, who has been through many experiences in other conditions before taking up bodily incarnation here. It is the Inner, Spiritual Man who molds and fashions matter to his needs, not blind physical laws which dominate him. Theosophy and the common materialistic theories of the age are diametrically opposed in fundamentals, but have, of course, many points of agreement whenever demonstrated facts are not departed from.

But there are intuitive scientists who have shaken off the incubus of materialism, and have come within hailing distance of Theosophy. Such a one was the late Dr. Alfred Russel Wallace, the famous contemporary of Charles Darwin. He said:

"All the errors of those who have distorted the thesis of Evolution into something called, inappropriately enough, Darwinism, have arisen from the supposition that life is a consequence of organization. This is unthinkable. Life is, as Huxley admitted, the cause and not the consequence of organization. . . . Postulate organization first, and make it the origin and cause of life, and you lose yourself in a maze of madness."

"There are laws of nature, but they are purposive. Everywhere we look we are confronted by power and intelligence. The future will be of wonder, reverence, and calm faith, worthy of our place in the scheme of things."

Strong light is thrown upon the evolution of man by the study of cyclic or periodic law. Science is becoming convinced that this law reigns in the material processes of the stellar and planetary worlds, and in the atomic structure of matter, but in human affairs its existence, if recognised at all, is limited to the few thousands of years we call historic time. Theosophy traverses far greater vistas of human experience, enormous cycles of time whose records are almost (but not quite) lost, and in which the face of the globe was revolutionized, in which races of men arose from simple beginnings to heights of civilization to sink again and yet again to rise. H. P. Blavatsky, in her earliest work *Isis Unveiled* said, speaking of prehistoric savage races:

"Such are the glimpses which anthropology affords us of men, either arrived at the bottom of a cycle or starting in a new one."— I, 295

"Mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start."— I, 294

This does not mean that the lessons of those civilizations have been lost;

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they are imbedded in the core of our being, for what is immortal in us today was the same spiritual essence that inspired our far-off ancestors. Successive civilizations represent humanity as a unit working through different parts of its nature. We gained knowledge through experiences impossible to repeat today, and the results are stored to help build up the superb future of the race.

The Stone-Age races were not the earliest, the 'primitive' men; they were degraded descendants of high civilizations who were arrested in development until the natural time came for the next rising cycle. Before they appeared, civilization existed in the continent of Atlantis, now mainly submerged under the Atlantic Ocean, and before the Atlanteans there were other cycles of culture. It is not possible in this brief survey to consider the first appearance of man on earth; it is enough for our present purpose to say that it was a complex process, the main principle being that the true spirit of man, the reincarnating Ego — not the personal Mr. Smith or Mrs. Jones which we mistakenly think we are, but which really veils the immortal self — has 'descended,' to use an inadequate term, from a higher plane, an inner source, and that even the physical body has a far more recondite method of origin than is dreamed of by the ape-ancestry theorists. H. P. Blavatsky discusses the first appearance of man in a physical body in *The Secret Doctrine*, and utilizes the late Professor Sir W. Crookes' researches in psychic phenomena in explanation of factors unfamiliar to those whose attention is concentrated entirely on the physical plane. (See Vol. II, p. 737.)

II

THE mechanistic view of Evolution has largely depended upon the principles of the Survival of the Fittest, the brutal Struggle for Existence, and Natural Selection, so-called. These are not intelligent, purposive forces leading to some goal; Natural Selection simply acts like a strainer which sifts out all that will not pass through its meshes. Its work is restrictive. Minute variations of innumerable kinds in species being assumed (a large and inadequately supported claim), food and other kinds of competition, geographical and climatic changes, disease, and other 'natural' causes, acting 'blindly,' permit only those animals or plants to survive which are 'fittest' to meet the prevailing conditions. According to the skeptical philosophers the fittest are not necessarily the best as we should think, *i. e.*, the most intelligent or morally deserving or spiritually endowed in the case of man, or the most highly organized or intelligent among lower creatures. The 'fittest' are only those which happen to be able to thrive under the physical conditions in which they

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find themselves. The present state of the world has just 'happened,' as it were, and there is no future for us but gradual freezing of the earth and general annihilation.¹

For the benefit of those who may not be well acquainted with the materialistic view of Natural Selection, etc., it may be well to dwell a little upon those subjects before considering prehistoric man, in order to make the contrast with the Theosophical position clear.

According to the 'atheistic' hypothesis — which excludes a Plan or a Mind of any kind working for a definite object — the action of 'Necessity' explains everything; purely physical laws, blind, and unaffected by more subtil spiritual laws administered by intelligent forces, act mechanically upon supposed innumerable minute variations which 'accidentally' take place in all directions. The majority of these variations perish, not being advantageous in the Struggle for Existence, but a few persist through later generations owing to their suitability to existing or new conditions. Among these few, new variations appear of which a few may survive, and so forth, the result being that in time a new species of animal or plant is formed which will persist so long as conditions are favorable. It has reached that stage by *chance variations*, each one being extremely small and *having no tendency towards the final form*. One school of evolutionists suspects that the variations are sometimes large and distinctly different from the parent form, but this idea makes no change in the general principle, which is that of a mechanical weeding out of the unfit and the "survival of the survivors."

The late Professor Haeckel puts the case plainly enough in his *Pedigree of Man*, pp. 34, 35, 36:

. "Now the central point in Darwin's teaching . . . lies in this, that it demonstrates the simplest mechanical causes, purely physico-chemical phenomena of nature, as wholly sufficient to explain the highest and most difficult problems. Darwin puts in the place of a conscious creative force . . . a series of natural forces working blindly (as we say) without aim, without design. . . ."

The ancestry of the horse is a favorite illustration of development, and the facts seem well established. The *Hyracotherium* (*Eohippus*), the earliest ancestor of the horse, was a mammal about the size of a fox; fossil remains show several stages in its journey of change into the true horse. We can trace its increase in size and some of the minor changes, such as the modification of the separate toes into the single hoof, and of the proportions of the body which tended to greater speed and endurance. Now, according to the claim that natural selection by the

1. Astronomy, however, is now seriously entertaining the conclusion that the sun is not cooling and that the earth's temperature will not change, at least for causes at present known for enormous ages to come. (See *The Theosophical Path* for September, 1919, page 263.)

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survival of the fittest of innumerable accidental and minute variations explains such remarkable happenings as the evolution of the horse from the *Hyracotherium*, we may justly ask why we do not find the petrified remains of such varieties which, by the theory of accidental variation, ought to have been thrown off all along the line until the fully-evolved, stable form of horse appeared? This question has often been asked, but without satisfactory response. As a matter of fact, the fossil remains of the evolving horse family present strong evidence that there was an object in view from the moment when *Hyracotherium* started on its journey to the perfected horse, and that the steps we have discovered were not merely the results of the 'sifting process' of natural selection and survival by which presumed myriads of accidental varieties were sifted out, but were the means by which the horse 'idea' or 'astral model' in the Divine Archetypal Mind was gradually approached and finally incarnated.

We do not suggest that the laws of Survival of the Fittest and Natural Selection are myths; they have a definite though minor part to play in the great procession of life on our planet. But Theosophy points out that their importance has been greatly exaggerated, and that it is preposterous to imagine that such 'negative forces,' if the expression may be allowed, could be creative factors in the progressive unfolding or evolution of life and intelligence. In certain districts shapeless pillars of rock roughly hewn by rain, frost, wind, etc., are found. They are survivals of larger masses, and are representatives of what the blind forces of Nature can do by themselves. A comparison of these meaningless forms with statues carved by man illustrates the very different possibilities of evolution controlled by blind forces and those guided by intelligence.

The origin of the Bat is another puzzle insoluble by the sole aid of the Survival and Selection theory. The first insectivorous mammals, ancestral to the bat, which began to show lengthening of the fingers of the fore-paws and the webbed skin between them, would find the early stages useless for flying or even gliding through the air; not until the wings had reached a further state of development would it be possible for the animal to support itself by their means. The intermediate stages, as has been often pointed out, would be actually harmful to the creature in the struggle for existence. Considering the disabilities it must have suffered, it seems that nothing but a dominating tendency leading quickly toward the final winged form, strong enough to overcome all the dangers on the way — a true 'evolution' of an inner potentiality — is capable of throwing light upon the problem; and this suggests a 'Plan' and some kind of control, not blind force! Natural Selection does not cover such cases, of which there are many.

The extraordinary habit of the Cuckoo of laying its eggs in other

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birds' nests has proved a stumbling-block to materialistic views. It would take too long to enumerate the numerous difficulties, but the principal ones consist in the impossibility of explaining the convenient hollow in the back of the young cuckoo which enables it to turn out from the nest the legitimate eggs and brood, and so to get the large amount of nourishment it needs; and also the quality of receptivity on the part of the foster-parents of the foreign egg. Dr. G. W. Bulman, who showed in *Knowledge* that "the evolution of the cuckoo by Natural Selection, in fact, bristles with difficulties," says:

"The receptivity of the foster-parents *varies* in different species. . . . In the beginning, again, it must have been variable among individuals of the same species. Some would receive the cuckoo's eggs, and some would reject them. The latter would succeed best in rearing their own offspring, while those who reared young cuckoos would leave no inheritors of their — from the cuckoo's point of view — virtues. Thus the quality of receptivity could never be evolved on the lines of Natural Selection: those possessing it would be weeded out. . . ."

J. Henri Fabre, the great and most original French entomologist, whose extraordinarily careful and extensive observations are a mine of materials for those who attack the whole system of evolutionary science based upon the mechanistic principles, brings forward a conclusive argument against the application of them to the acquirement of fixed instincts. He declares that scientific theorizers "have a mania for explaining what might well be incapable of explanation" in the limited state of our knowledge. "There are some who settle the stupendous question of evolution with magnificent audacity." Fabre studied Nature at first hand in the open and looked upon the laboratory scientist with limited respect.

His argument against Natural Selection in the development of the Hunting Wasp is highly interesting; this insect, the *Ammophila*, selects a large caterpillar as a convenient food-supply for its young: it slightly stings the worm in about ten special places so as to paralyse its nerve-centers and prevent it from struggling, but leaves just enough life in it to keep it from decomposition. When the egg hatches the grub finds a store of fresh food ready. The theory of Natural Selection would say that the instinct to sting in the right places had been started by a chance action, an *accidental* hitting upon the only spots which would be effective to paralyse the caterpillar. This action being transmitted by heredity gradually became a fixed habit, what is called instinct, and tended to perpetuate the race of *Ammophila* Wasps. Now, to quote Fabre:

"Well, I avow, in all sincerity, this is asking a little too much of chance. When the *Ammophila* first found herself in the presence of a caterpillar, there was nothing to guide the sting . . . of the few hundreds of points in a Gray Worm, nine or perhaps more have to be selected; the needle must be inserted there and not elsewhere; a little higher, a little lower, a little on one side, it would not produce the desired effect. If the favorable event is a purely accidental

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result, how many combinations would be required to bring it about, how much time to exhaust all the possible cases?"

He then says, suppose we shake up hundreds of figures and draw nine at random, shall we get the exact ones we require? Mathematically the chance is practically impossible. And the primeval *Ammophila* could only renew the attempt at long intervals of one year to the next. The scientist who depends upon Natural Selection claims that the insect did not attain its present surgical skill at the outset, but went through experiments and apprenticeships, the more expert individuals surviving and handing down their accumulated capacities by heredity as instinct. In Fabre's own words:

"The argument is erroneous; instinct developed by degrees is flagrantly impossible in this case. The art of preparing the larva's provisions allows of none but masters and suffers no apprentices; the Wasp must excel in it from the outset or leave the thing alone. Two conditions, in fact, are absolutely essential: that the insect should be able to drag home and store a quarry which greatly surpasses it in size and strength; and that the newly-hatched grub should be able to gnaw peacefully, in its narrow cell, a live and comparatively enormous prey. The suppression of all movements in the victim is the only means of realizing these conditions; and this suppression, to be complete, requires sundry dagger-thrusts, one in each motor center. . . . There is no *via media*, no half-success. . . . If, on her side, the Wasp excels in her art, it is because she is born to follow it, because she is endowed not only with tools but also with the knack of using them. And this gift is original, perfect from the outset: the past has added nothing to it, the future will add nothing to it. As it was, so it will be. If you see in it naught but an acquired habit, which heredity hands down and improves, at least explain to us why man, who represents the highest stage in the evolution of your primitive plasma, is deprived of a like privilege. A paltry insect bequeathes its skill to its offspring; and man cannot. What an immense advantage it would be to humanity if we were less liable to see the worker succeeded by the idler, the man of talent by the idiot! Ah, why has not protoplasm, evolving by its own energy from one being into another, reserved until it came to us a little of that wonderful power which it has bestowed so lavishly upon the insects! The answer is that apparently, in this world, cellular evolution is not everything.

"For these and many other reasons, I reject the modern theory of instinct. I see in it no more than an ingenious game in which the arm-chair naturalist, the man who shapes the world according to his whim, is able to take delight, but in which the observer, the man grappling with reality, fails to find a serious explanation of anything whatever that he sees. . . ."

Similar objections apply to the cases of the bat, the cuckoo, and many more, and nothing but the Theosophical explanation can throw light upon the whole problem of the origin of species. As this paper is mainly concerned with human evolution and the insoluble problems that face those who hold that man is merely an animal with a more highly organized brain, "a monkey shaved," little time can be given to the appearance of animal forms on the physical plane, but a few words are necessary to make the ground clear before going farther.

Let us return to the Bat for a moment. Science tells us that the earliest bats appeared quite suddenly in the Eocene, the early Tertiary period of geology, which succeeded the Age of Reptiles after a singular and unexplained gap. The first bats resembled those of today, and there is no

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trace of intermediate types leading back to a walking or creeping progenitor. According to the testimony of the rocks, the bat had its powers of flight complete from its first appearance upon the physical plane. Biology does not explain why we have not found specimens of the innumerable types and offshoots between the supposed ancestral insectivorous quadruped and the perfected winged creature, which are called for by the idea that natural selection from a multitude of variations, accidentally appearing, explains everything. Theosophy, however, looks to a source on a more subtil plane of existence than the physical for the origin of well-marked types. We must follow this point into more detail.

During the Secondary Period of Geology the dominant form of life was reptilian; only a few insignificant mammals are found in the later Secondary strata. But a tremendous outburst of warm-blooded creatures of entirely new types, the direct ancestors of those of modern times, appeared in the early Tertiary. How did this extraordinary change come about? Under present conditions of thought, when more respect is being paid to the possibilities of the hidden side of Nature than during the last century or two of materialistic obsession, the Theosophical explanation, as given by H. P. Blavatsky in *The Secret Doctrine* may be comprehensible, though it will be novel to many.

Recent discoveries in atomic structure have opened our eyes to strange possibilities in the conditions of 'matter.' Science, in accepting the electric theory of matter, has entered the domain of the metaphysical, and we no longer need suppose that our form of substance, called physical matter, is the only possible one, and that life is confined to this plane. Evolution proceeds on more subtil states of being; potencies and forms, worked out by appropriate means in other planes, are thrown down, so to speak, into physical existence, where they incarnate and form the nuclei, the root-types, from which the multitude of species proceed to evolve, partly by Natural Selection, Survival of the Fittest, Geographical Isolation, Climatic Changes, and other subordinate means always controlled by a higher intelligence which has the end in view of the raising of lower states of consciousness to higher, and ultimately to the highest, spiritual glory and wisdom.

Strachof, quoted by H. P. Blavatsky, says:

" 'the true cause of organic life is the tendency of spirit to manifest in substantial forms, to clothe itself in substantial reality. It is the highest form which contains the complete explanation of the lowest, never the reverse.' " — *The Secret Doctrine*, II, 654

The successive *forms* in which life has incarnated, such as in the vertebrate reptilian, the mammalian, the human, were precipitated into physical conditions in regulated cycles, not by blind chance. A subtil

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'astral' evolution precedes the physical, as H. P. Blavatsky says in *The Secret Doctrine*:

"It is, for instance, a mere device of rhetoric to credit 'Natural Selection' with the power of *originating* species. 'Natural Selection' is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. . . . But Natural Selection,—in the writer's humble opinion, 'Selection, *as a Power*,'—is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which 'useful variations' are stereotyped when produced. Of itself, 'it' *can produce nothing*, and only operates on the rough material presented to 'it.' The real question at issue is: what CAUSE — combined with other secondary causes — produces the 'variations' in the organisms themselves. . . . The truth is that the differentiating 'causes' known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral*. Darwinism only meets Evolution at its midway point — that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us." — *Ibid.*, II, 648-9

Professor H. F. Osborn, perhaps the most authoritative American student of animal evolution, says in the latest edition of the *Encyclopaedia Britannica*:

"The net result of observation is not favorable to the essentially Darwinian view that the adaptive arises out of the fortuitous by selection, but is rather favorable to the hypothesis of some quite unknown intrinsic law of life which we at present are totally unable to comprehend or even conceive. . . . The nature of this law [of the origin of new characteristics] which upon the whole appears to be purposive or teleological in its operation, is altogether a mystery which may or may not be illumined by future research."

In other words, leaders in science are beginning to abandon the crass materialism of the Haeckel school which has dominated scientific thought so long, and are more than suspecting an evolutionary law with an intelligent purpose! Professor A. S. Woodward, in an address to the Geological Section of the British Association of Science, said:

"Palaeontologists are now generally agreed that there is some principle underlying this progress [the appearance of new species unexpectedly and their disappearance] much more fundamental than chance-variation or response to environment, however much these phenomena may have contributed to certain minor adaptations."

This Theosophical idea, then, is no longer 'superstitious'; according even to leading scientists the variations may not be altogether 'accidental,' and room may be found for a purposive plan guided by Divine Intelligences! But, although there are some voices raised for a more spiritual view of evolution, the battlefield is by no means abandoned by materialism.

We must next proceed to the peculiar difficulties which face Darwinian evolution in the search for the ancestry of modern man, but which supply valuable evidence for the Theosophical teachings, and interesting corroboration of statements brought forward by H. P. Blavatsky long before the modern discoveries were made.

THE THEOSOPHICAL PATH

III

BEFORE proceeding to consider the difficulties in the way of accepting the biological interpretation of the evidences offered by the remains of man in the Stone Ages, the Theosophical view of man's pilgrimage on earth must be briefly outlined.

The fundamental principle in Evolution is that everything, even the mineral kingdom, is moving towards a more intense, universal consciousness: above all, immortal Man, a spiritual Ray of Divinity, a Spark of the One Flame, is learning the lessons of life by pleasurable and painful experiences in numerous incarnations in physical bodies, in many different conditions and races. Various types of humanity, high and low, have existed on earth for enormously long periods, periods greatly exceeding the million years or so allowed by modern anthropologists. In the course of ages mankind will become fit to ascend to states of spiritual and intellectual glory more advanced than our present conditions permit.

Without going into detail, for which H. P. Blavatsky's works should be consulted, we must refer to the teaching that the descent of Spirit into Matter and its ultimate return, enriched by experience, is the basic principle of evolution. Life and consciousness are not confined to physical conditions, but exist independently of such conditions. The immortal Ego in man, the higher consciousness, is a pilgrim passing through many states. Before the earth was fitted for physical human life, man existed in less material conditions — spiritual or semi-spiritual. In our present state such an existence is not easily realized except by the few who have been trained to understand it. While in those conditions — called the earlier 'Rounds and Races' — developing spiritual man 'threw off' a number of definite types into the formative thought-atmosphere of the earth, as it might be called. These became the fundamental root-types from which branched innumerable species and sub-species, for which Natural Selection and the Survival of the Fittest have been offered as explanations, which however are partial and often quite inadequate. Biology now speaks of the "explosive suddenness" with which many new species appear in the geological record, and the surprising changes in the rate of evolution at various times. As we noticed at the end of the last chapter, the tendency of life to change its character at intervals (for instance, the successive preponderance of primitive mailed fishes, of the reptiles, of the mammals, and of man) is beginning to be regarded as valid testimony to some conscious evolving intelligence with a plan, much as the idea is scouted by the materialistic school.

Man — as a material being, not necessarily just as he is today, 'consolidated,' so to speak, from the astral state — and the first really human

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racés appeared on lands that have mainly perished millions of years ago. The whole surface of the earth has been changed many times since the first sedimentary rocks were deposited; even its axis has been tilted, as some modern astronomers are suspecting.

Geologists arrange the sedimentary rocks into great divisions according to the fossilized plants and animals found in them. Notable differences of opinion prevail as to the total length of these periods, as well as of the smaller divisions, but the estimates are becoming more liberal of late. It is not many years since geology and astronomy were afraid to draw heavily upon the bank-account of Time, but, owing to the discovery of radio-activity, and for other reasons, the probability of five hundred million or even a billion years having elapsed since the beginning of life on earth is now being favorably considered. According to the records of Theosophy, the Primordial Age was not less than 320,000,000 years ago, and man in some kind of material form, intelligent enough to be called man, appeared about 18,000,000 years since. (In connexion with this matter the reader should consult 'The Age of the Earth,' by Professor F. J. Dick and William Scott, in *The Theosophical Path* for April, 1919.)

Geologists have not yet found any remains of man in the Secondary Period, though a few more daring scientists have said that his presence at that remote age is not unthinkable, however unlikely according to the Darwinian Theory. Anthropologists declare that the progenitors of the human race began to branch off from the animal kingdom toward the middle of the Tertiary period, gradually becoming really human in the later Tertiary, certainly half a million years ago, probably far more. Theosophy, however, tells us that man had developed a civilization towards the latter part of the Secondary, when the human race lived on lands now mostly submerged under the Pacific Ocean. Those who survived its destruction occupied new continental areas which gradually appeared in the Atlantic region where they slowly developed into many nations and attained a high degree of culture. Tradition has brought down a few records of lost civilizations, and ethnology gives us information about strange survivals of isolated tribes and languages and customs which are not explained without the aid of the hypothesis of a lost Atlantis. Many of the leading geologists are convinced of the existence of such a region, though not yet, of course, of the existence of mankind thereon, although this revolutionary idea is being seriously debated.

As the Atlantean regions broke up and disappeared under the ocean, a limited number of the inhabitants took refuge in Central Asia, part of which was then habitable, though now barren and desolate. This took place at about the time when Darwinian evolution conceived that primi-

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tive man was beginning to creep out of the animal stage and to gain a glimmering of human intelligence. There were certainly savage and brutal men at that time as there are today, and also large anthropoid apes, ancestors of the existing gorillas, chimpanzees, etc.; not only Theosophy however, but modern biology rejects the suggestion that any anthropoid creatures whose relics we have discovered were our progenitors, though they may have been offshoots from the family tree.

In the earliest human relics discovered in Europe science has found remains of inferior tribes which lived in outlying regions removed from the small nucleus of enlightenment which jealously guarded for long ages the traditions of Atlantean culture until the cyclic moment arrived for its extension. These 'primitive' tribes were not descendants from anthropoid apes, removed from arboreal life by a few thousand years; they were the degraded representatives of a higher culture. At one time very 'primitive' men who built hearths for fires and made the earliest flint implements known — the 'eoliths' and 'eagle-beak' hammers, axes, etc., — lived upon an English land-surface that had been exposed long before the Glacial Period, at the very time when civilization was flourishing in Atlantis, or at least in some of its remaining islands, only a thousand miles or so away. This state of affairs is perfectly comprehensible when we recollect that degraded savages are found today within shorter distances from highly civilized regions; witness the island of Tiburón in the Gulf of California, which is not many hundred miles from Point Loma where these lines are being written.

H. P. Blavatsky says that the weight of the heavy karma generated by the evil-doing of the later Atlanteans oppressed their descendants (really, of course, themselves in other bodies, as we understand by a study of Reincarnation) for an immense period and kept them at the level of Stone-Age culture for nearly a million years, in spite of their possession of all our faculties and of brains as large as ours, even at the earliest period of which we have tangible records. This enormous period of little or no progress in European races has proved an incomprehensible puzzle to scientists. Occasionally an atavistic flash of Atlantean culture illuminates the prospect, and we find such things as the wonderful cave-pictures at Altamira in Spain, which show great artistic feeling and keen observation; but this astonishing renaissance soon died out, according to the most conservative scientific estimates, and did not revive until the dawn of the historical period.

The existence of the anthropoid apes, those strange creatures which look so like "blurred copies" of man, has, as H. P. Blavatsky says "overwhelmed modern scientists with confusion," and it is not unreasonable that those who look only at the external aspect and ignore the spiritual

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should see in them or their progenitors a probable ancestor for man. Theosophy explains their human resemblance and connexion without admitting their ancestral position; they are "a bastard branch" grafted on to the human stem by unnatural cross-breeding on the part of some degraded Atlantean tribes, and they have some human qualities mingled with their animal nature. No living or fossil anthropoid is an older type than man, but they are all offshoots shamefully produced in the later Atlantean period — towards the middle of the Tertiary age. We shall see, later, that at least one high authority, Dr. Wood-Jones, considers that it is entirely impossible, for anatomical reasons, that man can have descended from any kind of anthropoid known to us, but that his origin, as an independent species, must be placed far back in the earliest days of the Tertiary, and that we have not discovered any animal form which can be certainly pointed to as ancestral. The Theosophical explanation of the human relationship with the anthropoids explains one biological puzzle; *i. e.*, the curious fact that the higher apes combine human and animal bodily characteristics in various proportions according to their species: one will have a certain human quality not found in another, and so forth.

The greatest difficulty Science has in proving that man evolved from the ape lies in the necessity for an immense period of time for the supposed earliest and most bestial man to have slowly climbed out of the animal state. The farther back we find human skulls (or evidences of intelligent human beings by the testimony of flint implements), the more impossible it becomes that man can have evolved from ape-like animals which did not exist (according to the testimony of the strata) much or perhaps any earlier than himself. We shall see the great significance of this when we consider some remarkable admissions about the enormous age of "modern man" made by Professor Sir Arthur Keith, F. R. S., in his recent *Antiquity of Man*.

The scientific hypothesis at the present moment is that mammalian ancestors of man and those of the anthropoids branched off in two separate lines from a common mammalian stem in the earlier half of the Tertiary. No *known form* of anthropoid is claimed as being ancestral to man, and the long series of links necessary to represent the chain of progress on the human branch is not known. The differences between the first anthropoids and those of today are not very great, and we need not consider them in this argument. The very few relics of the earlier anthropoids and men are not accepted by science as actually belonging to the direct ancestral line of modern man, but are considered to be side branches, thrown off after the supposed separation of the simian and human branches. Most of them came to nothing, but died out long ago.

(To be concluded)

SCIENTIFIC BREVITIES

BY THE BUSY BEE

SOUL AND CELL



ARE Our Bodies Immortal?" asks that inquisitive periodical, the *Literary Digest*, in reviewing a scientific article. This seems to indicate that science, having cut off our hope of immortality at one end, is introducing it at the other; and that we are to be consoled for the death of our souls by a promise of the deathlessness of our bodies. The subject has been treated before in THE THEOSOPHICAL PATH, Vol. XXI, No. 2, p. 163; and Vol. XXV, No. 6, p. 571. In the former number we find, quoted from Professor Raymond Pearl in the *Scientific Monthly*:

"Life itself is a continuum. A break or continuity in its progression has never occurred since its first appearance. Discontinuity of existence appertains not to life, but only to one part of the make-up of a portion of one large class of living things. . . . The discontinuity of death is not a necessary or inherent adjunct or consequence of life, but is a relatively new phenomenon, which appeared only when and because differentiation of structure and function appeared in the course of evolution."

And in both numbers we say, in reference to the remarks of scientists:

"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 which, with some of the germ-cells, die; those germ-cells which are passed on from generation to generation thus being immortal."

Organisms very low in the scale, having no somatic cells, are actually immortal. Such an organism consists but of a single cell, which splits into two, each of the two splitting again, and so indefinitely. We now find, in the article in the *Literary Digest*, reviewing a review by Lucien Chassaing in *Le Journal*, of a work by Dr. Metalnikov, that the immortality of such cells has been further investigated. An infusorium, found in an aquarium, was watched for thirteen years, during which time 5,000 successive generations were obtained. Thus it seems that the cell is really indestructible, except by starvation, poisoning, or some accidental interference. To quote:

"Death is a permanent and tangible phenomenon only in the case of man and the higher animals. It is not so for plants and for the simple animals or protozoans."

Death appears therefore as a casting off of worn-out garments or a leaving behind of baggage; and man dies the most of all creatures because he has the most of these impediments to shed. This helps us to

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understand why the teachings of those who come to preach life and immortality are characterized by exhortations to simplicity: we must forsake our riches and enter the kingdom in simplicity and poverty. But after all, what does this about the immortality of the cell amount to? Is not the atom equally immortal? Then what boots it, for the consolation of despairing skeptics, to know that the dust of the earth is immortal? Or does he care to know that certain cells in his own body will not die, but will be passed on? What he wants to know is, Will those cells be Me or somebody else?

Yet there is much in the idea. Infinitude lies at both ends of the scale — in the infinitely great and the infinitely small. Is it improbable then that infinitude and immortality can be found at either of any two extremes, by plumbing either spirit or matter to its depths? We may reach up in thought to the ultimate spiritual essence in man, or sink our imagination to the ultimate atom of matter; and in either direction we approach the infinite and the deathless. The Atom, a name which by its etymology means the indivisible, is the One, the primal source of an evolutionary scale. That living organism which consists of but a single cell is in one sense the lowliest of creatures; but in another sense it is the simplest, most undivided, and most immortal.

For man the essential problem of immortality is whether his Individuality survives; for no one doubts that humanity survives or that matter survives. The Individuality of man does survive, but has to be distinguished from fictitious and temporary personal masks which are engendered during earth-life. It is possible for man, even during earth-life, so to purify his consciousness from all personal and impermanent elements as to become conscious of his own immortality. Such has ever been the gospel of the great Teachers and Saviors.

ORGANIC AND INORGANIC

“I think it is certain that the apparent difference between inorganic and organic phenomena is going to disappear.”— Professor J. S. HALDANE in a recent utterance

“Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, ‘inorganic substance,’ means simply that the latent life slumbering in the molecules of so-called ‘inert matter’ is incognisable. ALL IS LIFE, and every atom even of mineral dust is a LIFE.”— H. P. BLAVATSKY: *The Secret Doctrine*, I, 248

“The same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle — whether you call it organic or inorganic — *is a life.*” *Ibid.*, I, 261

A FACULTY for discovering the obvious, for adding to the learning of the wise and prudent sundry items of the wisdom that is given to babes and sucklings, is among the ornaments of science. We never saw any

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reason for the distinction of organic and inorganic, save only as a convenient boundary, like the boundary between animals and vegetables for instance. In the mineral kingdom, as in the others, we see the manifestation of a mysterious life and the expression of a hidden plan. Corresponding to genera and species in the higher kingdoms, we have the various crystalline forms and other structures in the minerals; in the minerals also we have properties, which we call chemical and physical; but which seem to be strictly analogous to those properties which in plants and animals we call instinct and behavior. Either all three kingdoms are alive, or all three are dead.

It would seem that we have here a dogma that is common to both modern Occidental religion and modern Occidental science — the doctrine that there is a dead or inert portion of the universe. For the religious dogmatist this inert mass was created by the Deity, and by him is ruled. Science has investigated it and found that it is full of life and intelligence; but, unable at first to get rid of the old idea of deadness, science has had to invent other deities in order to account for the activity of the material universe. But we are now coming to the idea that the material universe is not dead at all and never was — the idea of the ancients and of many moderns not included in our civilization. We have accused them of peopling the universe with nature-spirits and minor gods; for we supposed that they, like us, had begun by imagining a dead world. But perhaps the truth is that they never supposed nature to be dead at all.

The universe is an assemblage of living beings, each with intelligence of its own peculiar grade or order; and our so-called dead matter is now found to be composed of centers of darting fire or life or electricity — take your choice of names. We have our 'ether,' which looks very like the Waters of Space; and over the face thereof broods the living Spirit which was cast into it. Sir Oliver Lodge has recently said:

"Electrons and protons are the building stones of which matter is made. . . . Electrons are evidently composed of ether . . . they are electric charges and nothing else. . . . Matter and energy are equivalent to each other. I do not say they are identical; they are different forms of energy."

This reduces matter to ether and electricity — to the waters of space and the spirit of life, as we have said. A living being, and a place for it to move in: that is as far as we can go.



"ALL living creatures are separated one from another in their bodies, but that which gives them life is one and the same in all of them." — *Count Tolstoy*



THE SCREEN OF TIME

F. J. Dick, *Editor*

MIRROR OF THE MOVEMENT

KATHERINE TINGLEY RETURNS WITH PARTY FROM EXTENDED TRIP TO MANY COUNTRIES

ON Thursday evening Katherine Tingley and party returned to the International Theosophical Headquarters at Point Loma, after five months' absence in Europe. With the Theosophical Leader were her three secretaries, Mrs. E. A. Neresheimer, Iverson L. Harris, and Lars Eek; the business manager of the Universal Brotherhood and Theosophical Society in Sweden, E. A. Gyllenberg, two young students of the Theosophical University, William Stull, Jr., and Erik Kahlson, the latter being a Swedish violinist of unusual talent, who has been studying with the celebrated Professor Reitz of Weimar, but who has come to Point Loma to continue his studies. This was made possible by a ruling of the United States Department of Labor, which has authorized the Theosophical University to accept foreign students as non-quota immigrants, under the immigration act of 1924.

Katherine Tingley and party have been engaged in intense public activities during the whole of their stay abroad. Six weeks were spent in conducting the second session of the Râja-Yoga Summer-School on the historic island of Visingsö, which was started by Katherine Tingley last year. The enrollment this year was much larger than last year, and the work there carried on aroused great enthusiasm among children, parents, and visitors. The Swedish members of the Universal Brotherhood and Theosophical Society, as well as many outside the ranks of Theosophists, have publicly expressed the conviction that Visingsö shall, through Katherine Tingley's work, again become a great cultural beacon-light for the northland, as it was in the seventeenth century, when Earl Per Brahe established his great school there. The ruins of his castle, Visingsborg, are adjacent to the Theosophical Headquarters, Kungsgården, in the center of the island.

Leaving the school in the competent hands of Miss Anna Sonesson, who spent several years at Point Loma studying the Râja-Yoga System, and since her return to Sweden has been directress of the Stockholm Girls' Club for Higher Education and of the children's Lotus-Group or unsectarian Theosophical Sunday-school, Katherine Tingley moved on to Bavaria. There

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she founded two new branches of the Universal Brotherhood and Theosophical Society, and laid plans for the establishment of a Râja-Yoga School for Central Europe, several sites for which have been offered her. Katherine Tingley and party for more than a month were the guests of Dr. Rolf Hoffmann, who visited Point Loma this spring, and returned to Europe with glowing accounts of California. He and his family have joined the Universal Brotherhood and Theosophical Society and are doing all in their power to assist Katherine Tingley in her educational work.

From Bavaria, the Theosophical Leader and party went to Paris as delegates to the Twenty-Fourth World Peace-Congress. In Paris another center of Theosophical work was established, as also was done in Geneva.

Katherine Tingley's next public work was in Holland. In the beautiful Pulchri Studio at The Hague she delivered a public address to a large and enthusiastic audience. Here, as elsewhere, nearly two hundred beautiful hand-colored lantern-slide views of California — particularly of Point Loma and San Diego — were shown the public and described by one of the members of the party. Members of the Universal Brotherhood and Theosophical Society from all over Holland, as well as hundreds of children of the Lotus-Groups and Boys' Brotherhood Clubs and Girls' Clubs for Higher Education, which are conducted under Katherine Tingley's direction throughout the world, gathered at The Hague to welcome the Theosophical Leader and party; and such was the enthusiasm expressed and the progress shown by the young people, that the Point Loma travelers said they felt perfectly satisfied that Theosophy and Râja-Yoga had come to stay as important world movements in the realm of philosophy, religion, and higher education of the youth.

From Holland, Katherine Tingley and her co-workers returned to Germany. After visiting Upper Bavaria and spending two weeks at Ambach, on the beautiful Starnberger See, and a few days at Munich, Nürnberg, and Würzburg, they finished their public work in Berlin. Here, October 11, in the finest concert hall in the German capital — Beethovensaal — the Theosophical Leader delivered an address on 'Germany's Mission.' The hall was filled to capacity and Katherine Tingley was accorded an ovation. Her parlor at the Hotel Adlon was besieged from morning until night by eager inquirers. Two new Theosophical centers were formed in Berlin.

FAVORABLE NOTICES

Both the German press and the English papers published in Berlin had most favorable advance notices and reviews. The Berlin edition of the *Chicago Tribune* devoted a long article to Katherine Tingley's visit.

The return journey to America on the North German Lloyd liner *Columbus*, was a rather dismal anti-climax to the Theosophical 'crusaders' journey. They encountered the worst storm ever experienced by this ship; which on one day made only 166 knots, although it averages from 450 to 500 knots. While this great steamer usually makes the passage from Bremen to New

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York in eight days, it took ten days for this trip. Everybody on board was more than delighted to see the U. S. A. again.

Katherine Tingley expressed great satisfaction over the results of her European tour. She declined to comment on the political situation in Europe, saying that all her work was strictly non-political. She did, however, express the hope that America would take the lead in undoing the injustices which she said had been inflicted upon the German people by the Versailles treaty. "The Germans are our brothers," she said, "and are not the 'Huns' they were represented to be by allied propaganda during the war. We really owe it to ourselves as a matter of national honor to do our utmost to carry out the promises which President Wilson made the German people before the signing of the armistice."— *The San Diego Union*, October 31, 1925

THE RÂJA-YOGA PARADISE BY THE PACIFIC OCEAN

KATHERINE TINGLEY AND HER WORK

[Translation from the *Deutsche Zeitung*, Berlin, Germany, October 15, 1925]

GERMANY does not enjoy much happiness in this world. We should therefore hold in honor those few who take our part, especially when Germany's sufferings have attracted these to us. For this reason many Germans will be moved to greet and welcome Katherine Tingley, who was one of the few brave women who in 1918 raised her voice, and demanded a higher justice for Germany. She is one of those who have never ceased to seek to lessen the need of Germany, as far as it lay in their power to do so.

However, this can only be an introduction to the remarkable personality of this woman. She is the Leader of the Theosophical Movement which is directly derived from H. P. Blavatsky, and which claims that it is older than all state-religions, but embraces all their fundamental principles. In America the followers of these teachings have become united in the Universal Brotherhood, whose mission it is to build up its future in caring for the young. Hence the Headquarters of the Brotherhood, at Point Loma, California, is connected with a large educational institution in which children of all countries are taught according to the Râja-Yoga system, the name of which points to an origin from old Indian wisdom, and which as translated by Mme. Tingley signifies 'Kingly Union.' Shortly summed up the substance of the teachings is that man is not born in sin, that divine powers slumber within him when he begins to work unselfishly — brother for brother — and that after death a new stage of development is entered upon as a result of the painful experiences of the present life. The pioneers of this teaching are fully aware of the possible results of such a revolution in the general conception of life; it might become a grave danger if, at the same time, the forces of humble service and respect for the rights of others are not simultaneously fostered. Hence this brotherhood pledges itself to an uncompromisingly strict moral

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code. In the Râja-Yoga School the intellectual and the artistic faculties are developed as far as possible in the young people in its charge, on the one hand, but at the same time these are indissolubly connected with the conception of the innate dignity of duty, at all costs, and it teaches that to use these faculties for selfish purposes is sin.

The teachings have nothing to do with spiritualistic experimentation, and the many fallacies of modern superstition, and it is possible that the immediate mission of Katherine Tingley and her disciples is to call back the German Theosophists of Steiner's School from unhealthy eccentricities to a wholesome mode of living. As a matter of course this teaching has as its aim — world-peace: that is, it hopes to achieve this when it becomes a power in the European world; but its followers believe that this will be the final result of their work, and they do not seek to bring it about by denying to any nation the right to realize the justifiable development of its own powers, as the German pacifists would do.

The proof of what the activities of the Râja-Yoga teachings achieve may be gained when one sees the results in the pupils of the school. Madame Tingley began her work with five pupils, one teacher, and one tent that she set up in the bare desert, on the shores of the Pacific Ocean. Today Point Loma is a paradisaical institution, with buildings nobly erected suitable to the purposes they are intended for, surrounded by flowers and fruit-gardens, where, blessed by the sun of this glorious zone, flowers and fruit may be found on the trees at the same time. The people who are privileged to grow up there bear on their faces the stamp of deep inner peace, that can face all the struggles and difficulties of life with inner assurance. However, he who lives in joyless Germany may perhaps permit himself to ask this messenger of peace one question, whether her message will still have its power to overcome, to conquer all the world,— in face of all the unpleasantness and corruption of decadent European civilization? — HELLA PRETORIUS

KATHERINE TINGLEY AND GERMANY'S MISSION

[Translation from the *Vossische Zeitung* — one of the largest Berlin dailies — October 14, 1925]

KATHERINE TINGLEY, the Leader of the Universal Brotherhood and Theosophical Society, spoke in the Beethovensaal on the subject of 'Germany's Mission.' The Theosophy of Katherine Tingley is to be distinguished from that of Steiner by its disregard for all [false] 'occultism' and spiritualistic experimentation. The Universal Brotherhood believes in the essential divinity of man, it builds up its teachings from the essence of all great religions (especially however it is influenced by Buddhism). "We believe," says Katherine Tingley, "that man carries within himself the key to the solution of all the problems of life; we believe that when he once realizes his innate divinity, when he once understands that he is a part of the great

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divine scheme of being, of the great universal Life; if only he realizes his own latent faculties, these wonderful spiritual powers that lie hidden within the depths of his being,— from that moment he will begin to find himself, and to acknowledge that he is his brother's keeper, and that brotherhood is a fact in Nature." When in addition to all the scholarship and technical thoroughness with which Germany educates its children, we give them also this higher spiritual element, then we will make of Germany a beacon-light for the whole world.

We saw pictures of Point Loma in California on the Pacific Ocean, the headquarters of the Universal Brotherhood,— scenery of fairy-like beauty, and we concluded, with a feeling of sadness, that in such beautiful surroundings, and with the aid of such lavish external conditions of Nature as those to be found in the cradle of Katherine Tingley's teachings, it is easier and more agreeable to live a life of introspection than in harassed inhospitable Europe, where every kind of contemplative thought is hindered by the necessity of the struggle for existence.

THEOSOPHY IN THE BEETHOVENSAAL

KATHERINE TINGLEY ON GERMANY'S MISSION

[Translation from the morning edition of the *Berliner Volkszeitung*,
October 14, 1925]

THE epoch of machinery has made man arrogant in his attitude towards those values that cannot be proven or measured by a purely materialistic conception of life. The reaction has not failed to appear. With a spiritual force, that often even rises to fanaticism, many people revolt against the autocracy of a civilization that oversteps its object,— *i. e.*, that of serving humanity,— and now seeks to make man the slave of its conquests,— a slave of the machine, of mechanism, of organization.

If a personality arises who promises to show men a way out of materialism, trusting hearts from all classes of society gladly listen to the message. In many cases they become the victims of cunning charlatans; but occasionally we come in contact with prophets, who have struggled to gain their philosophy of life and knowledge of human nature through mental agony and with glowing heart. Such a personality is the American lady, Katherine Tingley. . . . In the Beethovensaal, when she appeared on the stage in her joyous and festive flowing garment, and began to speak, it was clear that here was a woman who was truly sincere, and endowed with the gifts that make for leadership. Katherine Tingley has her teaching,— the higher development of the divine in man,— and has given it a firm earthly basis at Point Loma in California. Under her leadership, approximately three decades ago, a school of Theosophy was founded on what was then virgin soil, which in most favorable natural surroundings has grown to be a marvel of artistic taste and of inner culture. The spirit of this school is international, and em-

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phasizes pacifism. It is intended for children of all nations to be educated according to Katherine Tingley's ideas, in order that a new type of human being may come into being. Asceticism, that weans men away from the world is not practised at Point Loma. The earthly life is given its place. At Point Loma, people find the same pleasure in a well-prepared meal, a joyous game of tennis, a dramatic performance or concert, as in an hour of united silent contemplation in order to approach the Divine within.

Far from the intention of identifying herself with the Theosophy of Europe, which tries to solve world- and life-problems through spiritualism and astrology, this American mystic now intends to establish a Râja-Yoga School in Germany after the pattern of the school at Point Loma. In this she sees the mission of Germany. The teaching that 'life is joy' is to be spread abroad from Germany. However, the struggle to overcome the un-Californian harsh reality of our social and political conditions, will not be easy for Katherine Tingley.

KATHERINE TINGLEY, THE PROPHETESS OF POINT LOMA

[Translation from *Der Deutsche*, Berlin, Germany, October 13, 1925]

KATHERINE TINGLEY, the world-leader of the Universal Brotherhood and Theosophical Society (International Headquarters, Point Loma, California, U. S. A.), Foundress of the Râja-Yoga System of Education, spoke on Sunday, at the Beethovensaal on the Mission of Germany.

Those who have heard Katherine Tingley's inspired addresses, will remember the heartfelt appeal she made for Germany for the first time in the spring of 1919, in the Aeolian Hall in New York. There she advocated, in spite of the great propaganda against Germany, during the war, that a fifteenth point be added to Wilson's fourteen points that would demand higher justice for the former enemy. However, Katherine Tingley's work is entirely non-political. Above all she stands for international peace and universal brotherhood; — she is an educationalist and a Theosophist, and her teachings must not be mistaken for pseudo-theosophical occultism, as it is being expounded in many and various ways. She is of the opinion that politics should not be mixed up with a spiritual movement.

In her address she said: "Much as I respect sincere followers of all religions, yet I believe that what Germany needs is a new religious spirit, a religion of brotherhood, a religion that is carried out in practice, and is expressed in right action throughout the land.

"This religion will convince the whole world of the truth that there is a panacea for all the sufferings and sins of human life. I know that there are great thinkers and statesmen who are seeking to serve your country; but have they ever given thought to the general lack of unity among your people? The great diversity of political parties, all pulling in different directions, these here and those there; schism everywhere; — and yet the peoples of

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all nations should now be united, in view of the possibilities for a progressive culture, in a glorious bond of brotherhood.

"The German people should be united for permanent peace. From earliest childhood the youth should be taught to realize their fundamental divinity, and to overcome the lower nature. We must give the child a wider outlook on life. It must know that every moment is precious and will never return — that every moment brings an opportunity. If, in addition to scholarship and the technical thoroughness with which you educate your children, you would also give them this spiritual element of which I speak, you would make a new nation of Germany, a beacon-light for the whole world."

Katherine Tingley was very successful this year in her work in Sweden, where she conducted her Rāja-Yoga Summer-school on the beautiful historical island of Visingsö. Her educational work there called forth great enthusiasm among parents, pupils, teachers, and visitors. She has been asked by various eminent educationalists and philanthropists to establish a Rāja-Yoga School for all Europe in Germany, and various plans for this purpose have already been laid.

KATHERINE TINGLEY'S ADDRESS

[Translation from one of the most important Berlin dailies,
Berliner Lokal-Anzeiger, October 14, 1925]

AT the Beethovensaal there was opportunity to become acquainted with Katherine Tingley, the Leader of the Theosophical Movement. Mme. Tingley, as she says, will have nothing to do with Spiritualism and Astrology. The keynote of her teaching is "Mankind is of divine origin," and she spoke of how different the result of Congresses would be if each one,—if each national representative were convinced of the essential divinity of mankind; if we were in position, without the customary materialism, to declare ourselves on principle in favor of the Heart Doctrine. This hidden treasure is one of the fundamental pillars of the educational system founded by Mme. Tingley, and which is promoted at Point Loma, California.

Also her great task and inspired idea is to spread broadcast the teaching of Reincarnation (the knowledge of the continual return of mankind), and she referred to Goethe, who in one of his writings had wished for a different form for his future existence.

The idea of International Brotherhood is successfully carried out at Point Loma. Children of both sexes, of all ages, and from twenty-eight nations, are educated there, and with the truly praiseworthy principle that for several pupils paying full price, occasionally another child is without charge educated with them. We saw pictures of happy and healthy children, and we willingly believe that the only plan by which mankind can be made happy has succeeded here.

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A PANACEA FOR SUFFERING GERMANY

A CONTRIBUTION TO THE TEACHING OF LOVE OF ONE'S HOMELAND

[Translation of an article published in *Schlesien*, ('Silesia'), Liegnitz, Oct. 15, 1925 — the oldest home-magazine in East Germany, founded in 1906 by Bruno Clemenz, "to promulgate the idea of love for the homeland as the foundation for a better understanding among the nations; and to advocate for all people their natural conditions of life, so that a peaceful understanding among all nations may ensue."

In a letter to the Editor of THE THEOSOPHICAL PATH, written during her stay in Berlin last October, Mr. Clemenz, who still edits *Schlesien*, into which he has sunk his entire fortune, says: "The best means to effect the end above referred to, is in my judgment, the right kind of education for the children, and to teach people mutual helpfulness. Since last year I have received THE THEOSOPHICAL PATH, which I read with much interest and also give it to others to read."]

IN the days from the 4th to the 11th of October, a philanthropic American lady, Katherine Tingley, the Leader of the Theosophical Society, whose Headquarters is at Point Loma, California, was in Berlin. On the 11th she gave an address in the Beethovensaal in Berlin and spoke of her efforts for the establishment of world-peace, after having made a lengthy stay before that in Sweden, where she has a school, and after having been present at the Peace Congress.

Katherine Tingley is so fond of Germany that she believes "that she must have been a German in some former incarnation." She makes no secret of her friendship for Germany! She is doing everything in her power to bring peace to Germany, and to help the German people.

She believes that the most important means to bring about an understanding between the nations, and the progress of mankind, is the school,—the education of the youth. The foundations for this she finds in Theosophy, which she believes to be *the* teaching for the liberation of mankind from despair, and from the power of selfishness. "If we believe in the great Central Source of Life, if we believe in the wonderful Divine Laws, if we believe in the Divinity of Man, is it not easy then for us to see the future?"

Her efforts are deserving of full recognition. The great work for the betterment of mankind has so far been undertaken by very few. There has been religious, scientific, artistic and philosophic thought in that direction, but only a few so far have done anything practical. Katherine Tingley has done practical work, in that she has established schools in which children are educated for world-peace, and the liberation of the peoples.

We must not pass such work unheedingly. From such beginnings some day very great results may ensue! We must hope that men may grow nearer

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to each other, without respect to nationality, race, and local peculiarities and customs.

According to our opinion these aims naturally find support from the 'heimatlehre' [the teaching of love for one's own land] which seeks by reason of men's natural proclivities, to preserve for each individual and for each people—each nation—that sphere of life (home-land) and those necessities of life which are naturally theirs. Only one thing can be the aim for the one great human family, just as it is that of every good father for his family, to seek for peace, happiness, well being and contentment for his family, in their own home and country! For this purpose the world, the Earth, is large enough—has sufficient space, content, beauty, means, and strength:

“The Earth has room for all its children.”

He who wishes to co-operate in this great work for humanity is welcome! In this sense the teaching of love of one's own country is the natural complement of efforts for international peace and work for the welfare of all men.

CAPITAL PUNISHMENT SHOULD BE ABOLISHED

BY LEWIS E. LAWES, *Warden, Sing Sing Prison*

(Mr. Lawes has earned great merit as a prison administrator, both from the point of view of efficiency and that of humanitarianism. Among other progressive activities he has made a study of the crime of homicide — its motives and the relative preventive value of capital punishment and life-imprisonment. His judgment is for the latter.)

THE most horrible crime that can be committed is the killing of a human being, and, likewise, the most horrible punishment is the killing of a human being; the first, the community could not prevent; the second, is accomplished with premeditation and deliberation.

The fundamental theory of punishment is that it is used for deterrence, for retribution and for reformation, and, in the case of capital punishment, there is a further basis urged for its retention — the need of eliminating those who menace the life and security of society.

Reformation, obviously, cannot be attributed to the use of the death penalty.

The argument that capital punishment is necessary as a process of elimination is faulty; it is unscientific in its application.

FOUND WANTING

There is no room for sentimentality in dealing with the subject of capital punishment, but death fades into insignificance when compared with life-

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imprisonment. To spend each night in jail, day after day, year after year, gazing at the bars and longing for freedom, is indeed expiation.

It has so frequently been said that capital punishment might deter if it were enforced. The fact remains that until the characteristics of mankind change, it can never be enforced. The reasons for this are human elements which cannot be overcome or eradicated. The causes of crime are economic and sociological, with roots far deeper than mere punishment can hope to affect.

NO SOLUTION

I am not asking that we abandon a scheme of punishment that is in successful operation. We have capital punishment and have had it for generations, yet we have a high homicide rate in shameful contrast to the rest of the civilized world. We are just as far today from a successful solution of the homicide problem as we have ever been.

The light of modern penology is beginning to demonstrate that capital punishment is not a solution, but an avoidance of the real problem; that many crimes, even capital crimes, are the results of maladjustments of the person and not of any evil that is inborn and which cannot be cured, but must perish with the individual. Many murders occur under the stress of violent emotions, others are the result of a sudden flash of anger.

After all, is the death of the murderer necessary as a measure of public safety? Must we admit that we kill because we can devise no better way, that it is the easiest solution of the dilemma?

— *Illustrated Daily Herald*, San Francisco, October 1, 1925

CAPITAL PUNISHMENT GOING?

A LARGE number of Columbus citizens disqualified for jury service at the Jones-Bloodworth trial here this week because they were opposed to capital punishment.

Increasing difficulties in securing juries for murder trials make it plain that there is a growing sentiment against capital punishment, and there may soon come a day when it will be abolished in Georgia, as in some other States.

— *Columbus Ledger*, Georgia

NEW SOUTH WALES ASSEMBLY ABOLISHES DEATH PENALTY

SYDNEY, N.S.W., Sept. 11— (A.P.) THE legislative assembly on Friday passed a bill for the abolition of capital punishment. (Press Dispatch)

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. Adherence 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 religion, science, philosophy and art; to investigate the laws of nature and the divine powers in man.

It is a regrettable fact that many people seek to use the name of Theosophy and of our Organization for purposes of 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 mis-

leading the public, and many 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 fellow-men 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 unusual 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

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